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The Spiritual Rostrum.

Individualization vs. Crystallization.

An Address by

HON. SIDNEY DEAN,

Before the Spiritual Alliance of Providence R. I., at Blackstone Hall, Sunday Evening, Nov. 8d, 1889.

[Reported for the Banner of Light.] T is now conceded by the closest observers and thinkers that there is an unseen force pervading the universe of matter and spirit whose laws are not yet understood or formulated by the human mind. Critical and exhaustive examinations are in pro-

cess, and have been for some years past, looking to the solution of this mysterious force and the conditions of its most favorable concentration and disclosure. These examinations have not been and are not now confined to any distinct people or any part of the globe.

European and American scholars and scientists, each working with their own methods and reaching their individual conclusions, are gravitating to a common solution of this great question, without collusion with each other, and with no arranged concert of action. Ir fact, the force discloses itself more and more upon the mental or psychical plane, as a disintegrator, an individualizer; and whatever may be the general result of these investigationstheir general unity of teaching-one thing is among all who join ir tion: They do not coalesce, secure harmony of results in particulars, neither can they be crystallized into an organization, or become solidified as a body of philosophers, such as a church or society consolidated under a unit creed. Close observation discloses that this force, when acknowledged, accepted and woven into the life, acts as such a radical individual izer that each disciple becomes a unit by him or herself, generally with positive opinions growing out of the facts or forces disclosed to his or her personality; so positive, in fact, as to prevent the yielding of any part of the personality to even the strongly expressed wishes of

This abnormal condition and disclosure of character following upon the study and acceptance of psychic forces and their correlatives is deemed by some scientists and philosophers to be among the strongest evidences of the ex istence of the unseen force itself. The natural law of the race as a whole, in its divisions and nationalities, is seen in its unification in socie ties, churches, general creeds, parties and combinations, where the major sentiment of church or society is acknowledged by the minority, and thus unity and harmony are secured. This has been the commonly observed fact among all

It is true that the evolution of the race from a lower to a higher educational and moral status has often dethroned majorities who refused to keep pace with the sturdy and tireless march of progressive thought, and minorities have come to the front by the accretion of emancipated minds, and the majority has passed to the benches of the minority. Not always, however, with a good grace and a kindly spirit of subordination and unity. Schisms in churches and societies; the formation of new social unities, begotten through the anger or grief of defeat, have marked nearly every step of historic progress for the race. Perhaps one of the most pronounced of these great movements in later centuries was the revolt of the monk, Martin Luther, from the ecclesiastical tyranny of the Roman Church; but following closely upon it in importance was the revolt of John Wesley from the dead formalism and civil supremacy found in the Established Church of England; and also the great change in Puritan New England which swept its old, long-established, Calvinistic, Trinitarian, Orthodox churches into the broader field of Unitarian belief and teachings. There are probably none now living who remember the days of the supremacy of Puritan Calvinism when it was entrenched in an exclusive church and society organization, and in the laws as well as the civil administrations of the several States; when the New England Bible, called "the Primer," or catechism, dominated conscience, oreed and life alike. The "reformation" which swept these old pulpits of their stalwart Calvinistic teachers, and supplied their places with progressive Unitarians, and changed the creedal character of the pews, is among the most expressive illustrations of the change of positions by majorities and minorities.

this subordination of the individual and his personal powers and rights to others, even to a majority of his fellows. If this subordination or this yielding of his rights is restricted simply to human society and its highest good, its temporary peace, harmony, unity, nationality, that is one thing, and is to be considered in the light of utility and the spirit of a true patriotism; but if this yielding and subordination is to affect one's character, development, growth, personal harmony and spirituality, and if it is to affect our status as personalities in the eternal realms of the spirit-life which lie beyond our grave, then it becomes a question, not of utility for society or State, but of right. And here each one must answer for himself or herself. An emancipated and fully developed manhood or womanhood cannot be held for its sustenance to old theological or creedal or party nursing bottles, simply because they were so nurtured and fostered during infantile and youthful years of growth. There comes a time in every life when the personality must stand erect, an independent integer in the creation of God. Some never find that moment of perfect individual emancipation until they stand disenthralled of earth in the spirit spheres of existence.

And yet the world honors such characters as lift themselves up out of the thralldom of their fellowmen living and dead, and stand in their rounded individuality claiming all their heaven-endowed rights: Luther, Wesley, Parker, Emerson, ay, even John Brown, whose soul is still "marching on." The majority condemn until the majority changes place with the minority, and then both place the laurel wreath upon the brow of the man.

The truth is, we have never studied this question as to how far the creedal and concreted in human society has been responsible for the degradation of personal manhood and the dence Plantations" in its civil capacity and loss of individuality in human society. It is a subject of the deepest importance to every individual. Personal right or wrong, personal responsibility to one's self here and hereafter, from England our liberties at the point of the and to the highest and best good of human society, all are involved in the proper solution of armed legions. Our fathers lived under that this question. The world has had leaders in every age and in all its departments; it has one hundred and seventy-nine years; and such had also the larger following; but it has disclosed few prominent examples of a true independence of character, one which was neither inspired by an ambition to lead, nor sunk to the level of a human machine to blindly fol- that this piece of dead parchment, representlow others. The former is the true position ing a dead king and a dead power, was supfor personality in all matters of spiritual, religious and eternal concernment. With the purpose of a living people. It was done in the spiritual, religious and eternal, the only ques- face of the protests of a large minority that tion with the individual is as to the right or the living had no right and no power to abrowrong, as to the law of our being; but with gate a parchment which did not voice their the material, the sensuous, that which relates | will. to society and to the personality as a constituent member of any society, the question is more one of policies, uses and utilities.

nation of the individual, his personal absorption in some one or more organizations domi- and create a new and homogeneous one in nated by creed or dogma. Nay, the individ- harmony with an advancing civilization, and ual becomes only a small and unobserved fac- with higher conceptions of the true nature tor in the concreted whole, like a pebble in a and functions of civil government. Other mountain, like a single grain of sand tossed by States found a solution of their difficulties in the wave upon an ocean shore. The dominant the very nature and genius of our American power took these waifs of nature at the mater- system of government, and called conventions nal breast, and by a churchly ceremony received them into an ecclesiastical organization | advanced ideas and necessities of their living which swallowed up their individuality, and by instructing the intellect in one direction | Island decides that the men who sat in the and educating the conscience in the same line, bound them as slaves of others, through youth, | portion of the then living citizens, to bind formanhood and age. They never comprehended their endowment by nature or the greatness of their heritage of birth until they learned it beyond the mortal shores of life. Thus Buddhism, Brahmanism, Judaism, Roman Catholicism, Calvinism, Churchism and Creedism of every age have held their uncounted millions difference. Nothing save a revolution can dein abject submission and slavery. The man has been as much a slave as the youth out of whom the man was born.

Even the errors have seemed to be self-perpetuating by this process of enslavement. The free saving influences found in the individualism of the early churches of the Nazarenethose which existed without a creed, or close, unified organization, general in its characterdeveloped a more striking and efficient personality than was disclosed after the Council of its enslavement to the civil power of Rome. So also of the Protestant churches under the protecting individual influences of Luther, Melanchthon, Calvin and others, before the erection of a state church and creed in Protestant England. And there is a singular and concurrent thread running through all these great religious organizations which unitizes the power of the founding majority and provides for its continu-

The right or the power to change either the creed or the structure of such organizations is absolutely denied to their successors. Only a revolution, sometimes fearfully bloody in its character, has ever shaken the grasp which the dead have held over the living; has ever emancipated the younger born slave from the creedal tyranny of the dead. The Church of Rome has not and never had the power to absolve itself from any creed or dogma taught by the Council of Nice in the fourth century. Subsequent councils, called by a head which the first established, can usurp more power, can add dogma to dogma, but cannot eliminate.

The Church of England must accept to-day its "Thirty-nine articles," as they were legislated into its creedal life, with the King or the Queen as its head, and nothing save a revolution can change it. The popular Methodist

There is a very serious question involved in | nical features, for no act of its chief legislative | to-morrows, not with the dead. And this feelbody can change a syllable or word of its creed or modify its Episcopal character and supervision; not even if every clergyman in the denomination requested it. The dead made it, and made it to bind the living who should succeed them, in fetters which could not be broken save by a general revolution.

This restrictive action upon human progress has had much to do with man's present status upon religious questions, and with the study of psychical laws and forces. Already the loyal leaders of the churches are thundering their anathemas against investigation and investigators, and the religious pulpit and press vie with each other in their zeal to prevent the members of their churches from investigating psychic forces and phenomena common to the early days of an individualized religious life, and upon which the superior claims of Christianity are founded.

It is the same old story born of kingly supremacy in civil life. The divine right of kings to rule was born of the sword and slaughter at the first and in many succeeding instances, and finally crystallized into a governmental creed, dominating all Europe for centuries. Of course it follows that the people are also under a divine right to be ruled as slaves; for the one is the antithesis of the other. The king by divine authority does the thinking for the people whose brains become valueless to themselves. The right of the church and the creed to exist just as they have been and are, and to bind all consciences and lives in all generations, stands exactly upon the same footing, and was born, not out of the teachings or the philosophy of the Nazarene, but out of man's lust of tyranny; of the exercise of power over his fellows.

The same thing in principle and practice is seen in this State of "Rhode Island and Provi relations. We were founded as a colony under a kingly charter, and so remained until our sister colonies, in unison with ours, wrung bayonet and through the defeat of monarchy's charter granted by Charles II., of England, for was the superstitious devotion to this doctrine that the dead can enslave the living in indisso luble bonds, that it was only by an armed revolution of the majority of the people in 1842 planted by a constitution born of the stal wart

But mark this. These same members of the convention of 1842, acting nearly a half century ago, left their work incomplete, and made The study of the past discloses the subordi- no provision whereby their descendants could abrogate an unjust and partial instrument and created constitutions in harmony with the people. But the Surpeme Court of Rhode convention of 1842 had power, approved by a ever the living generations which should follow-ay, down the eternal ages should this State find an eternal existence. It is the old doctrine of kings and absolution in creed and State. The Chinese worship their dead; we obey ours; that is the difference, and the only stroy this mouldy power and emancipate the living-so saith the Supreme Court of Rhode Island, and so saith the "Disciplines" and books of authority of the leading churches of the land.

The mind of the world is growing out of this aged system of mental, moral, religious and civil slavery to the old, the unphilosophic, the non-progressive. The forces which now pervade society everywhere are pregnant with the spirit of emancipation. Not the spirit of license Nice and the solidification of the church, and | and riot over anything that is in harmony with any known law of the universe of mind and matter, or of well-ordered society: but there is a conserving and a destructive force, manifested in dealing with all questions affecting the highest welfare of man for two worlds of conscious life. The creed is not authoritative because it is mouldy with age; nor because its creators were good men and created a creedformula according to their highest mental and religious light; but the creed is authority over the conscience which accepts it; be it weak or strong, true or false, it becomes authoritative over those who accept it, and over those only.

Man's endowment of reason, judgment and moral sense was that he might use these in his own person as the guides of his life in the building of character; not that they should be blindly submitted to the posthumous decrees of other individual minds, differently educated, developed and environed. These powers and gifts are inherent in the individual nature for personal use. If we had lived on the earth one or two thousand years ago, they would then have been ours to use, but they would not have been as strong, clear and forcible in our lives as they are to day. We should doubtless have submitted to the dictum of others, and so have lost our individuality for this world.

But we live in the to-day, and must mark

ing is permeating man and society as never before. It is hunting out every weak and rotten basis of assumption found in all claims made by other than ourselves, over the conscience and the life. The spirit of emancipation is abroad in the world. It is confined to no latitude, no nationality, no country. Italy felt it when her people relegated the Pope to his vatican and ecclesiastical duties, and established the practical republic of United Italy. In the lives of Garibaldi and Mazzini, her people rose from the burdens and the incrustations of fifteen centuries and stood disenthralled, alike from priestly assumptions and mouldy dogmas of the divine right of kings and popes. France for nearly a half-century has felt this influx of power, but has been too volatile of nature and too ignorant of its conserving power to utilize it in a proper manner. She is doing better to-day, and is gradually gaining stability for her new-born republic. The time has passed when another infamous Catherine de Medici and her weak son on the throne of France could possibly inaugurate another Huguenot massacre, or for her indulging in the horrors of another Bonapartist

reign; France has evoluted out of it all. Great Britain, the most liberal of all European governments, if we except Switzerland, is and has been in the throes of psychic forces which are emancipating the minds of her people, and is raising vital questions affecting the equality of the rights of man as man, whether he is born in a turf hut on the soil of Ireland, or under the roof-tree of one of the old, aristocratic and blue-blooded families. Of course, ignorance deals with instruments unfitted to the work, and it is to be expected, for not in anarchy or murders are the true battles of today to be fought. The modern weapons of progress are brain and tongue and press. The grand old man" at the head of the liberal movement in Great Britain has the sympathies of an emancipating world behind him as a force, and he is laving broad and deep the foundations of personal liberty and right for every son and daughter of the kingdom who shall be born under the cross of St. George, and God speed him.

Germany is moving, and even Russia, congealed by ages of chronic imperialism and tyranny, is feeling the pulse of a new and progressive life for her people. Fear is king in the palace by the Neva; hope is becoming an abiding guest in the hearts of her people. The emancipation of her serfs was the first blow. and its psychic force has not yet ceased to thrill every part of this vast empire. In our own country, a force behind ostensible causes has removed the fetter chains from millions of evidence which tends to prove the existence of these slaves, and given freedom to more than fifty millions yet unborn. The whole world is moving. There is no department of its activities but feels to-day a concentrated power hitherto unknown to intellect or heart. Man as an individual is seeking to stand erect and to clothe himself with his rights. He is thinking for himself. He seems to crown himself with the full right of inquiry. He is falling into movement with the quickstep march of science, philosophy, invention, mechanics and commercial

And there is a force behind it all. There is law and method in law running through every manifestation. It is a thoroughly live world to-day, and it is a good time in which to live an earth-life and do the work of a man.

And what is this force which is thus moving the world of mankind, emancipating its intellects and hearts, individualizing its lives and opening vistas of the future pregnant with blessings for the race? It quickens the intellect of the world; it awakens into activity the dormant moral nature of the race; and it inspires a courage worthy of man as an immortal being. It voices the harmonies hitherto unobserved in nature; it exalts law to its true plane in the universe of creation, the whole universe of matter and mind; and with its intelligent disclosures it carries with it a power, unseen but all-pervading, which is shaking the world.

What is it? And from whence does it come? I believe it is what it intelligently claims to be, an incursion from celestial realms of light of the former denizens of earth. I believe as taught, that the slumbering spirit hosts of the Orient have awakened at the drum-beat and call of the more modern spirits of the Occident. and that this force is psychical, and is directed by decarnated intelligences. It is the same force which wraps a sensitive in an hypnotic sleep, and then, using the dormant body with its brain, discloses the secrets of life beyond the grave, and brings to the world a knowledge of universal law, as well as a philosophy of creation in harmony with all advanced ideas of the nature and character of the creating First Cause. And as soul-force is the superior force in nature, so it overcomes the inertia of a dead past of thought and action, and is crowding the world forward to the real crowning of the race, dimly shadowed forth by the millennium day-dawning found in biblical prophecy.

But I am impressed with another fact for which I cannot now find a proper solution. It is a question already being discussed by the advanced thinkers of this age, especially among the leaders of the Spiritual Philosophy and faith. If individualization to the point of making man an abstraction in society is to take place, where is the possibility of the unity of power? For we know and understand well that it is in the massing of forces that great results obtain; and if there is to be no massing of these forces, no crystallization of these elements, where are the hosts to find a victory? There is no victory upon the field of battle Episcopal Church presents the same old tyran- time and keep step with the to-days and the where there are no concentrated armies; and I it. It is crossed by twenty-seven bridges.

am asking this question as I look over the fu ture, seeing the unfoldment of the individual character from the creedal forces of the past; I am asking this question: If individualism is intensified, where are you to find unity and concentration?

It is a wonderful world in that it is about impossible to gather a concourse of the disciples of a spiritual creed, and unify them so as to make them an army or force, and I do not know of a single city or town in this country that has yet attempted it and met with the desired success. Even among us, brethren. Spiritualists who have a broader faith, whose charity is emblazoned on the very front of our profession, find substantial unity a matter of great difficulty. And I have asked myself these questions: Is this only the sweep of the pendulum to the other extreme of the arc of the circle? And will there in this higher organism begotten of the supernal world, be found in the future a perfect unity and a cor responding unit power for the successful carrying forward of the great purposes of God? It is both a sound and a comforting faith.

[From the New York Sun of Dec. 12th, 1889.] The Question of Juries.

To the Editor of the Sun-Sir: A day or two ago an article was published in The Sun which indicated a curious condition of things involved in the trial by jury. A spiritual medium had brought suit for libel against the publisher of a Chicago paper; and the libel was "that the medium was a trickster and a fraud; that she produced by trick and device what are called materializations of spirits, and palmed them off on the public as genuine." The plaintiff claimed that these appearances of spirits in the form of human beings, which had been seen by numerous persons, were the real and genuine productions of spirits themselves; that they came and were made visible in her presence under conditions which rendered fraud impossible. She says she had witnesses to prove these facts, and in this state of things the case was called.

In the effort to impanel a jury the talesmen were mestioned by the plaintiff's counsel to this effect: Would you believe the evidence of a credible witness who testified that he saw what appeared to be a plece of lace lying on the floor; that gradually this piece of lace enlarged and grew into the form of a human being, walking about the floor and moving as a living person?" And the talesmen, one and all, answered: "I will believe no such stuff as that. No amount of evidence will make me believe it." The plaintiff's attorney, finding that he could not get a jury to consider his testimony, abandoned the case and paid the costs.

Now the query is whether a man is justified in swearing that he will not believe legal evidence of matters which appear to him to be improbable and beyond the common experience of mankind. Simply because certain things are beyond the range of his knowledge, he swears he will regard no amount of things. What is this but ignorance and mental radation of the worst type?

If these same men had been questioned as to their bellef in the story of Jonah being swallowed by the whale, of Aaron turning the stick into a serpent, or of the woman of Endor raising the spirit of Samuel, they would have at once asserted their belief, defied the questioner, and probably accused him with having charged them with infidelity; and yet this is much more positive and tangible evidence of the happening of the doubted phenomena than there possibly can be of the undoubted ones. But such is human ignorance and superstition. Men, on the shaky authority of some musty old saint, will believe that hundreds of millions of their fellow beings are every year cast into hell by a just, merciful and loving God, and will doubt and deny the possibility of the reappearance of a loving father or brother who has crossed the line into that other land.

They can swallow hell and its horrors without a wince, but they'll never, no, never, believe in the appearance of a ghost or spook. Some day we shall learn that the phenomena of nature are infinite in number and variety, and that man cannot pronounce any supposititious happening to be impossible. To the wise man this word is unknown.

Sir John Herschel once said: "You should keep your eyes always open to those things which in the ordinary course of nature ought not to happen, for they are the clues which lead to new discoveries."

Prof. William Crookes, one of the most careful and accurate of scientific observers, published over his own signature in the London Quarterly this state-"In my own parlor, under a full blaze of gas, in the presence of my wife and Margaret Fox, I saw a detached human hand come down from the ceiling, take up a pencil, and write a communication to me Then the hand ascended toward the ceiling, where it dissolved and disappeared."

Alfred Russel Wallace, the most eminent of living naturalists, the friend and coadjutor of Darwin, testitifies that he took a pair of clean slates, closed and locked by himself, to a medium, and in his presence certain words chosen by himself were written be

tween these slates. Dr. Frederick Zöllner, of Leipsic, lately deceased, made more than one hundred crucial tests of the verity of certain occurrences which happened in his presence, and which were beyond and above all known laws of physics. But these are only individual instances; thousands of intelligent, sensible men with sound brains have verified the existence of these and kindred phenomena, so that the philosophy and science of Spiritualism founded thereon have spread all over the world. But it is reserved for a set of jurors, called from the body of the people in the great city of New York, to stand up and swear that they will credit no amount of evidence on this subject. Verily the kingdom of ignorance exists amongst us.

How they Stand.

GEO. A. SHUFELDT, 237 Broadway,

CATHOLIC. There is now in this coun-The statistics of the Epis try a Catholic population of copal Church show 51 dio-0,000,000. There are 8000 ceses and 14 missionary juorlests: 10.500 churches and risdictions, with 69 bishops, chapels, 27 seminaries, 650|3,632 priests and 820 deacolleges and academies, cons. Communicants, 488,and more than 3000 parish 168. Churches, chapels and missions, 5,787. Offerings forthelast year, \$33,316,514. schools.

Paris is surrounded by ramparts twenty-seven miles long. Within these the river Seine, which divides the city, curves and doubles until there are seven miles of

Literary Department

Written for the Banner of Light.

A STORY FOR CHRISTMAS

BY SARAH E. PEASE.

It was Christmas eve. A bright fire was burning on the hearth of a large parlor in a fine house on - street, Philadelphia. There were only three occupants to enjoy its warmth. The other members of the household were out on business pertaining to the feast and enjoy-ment of the morrow. There were only four in number in the family who occupied the house beside the three servants. Two of those who were now in the parlor were guests.

The family proper consisted of the father, mother and two children. The two guests were sisters of the lady who resided there. The name of the centleman was Mr. Morenton, and the names of the children were George and Jennie. They were aged respectively sixteen and thirteen. George was a manly boy, and much loved by the household because of his kind and genial disposition. Jennie was a gentle, lady-like little girl, rather undersized, and therefore more childish than many girls of her age. George was robust and vigorous, and appeared older rather than younger. He loved his gentle little sister dearly, and she was quite devoted to her gallant brother.

There are too many brothers and sisters who withhold from their own circle the gentleness and politeness which they manifest to strangers. No expressions of love or sympathy ever pass between them. The home hearts are shriveled and starved because of the lack of this love, which finds no outward expression. The love may be there, but it requires some calamity, perhaps, to arouse it. When a shock of grief or an accident does come, their love is aroused, and for a time drawn out, only to settle back again to lack of expression when the afflicted one is restored or the grief has worn

There is little enjoyment and brightness in such lives. Their days pass in a matter-ofcourse sort of way, and they live on, careless of blessings which daily come, as unresponsive in their love to the Father who is continually blessing them with expressions of love as they are to the dear ones around them. Such lives are sterile. They find few blossoms springing up in their pathway. Why? Because the weeds of Self and Indifference have sprung up thickly and choked out love and sympathy. When will men learn wisdom? How long before they will be able to comprehend the lessons that thickly fill the pages of life; lessons that will help them on their journey if they will only seek to heed and understand? God knows how great are the sufferings of his poor children, and he also knows how great are the sufferings endured by patient, loving hearts because of a lack of love, and because of misunderstandings on the part of those who should love and seek to understand each other.

But my thoughts have turned from the happy family with which we started, and are running out in sympathy toward God's children who suffer through mutual coldness and indifference.

In the cheerful warm parlor were Mrs. Jamie. son and Miss French-sisters of Mrs. Morenton-and Jennie, the pet of the household. I have not yet described this young lady. She was a rather delicate-looking child, and a stranger might be impressed that she was not healthy. She had, however, good health, although she was not robust. Her features were regular, and at present childlike. With deep life, must be a brighter and better one than blue eyes and flaxen hair, of course she was this; and so I would trust in God, believing fair. She was graceful in figure, and lively as we have all been taught, that he is a spirit, and quick, because the warmth of love which and lives everywhere. I don't know much driven out all that might have chilled it under | God is my Heavenly Father I can trust Him. different surroundings. So far Jennie's life Now, tell me truly, doctor; don't be afraid birdlike little joy in the household, petted and | fit to call me." loved by all.

George, who was rugged, had buffeted more with the outside influences that surround boyhood, and had passed unscathed through the trial. He had learned the art of being polite at home, and his natural dignity never let him quently he was a favorite, loved and respected

When George started out with his mother this evening to attend to the purchases for the joyous morrow, he left Jennie with a kiss, and

And now Jennie was watching at the window wondering why they staid so long, for they went out at four o'clock and it was now six, and to her the two hours seemed extended to double their length.

The aunts were quietly at work, each busy with her own thoughts, when they were aroused by a scream from Jennie. They started for the window and saw their sister and George had attempted to cross between the numerous vehicles that were rapidly and constantly passing, and George had slipped and been run over right in front of his home.

The aunts hastened to the door, and reached it just as the policemen who had picked the poor boy up arrived. Mrs. Morenton was pale, but her nerves were strengthened for the emergencies of the moment. She asked one of the men to send the doctor. Fortunately Dr. R. lived only a few doors away, and with him George was a favorite: George had been laid upon a lounge in the library, and his little sister stood beside him grief-stricken. Her shrieks, which at first came involuntarily/from her loving heart, she controlled and suldued, and full of awe she looked upon her brother. She made no noise, only her tears and an occasional moan attested her grief.

George had fainted, or lay insensible, and blood was oozing from his lips. His mother and aunts were busy doing all they could to restore him, anxiously waiting for the doctor. It was only a few minutes, but a sigh of relief escaped them when they heard his steps at the door. Mr. Morenton had been sent for but had not yet arrived, and they were very much troubled, fearing that he might not be at his office to receive the message.

Dr. R. came in and examined his young friend with careful attention. He looked very grave as he continued his examination, for he became convinced there was some internal injury, and feared his favorite would not recover

There are times in the experience of a physician when he feels like giving up his practice, and that is when he finds himself powerless to help his patient. He can realize then how impotent he is before the mighty arm of a higher power. There are those who believe in such a waitress to "bring a tray with tea and toast you know, my dear father and mother, the

power; but it is well-known too many pliyslclans have not only no falth in an Omnipotent Being, but have no faith in a future life. Oh! what an awakening must come to such souls! To be in existence, and feel there is no proteeting power to shield us, is like being at sea on a ship which has lost its rudder.

While the doctor was still at work, Mr. Morrenton's step was heard at the door, and his wife met him. Her face plainly told the anxiety she felt, and her heart was full to overflowing as her husband clasped her to him. The tears welled from her eyes, for she had been calm until now, when the sight of her loving and sympathetic husband caused the tears, which had been kept back by her strong will, to freely flow.

Mr. Morenton went immediately to the side of the lounge. He said nothing, only returned the silent nod of recognition given by the doctor. Silently the two men gazed on the bruised, inanimate form before them. He who had been so full of life and hope and joy in the morning lay as if dead. At length the father spoke in a husky voice: "Doctor, is he living?" "Oh, yes!" the doctor replied, "he is living, but there is not much hope of his recovery, my friend. Would that I could say differently; but I will not attempt to deceive you, for he is in a very critical condition. He has without doubt been injured internally, and the chance for his recovery is very doubtful. I think he will rally soon, however, and be able to speak to us."

Every means known to the doctor for the restoration of George to consciousness was resorted to, and at length there was a slight quivering of the lips and a fluttering of the breath, then his eyes slowly opened and he looked languidly ground, at first apparently bewildered; but he soon appeared to recover himself, and smiled feebly as he looked at the anxious faces around him. After a few min utes he looked at his mother and said:

"I can recall it all now. I was run over?" "Yes, Georgie; we were just crossing to the house.'

"I remember," he faintly said. "Where is Jennie?'' he asked.

Jennie came around to the front of the lounge, and leaning forward kissed her brother on his forehead, and as she did so a tear dropped on his cheek.

"Don't feel bad, sis; this has spoiled our Christmas, I know, but I guess we can be happy, even though we cannot carry out our

This had been said slowly, and in a feeble voice, for it seemed to hurt him to talk. Jennie suppressed her tears, and withdrew a little where he could not see her anxious face so plainly.

The doctor told George he was very badly hurt, and he must not try to talk much, for it would exhaust his strength. When the doctor was going he gave orders to administer an anodyne whenever the patient seemed to suffer, and advised him to keep as quiet as possible.

"Doctor," said the injured boy, "will you tell me truly, can I get well?"

The doctor took his hand and pressed it in sympathy, as he considered the propriety of telling the boy the truth. George seemed to divine his reply, for he at once said:

"Because if you think I cannot, do not make ne remain dumb when I have but a short time, perhaps, to say all I would like to say to these lear ones."

The doctor replied:

"George, how would you feel if I said you

"I would think God knows what is best; and although I would be sorry to leave the dear friends here, I am sure the hereafter, or future was shown her had nourished her heart and about such things, of course, but I think if had been joyous and happy, and no blighting for I am not afraid to die. I think it will not grief or neglect had affected it. She was a take long to make the journey when God sees

"Well, George," the doctor replied, "if I have conjectured rightly-for, of course, where the organs are hidden from view it is rather difficult sometimes for a doctor to be sure-I can say to you, you are badly hurt; and if I am right, and you are injured internally, you have forget it when among his companions. Conse- no hope of recovery. Your Christmas carols, my dear boy, may be sung in the world which lies beyond the grave. It may not be so soon as that, but I think you will hardly pass your whole Christmas with your friends. I think before to-morrow night you will bid them all a long farewell, perhaps, and go to another life."

"It is very kind of you, doctor, to tell me the truth, and I sincerely thank you. Do you think I will suffer very much before I finish my life here?"

"No, George, we will not let you, for anodynes will prevent it."

"Well, I think I will not be able to tell my dear mother all I wish to now, because I feel too drowsy; but after I have slept, I shall, I hope, be able to arrange everything as I desire before I go. Good-night, doctor. God, bless you, if I do not see you again."

"I hope to see you in the morning, my boy. and will then be able to tell your condition better. Good night, George. If you feel much

pain, take the medicine.' "I will, thank you, doctor. Good night"

The doctor left and the family retired from the room-leaving the mother alone with her boyhoping he might fall asleep and be refreshed and strengthened by it. But alas! the Angel of Death was hovering over the household, to be bereft of their dear ones? "Can it be ready to snatch one of its fair blossoms. What possible?" This question was asked mentally can man do under such circumstances? He is impotent and realizes his helplessness as he his victim no human power can avail.

We will now leave George sleeping peacefully to all outward appearance, and go to the family room where all are gathered-except his mother, who will not leave his side-and note the change that has taken place since George and his mother went out. "Can it be possible! can it be possible!" Mr. Morenton is groaning helpless, as if some terrible monster were rather than saying. Poor man, George was his pride and joy, such as few fathers find in their children. The aunts were silently rocking and quietly wiping the tears that would flow from pleasure and joy for their Christmas, felt a their eyes. Poor, dear little Jennie was so awe-stricken and subdued that she did not cry aloud and lament, but lay on, the lounge in a quiet, dreamy state, feeling as if she would like to die too if she could have her mamma and papa go with her. Great tears rolled down her cheeks, but she wiped them quietly away, fearing to distress her father any further. Thus they remained until the clock struck eleven, when Mr. Morenton aroused from his deep depression, as he remembered they had not had

for the Indies, and some bread and milk for Jennie."

Jane soon returned and placed a table near the group and quietly arranged it, then left, for it seemed to her almost sacrilege to remain and witness their grief.

Mr. Morenton asked his sisters to help themwould not permit them to eat. They quietly sipped a little tea, and tried to persuade Jennie to eat, for they feared she would be sick. But she, poor child, could not; she whispered to her aunts that it choked her to try to swallow, and so they did not urge her.

About half-past eleven Mrs. Morenton came in, and said: "George is awake now, and would

like to see you all."

They went at once to the room, and found. him lying quietly, without pain. He smiled as they entered, and put out his hand to each in turn, then said, in a clear voice: "Cheer up, all of you, for I am not going to leave you. It is true I will die, but I will tell you what a beautiful dream I have had, and then you will know what I mean. I thought as the doctor left I was sleepy, and so I was. I closed my eyes, and it seemed as if the air grew light and luminous around me; I felt strange, but happy, and wondered if that was dying. I did not care to arouse from this state, for I felt such perfect happiness that I had no fear of being harmed, and did not care ever to open my eyes again. never have felt as I did then, and I think now I will only realize such perfect happiness when I have left you all for a brighter, better world. While I was thus enveloped in this luminous mist, I heard, faintly at first, as if from a great distance, music; such music as I have never heard before, and it seems as if its echo still sounds in my ears. I was enraptured, and tried to see whence the sound proceeded. But I could not penetrate the mist. The music gradually increased in volume, as though it was drawing nearer, when the mist lifted, or rather expanded from me, leaving a larger space around me. Then, what a rapturous scene met my gaze-for I had been straining my eyes to discover whence the sound proceded: A band of angels-such wondrous beings could not belong to earth-were apparently floating around me, and some had beautiful silvery instruments, upon which they were playing, and others were singing. The words came to me indistinctly at first, but gradually grew more distinct as I listened; for do you not think it would be difficult for mortal ears to comprehend the notes of angels? Perhaps I am not far from dying now; that was why I understood them. They sang, or rather chanted, the same thing over and over, coming nearer and nearer, until I understood perfectly what they were singing, and then they gradually receded as they had come. They bade me have no fear; they said my pains would soon end, and my soul would be at peace; they said that those I left behind must never doubt that my presence would be with them to the end of their journey

"Then, after they had so beautifully approached and disappeared as gradually and beautifully, I beheld an old lady -she seemed to be old at first-but as I looked eagerly at her she changed to a beautiful bright angel, growing younger in appearance until she seemed to me to look like my own dear mother. As I discovered the resemblance she smiled and spoke: George, I am your grandma, who left the earth when you were a little child; and now. as you are soon to leave your earthly home, I have come to go with you, for you would be at first bewildered, it is all so new to you, if you did not have some one to guide you. You will now return to your mortal senses, and the spiritual will grow dim for a little while, then you will find all grow bright again, and when you do you will know you are going with me. You need hardly bid your friends good-bye, for you will not leave them; you will be able to return they will be able to see and understand you. As she said this she seemed to dissolve before my sight, and I found I was still here, still a mortal. I thought I had much to tell you about my earthly affairs, but I find the experience I have just passed through has lifted my thoughts to higher things, so I leave all with you; knowing you will understand what I desire done with my books, and the playthings I have always kept, though unused for the last three years, you may do what you please with them, only let them be given to some one who has

few of the toys and joys of life. "It seems strange that I should be so near dying, for I feel quite strong, and have but little pain. But I know I will not remain as I now am. A change is coming that will be of great advantage to me; and if my spirit-grandma told me truly-and I believe she did-I will come often to see you, and I hope you will feel comforted by my presence. You must not feel badly, but strive to think of me as a bright spirit, and I know you will be happier. We all trust in a Heavenly Father, and I now believe in him more firmly than before."

The family had remained awed and silent during this recital, and when it was ended Mrs. M. kissed the brow of her darling only son with a feeling of smothered grief, at her heart that almost stifled her; yet she trusted in God, and although nearly wild with grief, felt comforted by what she had heard. Mr. Morenton stood by the side of the lounge, silent but wondering if it could be possible that his boy had not been dreaming, and also questioning the possibility of the truth of what he had seen and heard. Could the spirits of the departed friends return to comfort those who are about over and over again by the heart-stricken father. The aunts felt deeply the affliction that never could before. When death has marked must certainly come to their dear sister and her family. Jennie was pale and quiet. Dearly she loved her brother, and young though she was she knew what death meant, and she knew her brother was to dle.

There are times in the lives of some people, ay, many, when a great grief or calamity subdues them and makes them feel powerless and marching toward them, ready to trample them down and crush them. So it was with this family. They who had anticipated so much great overshadowing presence hovering around them that they could not escape.

Thus the hours rolled away until day dawned. George had dozed-after the recital of his experience while sleeping-and spoken pleasantly now and then, as if to cheer the hearts of his friends and lighten the gloom which was fast settling upon them.

At last the clock struck seven, and as George counted the strokes he said: "How long will it be, I wonder, before I will pass away from all supper. He rang the bell, and told Jane the that I hold dear, and go to new scenes? Do

dream-or rather the vision-line taken away and in like veln "Pak Wudles." Boys are told how the sting of death, and I can look forward now with joy to my release. You must think of meas near you-for I know my grandma would not come back to deceive me-and 1 feel sure I can come to you, and I will do so. Something within me confirms what I heard, selves, and they sat by the table, but their grief and I now feel I will float out into space, unseen by you, but with the power to behold you, and I will strive if it is possible to make my presence felt by you."

At nine o'clock the doctor came in, and George said: "Good morning, doctor; I do not feel at all sorry now that this has happened, for I had a beautiful dream while I slept, and I know I am going to a better world. After a few days father can tell you about it, for I am too tired now; but I think-yes, I know-you are right, doctor, I will end my Christmas in heaven."

The doctor felt his pulse, and found it was very high, and he knew it would not be many hours before George would be with the angels. He had no misgivings but that George would be happier than he could ever be on earth. He told George the hours were passing, and he knew he did not shrink from dying: that death was not to be feared.

"Well, doctor," said the brave boy, "I will not flinch when my summons comes, for I know that God lives, and I fully believe he is able to remove the sting of death, and help me in the ordeal through which I am about to pass. Do not be worried about me, doctor, for I will not be here much longer. I know I will finish my Christmas in a brighter world."

"I am glad to find you so resigned, my dear boy. I pray God to be with you, and sustain you to the end. I must say good-bye, George, for I have other patients to look after, and I must not neglect them. I would like to remain with you, but will not be able to do so. I will look in when 1 return, and if you are not living I shall carry away with me the comforting assurance that all is well with you." He pressed the hand of the dying boy, and his voice was husky, for his heart was swelling with grief for the friends who would be left to mourn. He quietly left the room, after pressing the hand of each member of the family, and kissing Jennie. When he reached the hall he wiped his 'eyes, for the tears would not keep back at his bidding. Noiselessly he left the house, and thoughtfully entered his carriage, and drove on to the abodes of sickness, pondering upon the inscrutable ways of a Divine Prov-

But to return to the death-chamber: Noise essly the family moved about. They could not mourn as those without hope. When they witnessed the heroic fortitude that was displayed by the brave boy, should they not display like fortitude, and not cause him any sorrow when he would be with them but a short time?

George spoke to his mother soon after the doctor left, saying: "Mother, dear, I am not quite as warm as I have been; had I better have something more around me?"

"Yes, darling," was the reply. "I hope you will feel more comfortable now," she said, as she tucked a blanket carefully about him. But her heart told her it was the chill of death: and silently did the prayers of those aching hearts ascend to God for strength to bear the trial, and for the dear boy, each one asking that he might not suffer more than he could

About half an hour after, George said Mother, I do not feel any warmer, and it is growing darker; is it cloudy?"

"No, darling, the sun shines brightly in the

"Well! this must be death. Do not mourn or grieve for me. Remember my dream, and believe as I do, that I am not going far, far away, but that I can and will be with you. I see it all clearly now since my dream. I have no fears, but am rather glad to go. It seemed to them, and if their spiritual eyes are opened so bright and beautiful when the angels came and sang to me such comforting words: I know it is true; I feel it, and I want you to feel it. I am tired now and will sleep a little, I think, for I feel drowsy."

His manner was strong and animated as he said this, and then his strength seemed to leave him as he finished speaking.

He soon fell into a light slumber, and remained so for half an hour; then he awoke with a shiver, saying: "Oh! mother; I am so cold!"

More clothing was added, and George smiled sweetly as he said: "Thank you." Then he seemed more clearly to divine that the coldness which could not be overcome was the chill of death. He reached out his hand for Jennie. and said, "Kiss me, darling. Do not cry; Georgie will be with you and help you, and I think you will know it." Jennie tried hard to suppress her tears, and partially succeeded.

George put out one hand to his father, and the other to his mother, and pressed them gently as he said: "It is growing so dark I will say good bye to you now, for I may not be able to later." He bade his aunts good-bye, and then with a look of joyful surprise, said: "There is grandma!" pointing with his finger up toward the ceiling-"and oh! can you not see them all! so bright and beautiful?" "Who, dear?" said his mother. "Angels, mother, angels. Oh! so many, and I hear distant music, as if there are others far beyond, whom I cannot see. There is no ceiling to obstruct my view, for I can see far, far away, and it is gloriously beautiful. Hark! hear grandma speak; she says: 'Tell them not to grieve for you, George, for you are going with me, and I will take care of you. You can return often to your home, and they must not feel lonely, and think you are far away, for you can and will be near them often. Tell them all, God knows what is best. Now say good-bye, and come with me.' Goodbye, father—good-bye, mother—good-bye, Jennie-good-bye, aunties-I am-going-fast. Harki the music - it is so rapturous-thatit seems -- to draw-- my soul-- away--away-a—way."

His soul was gone. Gone out to hear the music that had so thrilled him. Gone out to seek a better, fairer world, where the noblest, best and purest impulses of the soul can expand and ripen into full fruition.

December Magazines. WIDE AWAKE.-The present is the first number of

a new volume-the 30th. Prof. Boyesen commences a romantic serial, "Sons of the Vikings," the characters being Norwegian boys whose adventurous branks show that the characteristics of boyhood are universal. W. O. Stoddard gives the opening chapters of "Gld Granger," full of promise of an interesting narrative the year through. Another serial story that will attract and hold the close attention of lovers of re-markable adventure is "Wednesday the Tenth," by Grant Allen, detailing the experiences of two Scotch boys in the islands of the South Pacific. A first-class Christmas story is "Santa Claus on a Vegetable Cart," in strong contrast with which is a Greek story. "Cleon." In the funny line is "The Red Velvet Pig,"

to build "A Military Snow Fort," and Mrs. White gives the first of "Business Openings for Girls and Young Women." Boston: D. Lothrop Co.

MAGAZINE OF AMERICAN HISTORY .- "The Early Career of Lord Brougham" is the subject of the open-ing article, the interest of which is largely added to by allusions to some of his contemporaries. The illustrations include portraits of Sydney Smith, Francis Jeffrey, and Lord Holland, the frontisplece being one of Lord Brougham. Mr. Shuffeldt contributes an interesting account of a Navajo artist by the name of Choh, with a portrait of the artist and his mother, and a specimen of his drawings. A ballad relating "The Story of Brave, Beautiful Margaret Schuyler," of considerable dramatic merit, is contributed by Hon. C. C. Nott. Of remaining articles are, "The Scioto Purchase in 1787," "Joseph Hawley, the Northampton Statesman," and "Gen. Grant and the French." New York: 743 Broadway.

CHAT.-Mrs. Epes writes of "Southern Life and Character." Several complete stories are given. Of the poems one is a legend of Norway, entitled, "The King's Christmas." In addition are Sketches, Flower Talks, an "Invalid's Corner," and a "Young Folks' Miscellany." Philadelphia: Box 573.

THE KINDERGARTEN. - Francis Lord writes of "The Kindergarten as a School of Love." "Motherhood as a Profession," is discussed by A. C. Merrill, and the entire contents are healthful in tone, and of great value as alds to parents and teachers. Chicago: Alice B. Stockham & Co.

RECEIVED: SIGNS OF THE TIMES for December. (Astrological.) Grant & Company, publishers, Boston, Mass.

> Written for the Banner of Light. SPIRIT.

> > BY KATE R. STILES

Not the spirit without, but the spirit within,* This the power I invoke, by this power I must win. From the conflicts of life do I pray to be freed? Then the spirit within must to victory lead! And though upon legions of angels I call To help me to burst from the fetters that thrall By my own spirit's pinions alone can I rise, And mount, as on wings of the eagle, the skies!

Oh spirit within me, all power is thine; Thou art from the Infinite-hence art divine Then why to a God afar off should I pray? Why call upon angels to point me the way? What hold they of good that I do not possess? In spirit lies neither the greater nor less; T is the Infinite fountain of Eternal Law; It belongeth to each, and each from it must draw.

Up! then, oh, my spirit! stand forth in thy strength, And all things shall yield to thy mandate at length; The kingdoms of earth and of heaven are thine, And though all the powers of darkness combine They cannot wrest from thee thine own rightful

dower.

Nor cause thee to yield jot or tittle of power. E'en the "Conqueror Death" shall be conquered by

Arise, then, my spirit! stand forth, and be free!

• We, as spiritual beings, should more fully realize that we are *spirits now*, and can, if we will, draw from the fountain of all life, each for ourselves.

We're curus critters: Now aint jes' the minute That ever fits us easy while we're in it.—Lowell.

Look Here, Friend, Are you Sick? Do you suffer from Dyspepsia, Indigestion,

Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Billousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweats or any form of Consumption? If so, send to Prof. Hart, 88 Warren street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 193 A.M. and 8 P.M. Admission free. The Ladies' Ald meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary. ANDERSON, 1ND.—The Society of Spiritualists meets regularly in Westerfield's Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid society meets in 1ts hall in Crescent Block every Sunday venling. Carrie E. Nevins, Secretary. Lyceum meets in anne hall at 12%. James Abbott, Conductor. BRIDGEPORT, CONN.-The Spiritualist Union,

BUFFALO, N. Y.—First Society of Spiritualists— A. O. U. W. Hall, corner Main and Court streets. Regular ecture session Sunday at 7% P. M. Willard J. Hull, Presi-

BANGOR, ME.—Meetings are regularly held by the phritualist Association. C. L. Coffin, Secretary.

CHICA GO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada treet) Hall every Sunday morning and evening. CHICA GO, ILL.—The Spiritualist Mediums' Society neets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M

CHICAGO, ILL.—The Harmonial Society of Spirit nalists holds public meetings every Sanday evening at 75, at the hall in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. E. W. Gaylord, Conductor. CHATTANOOGA, TENN.—Meetings are held reg-darly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, M. ICH.—Meetings are held every Sunday at 3 P. M. in Cooperative Hall, Hilsendegen Block, Monroe Avenue, Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Scats fee.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1843 Champa street. P. A. Simmons, President. EAST FORTLAND, ORE.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary. man, secretary.

FITCHBURG, MASS.—First Spiritualist Society
meets in Red Men's Hall, 239'2 Main street, every Sunday
at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom St., Secretary.

LOWELL, MASS.—The First Spiritualist Society neets in Grand Army Hall. Thomas T. Sburtleff, Clerk. LYNN, MASS.—Spiritual Praternity holds meetings every Sunday at 2½ and 7½ F. M., at Templars' Hall, 38 Mar-ket street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill,

Secretary.

LAWRENCE, KAN.-Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.-Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Cathorine street. George W. Walrond, speaker.

NEW HAVEN, CT.-First Spiritualist Society; hall 18 Orange street. J. W. Sypher, President; A. F. Champin, Secretary.

on, Secretary.

O'R.—Pirst Spiritual Union.—Meetings are held every Sunday in Grand Army Hall, at 1½ and 1½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive Lycoum nucets in same hall at 12 o'clock. William P. Myers, Conductor.

NEWARK, N.J.—Association of Spiritualists holds meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary. NEW OBLEANS, LA.—The Spiritualistic Associa-tion holds meetings in Minerva Hall, Clio street. H. L. Sel-

NEW OILLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hail, Clio street. H. L. Selover, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M., and Friday at 8 P. M., in Reform Club Hail, corner Congress and Tomple streets. H. C. Berry, President, No. 79 Lincoln street.

PORTLAND, ME.—"The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hail.

PITTISBURG SH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lycoum meets at 2 P. M., in the hail, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

Donneyer, Secretary.

PORTIAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, Prosident—P. Haskell, Secretary; the Kirst Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

addressed for particulars.

SPHINGFIELD, MASS.—First Spiritual Society.

Services are held every Sunday at 2 and 7 P. M. in Graves
Hall, 322 Main street. C. I. Leonard, President; J. P. Smith,

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appleals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Hulling, Olerk. ST. LOUIS, MO.—Meetings are held Sundays, 3 P.M., by First Spiritual Association, in Brant's Hall, 9th and Frank-tin Avenue. Samuel Penberthy (at Hotel Westerun), Sec-ctary.

retary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, overy Sunday evening at 7½. Mrs, Mary A. Tussey, Secretary, 223 East 8th street.

TROY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room Thursday evening.

TOPEKA, KAN.—Sunday meetings are regularly hald in Music Hall. F. P. Baker. Conductor. WATEHTOWN, N. X.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katle N. Mattison, Secretary, No. 8 Pearl street.

WORCESTER; MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

Banner Correspondence.

Ohio.

CINCINNATI. - "A Student of Nature" writes: "Waves of cold in the head or certain kinds of epidemics suddenly make their appearance in different sections of the country. It

ance in different sections of the country. It has then become really a sickness in nature, taking hold as a spreading disease does of the human body, going from atom to atom of real life, as it does from person to person.

Some years since a shortness of breath was universal. A little unusual exertion caused gasping for breath. The doctors could not cure it, but nature found the remedy. Therefore, instead of crying out 'God help us!' let us fulfill our duty to help God, as dutiful children, by assisting our brothers in that for which they ask, and never against their will, for freedom is religious and healthy.

We pay too little heed to the wants of our life here. The destiny of nature in man's growth and progress is exemplified in fruit, trees, grass, grain, and all known products; the fulfillment of a ripened age. There can be no doubt, in the continuous chain of life, that the true destiny of far the greatest majority of manifed on earth is to live any little tage.

fulfillment of a ripened age. There can be no doubt, in the continuous chain of life, that the true destiny of far the greatest majority of mankind on earth is to live an allotted age, that the law of compensation may be carried out.

As the worm destroys the apple before its time, so will our disputes, animosities, divisions, and particularly our insatiable desire to punish by opinions, words and acts founded on mere supposition, cause us to drop to the grave before our time. It cannot compensate thus for nature's destined life here. If our departed friends convey anything to us through the regular channels of a complete and flowing life better than another, it is that our work is best done here. But what is that work, and how to do it, we all crave to know. Not a living soul or thing exists without a desire to protect and gain happiness for itself. There is but one way: travel back through all your past life until you get within the portals of yourself. Then looking out the windows of your own soul upon all you have said, done or neglected to do, ask yourself, Would I have it done so unto me? You cannot tell yourself a false-hood. Carry out your answer in regard to the past in what you do in the present."

COLUMBUS.—Frank Sweet writes: "While

COLUMBUS .- Frank Sweet writes: "While in Chicago recently, 1 visited Miss Lizzie Bangs, the medium, at 22½ Walnut street, where I obtained writing between three pairs of slates simultaneously. One pair was on the top of the table at which we sat, and the medium and myself rested our hands lightly on the slates. One pair was laid on the floor, and on top of them I placed my foot. The others were my own slates, screwed together and hung on the chandelier six feet from both of us. Under these conditions satisfactory writings were produced upon all the slates, each being characteristic of the person whose written signature was appended to the message. Sunday evening, Dec. 1st, I attended a scance for materialization with the same medium. Nearly all members of the circle were greeted by spirit-friends. One of the most beautiful materializations was that of one who purported to be a Russian princess, clothed in what appeared to be a jewelled robe of white; she came out of the cabinet with the medium. A young lady who had written between the slates hung on the chandelier, materialized outside of the cabinet, while my sister materialized inside and both stood in the door of the cabinet for several moments. As a slate-writing medium Miss Bangs is excellent; and I where I obtained writing between three pairs cabinet for several moments. As a slate-writing medium Miss Bangs is excellent; and I think that in due process of unfoldment she is destined to take high rank among the best materializing mediums"

Massachusetts.

HAVERHILL. — A correspondent writes "One of the most encouraging signs of the times is the manner in which our local meetings find report in the press hereabout. The

ings find report in the press hereabout. The Daily Bulletin recently spoke as follows regarding Sunday services held here for the Unity Hall Society, by Dr. F. H. Roscoe, of Providence, R. I.:

"The subject of the afternoon was: 'Home, its influence in earth-life and in spirit life,' in which his control gave a beautiful description of what an earthly home should be, in order to obtain the best and happiest results, and also assured his bearers that homes in the life to come would be just what we made them while here. While passing through this life we were preparing the materials, so to speak, for our home in the next. In the evening some eight or ten subjects were submitted, all of which were answered in a clear, concise and interesting manner. After the close of each address a number of psychometric readings were given, all of which were acknowledged to be more or less correct, and several were admitted by the recipients to be of a most marked and wonderful character."

NEW BEDFORD. "S. H. E." writes: "The

NEW BEDFORD. - "S. H. E." writes: "The First Spiritual Society of this city opened its meetings for the season Oct. 6th, the platform being occupied by Mrs. S. E. Hervey, of Onset. She was followed on Oct. 13th by Miss Nettic M. Holt, of Charlestown. Oct. 20th Mrs. A. E. Cunningham was with us, and on Oct. 27th Mr. F. A. Wiggin, of Salem, was the speaker. Nov. 3d Mrs. N. J. Willis, of Cambridge, was here, followed on Nov. 10th by Mrs. Emma Miner, of

Clinton.

Nov. 17th the Society held a conference meeting in the afternoon, which called out a goodly number, many of the audience taking part in a very interesting meeting at 7 P. M. Mrs. Emma Jackson, of Acushnet, gave a short lecture, closing with a number of psychometric readings of a suprising accuracy.

Nov. 24th Miss Holt, of Charlestown, was again our speaker, calling out two large audi-

Nov. 24th Miss Holt, of Charlestown, was again our speaker, calling out two large audiences, who were deeply interested. Dec. 1st Prof. J. W. Kenyon, of Worcester, gave two very able and pleasing lectures to the manifest acceptance of all who heard him. Dec. 8th Mrs. A. E. Cunningham was again here, and was greeted with the largest audience of the season, giving many recognized tests."

BOSTON.-A correspondent writes: "A lady called upon me recently and said that she was present at the time of the manifestations mentioned in a recent BANNER, as occurring while Rev. Henry Ward Beecher was preaching (some fifteen years ago), and heard the spirit-raps responding to what was uttered in his sermon. This lady is the widow of a prominent minister, and now resides in Boston, but at the time she was wisiting in Boston, but at that time she was visiting in Brooklyn. Her veracity will not be questioned by those

Michigan.

TEXAS .- L. S. Burdick writes: "The Spiritualists of Southwest Michigan met at Watervliet, Nov. 30th and Dec. 1st, according to previous announcement. The meeting was well attended.

Our speakers, both visible and invisible, seemed to comprehend the needs of the people.

seemed to comprehend the needs of the people, and gave such spiritual food as best suited their development.

Our singers filled a niche in the Convention that is always appreciated. The Harris twinsleters, who sang so acceptably, are only eleven years old. They have been mediums from infancy, and bid fair to become shining lights. Prof. A. J. Davis, of Hartford, Mich., added much to the enjoyment of the audience by his extra fine violin music—assisted by Miss Heald, organist.

organist.
This being the first spiritual meeting held in this town, it proved quite interesting to all, and was voted a grand success. At a business session of the Association it was resolved to hold a sixteen-day camp-meeting next August at South Haven, on the east shore of Lake Michigan."

Illinois.

PEORIA.-J. G. Jansen writes: "The spiritualistic cause is doing nobly in this place. Several private circles are being held weekly, and Mrs. M. T. Allen, trance lecturer, is drawing crowded houses every Sunday evening at Union Hall. Mrs. Flora A. Brown and husband, from Portland, Ore, stopped two weeks with our society, and the lady gave the utmost satisfaction to all who witnessed her mediumistic powers. Her independent slate-writing,

under apirit test conditions, is simply wonderful. We recommend Mr. and Mrs. Brown cordially to the friends wherever they may go; and they are sure of a hearty welcome whenever they return to l'eoria."

Bhode Island.

PROVIDENCE.—Wm. G. Wood writes: "I attended Mrs. Wm. H. Allen's materialization attended Mrs. Wm. II. Allen's materialization scance on Friday, Oct. 25th. My sister Charlotte manifested, also my uncle Thomas Wood. He came to me with his deformed hand—two of his fingers and the thumb having been lost when in earth-life by the bursting of his gun. The late Dr. Manchester of Pawtucket, R. I., amputated them. He (uncle T.) came out of the cabinet freely and talked to myself and others in the direle-room some ten minutes, during which time several persons examined his crippled hand."

THE COURTSHIP OF MILES STANDISH.

Longfellow not the first Poet to make it his Theme.

Appended is an article from the Farmer's Monthly Visitor (Concord, N. H.) for January, 1844, which, it should be remembered, was fourteen years before Longfellow's poem on "The Courtship of Miles Standish " appeared.

(From the New York Rover.)
COURTSHIP OF CAPTAIN MILES STANDISH. A True Historical Romance.

BY MOSES MULLINS, 1762.

BY MOSES MULLINS, 1762.

About this rather singular production a word or two seems necessary. Whether it be really a genuine antique, or a more modern initation, is a question for critics to discuss. We can only throw such light upon it as we happen to possess, and such as the document bears upon the face of it.

In order to ascertain whether the ballad was found ed in truth, we have turned to some old New England chronicles and find that the whole story is historically true to the letter. Captain Miles Standish did come over in the Mayflower, and his wife's name was Rose. Mr. John Alten and Mr. William Mullins were among the number that came over in the same vessel. Mr. William Mullins had a daughter whose manne was Priscilla, and the main incident, according to the chronicles, actually occurred, precisely as related in the poem. BALLAD.

Miles Standish in the Mayflower came Across the stormy wave, And in that little band was none More generous or brave.

Midst cold December's sleet and snow, On Plymouth Rock they land; Weak were their hands, but strong their hearts. That pious pilgrim band.

Oh! sad it was in their poor hut's To hear the storm-wind blow, And terrible at midnight hour When yelled the savage foe.

And when the savage, grim and dire, His bloody work began, For a champion brave. I have been told, Miles Standish was the man.

But, oh, his heart was made to bow With grief and pain full low, For sickness on the Pilgrim band Now dealt a dreadful blow.

In arms of death so fast they fell They scarce were burled, And his dear wife, whose name was Rose, Was laid among the dead.

His sorrow was not loud, but deep; For her he did bemoan. And such keen anguish wrung his heart He could not live alone.

Then to John Alden he did speak— John Alden was his friend— And said, " Friend John, unto my wish I pray thee now attend.

My heart is sad, 't is very sad,
My heart is sad, 't is very sad,
My poor wife Rose has gone,
And in this wild and savage land
I cannot live alone.

To Mr. William Mullins, then, I wish you would repair. To see if he will give me leave To wed his daughter fair."

Priscilla was this daughter's name, Comely and fair was she, And kind of heart was she withal As any maid could be.

John Alden, to oblige his friend, Straightway to Mullius weut, And told his errand like a man, And asked for his consent.

Now Mr. Mullins was a sire Quite rational and kind, And such consent would never give Against his daughter's mind.

He told John Alden, if his child Should be inclined that way, And Captain Standish was her choice, He had no more to say.

He then called in his daughter dear, And straightway did refire, That she might with more freedom speak In absence of her sire.

John Alden had a bright blue eye, And was a handsome man; And when he spoke, a pleasant look O'er all his features ran.

He rose, and in a courteous way His errand did declare, And sald, "Fair mald, what word shall 1 To Captain Standish bear?"

Warm blushes glowed upon the checks Of that fair maiden then: At first she turned away her eyes, Then looked at John again.

And then, with downcast, modest mien, She said, with trembling tone. Now prithee, John, why dost thou not Speak for thyself alone?"

Deep red then grew John Alden's face; He bade the mald goodby; But well she read before he went The language of his eye.

No matter what the language said Which in that eye was rife— In one short month Priscilla was-John Alden's loving wife.

Shall a Medical Law be Enacted in Maine?

To the Editor of the Banner of Light: A prominent Allopathic physician residing in the State of Maine wrote to me Sept. 9th, 1889, as follows: "I am in a 'bad fix.' I don't know how to get out of it. I had an attack of know how to get out of it. I had an attack of sciatica in my right leg in June, a terrible attack. It has left a partial paralysis of the leg. After the pain subsided in the leg I had a severe pain in the left arm, and that has continued until the present time. The pain is intolerable. I must do something, and what that will be I do not know. I have now got a blister

on the arm, but the pain still continues.
"I have thought of coming to Boston, but did not know as you were there; and then again I have not been able to take the journey. If it is best I will come up and see you. I have little confidence in drugs in this case, and a good deal of confidence in magnetic treatment, so I

deal of confidence in magnetic treatment, so I very naturally turn to you for relief."

I immediately wrote to the doctor on receipt of his letter, sending him a package of vital or spirit magnetized paper, also suggested a remedy to go with it, and offered to visit his home in case he so desired.

The first week in November the doctor called upon me at my rooms, and related the entire case, and seemed very grateful to me for what I did for him, but did not furnish any statement concerning his cure that I could make use of

I did for him, but did not furnish any statement concerning his cure that I could make use of for the benefit of the independent mode of healing in an instance where the regular allopathic remedies failed to benefit.

Here was a marked case of cure by the magnetic process of a prominent Allopathic physician; and thinking its recital would have a beneficial effect on the minds of the people as a practical argument against the passage of any a practical argument against the passage of any statute in Maine (or elsewhere, for that mat-ter) which would subject me to arrest as a oriminal for giving this suffering doctor relief through treatments or otherwise, I wrote to my patient after his return home, asking him some questions in relation to his case. Nov. 23d I received his reply, as subjoined:

received his renly, as subjoined:

"In answer to yours of the 18th inst., I will state: In June last I was selzed with a most severe attack of solatica. The pain was so severe that I was nearly crazy. My wife hurried a messenger for a doctor. He was soon on the spot, and at once injected morphine into the hip, which gave relief. He then cupped the hip, taking an ounce or two of blood. The morphine and the cupping were repeated daily for two months. Meantime I was helpless, the secretions were all suspended, the appetite was gone, and I felt that I was about to join the 'friends over there.'

About that time I wrote to you. I would have given

millions, had I had them, to have seen your face just then. You very kindly wrote me a long letter, sending me at the same time a package of your magnetized paper, and suggesting some medicine to take internally. I put the paper on, and took the medicine. I commenced to gain, having discarded the morphine, and I am now well. Whether to attribute my recovery to your remedies or not. I don't know; but one thing I do know, and that is, If I had kept on with the morphine and the capping I would not now be writing you this lotter.

I am, as you know, a regular diplomated physician. I have practiced medicine over forty years; but my confidence in drugs has waned every year since I entered the profession. I am opposed to all restrictive legislation in regard to the practice of medicine, and in favor of the largest liberty. I believe in the magnetic cure of disease rather than in the drug cure. I believe that whatever success has attended my feeble efforts to cure disease, has come more from the influences the unseen powers have been able to exert through me than from the drugs I have administered to my patients."

The doctor closed his letter thus: "You are

The doctor closed his letter thus: "You are at liberty to do what you like with this [meaning his statement]. I have no opinions to conceal, and there is no profession or institution I fear." I withhold the doctor's name for the time being; I have no hesitation in saying that if a medical bill is presented in Massachusetts or his own State he will be willing, even anxious, to visit the Legislature and relate his case and cure for the nubic good.

case and cure for the public good.

A. S. HAYWARD, Magnetic Physician.
156 West Brookline street, Boston.

Passed to Spirit-Life,

From Mariboro', Mass., Dec. 7th (of Bright's Disease),

From Mariboro', Mass., Dec. 7th (of Bright's Disease), James Glies, aged 75 years.

Mr. Glies had long been in failing health, and for many weeks had suffered much; but with mind undimmed and putient couraire had awaited the change. His companion and dear children had preceded him to the unseen, but his knowledge of spirit-return had cheered and sustained him in many sorrowful experiences.

The change of worlds was from the home of his son-in-law, who, with the daughter and only remaining son, watched and tended the beloved father with unceasing and loving care. There, also, the funeral took place, attended by the writer, in accordance with his expressed wish. The body was removed to Concord for interment.

So, with the armor on, another of Mariboro's faithful old-time workers in the cause of Spiritualism has gone to receive the "Well done, good and faithful":

From the home of Mr. L. M. Dean, North Woodstock, From the home of Mr. L. M. Deau, North Woodstock, Conn., Dec. 2d, 1889, Mrs. Mary A. Tullis, aged 76 years.

She was sick but a few days, with typhoid pneumonia. Mrs. Tullis had been a widow, and alone in the world, for many years. She was a bright, active, cheerful little woman, a steadfast friend, and always and everywhere an outspoken Spiritualist. Although living for many years with people not in harmony with her ideas, her faith and knowledge in spiritual things were kept alive by reading the BANNER OF LIGHT, which she had taken from its earliest publication. The BANNER was truly a solace in her deciling years.

Miss. G. E. Russell.. Worester, Mass.

From Springfield, III., Nov. 10th, 1889, our dear friend, Mrs.

Margaret Harris.

For many years she has enjoyed communion with those in the higher life, and the "messenger" found her ready for the change. Surrounded by loying children, who so tenderly watched and cared for her, she caimly fell asleep, to waken in the morning land of light and beauty. True to her convictions, she lived a pure and noble life, the infinence of which was felt by all who knew her, and its impress upon her sweet face was an index of the pure soul within. In the home circle her prosence will be inlisted, though they have the assurance she will be near them and guard them until they, too, shall enter into the house not made with lands.

Springfield, Ill., bec. 10th, 1889.

From Bridgewater, Mass., recently, Thomas Peterson, at the ripe age of 87 years.

the ripe age of 87 years.

He was in his early days a resident of Pembroke, Mass., but of late has made his home with his daughter, Mrs. Dr. Lydia Sturdevant. He was brought up a Unitarian in religious belief, but enjoyed the ministration of spirit-friends through his daughter's mediumship, and received much confort and assistance from her spirit-guides. He was an honorable man in dealing with his associates; heloved and respected by relatives, neighbors and friends; and will be sadly missed by his eight surviving daughters. His inneral was feelingly conducted by Rev. Mr. Quimby, Unitarian, of East Bridgewater; his request was that Dr. H. B. Storer should officiate, but he was unavoldably absent. The remains were taken to East Bridgewater and Interred in the family lot with those of his companion, who preceded him to the spirit-world many years ago.

Com.

From his home in South Barre, Orleans County, N. Y., where he had resided for nearly forty years, on Sunday

where he had resided for nearly forty years, on Sunday. Dec. 1st, Milton B. De Lano.

He was well known for his sterling integrity, and as a foe to all forms of slavery, intolerance or oppression. He was early identified with the cause of abolition; he was also a pioneer in Spiritualism—baying become converted in early life to that glorious philosophy—and has ever since been its firm adherent and faithful advocate.

Mr. De Lano added in building a hall, which, until it was destroyed a few years ago by fire, was used for the dissemination of the truths of Spiritualism. He will be remembered by the mediums and speakers who have ministered from time to time at South Barre.

Though a few months past seventy-two years of age, he retained bis faculties minimaired until a few weeks before the death, when paralysis bereft him of speech, and soon ended his earthly career.

To mourn his loss he leaves a daughter and two sons and a wife who sadly misses the strong arm on which she was wont to lean. The funeral was observed from his home, the writer officiating.

Johnson's Creek, N. Y.

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Angel Care.
A little while longer.
Angel Visitants.
Angel Visitants.
Angel Visitants.
Angel Visitants.
Angel Visitants.
Angel Visitants.
Almost Home.
And He will make it plain.
A fragment.
A fay's march nearer home.
A seended.
Beautiful angels are waiting.
Beautiful City.
Beautiful Land.
Billss.
Beyond the mortal.
By love we arise.
Come gentle spirts.
Come, go with me.
Day by day.
Don't ask ine to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraternity.
Frowers in heaven.

It no pay to go.
She lady to go.
Sweet necting there.
Sweet meeting there.
Sweet meeting there.
Sweet meeting there.
Sweet meeting there.
Sweet mour of prayer.
Sweet mour of prayer.
Sweet meeting there.
Sum in the morn thy seed.
Star of truth.
There's a land of radeless beauty.
The sabbath morn.
The slent city.
There's a land of radeless beauty.
The sabbath morn.
The slent city.
There's a land of rest.
The sabbath morn.
The slent city.
There's a land of rest.
The appel of the provent in the provent in the morn thy seed.
Star of truth.
There's a land of radeless beauty.
There's a land of radeless beauty.
There's a land of radeless beauty.
There's a land of radeless.
There's a land of radel

Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.

Gratitude. Golden shore. Gathered home beyond Home of rest.
He's gone.
Here and there.
I shall know his angel name.
I 'm called to the better land.
I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving homeward. Home of rest.

Not yet.
No weeping there.
No death.
Not yet for me.
Never lost Only waiting. Over there. Over there.
One woe is past,
Outside,
Over the river I'm going.
Oh, bear me away,
One by one.
Passed on.
Passing away,
Parting hymn.
Passing the vell.
Recose.

The Lyceum.
They are coming.
The happy time to come.
The happy by and-bye.
The other side.
The Eden of bilss.
The region of light.
The shining shore. The shining shore.

The harvest.
Tune is bearing us on.
The happy spirit-land.
The by-and-bye.
The Eden above.
me.
The use of ferry.

We shall meet on the bright,
etc.

We shall meet on the bright etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We'll meet them by-and-bye
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other
there. there. We'll dwell beyond them all. We'll dwell beyond them all Waiting to go.
Waiting on this shore.
We're journeying on.
What must be to be there where we'll weary never more.

Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me.
How long?
I have reared a castle often.
Invocation chant.

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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' provious notice, and not omit to state in full their present as well as future address.

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Banner of Pight.

BOSTON, SATURDAY, DECEMBER 21, 1889.

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Special Notice to Patrons.

Those of our patrons who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, Dec. 20th, as the first forms, containing the seventh page, will go to press that night. The Banner of Light establishment will be closed on Christmas Day (25th).

Those having notices, etc., for the editorial levartment must have them at this office on Monday morning, 23d, as the paper will be put to press on Monday night.

Mr. Marsh's "Voice of the Patriarchs."

The book with the above title, just published in the name of Luther R. Marsh, a distinguished lawyer of New York, is one that is provoking much severe criticism by the public press, and in but one vein of treatment. It is a record of what purports to be conversations with the chief characters of the Bible, as delineated in both the Old and New Testaments. These conversations, on the part of the spirits professing to make answer, came through the mediumship of Clarisa J. Huyler, of whom we are free to confess we never heard before. On the 12th of last February, explains Mr. Marsh, it was suggested at a private séance that the patriarchs and prophets who enacted their parts in the Bible history would return through this medium and confirm the sacred narrative of their words and deeds, and give additional evidence of their careers. The work was accordingly begun on the following day, and finished in ninety days.

It was announced, says Mr. Marsh, that by divine decree any spirit in the spheres upon whom he should call would respond, and he declares that he has found it so. "I have never asked for any one," he says, "who has not quickly appeared to the medium, ready to answer any question I might ask." The list of Bible characters whom he professes to believe held these familiar conversations with him on call, includes such names as Adam, Eve, Cain, Cain's wife, Methusalah, Noah, Abraham, Lot, Isaac, Rebecca, Jacob, Rachel, Joseph, Moses, Aaron, Pharaoh and his daughter, Joshua, Samson, Ruth, Boaz, the Woman of Endor, Saul, David. Goliath, Solomon, Elijah and Elisha, Ezra, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Nebuchadnezzar and Jonah, John the Baptist, Joseph and Mary, Matthew, Mark, Luke and John, Mary Magdalene, Paul, Gabriel and Jesus Christ. Mr. Marsh confessed that he experienced a feeling of awe that at first took possession of him, which subsided through familiarity, and he was enabled to converse with them as with friends in earth-life.

It is not to be disputed that the first impression of the readers of this book is that it is ridiculously absurd from beginning to end. The overpowering credulity of the person who is openly responsible for its appearance is manifest on every page. Evidently he had set his heart on distinguishing himself and his belief in spirit communication by the publication of a record of unusual manifestations, made rapidly to order, and entirely out of the current on which spirit manifestations are brought to us, and was filled with a desire to vindicate a faith which had already cost him so much, in a Mr. Marsh says in his opening concerning "famanner that had no parallel in the history of | miliarity" with the spirits of antiquity, and | Maine?"

ly sustained by the general title of his book, which is "Olimpses in the Upper Spheres-A Series," of which the present volume is announced as the first. In his preface he declares in all sincerity that he would not, if he could, mislead a single soul, and that he would not mislead himself. His statement is of course to be accepted in the same sincerity with which he makes it. For all that, he shows a credulity that is sure to mislead no one else, though he is so clearly misled by it himself.

By way of explanation, Mr. Marsh reminds us that, "as a biographical production the Bible is unique in literature and art. A few quick strokes of the pen, and lo! a character stands before us, graphic, individual, and imperishable.... Simply a few facts, and the picture is complete; fact woven into character, character into fact; and thenceforth the man or woman lives forever, in the portrait gallery of the world; and goes down the generations winning love and admiration or awakening repulsion, as the case may be, and stimulating faith. Nevertheless," he addsand here his entire motif for the book stands confessed-"we would think that more of personal reminiscence might have added new charms to the book. How and where did the tenants of the Garden live after their expulsion? How did Methusalah spend the days municate. All the criticism, all the knowland evenings of his thousand years? Did Samson train his muscles, and David practice his harp and sling? How did Noah support his hungry crew, and Jonah live under the ribs of the whale? Was the mantled presence of the way raising an issue with him, which would be prophet evoked by mediumship? What befell the sacred Magi, after their star-led march? How did Jesus appear in the sweetness of domestic life, and what was his manner of public speech?

The reader now has before him the real purport of the book. It claims to supply many incidents, not heretofore given, illustrative of life on the early globe, through communications made by the spirits of the departed, by means of medial power. And the author, or rather the compiler, guaranteeing the integrity of the transcript, invites every one to judge for himself of their significance. He can therefore interpose no protest if every one does. Taking his word implicitly for the reality of the communications, they are simply to be judged on their intrinsic merits, and on thosealone they will be. And the almost instantaneous judgment of every reader, whether a believing Spiritualist or otherwise, will be that such a tissue of arrant absurdities is not for a with common-sense, and capable of appreciating testimony. It will be all but universally voted that the receiver of these reported communications is the complete dupe of his own credulity, and the communicating spirits are indulging in an unexampled hilarity.

In this modern day of criticism and science, just to think of bringing up Jonah again from the belly of the whale by which he was allegorically swallowed; of describing the separation of the waters of the Red Sea; of producing in court again the wife of fratricide Cain, over whom the Bible literalists have contended so long, like dogs over a bone; and of a similar variety of traditional stories which are set forth with such serious literalness in this book. is the height of the baldest and boldest absurdity, especially in the very time when the Christian Church itself is retreating from its old and tenaciously-held positions on these points of superstitious belief, under the unrelenting pressure of scientific research and review! One of our most popular Monthlies within a year printed an illustrated article which, among other things, treated of the Red Sea, and in which it was shown that that portion of the Sea through which the Israelites were supposed to have passed is, to all intents and purposes, dry land at certain low courses of the tide, and that the water comes suddenly back again, almost like a tidal wave, at such times; shore, the customary marks of the be distinguished; the impression is left to be drawn that the pursuing Egyptians therefore lost the trail and were drowned together in the panic which naturally ensued.

Now, if Mr. Marsh's spirits tell the truth, then all that has been said by other spirits through the mediumship of Mrs. Richmond, Mrs. Conant, Mrs. Britten, Mrs. Longley, Mrs. Lillie, and others, from the first dawn of the modern spiritual movement, is not easy for any one to believe. It is quite enough, it would seem, to say that no truthful spirit has ever taught such unmitigated nonsense before as is reported from the spirits which Mr. Marsh believes he has successfully called up from the depths of uncounted years. Spirits have persistently ridiculed the story of the 'first pair." teaching the rational doctrine of natural evolution instead. They have denied 'the flood," save as, perhaps, a local incident. They have likewise declared the authorship of the hooks that constitute the Bible, especially the Old Testament, to be an exceedingly mixed and inexplicable one, and that the doubt is not to be overcome whether many of these alleged writers even ever existed. In a large degree liberal Christians are being led to confess the same doubt; and now come spirits (?) claiming to be the disputed characters them-

selvesi These presuming spirits come forward, and imperiously demand that the light of the new knowledge, the accumulations of modern criticism, and the revelations of the new dispensation in regard to Biblical history, to say nothing of the discoveries of modern science, shall all be disregarded, set aside, and annulled by their unsupported and unintelligible assertions, without even the corroboration of a single fact. They hold fast to the ancient and time-rooted superstitions, in this respect being more orthodox than orthodoxy itself. They go back further even than some zealous Presbyterians in their declarations concerning the hoary past. And Mr. Marsh has evidently resigned himself into their hands, content to be made their dupe and authenticated reporter. They are making the most of their opportunity, though it is clear that he knows it not. He is wholly willing to believe in the possibility of the sun and moon standing still in their appointed orbits, in order not to discredit in any degree the professed spirits that claim to know

it as a fact. The reported interview with Noah-not to begin with Adam and Eve-is so full of absurd assertions as to forbid belief in anything it contains, while the story told concerning himself by Jonah is a child's wonder, worthy only of a child's changing credence. There is a superstitious affectation of reverence for many of the other characters of the Old and New Testaments which entirely sets aside what

such communications. This ylow is sufficient. I falls to establish his previous declaration that wonre like them, that they were not beyond our reach or imitation, that they were not prodigies, that they had similar tendencies, defects, infirmities, ambitions to our own, that what they did we, under similar circumstances, could do, and that their holiness is not unattainable by us. If this be indeed true, then the reproof of the angel to John, who was about to fall down and worship him-"See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God"-applies with equal force to him also, and it would be well for him to heed

> Nothing enforces still again the oft-repeated but too little heeded injunction to all believers in spirit communication to "try the spirits" more impressively than this recent experiment of Mr. Marsh with them, as he has himself recorded it. He has hastily swallowed all that was extended to him at a single greedy gulp. Nothing has been digested or assimilated. The most he can assert and reassert is that these communications came through the lips of the medium whom he employed. We are incapable of questioning it. But a great deal more is required, before his readers, whether Spiritualists or not, will consent to give credence to the authenticity of the spirits who profess to comedge and all the science of our modern time is against the assumed individuality of the characters of whose presence and conversation Mr. profitless in every sense, it is simply to be said that the spirit and character of the reported communications are childishly superstitious, intrinsically absurd, without any apparent meaning and significance, and unworthy in the last degree of serious attention.

The Rising Plutocracy.

The truly astonishing statement is made by a well-known statistician, that a far greater con centration of wealth exists in this than in any other country. The collector of facts in proof of this is Thomas G. Shearman, a distinguished New York lawyer, who contributes them to The Forum for November, in an article specially prepared by him for that monthly. He makes seventy names of Americans represent an aggregated wealth of \$2,700,000,000, or an average of more than \$37,500,000 each. While hunting for not less than twenty-millionaires, Mr. Shearman discovered incidentally fifty others, worth over \$10,000,000 each. He moment to be accepted by any one endowed adds also, that it is possible to make up a list of ten persons whose wealth will average \$100, 000,000 each, and another list of one hundred persons whose wealth averages \$25,000,000 each.

show such lists of very wealthy persons. Mr. Shearman says that the richest dukes of England fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants and railway magnates of England cannot compare in wealth with many Americans. It is hardly necessary to go over his comparative statement of the incomes of the wealthiest men of England, but it shows that while the average annual income of the richest hundred Englishmen is about \$450,000, the average annual income of the richest hundred Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000.

Mr. Shearman concludes from these facts that twenty-five thousand persons own half of the entire wealth of the United States, and that two hundred and fifty thousand persons practically own the whole of it. This is one in sixty of the adult male population. His consequent prediction is that, considering the rapid recent concentration of wealth, under present coudi tions fifty thousand persons will in thirty years practically own all the wealth of the country, which will be less than one in five hundred of the adult male population.

What is the lesson to be learned from this? and then, in consequence of the nature of the Is it not that a plutocracy is growing and consolidating its power among rapid rate? That labor is being deprived at the same rate of the rightful opportunities which ought to be held out to it? That the rewards of industry are going to be more and more meagre as the years go by, until a generation shall hardly pass before its last hopes are snatched away, and accumulated wealth dominates and dictates its own terms over the entire extent of the country? What wonder is it that labor, noting so clearly the full meaning of the situation and apprehending so distinctly the consequences which are to result not only to itself but to the great community of people will theoretically free, should take alarm at the growing fatal tendencies of the time, and conceive and combine measures for its own and the common protection? How is it possible to hinder it from working out its own salvation by all known legitimate means? It is labor that is at the foundation of all honestly-acquired wealth, and it is therefore manifestly an irresistible claim which it sets up to a recognized and equitable share in the common accumulation. It demands no more; it will take up with no less. Servitude to a scheming plutocracy it certainly will never abide.

We shall print next week an Original Essay-prepared expressly for THE BANNER just previous to the demise of its author, Mr. A. E. Newton-entitled "Spiritualism Noth-

ING NEW." We shall also publish next week another of that fine series of historic papers on Spiritualism, entitled "THINGS WORTH RECORDING." which is being contributed to these columns by 'Observer" of New York—who, we may as well inform the many readers who have wished to know, is the talented Mrs. Love M. Willis. The late Mr. Charles Partridge and the Spiritual Telegraph are treated of in this-her latest-

WOMAN SUFFRAGE.-The constitutions of each of the five new States in one form or another recognize the right of women to the suffrage. North Dakota, South Dakota, Idaho and Washington have each granted school suffrage to female adults; Montana gives them the right to vote on local questions provided they are tax-payers; while Washington and South Dakota will submit the question of unrestricted woman suffrage to a vote of the peo-

TP Dr. C. W. Hidden of Newburyport, Mass., is under engagement to lecture in Derry, N. H., Dec. 20th, on the subject: "Hypnotism, Magnetism. Psychometry—Three Steps into the Great Beyond."

Read the article on our third page, entitled: "Shall a Medical Law be Enacted in

The Hollday Season.

This ever-welcome season of the year line come round again, sure to be greeted by old and young with a sincere cordiality. It is a season specially characterized by the exchange of gifts, for which the most ample provision is made by brain and hand and the exertions of the distributing class, who are gratefully regarded as the ready agents of givers and receivers alike. Among the readlest of these agents will be found the BANNER OF LIGHT BOOKSTORE, to whose abundant resources as a gift-suggester the particular attention of the public is requested.

In the first place and to begin with, a present to a friend of a year's subscription to the BANNER OF LIGHT itself would be a weekly reminder of the giver's friendship and goodwill for a continuous period of twelve months; and the accompanying premiums form an increased attraction which it would be a difficult matter to match. Then come a long and varied series of books, little and great, on the science, philosophy, poetry and religion of Spiritualism, from which to make a selection adapted to all ages and requirements.

On the tables and shelves of our Bookstore can be found the splendid "Poems from the Inner Life" by Lizzie Doten, and "Poems of Progress" by the same inspired author; also the entertaining books, "Outside the Gates, and Other Tales and Sketches," "Life and Labor in the Spirit-World," being descriptions of localities, employments, surroundings and conditions in the spheres, by members of the spirit band of Miss M. T. Shelhamer (Mrs. Longley); "A Review of the Seybert Commissioners' Report," by A. B. Richmond, Esq.; "Forty Years on the Spiritual Rostrum," by Warren Chase; "Unanswerable Logic," a series of spiritual discourses, given through the mediumship of Thomas Gales Forster; "Lifting the Veil," interior experiences and manifestations, by Susan J. and Andrew A. Finck; "Allegories of Life," by Mrs. J. S. Adams; "Transcendental Physics," by Prof. Zöllner; "The Facts, Faiths and Frauds of Religious History," by Emma Hardinge-Britten 'Spiritual Communications," edited by Prof. Henry Kiddle; "The Scientific Basis of Spiritualism," by Epes Sargent; "Seven Dozen Gems," compiled by J. P. Thorndyke; and numerous other publications pertaining to Spirtualism and its teachings.

Besides books, there is to be had at the Banner Establishment an attractive array of photographs, paintings, crayons and cards appropriate for Gifts and adapted to the season. An inspection of them will be sure to delight all visitors. The stock on exhibition is one that comprises a rich variety of features, some one of which must inevitably induce a purchase. No other country on the face of the earth can | The liberal-minded public is particularly adiressed in the above recital, with a confident belief that it will make quick and satisfactory selections for the delight and instruction, if not the inspiration, of those who are to be the favored recipients of the timely Presents of kindly remembering friends.

Widening Woman's Sphere.

There is no further protest, criticism, or resistance to be offered in regard to the proposition that woman has the free and perfect right to fill any and every station in life which she can prove her capacity to fill. The instances are many and rapidly multiplying of women's occupying positions of responsibility and wide service, to which they would only a little while ago have seemed to be not equal. Everything is in the opportunity. They have shown themselves fully capable of performing the duties of lawyer and minister, of editor and financier, of nice mechanical work, of trade, and of various other current avocations. And the universal verdict is that they discharge these duties uncommonly and invariably well.

There is Mrs. Frank Leslie, for instance, the successful publisher of the several publications | would the old-time "medicos" point to the fact as left upon her hands by her deceased husband. In evidence of weakness and a failing hold on the Everybody knows with what skill she con- popular appreciation! Why is this not true when the ducted the business. There is Mrs. Kempin. the lawyer, as well as Mrs. Belva Lockwood. and others of the same profession, and many more in related professions. There is Mrs. Miller, the manager of a great tobacco manufactory. And another woman lifted a horse railroad out of ruin to the high level of prosperity in a New Hampshire city.

It is remarked that a woman's natural environment is not so favorable for the development of the business faculty as that of a man. Nevertheless it is already sufficiently shown that the business faculty can be as broadly cultivated and developed in woman as in man. All that is required is that the environment shall be favorable to its growth and exercise on a large scale. Then there are numerous occupations requiring delicacy of perception. neat, precise and careful manipulation, the accurate hand, and the tactful tongue, for every one of which woman is specially fitted. It has gone far enough to compel a revision of judg-

Mr. Oliver Johnson, the veteran editor and Abolitionist, passed to spirit-life from his home in Brooklyn, N. Y., Dec. 10th.

home in Brooklyn, N. Y., Dec. 10th.

He was born in Peacham, Vt., Dec. 27th, 1809, and served his apprenticeship to the printing business in the office of the Watchman, in Montpelier. In 1830 he came to Boston, and became editor and proprietor of a new paper called the Christian Soldier. This he devoted to the cause of the abolition of slavery, which led him to the notice of William Lloyd Garrison, and from that time forth he became Mr. Garrison's lieutenant, taking an active part in organizing the Abolition movement in the Faneuil Hall meeting in 1835. Mr. Johnson became most enthu-Abolition movement in the Faneuil Hall meeting in 1835. Mr. Johnson became most enthusiastic in his work, so that his paper became the organ, and obtained a large circulation. From this time out his history is simply that of the Abolition party in New England, and he personally participated in All the exciting scenes attending the enforcement of the fugitive slave law in Boston. During the war he was a great friend of the soldiers, and was the cause of greatly stimulating the relief that was sent to the front. The close of hostilities saw his mission in the cause of the slave ended, and he sold the Christian Soldier at a handsome his mission in the cause of the slave ended, and he sold the Christian Soldier at a handsome profit. During the next five years and a half he was managing editor of The Independent, resigning at the end of 1870 to become editor of the Weekly Tribune. After two years' service he resigned, in the latter part of 1872, to become managing editor of the Christian Union, which position he held up until almost to his death. He was the author of several works, among which was "William Lloyd Garrison and His Times"—Boston, 1880.

El Espiritismo

Is the title of a new weekly periodical, devoted to Modern Spiritualism—its religion and its philosophy— (in Spanish) published at Chalchuapa, Republic of Salvador, Central America. Edited by J. do Jesus Morales. It was addressed this wise: "La Lampara do la Luz, Boston, Estados Unidos," meaning the BANNER OF LIGHT, which our postmaster could n't English-so he sent it to the Consul, who politely forwarded it to this office, for which the latter has our thanks.

Dramatic Art.

The value of dramatic and histrionic art as an instructive force in the development of a high form of human nature should not be lightly estimated. In consideration of the factors that enter into the progress of man, one may regard too lightly the importance of the arts in their influence upon the race, and commend only the scientific researches and conclusions of the student and experimentalist in his laboratory, or the mechanical inventions and discoveries

of what is called a more practical school. But the keen observer and true thinker recognizes the fact that Art in its various departments, whether of sculpture, painting, or music, is an educator, elevating the tastes, refining the passions, stimulating the mind, and spiritualizing the nature of mankind by its lofty and ennobling work.

Through the centuries the stage has exerted a beneficial and instructive influence upon man. More, perhaps than the exhortations of priest or layman the sermons of elergymen and the productions of literary writers, the dramatic stage-by its realistic representations of the inner life of humanity, the personations of human passion and weakness, as well as of manly virtue and womanly grandeur, appealing at once to the eye and ear, the heart and brain of the masses-has accomplished and is performing an educational and uplifting work for our race, the importance of which is felt and witnessed in the life of the masses that flows around us on every side.

To, then, present a stage to the public that is high in moral tone, pure in diction, elevating in sentiment, and entertaining as well as instructive in its manifestations of real life and nature, is a mission of usefulness to the world; and such a stage is maintained by the manager of that little gem of a theatre in this city, "The Hollis." Here, whatever is presented to the public, whether of a light and operatic style, which caters to the musical-loving or mirthful taste of its patrons, or of a more serious and dramatic character, rich and deep in its rendition, and strong and truthful in the lesson it conveys, the production is always of the highest order, the actors of finest quality and merit, the scenic arrangements superb, and the various properties very attractive. The theatre itself is fitted up in the daintiest style, and those who visit it are charmed with its beautiful appearance and comfortable appointments.

At the present time the world-famed Kendals of London are the attractions at this theatre. They have a strong company, and their limited stay in this city is proving a brilliant success for all concerned. At their departure, other first-class artists will appear on these boards, for the management is determined to present only the highest and truest specimens of dranatic and histrionic art to its patrons. The residents of Boston who desire to witness something in this line that will really profit as well as amuse, and out-oftown visitors who come to the city from time to time cannot do better than attend a performance at the theatre on Hollis street.

The Proposed Medical Bill.

What has been done to meet the proposed Medical Bill by the Spiritualists thus far? has been suggested as a proper thing for the public to know at this juncture. The Spiritualists have been the most active in meeting the issue for the past fifteen years; the BANNER OF LIGHT has made known the proceedings from time to time, and has also accomplished much work in printing arguments and giving facts going to show that the general laws now existing are sufficient when enforced to protect the people and punish the

As soon as the Massachusetts Medical Society signifled its intention, in the Annual Convention last June. to ask the General Court for a new medical statute that would, if passed, prevent those without diplomas from practicing, a remonstrance petition printed in The Banner was sent to the three Spiritual Camp-Meetings in Massachusetts for signatures. Harwich, Onset and Lake Pleasant heartily responded, and their officers showed good interest in this direction. These remonstrances are ready to be placed before the General Court as soon as the Massachusetts Medical 80clety presents its petition for a new enactment.

At Onset and Lake Pleasant, at the public meetings, pertinent resolutions were presented, and adopted without a dissenting vote—thus going to show that the people gathered at these resorts were in live earnest or the preservation of their rights.

The clairvoyant and magnetic physicians of this State do not ask or need any statute to compel the people to employ them, as the Massachusetts Medical Society has proposed to do for its protection and the enslavement of our citizens. Should the independent practitioners make the slightest effort in that direction, with what a sweeping gesture of superiority toped-for legal boot is on the Allopathic foot?

Colby & Rich have at their bookstore, No. 9 Bosworth street, Boston, a supply of the Remonstrance Petition headings, referred to above; persons interested that progress in matters remedial be not prevented in our day can procure copies of this instrument free by calling at that address, or by application by mail with stamp for return postage. Citizens who wish to preserve their freedom of choice in medical matters should obtain and circulate these appeals against a medical trust for signatures in their respective localities: they should also endeavor to see or write to their Senators and Representatives, asking that they refuse to become a party to limiting one of the most important privileges of their constituency. Due notice will be given in THE BANNER as to where such signed remonstrances can be sent---at the proper time.

A Pocket Directory.

This is the title of a Memorandum Book compiled for gratuitous distribution of ten thousand copies, giving the places of all reputable spiritual meetings, séances, circles, and locations of lecturers and healers, with their special phases of talents, in Boston and its surrounding localities. Also a list of places where Spiritualists and Free Religious people visiting Boston, seeking spiritual truth or medical aid, may obtain comfortable quarters in pleasant and harmonious surroundings at reasonable prices.

Major Samuel B. Bancroft is the compiler of this Directory; Mr. R. H. Blodgett, the printer. THE BANNER firm has taken space in this enterprise; also Mr. M. S. Ayer for the First Temple (a cut of which will embeliish it as frontispiece). Mrs. C. B. Bliss fully endorses this book as the right protection to all honorable practitioners and mediums; Dr. D. J. Stanbury also writes: "I believe it to be an excellent work, and will do a great deal of good," etc. We wish the compiler success, as such a book is much needed.

A Spirit Fulfills a Promise Made in Earth-Life.

A correspondent of the London Medium and Daybreak writes:

"A fellow-workman of mine, with others, was having some conversation on a Sunday morning about Spiritualism. He made a promise to me in a rather facetious manner, that if he died first he would come back and give me a 'joul'—a pit-phrase for a peculiar kind of knocks or rappings, which the miners use when in the mine. Three years and three days later he met with a fearful death, caused by a fall of stone in the mine. Sitting in a private circle a short time ago, we were all astonished at the peculiar kind of knocks we heard, not having experienced anything like it before in the circle. I asked if it was my friend -giving the name-and he seemed pleased to be re-

REVISTA ESPIRITISTA DE LA HABANA: A new monthly Spiritual Review published at Havana, which we welcome as an exponent of our doctrine. May it be successful and do much good in the "Pearl of the Antilles."

Three separate magazines, containing over ten tons of glycerine, blew up at North Clarendon, about seven miles above Warren, Pa., Dec. 15th. The explosion set fire to two 25,000 barrel tanks full of oil. The loss is estimated at \$100,000.

Show Them the Facts.

There should be an effort made on the part of the people resident in States where restrictive medical laws exist, to approach the incoming Legislatures with offorts for the repeal of these oppressive statutes. And one of the most effective methods of working toward this desirable end is by the circulation of printed documents setting forth the main points at issue.

On our eighth page will be found mention of three pamphlets which contain in compact form a carefully selected condensation of the telling evidence and incontrovertible arguments heretofore brought up in defense of what ought to be the self-evident proposition that all modes of medical practice should justly be put on an equal footing as to their right to exist-each subject to the same penalties or rewards as the others-success in cures being the main

A hundred thousand of these pamphlets-which are obtainable at a merely nominal cost-should be circulated in States where the citizens have lost their liberties to the extent of not having longer a freedom of choice to employ an "irregular" in medicine-said practitioner being debarred by statute from answering this appeal through fear of fine and imprisonment.

These monopoly laws for the benefit of Allopathy and its allies should be repealed, wherever they exist. Citizens where they are in force should show the facts in the case to their law-makers during the present session, and petition for action on their part which shall restore the constitutional rights of the people.

Married.

By Rev. W. H. Ryder, at the residence of the bride's parents, on the evening of Dec. 12th, Mr. John J. Reid, of Waterville, Me., and Miss Alice H. Burnham, of Gloucester. The newly wedded will make their home in Waterville, whither the good wishes of many friends accompany them.

Mar A book recently published giving an account of fires in Boston during the colonial period, contains some curious information touching the primitive regulations of our forefathers. The first recorded fire occurred March 16th, 1630. Of this Gov. Winthrop writes in his journal:

"About noon the chimny of Mr. Thomas Sharp's "About noon the enimny or air. Thomas snarps house in Boston took fire, the splinters being not clayed at the top, and, taking the thatch, burnt it down. The wind being northwest, drove the fire to Mr. Coulburn's house being a [blank] rods off, and burnt that down also, which were as good, and as well-finished, as the most on the plantation."

Another account says:

"Much of their household stuff, apparell, and other things, as also some goods of others who sojourned with them in their house, were consumed; God so pleasing to exercise us with corrections of this kind as he hath done with others; for the prevention where of in our new towne intended this somer to bee builded we have ordered that one may there shall builded, we have ordered that noe man there shall builded, we have ordered that noe man there shall build his chimny with wood, nor cover his house with thatch, which was readily assented outo; for that divers others houses have beene burned since our arrival (the fire alwaies beginninge in the wooden chimny), and some English (?) wigwams, which have taken fire in the roofes covered with thatch or boughs."

In 1683 a disentrous fire paged along State and

In 1653 a disastrous fire raged along State and Washington streets, destroying much valuable property, and resulting in the loss of three lives. This calamity aroused the citizens to the necessity of adopting precautionary measures. At town meeting they passed a set of resolutions which are of interest as showing what may be termed the first stage in the evo-lution of our present fire department. It was not until 1678 that the first fire engine company

We will not permit anything that is detrimental to a person's character to be said through The Better Way, and especially not of mediums. If such bring odium upon themselves by anything that gives rise for suspicion, they suffer sufficiently without public censure. But neither will we defend such individuals. Those who do right and live right need no defense. There are thousands of mediums who follow their profession daily, and have been doing so for years, and of whom we never hear anything but praise; while there are others who hardly have begun their career before they call on Spiritualists to help them out of some scrape or to defend them against the laws of the State. When our people learn how to drop such characters in their incipiency they will have less trouble on their hands and more respect paid them by the world at large.-The Better Way, Cincinnati, O.

Movements of Platform Lecturers.

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

Mrs. Hettie Clark has removed to 276 Shawmut Avenue, Boston. Will answer calls to lecture. Mary L. French has lectured for the West Groton Liberal Association during the summer and fall. She has a few open dates. Address Box 98, Townsend Harbor, Mass.

Oscar A. Edgerly occupied the platform of the Spiritualist Society of Newark, N. J., Sunday, Dec. 16th, and will speak there again Sunday, Dec. 22d. Would like to make engagements for the first two Sundays of January.

Mr. J. Frank Baxter, who is filling appointments in Mr. J. Frank Baxter, who is ming appointments with the Worcester the present month, is announced in special "Forefathers" and "Christmas" services there for next Sunday. 22d inst. The Sundays of January he will lecture in Buffalo, N. Y.; February, in Willimantic, Ct., and Springfield; March, in Salem, Lowell and Norwich, Cr.

G. H. Brooks, who is at present filling an engagement in Indianapolis, is to be in Anderson, Ind., during January, and in Springfield, Mo., during February. Miss Josephine Webster would like to make engagements to speak for societies, as she has a few Sundays she would like to fill, viz., the first two in January; the last two in February; one in March; two in April; first two in May; Month of June. Address her, 148 Park street, Chelsea, Mass.

Mrs. Flora B. Cabell writes that Mrs. Nellie J. T. Brigham is the speaker in Washington for December, from whose inspired lips the people are receiving a partitud foot.

Mrs. Clara Field-Conant will be found hereafter at her new home, 210 4½ street, N. W.. Washington, D. C., where all letters and communications should be addressed. Mrs. Conant would like to engage for lectures in April and May, 1890. Liberal people and Spiritualists visiting Washington will find home comforts at moderate prices at the above address.

Bishop A. Beals referenced at St. Paul, Minn, for

Bishop A. Beals is reëngaged at St. Paul, Minn., for the month of January. He may be addressed at 240 Arundel street, as above.

Washington, D. C.

Washington, D. C.

A correspondent, "C. A. F. C.," writes that Spiritualism is making rapid progress toward public favor in Washington, it one may judge by the well-filled houses called out every Sunday to listen to the different speakers who from time to time occupy the spiritual platform. On every Friday evening Miss Maggie Gaule, of Baltimore, gives a public séance to a crowded hall—many going away for want of room. Dr. Stansbury and wife are in Washington at present. The Doctor is kept busy. "I never knew," writes our informant, "of so much interest (quiet, but deep,) as at the present time. Let us not be discouraged. Truth must triumph in the end. The spirit-world is behind this great movement, and this makes a large majority. The thinkers of this age are quietly investigating the phenomena, and we shall awake some fine morning to find Spiritualists all about us, and many who now laugh at it will declare they always believed it."

ANOTHER PIONEER GONE FORWARD.—On Dec. oth, 1889, John Kedzle, one of the oldest Spiriualists in this country, passed on to the world of spirits. He was one of the first skeptles of Rochester, N. Y., who heard the rapping, and became convinced because he could not help it. He was the first one who called my attention to it, and went with me to hear what I deemed to be some delusion, but which I found, on investigation, to be a great reality. He stood by the Fox family firmly, always regarding them as the real ploneers of Spiritualism in this country. Mr. K. was, at the time of the great pressure of applicants at the Fox house in Rochester, appointed as one of a committee to consent to people going to hear the rappings. He has always, during his long life, been faithful to the great and growing Cause, and closed his carth-life at the ago of eighty-two years. His body was taken to Rochester for interment.

E. W. CAPRON.

NEWSY NOTES AND PITHY POINTS.

A REAL MEAN OLD THING. Of all the flock the turkey-cock Was roosting on the lowest limb; The females fat above him sat, And, trembling, listened unto him.

"Dear girls," said he, "I think I see A hawk above us in the sky. You come below, and I will go Above to guard you or to die."

With flapping wings the slily things Flow down upon the limbs below, While he, the knave, in accents brave Declared that he the first should go.

With goodnight peop they fell asleep.
But soon awoke with frightful screech,
As, one by one, the farmer's son
Wrung every neck within his reach.

Of all the flock the turkey-cock, Aperch upon the highest limb, Alone was spared, who thus had snared The silly hens to swap with him.

The Banner wishes all its readers a Merry Ohristmas!

The University of Pennsylvania is auxious to establish a School of Journalism. This is the more remarkable as the University football team has not been a success. A great educational institution should not try to cover too much ground before it is firmly established in certain directions. Where's the Seybert Commission?

A Test of Citizenship.—A discussion arose on board an Atlantic liner a short time ago as to the citizenship of a gentleman at the other end of the saloon. "He's an Englishman," said one: "I know by his head," "He's a Scotchman," said another; "I know by his complexion." "He's a German," said another; "I know by his beard." The young ladles thought he looked a little Spanish. Here the conversation rested, but soon one of them spoke: "I have it," said she, "he's an American; he's got his feet on the table."—Ocean. table."-Ocean.

Speaking of the temperance cause a wag of intensely non-prohibitionist principles remarks that "Noah's flood was the greatest cold water movement on record and only eight people survived it!"

SELF-RIGHTEOUSNESS.

No. Four.

Honeyed words may flow like oil,
Bible precepts fill the air—
Self for self will onward toil,
Self for self will do and dare!

In the United States Senate Dec. 9th Mr. Hoar presented a petition signed by 1,382 citizens of Boston, and other parts of Massachusetts, praying for a constitutional amendment to prevent the interference of any religious sect with the common school system, or the appropriation of any of the public funds for secta-

NOT A QUACK.—Patient (about leaving eminent physician's office)—"Well, doctor, I will get this prescription filled at once, and—"Eminent Physician—"Ahem! Ten dollars, please." Patient—"Eh? Do you require pay in advance?" Eminent Physician (with great dignity)—"Certainly, sir. I'm not one of y'r 'no cure, no pay' quacks."—New York Weekly.

When going from a warm atmosphere into a cooler one keep the mouth closed, so that the air may be warmed in its passage through the nose ere it reaches

Of all the sad and gloomy words
That mankind ever writ,
There are no sadder ones to me
Than these two: "Please remit."

Mule drivers have been refused admission into a la bor organization in New York. Thus do the M.D.'s seem to get left on every hand in these days.

SEVERELY PRACTICALI—Mrs. Beacon Hill (in an icy whisper)—"I beg your pardon, but this is my pew." The Intruder (gently reproachful)—"I am a sister in Christ, and this is my Father's house." "Er—doubtless. But I have to pay the rent, you know."—Boston

It's a wise ear of corn that knows its own fodder. It is a strange fact in nature that the totally blind

man possesses the keenest power of vision. see nothing.—Smith, Gray & Co.'s Monthly. The verdict in the Chicago Cronin murder trial was as follows: Coughlin, O'Sullivan and Burke guilty of

murder-penalty life imprisonment; Kunze, three years; and Beggs, not guilty. It was as a soldier that Mr. Jefferson Davis was buried, and the district commander of the Grand Army, who acted as one of the pall-bearers, thought it only right that he and the other old Union soldiers

should turn out at the funeral of a man who was himself a veteran of the United States Army. It would be money in a great many people's pockets if they had been born without mouths.—*Epoch*.

Congress shows a disposition to investigate the subject of trusts in all its bearings. It will be in order for somebody to ask by-and-bye: What are protective tariffs in the last analysis but trusts, or combinations to defeat natural competition?

HOOD'S SARSAPARILLA CALENDAR for 1890 is certain to be in great demand. The lovely girl's head and the neat arrangement of the months in concise readable shape, make a taking combination. Send six cents in stamps for a copy to C. I. Hood & Co.,

Lowell, Mass. THE CHRONIC KICKER.

Dost love a man who always kicks, no matter what you do?
Who kicks with most prodigious ease the whole long season through; Who kicks if anything goes wrong, and kicks if all

goes right, Who kicks because he likes to kick, and kicks with all his might? We know some awful kickers on this wicked mun-

dane sphere, to came on earth by accident, and kick because Who cam

Telegraphing from a moving train is accomplished through a circuit from the car roof, inducing a current in the wire on poles along the track.

[Wanted no such Risk.]—Agent—"Suppose you let me write a policy on this building." Owner—"Why it's fireproof." Agent (retreating)—"I did n't know that. Pardon me. I would n't take it."—Ex.

It is conceded by every one that the Australian sys tem of voting has proved an immense success, and a decided reform upon the old methods. A visitor at the polis at the recent election in this city could not fail to be more deeply impressed than ever before with the silent potency of the ballot in a free country, as described in these memorable lines of John Pierpont

"A weapon that comes down as still As snow-flakes fall upon the sod; But executes a freeman's will As lightning does the will of God."

The threatened "natural gas" famine is now set ting in. The supply near Indianapolis is already giving out, and the people of that city are lamenting because of the sale of their base-burning stoves to the

Let us, then, be what we are, and speak What we think, and in all things Keep ourselves loyal to truth.—Longfellow.

Robert Browning, the poet, died without suffering at ten o'clock on the evening of Dec. 12th, at Venice.

The City Hall Lunch Room, No. 10 City Hall Avenue. Boston—J. F. Willey, proprietor—is a good place to visit at meal times.

The Rev. Joseph Cook says: "Beware of the nation that does not eat ples." Come to think of it, the nations which do n't care for ples are great on revolutions, loose in their morals, and are gradually degenerating in rank as war powers. It takes mince ple to keep a nation in the front rank.—Ex.

Europe is shaken to its centre by an acute influenza, and its present "Volapük" is a tearful "achew!

According to the new blue book there are now about 18,000 persons of quality in Boston. This puts us ahead of New York by something like 12,600!—Boston

The Asiatic custom of feminine seclusion and depression, oppression or repression, dominates the le gation of Keang Su in Washington. Whether the spirit of woman's rights and feminine independence will permeate the boudoirs of Mrs. Minister Tsui Kwo Yin and Lady Geong She and Mrs. Secretary Wang

Hung Ting is one of the unsolved problems of the social circles of the capital. The indies take their airings in closed carriages and have appeared beyond the portals of the legation, but have not yet ventured abroad to enjoy the freedom of American femininity.

lly an accident on the Susquehanna Road, near Hackensack, N. J., recently, a locomotive and twentyone coal cars went into the water, and three men were

diled.

Man has his will—but woman has her way!

While man's dull spirit tolls in smoke and fro.

Woman's swilt instinct threads the electric wire—
The magic bracelet stretched beneath the wayes

Beats the black giant with his score of slaves.

—0. W. Holmes.

More than 170,000 miles of telephone wire are in operation in the United States, over which 1,055,000 messages are sent daily.

Save the forests if you wish to save your water.

SMITH, GRAY & Co.'s MONTHLY for December is a Christmas number, overflowing with the mirth and joility of the merry season; handsomely printed and finely illustrated. Its colored lithograph "Miss Modesty" is a gem. Brooklyn, N. Y.

Men of labor, wake to thinking,
Shout not with a reeling brain!
Lips that argue o'er deep drinking
Ever yield more chaff than grain.
—Eliza Cook.

Private advices from Brazil confirm the dispatch published a few days after the proclamation of the republic, to the effect that the new government proposed to sever the connection between the Roman Catholic Church and the State that had existed under the monarchy.

The Presbyterian Revision Committee appointed to change the Articles of Faith, have reported recommending several important changes, among them that of the damnation of infants and heathens. The report is to be submitted to the Presbyterian and Reform Churches of the world. It is to be hoped that it may be adopted.—The Fox Lake (Wis.) Representative.

The new Brazillan government has restricted the right to the ballot to such only as can read and write, which disfranchises about two thirds of the native

THE FARMER. None can dispute that the farmer is blessed In true independence of labor. His food doesn't depend on the whim of mankind, Like that of his mercantile neighbor. God in his goodness looks down from above, And paternally gives him his bread— Provided he works eighteen hours every day, And devotes only six to his bed.

The massacre of Dr. Peters (the celebrated German explorer in Africa) and his party—twice denied—has at last been verified by late Zanzibar dispatches. In the dead of the night twelve hundred Somalis swept down upon the camp of the sleeping explorer. Taken by surprise all were ruthlessly butchered, to a man The massacre, it is said, was instigated by the Arabs

A Canadian, being lowered into his grave, grouned in time to be saved. He must have been thinking of his undertaker's bill.—Louisville Courier-Journal.

During a performance of "Uncle Tom's Cabin" a the Opera House, Johnstown, Pa., Dec. 11th, a cry of fire was raised, resulting in a terrible rush for life down the narrow stairs. Twelve persons were instantly killed and many terribly injured. The panic is attributed to the overstrung state of the nerves of parties residing in that fated district.

> The poet Whittler is never blue, Although his age is eighty-two.

The Springfield Union says when cremation comes to be the fashion, obituaries can be arranged some thing like this style:

February 2d, 1887, Cre-November 25th, 1910, M April 17th, 1969, Crem-

The Jury in the Reid case at Grand Rapids failed to agree, standing six to six, and was therefore discharged. A new trial will be held at the March term

Father—"Do you know that it pains me more than it does you to have to whip you?" The Terror—"No, papa; I did n't know it; but now that you've told me I feel better."—Philadelphia Impurer.

pleasure of again-listening to that wonderful test medium, Mrs. E. C. Kimball. Dec. 15th we had the services of that very able and cloquent inspirational speaker, Mrs. Juliette Yeaw, and her guides, who gave us two of the ablest lectures we have had the pleasure of listening to for a long time.—Next Sabbath we are to have Mrs. Ida P. A. Whitlock.

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PNYCHO-HYGIENIC PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high degree of development, and are valuable in all phases. \$1.00. Send a description of your present state of health or phase of mediumship if you need any special directions. Advice free. The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor. DR. D. J. STANSBURY, 806 Eleventh Street, N. W., Washington, D. C. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms.

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ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

J. A. Shelliamen, Chairman.

MRS. M. T. SHELHAMEH-LONGLEY will occupy the platform on freeday afternooms for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

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

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

Ye Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their draa offerings.

offerings.

Letters of inquiry in regard to this Department must be addressed to Colby & Rich, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley. Report of Public Séance held Nov. 5th, 1889. Spirit Invocation.

Spirit Iuvocation.

Oh! thou Eternal Spirit, thou Infinite Presence, pervading the universe with the majesty of thy power, illuminating the atmoshpere with the spiendor of thy light, we turn to thee to offer up the incense of our soul's aspiration, to lay our desire for truth upon thine altar, seeking wisdom and knowledge and light concerning the ways and things and laws of existence. Oh! may we come into close harmony with thee at this time; may we draw from the great storehouses of instruction such pearls of great price as will enlarge our minds and spiritualize our natures; may we be uplifted with lofty sentiment and high thought to the grand plane of spiritual intelligence, and come into sympathy with those great and good souls, those beneficent angels who are constantly doing thy will in serving humanity according to its needs. We would coöperate with good and wise spirits as they go forth from place to place and through all time to work for those who require assistance. We would give them of our good cheer; we would harmonize with them at all times, that we may not only assist them in some helpful way, but that we may also receive from their influence and atmosphere such magnetic strength and support as will aid us in our struggles and our efforts to learn, to do, and to be. We ask the blessing of all good angels, and we desire the henediction of the Most High, of all that is pure and holy from above, that we may indeed put forth the fruits of the spirit and blossom out in some interior loveliness that will make us better day by day. Amen.

Daniel T. Safford.

[To the Chairman:] I was called, sir, on earth, Daniel T. Safford. Quite a number of years Daniel T. Satiord. Quite a number of years have passed since I was summoned to my eternal home. I had, at that time, friends in the city of Boston, and I trust that I have friends here now. For many weeks I have tried to manifest at your Circle-Room, through the lady whom you employ to give individual spirit messages, but for some reason I have been unable to do so, and I presume that the gentleman who to do so, and I presume that the gentleman who has charge of this affair, on the spirit side, has taken compassion upon me, for to-day he has kindly invited me to use this instrument if I

It may not seem of so much importance to my friends, my coming in this way; perhaps they do not look for it, nor desire my coming, but to me it is of the utmost importance. I feel it a duty to speak from the land of souls, and to announce myself as a living man, for, sir, I did not believe in Spiritualism before I passed on. I was a member of the ecclesiastical church, and I felt that there was no communion be-tween the two worlds, save that which was al-lowed in ancient times and recorded in the Scriptures. I had heard of Spiritualism, indeed, I had met with those who believed in the move-

I would like to meet my friends in private, if they care to communicate with me. I shall certainly do all that I can, for my part, in responding to any call they may make. I give them my meeting and affectionate regard. I am interested in their welfare, spiritually and bodily. Furthams I should not now give them the same afters the same interest in their souls' salvation that I did on earth, because I feel that it rests with every soul to save himself, or to spiritually a himself. If I can give a word of encouragement, helpful expression, or word of cheer in any way, I will be most happy; but as a man sows shall he reap; therefore, my friends, it rests with yourselves whether you find pleasant places or dark conditions in passing from the mortal form. I thank you, sir, for permitting me to speak.

Questions and Answers. CONTROLLING SPIRIT.-Now, Mr. Chairman,

we will consider your questions. We will consider your questions.

Ques.—[By C. B.] Can the controlling influence give us some light as to whether the present planetary influence will continue to be the cause of the serious troubles upon this planet? If so, how long may we expect it?

Ans.—There are many spirits who are versed in planetary knowledge, who have studied the movements of the heavenly bodies and their relation to this planet earth; and although we have not personally studied this subject as closely as many such spirits, we have been interested in what these students and scientists have the students and scientists.

of various sorts, I am satisfied that the earth has passed through the greatest of these, that they will be upon the wane as soon or very soon after she enters upon the year 1800, but will continue to a more or less degree for nearly seven years to come. The speaker continued that the inhabitants of this planet need not look for a largely-marked improvement in its various departments of experience before the dawning of a new century. That there would be improvement in various quarters connected with human life, physically and mentally, was true; but that the earth as well as humanity is passing through a sort of regenerating process, that the planet itself is throwing off certain elements which it has outgrown, so to speak, that are now uscless to it, and is taking upon itself new magnetic qualities for future usefulness. Humanity feels this change, although it does not understand it; and so in its own life there are social agitations, there are social agitations, there are political oursels there are religious die.

erating process, that the planet itself is throwing off certain elements which it has outgrown, so to speak, that are now uscless to it, and is taking upon itself new magnetic qualities for future usefulness. Humanity feels this change, although it does not understand it; and so in its own life there are social agitations, there are political quarrels, there are religious disturbances, there are physical ailments, and so on, all being the effect of this regenerating work that is taking place in the physical life of the planet, as well as in the mental department of your race.

The speaker went on to say that this work would be largely effected at the close of the present, century, and that the planet would enter upon a period of beautiful experience when the new century should dawn. Humanity, feeling this, would also seem to arise with new might, to gain greater power as well as usefulness in its onward march. We give you this just as we received it, in brief, from the speaker in the spirit-world, who is interested in the study of the planet, and seems to know whereof he speaks. vhereof he speaks.

Q.—Do the four planets which cause this dis-turbance suffer in the same manner or degree t A.—We have no doubt that the planets which exercise an influence upon your earth must also receive a corresponding effect. That which agitates must of itself, to a certain extent, be exercised, and that which is exercised in producing agitation upon others, whether it is a planet or a human being, must feel some sort of a stirring element within its breast. To our mind these planets coming into such close relationship with the earth are acted upon by your own atmosphere, and by the various electrical and magnetic forces which enter into that atmosphere. They may not be exercised in precisely the same way that your planet is disturbed, their inhabitants may not be affected in the same manner, but undoubt-edly there is disturbance and positive effect upon those planets as there is on earth.

Q.—In this part of California we witness wonderful luminous bodies, with their trails across the starry heavens, nearly every night. Will you please explain their purposes and object?

A.-So far as we have learned anything con-cerning the luminous bodies which occasioncerning the luminous bodies which occasion-ally appear in the heavens, we believe them at times to be offshoots from some of the planets within your solar system. Not always. Some-times they seem to be merely reflections from the planets, and at other times they appear to the planets, and at other times they appear to be meteoric eruptions which flash across the sky, leaving their trail for an instant and dis-appearing from view. There is undoubtedly much of commotion at the present time in the planetary atmosphere. Those of our students who are closely investigating the subject tell us that some of the planets at times emit flames of light that are suread for and wide lighting us that some of the planets at times emit flames of light that are spread far and wide, lighting up the dense darkness around them with great luminosity, and they explain that these emanations are produced by a sort of internal convulsion of the planet from which they spring. Now it is possible that something of this kind may appear within the atmosphere of your planet so as to be discerned in certain quarters by those who gaze into the heavens. We by those who gaze into the heavens. We should judge that something like this had occurred in the vicinity from which your correspondent dates his questions, and we have no doubt that these luminous appearances of which he speaks are really produced by changes which are taking place with some of our plan-ets, and of which we have spoken in our first

inwent the two worlds, save that whom where the two worlds, save that whom were the two worlds as and recorded in the Scriptures. I had met with those who believed in the movement, but to me it was a derison, and those passing from earth, that I had been deluded, maximuch as I had thought my religion was alin all, and that it certainly was sufficient for any man to live by, or to carry with him in his sojourn upon the earth. I met relatives, those of my own family whom. I had fail away, and won I do may an of live by, or to carry with him in his sojourn upon the earth. I met relatives, those of my own family whom. I had fail away, and won I do may an an form what I saw for my self soon after passing from the body. I discovered that I had been very much in error, and the conviction was borne in upon me that certainly ought to try and reach my mortal friends, and correct, as had held on earth; and to, o. sir. I tried to come, and I have tried many times to give something that would be a sufficient manifestation of my presence. I am thankful for the privilege of speaking to-day, and to say that lam a Spiritualist now because I am forced to be, because my common-necessary and the symbols need by our speak in the proposed manifest and the conviction was borne in upon me that lam friends, and correct, as had been dealer to manifestation of my presence. I am thankful for the privilege of speaking to-day, and to say that lam a Spiritualist now because I am forced to be, because my common-necessary and the symbols need by our speaker to be a manifestation of my presence. I am thankful for the privilege of speaking to-day and to say that lam as Spiritualist now because it is speaked to upon the side of Spiritualism, and part the proposed that had been dealer to the proposed that had been dealer to the proposed that had been dealer to the proposed that there will be an outgrowth from the present political situation. Not perhaps the proposed to be proved to be course mentioned that there was the present time. The proposed calamity than you have at the present time. We believe that during the next few years, while you may have that which is unpleasant, harmful and depressing in various quarters, yet you will find much that is uplifting, helpful and improving to the human race. We believe that you are entering upon a career of lieve that you are entering upon a career of prosperity as a people—we mean now humanity as a whole—that in the closing years of the nineteenth century there is to be much of activity, of stimulus to mind and body, such as will bring forward good results to the world; therefore we do not take the gloomy view of the pessimist in this or any other section, for we think that all things are working out for good in the development of the planet and the unfoldment of humanity.

Q.—[By M. C. Morrell, New York.] When Profs. Cadwell, Carpenter, Grimes, or other psy-chologists, put a subject into a measureric state, what disposition do they make of the spirit of that subject, or what becomes of the spirit? where does it yo? and what relation does the op-erator hold to the subject? Where is his spirit?

place in her presence.

Q.—[By R. G. W. Jewell. Summit, Miss.] I note frequent reference made in the Free Scance Circles, in your excellent paper, to the great desire of spirits to make their existence and presence known to their friends and acquaintances. It occurs to me to ask why they do not frequently embrace the opportunity offered them to appear upon the negative of the photograph of these friends; and, if the presence of the phantom should be objectionable, (possibly in a few cases,) could they not obliterate it therefrom after they had been recognized? they had been recognized?

they had been recognized?

A.—We have no doubt that on every occasion when a mortal visits a photographer he is attended by spiritual friends, who would be very glad to make an impression upon the sensitized plate within the camera. Your correspondent asks why spirits, who desire to come to their friends, do not take advantage of the frequent occasions offered them in this way?

But we question if there are frequent occasions of the property occasions of the control of the control occasions. But we question if there are frequent occa-sions offered them. True, photography is con-stantly being employed in picturing the in-habitants of this earth, but it has not been de-veloped to such a high degree as to often afford habitants of this earth, but it has not been developed to such a high degree as to often afford decarnated spirits the opportunity of presenting themselves so as to be recognized in this way. We know that spirit-photography is a fact, and that there have been many occasions where spirits have been able to sufficiently clothe themselves with material elements as to impress their image upon the sensitive plate, but these have been rare occasions compared to the very many photographs that have been taken without any such imprint. Possibly the time may come, in the future, when this may be of more frequent occurrence, but there is something necessary with mortals who visit the photographic gallery, as well as with visit the photographic gallery, as well as with the spirits who attend; there must be certain conditions of mind and of the physical body; there must be a certain surplus of magnetic aura to be employed by the spirits who desire

aura to be employed by the spirits who desire to manifest in this way; there must be special elements which may be taken up by these intelligences and made use of, so that it is not altogether the very easy matter which your correspondent seems to think.

It is true that there are millions of intelligences in the spirit-world who have never yet had the opportunity of manifesting to mortals. Many of these desire to reach friends, or to come into communication with earth for some special purpose, and are waiting, hoping for come into communication with earth for some special purpose, and are waiting, hoping for the time when they may do so. They are visiting various agencies for holding communion with earth, they are making various experiments, and are pursuing their special investigations, all with the hope of accomplishing their purpose sometime; and undoubtedly during the next century there will be a far greater number unfolded in mediumship than you have in the present time; there will you have in the present time; there will be unmistakable avenues of communication opened between the two worlds which are now closed, and we think that many hundreds of spirits who have been denied return to earth will find themselves able to come and communicate as they desire.

-[By M. L.] Which of the two great political parties now active in the United States do you think will eventually wield the greatest power as a factor in the progress of the nation toward a perfected state of civilization?

Q.—Is there need of any fear of the report of Prof. Grimm and others, that sad destruction will visit this planet, as well as the people or its inhabitants, by which the seasons will be reversed from their now natural order?

A.—We do not look for any such wonderful and startling change in the conditions of life upon this planet; indeed, our scientific lecturer stated to us in the discourse mentioned that he is thoroughly satisfied, as are his fellow stu-

thing very high and holy and of great purity in a political party, where there is and must of necessity be so much of dissension and difference. A great political party is made up of various individualities; we cannot expect to draw that party into a channel where it will express the highest honor." But we of the spiritual world do expect just that; we expect that while human intelligence is advancing and knowledge is gaining supremacy over the minds of the people, the time will come when the welfare and interest of the people as a whole will be coninterest of the people as a whole will be con-sidered rather than personal aggrandizement and influence, and we do believe sincerely that there will be a grand political party organized in these United States which will draw to itself there will be a grand political party organized in these United States which will draw to itself the best of both parties that now exist. It matters not by what name it is known; it only matters that it shall contain within itself the highest principle and the noblest thought of the nation. That party, when the time comes, will wield the greatest influence upon the people in their unfolding civilization, and it will certainly send to your halls and offices of government such as shall be qualified to fill the positions that they undertake, and to labor candidly, honestly and untiringly for the good of the whole.

We do not discuss political questions in this circle room, save in a general way; but we believe that the common-sense of this nation is making itself manifest year by year. We differ certainly with those in power upon some of the issues and questions that arise, and we have a right to so differ, as have all of you; but we believe, so far as we look abroad over the nation, that after all it has done well, considering that its years of experience, of growth and of life have been so few, compared to the great life and history of nations that have gone before.

Q.—What does Mr. Pierpont consider the

you can converse with your friends at a distance, and even recognize the tones of their volces, but also gives to you an instrument of from which you may receive the very words last spoken by your friends, and recognize the tones of his volce, and who proposes to give to you sometime, not far distant, an apparatus by the ali of which you may even behold your friends who are apart from you.

I do not confine my thought to any distinct one of these instruments, but to the whole, to the mind that conceives them, to the intelligence that puts them into practical execution, to the thought of the present day that can make such things a possibility.

In the nineteenth century the greatest discovery—if it may be called a discovery of the century—I believe to be the highway of communication between the two worlds. That is of the utmost importance. Let us remember that during this century there has been found, and particularly in this country, a roadway between earth and the spiritual world, and that over that roadway have come hundreds and thousands of human souls, manifesting their identity and giving undoubted evidence of their love and of their continued existence to friends on earth who have mourned their absence.

The call to mother one day, if these children so full of glee: "Why, mother, these children so full of glee: "Why dear and children in providence, if hardler in the condition of hierocontest the tounds your make yourself." I soon saw the point she you make yourself." I soon saw the point she on this these words will, reach my done of these instant has been so didren nor fill dren in providence. It is so, doar friends.

I know that these words will, reach my doint make yourself." I soon saw the point she couldren. I know tonition in Providence, it. I, and they will be glad to hear that I have reported as to how I make yourself."

I know i at these words will, reach my continued to hear that I have reported as to how I make yourself."

I know i at these words will, reach my continue the highway of communica

The greatest achievement, who shall say?
Minds differ on that subject. It seems to me that as we look back very nearly a hundred years and behold the advance which humanity has made, the many inventions, the many great discoveries, the useful knowledge it has attained, the achievements it has made over the darkness and the trials that have weighed it down in the past, it is almost impossible to single out any one and call it the greatest and the

best.

Man has achieved much during the century he has risen head and shoulders above the ages of the past in the general diffusion of knowledge, and it seems to me that in this one direction of universal education, spreading more broadly and freely over this land and

man beings so thoroughly ignorant of all that savors of an education as to be practically as deficient in knowledge as are the beasts of the field, but that time has gone by. Even those who are the offspring of toiling parents, who are very illiterate, gain a certain degree of edu cation: and the system of instruction is growing, is springing everywhere, so that by the time the century shall close, and you have yet time to work in this direction and in other references the property of the control of the cont formatory ways, we believe the greatest achievement of the age will be the general enlightenment, the diffusion of grand instructive principles among the people as a whole.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 15th, 1889. [Continued from last issue.]

Sarah Choate.

For many years have I been around the loved ones on earth to whom I have been closely attracted. James, these words are in part for you. I know how eagerly you would reach out for a word from the spirit land from some loved one. I know it well; and we have said, many times, if those connected with you would only listen to those who try to use their powers how would be the said. for a word from the spirit land from some loved one. I know it well; and we have said, many times, if those connected with you would only listen to those who try to use their powers how much happier you would be. You have often felt that the dear little child who was laid away so tenderly from your home was there with you; and most assuredly does he come to you, trying in every way to help lift the burden of life from your shoulders. Why, why is it, when the one who is connected with you knows she has mediumistic powers so strong, she still will say to you: It is all evil spirits? Ah! no; dare not to utter those words when loving friends and dear guides come to help you; and when you have been so lonely and saddened, and afflictions have come, you have been led on by loving ones who have gone on before you. Then I say: Listen to these words that I give out to you, and also to the dear ones that I left in the home in (harlestown this Stata I hear

n, and not only you, but your dear wife. I am happy

Ann Cole.

I have been here once before, Mr. Chairman, but there is a purpose in my coming to-day. I feel that all I can do is just to acknowledge I did say many things in regard to spirit return when in this life that I wish had never been ittered. Now, dear children, you may think it strange

Now, dear children, you may think it strange that mother has come to speak again so soon, but if I had not been given the privilege I could not utter a word here. I know, William and Benjamin, you will say: "Mother, I should not have supposed you would make such an acknowledgment in public." Why not? Did you ever know your mother to find herself in the wrong and not be willing to acknowledge it? No, nevers I know you have thought many times, you and yours: "I wonder how mother is getting along, if there is progression in is getting along, if there is progression in spirit-life?"

spirt-life?"

Eighty years were rounded out to me while dwelling in the flesh, and it seemed a long period. I was very glad when the change came, when I put on the bright and beautiful robe that was furnished me so freely, and I saw loving friends come around me. It seemed as if I had lost all the weight of years and was young again.

young again.
Dear children—for I speak not to my dear Dear children—for I speak not to my dear boys particularly, but to each one—I feel I have made some progress; I feel that I have learned a great deal, but there is much more for me to learn yet. When I entered the room I hardly felt like asking your Spirit President if I might speak again to-day, but I know it will help my dear children to know that mother has learned much since passing over. I realized everything, and was able to make them know I was there, even before the body was laid away.

When that elderly lady stood so close to the medium I thought she would venture to speak, as she had a great deal of perseverance. We do not feel the weight of years upon us, by any means. No, sir; I am glad to state to you here that this is a privilege we esteem above all others—the opportunity to speak from this platform. You never will know how much happiness we gain in coming into communication with you until you throw off the form and are a spirit as we are. I wish they might understand these things more clearly. Many times a mortal will ask: "Give us one thing more," and we try with all the power that is given us to grant that one request. Then they will reach out for something more; so you may readily understand that mortals are never satisfied. If we were to give you the earth you would want the heavens; I really believe it.

Now I say, dear friends, be patient. I know that in God's own good time his angels will come to you that you so often seek for. And besides that, the scales that overshadow your eyes to-day are growing much thinner. In this age of enlightenment there is very little excuse for a mortal to say, "I did n't know of these things." Where have you been, when there are privileges on the right and on the left? Then you cry out "Fraud!" What was the sieve given you for—the sieve of reason? God has given it, therefore use it and think for yourself: do not pay somebody to think for you; and then you may understand more and more of spirit-return and the laws that govern the spirit. How many times I hear this question asked: "If my father or mother are coming, why do n't they come home where they belong, to me?" We do come, dear friends, but you may not have the perception which will enable you to know that we are here. Then do not blame us. We do all we possibly can, but you must understand, as has been said many times, that there is system, for order is heaven's first law. We cannot all come in the lawer's first law. but you must understand, as has been said many times, that there is system, for order is heaven's first law. We cannot all come right heaven's first law. We cannot all come right in here, haphazard, and control the medium at our will—not by any means. First, as has been stated to you, we must know how to con-trol the organism, then to control the vocal organs, and then gain permission from the Spirit President; so you will readily under-stand there is something for us as well as comething for you to do; then meet us half. stand there is something for us as well as something for you to do; then meet us half-way—it is all we ever ask of you. I hope you will bear with me for speaking upon this point, for I have been a silent listener to what has been spoken, not only by one mortal, but by scores of them finding a little fault. No, I will not say that, because it is through ignorance that these questions are asked. But you will say to me: "I will seek to gain a little light." Then I say. Very well; we are only too glad to give you all the light it is possible for us to bestow upon you. There are loving friends waiting to hear from me in Arlington, and I know in other vicinities they will be glad to hear that Alfred Butler has been able to speak today to those still in the form. day to those still in the form.

Fannie Copeland.

not to utter those words when loving friends and dear guides come to help you; and when you have been so lonely and saddened, and afflictions have come, you have been led on by loving ones who have gone on before you. Then I say: Listen to these words that I give out to you, and also to the dear ones that I left in the home, in Charlestown, this State. I know I am not forgotten there, and I also reach out to the surrounding towns and cities to-day.

I hope it may give you some cheer and comfort to know that Sarah is doing all she can to help you, and not only you, but your dear wife. help you, and not only you, but your dear wife. If God has seen fit to give her one more talent than you, it is his work; then let her try to make good use of that talent, that it may be increased tenfold.

Oh! do not use the term "evil spirits"; you know not how harshly it grates upon us to hear those words spoken. If you cannot account for these things do not gradit them to the avil I have gained my own heaven, it those words spoken. If you cannot account for these things do not credit them to the evil one. Was he ever known to bring any comfort? Never. Then I say, be careful; you know not who stands beside you from the spirit-side, the bright and beautiful Summer-Land. We come to give you all the proof possible, but there are times when you mortals are not in a condition to be really capable of receiving what we might give you. Then do not find fault with us. I come not here to upbraid any one. I merely give you a little advice, which I know will be worth something to you, if you heed and ponder well the words I have spoken to-day. Sarah Choate.

harmony came up at that period I could not gain the power to manifest there. Through the chindness of a dear spirit I have been brough there, and have been privileged to speak. Think not I have not been here before. I have not within a few meetings, but at five interesting the power to manifest there. Through the power to manifest there. harmony came up at that period I could not gain the power to manifest there. Through the kindness of a dear spirit I have been brought here, and have been privileged to speak. Think not I have not been here before. I have not within a few meetings, but at five different times I have been present, although not permitted to speak. I have wished so many times that I might reach Annie, hoping she would know, through some one that had visited mediums, that I was anxious to come into conversation with her privately; and Maria, also. I feel that in time I shall accomplish that purpose which I am working so strongly for—for opportunities are afforded on every hand—especially in New York there are so many places that they might visit some one if they had the desire in their heart to do so. Fannie Copeland.

Elijah Beed.

As I look down in the audience, Mr. Chairman, I think I see a person here who has been in Saratoga, and I have seen that person in some kind of a gathering there. I don't tell you, sir, it is impossible for me to be mistaken by any means, but I feel pretty sure. While I have so much power here from the medium I can see pretty plainly, and I think it is true. I am only too happy to come in here and say I have found it all beautiful and true. What is true? That I live? No; I suppose a good many people think I do; but that I can return here and announce myself and say to them I am getting along first rate. I am happy, and here and announce myself and say to them I am getting along first rate. I am happy, and have no wish to return into the old form. Where is there a mortal to-day who wants to believe that this life is all, or who wants to believe in annihilation? Oh! no. There is too much light given in these latter days for any one to think that the mortal life is all. I say if it was all it would be a great failure. No, sir; I look at it as a life of preparation, just the beginning of life. It is like the old kitchen, out of which you step into the front room. I have never met a spirit who has said to me: "I would like to go back to earth and stay." Not so big a fool as that when you 've got nicely bore not personally studied this subject as locasely as many such spirities, we have been and any such spirities, we have been and selections and selections are constructed in what these students and selections. It was not long since that we listened concerning their own invested in the spirit eyer and their movements. It is discourse was not not list plante and their movements. His silicourse was not not his plante can their movements of the plantes of wear of the plantes of the promise of the symbol the spirit experiments of the plantes of the plantes of the plantes of the symbol through a mortal instrument—the laws governorments of the plantes of the plan

Hon. John F. Denn.

It is with the greatest pleasure that I step upon this platform to-day and announce myself here. I do n't feel that I have a very extended message to give to day, but what I say may help some one, may give a little light to some that are groping in darkness. I did not understand that we could come here and speak for ourselves while I dwelt in the form, yet but a little time elapsed after the change before I readily understood it. I have been permitted to visit this room, and I know very well, Mr. Chairman, that many have been benefited by coming here, not only spirits, but mortals who have listened to what has been said upon this platform.

platform.

I am happy to know that there is such an institution in Boston, free for spirits, and free for mortals who come to listen, that each may gain more and more in spirituality, for it certainly is what is most needed. Do n't be afraid you will learn too much in regard to spirit-return. It is a blessed fact, as I look at it, that the gates between the two worlds are swung wide open, and that the angel workers are going forth from house to house, spreading the glad tidings that the loved ones live, and are permitted to visit you, and to come into communication with you if you only place yourselves in conditions where they may meet you, and give out something sweet to you, something and give out something sweet to you, something cheering.
How many times have I seen a mother bowed

flow many times have I seen a mother bowed down, stricken almost to the earth, for the loss of a son or a daughter, when, if she could have had the consolation of spirit-return, and known that she could come into communication with the child who had only gone on a little before, how much it would have lifted the burden of life; it would have strengthened the weak, it would have given comfort to the convenient would have given comfort to the sorrowing. Yes, dear friends, learn what it is your privilege to learn while you remain this side. There will be enough for you to learn when you enter spirit-life, for that is indeed a life of learning and of activity.

Some loving friends in Cavendish, Vt., will be glad to hear from me, and to know that I find it a truth, yes, a reality—let me echo and reccho these words—that we live, and have the power to come into communication with loved ones here. We may help you bear the burden of life; we may give comforting words to you, and also may bring you light. Hon. John F. Dean.

C. C. Dudley.

Say to Carrie that C. C. Dudley is here. [He was a clerk in THE BANNER office for many years, and knew beyond doubt of direct spirit-return before passing to spirit-life.]—Ed. B. of

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK,

Nor. 22.—Stephen B. Reynolds; Sarah C. Preston; Obadiah Sampson; Charles G. Reynolds; Sarah H. Aldrich; William Mathas; Albert Crockett; Robert Pratt; Mary Starbird; John Willard; Charlotte Taylor; Eddie Mahoney; Maria Phelps.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dutes will appear in due course.

Dec. 6.-Samuel Carlton; Mrs. Ell Pond; Dr. Brown; Albert Jarrett; Lilian Louise Blood; Mary Leeds; Herbert Barker; Ida Barker; Peter C. Brooks; Nathan F. Hart Katle Dunham.

New Publications.

OSBORNE OF ARROCHAR. By Amanda M. Douglas. 12mo, cloth, pp. 449. Boston: Lee & Shepard.

Like all the previous stories of its author, this will find many interested readers. It brings forward but few characters, consequently these few have much to say and do in its elaboration. Its construction is largely interlocutory, and its chief aim is that honest employment in any one of the innumerable occupations of earth-life is not derogatory but ennobling, and that though some may assume to look upon it as beneath their station, they will eventually be made by the laws of nature inherent in their being to take an altogether different view of it, and to submit to the inevitable.

THE ESTY FAMILY. By Sara E. Hervey. 16mc cloth, pp. 276. Onset, Mass.: The Author. The various members of a clergyman's family in which liberal views of social and religious life are the rule rather than the exception have their early experiences portrayed, the aim of the author being in what she writes to encourage all honest and carnest desire in the young to carry out their highest ambitions, and to avail themselves of every opportunity to rise above the ordinary level of a commonplace life.

THE FAVORITE SPEAKER. Selections in Po-etry and Prose, Humorous, Pathetic and Pat-riotic, for Reading Clubs, School Declama-tion, Home and Public Entertainments. By Geo. M. Baker. 16mo, cloth, pp. 424. Boston: Lee & Shepard. Four numbers of "The Reading Club" constitute

this volume, which will be found of great utility to societies and individuals in the way of preparing attractive private or public entertainments.

LITTLE MISS WEEZY'S SISTER. By Penn Shirley, author of "Little Miss Weezy," "Little Miss Weezy's Brother." 16mo, cloth, pp. 159, illustrated. Boston: Lee & Shepard.

An attractive book for young children; full of charming scenes, peculiar prattlings and youthful ex-

INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE. Sunday School Lessons for 1890. Chi-cago: Albert & Scott.

This book presents in parallel lines the original Greek and the literal translation of the same, and is a good work of reference in its sphere.

Verification of a Spirit Message. DR. EPHRAIM IRISH.

DR. EPHRAIM IRISH.

In The Banner of Nov. 23d there appears a communication from Dr. EPHRAIM IRISH, received through the mediumship of Mrs. B. F. Smith. I feel it a duty, also a pleasure, to corroborate the truth of the communication, in tone and style, such as she was accustomed to make use of while in the material body. Doubtless he refers to his being in the root and herb store in Providence some forty-five years ago, or else he was in the business that length of time. He was an honest, honorable man, blunt and ontspoken in his conversation, quite advanced in years at the time of departure, and passed on some few years ago from Newport, R. I., where he resided the last days of his life, and kept a small store, where he sold roots, herbs and botanical remedies, but did not deal in mineral medicines. Thomas R. Hazard was often at Dr. Irish's store when in the city. These two veteran Spiritualists enjoyed talking over Spiritualism and its various manifestations that were occurring in all portions of the world.

Dr. Irish-was greatly interested with Mr. Hazard in defeating the Doctors' Plot Laws for the suppression of his herb storesales, and those who made use of such remedies in their practice. He was also a great advocate of magnetism as a remedial agent, also when combined with herbs at times when needed. The writer has given him magnetic treatments, and therefore knows whereof he speaks. Dr. Irish did have trouble in selling roots and herbs in Providence, as alluded to in the communication, and had talked with me on the subject, but this occurred many years ago. I think the communication good evidence of spirit return, also of the reliability of Mrs. Smith's mediumship. I think Dr. Irish passed on before Mr. Hazard did.

The Wonderful Carlshad Surfure.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, dia-

ease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from vatvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spiece, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carisbad Sprudel Salt (powder form) is an excellent Aperioniand Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carisbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mendleson Co.," sole agents, 6 Baroley Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

Advertisements.

A Favorable Opportunity! For Men. Women and Children to have the Apirita' Remarkable Curative Magnetic Healing Treatment, by Letter Correspondence, through

DR. G. A. PEIRCE,

SPIRITA' MAGNETIC HEALING MEDI-UM, Calirvoyant, Test, Trance, &c. Me will answer orders for this Trentment, consisting of a Diagnosis the person's diseases, if curable, &c.; Prescriptions of simple remedies and spirits' magnetized and prepared powerful Healing Papers, letter, or other articles, upon receipt of REQUIREM ENTS, viz.: For a Trial or Sam-ple, which may be all will need to cure, enclose with order lock patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00; or for a Full Treatment, prepared to last one or two weeks or less, or a month or longer, according to the sovert ty and needs of the case, send \$2.00, or \$3.00, or more, as als-posed. Diagnosis Separate, only 10 cents. Per-manent Letter Address, DR. G. A. PEHROE, P. O. Hex 1185, Lewiston, Maine. 5w Dec. 21. J. A. SHELHAMER,

MAGNETIC HEALER.

Office 81/2 Bosworth Street, (Room 5,) Boston, WILL treat patients at his office or at their homes, as de sired. Dr. 8. prescribes for and treats all kinds of dis eases. Specialites: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disor ders. Roots and barks, with full directions for preparing sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by tetter must state age, sex, and leading symptoms. Address care BANNER OF LIGHT. 15w* Oct. 5.

DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

Provide B, Vick Park, Rochester, N. Y.

P. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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

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

Oct. 5. 13w*

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS, NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G. New York City.

SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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EMERSON PIANOS SUPERIOR QUALITY, MODERATE PRICES. 50,000 SOLD.

All Pianos Fully Warranted.

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Spirit Invention.

BATTERIES for wearing on the body for all Chronic Discases. Pamphlet tree. Indispensable in developing Mediums. For Psychometric Diagnosis, send 4 2-ct. stamps age, sex and leading symptom to MRS. DR. ROBT. M. THOMAS, Box 417, Cardington, Morrow Co., Ohio. Dec. 7.

LOST VISION RESTORED

D'Y using Melted Pebble Spectacles. Eyes fitted by a Clair-voyant. Spectacles sent by mall. Send a 2c. stamp for valuable information and testimonials. B. F. POOLE, Chairvoyant Optician, Clinton, Iowa. 3w* Dec. 7.

ASTONISHING OFFER.

SEND three 2-cest stamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Oct. 12.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. CEND four 2-ct. stamps, lock of hair, name, age and sex. See will diagnose your case free by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. Nov. 16.

The Psychograph,

DIAL PLANCHETTE This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity."

Glies B. Stebbins writes:

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

Price §1.00, securely packed in box and sent by mail postpaid. Full directions.

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For sale by COLBY & RICH.

The Writing Planchette.

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

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

to use it.
PLANGHETTE, with Pentagraph Wheels, 60 cents, securely

packed in a box, and sent by mail, postage free.

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CATARRH, Diphtheria, and all Throat Discess, curable by the use of DR. J. E. BRIGGS'S THROAT REMEBY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, So cents per bottle, postage 15 cents.

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DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORE, M. D., Princtpal, Magnetic Institute, Grand Rapids, Mich. 2m° Nov. 2.

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Developing and Business Medium,

ALSO Clairvoyant Physician

No. 1581 Washington Street, (Third door north of Rutland street.) Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE

CIRCLES. Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry and Tests.

DR. COCKE gives special terms for treatment by the month.

tf Dec. 21.

HATTIE C. STAFFORD

WILL give Scances at No. 55 Rutland street Sundays Thursdays and Saturdays, at 2:30 P. M.; also Wednes days at 8 P. M. GEORGE T. ALBRO, MANAGER. Oct. 5.

EVANS HOUSE,

175 Tremont Street,
TRANCE, Medical and Business Medium. Consultations
1 9 A. M. to 6 P. M. Terms 82.00. Please make engagements in advance, if possible. Sittings by letter given.

Dec. 21.

Mrs. Ida P. A. Whitlock, PSYCHOMETRIST.

R EADINGS given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A.M. Written reading, \$2.00 Personal Interview, \$1.00. Room 1, Odd Fellows Building, Boston, Mass.

4w*

Dec. 14.

DEVELOPMENT.

M RS. C. B. BLISS, by the request of her band, will devote part of her time to unfoldment of Mediumiship. Call or address, No. 8 Dwight street, Boston. Dec. 14.

Mrs. Dr. Crosby,

MAGNETIC PHYSICIAN, is now located at No. 8 Dwight a specialty. Test and Developing Circles Saturday even-ings at 8 o'clock. Office hours 9 to 5. lw Dec. 21.

MATERIALIZATION.

MRS. C. B. BLISS will hold séances on Friday, Saturday and Sunday at 8 P M., and Sunday and Tuesday at 2:30 P. M., at 8 Dwight street, Boston. Dec. 14.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. I Bennet street, corner Washington, Boston. 1 w* Dec. 21. Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmit Avenue, one flight. Boston. Do not ring. Dec. 21.

Miss J. Rhind, Seer,

COMMON STREET, BOSTON. Private slitings on business. Mental Healing by sonl-currents. Slitings by letter; send \$2, age and sex, in own handwriting. Cir cles Monday 7 P. M., Thursday 3 P. M. 1w* Dec. 21. S. HAYWARD, Magnetist, 156 W. Brook A. S. HAYWARD, Magnetist, 156 W. Brook-line street, eradicates disease with his healing gift when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerfal Spirit-Magnetized Paper; 2 packages by mail, \$1.00. Oct. 5.

MRS. M. J. BUTLER will receive her pattents on Tuesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for pattents, Sept. 28.

Mrs. H. B. Fay

WILL hold Scances at Hotel Adelphi, 21cl Washington street, Sulte 15, Thursday and Saturday, at 2:30, and Sunday at 8 P. M. (Take Elevator.) 4w* Dec. 14.

Miss C. B. Forbes,

TEST and Business Medium. 6 James street. Franklin Square, Boston. Hours 9 to 12 A. M., 2 to 4 P. M. Circles Fridays at 7:30 P. M. Dec. 7.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight). Dec. 7.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street_Boston.

5w*

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. Dec. 21.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Dec. 7. Mrs. A. E. Cunningham,

M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Examinations free Wednesdays Will answer calls for Platform Tests. 4w* Dec. 7.

MRS. E. B. STRATTON,

WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston.
MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment. Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Oct. 26.

Mrs. E. L. Wetherbee, HEALING MEDIUM, and Developer of Psychic Force

Mrs. Hettie Clark,

MEDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass. 4w* Dec. 7.

Mrs. J. W. Mansfield, MASSAGE and Magnetism, 178 Tremont street, Room 4. Boston. Take elevator. 1w* Dec. 21.

M ISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. Dec. 7.

M ISS KNOX, Test, Business and Medical Medium. Sittings daily. 208 Tremont street, Boston. 3w*

MRS. MARTIN, Test and Developing Medi-um. Also Magnetic Healer. 23 Cobb street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.

Osgood F. Stiles,

TEST MEDIUM, WILL hold Test and Message Circles at No. 11 Market Pince, rear of 2B Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M. Mr. Stilles refers to Dr. J. R. Cocke, by whom he was developed. Nov. 30.

FRED A. HEATH, THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich.

The Only RUPTURE HEMEDY that will cure DR. PIRROR'S Truss in the world. Scaled Pamphlets 4c. M. E. T. Co., 704 Sacramento St., San Francisco, Cal. Dec. 8. MRS. JENNIE OROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remadles prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 3w* Dec. 21.

100 SONGS for a 2 cent stamp Home & Youth, Casis, C. MARRIAGE AND PARENTAGE, in their Sanitary and Physiological Relations, and in their Bearing on the Producing of Children of Finer Health and Greater Ability. By M. L. HOLBROOK, M. D. Cloth. Price 81.06, postage free.
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Mrs. Abble K. M. Heath, TEST, BUSINESS AND MEDICAL MEDIUM, ELECTRIC AND MAGNETIC TREATMENTS, \$1.00. Private Sittings 1 to 0 F. M. Terms \$1.00. (lites names, dates, loues, business prospects, &c. (croles Shanday and Standay at 3 ecipok

Circles Bunday evening, 7:30, and Tuesday at 3 o'clock.

Send the 41nd Tidings to all the World!

Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at

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Dec. 14.

Miss Helen A. Sloan,

MAGNETIO Physician. Vapor Baths. No. 171 Tremont street, corner Mason street, Boston. 1w* Dec. 21 MRS. J. C. EWELL, Magnetic and Inspira-tional Medium, 96 West Springfield street, Boston.

SUMMERLAND,

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the the of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and et joy social and spiritual communion under the most favorable conditions for health, pleasure and development. A railroad station and post-office are now established

here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges lemons, figs, grapes and nuts--with strawberries and garder products all the year-can be bought or leased at low prices and on easy terms. A map of Summerland and the subdi visions of the Rancho, with a pamphlet giving all particu lars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en trance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee)

if they prefer them when they visit the ground. Reference: Commercial Bank, of Santa Barbara, Cal

Send for plat of the town, and for further information, to ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.,

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., Cal.

MAGNETIC FOOT BATTERY

OUR MAGNETIC FOOT BATTERIES challenge the world for any parameter which will OUR MAGNETIC FOOT BATTERIES challenge the world for any potency which will equal them for keeping your feet warm. These FOOT BATTERIES remove all aches and pains from feet and limbs, cause a feeling of new life and vigor equal to the days of youth. Think of the luxury of warm feet all winter, in all weather! These MAGNETIC BATTERIES increase the flow of blood, vitalize it and cause a most delightful feeling the moment your feet rest upon these powerful MAGNETIC INSOLES. Every pair gives comfort and satisfaction. If you keep your feet warm you cannot catch cold. What's the use of suffering from those thred, all gone, worm-out feelings? A pair of our MAGNETIC FOOT BATTERIES will act like a charm on your blood, and give you as sensation of warmth and VIGOR at once. You can blad these Batteries upon any part of the body and experience a genial warmth and comfort at once. Try a pair of them quick, §1.00, or three pairs for \$2.00, apy size, by mail. Send for our book, "A Plain Road to Heagh," free. CHICAGO MAGNETIC SHIELD CO., Nov. 9.

SALARY, \$40 EXPENSES IN

Nov. 9.

SALARY, S40 EXPENSES IN
ADVANCE allowed each month.
Steady employment at home or travelling.
No Soliciting. Duties delivering and making collections. No
Postal Cards. Address, with stamp, HAFER & CO., Piqua, O.
Sept. 21.

Gertrude Berry WILL hold Materializing Séances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Linden street, Provi dence, R. I. Oct. 19. MRS. HATTIE YOUNG, Trance and Busi-Circles for the benefit of the Old Ladies' Rest every Tuesday. Dec. 14.

Circles for Dec. 14. NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY. Vith fine Lithographic Title-Page, bearing excellent Por traits of C. P. LONGLEY and Mrs. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

LONGLEY, and representing a Spiritual Scene of much significance and beauty.

"We will Meet You in the Morning."

"Little Birdle's Gone to Rest."

"Open the Gates, Beautiful World."

"Echoes from Beyond the Veil," with flute obligato.

"Sweet Summer-Land Roses."

"Gentle Words and Loving Hearts."

"Your Darling Is Not Sleeping."

"Yourn Stands Her Little Chair."

"Back from the Silont Land."

"What Stands Her Little Chair."

"Back from the Silont Land."

"What Stands Her Little Chair."

"Back from the Silont Land."

"What Stands Her Little Chair."

"Back from the Silont Land."

"What Stands Her Little Chair."

"Glad That Wo're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain." rearranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They 'll Welcome Us Home To morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Augel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

"Thirty cents each, four for '\$1.00. The last nine Songs on this list are also published with plain title-pages, which self for twenty-five cents per copy, or five coples for \$1.00.

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STELLAR SCIENCE.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of 81; Consultation fee 81; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOWED. Box 1684, Boston, Mass.

July 19.

New York Advertisements.



An elegant dressing, exquisitely perfumed, removes all impurities from the scalp, prerents buldness and gray hair, and causes the hair to grow

Thick, Soft and Beautiful. Price, 50 Cents. All Druggists.

$_{\rm Nov.\,9.}$ BARCLAY & CO., New York. DR. DUMONT C. DAKE, 172 West 28d Street,

NEW YORK CITY, NEW YORK CITY,

STILL has unparalleled success in the Diagnosis and Treatment of all forms of Chronic or Obscure Diseases. Those unable to visit the Doctor in person can be successfully treated at their homes. Circulars sent free.

The DUMONT C. DAKE, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.—Ed. Banner of Light.

This Eminent Specialist will devote MONDAY of each week, from 10 A. M. to 4 P. M., at his office, to those unable to pay, free of charge.

Oct. 5.

MRS. WEBB,

The Wonderful Astrological MEDIUM.



Mrs. Stoddard-Gray and Son, DeWitt

C. Hough, HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock: Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. Dec. 14.

Dr. J. Edwin Briggs, 111 WEST 33D STREET, NEW YORK CITY, is an entirer. Practical Physician, Author, and powerful Mag. Oct. 19.

Mrs. Emerson Flower, TRANCE MEDIUM and Magnetist. Developing Circles Tuesdays, at 3 P. M. Six questions answered by mail for \$1.00 and stamp. Sittings daily. 160 W. 23d st., New York City. Dec. 14.

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230. West 36th street, New Dec. 21. York City.

A NSWERS to sealed letters by R. W. FLINT,
67 West 23d street, New York. Terms \$1.00.

Nov. 30.

MRS. C. SCOTT, Trance and Business Medium, 169 West 21st street, corner 7th Avenue, New York.

J. W. FLETCHER, TRANCE MEDIUM. 194 Fulton Street, Brooklyn, N. Y.

Public Sennce Tuesday Evenings, and Thursdays at 3 P. M. New York City every day till 12 o'clock, and all Saturday 142 West 16th Street.

MR. FLETCHER can be engaged for public Lectures and Seances, also Funerals. Address as above. Dec. 7. tf

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stainp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* Nov. 2.

Clairvoyant Examinations Free. R NCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York.

52w* Jan. S.

MRS. RICHARDS will let handsomely furnished Rooms to selected Spiritualists. 104 Debeyoise street, between Broadway and Bushwick Avenue, Brooklyn,
Eastern District, N.Y. 13w* Nov. 16.

RUPTURE Positive Cure by mail. Circular free, W. S
May 25. 1y. 19 May 25.

"Glad Tidings of Immortality." TINELY executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line. "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

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TWELFTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PERBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with inhuntable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

boards.

Price \$1.00, postage 10 cents.

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 21, 1889.

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 Appelinoons. J. A. Shelha mer, Chairman.

mer, Unairman.

Boston Spiritual Temple, Herkeley Hall, No. 4

Berkeley Street, corner of Tremont.—Sunday

Services at 10% A. M. and 7% P. M. R. Holmes, President;

George S. McCrillis, Treasurer.

teorge B. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Excter Streets.—Spiritual Fraternty Society; Sundays, 2M. P. M.—Mrs. H. S. Lake, speaker; 11 A. M., Fraternity School for Children; Wednesday ovening meeting at 7M. D. Wellington, Secretary.

Ohlidren's Progressive Lycoum No. 1.—Sunday at 10M. A. M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whitlock Conductor.

iocs, conductor.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society inects every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7%. Circle on the last Friday of the month; admission 5 cents.

a month; admission of the Mashington Street.—Echo piritualista Meetings Sunday at 10% A. M., 2% and 7% P. M.; iso Thursdays at 3 P. M. Dr. W. A. Halo, Chairman. aso nursdays at 5 P. N. Dr. W. A. Bill, Chairman.
Twilight Hall, 780 Washington Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 1% A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Tremont Street, Room 2.
-Facts Social Béance every Monday evening. Meetings for he discussion of Psychic Phenomena Friday evenings. L. . Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at Supper at 6; Meeting at 8 P. M. I. G. Wellington, Sec-ctary.

Cambridgeport.—Meetings are held every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner of Newbury and Exeter Streets .- One of the finest lectures given on our platform through the mediumship of Mrs. H.

and Exeter Streets.—One of the finest lectures given on our platform through the mediumship of Mrs. H. S. Lake was delivered last Sunday afternoon, the subject being: "Spiritual Chemistry; or, What Part do Spirits Play in the Reconstruction of Society?" The following is a brief synopsis:

"I cannot clearly convey to you what I desire to impart, except as I first endeavor to transport you from the apparent realities of your outward life to the more real and true states within. Fancy yourselves, therefore, divested of those gross substances you now call bodies, loosened from their passions, appetites, prejudices, so far as these are engendered measurably by merely physical circumstances (speaking in your terms, as I must); view yourselves reörganized, reconstructed, remolded in the likeness of your real boing, which is your spiritual attainment. And what is this? it is the refined substance which here you call thought; for on the plane of the within, that is the base from which we deduce all calculations, this thought substance has qualities which render it luminous or opaque—by reason of chemical combinations: the affiliation and action of what may be represented to you by the word atoms, vibrating to the forces of the universe whose lever is your own personal being.

"How slowly, beautifully, and with what wonderful precision you construct—albeit unrealized by the outward senses—the new body, which is to remain for a time the garniture of the soul! As mineral, and plant, and animal, by the law of accretion and assimilation, draw from the material environment elements for reconstruction, so the soul-germ attracts to itself, by the law of effort, involved in recognition, finer and more rarefied forms, which process we denominate spiritual chemistry; now, how do we, who are relieved of the conditions through which you are operating, affect society? I answer: We can only do so through the law of attraction and combination; were it otherwise, we should be doing what it is yours to perform. If it were possible for us

and order the evolution of individuals, and hence of society."

Many questions sent to the desk were answered during the discourse, being so interwoven with the same that they seemed to belong to the body of the lecture. The guide of Mrs. Lake invites these questions and subjects at each session. Next Sunday the topic will be: "The Value of Festivals and Holidays, Spiritually Considered."

The lesson for children at the school, which convenes at 11 A. M., will be: "The Properties of Wheat," which will be illustrated. Socials Wednesdays at 7:30 P. M. Meeting for women each Friday, at 2:30 P. M., in the Library Room.

On Wednesday evening, Dec. 25th, a special programme of music—vocal and instrumental—and recitations will be rendered by the pupils of the school, assisted by Miss M. Packard, Mrs. Jessie Griswold, and others.

The Wednesday Evening Social, Dec. 18th, called to

and others.

The Wednesday Evening Social, Dec. 18th, called to order by the Chairman, M. S. Ayer, opened with instrumental music by Miss Abbie Parker. Jacob Edson, the first speaker, gave good thoughts, the strong point being that motive decides value of act. Capt. Drisko, under control, urged all to make greater efforts to acquire spiritual gifts. Mrs. Chandler related that she clairyovantly saws a control standing by Capt. Drisko's quire spiritual glits. Mrs. Chandler related that she clairvoyantly saw a control standing by Capt. Drisko's side, and Mrs. Clough and other spirits sitting on the platform. She also volced an interesting message. Mr. Gregory thought Mr. Edson had spoken important truth, and endorsed it. Maud Banks gave a planosolo. Mr. Caswell, influenced, uttered earnest words on the duties of Spiritualists to solve problems of poverty and need. Mrs. Lake urged her hearers to remember their obligations to spirits in the body as well as those out. Spirit "Prairie Flower" closed the session by announcing a meeting to consider the best methods to be pursued in applying Spiritualism as a solvent to social lits. M. D. W.

Berkeley Wall-Spiritual Temple Society.-Dr. H. B. Storer was greeted last Sunday by appreciative audiences, morning and evening. The subject of the morning's lecture was "Spiritualism as an Educator." His treatment of it abounded in good thoughts and suggestions. In the evening he took no special theme, but gave utterance to many excellent ideas in regard to the Spiritual Philosophy. No synopsis can give the reader a just conception of the addresses; they were beautiful and practical. Mrs. Helen L. Palmer, of Portland, Me., speaker next Sunday, morning and evening.

O. L. R. ative audiences, morning and evening. The subject

Ragle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering, and an invocation by Mrs. Dr.

by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby. The discussion upon the same topic as that of the previous Sabbath was engaged in by Dr. Coombs, Mr. Ridell, Dr. Eames, Mr. Haynes, Mrs. Dr. Crosby, Mrs. M. W. Leslie, Mr. Frank W. Jones of New York, and Mr. Burnham.

Afternoon.—Singing by the planist. Opening remarks by Mrs. T. J. Lewis, of Chelsea, and tests, which were fully recognized. Dr. A. H. Richardson, of Charlestown, spoke in his usual earnest and forcible manner, paying a glowing tribute to Father Rich for his floral contributions which weekly adorn the desk; he was followed by the Chairman in the same vein of thought. David Brown, Mrs. Dr. Robbins, Miss Knox, Jennie Rhind, gave satisfactory delineations. Inspirational song by Mrs. J. B. Hugo.

Evening.—Song by Mrs. Lovering. Mrs. J. E. Wilson opened with remarks and tests. Miss Kelly and Mrs. Smith gave delineations. Mrs. H. W. Cushman gave descriptions, and one of her musical séances, to the satisfaction of the large audience.

**Subject for next Sunday's morning conference, "The Uses and Abuses of Mcdiumship."

**Meetings are held in this hall every Wednesday at 3 P. M.

Twilight Hall.-Independent Club.-At its weekly meeting, Dec. 10th, the "Independent Spiritualist Club" had what might be called "an evening with Frank Algerton." It was an evening of enjoyment to the large audience assembled to hear him. Every point was well made, his reasonings were sound and those present were convinced that a high order of intelligence controlled the mental powers of the

The controlling power which uses Mr. Algerton for The controlling power which uses air. Algerion for "tests" gave a great many to persons in the audience—who recognized names, descriptions and facts, The "Club" is greatly indebted to Mrs. E. Case and Mr. H. W. Stratton for songs and music given during the evening, and which were finely rendered. W.

Children's Progressive Lycoum, Appleton street, Paine Hall.—We had a very good attendance on the 15th. The prizes offered some two months age by our Conductor for the best essays by the scholars upon the subjects placed before the Lyceum from Sunday to Sunday were awarded by the committee: First prize, a gold thimble, to Miss Alice Cummings; second prize, a pair of ear-drops, to Miss Sadie Peters. After recitations and songs by the children the Lyceum was addressed by Mr. Lewis, Mrs. Whitlock, Mrs. Conant and others.

Fair.—One more word in regard to our fair. While you are reading this the fair is in full operation; and will continue so every afternoon and evening until late Saturday night, Dec. 21st. Please remember us. Street, Paine Hall.—We had a very good attend-

and convincing tests. Bro. Cobb was particularly inspired during the day and in the evening; Mrs. Chandler volced lofty thoughts from the spirit of Sylvanus Cobb, Jr., brother of the Chairman, Eben Cobb; Ifr. Locko's speech was replete with humor and wisdom; Miss Williams's remarks (under control) were to the point and woll-received; Mrs. A. Forrester gave convincing tests; Mrs. A. Fornater convincing tests; Mrs. A. Fornate and the presence of her control. Miss A. Peabody, Miss J. M. Grant, Mr. T. Nichols, Dr. Ordway, Mr. Brewster, Mrs. Jennic Conant participated in short speeches and gave recognized communications. The Lord's Prayer was beautifully rendered by two ladies who volunteered their services. Mrs. Case always pleases with her inspirational music.

America Wall, 724 Washington Street .-The Echo Spiritualists' Meetings were held here Sunday last, as tisual—Dr. W. A. Hale, Chairman. Good audiences were in attendance all day, and the services were interesting. Profitable remarks were made during the day by Dr. W. A. Hale, Mrs. Annie E. Burnham, Dr. P. C. Drisko, Mrs. I. E. Downing, Dr. C. H. Harding, Mrs. A. E. King and others. Cohelse tests, delineations and psychometric readings were given through the organisms of Mrs. Burnham, Mrs. Downing, Dr. Harding, Mrs. King and the Chairman. Excellent music was furnished (vocal and instrumental) by Dr. Hale, Miss. K. Campbell, F. F. Harding and Prof. Peak.—The services last Thursday were of interest, Mrs. Ida P. A. Whitlock, Dr. Drisko, Mrs. J. E. Wilson and others participating. Usual services next Thurday at 3 o'clock. Next Sunday morning at 10:30 Dr. P. C. Drisko will give one of his instructive lectures, which will be concluded with a test séance. Usual services at 2:30 and 7:30. W. S. Eldridge, M. D., will be present in the afternoon for the last time before leaving for the far West; also other good mediums will be present. day last, as usual-Dr. W. A. Hale, Chairman. Good

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 84 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 v. 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 Kiddle, President, 7 East 130th 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., 24 and 7½ P.M. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 38th street. Good mediums and speakers always in attend-ance. (Romoved from Columbia Hall.) Mary C. Morrell,

A General Conference will be held Wednesday even-ing of each week at 230 West, 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th 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 2½ P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists .-- Miss Jennie B. Hagan discoursed last Sunday morning upon subjects taken from the audience, the first question being, · What influence does spirit have on mortal doings? "What influence does spirit have on mortal doings?" The speaker said: "All the actions of mortals are the result of spirit. If it were not for your own spirit your body would amount to nothing. To be sure, embodied and disembodied spirits have some influence on our actious, but we should not depend entirely upon the spirits. We receive the best help when we are earnest, independent, and true to ourselves." In answer to the second question it was said: "We can all prevent others from infringing on our grounds by filling the ground ourselves, by growing ourselves. We do not think there is any great danger to be apprehended from the Catholic church in this country, for it is broadening too much for that." Miss Hagan improvised poems on several topics to the great delight of her audience.

vised poems on several topics to the great delight of her audience.

The afternoon meeting was opened by Mrs. Williams with an address on the "scientific opinion regarding death and spirit return." "Theology," she said. "Is fading rapidly through the growth of intelligence in the human race. Spiritual phenomena can be scientifically demonstrated. The philosophy of Spiritualism contains a religion for those who are religiously disposed. It appeals to the noblest and profoundest ambition of man's soul, and answers his every hope, because it is actuated by the etegral existence man is destined to enter." Miss Jamile B. Hagan said that were all mediums and speakers silent, others, in the rule of nature, would fill their places. Long before the Fox sisters were thought of, long before they lived, Spiritualism had revealed its great truth and light to the world under various forms and fashions. But we must not do injustice to the machinery that produces the results and the great principle that stands behind that. Each medium holds his or her place, and should be recognized in that place.

Prof. Wilson MacDonald said that if we wipe out mediumship we will be set back a hundred years, and Spiritualism will be wiped out. Ignorance will then dominate.

After remarks by Henry J. Newton, Esq., the meet-

dominate.

After remarks by Henry J. Newton, Esq., the meeting closed by Mrs. Williams glving descriptions of spirits seen by her in the audience.

In the evening Miss Hagan spoke upon "What Change Death Produces in Individuals," and in reply to the question, "Is it possible for spirits to materialize in full day or gas-light?" Two poems were afterward improvised by her on subjects from the audience, showing the superior and wonderful inspiration of this gifted speaker and medium.

Now York, Dec. 15th, 1889.

Psychical Society .- Mr. J. F. Snipes, President, began the proceedings of this Society at the meeting of the 10th inst., with pertinent remarks on various subjects. He spoke mainly on spirit-photography, subjects. He spoke mainly on spirit-photography, and cited an instance where he himself was practically the manipulator of the camera, and after many attempts met with some gratifying results. He exhibited some of those pictures, in one of which his form was almost overshadowed by the figure of an indian girl, a spirit who is ever present with him. He also told of some pictures of spirits, executed by Mumler of Boston, done under conditions that admitted of no quibble as to their genuineness. He did not want to be understood as saying that fletitous representations could not be and had not been foisted upon confiding persons; but the pictures to which he referred were done under absolutely strict test conditions.

ferred were done under absolutely strict test condi-tions.

"Thought transference" was discussed in an intel-ingent manner by believers in that idea. Mrs. A. C. Henderson enlivened the meeting with brilliant sailies of original wit in speaking of the matter, and Treas-urer Deming regarded it in a serious way and treated it logically; a colored medium also addressed the meeting.

meeting.
This Society will hold its usual weekly meeting on the evening of the 25th inst., and unusual attractions are promised.
MET.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday evening, at 8 o'clock, Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 F.M. W.J. Rand, Secretary. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7½ o'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street). Secretary.

The Woman's Spiritual Conference met at 231 St. James Place Thursday evening, Dec. 12th. The opening address, by Mrs. Renouf, was a fine in-The opening address, by Mrs. Renouf, was a fine inspiration on "Charity." The Intelligence treated Yaul's definition in a very elaborate manner. Mrs. R. is a rare medium, and aided by a cultivated elecution the exercises were more than usually interesting. Mrs. Starr's parlors were well filled. Dr. Wyman, Dr. Newbury, Mr. Elwell, Miss Burnett. Mr. Coons, Mrs. Hall and Mrs. McCutcheon contributed to the evening's exercises, and the presiding lady closed them with inspirational words. All who attend are quite sanguine in their expressions of the future of the Association, its mission being the improvement of woman.

Association, its mission being the improvement of woman.

As yet we have had no physical manifestations at this Conference, but have good reason to expect independent writing through the mediumship of Mrs. Munroe, as she has been favored with such at her home. Mrs. Starr generally contributes her share in tests of the presence of arisen friends. She holds select circles at the same rooms Wednesday evenings and Sunday afternoons. and Sunday afternoons.

Newburyport, Mass.-Sunday, the 15th inst. Frank C. Algerton was with us. He answered questions from the audience in a logical and commonsenso manner, and gave many tests of a convincing nature. He will be with us the remaining Sundays in

nature. He will be with us the remaining Sundays in December.

The Independent Club gave a delightful entertainment in its hall on Tuesday evening, Dec. 10th, all parties connected with it deserving the highest credit. This Club will have a Christmas-tree in its hall Christmas Eve, and no doubt "Santa Claus" will make numerous children—old and young—happy on that night.

Uleveland (O.) Notes.

To the Editor of the Banner of Light: Home Again .- A flying trip of two months through many of the towns in Northern Ohlo has given me the opportunity of seeing the condition of organic Spirit-

imany of the towns in Northern Onlo has given hie the opportunity of seeing the condition of organic Spiritualism therein. Hereabouts, many of the towns contiguous to Cleveland are regaled every Monday with fair reports of our meetings in two most prominent papers, The Leader and Plain Dealer.

Norwalk.—Since the passing to spirit-life of the worker Mr. Ira Láke, the friends occasionally get together at the commodious parlors of Mrs. Lake. While there I had the pleasure of meeting Mr. and Mrs. Rexford, Mr. Vredenburgh, the octogenarian, and Mr. F. Wildman, who, though old in the Cause, is yet an enthusiastic student in the philosophy of all philosophies, Spiritualism.

Toledo.—At this my spiritual birth-place I met Mr. M. Knight and Capt. Geo. W. Kirk, who, though veterans in the movement, are pleased to let the younger workers carry forward the public work. The society here is presided over by Mr. Drake, assisted by his family in the musical department.

Oberlin.—In this "orthodox" ridden town, of course no spiritualistic organization can exist. Those who are not students at the theological colleges are so closely allied to them in trade, it would be starvation for them to attempt any public work, yet in spite of this fact the town contains carnest Spiritualists, prominent among whom are Mrs. Mary C. Hall, Mr. S. J. Kimball, D. A. Brown, Thos. R. Mayhew and Mrs. Sholl.

Van Wert.—Under the name of "The Faithful Fow

R. J. Kimball, D. A. Brown, Thos. R. Mayhew and Mrs. Sholl.

Van Wert.—Under the name of "The Faithful Fow" I met here a band of devoted Spiritualists, organized by Miss Ora C. Rose, who, with four sisters, whose names I 've forgotten, furnished such music and singing as is rarely heard among Spiritualists, conducing to the best of harmony. The speaker developed in the home of Mrs. Rose, seemingly for the special purpose of building up and presiding over the society, was Mrs. Magdalena Klein, who, entranced, spoke on "The Development and Uses of Mediumship." The Society, though small, commands the respect of the townspeople, notwithstanding, who differ from them in thought.

Ravenna.—This town has in its midst a public speaker, one second to none on the spiritual rostrum. I allude to Mrs. F. O. Hyzer.

Cleveland.—Sometimes I feel the status of Spiritualism in this city to be very insignificant; yet when I go to other places—even cities like Cincinnat; Chicago, St. Louis, Philadelphia, New York, and even Boston with its \$200,000 Spiritual Temple—I return home perfectly satisfied (by comparison) with the condition of affairs here, and feel I can truthfully say the Spiritualists of this city are, organically speaking, a long way above the lowest rung of the spiritualistic ladder. Cleveland has four spiritual societies, beside a Phrenological and Psychological Society, a Theosophical Society, a Mental Science and a Christian Science one; also a "Spiritual Science and a Christian Science one; also a "Spiritual Science Healing Home,"

Our Pope.—As predicted, the Children's Progressive Lyceum, under the able Conductorship of Mr. I. W. Pope, is being restored to its former prestige, and the faithful workers rally well to his support. Active preparations are being made to give the little ones "The New Society—organized at the "East End" of the city, unable to focate as expected—is holding its meetings in Memorial Hall Sunday evenings. Last month Mr. Eynan C. Howe occupied the rostrum; this month Mr. Fran

move. Spiritual Science.—Dr. Swartz has organized a large class for the study of "Spiritual Science." He is a constant attendant at the Lyceum.

Passed to Spirit. Life—W. W. Van Druver, Oct. 24th, somewhere in the sixtles. He was one of the earliest converts to Spiritualism in this city, and a constant reader of the BANNER OF LIGHT. His transition was quiet and penceful, in the presence of his family—a sorrowing wife, a son and three daughters, the widow of Dr. C. O, Benton being the eldest of a family of all horn Spiritualists. The funeral services were conducted by Hudson Tuttle.

sorrowing wife, a son and three daughters, the widow of Dr. C. O. Benton being the eldest of a family of all born Spiritualists. 'The funeral services were conducted by Hudson Tuttle.

Harmon Cushman. of Euclid, O., passed to spiritifie Dec. 2d, aged 65 years. His oft-repeated wish for "sudden death" was granted. He literally "died in the harness." Sitting in a partly completed furrow just plowed, with the lines around him and the horses standing still awaiting their master's commands, Harmon Cushman's spirit fled. The old body he had left forever was found (as described) by his faithful and loving son, Ernest. The following notice of the closing obsequies was given by the Cloveland Leader:

"The services were conducted by Miss E. Anne Himman, the trance medium, an old friend of the family, as previously requested by the deceased, supplemented by Masonic rites. Miss Himman began by reading T. L. Harris's poem, 'Life and Death,' which was followed by the slighting of the hymn' Nearer My Home' by Mrs. Ernest Cushman. Miss Himman gave an eloquent address, commoneing with an exposition of the philosophy of life and death from the spiritualistic standpoint. The address was one long to be remembered by all who heard it, and the listeners were thrilled when the speaker impressively said: 'Hark' the voice of his freed spirit says: "Harmon Cushman still livest Death has no power over him in his upward carer."' The speak er concluded by paying a warm but lust tribute to the personal worth of the deceased, and by glving words of comfort to the mourning relatives, passing through the audience to the apartment in which they were sitting. Miss Himman closed the remarkable address by reading the poem of Harriet Beecher Stowe, entitled "The Other World." Then appropriately followed the hymn, Nearer, My God, to Thee. At this juncture the Free-Masons took charge of the services, and after prayer by one of the Order the usual ritual was was read by C. A. Woodward. Escorted by the Masons, relatives and friends, the remains were ta

A Merry Christmas to the editorial staff of THE BANNER and all its readers is the sincere wish of yours fraternally, Thos. Lees.

Portland, Me .- The First Spritual Seciety .-Friday evening, Dec. eth. "The Ladies' Circle" dedicated our new hall with a supper and social. It was well attended, and all were well pleased with our new quarters, and especially with the fine banquet room connected with the hall. The good results of the change of halls is apparent in our increasing audi-

ences. Dec. 8th Mrs. Hattle C. Mason occupied our plat form, and all were pleased with her fine singing pleasing address, and the many fine tests given by "Sunshine." Mrs. Mason will speak for our Society

"Sunshine." Mrs. Mason will speak for our Society again in the near future.

Sunday, Dec. 16th, Mrs. N. J. Willis was with us. Large audiences greeted her and listened with pleasure to her guides. Her afternoon subject was: "Spiritualism, and its True Mission." The "Argus" of the next morning published the following in regard to her evening discourse:

"Last evening Mrs. N. J. Willis, of Boston, lectured before the First Spiritual Society on the subject of 'Heaven,' taking as her starting-point the question asked some Portland ministers by The Argus, 'As a student of the Bible, what idea have you formed of Heaven as a place?' Mrs. Willis's discourse was eloquent in the extreme, and although the subject with Spiritualists is a well-worn one, she invested it with new interest, and made it seem plainer than ever that heaven is not a place, but a happy condition, which man begins to make for himself in this life."

Mrs. Willis is engaged to speak for our Society again

Mrs. Willis is engaged to speak for our Society again n March. Mr. Charles F. Crane, the well-known vo-alist, has been engaged to furnish music for our meet-

ings.

Friday evening, Dec. 20th, the "Ladies' Circle" will have an apron sale and supper in our half for the benefit of the Society.

Dec. 22d And 20th Joseph D. Stiles (test medium) will occupy our platform.

H. C. Benny.

Worcester Mass:-As usual, on last Sunday, Dec. 15th, J. Frank Baxter drew out large and enthusiastic audiences in Continental Hall. Mr. Baxter has given many lectures in this city, but it seemed to be the unanimous verdict that he never afforded more satisfaction, or did more effective work. The afternoon discourse on "The Tenets of the Spiritualistic School," was one which it would have done overy thinker, especially church creedists, in the land good to hear. In the evening Mr. Baxter's lecture on "Who are Spiritualists? and What Practical Benefits have Resulted from Spiritualism?" was a ringing, magnetic and incontrovertible line of arguments and facts. The scance which followed the evening lecture was little short of wonderful, and plainly showed that Mr. Baxter is an instrument in the hands of spirits for effective and convincing work.

On Sunday next, it being the day following the anniversary of the Innding of the Pligrims at Plymouth, and the Sunday preceding Christmas, Mr. Baxter will give timely lectures on "Pligrims and Puritans" in the afternoon, and on "Christ and Christmas" in the evening.

On Christmas eve a festival with trea will be held in audiences in Continental Hall. Mr. Baxter has given

the alternoon, and on control and consumes in the evening.

On Christmas eve a festival with tree will be held in the interest of the children connected with the Worsester Children's Progressive Lyceum. Mr. and Mrs. Hildreth, with others, who are the prime movers in the children's department, have the festivity in charge, and all know that under such auspices a good and grand time is assured. A special collection was taken by the Worcester Association last Sunday evening, as a gift for this children's occasion, and resulted in a goodly sum.

WACHUSETT.

Sadio Peters. After recitations and songs by the children the Lyceum was addressed by Mr. Lewis, Mrs. Whitlook, Mrs. Conant and others.

Fair.—One more word in regard to our fair. While you are reading this the fair is in full operation; and wening until late Saturday night, Dec. 21st. Please remember us. Hope.

Twilight Hall, 760 Washington Street.—
Last Sunday the hall was woll filled with eager, investigating audiences. Both speakers and mediums didered to the spirit-world by well-delivered speeches

Haverhill, Mass., Unity Hall by Mrs. Sarah A. Byrnes last Sunday afternoon and evening were "Spirit unilsm and its Relations to the Topics of the Hour," These lectures were given in the usual clear and practical manner always no in the u

"Effects of Mesmerlsm."

To the Editor of the Banner of Light: The following article from the Boston Daily Globe of Dec. 6th, 1880, may be interesting to those of your renders who are investigating psychle phenomena In the communication to The Globe I gave the names and residences of many of the gentlemen who have tested the strength and weight of the young lady mentioned, which the editor thought best to withhold, as they might object to publicity. The great fact of an invisible, intelligent force that claims to be connected with human life, in a conscious state, after the dissolution of the "earthly tabernacle," was what I wished to establish as one link in the golden chain 'twixt earth and heaven, or between the earthly life and the J. W. CADWELL, Mesmerist. future life.

future life.

J. W. CADWELL, Mesmerist.

"To the Editor of The Globe:

"Having read that very interesting article of Mr. Kellar's in last Sunday's Globe on mesmerism, and believing that your many thousands of readers may be interested in the subject, beg leave to present a fow facts concerning its effects on people here in Boston. The most remarkable of all my experiments were with a young lady, aged about fourteen years, and weighing seventy-eight pounds. I have invited a great many of the largest men in the hall to come on the platform to test her strength and weight, and not one of them has been able to push her off her balance while she is standing on one foot only. On lifting her the first time they have almost invariably pronounced her weight to be about eighty pounds. On lifting her the second time, after I have only partially mesmerized her, they have found it to require a great amount of strength to lift her from the floor. A well-known contractor declared her to be at least one hundred and twenty-five pounds heavier than when in her normal state. Secres of others have pronounced her from eighty to three hundred pounds heavier than before I had magnetized her. Many who have tried to push her over, while she was poised on one foot, have labored till the perspiration covered their faces, while she does not exert strength enough to cause so much as a flush on her face. There may be people who doubt the statement of Mr. Kellar regarding the death-like condition of mesmeric subjects in India, but hundreds of people in this city have seen many of my subjects in so deep a mesmeric trance that no pulse or breathing was perceptible, and who, I think, could have remained safely in that state for weeks, if necessary.

J. W. C." To the Editor of The Globe:

Evidence vs. "Doctors' Plot Laws." Persons residing in any State where the diplomaists

may be engaged in working for the passage of sumptuary laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such medical enactments in the following named pamphlets: WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented nine years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxlous measure.

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction. REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED.

The arguments in favor of freedom in remedial prac tice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out all other practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom. Arrangements can be made with the publishers for

obtaining these pamphlets by quantity at a largely reduced rate

Maverhill and Bradford.-Brittan Hall .-Last Sunday Dr. H. F. Merrill, of Augusta, Me., spoke before the Union Fraternity of Spiritualists in Brit before the Union Fraternity of Spiritualists in Brit-tan Hall for the first time for nearly three years, and was greeted by large audiences, embracing old friends and many who never listened to him before. He ex-pressed his gratification in noticing the growth which had been attained by the Fraternity during the lapsed time since he last visited here. There purported to be many spirits present, representing many localities, who seemed to be specially attracted here, and through his ministrations of the spirit found it easy to communicate, and a large portion of the evening was through his ministrations of the spirit found it easy to communicate, and a large portion of the evening was given to the communication of long messages from some of them. Among those who were of the Brittan Hall attendants when on the carth-plane was Samuel Roberts, who made known his presence to a friend whose name he mentioned, and later in the evening he gave a long, interesting and encouraging message. Of the many others who were in the throng of visiting spirits were William Stone, James Andrews and Dr. Sparhawk, of Newburyport, Isaac N. Tucker, of Gardiner, Maine, Jesse Plummer, of Goffstown Centre, N. H., Rev. John Whitman and his wife Mary, Camp-Meeting John Allen, and many others. The meeting was one of much interest. Dr. Merrill gave a public scance Tuesday evening for the benefit of the Fraternity. He will occupy the platform again next Sunday.

Cleveland, O.-Under date of Dec. 13th Dr. L. W. Sapp writes: "The hall in which Frank T. Ripley is this month fulfilling his engagement with the Sois this month fulfilling his engagement with the Society for the Advancement of Scientific Spiritualism will seat six hundred. Last Sunday evening it was crowded to excess; over three hundred could not gain admittance, so great was the crowd. His lectures are scientific as well as logical, and have carried proof to many of our best citizens of the truth of the Spiritual Philosophy. The interest last Sunday was great; he was applauded vehemently, and his tests were proven by parties interested.

I write this as a just tribute to one whom I consider a gentleman thoroughly qualified to demonstrate spiritual truths."

New Bedford, Mass.—Mrs Carrie F. Loring, of East Braintree, (ecupied our platform last Sunday, speaking in the afternoon upon "The Influence One speaking in the alternoon upon "The Influence One Person has Over Another," giving an able and instructive address. Closing with many tests of a clear and convincing nature. The evening exercises opened by the control of Mrs. Loring giving his experience on returning from the spirit-world to his family. She then gave a large number of tests, which were all fully recognized.—Next Sunday, in the afternoon, the Society holds another conference meeting, and at 7 r. m. will listen to a lecture by Miss Mary B. Williams, of Fall River.

S. H. E.

Fall River, Mass .- Mrs. Ann Hibbert, 7 West Warren street, informs us that Prof. J. W. Kenyon has recently given the highest satisfaction in this place by his lectures—which are claimed by old Spiritualists to be among the best ever given there. He came highly recommended, and his hearers have not been disappointed. F. A. Wiggin speaks in Fall River Sunday, Dec. 20th.

Attleboro', Mass.-Dr. N. P. Smith of Bostonioccupled the platform of the First Spiritual Society last Sunday afternoon and evening, delivering two lectures with tests. Mrs. Knte R. Stiles of Boston will be with 8 next Sunday at 1:30 and 7 P. M.

Dec. 15th, 1889. FREDERICK W. WRIGHT.

Providence, R. I .- The Ladies' Aid Society met in Slade's Hall on Thursday, Dec. 12th, as usual, and in Slade's Hair on Thursday, 2001 Len, no accur, and had a full attendance. The services were quite interesting. Many thanks to the mediums attending for their excellent tests. Their presence is quite encouraging.

A. C. C., Treas.

Troy, N. Y .- W. H. Vosburgh informs us that the Starr Hall Society has engaged Prof. Kenyon to occupy its platform through January.

New Work by W. J. Colville.

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.

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the sound spiritual pantosopy advocated in these pages.

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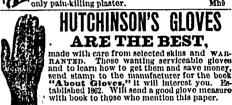
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Keystone Spiritual Conference every Sunday at 24. K., northoast corner 8th and Callowhill streets. Mr. Row. octom, Chairman.

The Fourth Association holds meetings every Sunday at 7% P. M. in the hall northeast corner in street and Girard Avenue. Mrs. Minnie Brown, President.