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TABLE OF CONTENTS.

FIRST PAGE. - Poetry: Christmas Thoughts. The Lo Christ. To-day, Also, is an Example. Literary De. partment: Amy Lester; or, A Strange Girl.

SECOND PAGE.-The Spiritual Rostrum: The New Ideal of THIRD PAGE. - Banner Correspondence: Letters from

Massachusetts, New York, Michigan, Maine, and Minnesota. December Magazines, etc. FOURTH PAGE. "Merry Christmas." The Workingman's Solution. Oreating Crime. Ethical Teaching. Providence and Population. An Impressive Test. Seers and Prophets. Eighty-Four Years, etc.

FIFTH PAGE.—An Important Movement. Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Longley. The Harmonial Phi losophy.

SEVENTH PAGE. - Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.-Meetings in Boston and Elsewhere. Mr. Baxter in Michigan. Reception to Willard J. Hull, etc.

For the Banner of Light. CHRISTMAS THOUGHTS.

BY K. R. STILES.

'T is the merry time of Christmas, And although it bringeth pain Unto many a sorrowing household, With each loss there cometh gain.

Moved as by one common impulse, Is the heart of all mankind; Thus it sendeth out an influence, Tender, potent and refined.

Would that thoughts and deeds of kindness Of good-will and happy cheer, Might from heart to heart be flowing Every day throughout the year.

Then mankind would sigh no longer For that " Heaven " so far away-But with hearts aglow with kindness, They would walk its streets each dan.

THE LO' CHRIST.

A LEGEND OF AN ANCHENT FAMILY OF BRITTANY.

THE ILLUSTRIOUS GATHERING AT ST. CLOUD— THE MYSTERIOUS WARNING OF THE LO' CHRIST.

All those who dine upon Parisian grass, the strollers of Sunday belonging to that large and very interesting laborious class that has been called from all time, and too often with disdain, the "small bourgeoise of Paris," all these diners, all these strollers, we wish to say, ought to have remarked, at the south-west extremity of the grove of Virofay, half way between Versailles and St. Cloud, the remains of walls, rising at certain places some feet above the soil.

These with energy heavy shovelfuls of earth, which fell at the foot of his lantern.

"The admiral vigorously controlled the fear which commenced to seize him. Impatience coming to him, he pushed one side the old coming to him, he pushed one side the old coming to him, he pushed one side the old coming to him, he pushed one side the old Christ saw a tombstone quite finished, upon which he could read:

"Here lies,
In the peace of the Lord, All those who dine upon Parisian grass, the ing at certain places some feet above the soil. These vestiges form still three or four grand parallelograms, and clearly indicating the ancient situation of apartments. In one corner there is a piece of straw-thatched roof placed upon the angle of two sides of a wall by stone-cutters whose work is patented by the prefecture. It is here the workmen go to shelter themselves in case of rain. And this shelter also is not disdained by Parisian horsemen intrepld these—who go from Paris to dine at Versailles, just to try a new saddle. But few of the passers by, horsemen or pedestrians, who have sought a refuge among these ruins know what were these remains, now covered once more by the wild mulberry, ivy and honey

suckles..
The Countess of Barry had caused to be built The Countess of Barry had caused to be built upon this site a pavilion, half hunt-box and half English cottage. This building, a palace in miniature by the luxury of its interior arrangement, often gave asylum to Louis XV., aged then nearly sixty-four years. The king fled from the senseless, enervating confusion of his court and the group and align ways. fied from the senseless, enervating confusion of his court, and the gross and selfish sycophancy of his courtiers, and wished also to escape the fierce clutches of the fatal disease which devoured him, and which was to carry him off. The astonishing intelligence of the Countess of Barry, fertile in every kind of resource to amuse her royal lover, succeeded almost always in scattering the dark fancies and the heavy spirits of the exhausted and used-up old king. The recherche suppers, where only a few choice spirits were selected to the used-up old king. The recherche suppers, where only a few choice spirits were selected to the pavilion of St. Cloud, for so they styled this alighting spot of pied a terre of Du Barry's, had above all the gift of amusing Louis XV. But in contrast of reunions of the same kind which had taken place at Versailles, at Marley or at Loubeciennes, these at the hunting pavilion were carefully composed by the countess of men eminent in the army, in the clergy, in arts or in literature. In such company the king felt revive in him the supreme instincts of a gentleman. He made his host relate fantastic histories, but above all he loved to listen to the legends of the ancient houses of his noarts or in literature. In such company the king felt revive in him the supreme instincts of a gentleman. He made his host relate fantastic histories, but above all he loved to listen to the legends of the ancient houses of his nobility. One evening the countess had brought to the table of the king, among the twenty illustrious hosts, the Minister d'Argenson, the painter Fragonard, at that moment in all the felat of his talent, Montesquiere, who had just issued the last edition of his "Lettres Personnes."

The marshal, prince of Soubise, was among the invited. He had accepted the urgent invitation of the countess; because, toward the end of this reign, which became so unfortunate, he was precisely the most worthy of com-

issued the last edition of his "Lettres Personnes."

The marshal, prince of Soubise, was among the invited. He had accepted the urgent invitation of the countess; because, toward the end of this reign, which became so unfortunate, he was precisely the most worthy of composing the escort of the king of France, who abstained out of disgust and chaprin. During the repast the king maintained a sad and tacturn humor. The conversation had been pushed by him toward lugubrious subjects. He feared death, and he eagerly sought to know if one could not arrest it, or at the least be warned of its coming. its coming.

There were at the table some believers in

the nummeries and practices of the convulsion-aires sect which had flourished under the gov-ernment of the regency, but whose star com-menced to pale under the rays of another star of popular oredulity—the German Mesmer and

of popular oredulity—the German Mesmer and his baquet.

These convulsionairists pretended that death when consulted gave warning of his coming. The skeptics forming the majority denied the thing absolutely. For some moments the king had looked at the prince of Soubles, who sanctioned by the movement of his head the argument of the dissertators.

"So, marshal," said he, "you ought to have some good legend to narrate to us on the spb."

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These convulsionairists pretended that death when his forest like a temptest.

"Suddenly, in the midst of the half-cleared the half-cleared the body.—Mrs. Britten, in The Two Worlds.

Twelve million five hundred thousand pupils were sloop on the lake. But I am eager to hear all about you, dear father, for I do believe it is year; the average daily attendance was \$1,44,933; the year.

"Yes, answered the reporter, "that must be very pleasant; far pleasanter than sailing a sloop on the lake. But I am eager to hear all years; the average daily attendance was \$1,44,933; the year.

"Yes, answered the reporter, "Yes, answer

ing death. Countess, with your own hand, pour for us the wine of Tokay, it will then become even better. Pour for the dead, countess; they have a place at the banquet."

The guests rose in order to present them selves their cups before the crystal carafe that the countess of Barry held.

"Sire," commenced the marshal of Soubise, "if it pleases your majesty, I will relate the Breton legend of the Lo' Christ."

"The Lo' Christ?" interrupted the king. "Indeed, sire, the Ker' Lau are only known in Lower Brittany, under the appellation of Lo' Christ. All the Breton legends agree in saying that the dead return to warn their relations of the moment of their death. And this fact has been above all remarked and demonstrated in the family of the Lo' Christ, who have been forewarned by some one of their deceased parents at least a month in advance of their last hunt."

In gesture, The prince of Soubise understood this gesture, and took the word immediately.

"Will your majesty primit me to ask you if you have souvenance of having seen some years since at the court the baroness of Ker' Lau, whose beauty made a sensation?"

Louis XV. bowed his head affirmatively several times.

"She was accompanied." said he was disturbling the fire with an anxious air.

"Ah! marshal," said the young Duke of Richelieu, un esprit fort of the court, or who believed himself so, "you draw it strongly for us! As for myself, I have faith neither in duke, "replied the marshal of Soubise. "He to whom nothing is marvelous, may open your eyes. To whom it pleases him he can unveil the future. A soul has come into this world, and since it is immortal it can return."

The king, who listened, made an impatient gesture, and took the word immediately.

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of their last hunt."

The king had put aside his silver plate, and, with his elbows on the table, listened attentively. The Prince of Soubise continued:

"One evening the Admiral Jehan, Baron of Lo' Christ, had returned from the chase, and, according to his custom, had dismissed his people. The Admiral, spite of his sixty years, was vigorous still. He followed gayly and with a springy step the path which would conduct him out of the forest, to the wall even of his house. The old man whistled cheerfully a hunting air, dating certainly from the enoch duct him out of the forest, to the wait even of his house. The old man whistled cheerfully a hunting air, dating certainly from the epoch of Gaston, Count of Foix; his favorite dog, more fatigued than his master, followed without searching or beating the bush. The road was cut by a half-cleared bit of ground; the Baron Jehan, in crossing it, admired the silver crescent of the moon, which rose above the tops of the trees in the dark blue heavens, crispy with stars.

"Suddenly he saw a few steps before him a man, occupied with strange business, lighted by the trembling glimmering of a lantern. The baron could hardly believe his eyes, because an instant before this bit of ground was entirely deserted. He approached quickly, and recognized the grave digger of the village, the sexton of the cemetery, about to dig hastily a ditch.

the sexton of the cemetery, about to dig has-tily a ditch.

"'Alan,' he cried, 'what are you doing there? Speak!'

"Some seconds passed.

"'Alan, my old Alan, what are you doing there?' repeated the admiral.

"But the nocturnal laborer continued to

"But the nocturnal laborer continued to hurry his lugubrious business, and did not reply. Certainly the Baron Jehan was brave among the brave; in his life he had given a thousand proofs of it. However, he felt cold drops of sweat on his temples, and it was with a hesitating voice that he still added:

"Will you not say why you dig this tomb?"

"The grave-digger remained mute; his bald skull, which shone in the light of the moon, was bent toward the depth of the ditch, and he threw with energy heavy shovelfuls of earth,

In the pe High and mighty,
Jehan De Ker'-Lau,
Baron de Lo' Christ,
Who was admiral of the vessels Of our Sire, The King.

"As he finished reading, a white shadow floated before his eyes; the countenance of a well-beloved daughter, whom he had formerly lost, was apparent to him, covered with tears,

and a stifled sigh was heard, and the shadow disappeared in the night.

"Again the baron felt his blood receding. He resumed his road with a hurried step, and did not turn till he reached the other end of the half-cleared bit of ground. The grave-dig-ger and his lantern had disappeared. The shadow of the great trees lengthened peace-fully upon the heath, and the silver crescent of the north shone forth in the sombre blue of

the heavens, painted with observant stars.
"This sinister vision pursued Jehan de Ker'-Lau up to his manor, but there the brilliancy of the lights, the sight of an abundantly-served table, the savory steam of the meats, the generous wines and the foamy mead, quickly dissipated the bad dream. He seated himself gally at the table, after having pinched in the most gallant fashion the red cheeks of a waiting-maid, who brought an enormous dish of veni-

son.
"Now, nine days after this, the Baron Jehan
"Now, nine days after this, the Baron d'honneur accepted an invitation to be garçon d'honneur at the marriage of Yvonnette, the daughter of one of his farmer tenants, and, in one month from the vision of the forest—this was the day of the marriage—he arose full of jocose gayety.

"The admiral caused his valet de chambre, a brave old soldier of the fleet of Dunkerque, to draw his waist neatly in, to perfume and to pomade him, and then he went down into the court of honor, making his long, golden

might be the Bien aller of the day of Queen Momas. The great gate of the domain was soon reached and cleared. The spirited beast increases his spirit, his gallop becoming more rapid. He bounds by starts and breathes excitedly. Evidently some unknown cause excites him. His master, by gesture and by voice, tries to calm him; but he seems not to hear. The horseman then draws in the bridle; the horse all drinning with sweat, leaps, fights the horse, all dripping with sweat, leaps, fights the air with his two feet, refalls and tears away with a long, furious gallop, after having violently broken away the bridle from the hands of his master. The race was furious, mad; the excited animal cleared the meadows, the fields, the valleys, and after a hundred turnings, entered into the forest like a tem-

Lau, whose beauty made a sensation?"

Louis XV. bowed his head affirmatively several times.

"She was accompanied," said he, "by her son Herve, whom I made one of my pages. Go on, marshal, go on!" And the king again turned his arm-chair to the table.

"Ah! well, sire, she was the daughter-in-law of the Baron Jehan, of whose unfortunate end I have just spoken. Did one ever see a more attractive mother or a more amiable son? At the court her bearing was at once gentle and lofty, and she left in her passage a perfume of nobility and of purity! What Parisian could equal the baroness? Her accent, even firm and sometimes cutting, lent a singular grace to her language. And when she sang in her native tongue, under our powdered hair, under our court habits, we Celts of other days felt a deep sentiment swell in the it was a souvenir of Armorique, our country!"

"I have passed a whole summer in the patronymic land of Ker' Lau. I had for the baroness the tenderness of a father, and her filial friendship, her friendly disclosures on the future of her son, were infinitely valued by me and were

ship, her friendly disclosures on the future of her son, were infinitely valued by me, and were an absolute enjoyment.

her son, were infinitely valued by me, and were an absolute enjoyment.

"One evening we were both in her boudoir; the open window permits the entrance of the embalmed fresh air of the evening. The perfume of the roses of the parterre came to us. The song of the solitary nightingale in the trees of the park struck out with sonorous brilliancy. We talked of a thousand things in a sweet and absolute quietude. Above all we talked of her son, who was growing up, far from her in the service of your majesty.

"Suddenly Mme. de Ker'-Lau uttered a piercing, sharp cry, her face took on a vivid pallor, all her limbs trembled.

"Look in the mirror!' said she with a broken voice. 'A candle is at my feet! Do you hear the death-bell? Do you not see me wrapped in the white cloth of the dead? Ah! it is finished with me! See the Baron Jehan, who rises his face bloody with a deep wound on the temple. This is the signal of the family; in one month I shall be dead. Prince! prince! one more favor; run, go and find my son, that I may see and embrace him before dying.'

"The next day, after a night of horrible agonies, the baroness, after the strongest and most earnest persuasions that I was able to offer.

nies, the baroness, after the strongest and most earnest persuasions that I was able to offer, called together her servants, her farmers, her

lawyers, and put her affairs in order. I set out for Paris, leaving her near her coffin, thinking only of her soul, and her beloved son.
"On the way, sire, I met a courier of your majesty. You sent me the order to rejoin the army of Holland."

Well?" said the king, anxiously. "On my return, sire, Herve de Ker'-Lau Lo' Christ gave me the news of his orphanage!" A silence of some minutes followed this re cital. Then the king arose. In quitting his seat his view fell on a Venetian mirror placed above his head; his eyes assumed a strange fixity, and his face a ghastly pallor. But, ob-serving the anxious attention of his guests, he immediately became calm, poured out for himself and emptied a glass of Tokay wine, said good-evening with his hand, and retired into his room.

Two months after what one has just read the 28th of April, 1774, at two o'clock in the af-ternoon, Louis XV. died of small-pox. The following night, without any ceremony, a voiture dechasse, transformed into a hearse, transported the body of the king to Saint Denis. One individual alone followed the funcral carriage, and this was the page, Herve de

Ker'-Lau.
The Prince de Soubise, in the memoirs that The Prince de Soubise, in the memoirs that he has left, writes positively that on the evening of this last supper at the pavilion of Saint-Cloud, as he followed the gaze of the king, he saw in the Venetian mirror Louis XV. lying on his catafalque with funeral solemnity, and this sight brought on the pallor and terrors of Louis XV.

ALFRED DE SAUVENIERE.

To-day, Also, is an Example.

We write in no spirit of bitterness nor disrespect for any opinions the human heart may hold sacred. We believe the great movement which culminated in the history of Christianwhich culminated in the history of Caristianity demanded some personal founder to inaugurate its faith, and establish its separation from other and older beliefs. We can as well believe that such a founder was the Jesus Pandira of modern scholarship, or the Jesus of Nazareth of ancient belief, as that all other sects and religions date from human founders. But whilst it is sweet and gracious to hear how constantly the destripes of lave foreign. how constantly the doctrines of love, forgive-ness of enemies, purity and reverence for the Creator permeated the teachings of antiquity to take the life and example of Buddha, Christna, Confucius, Pythagoras, Jesus, or any of the sages and seers of thousands of years ago, as it would be to reduce all our music, organs and orchestras to the five-stringed lyre of Orpheus, our opera houses to the traveling cart of Thespis, our comfortable homes and splendid palaces to the square huts which formed the dwellings of an Ahab or David.

Personalities—whether they live out or trample down those principles—represent, even at

Personalities—whether they live out or trample down those principles—represent, even at their best, the habits of thought, opinions, customs and beliefs of the age and country in which men live. Some few may advance be fore their time, and in that sense lead the race upward; but still it is only in the enunciation of higher and grander views of God, and good that they are worthy to be esteemed as exemplars, and in that sense, and that alone, the Buddhas, saints, martyrs, Messiahs and prophetic men of old can be held as worthy of imitation. For all the rest, the daily bread of progress in mind, soul and intellect is just as surely given by the All-Provider, as is the daily bread of the body.—Mrs. Britten, in The Two Worlds.

Literary Aepartment.

AMY LESTER;

STRANGE GIRL.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA. Author of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc

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CHAPTER XVI. Material and Spiritual Bodies.

The reporter for the village newspaper wanted some sensational gossip, and so he

called on the Lesters, to interview Amy. Amy was on the veranda at the time, gazing dreamily out over the lake; the reporter took his cigar, went out and seated himself in a large chair, thinking he would take it easy. 'Well, Amy," said he, "how are the spooks just now? Your eyes look as though you could see something strange, surely." Amy made no reply, and did not appear to see the young man

at all. "Come, Amy," said he, "I want to hear something about the other world, for between you and me and the lake I am not quite satisfied with what Mr. Goodman says about it. Come, now, little girl, you just question that ghost of yours, for I am in dead earnest, and it's more for myself than for the paper I want to hear what the ghost has to say.'

"Well," said Amy, the dreamy look deep-ening in her eyes: "Johnnie Gray will be drowned in the lake next week. You can put it in the paper now if you want to."

'Great heavens!" exclaimed the reporter, "what do you mean? It will break his wid-owed mother's heart! Oh! it's all nonsense!" said he. "Come, tell us something more cheerful than that;" nevertheless, he jotted it down in his memorandum book.

'Well," said the child, "you will leave this village in a few months, go to a large city, and after a year or two you will start a paper yourself; it will be a very prosperous paper; you will be a good and wise editor, will become very rich, and you and your paper will do much toward helping on the progress of the world. The angels feel deeply interested in you some day."

This pleased the young man immensely, for a step higher, that is all." it was the one ambition of his life; yet how did this little girl know anything about it? He had never spoken to her before, and had never regarded her in any other light than that of a very small child.

'Amy." said the young man, deeply interested, "how do you know all these things?" Amy's eyes closed her little form swaved slightly, she sank into the nearest chair, her face became pale and statue-like, her hands lay listlessly in her lap, her voice became deep and sonorous as it answered:

above and beyond her? Laugh no more about 'spooks' or 'ghosts,' for I swear to you it is not the child who is now talking, but the spirit of your own father. I am merely using this child's voice and organs of speech because I could not make my more ethereal ones audible to your material sense. My son, I wish you, here and now, to prove to your own satisfaction that I am speaking the truth. I will talk with you on any subject which you may choose, and let it be one beyond the power of this childish brain. To give you tests will prove nothing; you will say that Amy heard this village. My body lies in the churchyard vonder.'

The young man stared at Amy in amaze ment, yet he thought he would do as the voice bade him.

"You say you are the spirit of my father." said he; "if so, tell me about your present life and surroundings, for, of course, this little girl could know nothing of it. Father, vou were not a religious man; you run a sloop or canal-boat on this lake, and used to swear and drink; yet you were a good husband and father, gave me a good education, and left mother comfortably provided for. Tell me, father, if it is indeed you, what kind of life vou are now leading?"

"I am leading a very pleasant life," said the voice, "in spite of my irreligion, swearing and drinking. I do not swear and drink now. They are both very foolish habits, and I have given them up. Yet I did not go to hell for irreligion, swearing or drinking."

'Father, tell me where you are?" "I am here at this present moment," said the voice, "and I can be almost anywhere I like:

but my actual abiding place is just outside the limits of your atmosphere, not five miles distant, and I can travel over that space in about one second of time. I have nothing to do but to will to be here with you, and I am here. Don't you call that a pleasant way of travel-

that is true. The great mistake that Mr. Goodman and many others make is in calling it holy, and thinking there can be no error in it; it is only a bundle of literature, written by various men, at various times in the days long gone by-partly history, partly romance, partly poetry-and should be taken on its own merits, nothing more, nothing less. I say this, for I intend to quote from the Bible in order to make you fully comprehend just how it is with me, and because you and others are familiar with the Bible and its various authors. St. Paul eays, 'There is a natural body, and there is a spiritual body.' He was right, my son, in this respect, for my natural body was laid out there in the churchyard, and I am here with you and this little girl, in my spiritual body. The natural are those things which are seen, the spiritual those things which are unseen; you cannot see me, but I can see you. Moses tells you about the heavens, and he was right, for I dwell in the air or the heavens, and not on the material earth; yet I can visit you here if I have a desire to do so. My spiritual body is as palpable to me and other spirits out of the natural body, as your natural body is to you and other spirits that are yet in their natural bodies; there is also a spiritual earth corresponding with your natural earth, and a spiritual heavens corresponding with your natural heaven, or the atmosphere. Our atmosphere is ethereal, yours material; we also have spiritual waters, as you have natural waters; we have oceans, seas, lakes and rivers; mountains, hills and valleys; houses and lands; cities, towns and villages and scattered rural homes, as you have on the material earth; yet ours are all spiritual, as yours are all material. I must tell you all this, my son, in order that you may know how you, and you will believe all they have to tell and where I live, what are my surroundings and employments. My dear son, I have taken

The reporter stared at the child, but she appeared to be in a pleasant sleep, her face looking pale and spirituelle; this voice that issued from her lips was not at all like that of a little child. "Most certainly," thought the young man, "this is a strange girl."

"Well," said the reporter, "how is it about the forgiveness of sins, through the blood of Christ-the judgment day-all the people rising out of their graves, and so forth? "There is no such thing as the forgiveness of

sins," answered the voice: "If a person sins "Young man, do you perceive that it is not he is punished, but not by a personal God castthis child who is speaking to you, but a power | ing him into hell, and he is not saved through the blood of Christ. First, a person should thoroughly understand what sin is. Sin is a transgression of the natural laws of one's being, and there is no other sin which can be committed; and for these sins there is another natural law that punishes the sinner; for instance, if a person puts his hand in the fire it is burned; that is the natural punishment for the transgression of a natural law; but we in the spiritual life can pass through and through fire, it cannot hurt us. If a person in the mortal swallows poison his body is destroyed, for it is a transgression of a natural law, and his or knew, for you were both born and reared in | spirit rises up where poison cannot hurt him. If a person tries to injure his brother-man, the injury recoils upon himself; for men are like the links of a chain-injure one, and the chain becomes imperfect. Sin is error, and is always at last overcome and conquered by wisdom, for if a man, through ignorance, puts his hand in the fire once, and is burned, he is not apt to repeat the error; no sin is ever forgiven, not even the least, for if a man transgresses any law it brings its own punishment, and nothing can alter it. If a man falls from the top of a high monument he is dashed in pieces, or at least his body, is; nothing can change the natural law; and so of all error, even the least. not one is ever forgiven. The only way to escape sin or error is to learn wisdom; and, my son, that is one reason why I am here at this moment, that I may teach my child truth and wisdom; take his feet from out the paths of error. But, my child, there is a principle of truth underlying the idea of a savior; the principle does not apply merely to one savior, it applies to a great many saviors; for instance, this child being perfectly innocent, suffers that others may become wise, or in order that truth and wisdom may be given to the world; and so of all who are persecuted and suffer for truth's sake, these are the saviors of mankind; it is not one alone but the underlying principle that a few must suffer for the many but they are all at length rewarded.

You say, my son, that I was an irreligious man; that: I used to swear and drink::: Mr. Goodman used to say that I was a fit subject for the devil; unless I repented and believed in Christ I should surely go to hell; and to tell you the truth, my boy, I did not know

3

when I was with you but this was so, and I [Continued on stath page.]

The Spiritual Rostrum.

THE NEW IDEAL OF THE CHRIST.

An Inspirational Lecture by W.J.COLVILLE.

[Reported for the Banner of Light.]

OT only at Christmastide but all through the year, and through all the years and all the centuries, does the name of Christ ring out over the earth with the soft. sweet melody of a silver bell, or the powerful, stirring notes of a trumpet which calls to the highest and noblest activity. The Christ-idea in human history is the expressive embodiment of humanity's ideal; and whether much or little information be obtainable concerning the great and glorious character known to history as Jesus the Nazarene, the ideal of perfect manhood portrayed by the four evangel ists in four distinctly different but nevertheless accordant ways, must ever remain sacred and attractive to all who seek to rise to some diviner expression of life than is ordinarily accepted as the average standard of nobility in the world of commerce, or even in the external church, which professes to be the exponent of the teachings of the world's wisest and most illuminated teacher.

Theological disputes settle nothing; scholastic contro versies over dogmas leave the intellect perplexed more than ever, and they certainly fail to satisfy the emotions or benefit the life of those who engage or are drawn into them. Theories concerning redemption as a "scheme," and salvation as a "plan," are now happily becoming obsolete, while the influence of the Nazarene, after almost nineteen centuries, is daily waxing stronger and more com-manding in the world, and that despite the fact that much that was formerly considered necessary to religion is now passing away as a portion of the outworn creeds formulated in less enlightened ages, and incapable of application to the present needs of mankind.

Art having always played a conspicuous and important part in portraying and appealing to the feelings of the race, we need not be surprised to find the form of Christ in every variety of pose in the world's great repositories of learning, as well as in its temples of worship. In India and many other Eastern climes it is Buddha who is represented in place of Christ, but in either case the intention is the same—to represent as palpably as possible the ideal cut learning, as well as in its temples of worship. In India and many other Eastern climes it is Buddha who is represented in place of Christ, but in either case the intention is the same—to represent as palpably as possible the ideal outwrought in human life. While every Buddhist claims to be a follower of the noble prince, Siduartha, and every Christian styles himself a disciple of the pure and holy Jesus, the difference between one portrait of Buddha or of Christ and another is surprisingly great. The traveler in the East sees the "Light of Asia" portrayed in every variety of manner, sometimes with exquisite sublimity and grace, at other times with positively repulsive hideousness; and does not the European tourist turn from the most inspiring portrayals of divinity made manifest in mortal guise to frightful caricatures of human nature, absolute travesties upon the divine ideal, and learn that these widely opposed productions of the painter's and sculptor's art are all representations of the same historical personage? We do not wonder at prevailing skepticism on all historical questions in the presence of such grotesque incongruity; but we do not deem it reasonable for the thoughtful student to turn away either in scorn or disgust from any attempt, however puerile or mistaken, to teach through the magic of form and color some lesson needed by at least a portion of the great diversified human family, to which we all alike belong. While it is a profound truth that man is formed in the image of God, it is nevertheless an indisputable fact that man is continually trying to embody his best idea of God in his own form; and this is but natural and right, for God is known by man only through man. Doubtiess other orders in creation apprehend the Supreme Being in ways we know not of, peculiar to their particular constitutions and necessities; but no man cometh unto the Father except through the Son, and in the deepest mystical sense of the phrase, the Son is the essential divinity of all men—the light enlightening all who

Comparatively few young people to-day have much disposition to enter into theologic arguments to prove or disprove a doubtful question, yet there was never a time—if the annals of history are to be trusted—when such widespread interest was taken in the development of character as to-day. The very croak of the pessimist is a sign that the optimist is in the right, for he who laments present unworthiness is only telling the world that its actual condition falls far below its ideal. Ideals are high to-day, averages are hard to reach, examinations tax all the ener gies of the student; more and more is constantly being exacted of all who expect to serve society in any representative capacity, and amid this straining after high ideals we may all discern the Spirit of Truth convincing the world of sin because convincing it of righteousness. Great things are expected of even little children now, and thus the majority fall lamentably below the standard set up for imitation. The goal of attainment is now rapidly becoming for tion. The goal of attainment is now rapidly becoming for the masses what it was formerly only for an elect few. In recent centuries the works of Thomas à Kempis, Mme. Guyon, Fenelon, Pascal, Lacordaire and such true mys-tics, were venerated as exhibitions of extraordinary sancrather than looked upon as practical counsels for following. The Catholic Church has always drawn a daily following. The Catholic Church has always drawn a clear and sharp line between commandments and counsels. and has paid extreme honor to such as lived according to the latter as well as in harmony with the former.

The tendency of to-day is to develop "radical saints," men and women who, without a particle of asceticism in their composition or their creed, are nevertheless seeking their composition or their creed, are nevertheless seeking to divinize the commonplace and pronounce the new beati tude, "Blessed be drudgery." In the days when the mo-nastic spirit was assiduously cultivated as a necessary adjunct to holiness, and indeed in many instances as the adjunct to holiness, and indeed in many instances as the only certain aid to purity, life was stripped of its joys and pleasures, and rendered as barren as possible before the eyes of the neophyte who, as a candidate for heavenly honors, was called upon to totally eschew all the joys of time, and sense. It is not necessary at this time to recount the many unsuccessful as well as intensely painful struggles of those who sought to develop the spirit by crucifying the flesh: the subject is well known to all students of ecclesionally applied to the control of the spirit by the growth of astical history; but it is not difficult to trace the growth of astleal history; but it is not difficult to trace the growth of a style of art in those days which disfigured the symmetry of culture and placed a premium on misery, while it discounted as sinful, even innocent amusements. At such a time, and under such circumstances, it is not surprising that the central figure in the Gospel story was clothed in garments of woe. Sorrowful dirges accompanied devotional exercises, and the most harrowing depictions of indescribable misery were furnished to almost infants, and instilled into their youthful minds the poison of dread instead of the sweet nourishment of affection. instead of the sweet nourishment of affection.

No task can be more instructive than to set one's self to work comparing the different noted heads of the Christ and of the Madonna, and if you please to add to your labors you may also compare the features of saints and angels; and if you would still further increase your review, take to an examination of the representative gods and god-desses of Greek mythology, and further extend your task if desses of Greek mythology, and further extend your task if you will till you have acquainted yourself pretty thoroughly with the religious art of the entire globe. Any thoughtful man or woman will arise from such comparative study enriched a thousandfold with valuable psychologic information, for the soul speaks in art more permanently than in music, because the forms of art are fixed, while musical sounds are flitting. What a marvelous thing is an old painting or statue! We need not wonder at the deepest feelings of some great man of long ago; it depicts with unerring and unchanging accuracy his inmost thought as he contemplated some lofty theme, too high for present comprehension, or dived into the abysmal depths of mysteries too profound to be solved with our present lines and plummets. Christ in art is indeed Christ in history, and whoever is fanatical enough to protest against art as the chandmaid of, ethics is blind indeed to the genuine requirements of the race. There is a widespread feeling, though a fallacy, that the Hebrew law forbids the exercise of the man of the prophet of Nazareth. As the humble Nazareth, who does not sistance, the Christ-ideal is clothed in Essenian garb. It can scarcely be doubted that very many of the earliest of the prophet of the prophet of the prophet of Nazareth. As the humble Nazareth, while musical sounds are flitting. What a marvelous thing is an old painting or statue! We need not wonder at the prophet of Nazareth. As the humble Nazareth, while musical sounds are flitting the general find displayed both by those who insist on the exclusive divinity and those who deny the personal existence, the man of meek and lowly heart, who does not set the group of the prophet of Nazareth. As the humble Nazareth with unerring and unchanging accuracy his inmost thought as he contemplated some lofty theme, to high the prophet of Nazareth. As the humble Nazareth with unerring and unchanging accuracy his inmost thought in the record, while the prophet of Nazareth As the humble Nazareth

bids the worship of graven images, and that is forbidden, all appearances to the contrary, in both the Greek and Roman churches, which are often literally filled with works of art of every description. Ideas must and will have expression; they create their own embediments, they force their way out into shapes which declare them and give them fixity in the external state.

Art is born, exactly as language is produced; it is not manufactured, it grows; it is an outbreathing of a spirit which cannot be confined. When the Puritans banished everything symbolical from their modes of worship, they were in the fierce convulsive throes of a reactionary agitation. Some of them had come from lands where the letter had been utterly substituted for the spirit, instead of, employed to manifest the spirit, while others were of such stern and rugged temper, and came from such inflexible homes, that all venting of natural emotion was hateful in the eyes of men who looked on repression as a cardinal virtue. We are now happily in the midst of a renatssance; beauty is everywhere reacknowledged; deformity no longer is looked upon as good. But a new birth must not be a repetition of an old birth; it must be something higher, purer, better, in every way calculated to enforce the truth of endless progress through the medium of the law of evolution. Christ is being reconceived in Christendom, and this reconception of Christ is an infinitely higher thing than aught presented in the literary sensation of a few years since, "Robert Elsmere," by Mrs. Humphrey Ward. In that book, despite its excellencies, and they are many, there is a depressing undertone of doubt, at times amounting to positive unbelief. There are no certain sounds concerning human immortality, nothing jubilant and triumphant by way of joyful assurance, but a continual sighing over incompleteness and inefficiency. Such a book, which contained no new thought whatever, would never have had a phenomenal sale in both hemispheres had it not been for the prevailing deep-rooted d on the other.

on the other.

The great masters in science, literature and art are our inspirers, but we are not to follow them blindly; we must not pretend to think their achievements a finality. While we suppose nearly everybody will agree with us in this, we do not expect the applause of the ultra-Orthodox in our continued application of the rule to all questions concerning the authority of Christ and Scripture. But let us see how the Bible itself testifies concerning the Messiah. In the fifty-third chapter of Isalah we are presented with a portrait of a hero triumphing over suffering, one whose sorrows led to glory. There is nothing in the outward appearance of this deliverer of his people to win their regard. He is destitute of that superficial comeliness which attracts the superficial observer; but though he has no external adornment or worldly position to commend him to those in whose interest he works and for whose deliverance he endures-reproach, he shall assuredly see the result of his travail in such wise that he shall be satisfied. Heof his travail in such wise that he shall be satisfied. He-brews and Christians are found arguing hotly over Isaiah's prophecies. Let religious pugilists wrangle if they will; our aim is to deduce the moral from the text, and this can only be done when we regard the hero under consideration as a be done when we regard the hero under consideration as a type rather than a solitary person. Israel, in the days referred to by Isaiah, was oppressed and afflicted, yet the prophets told the remnant of Abraham's seed thus grieveously afflicted and sold into captivity, that God would raise up a deliverer among them, but that the deliverance might be final and complete, the whole nation of Israel must agree to become God's righteous servant. Vicarious suffering seems to be very plainly taught in that utterance of Isaiah, but it is taught only as universal human experience exemplifies it. The righteous do suffer in the midst of the camp of the ungodly; they suffer with the unrighteous and on their behalf but not in their stead as their substitute, for every error punishes and victimizes those substitute, for every error punishes and victimizes those who perpetrate it. Thus, though it be possible to suffer with others no one can suffer instead of another; and it is here that theologians stumble because they fall to perceive the salutary nature of suffering as a means of growth. We shall outgrow suffering, but when we have outlived it we shall have reached a state where any further pain would be

man cometh unto the Father except through the Son, and in the deepest mystical sense of the phrase, the Son is the essential divinity of all men—the light enlightening all who come into the world.

In the days of Priestley, Lindsay and other early English Unitarians, a flerce controversy raged which did much to undermine old theological beliefs, yet we think but very little to establish the true idea of the intimate relations always existing between the Infinite Parent and his human children; and up to this very date, not a few professors of so-called liberal theology confine themselves almost entirely to a method of attack or onslaught upon the views of those from whom they differ. Acrimonious dispute inevitably results when one seeks to prove a negative; only when there is a great affirmative proposition to be maintained is it possible to couch discussion in temperate language and brotherly love. To prove Jesus not divine, to demonstrate that he is only a mere man, is the object of the negationist. The affirmatist, on the other hand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the other thand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the object of the negationist. The affirmatist, on the other hand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the object of the negationist. The affirmatist, on the other hand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the object of the negationist. The affirmatist, on the other hand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the object of the negationist. The affirmatist, on the other hand, is seeking to prove the divinity of all men. The one sets out to belittle the character and work of Jesus, the other thand, is seeking to prove the divinity of all men. The o

we may gaze with profoundest admiration and loving awe, but never hope to emulate.

The Madonna in art, to be a true and living inspiration to a nobler womanhood, must be conceived and executed as thoroughly natural, with the pure naturalness of unadulterated fidelity to the divine command, which says to each and every creature in the universe, after your own kind and in your own degree be perfect. Surely it is not unscientific in any sense, nor need it perplex the student of anthropology to protest that every child should be born true to the order of nature as revealed in anatomy and physiology. There is in the world to day on irrepressible degreed. ogy. There is in the world to-day an irrepressible demand for holiness; not the fanatical repudiation of every good and lovely form in nature in the interests of self-mortificad of and lovely form in nature in the interests of self-mortification, but symmetry of thought, resulting in symmetry of form, which alone is properly expressive of the spiritual form of man, which can be made manifest in ultimates when the law which leads to ultimation is known and carried out in in every particular. The perfect child is born of a perfect mother; heredity is not outraged, but complied with; the mothers of the race are the architects of coming generations. mothers of the race are the architects of coming generations, but let not fathers think they are without responsibility. Still the Savior of mankind is born of a woman, and we hall as one of the most promising signs of the times the ever-increasing emancipation and elevation of woman, visible on every hand. The mysterious dogma of miraculous conception the legendary tales of the East confirm; but we are not careful to arrive at conclusions on knotty points of vexed theology, which, if settled ever so thoroughly, would not contribute an iota to the real welfare of mankind; thus we will not seek to arbitrate between Howward MacQueary, Father Ignatius and Heber Newton, or mankind; thus we will not seek to arbitrate between Howward MacQueary, Father Ignatius and Heber Newton, or between the Cowley Fathers and the liberal Episcopalians in general. A matter of belief or unbelief which does not influence conduct is destitute of all vital interest for the true philanthropist, however attractive it may appear to such as value the letter more highly than the spirit. The true follower of the truth taught by Jesus is one who cares very little for the legendary and mysterious for its own sake, and least of all does he seek to finally settle the question of miracles; he cares far more for morals than for magic. At the same time he takes a lively interest in all that sheds light on the vexed problem how to improve the actual condition of mankind, with reference alike to the hereafter and the here.

The doctrine of immaculate motherhood by holding up a perfect pattern to the race, is a fertile source of genuine

hereafter and the here.

The doctrine of immaculate motherhood by holding up a perfect pattern to the race, is a fortile source of genuine inspiration, provided no bewildering dogmas are interpolated; for nothing is more necessary than that the rising generation should be made to feel that perfection is the goal for which all are striving. But we must realize the truth of perfection on its lower before we attain it on its higher plane. John the Baptist preached and practiced renunciation of everything save what was absolutely indispensable to the maintenance of the body, while Jesus was accused of gluttony by ascetics because he did not refuse invitations to banquets and partook of the hospitality of many who were in ill odor among the "unco guid," as Robert Burns would have expressed it. To trace the history of the entire human family in the record of the Christ is to make an application of the gospel concerning "the light of the world," which removes the central figure in the gospel history far above the reach of such fanaticism as we often find displayed both by those who insist on the exclusive divinity and those who deny the personal existence, of the prophet of Nazareth. As the humble Nazarene, the man of meek and lowly heart, who does not strive or cry, the embodiment of gentleness and non-resistance, the Christ-ideal is clothed in Essenian garb. It can scarcely be doubted that very many of the earliest Christians were Essenians, though Dr. Wise may be right in his conclusion that Jesus himself was a Pharisee, and his bitter denunciation of the hypocrisies of the Pharisees can easily be accounted for as coming from one who knew the ins and outs of their policy in every detail, and had

different disposition to that distinguished by excessive meckness and lowliness. We never try to gloss over or evade a statement because one portion of a narrative does not apparently taily with another. We deem the work of the reviewer not to consist in trying to make a character conform to his own idea or previously established conception; but to see whether it be not possible by looking at a wonderful impersonation from many sides to catch many instead of but one or two aspects of a singularly great and therefore complex manifestation of nobility. Versatility is invariably present where there is true genius; inspiration is drawn by a really great soul from every quarter, consequently it is not possible to rightly estimate the work of the greatest of teachers unless we can see him engaged in a multiplicity of occupations, but all animated with the same spirit and directed toward the accomplishment of the same stupendous end—the welfare of all humanity.

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ment of the same stupendous end—the welfare of all fluminative.

The infancy of Jesus, so conspicuously brought before, the world at Christmastide, is most singularly attractive, because it seems to tell us all how utterly independent of accessories true greatness must ever be. Prince Siddartha became the "Light of Asia"; he attained to the height of Buddhahood by renouncing a throne and all the brilliant equipments of regal state; but Jesus was cradled in a manger. The two ideals are singularly distinct, widely different, but not in opposition. Puerile, indeed, is the mental attitude of those who seek to confound them; the one is by no means the other, but the two are symphonic; the same real nobility of character shines through both; but the Christ-ideal is in many respects the finer of the two, because it points down to the very lowest state of human society, and declares that thence may arise humanity's ideal—the world's redeemer. The cradle of Bethlehem is the focal centre of interest at first. Without the lesson it conveys, all other lessons would be prematurely given. We must know the little town of Bethlehem and the manger there before we can witness the holy child growing in stature of window, and as he graws are converting these num. there before we can witness the holy child growing in stature and wisdom, and as he grows encountering those numberless trials or tests which we must all meet and pass successfully before our initiation into the real mystery of life can be accomplished.

We hear in these days very much concerning heredity, and very much, too, concerning surroundings as molders and fashioners of character; let us see whether the infanand fashioners of character; let us see whether the infancy of Jesus suggests any true solution of the bearings of these important questions. His mother was immaculate; her every thought and wish was consecrated to the highest good; in her pure womb she cradled for nine months a spotless babe, and when she brought him forth there was no room for him in the inn. The inn, full to overflowing with transient guests, but offering no home or even temporary resting place for the world's deliverer, exactly corresponds to that state of human society which offers no welcome whatsoever to a spiritual messanger or message, besponds to that state of human society which offers no welcome whatsoever to a spiritual messenger or message, because it is already crowded to overflowing with mortal aims, ambitions and employments. A full vessel can take in no more water until some of its contents are poured out; so alife full to the brim with external engagements and considerations has no place for the emancipator of the race who comes in humble guise, with no royal rank or magnificent apparel to commend him to the superficial. That the world has not learned the lesson well does not disprove the need and beauty of the lesson; rather does it give a cogent reason for its more imperative enforcement;

That the world has not learned the lesson well does not disprove the need and beauty of the lesson; rather does it give a cogent reason for its more imperative enforcement; for when a great principle has been enunciated, and woe and confusion have ensued in consequence of its being dis regarded, so much the more plainly do we see the intense importance of the lesson, which clearly must be learned ere the race can be uplifted.

The babe of Bethlehem, before whose lowly crib the shepherds and the magi alike fall prostrate, to whose shrine the simplest and the wisest, the poorest and the wealthiest alike bring the best they have to offer, is for all time a standing monument to the all-important truth that external riches and adornments are nothing in the eyes of the All-Seeing. Circumstances limit no one who has not the cause of his own limitation within himself. A truly noble work is never really hampered or restricted because of a lack of earthly support. It may seem to languish by reason of outward embarrassments, but in reality it is the more perfectly carried forward when it must appeal only on the score of true goodness and genuine usefulness. Oftentimes the patronage of the great and exalted in this world will but tend to impede the progress of a divinely commissioned undertaking by distracting thought from the essential nature of the work itself to its magnificent accompaniments. In like manner a very great and exceptionally illumined teacher of truth may work the freer and become essential nature of the work itself to its magnificent accompaniments. In like manner a very great and exceptionally illumined teacher of truth may work the freer and become all the better equipped for his mission by being deprived of all those outer glories and comfortable assistances which seem to the externally minded absolute necessities if work is to be carried on. It is surely the most singular test of greatness that a man can rise to the very highest pinnacle of success solely by virtue of his immense inherent power and intense fervor of devotion to the cause he has espoused. Almost any one could become great in a popular sense with influential backing and the added help of an aristocratic lineage and bearing; but for a village carpenter's son to achieve higher distinction than that of the monarchs of the world is to demonstrate the force of an authority not dependent upon either precedent or circumauthority not dependent upon either precedent or circumstance, but relying for its efficacy solely upon the strength of genuine unassailable worth.

stance, but relying for its emeacy solely upon the strength of genuine unassailable worth.

In taking the central figure of the gospel story as human ity's greatest ideal, we are not attempting to verify historical details, as our present treatment of the theme is artistic and poetic rather than historical. That great man of letters, Mathew Arnold, was very fond of calling attention to the vital difference between the exact language of science and the fluent language of poetry. No one would take Sir Edwin Arnold's splendid poem, "The Light of the World," as a necessarily accurate piece of historical composition. The charm of the work is not that it gives names and dates with precise accuracy, but that it touches the soul, influences the heart to pure devotion, and reaches the intellect through the sweetest and loftiest emotions of which we are capable. Possibly the view may be entertained by many who are not very deep reasoners, that such a character as that of Jesus may reasoners, that such a character as that of Jesus may be a purely composite one; that from a variety of sources materials may have been collected, and out of these many elements a type of human excellence produced, but there are but two sources whence we can derive our materials—the actual lives of men who have reached the standard we seek to portray, and our own prophetic instincts, which lead us to see ahead far enough to discern the golden age lead us to see ahead far enough to discern the golden age when such a type as we imagine will be fully expressed among us. The purely idealistic, mystical or subjective view of the Christ is not unreasonable, but it is less than ample. The widest view is, of course, that taken by those who can see both sides of the subject at once. The idealist sees the divine potency in every member of the race; the historian sees the ideal actualized in at least one member of the race. The idealist who is also a historian sees in of the race. The idealist, who is also a historian, sees in the fulfilled ideal in the solitary instance, the promise of universal fulfillment later on.

universal fulfillment later on.

There are two ways of looking at the controversy between Trinitarians and Unitarians, and it depends upon how we view the matter as to which side enlists our strongest sympathies. The Trinitarian, and also the Swedenborgian, says Jesus was, when on earth, God manifest in flesh. The Unitarian has often been heard to negative this affirmation, and thus all Unitarian tendencies have been harvestrized by Frangelicals as attacks on the vary founcharacterized by Evangelicals as attacks on the very foun-dation of Christianity. Now what is the real issue at pres-ent between orthodox and liberal Christians? The one believes that only one man was ever entitled in any true sense to the title Son of God; the other strives to find and acknowledge the essential Christ in all mankind. It is not a vital matter to decide whether or no there can be three persons and one God; but it is vital to every high and holy human interest to take such a view of human nature as a whole that we can realize that salvation is the calling into expression of the divinity common to us all. We are unsaved and unregenerate, just as we are babes and children, until we have attained to the saved and regenerate condi-

until we have attained to the saved and regenerate condition, which is spiritual manhood and womanhood.

Jesus came to seek and save those who were as yet unfound and unsanctified; he came to teach men to know
themselves, and he was fully aware of his mission. He was
not the proud antagonist of other teachers; he did not forbild others to exercise the gifts of the spirit because they
did not operate ostensibly in his name; he rebuked the zeal
of his indiscreet followers who sought to put down the work
of others who knew not the personal Jesus, and leveled
denunciations only at hypocrites because of their duplicity. Between the ages of twelve and thirty years, the New
Testament gives us no account of the life of Jesus; but
tradition tells us that he spent those eighteen years fully
as much in travel as in guietude and work at his fostertradition tells us that he spent those eighteen years fully as much in travel as in quietude and work at his foster-father's trade. He visited Arabia, Persia and India; shed the light of his holy teaching and benign influence upon the lodges of the East, where, for thousands of years, preparation had been made for the evangelization of the entire world. Jeaus was no friend of secreey and darkness; he was utterly opposed to all vells of mystery drawn over the face of truth for the purpose of concealing her lovely features from the world, but at the same time he duly appreciated such secret conclaves as existed only for the freer dissemination of knowledge ultimately. The method of his own teaching was at least threefold: Great multitudes followed him from place to place, and crowds gathered wherever he took up a temporary stand; he was an outfollowed him from place to place, and crowds gathered wherever he took up a temporary stand; he was an outdoor itinerant preacher, and he also entered synagogues and expounded the law whenever invited by a presiding officer to do so; the common people heard him gladly, and in his vast audiences were numbered many of the influential as well as of the humbler classes. Jews, Samaritans and Romans, no matter, how bitterly prejudiced against each other, assembled jointly to hear his discourse, and to witness the marvels he so freely wrought upon the bodies, as well as the intellects, of men. His first appeal was always to the affections; as he knew human nature thoroughly, how recognized the supreme importance of addressing the heart. recognized the supreme importance of addressing the heart.
The first public sermon of Jesus commenced with eight

distinct beatitudes. In this beginning of his ministry before the public he took his stand among the truest of the
prophets, and not with the prevailing priests. The affirmaities and negative forms of teaching are placed in vivid contrast as we peruse the Bible in both its testimonics. We
cannot deny that he is cursed who removes his neighbor's
landmark and oppresses the fatherless and widow; but how
infinitoly preferable is it to pronounce a blessing upon those
who walk uprightly and show how to attain to the life of
who walk uprightly and show how to attain to the life of
perfection by following divine counsels than to thunder in
the cars of offenders the terrors of cutraged justice. No
one is frightened into rightecounses; such seeming goodness as sometimes springs from dread is counterfelt, as
nothing can be real which has not its root in the affections.
The rewards of virtue need to be proclaimed rather than
the punishments of sin, for the latter are negative deprivations while the former are positive benefactions. It is
always a most instructive study to pender over the phraseclogy employed in the New Testament to describe the pendities incurred by those who do not live according to the
gospel rule. They do not see life, they are in darkness;
at they are excluded from a wedding feast; the prodigal in the
far country is desperately hungry, etc. Now on the other
hand the joys of heaven are pictured as marvelous possessions; wages earned are fully paid. The beatific vision
with its unspeakable plenitude of rapture is promised to
the pure in heart; those who hunger and thirst after righteousness are filled with good; talents are multiplied in their
increase; rulership over few is increased to lordship over
many cities, etc. We are restless, unsatisfied, discontented
and much else that is painful so long as we remain outside
the fold, but when within its blessed precincts all our wants
are satisfied. We are constituted that we can never be
at rest until we have found the enduring.

Modern nov

wilderness to undergo temptation. The baptism by John was the consecration of the outerself to a divine service; the conquest over insidious temptations was the victory gained in the province of the affections. Jesus could not have spoken with the highest authority had he been acquainted with truth in theory only. He must practice the theory, so as to secure demonstrations in his own case before he could demonstrate it in the healing of those who came to him for succor. A cursory glance at the story of his temptation will never reveal its inner meaning. We must know the demon who tempts us, as our own inordinate self-love and devotion to externals, before we can perceive the signification of the threefold trial to which the Master was submitted. Every child loves himself, and until the work of second generation commences, self-love is the dominant passion of the human heart. Far from being evil, self-love is one, though the lowest, of the three loves essential to the makeup of every individual. When, however, the higher self has asserted itself, there are two courses before us, and we must choose one and refuse the other. The one being higher and the other lower, our choice is not properly between good and evil as polar opposites, but between greater and lesser good. and lesser good.

The entire difference between white and inversive magi-

and lesser good.

The entire difference between white and inversive magicians is that the former are altrilistic and the latter entirely self-seeking; both classes of wonder-workers are possessed of great occult force, both have undergone ordeals in which will has triumphed over sensuality, but the one class has chosen to aggrandize self while the other has preferred the path, even though often attended with sorrows, which seeks out and discovers the panacea for human misery in the true elixir of unselfish consecration to the general good. Command these stones to become bread, that you may satisfy your personal hunger therewith, is a temptation that all must meet sooner or later. Upon the spirit in which it is met will depend the future career of the one who has confronted it. There is a singular Oriental teaching much discussed among theosophists to the effect that there are two Nirvanas. Those who have lived meritorious lives are entitled to bliss, and they can, if they please, having completed their probations, enter into the rhinoceros heaven, an occult term descriptive of those who think only of self. Others there are who refuse to partake of any bliss until, through their instrumentality, human misery has been assuaged; they refuse the blessedness to which they are entitled in a heaven of personal delights, and of their own intense desire cleave closely to the earth and constitute its invisible band of guardian angels. "Christ emptied himself of his glory," is the testimony of an apostle; can we not see how the bibles of the world can be combined into a beautiful anthology, and how the various religions symphonize exquisitely when the vital features of all are discerned? The second and third temptations of Jesus are further trials of his willingness to discard all hope of earthly honor and glory at the call of truth. His kingdom is thenceforth to be a spiritual kingdom only; no tempting bauble, no glittering tinsel of this world's fabricating can attract eyes resolutely fixed upon imperishable verities. T

comtants of his state; he declared them to be in accordance with unvarying order; he spoke of them as no unique performances, but as the outcome of a state to which all might attain if they chose.

It is at this point that the religious world has almost entirely parted company with the New Testament, and also with the Old Testament for that matter, for the same works are mentioned in both. Between two opposing schools of modern radicalism so called there seems no ground of modern radicalism, so called, there seems no ground of union, because the two paths stretch out in opposite directions entirely. One set of "liberals" endeavor to prove that nothing unusual in the way of healing ever took place, and that all reputed miracles are myths. The development theory of Strauss is pitiably defective, while the romantic theory of Renan also leaves much to be desired. Both have come to counteract the errors of an effect orthodoxy, and their only satisfactory substitute is to be found in spiritual radicalism, which teaches the actual occurrence of the wonders, but assigns them to the fulfillment, not the suspension of law. Jesus as a teacher and demonstrator of truth. acmodern radicalism, so called, there seems no ground of ders, but assigns them to the fulfillment, not the suspension of law. Jesus as a teacher and demonstrator of truth, according to his own confession, did nothing for the purpose of proving his solitary divinity, and we hall it as one of the most promising signs of the times that the most distinguished occupants of progressive pulpits are now seeking to expound the fourth gospel in its bearings upon the true divinity of human nature.

Man is the way to God; he who has seen the inmost of man has seen God's image, and the external must be eventually made "after the likeness" of this divine image. Passing over the few full years of public ministry in which the

man has seen God's image, and the external must be eventually made "after the likeness" of this divine image. Passing over the few full years of public ministry in which the truth as an all-healing power was so strikingly demonstrated by the Master, we approach the summit of Tabor and at last the height of Calvary. The transfiguration of Jesus is the subject of Raphael's masterpiece, regarded by many art connoisseurs as the greatest painting on earth; and what was that transfiguration but the passing-over from the work of general teaching and healing to that of final triumph over death on behalf of all humanity? One must conquer first; all may conquer afterward; one must be the brave, unfaltering pioneer who dares the way before another footstep crosses the mysterious road. The life and triumph of Jesus formed an epoch in the history of the race; he came in the fullness of time, neither before nor after, and his advent was in harmony with every requirement of evolution. His coming and victory marked a new era in human affairs; he introduced a new because a more complete ideal to the earth, and when his three most intimate companions saw in some measure what the new life really signified, saw in some measure what the new life really signified, they fell to the earth, speechless with awe and admiration. All great truths are first borne in upon the consciousness of a very few, and those few are bewildered with the ex-

of avery few, and those few are bewildered with the extreme majesty of the revelation.

In the very hour of his transfiguration Jesus realized what death he must die; it was amid the glories of that incomparable scene where even his garments became white and glistening as the light, that he perceived how he must save the world; first he had to live for it, then to die for it. The death scene has always abounded in tragedy, but rarely has a painter given the crucifixion to the world as it should be represented. We are all painfully familiar with the wan, haggard features of the figure impaled on the cross, but in the early centuries it was not uncommon to represent the Saylor crucified with painfully familiar with the wan, haggard features of the figure impaled on the cross, but in the early centuries it was not uncommon to represent the Savior crucified with a crown of gold and gems on his head, and an expression of triumph lighting up his countenance. There is such a representation in the catacombs, and there are a few paintings extant in some of the great galleries of Italy where this beautiful idea is superbly treated. Yet we can dispense with the symbolic crown of gold and jewels and let the world's redeemer wear the traditional crown of thorns, but we must set him forth not as crushed by sorrow but as crushing it; his seeming note of despair is in truth a cry of victory, the words, Elot, eloi lama sabachthani are susceptible of translation, "My God, my God, how thou hast glorified me," they will bear the conventional reading also; but when we take the two interpretations of the phrase together, we can best express the thought of the original in such a compound phrase as this, "My God, my God, while seeming to forsake me, how thou hast glorified me." It can never do aught but add to the already brimming cup of mortal sadness to speak as though a great and noble soul was bowed to the yery earth by griaf, and gave up the ghost with a cry of despair on his lips." In any case the seventh and final exchanation on the cross was, "Father, into thy hands I commend my spirit," but the most mysterious of all his utterances could have been but a question such as this, Why are we apparently abandoned while in truth we are being glorified?

try and suggest an answer to this great cry of the human family which seems never to receive a response that all can understand. In the suprement moments of our lives we become truly individualized, and in the act of individualization the soul must stand alone. In that behutiful occult novel, "Three Sevens," by the Phelons of Chicago, we are told of how the neophyte has to pass through four distinct orders of trial before becoming a hierophant, and in the last and most important trial he must, to his own consciousness, meet and subdue the flery element entirely without assistance from others or the sense of any companionship sustaining him. After he has passed the test successfully he learns that he has never been an instant alone. As we who aspire to become living members of the mystical body of the Christ must follow the captain in all things, it is needful that we should, each one of us, encounter the trial where we feel as though even God and immortality were mythical, that we can show our devotion to right, and pursue charity even though there seems to be no reward here or hereafter. They who work for reward are not among the greatest, therefore an agnostic, and possibly an atheist work for reward are not among the greatest, therefore an agnostic, and possibly an athelst, may stand higher in spiritual relations than many whose faith in God and immortality is sublime. Character is the end of discipline, and when the highest type of character is evolved, the purest happiness ensues unsought. They who do not ask a crown receive the They who do not ask a crown receive the brightest diadem; they who would gladly give away their harps and palms possess them in away their harps and palms possess them in such wise that nothing can ever deprive them of their well-earned possessions. We may lose all we have, but what we truly possess can never be taken from us, for it is within us. It is high time now that the cross should be preached not as a symbol of suffering, but of union; the two must become one; the mystical marriage must be consummated, as will and understanding are fully united in man. Divine love and must be consummated, as will and understanding are fully united in man. Divine love and wisdom, equally, coëternally divine, must appear a unit in expression, and as the true Rosicrucians, brothers and sisters of the Golden and Rosy Cross, have always taught in their mystic emblems, the union of the masculine and feminine elements in every soul must be completely manifested ere the golden era can commence. Paul may have misjudged woman and favored her seclusion, but Jesus is represented as the best friend woman ever had. Not only did he prove himself her royal champion, he commissioned her on the very mornnot only did no prove himself her royal champion, he commissioned her on the very morning of his resurrection to announce the joyful tidings to the apostles. Peter heard of the rising from the dead through the lips of Mary Magdalene; the first preacher in the new era was a woman, and she a saint who had been a sinner. We are not losing our reverence for Lesus heaves we are dying wider interreta. was a woman, and she a same who had soon sinner. We are not losing our reverence for Jesus because we are giving wider interpretations of the possibilities of all men. The Christ is the body of all faithful souls of which we may severally become members in particu-lar, and in this glorious organization let us all strive to know our proper places, that we may serve truly in ways of respective usefulness. In the Grand Man some are in the societies which do the work of eyes, others constitute ears, others hands or feet; some are in the internal organs, but all are good and all are useful. The ideal Christ is not the personal Jesus, but the Spirit of Truth already manifest through him, and to be made manifest through all. As in the Adam-state of our sense-consciousness we all must surely die, so in the Christ-state of spiritual perception we all are

There is indeed a glorious Christ-sphere overarching this globe; above the numberless states lower than universal is a grand universal heaven, in which may be found a multitude heaven, in which may be found a multitude from every state and condition under it, gathered into as they are prepared to rise through aspiration to identify themselves with truth and goodness only. From the various local heavens which surround this planet and fill its atmosphere come the bulk of communications, only partially reliable, and displaying tendencies akin to those fostered and manifest on earth, but when a soul in its agger quest for earth; but when a soul in its eager quest for more of truth seeks to affinitize with the universal, then in answer to search for pure unfathomable good comes a ray of light from the fathomable good comes a ray of light from the Christ-sphere, the great universal circle of light, which is the highest heaven of which the inhabitants of earth can at present form any kind of conception, and from that heaven, in the impulse of divine instruction, comes ever the new commandment, "Love one another as I have loved you;" and this new kind of love, what is it but the love which ignores all limitations and reaches out universally to bless the whole family of God and man? It is this pure affection which manifests the Son of God through the form of the son of man; it is thus and only thus that the kingdom of heaven within becomes displayed without; and the within becomes displayed without; and the ultimation of this divine kingdom is the coming of the Christ in the flesh. The second coming of Christ will be fulfilled when the race has shown forth what the great forerunner dis played as the guide and ensample when nearly nineteen centuries ago he walked the hills and plains of Galilee.

POEM.

Who is our Teacher and our Guide?
Who leads us from the paths of wrong?
Whose gentle voice doth whisper peace,
Inspiring love's immortal song?
Who is our Shepherd, kind and wise?
Who calls us when we roam afar?
Who takes us by his loving hand?
Whose eye beams like a faithful star?

Whose years all have seen,
And many lands the gifts divine
Which from that sacred spirit flow;
Which found in Jesus its pure shrine.
Surely the Christ of living light.
The spoken Word of God in Man,
Is vastly more than thought doth frame,
And more than our dim eyes can scan.

We heard the words of Buddha fall Like rippling music o'er life's sea.
We heard Confucius exclaim,
All good flows from sincerity.
We heard pure Zoroaster's voice
Proclaim the sacredness of fire;
And heard the Grecian sages tell
Of wisdom and the high desire
For knowledge which displays the soul,
And makes of life a rounded whole.

We listened by the mystic Nile,
And also by the Ganges stream,
And where Euphrates' waters smile,
We caught from heaven a tempered beam.
But 't was on Jordan's lovely banks,
And 'mid the Gallean hills,
We saw the true light of the world,

Whose lustre every crevice fills Of this dull planet, cold and dark, Till it has caught the heavenly spark.

Who is he, that immortal man.
Who speaks as man spake not before?
Whence comes he, wherefore is he here.
Treading life's rugged threshing floor?
Why is he not among the great?
Why dwells he not in palace home?
Why doth he wander far and wide,
And in the wilderness doth roam?

He is the best friend of our race,
The truest, the divinest man.
Foxes have holes, and birds have nests,
But such he needs not, for his plan
Is so to teach the human race
That all who find the path of love
May taste of universal grace,
And link their hearts with states above
Life's petty idois and its strife,
And thus breathe in a broader life,
How shall we have a cur ideal

How shall we honor our ideal,
Our Savior, Friend, and Prophet true?
How shall we travel in his steps,
And gaze into the heaven's blue
With eyes as fearless as his own.
Undimmed by dust of anxious care?
How shall we work in his blest name,
And thus his mighty conquests share?

He does not ask that mortal lips
Shall sing aloud his matchless fame;
He does not seek for man's applause,
Nor recognition doth he dialim.
His word is this: Go, cheer the sad,
Bid ains depart and sickness fly;
And as ye do as I have done,
So shall ye share my home on high.

No coatly service doth he ask.
But that which springs from fervent love.
He claimeth for his own those hearts
Who blend the serpent with the dove;
Who work with tireless will to bless
Sister or brother, where'er found,
And make, by holy words and deeds,
All human temples holy ground.

Not as a victim draped in woo,
But as a happy prince of light,
We'll ploture the immortal One
Who came to make earth's desert bright. From Bethlehem to Calvary, Where er his holy footsteps trod,

He taught the gospel word of peace, And claimed humanity for God.

As the pure Christ, God's Image fair Shone forth so trightly in the licad; 80, may the members, one and all. Through whom the selfamme Christ doth spread Each in his own appointed place, Show forth 'mid earthly shadows dim, The light of perfect zeal for truth.

Thus only do we follow him.

From that high universal sphero.
That circle more than others blest,
That purest home of faithful love.
Where workers in pure action rest,
May each and every soul on earth
Receive the blessing God imparts
To all who seek to do His will.
Through brain and muscle, hand and heart.

In union with the truly free
Of every clime and every race,
May we in all humanity
Reflected see our Parent's face;
Thus claiming all in common bond
Of brotherhood that cannot fall,
The depths of truth and good we'd sound.
And every sun-crowned height we'd scale.

Banner Correspondence.

Massachusetts.

QUINCY.-William G. Prescott writes: "A friend and myself attended a circle at the house of Mrs. Corey, at No. 8 Summer street, Watertown, on the afternoon of Nov. 4th. Watertown, on the afternoon of Nov. 4th. There were a dozen or more mediums present (all private with the exception of Mrs. Corey and Mr. Jones, the spirit-artist,) who were entranced during the afternoon. We all had a very enjoyable time. The same evening my friend and I were intending to go to 53 Concord street to attend a materialization scance at Mrs. Stafford's, so I invited Pequar, the Indian control of Mrs. Corey, to go there and materialize. She promised to do so. We did not mention to any of our other spirit friends that met us at Mrs. Corey's that we were to attend Mrs. Stafford's scance that evening, as we wished to see if they would mention it.

attend Mrs. Stafford's seance that evening, as we wished to see if they would mention it.

The first spirit that materialized was my friend's wife, who did so at his side. The first words she uttered were, 'Didn't we have a good time this afternoon?' He pretended at first not to know what she meant. She then said, 'Oh, you know we were out to Watertown.' My spirit-friends, four in number, who materialized, spoke of the afternoon's entertainment we had enjoyed. The scance had nearly closed, and my friend remarked to me he didn't think Pequar would come. I remarked that she would, as she always kept her word. Soon after out came the beautiful little Indian girl and led us both up near the cabinet and talked with us. Putting her hands on my shoulders she said, 'Mr. Prescott, I am just as happy as I can be, wish my medy would just as happy as I can be; wish my medy would come in here.' I said her medium was too busy giving spiritual food to others to take time to partake of any herself. 'I know it,' she said, 'but she ought to take time.' (I think

When Mrs. Stafford was arranging the circle that evening she said she had received a letter from a person hundreds of miles away who wished a chair to be left vacant for a spirit-friend of his. She placed one, and in it paper, pencil and envelope. During the scance a materialized form went to the chair, and taking the paper and pencil, sat upon the floor and wrote at lightning speed, and then folded the paper, put it in the envelope, sealed and directed it, and left it in the chair. I inquired on Sunday, the 15th ult., if an answer to the letter had been received, and the reply was, 'Yes; and the person who received it was much pleased.' She wrote that the materialized spirit When Mrs. Stafford was arranging the circle

had been received, and the reply was, 'Yes, and the person who received it was much pleased.' She wrote that the materialized spirit wrote a message for herself and two for spirits that were present but did not materialize. A friend called one evening at Mrs. Stafford's, and Mr. Stansbury, son of the independent slate-writer, who is also a good slate-writing medium, and Mrs. Stafford's manager, was impressed to get two slates and place between them a piece of tin painted black. He then by request placed two gold rings on the top slate and placed the slates upon the table, and those present sat around the table. An autoharp was also placed there and played upon some ten minutes, when the slates were opened, and upon the tin was a beautiful copy of a picture which her friend had done in gold at his home in Maplewood. No one present knew that he had such a picture. I have since seen the original of which it is a copy, and I pronounce the copy perfect, except that it is smaller. The most wonderful part of the spirit manifestation is that a sufficient quantity of gold could be taken from those rings on the outside of those slates to do the picture on the inside of them."

NEWBURYPORT. — J. C. Cheney writes:

wife and mother had a sitting with her, and speakers on the Spiritualist platiday, Dec. 20th, Prof. Haskelf of obtained slate-writings under the most rigid test conditions in a room as light as sun could make it 11 A. M. The slates had been thor-oughly cleansed, and did not for a moment pass from their possession. I would heartily rec-ommend her to all doubting Thomases who honestly desire to know the truth."

FITCHBURG.-Miss R. P. Lyon, Secretary, informs us that Mrs. Hattie C. Mason of Gardner was the lecturer here on the 13th inst., giving the best satisfaction both as a speaker and test-medium. "'Be true' was the subject of the evening's remarks, and the control said: 'It costs something to be true in this life-true to our selves and to the world. It is easier whatever channel it may lead; but it is far better to face the storms of opposition, to live true to the promptings of the spirit within, even though we sacrifice our reputation; for if the God of conscience approves, what care we for other gods.' Sunshine,' the little Indian control, gave a great many tests and commu-nications, bringing the sunshine to many hearts, as most of them were recognized. We shall be pleased to welcome this worker again at some future time."

BOSTON .- Mr. A. Danforth writes: "The entertainment given on the evening of Wednesday, Dec. 9th, for the benefit of the First Spiritual Temple Fraternity School, was well attended, and netted by voluntary contribution a handsome sum in aid of the Temple

The exercises opened and closed with singing by the quartette, consisting of Messrs. Jenkins, Russell, Hall and Teague. Cornet solo by C. DeWitt Davis. Violin solo by Albert Barker. Piano solo by Miss Maude Banks. Songs by Mrs. Stearns, Miss Lizzie Nolen, the Davis Sisters and Miss Maude Banks. Recitations by Miss Grace Dyar, John Nolen, Elmer Packard, Miss Hattle Dodge, Winnie Heywood, Miss Lizzie Nolen, Miss Abbie Parker, Grace Melvin, Alice Bill, Mrs. A. C. Armstrong, and 'The Yankee Girl' (in costume) by Mrs. E. W. Heberton. A 'Review of Three Score Years,' by A. Danforth, depicted a life on earth and in spirit-life by ten members of the sohool. The exercises opened and closed with sing-

sohool.
We endeavor in these recitals, to keep before the children our Phenomena and Philosophy, and to teach them by living pictures that lives on earth and the spirit life are connected by love and sympathy.

It is our intention to have similar recitals every month until spring."

New York.

NEW YORK CITY. W. M. writes: "A continuance of the new departure in conducting funeral services took place at the residence of the late Wm. Ransom Romaine, No. 61 West 35th street, in this city, on the evening of the 8th inst

Mr. Romaine was a liberal-minded gentleman, and had studied the subject of spiritual manifestations thoroughly. He became perfectly convinced of the truth of the communication of spirits, and of the continuance of life after the phenomenon of what we call ideath. His calmness and resignation, when his spirit was about to take its flight, were most remarkable. He was much more concerned about the grief of those he was leaving than he was about his own departure. At last, when the summons came and the angel of death pressed his eyelids down, he seemed to wrap the dra-

pery of his couch about him and lie down to pleasant dreams. There was no fear, no dread; and so our friend was released and out of pain

pleasant creams. There was no left, no dread, and so our friend was released and out of pain —out of suffering.

The services were now and extremely interesting. The body lay, in an oak casket, rich in its simplicity. Beautiful flowers and evergreens surrounded it; roses and illies filled the air with most delicious perfumes. The parlors were filled with friends of the newborn spirit; there were no black or dismal surroundings, no tear stricken mourners, no long prayers; only honesty, sincerity and truthful expression. The rooms were brilliantly lighted, and from the rear parlox came the low sweet strains of music.

Mrs. Brigham was the first speaker; her address was most beautiful. She referred to the friend who had just put on the robes of immortality—to the splendid intellectual and moral attainments of the departed. She gave many beautiful metaphors, and explained their reference to the birth of the spirit.

A well-known artist was invited to speak a few words. He seld they had met moral tare.

A well-known artist was invited to speak a few words. He said they had met more to refew words. He said they had met more to rejoice and, celebrate than to mourn the departure of this much loved man, whose outer garments lay in the embrace of death before us,
but whose spirit was now free from the body
and doubtless present gazing upon the scene
before him. The artist described the process
of death in glowing language as seen by the
seers of the nineteenth century, and referred
with great earnestness to the difference between the dreary, dismal and sorrowful funerals of the past and the one in which we were
now enlisted. Flowers are the harmonious expressions of nature and also the emblems of immortality; they mingle with the joys that welpressions of nature and also the emblems of immortality; they mingle with the joys that welcome our birth, they adorn the marriage bells, and at last are interwoven with the immortal memories of those loved ones who have passed the pearly gates of eternal life.

This closed the pleasant services of this most impressive and delightful ceremony. A beautiful song and accompaniment, and the company went away; but every one present will recall pleasant memories of the occasion."

NEW YORK CITY .- Titus Merritt writes that Mrs. Elsie Reynolds of San Francisco, Cal., has been giving séances for some weeks past at her rooms with Mrs. McCune, 36 East past at her rooms with Mrs. McCune, 36 East 32d street, near Park Avenue Hotel, also in the parlors of some of the wealthy business citizens of New York, with great success. "At one held at a private mansion near Gramercy Park recently, with a party of about sixty persons, the proprietor had a new light cabinet made and placed against a solid wall in the middle of the large front parlor—made in such a manner as to be quickly put up or taken down. Mrs. R., as on all occasions, took her chair outside of the curtain, and several forms appeared before she entered the cabinet."

Michigan.

DETROIT.-A Lay Member of the Progressive Spiritual Society writes: "Mrs. Lena Bible served our society during the month of November in a most acceptable manner. For December Mr. Oscar A. Edgerly of Newbury port, Mass., is our speaker, this being his first visit to our city. He came to us well recom-mended, and his work warrants all that we were led to expect, and we feel to indorse him as a fine trance speaker and test medium. We feel that his work among us will be conductive to a furtherance of our Cause in this city. We shall endeavor to secure his services for a longer engagement as soon as he has open

dates at his disposal.

Our city is also favored with the presence of Mr. Adrian B. Ormrad, a fine test medium, who is holding meetings every Sunday after-noon, which are well attended and resulting in much good. So, all things taken into con-sideration, Spiritualism is very far from being obsolete in Detroit."

Maine.

AUGUSTA.-A correspondent writes: "G. A. R. Hall was filled to overflowing Sunday evening, Dec. 13th, many not being able to evening, Dec. 13th, many not being able to find even standing room. Mrs. Leslie of Boston was our speaker, and gave excellent satisfaction. She was followed by Dr. H. F. Merrill, who gave in the space of thirty minutes names, dates even of birth, to the number of about seventy, all being fully recognized. These fine lectures and remarkable tests are drawing in the people, and the First Association of Spiritualists of Augusta has every reason to rejoice and take courage, for never in most wonderful part of the spirit manifestation is that a sufficient quantity of gold could be taken from those rings on the outside of those slates to do the picture on the inside of them."

NEWBURYPORT. — J. C. Cheney writes:

"While Mrs. M. St. Omer was in this city my with who and mather had a sitting with her and mather had a sitting with who and mather had a sitting with her and mather had a sitting with her and mather had a sitting with who had a sitting with her and mather had a sitting with her and mather had a sitting with who had a sitting with wh our speaker, followed by Dr. Merrill."

Minnesota.

ST. PAUL.-M. T. C. F. writes, Dec. 14th: 'The genial trance speaker and reliable platform test medium, Mr. Frank T. Ripley, is enform test medium, Mr. Frank T. Ripley, is engaged to lecture and give public tests for the St. Paul Spiritual Alliance until March 1st. His time is well occupied in the twin cities—speaking and giving tests at close of lecture in Minneapolis every Sunday morning, and at St. Paul the evenings of the same day. He also holds a test séance for the public each Wednesday evening for the benefit of our Society. Mr. Ripley gives many tests at the close of each lecture. He is making many friends here by his harmonious ways, and the interest in Spiritualism has never been so widespread as at present."

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If you can't get u send to us.

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December Magazines.

PHRENOLOGICAL JOURNAL .- "Sir Edwin Arnold. Journalist and Poet," is the subject of the opening sketch and portrait. An interesting sketch is also given, accompanied by a portrait of Baron Hirsch, a worthy successor, of the philanthropic Sir Moses Monteflore. New York: Fewler & Wells Co.

Monteslore. New York: Fowler & Wells Co.
VACCINATION INQUILER.—The Royal Commission
resumed its sessions Nov. 20th. Quoting the Letecster
Post, the Inquirer, referring to the long protracted existence of this body, says: "By the time the Commissloners have settled whether compulsion shall go or
stry, it will have disappeared—at all events over a
considerable area of England." This is undeniably
true, since many Boards of Guardians, naving jurisdiction in the matter, have virtually repealed all the
Vaccination Acts in the Statute Book. London: E.W.
Allen.

The Siderral Messenger has for its frontisplese

THE SIDEREAL MESSENGER has for its frontispiece a fine engraving of "Ladd Observatory of Brown University," Providence, R. I., and for its leading paper, an address delivered there on the occasion of its presentation, by Winslow Upton, on "Ancient and Modern Observatories." Northfield, Minn.: W. W. Payne. HERALD OF HEALTH .- "The Abuse of Exercise, Longevity," "Climates for Consumptives," and "The Perfect Man," are subjects of the general arti-cles. New York: Dr. M. L. Holbrook, 46 East 21st

THE BIZARRE, NOTES AND QUERIES .- This number closes the eighth volume. Eleven pages are occupled by "Catechesis Arcani (The Secret Discipline) of Ancient Ecclesiastical History Explained," by Theodore Temple. Information on various abstruse subjects is also given. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE INDEPENDENT PULFIT.—A correspondent considers the question, "Is America a Christian Nation?" and a long array of quotations from the writings of Confucius are given to show that there can be "Morality without Religiou." Waco, Texas: J. D.

Before the cause of consumption was known (that was only a few years ago) we did not know how Scott's Emulsion of cod-liver oil did so much good in consumption and in the conditions that lead to consumption.

The explanation is interesting. We send it free in a book on CAREFUL LIVING.

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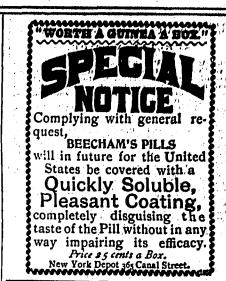
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Holiday Notice to Patrons.

In obedience to the expressed desire of our Wholesale and Retail Agents in New York and Boston-who feel the pressure of the increased business volume incident to New Year's—we would give notice that those who have advertisements on our seventh page which they wish renewed must see that they are at this office on Thursday, Dec. 24th, as the first forms, containing the seventh page, will go to press that night.

Those having notices, etc., for the editorial department must have them at this office on Monday morning, Dec. 28th, as the paper will be put to press on Monday night.

"Merry Christmas!"

This has been the invariable salutation from lip to lip, on the annual return of Christmas Day, from time immemorial, and is likely to continue to be for time immeasurable. It is a greeting that expresses the gladness of the time better than perhaps any other could. Christmas has preëminently been held to be childhood's own blessed anniversary, sacred as it has ever been to the appearance of the loved child Jesus on earth, and heralding as it does the promise of a new life to the world of man. itself is not the result of abstinence, but rather So it is observed in a spirit of joy and gladness, and celebrated with offerings of love and and our whole industrial efficiency being the friendship on every side, and hailed as the fruits of the labors and struggles of past genopening of a fresh new year by all people who are recipients of the influence its real character sheds everywhere abroad.

On its return this year, therefore, it is greeted with renewed pleasure and observed with all the tokens of a revived gratitude. No other day or season like it makes its appearance from the opening to the closing year. It contains not only the most precious memories and a full store of priceless associations, but it blossoms all over with glad hopes, restored faiths. renewed friendships, warmest charities and welcome revivals. In the spirit of the one whose birth it commemorates, old and young become one together, uncounted households overflow with love without alloy, and hearts warm and melt to hearts as if there was no longer anything in the world to separate them.

It certainly is a needless thing to do to intimate to Spiritualists the fit manner for them to choose such a day's or such a season's observance. If they have truly learned anything from the deep revelations which are supposed to have illumined their lives, it is that this pervading and predominating spirit of love that characterizes Christmas time is the spirit in which they have themselves been freshly baptized and made children of light in the midst of the surrounding darkness.

Theirs is the peculiar privilege to have realized as few or none others have, that what has become a sort of universal outbreak once in a whole year is but the true condition of pure life every day in the year. They ought to be supposed to understand that this abnormal demonstration of the better spirit is only the normal state when that spirit is suffered to manifest itself without obstruction. It is for them especially to testify to the fact that life is indeed but death when this animating spirit of love is withdrawn, and happiness a mere name without its joyous presence and prolific

To Spiritualists and all other readers, for so good a reason as this, we offer, in all sincerity, the congratulations which are a prominent feature of the Christmas season. We extend them the cordial expression of our fraternal joy on the return of the day that has been set apart for centuries by the Christian world for the special celebration of the power and the blessing of love in its simplicity, its innocence, and its purity. We join with them in greeting this passing symbol as the promise and pledge of the far greater and more wonderful advent whose silent and mysterious power is to cover the world of humanity as the waters cover the

A Noble Production

Is the CHRISTMAS DISCOURSE by W. J. Col-VILLE, which we give our readers on the sec- Diocletian all the early Christians were crimiond and third pages of this issue.

The Workingman's Solution.

Trades unions are not a survival of the aucient guilds. The germs of both the modern capitalist and the modern laborer are to be found in the guilds, but the unions consist of laborers only. When the trades unions arose, the guilds had to a great extent become obsolete, as had likewise the statute of apprentices which in a degree perpetuated their rules.

The prime object of trades' unions was the enforcement of the statute, in Queen Elizabeth's time, in respect to the regulation of wages by public magistrates. It was suspended by Parliament from year to year, and finally repealed in 1814. The conspiracy laws were simultaneously reinvigorated by legislation, making it illegal for laborers to combine for the purpose of affecting wages. The result was very far, however, from suppressing the unions. On the contrary, it drove them into secretion, and gave rise to outrages. The unions combined to fight these conspiracy laws, which in 1875 were finally repealed. As Prof. Adams has remarked in a highly instructive lecture on this subject, with increased power to the unions has come, as it always does, a sense of responsibility and good behavior.

Discussing the subject of the unions, he proceeded to say that the questions dealt with by them are of the internal organization of industry as between labor and capital, and whether the unions can affect an increase of wages. They cannot, he argued, if the wage-fund doctrine were true, for the sufficient reason that they can neither affect the number of laborers nor the amount of capital to be invested. But the wage-fund doctrine is not true, because wages are not things but values, and values do not come wholly out of capital, but are partly created by labor.

The division of the total product is not the result of demand and supply, but of bargaining between laborer and capitalist, the proportion depending on the relative strength of the two parties to the bargain. And the trade union adding its support to the strength of the laborer if he cannot obtain satisfactory terms from the employer, and, much more, furnishing him with information of the conditions of the labor-market, and consolidating the individual laborers into one body with a single organized conception of their powers and rights -the laborer can hardly help increasing his strength for making a more favorable bargain all the time.

It is possible to finally encroach on profits by increasing wages in this way, and on interest. In the former case the weaker employer goes to the wall, and the unions thus contribute to the centralization of business in the hands of the most able, or, in other words, to the growth of monopolies. To insist on apprenticeship rules was an attempt to create an aristocracy of labor, a privileged class, and it would not succeed. The result would be a diminution of the total product, by forcing into idleness all laborers outside of unions, and by decreasing the total out of which wages must be paid

It is not right, maintained the lecturer, that more should be paid the laborer out of charity. That is demoralizing. But the lessons of history teach the right he really ought to demand and extort. The slave comes first, having no interest in the product of his work. Then comes the wage-laborer, with no interest except so far as his skill helps him to rise. Next comes the system of cooperation, whether literal coöperation, profit-sharing, or socialism, in which the laborer is directly interested in his products. And finally, trades unions bring us nearer to some form of cooperation by asserting a man's right not to be discharged except for cause; and trades unions are the instruments by which the idea will be carried

The ethical basis of the laborer's right to share in profits is found in the fact that capital a social product; technical skill, inventions, erations.

Creating Crime.

Crimes are being created so rapidly by legislation that it is becoming a serious question how far legal crime, or crime in the eye of the statute, is morally a crime, or a crime in the eve of morality. An article on this subject in THE BANNER of Nov. 28th, apropos of a discourse of Rev. Mr. Savage bearing on the same subject, finds a responsive echo in the editorial columns of the St. Joseph (Mo.) Herald, which proceeds with a serious discussion of the subject.

It says that the root of the evil is to be found in the impossibility of establishing virtue by law, learned by old nations long ago. And in answer to the question whether anything can be done, it admits that it is practicable to discourage, discountenance and control the tendency, but that total prevention is impossi-

Why not, asks The Herald, distinguish between crimes and mere evils, between what every man's conscience tells him is wrong and what may or may not be evils? The whole land, it declares, is demoralized by this incessant statute-making. We have so misruled ourselves that in some localities every rich man evades or resorts to subterfuges every year to escape the intolerable burdens; while for numberless law-made crimes we may be dragged to far-off courts, or to Washington, at our own expense for everything. And every year, as it is discovered that the pretended crime is not suppressed, new measures are tried and new statutes made. The Herald continues:

"Every citizen is liable to prosecution for some of fense, but only the obnoxious, the 'spotted,' are nailed.... Every statute only increases offenses, offenders, and public burdens. Already the land swarms with wretches ready to perjure for a witnesslee when called on. Under the system they swarm like the vermin and frogs in Egypt of old."

In the discourse already alluded to, Mr. Savage draws the following distinctions, which it is well to bear in mind; that, technically speaking, sin is an offense committed against God, while vice is an offense committed chiefly, or first, against ourselves a private, personal thing. Crime is the breaking of a statute law, supposed to be a social wrong. He asserts that crime is not always evil. Looking down the course of human history, we see that a large part of those men whom we most revere were considered oriminals by their age, and indeed were criminals by reason of being breakers of statute law.

In this sense Socrates was a criminal, and was put to death as such. Jesus of Nazareth was a criminal. In the times of Nero and nals. And so, too, coming down the years, hurt.

Bruno was a criminal, so was Martin Luther, so were Vanini and Servetus. And at a still later period, so was all that grand cluster of men who stand out in the firmament of our recent past like stars, whose shining heralded the dawn of a larger, wider human freedomthese were criminals—Channing, Parker, Garrison, Phillips, John Brown, all the noblest men of their time.

Ethical Teaching.

In his address before the School of Ethics at Plymouth last summer, on ethical teaching to children, Prof. Felix Adler said he would first teach them justice, not in the legal but the ethical sense. The aims of the principle of justice are the perfection of the social organism as the end, and perfected individualization as the means, with the result that the practical command of justice is-"respect the individuality of the fellow-man." He said it is not true that justice is only concerned with duties that we owe to all men, in virtue of matters in which all men are alike-such as "thou shalt not kill," etc." Those commands are authoritative only in virtue of the duty to respect and further our fellowman's individuality, which we cannot do if, for instance, we kill

Take the right to liberty: the child's attention may be called to the bad effect of slavery on the master, to the bad effect on the laborer wherever the conditions of his employment deprive him of moral independence. Take the right to freedom of opinion: has a parent, for instance, the right to press his religious opinions on a child before the latter is old enough to understand the question? Take the right to property: he would avoid all dogma, and present to the child the simple proposition that he who will not work shall not eat. The present system of getting and having is to be maintained until something better takes its place. It is the fruit of painful evolution, and contains much that is precious.

Take speaking the truth: You must speak the truth because others go by what you say; they build on it, and you hinder and obstruct them if what you say is false-and the same of your promises. And how does charity differ from justice? The distinction is that we use justice to our equals, charity to our inferiors. The true test of charity, in the sense of relief from suffering, is in its effect on the donor. Charity as vanity only results in more vanity. True charity will result in a greater simplicity in the life of the giver.

There is, besides, mental and moral charity. The first puts its pupils in the way of higher knowledge, as Socrates did; moral charity is the bending down to the sinful for their moral regeneration, of which the best example is Christ and the Magdalen. The duty of gratitude in the receiver, and the duty in the giver not to make much of the gift, both arise from the duty to respect the individual; the receiver of charity not to look on the giver as a mere instrument to help him, and the giver not to re gard the receiver as a mere creature, whom he has raised up and made, and who is dependent on him.

Children are likewise to be taught about their duties to servants; first, the respect due to all labor; second, as a special sense due to them as helpers, the lay brothers and sisters of the family. And we'have duties to animals, because cruelty to them develops cruelty in us. In justification of animal food we are to consider man the crucible in which all the utilities of nature are refined to higher spiritual

Providence and Population.

The entire population of the world at the present time is stated to be 1,479,729,400. This statement is made on the authority of a book recently issued by the German publishers of the "Almanach de Gotha" and of numerous geographical publications. It is a book of general statistics, classified according to the divisions of the globe and the various countries 8 88 completely trustwort compilation of so extensive a character well can be. The further statement is made that the population of the world has increased since 1882 at the rate of about five millions each

Asia is the largest of the great divisions of the earth's surface, being 17,530,686 square miles in extent, with a population of 825,954—or 47 inhabitants to the square mile. America, including North and South, comes next in the great divisions, with an area of 14,891,402 square miles, and a population of 121,713,000, or only 8 inhabitants to the square mile. Africa is the third grand division in order, having 11,277,364 square miles and 163,953,000 inhabitants, or 14 to the square mile. Europe has 3,756,860 square miles, and a population of 357,-379,000, or 94 inhabitants to the square mile. Australia, including Tasmania, has 2,991,442 square miles, and a population of 3,230,000, or a little more than 1 to the square mile. The polar regions are supposed to contain 80,400 inhabitants; while the islands of the ocean are computed to contain 733,120 square miles, and 7,420,000 inhabitants, or about ten to the square

This makes the statistical picture of the globe's extent and population. It shows what their works freely from hand to hand, the human race numbers approximately, and excites reflections upon the ultimate designs of an overruling providence in the creation, distribution and evolution of his family scattered over the earth. In the clear and powerful light of such a statement, it certainly becomes the makers of narrow creeds and the dispensers of divine penalties to be humble, if not wholly silent, before the dispensations of a providence they can never expect to measure

Spiritual Facts of the Ages.

We shall place before our readers next week the twentieth number of Dr. F. L. H. Willis's valuable historical series bearing the above title. This number includes the early years of the Reformation, and portrays the Spiritualism of the French Huguenots, showing it to be identical with that of our own times.

The Universal Peace Society has just held a peace conference in New York City, asking all Christian governments to adopt arbitration instead of force in settling international disputes.

The famous philanthropist, Mr. Daniel

Hand, of Guilford, Ct., has just passed away

at the ripe age of ninety years. He has given

away more than a million dollars during his lifetime. Railroad trains' accidents are on the increase. There have been two a day for the Kansas-twenty-six passengers more or less,

Seem and Prophets.

The Minneapolis Tribune states appreciatively that Miss Abby Judson recently addressed a meeting of Spiritualists of that city at the lodge parlors on "Jewish Prime Ministers," referring particularly to Joseph, Daniel and Beaconsfield. She said in substance:

Beaconsfield. She said in substance:

"Those three men belonged to a race both practical and imaginative. While virile in worldly matters they are susceptible to spirit influence. Each of these men held the highest position, not hereditary, in the nation in which he lived. In the seventeenth century B. C., Babylon, whether capital of Babylonia or Persia, was the head of the known world; and England; under Victorian rule, may be conceded to lead the nations. Joseph and Daniel rose to premiership from captivity; while D'Israeli, though rich, and son of a literary father, was handicapped by belonging to a despised race.

When asleep the spirit bodies of Joseph and Daniel were nearly separated from their physical bodies, and great spirits disclosed the future to them in visions.

When a boy Joseph's dreams foretold his advancement; and when in prison he foretold the near future. He interpreted the dreams of Pharach; and, by rare executive ability, saved the abundant crops for the years of famine.

Laniel's visions were of a more exalted character. He foretold the fail of Babylonia, the four successive dominant kingdoms, and the coming of the great Nazarene.

D'Israeli, though environed by practical Anglo-

dominant kingdoms, and the coming of the great Nazarene.

D'Israell, though environed by practical Anglo-Saxons, was a dreamer born. In two of his earlier novels he portrays the prime minister that he was to be. In boyhood he foresaw his own greatness, and with sure prescience he worked to that end. To executive ability he added the imagination of his race. At the Berlin conference he astonished the world by his fertile conceptions, and added the diadem of an empress to the crown of England's queen. The continuance of the Jewish race depends on its inherent virility; and we shall see it become yet more prominent, as prejudice fades away in the light of human brotherhood."

An Impressive Test.

In a late review of Mrs. Maynard's interesting book, we quoted a suggestion made by Abraham Lincoln, that any skeptic who claimed it to be an optical illusion when one declared he had seen a piano raised from the floor without the application of visible power, should be asked to place his foot so that a leg of the piano would rest upon it when it came down, and thus prove beyond question the falsity of his claim. A practical instance of this test was stated by Prof. S. B. Brittan in the course of his discussion with Mr. Hanson in Hartford, Ct., about the year 1853. In response to his opponent's call for facts. Mr. Brittan said he was present at the house of Mr. Alvin Adams in Watertown, Mass., when a piano, weighing one thousand pounds, with three men sitting upon it, whose weight amounted to four hundred pounds more, rose bodily in the air, without mortal means, and while suspended at a distance of some feet from the floor, the instrument, with all its legs raised from the floor, correctly marked time to the tune of Hail Columbia. One of the Harvard professors, seeing the occurrence, said he must be psychologized, when he was advised to test the question by putting his foot under the piano! He did so, and the piano, when it came down, came upon his waiting foot, and the Professor was convinced by what Mr. Lincoln would have termed "the weight of evidence resting upon his understanding."

Whiskey Civilization.

The garrison at Whipple Barracks in Prescott, A. T., includes a company of Apaches. On the last pay day they received their money, of which certain whiskey peddlers were so covetous that they offered these Indians all the whiskey the latter were able and willing to pay for. The usual result of course followeda big drunken spree, with seven Indians locked up in the guard-house, and an equal number of Indian and white soldiers laid up in the hos-

It would have been something like justice to ferret out and lock up the law-breakers who were guilty of selling these Indians liquor. And they richly deserve a treatment of even a more vigorous nature. If the dealers in liquor on the frontier are forbidden to sell it to the Indians who are not United States soldiers, much more should they be forbidden to sell it to those who are. If this is any part of the process of introducing the red man into the sphere of modern civilization, it ought to he so understood, and at once, by the people of the country.

Holiday Gifts .- All persons of a receptive, and therefore liberal, turn of mind, who are considering the character and fitness of the gifts which they desire to make to their friends at this holiday season, are herewith reminded that they will be sure to find their thoughts turned into the right channel if they will pay an early visit to the Banner of Light Bookstore and carefully consult the riches of thought and revelation that load its tables and counters and shelves. They can hardly fail of the complete gratification of their most varied desires. Within the walls of the Banner Bookstore are to be found a collection of the most advanced, liberal, and spiritual writers of this or any other age. The list to make selections from is of the widest scope. Poets, philosophers, writers of fiction. recorders of spirit-phenomena, essayists, liberal thinkers and free speculators, are each and all fully represented here, and are ready to perform desired and timely service by the simple act of friendly distribution. This is the very season when it is most fitting to pass

"The New Orthodoxy" was the topic discussed at the December meeting and dinner of the Unitarian Club, at the Hotel Vendome in this city. The chief feature of the occasion was the presence of Rev. Lyman Abbott, of Plymouth Church, Brooklyn, and editor of the Christian Union. He defined the new Orthodoxy as evolution—the better present growing out of an imperfect past. He thought it needed to be proclaimed to-day, more than ever before, that the sole sovereignty of God is that of infinite, eternal love. While believing in the reality and terribleness of sin, the punishment of sin has for its end redemption. Man is going through a refining process through the ages, to continue until Christ our brother, and God our father, and man, shall be all and in all. Rev. A. J. Gordon said the old Orthodoxy was a partialistic system. It never intended to reach or save all men. Though he would not assert Universalism dogmatically, hypothetically he announced himself a Universalist.

"Amy Lester." the sterling original story by Mr. Carlyle Petersilea-now running through THE BANNER'S columns—deserves the close attention of the thinker as well as that of the ordinary lover of fiction. The characters are strongly drawn, and the thoughts expressed through the child-medium are fullcharged with suggestive food for reflection.

The message from Moses F. CHANDLER, given at our Free Circle, and published in THE past year. A smash-up has just occurred in BANNER of Dec. oth, is recognized by friends as being strikingly characteristic of his person-

Eighty-Four Years.

The eighty-fourth anniversary of the birth of John Greenleaf Whittier, the beloved Quaker poet, was observed in Newburyport, Mass., Dec. 17th, many friends repairing to the residence of Mr. and Mrs. Joseph Cartland on High street, where he is staying.

From all parts of New England came acquaintances, and those who were not able to be present contributed beautiful and appro-

be present contributed beautiful and appropriate gifts.

Truly it was an inspiring sight. The aged poet, crowned with the silver of his eighty-four years, standing erect, his eyes kindling, and his countenance lighting up as he took some old and very dear friend by the hand, and expressed his gratification at the meeting. Here was this great and noble man receiving the congratulations of a host of admirers with the great modesty habitual to him and shrinking from anything like display or outside show.

ing from anything like display or outside show.

Among the telegrams received were the following: From New York, "A nation's greetings be thine to-day. A nation's blessing attend thy way. (Signed) Abby Hutchinson Patton."

Fatton;"
From Brentwood, Ont., came this: "Your young Mohawk friend asks for you, to-day, the Great Spirit's blessing. (Signed) E. Pauline Johnson." This second dispatch was from an Indian girl whom Mr. Whittier befriended.

Bishop Brooks sent to the host the following letter:

"Dear Mr. Whittier—I have no right save that which love and gratitude and reverence may give, to say how devoutly I thank God that you have lived, that you are living, and that you will always live. May His peace be with you more and more.

Affectionately your friend,
PHILLIPS BROOKS."

PHILLIPS BROOKS." Among others who took occasion to express their good wishes in writing were Rose Terry Cooke, Lucy Larcom, Sarah Orne Jewett, Har-riet P. Spofford, Rev. A. P. Peabody, Celia Thaxter, Robert C. Winthrop, Mrs. Julia Ward Howe and the senior literary class of the Glou-

cester high school.

Mr. Whittier's birthday was also observed in Amesbury on the 17th with appropriate exercises at all the public schools, and an entertainment given by the young ladies of the Methodist Sunday-school in the evening.

Margaret Fox-Kane Donation Fund.

Up to date we have received in aid of Mrs. Kane seventy-three dollars; but more funds are needed. Of course our readers understand that this is a special case.

that this is a special case.

Colby & Rich, Boston, \$5.00; Mrs. Carrie Grimes Forster, 5.00; A Friend, Boston, 1.00; F. J. Lippitt, 1.00; Geo. A. Shultz, 1.00; I. W. Russell, 2.00; C. F. Whittaker, 1,00; Mrs. A. E. Crane, 1.00; Maranacook, 1.00; Columbus Wells, 1.00; Mrs. H. D. Cook, 2.00; A Friend, Cleveland, Ohio, 5.00; Mary D. Bell, 1.50; A. H. Nicholas, 1.00; Eben Owen, 1.25; M. T. L., 1.00; F. T. M., 1.00; A. Farnsworth, 1.00; Samuel Robinson, 50 cents; M. H. Warren, 2.00; C. P. Cram, 1.00; Mrs. E. Barrows, 2.50; Benj. Cross, 1.00; R. C. Hartranft, 2.00; Geo. A. Bacon, 1.00; A Friend, 1.00; Dr. Hale, Boston, 1.00; Mrs. D. W. Johnson, 5.00; Friend, 1.00; E. R. Painter, 1.00; H. W. Lincoln, 1.00; Nathaniel Freeman, 1.00; Robt. Barstow, 1.00; Mrs. Almira McLaughlin, 1.25; E. M. Winslow, 1.00; S. R. Francis, 50 cents; M. C. Lacy, 1.00; Friend, Peconic, 50 cents; J. E. H., 1.00; M. P. Walker, 2.50; T. B. R., Dover, N. H., 1.50; H. C. Whiting, 50 cents; Frederick Dauer, 50 cents; Jas. Wilson, 1.00; C. E. L., 1.00; J. W. Holmes, 2.00; Dr. Jas. Cooper, 1.00; Friend, 1.00.

	1.00.	
	M. Jackson. P. D. Bryant. Gad Norton. Mrs. J. Tilson. C. F. D. Solomon W. Jewett.	\$1.00
i	P. D. Bryant	1.00
	Gad Norton	1.00
Ì	Mrs. J. Tilson	1.00
	C. F. D	1.00
	Solomon W. Jewett	2.00

Just What is Needed to be Said.

In his address at the opening of the Episcopal Congress in Washington, Bishop Phillips Brooks of Massachusetts, making reference to the then approaching meeting of the Congress of the United States, said that some members of Congress have been criticised for indulging in utterances which contain no element of Christian religion, but on the other hand rather set it at naught. He admitted the justice of such criticism in some cases, but he did not feel disposed to judge harshly of men's speech. "If." said he, "your speech measures your deepest feeling, and expresses your honest thought, it is religious."

There spoke a man possessed of a profoundly search for religiousness in all forms of life and expression. How very much richer would this world of humanity be if such a spirit were found pervading all, in place of the recrimination of variant religious sects, and the uncharitableness of religious criticism. Bishop Brooks has dropped the needed word at the needed

Not even hypnotism is a new thing under the sun. In a lecture on "The Religious and Sacred Literature of Babylon," delivered at the British Museum, Mr. W. St. Chad Boscawen said that among the cuneiform inscriptions are some very curious passages, which speak of a "medicine man" visiting a sick person and making passes over his body, and the fact is corroborated in a recently discovered sculpture where a god is seen making passes behind the neck of a kneeling figure. Palm wine and bitters are mentioned in the records as a remedy for indigestion or biliousness. This was the Babylonian substitute for "sherry and bitters."

The ravages of influenza are increasing in this country as well as in Europe. Many people in London, Eng., are prostrated. All classes are infected, and the physicians are in consequence overworked. It not only attacks royalty, but royalty's subjects. Both the King and Queen of Sweden are ill with the disease, the Emperor of Austria, as well as the Princess Charlotte of Saxe-Meiningen.

We regret to learn of the severe illness of our friend Alfred E. Giles of Hyde Park; but are pleased to hear that the indications are favorable for his speedy restoration to health and activity.

Read what is interestingly said by various writers under "Correspondence" heading, third page.

Active preparations for war with Chili still continue in the navy department, and steps have been taken to secure the most available vessels in the merchant marine for possible service in Chilian waters. Arrangements have been made in New York and San Francisco to charter, if necessary, from thirty to forty vessels, to be used as transports and colliers. Naval officials are also looking about in New York for vessels to be used in the torpedo service. They regard the fast private yachts as the most available craft for this service.

According to one of the ablest German strategists, who has just published an essay on war, England is likely to decide the result of the next European conflagration, the important question being whether she will remain neutral. England, he says, hates Russia and fears, France. She might play a favorable part for Germany, but she will not, especially if the Liberals are in power.

We have received from Geo. A. Bacon of Washington, D. C., a copy of the official Congressional Directory, corrected to Dec. 5th, for which he will accept our thanks.

An Important Movement.

A much needed and all-important movement has been inaugurated in this city, instigated mainly by recent exposures of the conditions surrounding the places called "homes" by the poorest of the poor. In the course of investigation in this direction, those engaged in it were unavoidably brought into close re-lation with the abodes of a class of our fellow be-ings termed "fallen women," and their most deplorable state in a community boasting of its intelligence, refinement and Christian virtue, aroused a feeling akin to indignation against professions that allow such things to exist at their very doors.

The Boston News has ably seconded the movement referred to. It has not only given able editorials, showing its advisability, but opened its columns to correspondents whose burning words should make an indelible impress upon the mind of every reader. And further: it has, and still does, solicit contributions for the establishment of a Midnight Refuge at the North End, conducted on a plan similar to that followed at the Midnight Missions in New York, Philadelphia and Chicago, where women, whoever and whatever they may be, will be received and tenderly cared for at any hour of the day or night.

The call for such a place is very urgent, and should not be allowed to be heard unheeded. Says a humanitarian writer-a lady who has personally conducted investigations in the locality she describes, and published in The News a thrilling narrative of what she

found:

"Outcast women from all parts of the city finally bring up at the North End. When they reach there they are almost beyond hope. They have reached the bottom of the pit, and they can go no further. They manage to exist in miserable dives where honor is an unknown quantity, and vice and crime link arms with the fragments of womanhoud that once possessed the divine possibilities of happy wifehood and mother-hood. There is but one thing more to do—to die like dogs. This they must do, for all doors are closed to them. Christian charity does not want them. Hospitals will not have them."

For this lamentable condition in our very midet

For this lamentable condition in our very midst, asks this writer, who is to blame? Let every man ask himself this question. If there is no guilt in his heart, nothing that calls the hot blood to his cheek, let him thank God, and respond to this appeal in a way to satisfy his own conscience. If the verdict be "guilty," let him also settle the matter with his conscience, but respond in dollars and cents.

The leaders in this movement are deeply in earnest. Two mass meetings have been held, one in Park-street Church, the other in Tremont Temple, and it was decided that the unfortunate women of our city, in many cases more sinned against than sinning, have some claims upon their fellow-creatures, to which it is a duty to lend an attentive ear and a helping hand.

We cannot better close this article than by presenting the appeal of the lady we have alluded to, and which we most heartly endorse:

which we most heartily endorse:

"If each reader will try and realize how much this movement means to women who find themselves outside of the pale of respectability and honest livelihood, a generous and immediate response will follow. To such as have sons and daughters this appeal must come home with peculiar force. Give five cents or \$500, as your heart dictates and your pocket allows, but do n't refuse your mite."

Special Christmas Services.

Friday, Dec. 25th, at 7:45 P. M., a Grand Musical Festival will be held in Berkeley Hall. Soprano, Mme. Leonora Guidicelli; Contralto, Mrs. Mary French; Baritone, Mr. H. G. Lonsdale; Violinist, Miss Marion Osgood; Planist, Mr. L. B. Shapleigh. Lecture by W. J. Colville, also an inspirational poem. subject, "Christmas in Many Lands and Many Ages." Collection for expenses. Admission free.

Dr. W. A. Hale writes: The attention of the readers of THE BANNER and other humanitarians is again directed to the needs of Mr. James Hickey, who for fifdirected to the needs of Mr. James Hickey, who for fifteen years has been nearly blind, and only able to earn
a meagre mite by giving magnetic treatments, while his
most worthy wife has supported him by nursing. Sixteen months ago a paralytic shock rendered him totally
blind and helpless, bedridden, requiring the constant
care of a loving wife. During this period the slight
income from nursing has been cut off, and they with
an orphan granddaughter are dependent upon the
charitable minded. Mr. H. keenly feels his sad condition, and longs to see Spiritualists and friends for
the encouraging words they may impart. Let Spiritualists extend to these needy and worthy worn-out
servants of our Cause their friendly sympathy by caliing upon them and bestowing upon them not only
kind words, but so far as they are able such pecual
ary ald as they see their wants require. If not able
to call upon them, donations for their relief left at the
BANNER OF Light office will promptly reach them.

And we may add that there is another case worthy

And we may add that there is another case worthy of attention-that of Mrs. Mary Morse of this citywho is sick and destitute. We have aided this medium several times pecuniarily, and now we request the V. S. Union to do so, as well as the Helping Hand.

Steinert Mall .- W. J. Colville being engaged to be absent from this city on that day; but on and after Jan. 10th he will occupy the platform regularly at Steinert Hall, corner Boylston and Tremont streets, Boston. The subscription for those desiring to become regular supporters is one dollar per month for each person. The fund is rapidly increasing.

MRS. A. E. CRANE has returned to Boston, and is now ready to meet her friends and patrons at her office, Room 4, 81/4 Bosworth street.

Ayer's Sarsaparilla braces up the system; purifies and invigorates. Invalids need it.

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

Mr. J. Frank Baxter concluded his Michigan work on Sunday last with his lectures in Grand Rapids. On Sunday next, 27th, he will lecture in Brockton in the forencon upon "Pilgrims vs. Puritans, or Conscience vs. Authority," and in the evening upon "Christ and Christmas." His first engagements at Berkeley Hall will be the first two Sundays of January, 1892. He has time open for week evening work.

J. W. Dennis writes from Buffalo, N. Y.: "Dr. J. C. Street of Boston has been engaged at Buffalo and Rochester for the months of November and December, '91, and January, '92."

Henry Slade, so we are informed, is willing to meet

Henry Slade, so we are informed, is willing to meet investigators concerning his medial powers and what they demonstrate at 36 East Thirty-second street, New York City.

investigators consciring and the street, they demonstrate at 38 East Thirty-second street, New York City.

Mrs. Kate R. Stiles spoke in Cambridge Dec. 13th; will be in Salisbury, N. H., 27th; in Westboro Jan. 3d; Salem, 31st. Would like to make engagements for dates intervening between Jan. 3d and 31st, also for February and March. May be addressed at 43 Dwight Street, Boston, Mass.

Mrs. Ada Fove is engaged the Sundays of Decem-

Mrs. Ada Foye is engaged the Sundays of December and January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, that city.

E. J. Bowtell lectures at Cummington, Mass., Dec. 26th and 27th.

Frank T. Ripley—as will be seen by a notice under "Banner Correspondence"—is doing good work at present in Minnesota.

Miss Jennie Rhind will be in Newark, N. J., on Sunday, Dec. 27th; and in Philadelphia on Jan. 3d, 1892.
Will be at her parlor in Boston on Jan. 7th.

J. P. Thorndyke of Haverhill, Mass., has engagements to speak as follows: Plymouth, Mass., Dec. 27th, Jan. 3d, Feb. 7th and 14th; Westboro, Jan. 10th, 17th and April 3d; Quincy, Jan. 24th and 81st; Exer. N. H., Feb. 21st and March 6th and 13th; Newburyport, March 27th.

puryport, Maron 27th.

Mrs. Jennie B. Hagan Jackson will speak during the month of January, 1892, in Indianapolis, Ind.; in Cleveland, O., during February; and in Washington, D. C. during March: Permanent address, 103 Monroe street, Grand Rapids, Mich.

Winter Excursions.

The Chicago, Union Pacific & North-Western Line offers the very best facilities to persons desirous of visiting the resorts of California, Fortland, Oregon or Puget Sound points. Excursion tickets, good six months from time of purchase, are now on sale at very low rates, and patrons of the line are assured a quick and comfortable journey. Solid Vestibuled Trains of coaches, free Reclining Chair Cars and Palace Sleeping Cars are run through from Chicago to Portland, Oregon, with Pullman Drawing-Room Sleeping Cars from Chicago to San Francisco without change, and excellent meals are served in Dining Cars. Tickets should read vis the Chicago and North-Western, Union Pacific and Southern Pacific Railways. Full information and reservation of space in sleeping cars can be obtained upon application to any Ticket Agent, Ohicago, Illinois.

NEWSY NOTES AND PITHY POINTS.

TOM LARY THEN AND NOW. With tears in his eyes He brushed off the files, Ere the summer days had fled; But, alast for this elf, Who cared not for self, Now lies with the Grip, abed.

College President—"All the boys have attended prayers regularly this week." Professor—"Not one has missed for two weeks." President—"Humph! Some infernal mischief is brewing."—Good News.

Glycerine and rose-water, mixed in the proportions of one third glycerine to two-thirds rose water, is very

Oldest Inhabitant—"Yes; this is a purty good rain for one of them cheap machines. Ye know, I ken remember when we had to wait for rain to come itself."

The vineyards of this country represent an invest

ment of \$155,000,000. Teacher—"What does the quotation, 'The race is not always to the swift,' mean?" Jimmie Sadler—"It means that they used to 'pull' races in those days just as they do now."

Dyspepsia is a poor pedestrian. Walk at the rate of four miles an hour and you will soon leave it be-

Wool—"What do you go to church for?" Van Pelt
—"To set an example to my children." Wool—"Are
they troubled with insomnia?"—New York Herald.

The women of California have installed the widow of John C. Frémont, the famous "Pathfinder," in a pretty little home in the heart of an orange grove in Los Angeles, as an expression of their love and gratitude to the man who did so much preliminary work toward the building up of the magnificent commonwealth of the "Golden State."

A disgusted exchange growls out: "We had no autumn, and we find ourselves launched squarely into winter after a long summer full of unprecedented

The Russian minister of war has ordered 18,000,000 pounds of soldiers' biscuits delivered by Jan. 1st. This order, which is altogether unprecedented since the time of the Russo-Turkish war, has created a decided sensation.

This is the year 7,910,341, according to the Chinese

All believers in Spiritual Philosophy should take the BANNER OF LIGHT, the leading paper devoted to their interests.—The Fireside Companion, Southout N. Y.

The national debt of Germany consists of \$112,000, 000 of four per cent. bonds, \$175,897,000 in three and one-half per cent. bonds, and \$92,000.000 in three per cents.-nearly \$380,000,000 in all.

"Do horses go faster with shoes or without them?" asked the wife, looking up from the pages of Black Beauty. "With them, I should say," answered her husband. "What makes you think so?" "Well, I've noticed that a hen always goes faster after you shoo it."—Ex.

THE COLUMBIA DAILY CALENDAR (seventh year) is in the form of a pad (with metal stand) containing three hundred and sixty-seven leaves, each five and one-eighth by two and five-eighths inches. Each slip bears a short paragraph pertaining to cycling or some kindred subject, and at the bottom of each leaf is a blank for memoranda.

The old Bowdoin Square Baptist church, Boston -scene of the famous riot which was caused some years since by the sad effects attending the "red hot' sermons of Evangelist Knapp-is about to be torn down to give place to a large business block. The church was built in 1840, and originally cost \$70,000.

An Organ Recital was given at Grand Hall, in the Massachusetts Charitable Mechanic Association Building, on Tuesday evening, Dec. 15th. The celebrated "Roosevelt Centennial Organ" having been put in complete order, the occasion referred to gave many citizens of Boston an opportunity-which they improved—to hear this magnificent instrument under favorable circumstances.

It took three years to decide to keep the Malden public library open on Sundays. This fact only goes to show that bigotry is not yet extinct in Massachusetts. Yet we should be thankful to know it is on the

THE GRIP. When a man has caught the grip. From his business he must skip; Rest and quiet is the thing, Thus his health again to bring. Shelhamer's Specific also take. And thus the grlp eradicate.

[For sale at this office. Price stated on seventh page.] Queen Victoria is full of glory as well as full of funds, as she draws from the Government of Great Britain the lovely sum of £385,000! Who would n't be a queen under such circumstances?

The immense pension drafts are alarming the whole country-a deficit in the United States Treasury being feared, and consequently a panic eventually in the money market.

"Uncle Sam" has a new and deadly weapon. It is no more nor less than the "Howell torpedo" boat. It develops great speed and deadly aim. It will be a terrible destroyer of human life in case of war: It is a marvelous invention: Its death-dealing proclivities are simply immense! No foreign enemy's ship could approach within twenty miles of our coast without being blown to atoms instanter. If three or four of these "destroyers" should attack any man-of-war of whatever capacity, they would sink her in less than fifteen minutes. Its rate of speed is twenty-four

Arizona and Oklahoma are to become States-so

Senator P. B. Plumb of Kansas died at Washington, D. C., Dec. 20th, from apoplexy, the result of brain exhaustion.

The Louisiana lottery swindle has become the chief factor in the State politics in that State, and the people have become determined to suppress it. It has swindled the public all over the United States for many years, making millionaires of its stockholders. It is high time to say "quit."

He-"Do you belong to the Psychical Society?"
She-"No; but I sometimes go out on my brother's machine."-London Punch.

The Boston Investigator of Dec. 16th, under the heading of "What we See," (leading editorial)—meaning of course what the editor sees—contains the following paragraph: "That Sawtell [the murderer of his brother] is doomed to go into the other world via the gallows." As the editor is a non-immortal ist, how can he see that Sawtell will "go into the other world," when The Investigator has been teaching its readers for over fifty years that there is no such world?

The heights of Heaven are reached only by passing through the valley of Hades.—Thaxter.

PENNSYLVANIA.

Williamsport.—The First Liberal Society recent ly formed held its initiatory meeting Sunday, Dec. 13th, in the K. of L. Hall on East Third street. Mr. J. J.

CALIFORNIA.

Oakland .- On Dec. 18th, the Mission Spiritual Society held two splendid meetings. In the afternoon Booley held two splendid meetings. In the atternoon
Benj. M. Barney of San Francisco interestingly gave
his experience as to how he became a Spiritualist;
and in the evening Mrs. S. Cowles of Kast Oakland
occupied the rostrum, and as usual gave some remarkable proofs of spirit-return.
All mediums and speakers visiting the Pacific
Coast are invited to come and see us. We meet at
018 Washington street, Oakland, Oal.
K. THOMPSON, Sec'y.

Horsford's Acid Phosphate for Abuse of Alcohol. It relieves the depression therefrom.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover

SPIRITUALIST MEETINGS.

Ohicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ P. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sunday at A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Wm. F. Pfieffer, President; H. Eaton (253 Franklin street), Secretary.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7½ P. M.; also séance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colorado City, Col.—Meetings are held in Woodman

Association of Spiritualists, 194 E. Washington street.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A. B. Hall, 25 and 27 North Main street, every Sunday at 10½ A.M. and 7½ F.M. Seats free. Public invited. Wm. E. E. Kates. 1209 West 4th street, Secretary.

Springfield, 111.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ F.M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Onkland, Col.—Mission Spiritualists, meet. every Sun.

Onkland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 2, P. M., southeast corner loth and Spring Gardenstreets. William Rowbottom, Chairman.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HALLTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy. 10 cents.

copy, 10 cents.
THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.
THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Iil. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SERRER. Published weekly in New York. Single copy, 8 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, 53 related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

Human Tregress.
10 cents.

ТНЕ ТИВОВОРНІВТ. Monthly, Published in India. Sin THE THEOSOFING AND ASSESSED THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ALCYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5

nomena and Philosophy of Sphitaman. Diag. Cop., cents.

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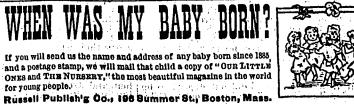
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to do so.

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

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Natural flowers 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 floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RIGH.

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Report of Public Séance held Oct. 30th, 1891. Spirit Invocation.

Report of Public Séance held Oct. 30th, 1891.

Spirit Invocation.

Oh! thou Spirit of all Goodness, thou giver of life and all that it contains, thou who art Lord of the seed-time and of the harvest, we turn in thought to thee at this hour and sing our songs of praise for all that thou hast bestowed upon human life through nature's works. We thank thee for the beneficent display of thy plentitude on every hand, for teeming fields white with harvest and rich with fruition which the present season has brought to mankind. We return our thanks for the glories which fall upon human life by way of experience, even through discipline, mental and physical, which at times may seem severe, but which, when summed up in its entirety, reveals the guiding hand and the power for good which it has contained.

We realize, oh! thou Spirit of all Love, that it is through tender affection the world has been governed by thine omilpotence. We would understand more and more of thy laws, and read more clearly the lessons which thou hast ontlined for human study. We would understand the secrets of thy universe, and read the mysteries that are written everywhere. Not because the understand the secrets of thy universe, and read the mysteries that are written everywhere. Not because the unhant genorance we would be enlightened. Unto this end we reach upward through aspiration and desire toward the fount of knowledge and of eternal truth. Quicken our understandings and give new light to our minds, that we may grasp and know and comprehend those things which as yet have not been revealed.

We desire to come into spiritual communication and harmony with bright souls from the world beyond, to be in accord and sympathy with those who are pure-minded and lovely in character, strong to do and to dare all things for the truth's sake. From the aspiration which such souls may bring, and from the influence which we may gather from these angelic ministrations, we may gain power to strengthen and upilit, also, by giving new understanding, with a stron

Questions and Answers.

CONTROLLING SPIRIT .- We will attend to your questions, Mr. Chairman.

QUES.—[By "Student."] Can spirits make use of the knowledge of the physical sciences acquired in the earthly life?

ANS.-No information concerning human life and its various departments of usefulness, no knowledge of natural law, can be acquired by a mortal that is not of service to him after he passes from the stage of mortality. Science is the revelation of truth, the revealment of the various operations of natural law. Cer-tainly, then, if you can acquire a knowledge tainly, then, if you can acquire a knowledge of the operation of any department of natural law, whether it be in the realm of physics or in the realm of subjective life, you will have enriched your mind and added to your store of information concerning life and its significance. Most assuredly is a knowledge of the various sciences of use to spirits who have passed from the physical plane into the spiritual kingdom of existence.

passed from the physical plane into the spirit-ual kingdom of existence.

There are intelligences in the other world who are interested in studying the operations of that great law, which, generating a subtle but potential force, sends it abroad through-out the universe to vitalize every object and form of existence. This force is electricity, so vaguely understood by man in the present day compared to what it will be in future generations, that in its present use it may seem crude; but mankind is beginning to learn more and more of this force, to experiment with it, and to understand how it may be made of inestimable value and benefit to the human race. Beyond, by when generations human race. By-and-by, when generations have come and gone, this electric force, so-called, will have become such an invaluable

agent or servant for man that it will be employed in numberless ways, the extent of which is not dreamed of in the present day.

Astronomy is a scientific study. It is the investigation of that law which not only has investigation of that law which not only has brought worlds into existence, and set them in their orbits, but which causes them to revolve from age to age and unfold in beauty and splendor. This study of worlds, of suns and systems, known to you as astronomy, is a science which can be demonstrated and revealed to human understanding. Certainly a knowledge of it is of use to spirits who have put off the mortal garb. It may have interested them here, and they may, while on earth, have gained much information concerning the have gained much information concerning the sun, the stars, the moon, and the various bod-ies that roll in space, and that knowledge will not be lost to them when they enter the spiritual world, but their minds having been turned in this direction, they will be impelled to pursue that study and increase their knowledge of

this vast subject. So with other sciences, or branches of science, which men and women have sought to explore and understand while on this earth explore and understand while on this earth. They may continue so to do when they become spirits, and the knowledge will be of use to them in that enlightened world, while the experience which they gain through such study, and the power of mental unfoldment which is increased within them, will be of great advantage to them as progressive souls.

Q.—[By "X."] To whom or to what is the soul reconciled? I ask this because of the almost universal theological meaning attached to the word reconciled when coupled with that other term accomplete. countable.

A.—Theologians do not all put the same interpretation upon this word, or upon other words, as has been accepted and established by evangelical bodies. The mind of the theologian is capable of advancement as well as the mind of the scientist, who perhaps stands wholly outside of the pale of theology; and as the theologian, or he who is a student of theories and philosophies, unfolds in knowledge, he may lay aside the definition of a word or term, which in past years has satisfied him, to acwhich in past years has satisfied him, to accept in that line something broader and more satisfactory because of its larger nature.

To be reconciled to any person or to any sys-tem is to come into harmony with that indi-vidual or with that system. To be antagonis-

present power dwelling within its own life, as well as pulsating throughout the universe; but it cannot comprehend God, or in any mortal language definitely express even that realization; and because man cannot thus interpret and understand the Infinite, theologians have declared that he is not reconciled to God, that he is antagonistic to the great Divine.

Not so. As ignorance flees, man becomes better equipped with an understanding of truth, and with a knowledge which a study of the universe and of the human family brings to his mind. He grows nearer and nearer to a conception of the Infinite Presence, comes more fully to realize his relationship to the Divine Principle, and therefore comes more into harmony with the great First Cause, is less antagonistic and more roconciled, if you like those terms better, but only because he has enlarged his capacity for understanding, has enlarged his capacity for understanding, only because he is advancing in soul-knowledge, only because his power for expressing the possibilities of his nature is increasing through the experience which comes to him.

Joseph Sharp.

[To the Chairman:] They tell me to step right in after the preacher, and so I do, sir, for I am interested in this thing. I have been studying it since I found out so much concerning in the control of ing it after I went to the spirit-world. There have been many things for me to learn; for though I have been in more than one dominion on this earth, and had an experience in each, I find that which I gained here, while doing me good in the spirit-world, still be longs mostly to this life, and I have found many other things to take my thought on the spirit side.

spirit-side.

I was not born in this country. I came across the sea when a young lad, and I found much that was strange to me when I reached foreign shores. Nearly the same sensation came over me when I entered the spirit-world. I found everything real and substantial there, but come this ways were stranged on the Ways. but some things were strange to me. My surroundings were not just what I had thought; and, sir, I have been looking over the country since I went to the other life so as to know all about the situations and conditions to be about the situations and conditions to be found there. I have not been doing this all along, but that has been a part of my work, and I have been busy, too, in other ways, throwing off the marks of time and the rustiness that came to me here, and freshening myself up a bit so as to feel young like some of those I have met on the spirit-side.

I am quite well satisfied with the spirit-life. I do not wish to come hark and take up the old

I am quite well satisfied with the spirit-life. I do not wish to come back and take up the old work. It is all right for others to come after us and follow on and do as much better than we did as they can. I am glad of it. I am glad, sir, that there is a way open for man to get out of this life when he has become tired and useless, and give others a chance to step in and do better if they can.

I have children on this side, and my children are among the best. I want them to know that I have come to send my love to them, and what is more, that mother sends hers, too. She is well and happy on the spiritual side. I found her looking smart and bright, and well content with that life which she had found. I do not know as there is any better word I can

content with that life which she had found. I do not know as there is any better word I can bring than this: that we are alive, doing well, and expecting to do better, because we do not stand still over there, but we keep making ahead for something brighter beyond.

[To the Chairman:] The last part of my life I lived in Ludlow, Mass., and that is where many of those who know me best are to be found. I will take it kindly if you will just put me down as from that place, for I am from there, as far as I can be, being a spirit who bethere, as far as I can be, being a spirit who be-longs to another world. I am Joseph Sharp.

John Hubbard Stevenson.

[To the Chairman:] I give you greeting, sir. I feel that I am privileged in gaining permission to step forward from the number of intelligences who attend this place and to make myself understood, if possible, by friends who yet remain on earth. Strange it may seem to them to receive a call from an unseen visitant, whose home in not of this certific methal. them to receive a call from an unseen visitant, whose home is not of this earthly matter, but who yet feels himself so strongly individualized, and so identified with the man of old times who walked the streets of New York City and its environments as John Habbard Stevenson, that he claims to be the same in returning to your office. I do not feel myself to be other than what I have been—a little enlarged in experience and knowledge, perhaps, to what I was here—but I do not feel that I am much more rounded out in social qualities. am much more rounded out in social qualities, for I experience the same emotions of friendly feeling and of affectionate regard going out to my personal friends that possessed me here. Sometimes we do not express these sentiments as strongly as we might while we are engaged in the pursuit of material interests, or in the exercise of our profession; but they are a part of the spiritual man, and remain with him even after he passes from the form of clay.

I do not come, Mr. Chairman, to give a dissertation upon any particular subject which belongs to this physical life. But I come through the average of my coint partners.

through the exercise of my social nature, merely to reach out to friends on earth and to tell them that I live, that I have passed safely through the great change which all, I think, at some time in their lives dread to meet, and yet which comes as a gentle friend to conduct a living soul out of the narrow vestibule of hu-man experience into the broad temple of truth

and knowledge.

My home was in Staten Island, where I passed away. I have many friends, for I was a merchant of long standing in the city of New York. The house with which I was connected still remains as a business firm of integrity and of successful career. Years ago I withdrew from it, in order, sir, to enjoy the ameni-ties of social life and the quiet of a more pri-vate experience, because I felt that I might do so during the later years of my life on earth. I feel that some friend will learn that I have returned to your office, and, believing this, it gives me strength to reach out in spirit to that friend and all friends, and give them my hearty good-will and affectionate regards.

Michael Angelo Blunt.

Like others who come, I am here with the

Like others who come, I am here with the thought of meeting my good friends in spirit and coming into communion with them.

Many times I send out my influence, and I feel that it reaches the lives of my family and those who are very near to me in affection, even though they do not understand that I, as a living man, am beside them. The years come and go, and I realize that many of them are passing away, taking with them the more vital memories of my life and its experience. I realize very well that others come up to take our places, as the gentleman said who preceded me, and that it is right we should pass on to other scenes. Knowing that we do pass on to other scenes. Knowing that we do pass on to other scenes and other opportunities for working out our energies and expressing our native talents; I am quite satisfied to have nature go right on as she always has been do-

which is spiritual and that which belongs to the Infinite Life.

From our standpoint we have no such conception of human life. We do not see that man has ever been divorced from God. We believe that God is indwelling in the human family, a part of every human soul, and that it is impossible for man to in any sense be separated in time or in eternity from the great life in time or in eternity from the great life in time or in eternity from the great life in many cases of human experience; but an just as well satisfied as if I had planned all these things for myself, for I have been working into new business lines on the spiritable of the Infinite Spirit; it may have an innate realization of some employeent and omnipresent power dwelling within its own life, as well as pulsating throughout the universe; but it cannot comprehend God, or in any more

branches, but still in just as practical and vital a manner as I did here in the printingoffice.

I want to tell my friends that I saw those mourning good old Mr. Bragg, and that he is conscious of his situation. He knows that he has passed from the body, and he is fully alive now. He would like me to say for him these things, and that he is pleased, strongly pleased and astonished at all the great life that he finds surging around him. That grand soul, Adin Ballou, assisted him, as he has assisted others in passing from the body, giving them new conceptions of life, and teaching them spiritually that they may see their condition and realize what is coming to them.

I speak of this because I think it will interest our good people, and they ought to know something of the things belonging to the spirit-life. They are all coming there some day, and they may go as suddenly almost as I did, without realizing that their end, as far as physical life goes, is at hand. It will do none of them any harm to study up these things and make them a part of their lives. I am Michael Angelo Blunt.

Svivia Gale.

Sylvia Gale.

My people all live in Wisconsin. Some of them are trying to acquaint themselves with the Spiritual Philosophy. They have just begun to read some of its literature and to study mediumship, although I have tried for a long time to arouse them on this question.

I was not a Spiritualist before I went from earth. I knew nothing of the claims Spiritualism makes. If any one had told me that my mother could come back from the spirit-world, or that my friends whom I thought dead could

or that my friends whom I thought dead could come to speak to me, giving me clear messages, I probably should not have believed it; it would have seemed too good to be true; but I did not know of it. Sometimes I heard vaguely of people who had dealings with unseen beings, but I paid no attention to the subject.

I was interested in the study of music. My whole life was bound up in it. I never could satisfy myself with my ability of expression,

it seemed so crude to me, and I longed for advantages which I did not have. I thought if I could sometime go to Europe and study with the masters, I might perhaps develop that taste which I felt within into fine expression; but I had no hope of so doing, and I never did. In the spirit-world I now hear such wonderful music, I listen to such glorious voices singing so sweetly that I stand mute, not daring to give expression to my own sense of harmony, but waiting until I can unfold, through study and through the sympathic content of history and through the sympathic contact of higher minds, that which I know sometime will come forth.

I want my friends to know this, because I do not wish them to think of me as dead, with all the longings and the hopes and the desires of my life, or those of any other life, buried up in the grave. They are a part of the spirit, and continue to live. I want to say, too, that I have had my wish in one direction. I have gone across the water to other lands in company with bright spirits who have had work in that direction. I have seen and listened to those across the seas who give musical expression to their talents, and I think I have gained in that experience. I know that my wish has been granted, and that is much; so I am waiting for more to come, as I believe it will in the great Beyond.

I send my love to my friends. If they are I want my friends to know this, because I do

I send my love to my friends. If they are sincere in their profession of wishing to know of Spiritualism, if they are earnest, and if they will be patient in their investigations and sit for what knowledge may be brought to them on this subject, I believe there will come to them from the spirit-world something that will be convincing of its claims, and I will do all that I can to help them in their search for light. I am Sylvia Gale.

J. B. Pownal.

[To the Chairman:] Put me down on your record, sir, as J. B. Pownal. I suppose I have a right to say that I come from Waltham—from that good old manufacturing district. When I was here I was employed by the American Watch Company, and I took a great deal of interest in that concern. I was interested in its band, and, like the young lady who has just disappeared, I took great pleasure in following the study of musical terms and numbers, but now I am getting an idea of music

lowing the study of musical terms and numbers, but now I am getting an idea of music such as I never had on this side.

I would like to come back into private communication with many of my old neighbors and friends, not to speak of those still nearer to me, like personal associates. Why! I feel as if I had volumes to say, so much of what I have been learning since I went out of the body, and so many things concerning the life that I led on earth, flash across my mind.

I am not asleep. I never was so fully awake as I have been since I went from earth. I have kept account fairly well of things that

have kept account fairly well of things that have happened to my friends on this side, but I have spent my time mostly in attending affairs on the spirit side, for I hold that this what I ought to do. I am a part of that life now; I live in the world that belongs to spirit, and I have work to do there—not the same kind that I had here, but work that calls for the very strongest exercise of my energies and the most careful calculation of my mind. It is my pride to be able to do the work well and to my pride to be able to do the work well and to have it appear well beside that of some one else who has considerable skill and efficiency.
I belonged to societies here, some of them

secret and some of them open, and I do not lose my interest in the fraternity nor in anything that attracted me while I was on earth. In law sometimes visited the boys in the fire department, and have enjoyed coming into their atmosphere, though I do n't imagine they had the slightest idea I was with them. They might have thought of me as ghostly if they had, but that is not so, I am a real, living man, and I feel stronger than I did before I went from the earthly side. went from the earthly side.

[To the Chairman:] My object in coming is to let my friends know I can come, and I hope it will be accomplished. I thank you, sir, for giving me this privilege.

Elizabeth Pearson.

Some of my old friends have been asking mentally and among themselves why I do not come back here to your Circle-Room and say a

come back here to your Circle-Room and say a good word for the cause of mediumship, for I was a medium, and I was interested in the work which spirits have to perform through their instrumentalities on earth.

I do not come to make any extended speech. I only come in answer to the inquiry of my friends, and say to them: I do not remain away because I have lost my love for the good work, or because I have no interest in mediums. I know there are many who are thronging back from spirit-life to these doorways of communication, seeking an opportunity of speaking to their friends, or of doing something in their behalf, and I do not wish to take their time or in any way to prevent some one of that throng from performing his labor of love.

working out our energies and expressing in the state of t

not think my little word is needed to add to its power, or to prove that Spiritualism is a grand and beautiful blessing to mankind. I cannot do this of myself, and it is bringing its own evidence of this fact by its works and the

own evidence of this fact by its works and the results of its movements.

So I tell my friends that they may be cheerful, may feel that all is going well, and they may also believe that their friends and fellow-workers who have passed to the spirit-life are still in league with them in the continuance of good work, and that they still love them, and send their influence of peace to bless their lives.

lives.
I lived in Boston. My friends who ask these questions among themselves are in Boston and near by. I have caught the tenor of their minds, and so I have had permission to speak in this way. Elizabeth Pearson.

Charles S. Wing.

Charles S. Wing.

As I come to the medium I feel a little restricted because of physical infirmities. They have gone by; I know they have gone, and they are no part of me now; yet through some law I sense them, as I reach out through your medium to my friends on earth.

I have been to your circle quite often since I went from the body, but not at first asking to come in this way, because I wanted to learn about it, and know how to handle the medium.

I believed in spirit-return. I could feel sometimes in quiet moments the presence of an invisible power. I have friends in your ranks, and I am glad to be here. It is good to me to tell my friends that I am sound and strong in the spirit-world, that I have renewed and reformed home associations, and have a pleasant place on the other side with the dear ones who had passed on, but who were awaiting my coming in the new country.

I have had a feeling that I am called, Mr. Chairman, that I am wanted to come back to bring my love. I want to tell my daughter that I, for my part, am ready to meet her in the presence of some medium, and to give her something quietly that I have in mind which I would like to say. I want her to go to a trance medium, I think she will know to whom, where I can speak what I have to give.

I have, sir, come very near to a number of mediums, and I have impressed some of them

whom, where I can speak what I have to give.

I have, sir, come very near to a number of mediums, and I have impressed some of them and made my presence felt as best I could; but I want to do better, and I think I shall. Every time I come into the atmosphere of a sensitive I get new strength to throw off the effects of the physical infirmities and to make myself felt. I have no impediment of speech, no halting in speech, no infirmity whatever of the outward now to contend with. I feel stronger and clearer in thought and in outward condition than I have for years, and that, I know, will be pleasant for my friends to hear.

I would like to give my regards to my friend Colby, and tell him that I am doing well and have found true much that he told me in years gone by. I remember (and it is strange how they come to me) little things that we have talked over in times past when we met; they

talked over in times past when we met; they come up clear to me; then I look them up on the spirit side to find how near the right they were, and I am quite well satisfied that he has been a good scholar in the Spiritual Cause. I am Charles S. Wing, from Amesbury.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Yor. 3.—John R. French; Linda Baker; J. T. Heard; Cora
rguson; John Roach; Lydia Maria Child.

Messages here noticed as having been given will appear in due course according to routine date. Dec. 11. - Nathaniel Barstow; Henry E. Farrar; Sarah Callahan; John Mayhew; George N. Allen; Eliza G. Wal ters.

Dec. 15.—Sally C. Dow; Josiah Lyman; George Francis.

Nancy Clough; Edward H. Purcell; Mamie Rice.

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The Harmonial Philosophy. To the Editor of the Banner of Light:

It seems to me that nothing would contribute more to the moral and spiritual progress of mankind than the perusal and diligent study of the works of our great seer, Andrew Jackson Davis.

Now that a new volume has appeared,* giv ing flashes of light from these works, by the pen of Mrs. Davis, I hope fervently that the attention of the world will be more effectively drawn to the books of Mr. Davis, books which are as valuable as the best chapters in the New Testament; moreover they reveal new truths not revealed in sacred writ, thus transcending the scriptural revelations, particularly in re-gard to the hereafter, the origin of man, and gard to the hereafter, the origin of man, and respecting all essential things appertaining to what Mr. Hudson Tuttle calls the Science of Human Life Here and Hereafter. No other books seem to me comparable to Mr. Davis's. They are ineffable, exquisite, and so rich instruction in the highest branches of knowledge, that I am amazed not to find them in every library. They are books not to be read once and then laid on the shelf. No; one de sires to read them over and over again, and sires to read them over and over again, and each time new revelations seem to reward the reader. So great are these writings of our seer that our age seems incapable of appreciating their grandeur. Yet, in ages to come, the homage due to the author will be paid, and posterity will eagerly peruse their sublime truths and mankind be redeemed from all superstiand mankind be redeemed from all supersti-tion, and contribute mightily to the ushering in of the Kingdom of God, when the human race shall be a fraternity indeed, and not merely in sentiment. Mr. Davis's teachings are so comprehensive and all-embracing, that all possible reforms that aim at social, politi-cal and industrial improvements are by him urged, and justified by appeals to the highest motive. I know that whatever I may here say motive. I know that whatever I may here say in praise of the "Harmonial Philosophy" can

not by any means do justice to the matter, or be adequate to the glorious truth.

May the new book, "Starnos," have the effect of inducing the readers to procure and peruse the original volumes!

REV. S. WEIL. Bradford, Pa., Dec. 6th, 1891.

*STARWOR: Quotations from the Inspired Writings of Andrew Jackson Davis, Seer of the Harmonial Philosophy Selected and edited by Della E. Davis, M. D. Fine cloth So cente, extra fine, gilt edge, 76 cents. For sale by Colby & Rich, 9 Bosworth street, Boston, Mass.

If old people are forgetful, they always remember to use Johnson's Anodyne Liniment.

A gentleman who occupies an important position in the department of public schools in a certain district, in a personal letter says that in his neighborhood there were recently hauged a father and son, who dangled on either side of a limb "like a pair of saddle-bags, and so near each other that it seemed as if one were whispering in the ear of the other concerning the fraudulent character of the law." Truly a startling idea: and it is significant and gratifying that it should have been formed in the brain of a prominent school teacher. It is encouraging to know that some educated persons are thinking correctly. When educated persons see things as they are, there will be a change for the better. Ignorance among the educated is the mother of poverty and misery among the lowly.—Toentieth Century, N. Y. in his neighborhood there were recently hanged

[Continued from first page.] used to think I should. I now know all this to be false, or error; my so-called Irreligion was in my favor; my swearing was a vulgar habit, my drinking injured my body; these transgressions brought their own punishment, and that is all the punishment there is; praying to Christ never saved any man from punishment, and never will; those who never heard of Christ, never saw the inside of a church, are just as happy here as the most sanctimonious Christian who ever lived, and the nearer a man lives to nature, or the natural laws that govern his being, the wiser and happier he is here. Now, my son, I have kept this little girl in this condition about long enough, and I shall cease speaking through her, but I want you to remember all that I have said, and think of me as a wise and happy spirit; be kind to this child, speak well of her, for she needs all the kindness which you can show her. Farewell for this time, and my blessing rest upon you."

Amy ceased speaking. Soon she opened her eyes, but still looked pale and weary. The reporter's face wore a thoughtful and serious expression; he regarded the child as he would an angel; he laid his hand on her head and stroked the golden curls; he raised the little limp hand and kissed it; he left the veranda and the house a wiser, better man. Poor little Amy, all unknown to herself, was doing a work in this village; the seed of truth was being sown here and there by those childish hands. to spring up and bear a harvest in time. This was in the days before the advent of Modern Spiritualism; such a thing had never been heard of in this village or by this child; that was yet in reserve for her. She was one of those who were being prepared for a work which was to come-prepared by the hands of the angels.

The reporter did not put a word in the village newspaper about little Amy Lester; his heart held its own secret too sacredly for that. and he felt as though he could almost annihilate any one who could hurt or speak ill of the child; she was a little queen to him henceforth.

CHAPTER XVII.

Materialism and Atheism Conquered by Reason. There resided in the village a very wealthy gentleman; he was Mr. Lester's uncle, and consequently Amy's great uncle. He was a very learned as well as a very eccentric man; he was an Englishman, the younger son of a lord. He was a very reserved gentleman, and did not mingle with the people of the village. He had received his portion at the death of his father, the old lord, and concluded to take up his residence in America. This beautiful lake. Champlain, had attracted his attention, and he purchased a large tract of land-the land on which this village now stood; he built a splendid mansion, after the old English style, in which he resided. He formed charcoal pits in the adjacent mountains, and many hundred men were employed there.

Thus the village came into existence. He

owned many sloops and canal-boats, in which the coal was sent to various parts of the country-to Burlington, Troy, Albany, New York City, and many other places. He built a sawmill on one of the tributaries of the lake. Many men were employed here, and many of his boats were loaded with lumber-altogether he was the great man who moved all the rest. Of course there must be houses built; there must be stores. Soon a church was erected, not Mr. Goodman's—that was a later affair—but a heavy stone church, after the Queen Elizabeth style, afterward Mr. Goodman's more modern wooden church, and a fine brick schoolhouse; soon a young ladies' seminary made its appearance. The village became thriving and well-to-do. Mr. Derby was getting along in years, and had now given up active life altogether. He was very studious, and had a large and valuable library. He had been heard by the people of the village to say many times that he did not believe in a personal God or a personal devilin fact, he had begun to doubt the immortality of man altogether, and the village people called him an atheist. This gentleman heard that his little grand-niece, Amy Lester, was a very singular child-a strange girl. He became curious to know wherein she was strange, and sent a polite note to Mrs. Lester requesting that Amy be allowed to pay him a visit of a few weeks. Mrs. Lester was very glad to have Amy go at the time appointed. Mr. Derby came himself in his carriage and took Amy home with him. She was taken by the housekeeper to a beautiful and luxuriously-furnished room overlooking the lake. This was to be her room while she remained at the Derby mansion.

Mr. Derby was a portly, handsome, noblelooking old gentleman, with waving white hair and beard; his eyes were as mild and blue as the summer sky; his hands were white; his manner that of a scholarly and benign gentleman of the olden time. His youth and middle life had been given to business. As old age approached he began to speculate about a future life, but found nothing to satisfy his inquiring mind in religious dogmas and creeds. The next day after Amy's arrival he sent for her to come to the library. She gladly obeyed the summons, for she intuitively loved this old gentleman, her great-uncle, and she felt as though his soul was very nearly related to hers. It seemed to her as though he was nearer to her than her own father, her father being a son of Mr. Derby's sister.

When little Amy entered the library Mr. Derby rose to meet her, bowing with old-time gallantry, taking the little hand and leading her to a seat. Any one looking at them could but notice the great resemblance between the two; yet one was a child, the other an old man-the form of the head and face, the broad brow and blue eyes, and the expression in both faces was alike; the white hair of the old gentleman lay in waving masses, the golden hair of the child lay in curls.

Mr. Derby took out his golden snuff-box, and tapping it lightly took a pinch as he settled himself back in his easy-chair, his mild blue eyes resting on the face of his little niece.
"Amy," said Mr. Derby, "they tell me you are a very strange little girl, and this is why I

have brought you hither; if you were like other children I suppose I should feel no particular interest in you. I have heard a great many things about you, and not one has been in your favor. Miss Lavelle informed me that you were impertinent, unruly, and told improbable stories about seeing faces over the transom. I have heard it whispered in the village that you were a veritable witch, and you do look something like a pretty little witch just now. Don't look so solemn, little one. Come, laugh and be cheerful. I have not the slightest idea of finding fault with you; on the contrary, I am deeply interested. Then, I have heard it said that tables jumped about

when you sat at them, and you went off into long tirades about spirits and angels. Mr. Goodman told me that you were insane, and abused him in the most shameless manner. Your father says you sit on the veranda till midnight, talking with an imaginary lady, Your mother says she can do nothing with you; to punish you does no good. I heard the reporter was going to interview you, and then I began to feel somewhat curious myself, as you are a relative of mine; so I made it in my way to see the reporter and ask him what this was all about. He looked very serious, and he is the first one I have heard speak well of you. He told me you were a very strange child, and interested him greatly; he thought there was something about you the generality of people could not understand; now this is precisely what I want, something that the common people cannot understand. I have been bored to death all my life by common people, common children, common theology, ministerial parrots, canting hypocrites and canting people who were not hypocrites; those like your mother, for instance. I cannot abide your mother. Now, Amy Lester, if you are not one of the common kind, you and I are going to be good friends, for I am not one of the common kind, either, and am not at all comprehended by these very common people."

He tapped his snuff-box again, took another pinch, and looked at Amy as though he expected her to make some reply. She sat, her little hands folded in her lap, staring at him with her wide open, childish blue eyes, the expression of her countenance infantile in its innocence, but she said not a word. "Do you see all these books?" continued

Mr. Derby. "Well, I am familiar with them all, and they are the best this earth has ever produced, vet not one of them satisfies me or strengthens my faith in a future existence. I am nearly through with this life, and would give all I am worth to be able to prove to myself. beyond the shadow of a doubt, that there is a life after the death of the body. I have long since settled down into atheistic and materialistic views, but my mind is troubled and not satisfied with these views."

He took another pinch of snuff and looked at the child, almost imploringly, as though he thought she could help him out of his difficulty. "What is atheistic and materialistic?" asked the child, not understanding the meaning of

either word. Mr. Derby looked at the little childish figure and innocent face, and laughed his own peculiarly deep, mellow laugh.

"Well," said he, "what an old fool I am, to be sure. The idea of my talking to a mere babe like this. How could I expect a child like you to understand the meaning of the words atheistic and materialistic? I have brought you hither to teach me, and I think I shall have to commence by teaching you."

"No," said a deep voice, "you need not take the trouble of teaching the child; we prefer that she remain as she is, untaught; and we do not intend she shall be taught much beyond the common branches of education."

Mr. Derby jumped to his feet, his eyes starting from their sockets. "Who spoke?" he asked. "Who is here? Amy, is any one in the room? I thought we were alone."

Amy sat in the same position, but her eyelids had closed, her head drooped a little, and she had turned very pale.

Mr. Derby was not aware that the voice issued from her lips; again the voice sounded, and he now saw that it was from the mouth of the child.

"No, Mr. Derby," continued the voice, "do not attempt to teach the child; leave that to us, for she is ours; we claim her, for through her and others like her, we must give light and truth to those of earth, and true knowledge of a future life to such as you.

Mr. Derby, we can tell you, if the child cannot, the meaning of the words atheistic and materialistic. An atheist is one who does not DONALD KENNEDY believe in God, and a materialist is one who does not believe in a continued life after the death of the material body. Are we right?" "Quite right," gasped Mr. Derby.

"Then, Mr. Derby, you are one who is called an atheist and a materialist."

Very true," replied Mr. Derby. "Would that I could believe in a future life."

You shall not only believe," said the voice, "but you shall know beyond all doubt."

"How am I to know?" asked Mr. Derby. "We shall give you positive evidence through

this little girl of a future life. Do you believe it is this innocent child who is now talking to you, or a power beyond hers?" "Oh! I do n't know," answered Mr. Derby.

"I am amazed." "And yet, if it is not the child now talking

to you it must be a spirit (or spirits, for there are more than one present), and if it is a spirit talking to you, then, of course, we live after the death of our material bodies; and, if we live, you will live also."

"Oh!" said Mr. Derby, "perhaps this child is possessed of some occult power; it may not be a spirit after all."

"Mr. Derby," said the voice, "you are a very learned man; this child is not yet ten years old; her education thus far consists merely in reading, writing, the first rules in arithmetic, a little geography, a few lines in history and a mere smattering of astronomy: this is all, and quite enough for a child of her years; now if we talk to you as one learned man talks to another, if we enter into the deepest and most abstruce science with you, and answer all your questions in the most reasonable and truthful manner-you shall search the profoundest depths of your questioning soul, and we will answer each and every onedo you think you will be convinced of a future life, that we are spiritual beings and a part of that life?"

"Oh! this is just what I want," answered Mr. Derby.

"Well, then, Mr. Derby, to-morrow at this time we will be with you again; prepare your questions, let them be most profound, and we promise to answer them; now good-day, dear sir; remember to-morrow.

Amy gave a little gasp and opened her eyes. "Uncle," said she, "have I had a spell? I hope you will love me, and not think I am crazy, as all the others do. I would not have these spells if I could help it, dear uncle."

"Call me Uncle Asa," said Mr. Derby. "And now come here!. Amy, look me right in the eyes and answer my question. Are you a little fraud, or not? Are you trying to trick your old uncle, or is this thing true?"

"I do not know," said Amy, "anything about it. I have spells; that is all I know i I am so sorry; I wish I was like other children, and not a witch; it's dreadful to be called a witch.!!

The child looked pale and weary, and Mr. Derby sent her out in the garden to play. [To be continued.]

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VIRGINIA CITY, NEVADA, Sept. 9th, 1891. Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six menths ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonder fully astonished at it, and thank God and your Medical Yours truly, HANK WHITE.



DESTROYS the Deadly COAL GAS, SAVES 25 per cent. of the FUEL, Lessens the Smoke, Soot and Ashes.

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CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing here been cured. Indeed so strong is my fathing its efficacy, that I will send TWO BOTTLES FIEE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address, T. A. Slocum, M. C., 183 Penri St., N., Y.

ASTONISHING OFFER. S END three 2-cent stamps, lock of hair, name, age, sex, one S leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 10.

DEAF NESS & HEAD NOISES CURED to be a supported by Field's Invisible Tubular Lar Chablotta. What we cally by Field and the control of the con

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH . Sold by druggists or sent by mail. 50c. E. T. Hateltine, Warren, Ps.

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Nov. 7.

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24 Worcester Street, Boston, Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance.

PATIENTS VISITED AT THEIR HOMES.
Doc. 26.

J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Disease, state sex and age, enclose lock of hair. Terms \$2.00. 11 Union Park, Boston, Mass., between Shawmut Avenue and Tremont street. Answers calls to lecture, or hold Public or Private Séances.

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DUSINESS, Test and Developing Medium. Sittings daily.
Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Bix Developing Sittings for \$4.00.
1041 Washington street, opposite Davis street, Boston.
Dec. 25.

Hattie C. Stafford, 53 East Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.; Wednesday 8 P. M. Newton Stansbury, Manager. Dec. 26.

J. Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 3 p. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1004 Washington st. Dec. 28.

Mrs. S. S. Martin,

459 TREMONT STREET, Boston. Séances Sunday, ness Sittings Tuesday, Wednesday and Thursday, 1 to 5 P. M. Dec. 19. Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4, Boston. Hours 9 to 5.

W. S. Eldridge, M. D., 33 Shawmut Avenue and 75 Pleasant street, Boston.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Treatments. 34 Hanson street, Boston, Mass. Dec. 19.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 a. M. to 5 p. M. 181 Shawmut Avenue, one flight. Boston. 4w* Dec. 19.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. 10 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. 1w Dec. 26. Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Séances Thursday and Saturday at 2:30 P. M.; Sunday at 8 P. M.
Nov. 14.

Mrs. A. E. Cunningham, M EDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls for datform tests. Dec. 19.

platform tests.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenlings and Friday afternoon at 3 o'clock. Platform test speaking. 1w* Dec. 28.

Maud Jones Gillett.

INDEPENDENT SLATE-WRITER, 27 Worcester stree Boston. Hours 10 to 4. 5w* Dec. 5.

Miss J. M. Grant,

Light Building, Boston. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Dec. 19.

Dr. M. Lucy Nelson, MAGNETIO, Massage and Steam Baths. 33 Boylston street, Suite 6, Boston. 4w* Dec. 19.

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston. Controlled by the late Lemuel Spear. lw Dec. 26. R. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 16 Warren Avenue, Boston.

MRS. A. S. HAYWARD will furnish paper magnetized by Spirit Dr. A. S. Hayward. Price \$1.00 per package. Address 34 Magnolla street, Dorchester, Mass. Dec. 19. DSYCHOMETRIC and Business Reading, or I six questions answered, 50 conts and two stamps.

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Dec. 19.

2w*

MRS. K. E. FISHER, M. D.,

MRS. K. E. FISHER, M. D.,

MRS. K. E. FISHER, M. D.,

MISS L. M. WHITING, Massage and Teacherror Massage, Formerly with Dr. Murroe. 175 Tremont street, Room 15, Boston. 4w* Dec. 26.

DR. A. J. HOLLINGSWORTH, Magnetic
Healer, Circles for Development Thursdays, 8 P. M.

Il Union Park, Boston. 2w* Dec. 18.

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

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

MRS. SHIRLEY, Inspirational Speaker and Reliable Medium, can be found at 1261 Washington st. Dec. 12.

DR. JULIA M. CARPENTER, 303 Warren Mar. 14.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26.

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MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

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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;
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should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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July 19.

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Address DR. J. S. LOUCKS, Shirley, Mass.
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Furnished Rooms. PLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF. BU-CHANAN, No. 5 James street, Franklin Square, near East Brookline street, Boston. tf Nov. 21.

PSYCHOMETRY. CONSULT with PROF. A. B. SEYERANGE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwauker, Wis.

Dec. 19.

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Spiritualistic Tracts, Circulars and Cards specially attended to.

25teow Sept. 5.

Melted Pebble Spectacles PESTORE Lost Vision. Write for lilustrated Circular, E and how to be fitted, by my New Method of Clairvoyant Sight. Spectacles sent by mail. Address. Nov. 7. 13w * B. F. POOLE, Clinton, Iowa.

Sealed Questions Answered. L IFE Readings. Terms \$1.00. Address MRS. ELIZA A MARTIN, Lock Box 1577, Fitchburg, Mass. 4w* Dec. D.

J. M. FROST. Compound Vapor Baths. Apparatus and supplies for sale, 418 Congress et., Portland, Me Moc 12.

New York Advertisements,

A service of the serv



Sin Hanny Thompson, the most noted physician of England, says that more than half of all diseases come from errors in diet.

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I take pleasure in stating that I regard Dr. Dumont O. Dake as one of the most officed individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Dec. 5. PROF. JOSEPH RODES BUCHANAN, M. D. ALL WHO WOULD

Know Themselves and Destiny, SHOULD SEND FOR THE WILLIAMS'

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MRS. M. E. WILLIAMS.

Dec. 5. lm 232 W. 46th St., New York City. J. W. FLETCHER,

Trance Medium, No. 268 West 43d street, New York City. PUBLIC SEANCE Monday and Thursday evenings. Lec tures at Adelphi Hall Sundays, afternoon and evening. Advice on mediumship, &c., by letter. Oct. 31.

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STILL HEALS THE SIOK:

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MRS. NEWTON. Address MRS. J. R. NEWTON, P.O.
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Mrs. Webb, A STROLOGICAL MEDIUM, 357 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipation. Dec. 5.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock, \$23 West 34th street, New York. Dec 12. PILES INSTANT RELIEF. Cure in 15 days
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New York.

Dec. 12.

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DR. 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.

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Oct. 3.

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lege; J. P. CADWELL (Probate Judge), Secretary;

JOHN A. CRISP, Manager. It is therefore perfect-

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This instrument has now been thoroughly bested by numerous investigations, and has proven satisfactory at a means of developing mediumahip. Many who, were not aware of their mediumistic gift have, after a few sittings, been able to receive astroishing communications from their departed friends.

Oapt. 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."

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SEND two 4-ct. stamps, look of hair, name. In full, sge and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMANTS. Address J. O. BATDOHF, M. D., Principal, Magnetic Institute, Grand Bapids, Mich., Jun., Dec. 5.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 26, 1891.

MEETINGS IN BOSTON.

Entrium! Meetings are held at the Banner of Light Hall, 9 Rosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 p. M.; School at 11 A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 17 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10% A.M. and 1% p. M. Seats free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Spiritual Temple, Harvicultural Hall.

The Spiritual Temple, Morticultural Hall, No. 100 Trement Street.—Public meetings every Sanday at 10% A. M. and 7% P. M. Lecturer for December, W. J. Colville. Ohoice musical selections by Mrs. Mary Prench. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 784. Washington Street.—Services every Sunday at 18% A.M., 2% and 7% P. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 84 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Children's Spiritual Lyccum meets every Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Sheihamer, President; Wm. F. Falls, Con-ductor.

Guetor.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 1½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 1014 a. M., 24 and 74 p. M. Thursday in Rathbone Hall, at 24 p. M. N. P. Smith, Chairman.

Templar Hall, 784 Washington Street.—Every Tuesday, at 2½ P.M., meetings for tests, speaking and psy chometric readings. Mrs. M. A. Wilkinson, Conductor. Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A.M., 2½ and 1½ P.M. Mrs. M. Adeline Wilkinson, Conductor.

Arlington Hall, 1125 Washington Street.—The Independent Spiritualist Club meets Wednesday afternoons and evenings. Supper at 6. Meetings at 8 P. M. I. G. Welington, President. The Ladies' Iddustrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings anday evenings in Odd Fellows Hall, 548 Main street. H.

First Spiritual Temple. - Sunday afternoon, Dec. 20th, Mrs. H. S. Lake opened the exercises by reading Lizzie Doten's poem, "Is Life Worth Liv-

reading Lizzie Doten's poem, "Is Life Worth Living?" after which the entrancing intelligence spoke upon "The Ideal Spiritual Temple." [A synopsis of her remarks will appear next week.]

Next Sunday, at the usual hour, Mrs. Lake will speak upon questions and topic then selected.

School for children at 11 A. M. Psychical Class Tuesday evening, Dec. 29th, on which occasion a lady will read "A Strange Psychical Experience," to be followed by a consideration of "Dreams and Visions."

A Hygienic Supper and Social will be given Friday evening, Jan. 1st. Wednesday evening, Jan. 6th, Rev. Solon Lauer will speak. Subject to be announced later.

The Boston Spiritual Temple, Berkeley Hall.—The return last Sunday of Mrs. R. S. Lillie to this platform was gladly welcomed by her many friends. Her subject for the morning discourse was, "Behold, I bring you glad tidings of great joy which shall be unto all people." It was one of the finest lectures this accomplished lady has delivered this season. She exhorted us to imitate the bright example of him from whom Christmas derives its name; to remember the poor and lowly by ministering to their wants, not only on each recurring anniversary of the supposed natal day of the Nazarene, but to make every day a Christmas festival in helping those less favored than ourselves. It is impossible to give even a synopsis of this excellent discourse. Those who heard it enjoyed a rare treat.

In the afternoon Joseph D. Stiles occupied the platform and gave many excellent tests to an appreciative audience; over one hundred names were given and recognized.

In the evening Mrs. Lillie again occupied the rostrum speaking upon "The Traditions of Our Fathers." this platform was gladly welcomed by her many

In the evening Mrs. Lillie again occupied the ros-trum, speaking upon "The Traditions of Our Fathers." The subject was handled in Mrs. Lillie's usual man-ner; her contrasts between the traditions of the past ner; her contrasts between the traditions of the past and facts of the future were highly appreciated and frequently applauded. She seemed to have a perfect knowledge of biblical traditions, and her allusion to the blind acceptance of such by reasoning and rational minds of to day, and the total rejection of the marvelous facts and manifestations of the present, could not be excelled in the uniqueness of their character. The whole lecture was rich in suggestions and comparisons.

The whole lecture was from in suggestion.

On Wednesday, Dec. 30th, Miss Lucette Webster tenders a complimentary benefit to the Helping Hand Society at 3 Boylston Place. Miss Webster will give a scene from "The Lady of Lyons." Miss Clara Clark and Mr. Walter Heath will take part in a comedy, and there will also be an attractive musical programme of banjo and cornet solos, vocal selections and plano solos. A rich treat is in store for those who invest twenty-five cents and attend this entertainment.

F. W.

ment. F. W.

The Helping Hand Society.—I recently attended a meeting of the above-named Society working under the auspices of Boston Spiritual Temple, in order to see how near they came to carrying out the idea conveyed by their name. After a short time passed in social conversation, all present repaired to the diningroom, where an old-fashioned supper of baked beans and brown bread was partaken of. Returning to the hail, Mrs. R. S. Lillie presided in her usual graceful manner, remarking in opening that while the social part of our meeting is interesting and profitable, we desire to give some time to the intellectual and spiritual.

Dr. A. H. Richardson was called to the platform, and said that he was once baptized to speak by the angels, who had been his true friends through all his long life. Communion with those who have passed on causes us to become more harmonious, and social gatherings cheer and elevate us spiritually.

Thomas Dowling said: "We are living in a thoughtful age. The world is moving, and the time will soon come when it will be difficult to find any one who is not a Spiritualist. We are not living in the past, but in the everlasting present, and in prospect of a glorious future. By the eye of faith the future is seen to be bright."

Miss Ida Burnham gave a recitation, and Jacob

be bright."

Miss Ida Burnham gave a recitation, and Jacob Edson followed, remarking that the choicest and best truths come to us without study. A good kindly act done without thought of recompense is blessed, and the angual appreciate it.

done without thought of recompense is blessed, where angels appreciate it.

J. H. Lewis spoke of the different experiences which mortals have, yet from them all great lessons accrue to each and every individual.

J. L. Knight and Abbie N. Burnham gave incidents where little deeds of kindness had brought their reward, though after many days, illustrating the great truth that to good should be our religion.

The meeting was eulivened by instrumental music, finely rendered by John Lane and William Boyce.

HEATH.

The Spiritual Temple, Horticultural Hall. -On Sunday, Dec. 20th, W. J. Colville spoke during the morning service on "The Ideal Christ and the con Sunday, Dec. 20th, W. J. Colville spoke during the morning service on "The Ideal Christ and the Mission of Christmas." A verbatim report of the lecture appears in this paper. In the evening, when the large hall was completely crowded, a most instructive lecture was given, founded largely on "The Discovered Country," a book by Carlyle Petersilea. (Ernst von Himmel), which, by the way, is a delightful giftbook for the holiday season. The intelligences who inspire Mr. Colville to so graphically describe the spiritual state are evidently largely in accord with the statements made by its author. The music at both services was very pleasing, the solos being charmingly rendered by Mrs. French, who is a favorite with the regular attendants and visitors alike. The poems following, as well as the invocations preceding the lectures, were finely expressive of exalted spiritual ideas.

On Sunday next, Dec. 27th, Christmas festival services will be held in Horticultural Hall. The hall will be beautifully decorated for the occasion. A fine quartette under direction of Mrs. French will render appropriate anthems and carols. The topics of Mr. Colville's discourses will be at 10:30 A. M., "Christmas in Heaven"; 7:30 P. M., "Christmas in Heaven"; 7:30 P. M., "Christmas fin Heaven"; 7:30 P. M., "Christmas in Heaven "P. The Copley, 18 Huntington Avenue, Tuesdays, Thursday, Sa

dnesdays, at 7:45 P. M. Ludies' Aid Parlor.-Much interest was taken in the developing circle Dec. 20th.

The afternoon meeting opened with singing by Miss L. A. Bean, followed by remarks from the Chairman, Mrs. R. M. Shirley, Dr. Eldridge. Tests by Mrs. Loomis-Hall, and others.

marks by the Chairman were followed by tests by Mr. J. R. Ward Bartlett, Miss L. E. Smith. Mr. Bartlett rendered some fine music, followed by tests and readings by Mrs. Loomis-Hall. J. E. Hall, Chairman.

America Hall.-The services were of unusual interest on Sunday, and well attended. The audience seemed to be a very thoughtful one. Mrs. J. K. D.

interest on Sunday, and well attended. The audience seemed to be a very thoughtful one. Mrs. J. K. D. Conant gave several fine readines that were well received and recognized. "Bunshine," controlling Mrs. A. Wilkins, gave very clear tests, accompanied by the names of dear ones well known and remembered. Mrs. Brown and Mrs. J. E. Wilson followed with very clear descriptions of spirits present.

[We learn that the Thursday afternoon meetings are well attended. Last Thursday several mediums gave tests, Dr. Hale, J. E. Bartlett, Mrs. Wilkins, Osgood F. Stiles, and others.]

The evening session opened with music: "Shall We Meet Beyond the River?" led by Prof. F. W. Peak, in which all present joined most heartily. After an invocation Dr. W. A. Hale spoke upon the teachings of the Christmas hour, not alone the birth of Christ, but of a new birth of far deeper significance and interest to the human family. We are having many new births, but there are spiritual births that are bringing a larger degree of spirituality, by which we are developing our understanding and receiving unquestionable evidence of the continuity of life, astonishing the devotees of science, and revealing to the world a knowledge that science has been unable to fathom during all the centuries of the past. It is not handed down to us through priesteraft or in the Bible, but it comes through the laws of nature, and we are born into a spiritual kingdom that is increasing rapidly, the result of our own individual effort in giving to others the truths that come to us. Science is being extended, art developed, and the phenomena and philosophy of Spiritualism are bound to progress until every dogma of darkness shall be buried beyond resurrection. This is a noble work, and all Spiritualists have a great work to do; and the final consummation shall be one creed, one church, and God shall be indeed the Father of all the earth.

Mrs. M. A. Brown spoke of the beckoning hands that are leading us on, and if we could see the loved ones all around us how happy we s

neaven.

Dr. Hale gave the names of Samuel Proctor and Sa-Dr. Hale gave the names of Samuel Proctor and Sarah Proctor, who were remembered as having once lived at Farmingdale, Me. Sally Morse said that she was glad to come and make herself known, and glad that the way is open. Elijah Morse also came with her, describing the old homestead, which was remembered. Henry Jacobs and Silas Kennedy, who were residents of Madison, Me., were well recognized. Several other forms were described and generally recognized, giving evidences that were incontrovertible and decisive of a life beyond. So much interest seemed to be manifest in the audience, and the recognition being so complete, we cannot forbear mentioning one more: "Old Dr. Potter," who passed away in Medford, and was well known.

"Old Dr. Potter," who passed away in Medford, and was well known.

Mr. Joseph Bartlett gave the name of Wm. Stevens, who was a pilot upon a steamboat and known to several present. Other names were given and recognized, and we would advise all who are desirous of investigating these wonderful phenomena to pass an hour's time in America Hall and be convineed.

A grand concept is to be given in this hall part Sun. A grand concert is to be given in this hall next Sunday evening with a fine array of talent. The Nolen family will present some of their best readings, and music will be furnished by the Peak family, who sing so acceptably at the Sunday service.

The Children's Progressive Lyceum of Boston is a highly successful and flourishing school. On Sunday last, in addition to the usual order of exercises — including singing, reading and marching by the entire school—the following programme was presented, which won the manifest approval of the assembly: Recitations by Carl Hadfield, Alice Ireland, Gretchen Stripp and Ethel Smith, and beautiful songs by Maude Bourne and Lou Kivlan. Mrs. M. A. Brown favored the friends with an effective reading of a charming poem, and Miss Grace Smith, another visitor, rendered vocal selections in an expressive and melodious voice.

A most interesting feature of the session was the presentation of the beautiful many-colored silken banner which Mr. J. B. Hatch, Jr., had offered some weeks since to the leader of the group whose pupils should conduct themselves the best—in step, bearing and general deportment—in the march for several successive Sundays. This prize, by general consent, was On Sunday last, in addition to the usual order of

and general deportment—in the march for several successive Sundays. This prize, by general consent, was awarded to Mrs. Chas. Wood, as her group of seventeen young men had unmistakably won it for their leader, and on this occasion the banner was presented to Mrs. Wood in a pretty and interesting little ceremony. To keep the banner permanently this group must continue to be first in step and deportment in the school for three successive months, as in the meanwhile any other group may win it from the first by gaining the leadership in these essential requisitions.

ions. On the Sunday mentioned Conductor Falls, made an On the Sunday mentioned Conductor Falls made an eloquent and timely address, emphasizing the lesson of the day on the value of honesty and virtue in our characters, by citing several facts in his own experience wherein the good seed he had sown had returned to him in abundant harvest after many days.

Excellent orchestral music is always a part of our Lyceum exercises, as we believe in the educational effect of music upon the human mind. The school regularly opens with an invocation, and closes with a benediction by a medium who is a member.

Lyceum meets every Sunday at 514 Tremont street

Lyceum meets every Sunday at 514 Tremont street

The Ludies' Industrial Society met Dec. 17th at the usual hour in Arlington Hall, 1125 Washington street. Sewing was engaged in until 4; circle at 4:30; street. Sewing was engaged in until 4; circle at 4:30; supper at 6. A large number are joining the Society at every meeting. It was the evening for the dance, which we have once a month. A few remarks were made by our President, and then dancing from 8 to 11. A turkey supper and a fine entertainment on Christmas Eve, Dec. 24th. On New Year's Eve we expect a delegation from Lynn, and a grand entertainment in the evening. All are welcome.

MRS. H. W. CUSHMAN, Sec'y.

Sunday services were held at 27 Appleton street at 2:30 and 7:30 P. M., Dr. Ella A. Higginson, Conductor-Mrs. Annie E. Blaisdell, Mr. A. F. Jordan of Illinois, Dr. Higginson, and others participating.

A Testimonial Gathering

To the Editor of the Banner of Light: In the Ladles' Aid Parlors, Boston, Monday evening, Dec. 14th, a large number of friends gathered to show their appreciation of the efforts of Mr. J. E. Hall and Mrs. C. H. Loomis-Hall to disseminate a knowl edge of Spiritual Philosophy. Mrs. L. A. Bean opened the entertainment with instrumental music. After an the entertainment with instrumental music. After an address of welcome by Mr. J. E. Hall, Mrs. E. M. Shirley gave the greeting of all present to those for whom the occasion was inaugurated. Little Josie Smith sang very sweetly one of the children's beautiful hymns, and was followed by "Shadow Land," finely rendered by Miss Ida Burnham.

Mrs. Able N. Burnham spoke of her long acquaintance with Mr. and Mrs. Hall, and of the grand work done by them all through the past years.

Alice Barnes executed a dance; Ida Burnham gave a recitation; Miss L. E. Bean and Mrs. Moxley presented a duet; Master Edward R. Barrington and Josie Smith, songs.

Josie Smith, songs.

Mrs. E. M. Shirley, under control of Achas W. Sprague, invoked blessings for all present, and an overflow of strength from the great realm of spirit.

Mrs. C. H. Loomis-Hall closed the exercises by thanking all who had contributed to the evening's entertainment.

After sitting down at tables bountifully supplied, a social dance was enjoyed, music being furnished by Mr. Backus and Mrs. Bennett, HEATH.



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Gov-In the evening singing by Miss L. A. Bean and re- ernment Food Reports

MEETINGS IN NEW YORK.

BANNER OF LIGHT.

The First Society of Spiritualists has moved from Adelphi Hah, and will hold its meetings the couling year in a new and spindous hall in the Carnegie Music Hall Hullding, between & th and 57th streets, on Beventh Avenue; entrance on 57th street. Bervices Hundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and S.P.M. Speaker, Mrs. Helon T. Brigham. Arcanum Hall, M West 25th Street, N. E. corner 6th Avenue. The Progressive Spiritualists holdservices every Sunday at Sand S P. M. Mediums, Spiritualists
and investigators made welcome. G. d. W. Van Hern, Con-

Adelphi Hall, West 52d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (268 West 43d street) being the settled

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and medlums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall .- In the absence of Mr. J. W. Fletch. er, who is suffering from severe hoarseness, Dr. Augusta W. Fletcher conducted the exercises both after-

noon and evening with great success. In the afternoon the speaker sketched in graphic language the development of the spiritual idea, and pointed out that through the teachings of Spiritualism the world had begun to realize the nearness of the spirit-life.

The speaker concluded her remarks by suggesting the sp

The speaker concluded her remarks by suggesting that the ladies who are accustomed to meet at Adelphi Hall should band themselves together for the purpose of alleviating some of the misery which abounds in every great city.

Dr. Fletcher was followed by Mrs. Goodwin, who heartily endorsed this idea, closing her remarks by giving some extraordinary tests of spirit presences, which were recognized in every instance.

In the evening Mrs. Fletcher spoke upon "Christmas Thoughts," giving an interesting and pathetic recital.

Next Sunday afternoon Mr. Fletcher will give a scance, and in the evening he will deliver an address upon Theosophy.

A. E. WILLIS, Sec'y.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Rand, Secretary.

The People's Spiritual Conference; held every monday evening at 8 o'clock in the Parlors isi Lexington Avenue, three doors above Franklin Avenue I. Station. Interesting speakers, good muslo, questions answered, tests given. Admission free; sil are cordially invited. Also meeting every Friday at 3 P. M. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Ayenue, near Lafayette Ayenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

The People's Spiritual Conference held its usual Monday evening session Dec. 14th, at 151 Lexington Avenue. The services opened with music, a ington Avenue. The services opened with music, a poem by Mrs. Morrell and singing, after which Dr. John C. Wyman read an article on "Who Shall Educate the Child?" supplementing it with appropriate remarks on the same subject. Herbert L. Whitney dealt with the problem why Spiritualists neglect the education of the children in their beautiful philosophy, and advocated a more general establishment of Lyceums and similar educational institutions for that purpose. Remarks, readings and tests by Mrs. M. C. Morrell closed an interesting and instructive meeting. 151 Lexington Avenue. Mrs. M. C. MORRELL.

Arsenic and Ammonia.

REMARKABLE CONTRAST IN THE EFFECT OF TWO POISONS ON THE COMPLEXION.

The slow absorption of many poisons changes in some more or less modified form the complexion, but arsenic and ammonia show their effect about as quickly as any. The popular belief that arsenic clears the complexion has led many silly women to kill themselves with it in small, continued doses.

It produces a waxy, ivory-like appearance of the skin during a certain stage of the poisoning, but its terrible after-effects have become too well known to make it of common use as a cosmetic. The effects of ammonia upon the complexion are

directly the opposite to that of arsenic. The first symptom of ammonia poisoning which appears among those who work in ammonia factories is a discolor ation of the skin of the nose and forehead. This gradually extends over the face, until the complexion has a stained, blotched and unsightly appearance. With people who take ammonia into their systems in smaller doses, as with their water or food, these striking symptoms do not appear so soon. The only effect of the poison that is visible for a time is a general un-

wholesomeness and sallowness of the complexion. Many people are slowly absorbing ammonia poison without knowing it. The use of ammonia in the manufactures has greatly increased of late, and it is unquestionably used as an adulterant in certain food preparations. Official analyses have plainly shown its use even in such cheap articles of every-day consumption as baking powders. The continued absorption of ammonia in even minute quantities as an adulterant in food is injurious not merely from its effect upon the complexion, but because it destroys the coating of the stomach, and causes dyspepsia and

kindred evils. Prof. Long of Chicago is authority for the statement that, if to fifty million parts of water there is one part of ammonia, the water is dangerous.

MEETINGS IN MASSACHUSETTS.

Worcester .- Fred. L. Hildreth writes: A glorious winter day and a score of warm, loving hearts made our Lyceum session of Dec. 13th a decided success-Our programme was as follows:

Our programme was as follows:

Song, "We'll Anchor in the Harbor," Lyceum; Silver Chain, "There is no Death," Lyceum; Calisthenics, Lyceum; Recitations, "Do the best you Can," Ida Yates; "A Boy's Bellet," Herbert Yates; "Clover Blossom, "Flossie Isaacs; Autoharp Solo," Lorelet," Grace Wyatt; Readings, "A Boy's Complaint," Irving Prentiss; "A Hitch Across the Stream," M. E. Adams; Recitation, May Yates; Plano Duet, "Two Cousins," Lulu Isaacs and Edith Hendricks; Poem, "The Orphan's Dream," F. L. Hildreth; Recitation, "He Worried About It," Bertie Fisher; Plano Solo, "The Lotus Flower," Hattle Smith; Reading, "A Good Time Now," Mrs. C. A. Prentiss; Song, "The Picture that is Turned Toward the Wall," Lulu Isaacs; Reading, "The Suicide," E. H. Hammond; Violin Solo and Song, Uncle Seth Hale; Plano and Guitar Duet, Gondoller's Waltz, Lulu Isaacs and F. L. Hildreth; Grand March, Lyceum; Song, "Gathered Home Beyond the Sea," Lyceum.

Bister Helen Smith brought in a beautiful bouquet of flowers that came from Pansy Park, Belchertown, Mass.

West Groton,-The Liberal Association closed ts meetings Sunday, Dec. 6th. The attendance and interest manifested promise well for the next season Twenty-one years have passed away—and many of our number during that time have been called to the Better Land—yet we feel their influence from the other side of life, in the many who still gather about to strengthen its in the good work. Two mediums have favored us with their services, which we truly appreciate, as we also do the flowers brought by out-of-town residents. Our meetings commence again the first Sunday in May.

MARY L. FRENCH.

Cambridgeport.-"The Ladies' Social" held its last meeting Dec. 16th, at the residence of Mr. French Prospect street. The session was largely attended, and a number of mediums were present. Among those who took part in the entertainment were Mrs. N. J. Willis and Mrs. Kate R. Stiles, and all felt gratified with their remarks. The evening was one of pleasure to all. 238 Green street.

E. H. Morse, Seo'y.

Lynn .- M , H. H. Warner of Lowell gave us, Dec. 20th, two very able and learned lectures. The singing by Miss A. V. Chase was also good. Next Sunday Willard J. Hull of Buffalo, N. Y., will address the audience. Mrs. H. H. Lewis, Sec. y.

Newburyport.-F. H. F. states that Mrs. C. Fan nie Allyn was the lecturer on Sunday, Dec. 20th. In the afternoon she spoke interestingly from subjects the alternoon she spoke interestingly from subjects given by the audience; in the evening her theme was in The best way to increase the interest in Spiritualism"—the lecturer saying that the best way was to be pure, and live spotless lives; to be honest in all our dealings with others—wronging no one; to help others in all ways we could; also to teach our children the Spiritual Philosophy at Sunday Schools or

Lyceums, and bring them up in the knowledge of our Faith.

Next Sunday we are to have Mrs. Annie Cunningham of Beston, who comes for the second time this season. On Sunday, Jan. 3d, we are to have Mrs. Amelia Mot-Knight, the well-known slate-writing medium of New York.

Mr. Wm. Holt held a large test circle in Banquet Hall on Dec. 16th.

New Bedford .- Mr. Willard J. Hull, of Buffalo, N. Y., occupied the platform of the First Spiritual 80clety last Sunday, taking for his subject in the afternoon "The Mote and the Sunbeam." [An abstract of his eloquent address will appear next week.—RD.]

To say that our people were highly pleased with Mr.
Hull and his work is a very mild expression, and it is our hope that he may at some future time visit us again. again.

Next Sunday Mrs. N. J. Willis of Cambridge will

SEC'Y.

Lawrence.-The Pythian Hall platform was ably occupied Dec. 20th by our home medium, Mrs. E. C. Kimbail. The evening service was especially interesting, nearly every test of a large number being rec-ognized.—Next Sunday Thos. Grimshaw, another local speaker, will conduct the services. F. S. E.

Lewell.—Mr. Lord lectured and Miss Josephine Lord gave tests to the First Society, Dec. 20th. Next Sunday (27th) Mrs. E. O. Kimball of Lawrence lec-tures and gives tests. E. Pickur.

Chilblains, chapped hands, frost bites are cured by bathing in Johnson's Anodyne Lini-

CONNECTICUT.

Norwich .- Mr. A. E. Tisdale, the blind medium and erator, addressed the Norwich Spiritual Union Sundays. Dec. 13th and 20th, afternoon and evening Sundays, Dec. 13th and 20th, atternoon and evening, giving scholarly and practical lectures upon the value of true Spiritualism. Skepticš are unable to trace the source from whence this wonderful manifestation of true inspiration is produced, and listen with amazement to his words of wisdom.

MRS. J. A. CHAPMAN, Sec'y.

Reception to Willard J. Hull.

Mr. William Boyce (President of the Boston Spiritual Temple) and his good wife tendered a reception on Thursday evening, Dec. 17th, at their home, 52 Rut-land Square, to Mr. Willard J. Hull of Buffalo, who has been filling his first engagement in Boston with this Society the first two Sundays of December at Berkeley Hall.

has been filling his first engagement in Boston with this Society the first two Sundays of December at Berkeley Hall.

The parlors were well filled with those who were glad of this opportunity to meet the gentleman socially, who had already won their respect and admiration by the thoughts which he had publicly presented so foreibly and earnestly.

Mr. Knight, Vice-President and Chairman of the Boston Spiritual Temple, presided on this occasion, welcoming the visitors in well selected words in the name of and in behalf of the Boctety. He then called upon the writer, who expressed great pleasure in greeting Mr. Hull as a colaborer whom she had felt from the first brought into the work those sterling qualities, integrity of character and deep love and reverence for the Cause upon whose service he has entered, which are so essential in those who represent its grand truths. His wife and family of four girls were alluded to, and regret expressed that they were not present on this occasion.

Interesting remarks were made by Mrs. Waterhouse, Mr. Lewis, Mr. Edwards, our host, Wm. Boyce, Mrs. Lovering; and a beautiful vision was described by Mrs. Ewell, which was full of promise for the future, both for Spiritualism and for Mr. Hull personally.

Music was furnished, instrumental and vocal: Duets by Mr. John Lane of Meirose and Mr. William Boyce, Jr.; song by Mr. Lillie and Mr. Lane; white one of the greatest pleasures of the evening, as it always is, was the reading by Miss Lucette Webster, who gave first (as Mr. Hull heelingly responded to the irresistible call of the hearers, gave "The Boy's Poem as Read by the Boy." Miss Clara Clark—a former pupil of Miss Webster, now teaching in Washington, Pa., but just now home for the holidays—read with a great deal of feeling a poem entitled "A Stray Sunbeam."

Mr. Hull feelinglity responded to the sentiment of good-will expressed; said his visit to Boston had been a revelation and continued surprise: that here in this centre of Spiritualism the work was carried on upon so much l

R. S. LILLIE. Fraternally. If out of order, use BEECHAM'S PILLS.

Mr. Baxter in Grand Rapids, Mich. Sunday morning, Dec. 13th, a good-sized audience assembled in Elks Hail, Grand Rapids, Mich., to lis-Sunday morning, Dec. 13th, a good-sized audience assembled in Elks Hall, Grand Rapids, Mich., to listen to Mr. J. Frank Baxter, this month serving the Progressive Spiritualist Boclety. His lecture was well received, and considered a fine effort. Its subject was "Spiritualism in the Dawn of Victory."

In the evening the spacious hall was full. "Spiritualism's Influence upon Men and Nations" was the subject, and Mr. Baxter proceeded to show how men are subject to higher powers than their own, and, influenced by them, frequently carry out ideas contrary to their own, and to grand results. He cited many instances among professional and public men who openly declare this fact, and acknowledge the forces to be excarnated spirits. The cited cases were coupled with authority for them, and the lecture therefore was doubly powerful in its influence.

At the close of the discourse a séance was held. The descriptions were full and recognitions easy, as the many spirits were depicted. It was a marvel to many how Mr. Baxter was led to enter in mind the homes or places of business, and see and name relatives and riends as freely as though they were his intimate acquaintances, especially as to him they were utter strangers.

If Spiritualists would, they could do more toward harmonious conditions, whereby mediums in their midst could have better results, and gain them easier. All petry animosities, personal piques, jealousies between one and another should be suppressed as far as possible. The medium will become affected more or less by them even then; but, above all, a speaker and medium should not be deliberately informed of trials and discords.

One more Bunday and Mr. Baxter will have finished his labors in Grand Rapids. Large and enthuslastic

triais and discords.

One more Sunday and Mr. Baxter will have finished his labors in Grand Rapids. Large and enthusiastic audiences seem ensured.

WOLVERINE.

EVERYSKIN SCALD G BLOOD G BLOOD Cuticura Cuticura

TYERY SKINAND SOALP DISEASE, WHETHER TORturing, disfiguring, humiliating, itching, bushing, bleeding, acaly, crusted, plumply, or blotchy, with loss of hair, from
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of the blood, whether simple, scrofulous, or hereditary, is
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ost physicians and all other remedies fail. This is strong
language, but true. Thousands of grateful testimonials from
linfancy to age attest their wonderful, unfalling and incomparable efficacy.

Sold everywhere. Price, GUTIGURA, 50c.: SOAP, 25c.; RB-

Sold everywhere. Price, OUTIOURA, 50c.; SOAP, 25c.; RB-SOLVENT, St. Prepared by Potter Drug and Chemical Corporation, Boston, Mass. Bend for "How to Cure Skin and Blood Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cutioura Soap.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

KNABE UNEQUALLED IN

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"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, ovidently 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 Messes. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings fillustrative of the Spiritual Philosophy.

Price 69 cents. Price 50 cents. For sale by COLBY & RICH.

MRS. B. F. SMITH, TRANCE MEDIUM, IVI holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, gl.00. Hours, from 9 A. M. to 6 P. M. tf Oct. 11.

SPECIAL ANNOUNCEMEN

Theosophical

Occult Publications. THE OCCULT PUBLISHING CO. having given up their office and transferred their large stock to our store, we are now prepared to supply—in addition to the publications we have always made a specialty of-all standard

works treating on Theosophy, Occultism, Astrology, and kindred subjects. The following is a partial list of some of the principal

works: AN ADVENTURE AMONG THE ROSICRUCIANS. By Franz Hartmann, M. D. Cloth, 75 cents; paper, 50 cents. PURPOSE OF THEOSOPHY. By Mrs. A. P. Sinnett Cloth, 75 cents; paper, 50 cents.

THE ELIXIR OF LIFE. From a Chela's Diary. Paper, 15 cents. 15 cents.

HOW BEST TO BECOME A THEOSOPHIST. By G. Wyld, M. D. Paper, 5 cents.

THE LIFE AND DOCTRINES OF JACOB BOEHME, The God-Taught Philosopher. By Franz Hartmann, M. D. Cloth, \$2.50.

THE LIFE OF JEHOSHUA, THE PROPHET OF NAZA-RETH. By Frans Hartmann, M. D. This book is an occult study, regarding the nature of the true Christ. It is a key to the Bible. Cloth, \$1.50.

to the Bible. Cloth, \$1.50.

THE SECRET SYMBOLS OF THE ROSICRUCIANS of the Sixteenth and Seventeenth Centuries; with a Treatise on the Philosopher's Stone. Translated from the German by Franz Hartmann, M. D. Illustrated with 77 colored plates of the Secret Symbols. The introduction by the translator is as successful as any effort probably can be to render a special and extraordinary subject clear to the minds of non-specialists. The Vocabulary of Occult Terms, prepared by Dr. Hartmann, is worth to the student almost a fortune, as it enables him to read understandingly what, without such a glossary, must be of very doubtful meaning. Cloth, \$5.00.

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IN THE PROMAOS OF THE TEMPLE OF WISDOM.

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