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THE BROWN LITTLE MAN'S STORY

SPECTRE OF HAPPY-DAYS.

A CHRISTMAS TALE

BY THE SPIRIT-PEN OF CHARLES DICKENS.

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genial and sturdy visitor—so aged, and yet so young-Bluff Old Christmas!

whom Christmas cannot make a rollicking boy again! God help the matron or maid whom Christmas cannot make a laughing, happy girl! Heaven knows, there be many to whom this ancient guest brings naught but cold and hunger, misery and despair, and who dread his approach, if for no other reason, because the sight of others' happiness causes them to realize more keenly their own misfortunes; and so we say, God help them, one and all!

Having obtained leave of absence from my employers, Messrs. Crapewell & Laceton, the well-known linen-drapers of Upper Thamesstreet, that I might make one at a Christmas gathering at my father's house, situated in one of the large towns of the county of Devonshire, I was busily engaged packing my portmanteau with a few articles of clothing, and a goodly number of presents for the old folks and my two sisters, and humming a lively air the while, anticipating the pleasure in store for me when I should once more be seated at the old family hearth-stone.

While thus employed, I chanced to cast my eyes out of window, when the first object which met my gaze was a pale, delicate young woman, of some twenty years, it might be, and who, it was easy to discern, from such clothing as she wore, belonged to that numerous class of unfortunates who are forced to beg their bread, if they would not starve.

wretched object, she had approached a passerby, accosting him, and at the same time holding | ried on my way to the coach-inn, from whence out her hand, after the manner of beggars. The man whom she had thus addressed came to a halt, and, after apparently making some enquiries—perhaps to satisfy himself that she was deserving-placed a piece of silver in her hand, and departed. Aside from the man's dress, the fact that he had thus promptly responded to the woman's call for charity was to me sufficient evidence that he was a hard-working mechanic. depending upon his daily labour for support; and if the reader has any desire to know why I formed that conclusion, let him ask the first beggar whom he meets to morrow, where noble hearted charity is most promptly bestowed, and ten to one the reply will be:

"Among the working class; and what they give they give cheerfully. What though it be but a crust of bread?-it is sweeter to us, for being accompanied with a kind look and tender word, than the rarest delicacies which the rich can bestow with stern brow and grudging

At the time when this narrative opens, I was a young man, and did not realize it to be the duty of every person to relieve the destitute. even though forced to practice self-denial to accomplish that end. If I had in my pockets a few pounds which I had no special use for. never a beggar applied to me for aid in vain. But if I had set my mind upon the possession of some object—no matter how frivolous that object might be—I would not deprive myself to save all the beggars in London. But I have learned a lesson since which taught me that self-denial is a most important adjunct to charity, and that the man who cannot practice the one will be very apt to fail in his duty toward the other.

But let us go back to the portmanteau and the packing. The woman had passed out of sight, and I had resumed my labours. For several weeks previous I had set my heart upon the purchase of a gold chain as a Christmas gift to my youngest sister, to whom I was very much attached, and, by dint of prudent management. I had saved a sufficient amount for that purpose, which was now carefully put by in my walstcoat pocket, as I had to call for the trinket on my way to the coach-inn. I was just thinking how surprised and pleased the dear girl would be, when a knock at my door disturbed my meditations; and, hastening to answer the summons, I found my landlady, with the identical beggar whom I have previously described, standing before me. With some impatience—for I had not much time to lose-I asked what was wanted, and was answered by my landlady, who said:

"This poor thing," indicating the mendicant. "is a sufferin' for the comforts o' life, and I thought as maybe you'd find it in your heart to help her a bit.'

"I can't do it, Mrs. Ponladd," I rejoined, partly closing the door as an intimation that I did not care to argue the point; "I have use

HRISTMAS Eve! Most welcome and glad-some eventide of all the passing year; hold-ing the beneath and all the passing year; hold-ing the beneath and all the passing year; holding the honorable post of usher in to that workhouse. I need all the money I have today for my own use. Charity begins at home," and closed the door without more ado; but not God help the hearts to whom the dear old fel- till I had caught a look at the face of the menlow cannot bring happiness! God help the man | dicant, and saw the expression of pain which my harsh language had produced upon her features, and the look was one which I did not forget for many years after.

Resuming my packing again, my mind once more reverted to the happiness which I was soon to experience in meeting with the loved ones; but somehow the painful expression which I had seen upon that woman's face, when I told her that "charity began at home," would force itself upon me, and I could not drive it from my memory, try as hard as I would.

"Charity begins at home!" Ah! how much misery has resulted from that little phrase! How many selfish men and women have taken advantage of it as an excuse for denying some poor wretch the pittance which would keep him from starvation or crime!

But why should this beggar's face make such a strong impression upon me? I asked myself; for I saw such faces daily, here in the great city, and so familiar had they become to me, 1 had learned to look upon them as being just as essential to the great Body of Lenders as the cathedral towers, or the gilded equipages of my lords and my ladies, and I should as soon have thought of dispensing with the Lord Mayor himself as with the half-starved, wretched creatures who help to make up the city's population, and of which this woman was only a fair representative.

My arrangements being now completed, I While my gaze was thus fixed upon this hastened to notify my landlady that I should not return for several days, and then hurname for one inside, was in due time speeding away from London.

> Nothing of importance occurred during the was intensely cold, and from time to time the wind cut most bitterly. The disagreeable chill which pervaded everything had apparently communicated itself to my fellow-passengers. of whom there were four-a lady and three gentlemen-and though a very small stream of conversation had been set in motion by two of the gentlemen when we first started, it was such a very small one that, before we had accomplished a half mile, it had frozen up completely.

> In one corner, and directly opposite me, was seated one of the three gentlemen-passengers, whose singular appearance had attracted my attention from the time he had first entered the coach, though whether because of the remarkably sad expression of his countenance. or the peculiar style of his clothing. I have never been able to determine: but as, like mankind in general in these days, I was far more interested in a man's dress than I was in his face, and estimated his moral worth exactly by the fineness of hig apparel. I have no doubt the singularity of my companion's dress was the cause of my regarding him with so much curiosity. The gentleman in question was a very little man, of perhaps threescore and upward, with a very sad face, and dressed in a greatcoat. which fitted him so loosely that it would not have been a difficult matter for two just such little men to occupy it in common. The colour of this coat was brown, and I mention this because the Little Man's legs were clothed in brown breeches and brown gaiters, while his head was protected by a broad-brimmed hat of the same brown hue. He wore the great coat buttoned, and I observed that his little chin rested in the folds of a heavy brown muffler, while his hands were encased in thick gloves of the same colour. The longer I gazed upon this little bundle of brown stuff, the less difficulty I had in persuading myself that nothing was wanting but a ticket attached to one of the great-coat buttons, to convince me that the bundle was really a brown paper parcel Somewhere Else.

As night came on, the snow came on with it: and, as it would be midnight before I should reach the end of my journey, I wrapped my I wish, thought 1, that I knew this singular cloak more closely about me, and stowed myself as snugly as possible into the corner of my | cause of his present sadness? I felt confident seat, with a view of being as comfortable as circumstances would permit.

Still meditating upon the singular appearance of the Brown Little Man and his sad face, it all in a moment occurred to me that somewhere I had seen the same sad expression before; and, an instant after, when the face of I, to make a heavy heart lighter, by word or for what money I have; and besides, I am in a | the beggar of that morning flashed upon me, I | deed, than Christmas Eve.

knew where I had seen it. Thus recognizing the resemblance in the two faces, I fell to wondering where the woman was now; whether she had found a comfortable shelter this bitter night, or whether she was still wandering the streets; or-I shuddered when I thought of it -whether the harsh words which I had spoken to her had not rankled in her heart, till, in a fit of desperation, she had resorted to crime or suicide. Cursing myself for my inhuman conduct, (in my haste I had forgotten to call for the chain after all, which circumstance I regarded as a judgment upon me,) and just as I was hoping that I should meet her again, that I might make amends for my uncharitableness, I was disturbed in my meditation by having the guard, who was standing at the coach-window, tell us that we had reached Grantham; and that as the storm was increasing in violence, and the roads already in a dangerous condition, it would not be safe to proceed fur-

ther before morning.

It appeared, however, that the Brown Little Man and myself were the only sufferers by this delay, the other passengers having no further to go, as Grantham was their place of destina-

Alighting from the vehicle, the Brown Little Man and myself entered the inn at which we had stopped; and, making our way to the traveler's room, threw off our heavy wrappings, and prepared to make the best of our deten-

A glorious fire was blazing on the hearth, crackling and roaring up the wide chimney, and throwing such a ruddy blush upon every object in the room, that the candles burning upon the table could have been dispensed with as well as not, and no doubt the candles themselves realized how insignificant they appeared, for they flickered and sputtered, and threw their flames first to one side and then to the other, as if struggling to eclipse their more powerful neighbour, assuming the most grotesque and ridiculous shapes imaginable, for all the world after the manner of those lesser lights of mankind, who, with envy in their hearts, strive to belittle some more fortunate brother, and with pretty much the same result, too, for, after a few moments of hissing and sputtering, they blew themselves out completely, while the fire continued to burn and shed its light the same as before.

Placing our chairs near the hearthstone, the Brown Little Man and myself sat for some moments in silence, until my companion drew a deep sigh, and as he still kept his eyes upon the fire, I wondered if the sigh was in consequence of disappointment because of his inability to see, in fancy, some familiar face among the coals.

The mortification which I experienced by reason of our detention at this place was very great, and, coupled with the misfortune of being I was to take passage; and having booked my in company with such a very quiet passenger as my companion appeared to be, the prospect was anything but pleasant. However, brooding over the matter would not mend it; I must first few stages of our journey. The weather | make the best of it; so, for the want of anything better to say, I ventured to disturb the air was filled with flakes of snow, while the meditations of my silent friend by remarking that, to me, this delay was a great misfortune.

"Every road over which the journey of life is traveled is studded with the milestones of misfortune," was the comforting reply of the Little Man, with his eyes still fixed upon the blazing hearthstone.

Not being prepared to dispute the gentleman, I did not immediately reply; but after waiting for him to continue the conversation. which he did not do. I ventured to assert that. in my opinion, the journey of life presented an equal number of milestones bearing upon them pleasant memories, which should comrensate us for all the misfortunes that crossed our nathway.

The Little Man slowly raised his eyes from the fire, and gazed at me with such a sorrowful expression that I almost regretted what I had said, fearing I might have caused him distress. After a moment, however, his face

brightened, and he said: "A happy man he who can regard the sorrows and joys of life as being equal! You are yet young, and youth, fortified with hope, is prone to anticipate what it can never realize. hiding from view present sorrows by encircling them with contemplations of future joys. But as time creeps forward, and age wraps about us his matter of fact mantle, the old sorrows come trooping back to us, and the grave which in the beginning appeared so repugnant, becomes at the end a welcome retreat."

The melancholy tones in which the speaker gave utterance to this last remark, together with a deep sigh which escaped him as he finished, convinced me that his heart was heavy with some great grief, and I felt a sensation of sadness come upon me which contrasted strongly with the joyous emotions which I had ex perienced but a half-hour before, in anticipation of being seated with loved ones about the paternal hearthstone. 'I glanced at my companion again, and observed that his face wore the same sad expression which I had first seen which had been billed from Somewhere to there, while he looked dreamily into the fire, which crackled and burned as cheerfully as if trials and disappointments and misfortunes never had, never would, and never could exist. man's history. Should I ask him to relate the that his story would prove interesting, and help to pass away the time more agreeably, and perhaps when I had learned the nature of his troubles, I might offer some little word of consolation which would lighten his grief. No better time in all the twelve month round, thought ets, and tossing the sandwich into the coals.

I do not know how long the Little Man had | made my illustration to show the difference raised my eyes to his, he was looking at me with such an encouraging smile that 1 was emboldened to ask, in as delicate a manner as possible, what great sorrow he laboured under.

"But for the unfortunate circumstance of our detention here," I added, "before many hours I should be surrounded by dear ones with smiling, happy faces, betokening hearts filled with love and sunshine; and that fact causes me to view your melancholy mien with more than ordinary interest. Besides, it must be that your grief must arise from no slight cause, if you cannot overcome it this night, of all others."

But what if I should tell you," cried the Little Man with some vehemence, "that the greatest trouble I ever knew came upon me and mine on Christmas Eve, six years ago, and that I am forced to live it over every year, lest mischievous twinkle that I had noticed there my daughter-God help her!-should be lost to me forever?"

"Why, then," I replied, "I should say that, unless you were deserving all this trouble in consequence of some great sin which you have committed, you are entitled to all the sympathy of mankind; and I do not hesitate to assure you that you have mine. If there is no harm in asking, I should be glad to learn in detail the nature of your misfortune."

The Little Man arose from his chair at this point, and proceeded to pace the room in a thoughtful manner, looking earnestly at me now and then, as if he were considering the advisability of making me his confidant.

After walking thus in silence for a few moments, he stepped to the window and looked out into the night; after which he fell to pacing the room again, and then resumed his chair, at the same time drawing another long sigh. Possibly it was because the fire had burned lower; possibly the exercise he had been indulging in was the cause; and possibly it was imagination on my part; but, as I gazed upon the face of the Little Man now, it looked so pale and haggard that I hastened to apologize for anything I might have said to cause him

He did not reply, but continued to sit in a thoughtful attitude for some moments, and the table. then said:

"So you think you could sympathize with me if you knew the nature of my trouble?' I assured him that he could depend upon it.

"Aha! Do you always have sympathy for the wretched?" he asked, fixing his eyes upon

I don't know why it was, but I fancied that this question was intended to remind me of the course I had pursued toward the woman who Man's face, I had no doubt of it; so I stammered something about doing good so far as my means would permit; that my purse was not a large one, but, so far as kind words would serve to lighten the misfortunes of others, I endeavoured to act the part of a Christian.

"Ha! ha! ha!' laughed the Little Man, bitterly. "Kind words! good! How many hungry men and women, think ye, were ever saved from starvation by kind words? Not one Kind words are all well in their place, when they mean anything, which-like the majority of prayers-aint often. But when a cry is heard from some starving wretch for bread, and the appeal is met with, 'Poor creature; I sympathize with you; it's a hard world, but keep up a good heart;' what nourishment, think ve does that carry to the starveling's stomach? And then, 'Keep up a good heart,' when the poor devil's stomach is so empty that there is nothing to prevent his heart from tumbling completely into it. Ho! ho! ho!" with another bitter laugh, "shall he carry the kind words to the butcher and the baker? and if so, what then? I'll show you!"

Here the Little Man took from one of his coat-pockets a pair of diminutive scales, and from another pocket a diminutive sandwich. which he placed upon one side of the scales for weight, and then holding them close to my face, requested me to breathe upon the opposite side. There was such a mischievous look upon the little face, and such a wicked twinkle in the little eyes, when he made this request, that I heaitated several moments before complying. lest my companion should prove a wicked magician, after all, bent on my destruction. But finally, plucking up courage, I breathed upon the empty dish of the scale, and, nothing serious resulting therefrom, I felt greatly relieved.

"Good," said my companien, withdrawing the scales, and settling back in his chair. "So much for your kind words, which would not raise a crumb." Then taking from his waistcoat pocket a sovereign, he continued: "Mark the difference," and placing the sovereign upon the empty dish, the beam descended so suddenly that the sandwich fairly jumped from its resting-place.

"Are you satisfied?" asked the Little Man. raising his face to mine with another wicked twinkle in the little eyes; "if you were starving would you prefer the breath-which is equivalent to the kind words-or the sover eign?"

I replied that of course money would be preferable when food was in the balance but that, besides poverty, there were other misfortunes entailing headaches and misery, which gold and silver were powerless to remove, but which could be greatly lightened by one kind word.

"Granted!" rejoined my companion, replacing the scales and sovereign into his pock-"Granted! when they come from the heart;

been contemplating my face; but when I again between Beneficence and Sympathy. A very small dose of the former will save life, where the sufferer would die though he had oceans of the latter. I'll warrant me now that many a cold, half-starved wretch could be found tonight in London who would tell you that, if he could barter all the words of sympathy which have been bestowed upon him to-day for one farthing, he would gladly make the exchange."

As the Little Man ceased, the pinched face of the mendicant whom I had refused that morning again arose before me, and caused me to wish that I had bestowed some trifle of money, however small the sum had been; besides, I thought it possible that my companion, by the tenor of his conversation, was in some way familiar with the circumstances connected with that affair; and when I raised my eyes to his, at this moment, and beheld in them the same before, I was sure of it.

You were saying, a little time ago, that you would like to hear the story of my misfortunes," he said, his voice again assuming a sad tone. "Your wish shall be gratified. I will relate the circumstances which led to the great misfortune of my life, and which brought me in contact with such a formidable milestone that I have never yet succeeded in passing it. By the time I shall have concluded my narrative, a coach will be in readiness to bear me to the scene of my story, and you shall accompany me, that you may witness what I could never find words to describe. But we must make ourselves as comfortable as possible, for the story cannot be told in a minute; so, will you have the kindness to order candles and a bowl of rum punch, with glasses for three, while I stir the fire?"

'Glasses for two, you mean," said I, as the Little Man proceeded to stir the fire.

"I said three," answered the Little Man, with emphasis, and such a mysterious expression upon his face, as he looked up at me, that I did not say anything further on the subject, but summoned the waiter, to whom I gave the order; and who appeared a moment after with candles and punch, just as my companion, having finished the stirring, had seated himself at

[To be continued.]

Original Essay.

COWPOXING.

The history of this bestial practice is an interesting one, but it is only recently that the public at large has had any means of ascerhad sought alms of me that morning; but when | taining it. Cowpoxing has been coddled by the mass of the medical profession, and through that superstition, which has developed in relation to the three leading ones, the medical, the law and the theological, people have taken too much for granted and accepted many things on trust. The mere ipse dixit of a doctor has been accepted, while the acceptor has been entirely in the dark, taking no pains or means to rise above his ignorance and get the exact truth of the matter.

Take, for instance, blood-letting, so universally practiced the world over till within thirtyfive or forty years. All along there were medical men who scouted and derided it, but they made no headway in their opposition; the current was against them: the mass of practitioners favored it, and the people said amen, not for any good reason they could see or adduce. but because scales covered the eye of reason. caused by undue reverence for the word of the doctor. Lesage's Gil Blas, which appeared in 1715, contained a cutting satire upon bloodletting which ought to have doomed that practice in the eyes of the world, but four generations of Sangrados continued it, lining their pockets with shekels and filling graveyards with victims of the lancet.

So, cowpoxing came, flourished, and at the instance of the doctors has been made obligatory by statute. But I opine the illusion will soon cease to influence the commonality, who will rise in their might and force a repeal of the brutal, unconstitutional legislation. England is deeply stirred, and Continental Europe begins to question the propriety of longer holding on to such a ridiculous fad. Here and there also are medical men who value truth and right more than an error, varnished by a century's support by their brethren.

These remarks have been suggested by a work entitled. "JENNER AND VACCINATION: A Strange Chapter of Medical History." The author is Dr. Charles Creighton of London. eminent in his profession, yet one who has not allowed his profession to obliterate his manhood or strangle his common sense.

Dr. Creighton was selected to write the article on Vaccination in the Encyclonædia Britannica, an evidence of his great competency, and the confidence reposed in him as an honest practitioner of medicine. Otherwise he would not have been selected to prepare an important article for that standard work. It bristles with facts and figures, which utterly overthrow the claims of the vaccinators. I trust all my readers who can will peruse that article, and call the attention of their friends to it.

The work is quite exhaustive, covering the whole field of the rise; introduction and diffusion of the practice of cowpoxing in the European nations outside of England. Dr. Edward Jenner was the father of the practice. The details of his career are given with particularity, and without any gloss or coloring; the facts in the case make a bad showing for him both morally and pathologically. There are many but I was speaking of poverty, you know, and details as to Jenner's scientific career, but for my present object they are of little account. In or about 1789 Jenner's attention was called to sores on the hands of cow-milkers, communicated from sores on the teats of cows. His county, Gloucestershire, being a dairy district, more or less was known of the cow disease, transmissible to men and women through contnet. From time immemorial it had been known as cowpox. Smallpox was also known, and somehow, from the partial similarity of the names, among the country-folk there was some idle talk about cowpox being a preventive of smallpox. This Jenner seized hold of and made it a fact, though if he had made inquiries he would have found that there were known cases where those diseased from cows took the smallpox and died from it. If he knew this fact he ignored it, and went about his investigations. He sought the origin of cowpox, and finally decided that it originated in the horse. It is well known that under certain conditions a disease of an ulcerous nature develops in the hock of the horse, technically known as "grease." Here was the origin of cowpox-communicated from the grease of the horse; and this because in certain forms it was found that the two diseases existed together. The horse-grease theory was dominant with Jenner, so he sought to develop the disease by stabling a colt and feeding him on beans. This was a failure, yet Jenner stuck to his theory. and had the presumption and brutality to inoculate a boy, five years old, with horse-grease virus. It took, exhibiting symptoms similar to those excited by cowpox matter. Jenner declaring that on the eighth day he was free from indisposition.

One would suppose that the sore was a very simple, harmless thing, but its real nature is to be inferred from a colored plate in one of Jenner's books, which shows a large whitish vesicle fallen in, indicating a deep sore beneath with an angry, brick-red zone of erysipelas for some distance around. In common course these appearances signified that sloughing ulceration was imminent, which really occurred, according to Jenner's biographer, who quoted from notes of the case left by Jenner himself, who evidently suppressed the truth lest the public should be prejudiced thereby The boy was not tested by smallpox virus to prove the protective power of a horse-grease sore, because in a short time he died in the almshouse. It is plain the boy never recovered from this horse-grease treatment, and the fever he is said to have died of was doubtless erysipelas, superinduced by the sore, which run its course aggravated by the deep ulcera-

This transaction well marks the character of Jenner, who knew that horse-greased stablemen had taken the smallpox and died, yet he inoculated this boy, who came to death thereby. After this experiment, Jenner persisted in the theory of horse-grease being the parent of cowpox, insisting that none other was genuine. In a few years, however, he dropped the theory, showing that he was in no sense a truly scientific man-rather a shallow charlatan.

This is further shown by his assertion that cowpox and smallpox were congeneric. Hence he designated the former as "Variolæ Vaccinæ," the smallpox of the cow. The early followers of Jenner accepted this definition, and needy medical men, both British and Continental, predicated their practice on this ridiculous idea. They were ignorant of cowpox, and having no ideas of their own on the subject, pinned their faith on the rotten sleeve of Jenner. This is the reason for the rapid extension of the Jennerian idea and practice: ignorance and the snuffing out of common sense.

Another point, important to an understanding of the spread of cowpoxing, is the claim that the practice was tested by subsequent smallpoxing. The value of these tests will be better understood by a knowledge of the modus operandi of inoculation, or the insertion of smallpox matter to artificially produce the disease. Smallpox is supposed to have originated in Ethiopia and was introduced into Arabia in the year 572. Thence it spread through Western Asia, and by the Crusades in the twelfth and thirteenth centuries it was brought to Europe. In the East inoculation became common to fortify the system against future attacks, and was introduced into England in 1721 by Lady Mary Wortley Montague, on her return from a residence in Turkey.

As smallpox epidemics were frequent, inoculation as a preventive became quite common. But somehow or other the inoculators produced a run of smallpox more virulent and fatal than that taken in the natural way. It fell into disrepute, but was revived in 1764 by Dr. Daniel Sutton, who succeeded in modifying the smallpox, and the disease became less virulent. The matter was taken from a true smallpox pustule or vesicle, at an early stage of development. The instant a fluid gathered it was taken on a thread or quill, then used for inoculation. A modified type of the disease ensued, and from the modified pustule fluid was taken, and by successive removes a fluid or lymph was secreted of little potency. Transferred to the patient, the smallpox became almost nil, frequently only a pustule at the puncture developing. Sutton's smallpoxing became popular, and the ducats rolled into his pockets. But this attenuated virus had scarcely any protective power, as the sequel proved, Smallpox epidemics, at intervals, swept over the country, seizing alike the protected and

unprotected. Jenner at this juncture came upon the stage with his theories of horse-grease and smallpox of the cow as agencies to extirpate smallpox. The profession and the community were ripe for a change. The Suttonian mode being a failure save only as a money-making scheme for its inventor, the brass and brag of Jenner prevailed, and cowpoxing came to the front; still there were a few who stoutly resisted the theory and practice, but they were overborne by the current. They denied the claimed generic relations of cow and smallpox on pathologic principles, and the claimed protective power for cowpoxing on the actual results exhibited. It was notorious that many of the vaccinated had the smallpox, some dying, but the Jennerians met the difficulty by declaring that the cowpoxing or the smallpox was spurious. Again, many of the patients were tested by the attenuated virus, special pains being taken to obtain the lymph in its formative stages, when its potency was slight. The tests were usually made while the patient was under the influence of the cowpoxing-a condition of the system existing which resisted the operation of the valiorous matter. This condition was the congestion of the lymphatics, especially the glands, so much so that but little if any effect was produced. Under these conditions it will be seen that the vaunted tests were no tests at all, utterly unreliable, of no

account whatever.

auggestion of false issues. He started with two falsehoods, defining cowpox as smallpox of the cow, and its originating from horsegrease. He assumed premises which any pathologist of decent attainments knew to be mythical, and his deductions therefrom were therefore misleading-a fraud upon the public, a wicked trifling with the health and happiness of the community. His endeavor to escape the results of vaccination, on a plea of spurious cow or smallpox, was in perfect keeping with his character and methods. As time wore on it was seen that cowpoxing was a fad. Successive epidemics of smallpox afforded ample evidence that Jennerism was no protective. The common people lost faith, so much so, that on the 17th of May, 1817, an old friend of Jenner who had been his confident in early days, wrote him as follows:

"From some unaccountable cause the fame of vaccination seems to decline in this part of the country. I find my offers of gratuitous services very frequently rejected, even by those whose former children have undergone the operation."

That the distrust of the common people was justified is evidenced by an article published in the London Medical Repository in July, 1817. The writer said:

" However painful, yet it is a duty we owe to the public and the profession to apprise them that the number of all ranks suffering under smallpox, who have previously undergone vaccination by the most skillful practitioners, is at present surprisingly great. The subject is so serious, and so deeply involves the dearest interests of humanity, as well as those of the medical character, that we shall not fall in directing our utmost attention to it."

Not withstanding such warning words, vaccination survived: the dearest interests of humanity had to give way before the dearest interests of the medical character. The credit of the profession was at stake. It would not do to let vaccination lapse; and, though death followed in its train, the medical profession nursed and nourished it, securing legislative enactments to perpetuate the harmful fraud. Let the people, ere this nineteenth century closes, see to it that our statute books are purged, and the clutch of the medical profession unloosed. Let every State where the obnoxious legislation obtains move this winter, and demand a repeal. WM. FOSTER, JR. Providence, R. L.

The Spiritual Rostrum.

"The Avocations of Spirit-Life; Contradictions and Differences."

T Berkeley Hall, on the morning of Sunday, Dec. A 4th, Mrs. R. S. Line resumed not occupant the list platform, and under the inspiration of her 4th, Mrs. R. S. Lillie resumed her occupation of spirit-guides spoke upon the first of the subjects abovenamed, and in the evening upon the second, the following epitomes of her remarks being furnished by

We have been taught to look into the future by the eye of faith. Little by little this earth has become the territory of man, yet he occupies it but a short time, and is continually looking for some vast territory beyond this short journey of life, where he shall find an abiding place more lasting and enduring. It is my be-lief that the religions of the past were all that man in those days could comprehend, and helped to raise his hopes toward a higher estate. In the progression of thought Spiritualism has come to us with new revelations

Man embodied in the fiesh has, during all the past, been able to "see through a glass darkly." His imperfections and errors of judgment have always kept him back from the eternal essence of truth, immor tality. We must accept some one faith. Christianity "Believe in the Lord Jesus Christ, and thou shalt be saved," saved from all the sins and errors of this life, and from that lake which, we are told, burns with fire and brimstone, without the poor victim ever being released by death. Spiritualism says, "No pight shall be in heaven; wrong shall not retard the progress of the soul through all eternity." The spirits of the so called dead have stood among us, and declare "there is no death," although what we call death comes alike to all. The light of the body disappears, and we call it death.

You ask what is the occupation of those who have passed on? We answer, they are finishing their work begun in the earth-form, and helping to bring to the world the truths of a future life. The first sensation of many upon entering the future life is one of disappointment. They expected to be escorted to the feet of Jesus, and given a seat near the throne, but they find nothing of the kind; they enter that life with just the capital they leave this, and have to work out their own salvation. Seeing men and women around them very much as they beheld them upon earth, they are surprised.

"What are the ten thousand doing?" Getting over what they have done, and passing through a necessary state of purification to enable them to advance in their new life. You say they are "laboring people." In earth life many of these laborers availed themselves of its educational privileges; others pass along without obtain ing any knowledge, having been compelled to work and perform tasks that drowned all the intellectual powers of their being, on account of poverty. How are they met in spirit-life? They are received by ministering spirits, and if they are willing to grow, every aspiration of the soul will be satisfied. We have in spiritlife free schools, where every one may receive instruction. Do they work? Why, certainly, there is no standstill in spirit-life; the active, energetic man or woman is happier here while they are employed, and the same holds true in the continuation of life beyond.

In the labor of woman there is an illustration of the power of labor; the spirits of those who passed on are at work for the good of humanity, outgrowing their prejudices, and by doing good to some one else they are living and receiving to themselves benefit as they help others. This earth and the future world are in timately connected; beautiful trees, seas and rivers, a world as real as this, and work for all. Mrs. Lillie closed with an inspirational poem upon the words

'Over There," and "True Happiness." In the evening Mrs. Lillie, speaking upon "Contra

dictions and Differences." said: "Spiritualism is made up of experiences. Man as a spirit incarnate in the flesh has given expression to his varied experiences, controlled more or less by his religious surroundings. Look at the Christian religion and its founder called Christ. The experiences he passed through led people to believe him to be the Son of God. Yet he was by no means a creedist, nor did he ever dream of the contradictions that are seen to-day in the different churches called Christian. True Christians are the followers of him who taught the doctrine of doing good. The primitive Christians were maligned and abused because they were not subject to any creed. Reason is the criterion by which all religious truth should be tried, proving all things and holding fast that which is good. The difference now is that too many cling to that which is not good, simply because it is the creed of their

It is nearly nineteen centuries since a great spiritpower was manifested to the world. The disciples of Jesus gave out this spiritual influence as they were controlled by that mighty power. They who to-day give forth this same spiritual power were born under ome special influence, and all through the ages we have found their prototypes the saviors of the world. The many contradictions which are occurring to-

*Alluding to this question, propounded at the meeting by ions it will be seen that the vaunted tests were no tests at all, utterly unreliable, of no occount whatever.

The whole career of Jenner was one of sub.

*Alluding to this question, propounded at the meeting by a stranger, viz: "As more than ten thousand people pass to spirit-life from Boston and its violnity each year, most of them laboring people, can you tell us what their occupant in its intailife after they become reconciled to their new situation? That is, what do they do most of the time for the first year, or first five years?"

terfuges, a suppression of material facts, the day are the result of looking at the same truth from different standpoints. The name Spiritualists came to be used first as a term of repreach, perhaps, but more as a name for their peculiar belief. Differences exist as to what God is, and the Divinity of Christ has been the subject of many contradictions. The more we seek to know ourselves, the more shall we be struck with wonder regarding the structure of this physical body; and until we can find out something more of self it is wisdom to cease our inquiries after God. Spiritualists believe in an all-pervading Spirit, an embodiment of intelligence which might be called God. We do not know much about God, but we do know that grand spirit forms come to us. He who came to John upon the Isle of. Patmos declared himself to be "one of the brethren of the Prophets," and not an object of worship.

We find differences in the communications from the spirits, but the fact that they communicate establishes the truth of spirit-life. Then many accept everything from spirit as true, simply because it comes from a spirit; but we should inquire what spirit gives the communication. We are what our experiences make us. The spirit-world is peopled with just such spirits as are being sent from earth-life, and they speak what they know, no more. We need to study the laws that govern spirit-control. Spiritualism teaches the unfoldment of good, and that we outgrow evil conditions. There are many phases of mediumship presented to man to prove the immortality of the soul and emancibate him from the fear of death. What we call materialized forms are subject to many contradictions, but we believe fully that chemical forces may be so blended that forms can be represented in the same manner as Christ appeared to his disciples. There are frauds and contradictions in mediumship, yet we know that forms are made up which are real. The truth is worth the seeking. Good and evil are so near together that we must pursue our course with justice, and finally truth will win.

The Power of Thought.

T the First Spiritual Temple, corner of Exeter and Newbury streets, Sunday, Dec. 4th, Mrs. E. R. Nickiess, late of California, spoke under the influence of her spirit-guides upon the abovenamed subject, an abstract report of her remarks by 'E. B." being as follows:

We all know that thought wields a great power throughout the universe. In these days this power is being understood as never before.

We behold the handlwork of man, and we find that his thought power has produced many remarkable things. What a wonderful amount of thought was expended upon that one structure. Brooklyn Bridge, The same power that spoke worlds into light, spoke these conveniences into light also. In this nineteenth century this power is doing a far greater work than ever before, for it is regenerating man. This thought power is governing the universe. Man has come to know that without this wonderful power he could not do anything; and he finds, too, that if he will only use this power in the proper way he can rebuild his physical structure. Those who have passed beyond have learned what they can do through the employment of this power, and have proven by its exercise the ability they possess. And we are beginning to learn to send out our thought in lightning speed across the seas, without the aid of telegraph wires; this is stepping into a new domain of thought. We have just entered the primary school of thought, but we have learned there is no limit to its power.

We have also learned that the power of thought may injure as well as benefit. In India there are those who are called "Black Magicians," who by the exercise of evil thought upon those whom they desire to injure, have caused a deadly blow to be received by them. We should be so careful what thought we send out. We should watch ourselves closely day by day, hour by hour, and moment by moment, and so live that our hearts may go out for inspiration, that our thoughts may be pure and holy.

Thought is a tangible something that the eye of the spirit can perceive. A gentle, loving thought of sympathy finds its place and has its effect; but when the mind is filled with evil thought and jealousy, it also has its effect. The person affected becomes depressed and downheatted, yet knows not why: but could you understand the thought-power from some mind as it reaches you, you would know better how to account for the result. Many times we affect others more than ourselves, because we think more about others. When we think only of self and self-gratifica tion we are injuring ourselves, and, at the same time, many who are outside of us. It is like throwing a handful of sand: though we may not be blinded our selves, we injure a number of others.

The time is not far distant when thought power can be analyzed. Now we must first analyze our own evil. We must see whether we can send them forth to raise the fallen, to heal the sick-or to injure others. When man can send forth pure thoughts he practices the golden rule. • We find some who have passed to the other side are sending forth thoughts of malice, which they held while here. These affect sensitives who are here. If we give, we shall re ceive, but if we withhold it shall be withheld from us Let us see what kind of thoughts we possess before we send them out to materialize, for you each have the power to materialize thoughts and to dematerial ize them. If you should discontinue to hold your ma terialized sitting three times a day, you would find the thought would dematerialize and disintegrate.

Sometimes we think we do not know what we are But, my friends, could you know what a library is con tained within the temple of your own souls, it would be revealed to you what you are. Thought controls and governs all your actions. Thought controls and governs everything in the universe. This wonderful power, called thought-power, is doing much either for the elevation of the race, or for its downfall. When you send forth a thought to injure another, it rebounds to you with redoubled force, and you yourselves are injured by it. If we, knowing the truth, do not give our lives to doing good to others, in uplifting the race, we are not worthy the name of Spiritualists. The world on every hand is watching us, to see if it can discover anything in our character against us; to see if we live as well as talk Spiritualism. We should feel that humanity is our own family; we should give out thought from a lofty soul. Let us, one and all, live so that when we pass to the other side, be the time long or short before that occurs, we may be lifted above the earth-plane. Do unto others as we would have others do unto us. The hell of fire and brimstone is nothing compared to the hell of the soul, who does not unto others what he knows he should do. God speed the day when man shall work for the elevation of his race.

"Dreaming True."

MONG many important and interesting lectures recently delivered by W. J. Colville in Grand Rapids, Mich., one on "Dreaming True," given in Kennedy Hall, Monday, Nov. 28th, called out an unusually large audience. The lecturer said that the faculty of dreaming true, though practically a lost art to the majority, was once a common experience, particularly in the East, as the various bibles of the world abundantly testify; and though at present extremely rare, especially in the West, is easily recoverable, provided we take into consideration the simple truth that all things are easy to those who discover how to apply themselves persistently to their execution.

Man is never in any condition unconscious for a single instant, though he often passes in quick succession through differing states of consciousness, and while accomplishing transit from one plane of perception to another, fails to register on the tablets of outer memory what is already firmly engraven upon the photosphere of the inner state. Every human be ing is a child of two worlds at once; as to our mortal intellect we are children of earth, while as to our interior knowledge we are sons and daughters of heavquestioned by any genuine seer, as actual psychic experience demonstrates to a true psychometer the actual contemporaneous existence of an inner as well as an outer realm, in which all forms and records are preserved, and from which they doubtless originate | Ownership of Railroads." Prof. J. T. Bixby, under

as after a brief materialization they invariably return thither.

The Alexandrian Library is not destroyed; its 700, 000 priceless M88, are open to the gaze of the gifted seer, as all are preserved intact in the astral atmosphore of the globe. The true "Book of Remembrance" is this omnipresent astral or interstellar volume, whose contents can be read by the extremely sensitive tucide without difficulty, provided repose-ful conditions are afforded, and there is no bias of prejudice to bar the acceptance of a vision presented to the psychic eye. The true attitude of a seer is like that of a spectator in a theatre waiting for the curtain to rise and reveal the spectacle in alsuccession of surprises to the witnesses. As at a stereopticon exhibi-tion, views are presented one after the other upon a blank screen, so the astral pictures are presented to the contemplative student of the unseen, who is simply receptive and observing. Prof. Buchanan's theories of psychometry are susceptible of world-wide verification, provided sensitives are forthcoming who will make psychic discoveries their life object as material investigations are pursued by physicists.

Out of every twenty-four hours eight can usually be given to sleep, and throughout our sleep we should be receiving profitable education. To accustom one's self to do one thing only at a time, or to direct one's intention to one object to the exclusion of all others, is a prime necessity for all who would excel in psychic delineation. Habits must be fixed in waking hours to be pursued in sleep, and good habits once formed are irrefragable. To confine one's thought exclusively to material affairs is to dream about marketing, dressmaking, bookkeeping and all sorts of simply external duties and engagements. To attend to these details during a portion of every day is well enough, but to be pursued at night by their phantoms is to suffer from broken sleep, confused dreams and nightmares. Before allowing one's self to fall asleep, whether by day or night, the thought should be directed to a subject of interest upon which further light is needed; the act of concentration must be an easy, voluntary mental movement; any excited feel ing blurs the mirror and thereby induces indistinct ness or confusion among the images presented.

Very few people are exempt from dreams of some kind, though there are states far beyond dreaming; but dreaming true is a ladder which leads to experiences above, while dreaming false, which is the common experience, is pathological and therefore injuri ous. There is nothing in that wonderful book, "Peter Ibbetson," which surpasses belief among those who have had experiences bordering on a similar narrative, though the case of the hero of that tale was so exceptional as to furnish an extreme illustration of a universal possibility: A man imprisoned for thirty years for no particular offense, and for all that time in the closest mental sympathy with a woman who returned his regard and never lost sight of him in thought, no matter how widely she might travel in body, furnished occasion for a most singular exemplification of general law, the result being that he and she arranged to meet every night in France, no matter where she might be in body, while her comrade in the experience was always confined in an English jail. The particularly impressive part of the story is its ending, which gives the reader to suppose that after dropping the material form the psychic con ditions which relate to earthly experiences are greatly altered; and no doubt they usually are, as transition, except in the case of very earth-bound individuals. certainly introduces the spirit to new fields of expe-

Whatever interests or excites us is apt to influence our dreams. We attract sensations and actually become related to differing states through three distinct channels, viz., desire, expectation and fear; a care ful consideration of how impressions are received through these three avenues will account for almost all our experiences, both pleasant and painful, except in cases of unusual sensitiveness, where persons are strongly affected by the unexpressed feelings of all with whom they associate. We can all reach a point where we can spend our nights as we please, but be fore we can control our sleeping consciousness, we must successfully practice concentration during wak ing hours. Thoughts are as controllable as words and deeds; we can if we choose open and shut our minds at will, just as we can open and close our eyes at pleasure.

If one wishes to dream true, it is necessary to fix the thought calmly and decisively at a given point before falling asleep; no violent effort is required, but steady mental attention must be given to the place or object we desire to be related with during sleep, and If we practice for a number of nights in succession the art of exclusive concentration on a chosen theme and refuse to permit interruptions or distractions to disturb our gaze, we shall find ourselves very soon possessed of added information on the topic of our choice. After a while our visions will be distinctly sleeping hours as periods of travel and education. Such a course of mental persistence, when motives are pure and objects selected of a desirable order, is invariably health-giving, as it does away with unwelcome or confused dreams, which are often irritating and fatiguing.

December Magazines.

THE ATLANTIC.—The present number opens with the "close" of F. Marion Crawford's "Don Orsino"; Edward Everett Hale's "New England Boyhood" is as highly interesting and instructive as ever; Mr. William Henry Bishop's experiences in settling " An American at Home in Europe" are as variegated as those of the sketches under that topic which have preceded it; Andrew C. McLaughlin treats of "Mississippi and the Negro Question"; Agnes Repplier writes on "Wit and Humor"; there are other sketches of travel, etc., which, together with good poetry, book critiques, and the departments generally, make up an excellent issue. Houghton, Mifflin & Co., Boson, publishers.

THE CENTURY.—This month's contents reflect the prevailing sentiment as the course of time brings to us the closing holidays of the passing year. Of the illustrations an engraving from a painting by Ed. H. Blashfield, of "Ringing the Christmas Bells," is specially attractive, though the wings attached to the spirit forms seriously detractfrom what without them would be of superior excellence. The reader is given seven stories, of which are "Their Christmas Meeting," "The New Cashier," and "A Knight of the Legion of Honor." The personal element is represented by "Leaves from the Autobiography of Salvini." "Impressions of Browning and His Art." " War Correspondence as a Fine Art," and an anecdotal sketch of "Jenny Lind," showing her to be a most noble woman. Finely illustrated papers are "Picturesque New York," and "To Gipsey Land." In poetry are contributions from writers of reputation. New York: The Century Co.

St. Nicholas.—The frontispiece finely illustrates the opening story, one of revolutionary times, entitled 'Benjah Stidham." A short serial story, "Hollyperry and Mistletoe," is commenced. A novel account is given of a queer Christmas tree. Striking pictures illustrate the cutting down of giant trees in California Explanations are given of the meaning of railway signals. Several stories of exciting adventure. The pletures illustrate all phases of life, and the entire con tents are flavored with an aroma of the festive season, such as all will be delighted with. New York: The Century Co.

THE QUIVER has a colored frontispiece called The First Born," and is from the painting by M. L. Gow, R. I. The opening article is about the " Philanthropists in Parliament"; other sketches, poems short and continued stories, etc., are given. The number is one of exceptional merit. Cassell Publish ing Co., New York.

THE ARENA.-Bishop J. L. Spalding, one of the ablest prelates of the Roman Church, in a brief but able manner, gives his reasons "Why the World's Fair Should be Opened on Sunday," arguing that "it. is not simply right" to do so, but "wrong to close en. The dual origin and nature of man is never it," and that "there ought not to be a difference of opinion among enlightened men" thereupon. Napoleon. Ney, grandson of the famous Marshal, contributes a paper on "The Occult in Paris." Mr. T. V. Powderly discusses the advisability of "Government

the title, "A Chinese Mystle," gives a masterly paper on the Thought-Moulder of ancient days. As a from tispiece portraits of Whittier and Tennyson are given, accompanied by an interesting article respecting their lives and works by W. J. Fowler. A Christmas story, by Willie A. Dromgoole, is an attractive feature of this issue. Boston: Arena Pub. Co.

WIDE AWARE for this month is a glowing Christmas number. A finely-colored frontispiece represents 'The Ice Queen in the Christmas Grotto," and a steaming plum-pudding adorns the first page of its contents. W. O. Stoddard contributes a Christmas story, entitled, "Mr. Van Gelt's Case," R. M. Allen a Christmas Ballad, "The Vagaries of Christmas," Estella M. Hurll describes "A Child's Christmas in France." and Theron Brown gives a "Christmas Carol." Several serial stories are commenced, and a delightful Christmas play by William Grant, entitled, 'Wishing," is given complete, with directions plain and explicit for home representation. Boston: D. Lothrop Co.

MAGAZINE OF AMERICAN HISTORY .- In "Declaration of Independence by a Colonial Church," Dr. Richard Dillard furnishes an interesting contribution to the history of North Carolina. "The Story of Marce Polo," who lived two hundred years before Columbus, is briefly told by Elizabeth Seelye. A biography of North Carolina's eloquent soldier and statesman. Gen. W. R. Davie (1756-1820), is interestingly related by Judge Walter Clark. The article is illustrated by a portrait, as also is Gen. Read's sketch of Hon. Francls Aquilla Stout. Notes and Queries contain interesting matter, and in Replies, Wm. Penn's Rent and The Mound Builders are alluded to. New York: 743 Broadway.

THE LADIES' HOME JOURNAL .- The Christmas nolidays furnish topics for nearly every page, reminiscences of those of the past and unique hints and suggestions how to enjoy the present predominating. The departments are well filled, and " The Brownles' are seen in their "First Stage" in their prospective trip round the world. Philadelphia: Curtis Pub. Co.

THE HOUSEHOLD.—Several Christmas stories and instructive articles on matters pertaining to the holidays are given. Of the stories one by Hezekiah Butterworth is accompanied by a portrait of its author. Boston: 50 Bromfield street

THE COTTAGE HEARTH contains a Christmas story by a daughter of Hawthorne, a Christmas poem by Mr. Butterworth, both illustrated, and other stories, poems, and miscellany entertaining and instructive. Boston: Wilde & Co., 25 Bromfield street.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester. N. Y.

Passed to Spirit-Life,

From her home in Prospect, Me., Nov. 28th, Mrs. Callie George Kneeland.

George Kneeland.

She has been a cripple for fifteen years—not able to walk a step in all this time; her hands were drawn out of shape, and in fact her whole person was doubled up in a very peculiar way; yet every one considered her a marvel, inas much as she not only performed her own housework, nearly, but wrought a great amount of fine sewhing and knitting.

Mrs. Kneeland was an ardent believer in our beauliful Philosophy, and while she was deprived of mingling with the world she demonstrated her faith to all who came in contact with her. She was a woman of the best of principles; her word was a good as gold; her noble example was of such a nature that she blessed the world by having lived in it.

n it.

By special request the writer attended her funeral.' She eaves dear friends who have the sympathy of all.

Dr. C. F. WARE.

From her home in Parishville, N.Y., Orinda Perkins, in er 70th year.

ner 70th year.

Sho leaves a life-companion, sons and daughters, and a large circle of sorrowing friends. She was an excellent medium for tests and the curing of disease. She devoted her life to the alleviation of sufferine and pain, and will be held in grateful remembrance by many who claim they owe their health or continuation of life to her.

Watertown, N. F. E. A. HOLBROOK.

(Obituary Notices not over twenty lines in length are pub-ished yr attitousty. When exceeding that number, twenty cents or each additional line will be charged. Ten words on a aver-age moke a line. No poetry admitted under the above heading.]

No one in ordinary health need become bald or gray if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 5:6 Main street. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President; Woodbury C. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springheld. Mass.—The First Spiritualist Society, 4.
1. Leonard, President, Worthington street. The First Spiritualist Ladles' Ald Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Fiorida street. Meetings at the hali in Foot's Block, corner Man and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.

ovening.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avonue, every Sunday at 103 A. M. and 73 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 McKerson-Warne.

Cleveland, O. — The Children's Progressive Lycoun meets regularly every Sunday, 193 A. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. See'y, 345 Superior street. Buffalo, N. Y.—First Spiritualist Society meets Sun lays in A. O. U. W. Hall, corner Court and Main streets, at ½ and 7½ P. M. William F. Pfeifer, President, 2 Geistin street; L. O. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street.

Providence, B. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at Mand M. P. M. Progressive School at 1 P. M. Pittsburgh, Pa.—First Ohnreh of Spiritualists, 6 Sixth treet. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-lay, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-or, Secretary.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A. E. and 7½ F. M.; Thursdays, 3 F. M. and 8 F. M. Mrs. Effic F. Josselyn, President.

Josselyn, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., and on Wednesdays at 7½ P. M., in Konnedy Hall, Louis and Waterloo streets. Speaker till Dec. 18th (inclusive), W. J. Colville. L. D. Sanborn, Sec'y, 205 N. Lafayette street. Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Olark, Pres.; W. E. E. Kates, Sec'y.

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

Springfield, Ill.—The Social Wheel of Progression, or

Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P. M. at 512 South 5th street. D. N. Lepoer, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lyceum meets every Sunday at 11¼ A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10¼ A. M. and 7½ P. M. at Howard Hall, 3001. Olive street. A welcome extended to all. M. S. Beckwith, President.

New Orleans, La.—Association of Spiritualists meets very Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. . Benson, President.

P. Benson, Fresident.
San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottiah Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. S. B. Whitchead, Secretary. Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (encance at Hutchinson street). President, Benj. P. Benner; vice-President, James Marlor; Becretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10% A. M. and 7% P. M. Lyocum at 2% P. M. Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner loth and Spring Gardenstreets. William Rowbottom, Chairman.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list
of niembers will be sent on receipt of stamped envelope by
any of the following International Committee: America,
Mrs. Mr. Palmer, 301 North Brondstreet, Philadelphia; Australla, Mr. Webster, 5 Peckyllie street, Philadelphia; Australla, Mr. Webster, 5 Peckyllie street, North Melbourne;
Canada, Mr. Woodcock, "Waternicle," Brockyllie; Holland,
Van Stratton, Middellaan, 622; Indis, Mr. Thomas Inatton,
Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkalo;
Sweden, B. Fortenson, Ade, Christania; England, J. Allen,
Hon. Sec., 14 Berkley-torrace, White Post-lane, Manor Park,
Essex; or W. C. Robson, French Correspondent, 168 Rye Fill,
Nowcasile-on-Tyne.

2 Manchester street, Brighton, Eng.

(Front the New Nation,) THE AMCHOID CELL.

Said the specialized cell to the amobold cell:
"Why don't you develop like me?
Just combine with the others,
Unite with your brothers,
And grow to a thing you can see—
To a specialized creature like me."

Said the amouboid cell to the specialized cell:

"But where would my liberty be?
If I'm one with a class,
I should lose in the mass
All my individualitee,
And that is an honor to me!"

Said the specialized cell to the amobold cell:
"What good does it do you to-day?
You're amorphous and small,
You've no organs at all,
You can't even get out of the way!
You can't half understand what I say!"

Said the amochoid cell to the specialized cell:

"But I'm independent and free;
I can float as I please
On these populous seas;
I'm not fastened to anybodee!
I have personal freedom, you see!

"And when I want organs, and members, and such,
I project them—an arm or a wing,
I can change as I will,
But you have to keep atill.
Just a part of the mass where you cling!
You never can be but one thing!"

Said the specialized cell to the amorboid cell: "What you say is undoubtedly true, But I 'd rather be part Of a thing with a hears. Than the whole of a creature like you! A memberless morsel like you!

"You are only yourselves just a series of ones, You can only say 'I',—never 'we!' All of us are combined In a body with wise." In a body with mind,
And we are the creature you see—
And the creature feeds us—which is ME!

"And being combined in a body like that
It can wisely provide us with food;
And we vary and change
On a limitless range,
We are specialized now for our good,
And we each do our work, as we should.

"What protection have you from the chances of fate?
What provision have you for the morrow?
You get food when it drops,
And you die when it stops,
You can't give or take, lend or borrow!
You helpless free agent of sorrow."

Just then came a frost, and the amouboid cell
Died out by the billion again;
But the specialized cell
In the body felt well,
And rejoiced in his place in the train—
The dead level of life with a brain.
CHARLOTTE PERKINS STETSON.

Or Nationalism done into verse.

Banner Correspondence.

Penusylvania.

CENTREVILLE .- J. E. Putnam writes: "THE BANNER'S comments on Chas. Dickens and Spiritualism (in No. 12) are very interesting, and recall to mind what he (D.) told Jas. T. Fields in relation to some of his characters,

"I remember, he said on one of these occasions, that during the composition of his first stories he could never entirely dismiss the characters about whom he bappened to be writing: That while the "Old Curlosity Shop" was in process of composition, "Little Nell" followed him about everywhere; that while he was writing "Oliver Twist," "Fagin," the Jew, would never let him rest—even in his most retired moments; that at midnight and in the morning, on the sea and on the land, "Tiny Tim" and "Little Bob Cratchett" were ever tugging at his coat-sleeve, as if impatient for him to get back to his desk and continue the story of their lives. But he said after he had published several books, and saw what serious demands his characters were accustoned to make for the constant attention of his already over-tasked brain, he resolved that the phantom individuals should no longer intrude on his hours of recreation and rest, but that when he closed the door of his study he would shut them all in, and only meet them again when he came back to resume his task."—[James T. Field's 'Yesterdays With Authors.]"

PHILADELPHIA.—James Shumway writes, 'I remember, he said on one of these occasions, that

PHILADELPHIA.—James Shumway writes, on renewing his subscription: "I trust I shall be able to keep up my subscription so long as I live here and am able to read. I think I am a subscriber to THE BANNER for more than thirty years (I am now in my seventy-eighth year, as to age); I cannot tell you how much pleasure it has given me to read its contents from week to week, and I trust I have benefited by it."

PHILADELPHIA.—S. P. Kase writes: "A short time since I visited the old county town of Princess Anne, Md. There, as of yore, the white population congregate on Tuesday and the colored people on Saturday of each week. On several occasions I was interrogated by some of its good citizens upon the subject of Spiritualism, and I freely expressed my views respecting it, and the manifestations of spirit-phenomena I have witnessed. This brought me in conflict with those with whom Orthodoxy and living by faith seemed to be all that was necessary to secure them an entrance into paradise upon their departure from this life. But, notwithstanding, there can be no question that some good was done, and some seeds of truth sown in what I said that will germinate, though it may be slowly.

Recently I was summoned to appear as a witness in a case before the court, regarding to which one of the plaintiff's lawyers objected to my being sworn, giving as a reason that I white population congregate on Tuesday and

to which one of the plaintiff's lawyers objected to my being sworn, giving as a reason that I did not believe in God as required by the State constitution. A lengthy discussion ensued, at the close of which I was asked my views. I replied I did not know whether my idea of God agreed with that of the State constitution or not, but I would state my conception of the Supreme, and the court might decide whether I was qualified as a witness or not. I then said, God is a spirit pervading all life, not only upon and within the earth, but in planets and worlds more numerous than the sands of the seashore.

worlds more numerous than the sands of the seashore.

The court then said: 'You can have Mr. Kase take the oath and proceed with him as a witness;' and the result was the plaintiff's attorneys submitted the case without argument, and the defendants, in whose interest I testified, won."

New York.

LILY DALE.-Hannah T. Stearns writes: "I have been told 'Nothing succeeds like success.' When here on Cassadaga Island, feeling settled and a part of the place, I look back

cess.' When here on Cassadaga Island, feeling settled and a part of the place, I look back fourteen years, the rough forest of that time contrasts strangely with the little village, with its auditorium and fair parks on all sides, a cultivated growth of fair proportions, which the Cassadaga camp of to-day offers to the people of the world. \$112,860 worth of real estate may be seen here on the forty acres of the C. L. F. Association grounds.

After thirty-five years of active public spiritual work, I have been settled here over four years in my own home on Cassadaga Heights, where the spirit of liberal inquiry calls its thousands annually. At these gatherings I meet the faces, and take greetings of old friends, who in the past gave me God-speed in our work; to such and your readers generally, I wish to give a few items from the life of the Camp, not of the summer-life of the crowd, but the life that has become the result of the camp movement.

So many families have become permanent residents we were set apart as a School District, and have built a fine school house and support a public school eight months of the year. The Political Equality Club of the camp has had lectures and meetings in which all take part. Dancing schools and dramatic clubs have added their part to life's variety; we never stagnate, but move right along. For three years I have given fortnightly lectures eight months of the year with but few exceptions.

This year I make a new departure: I have

CUTCHOGUE, L. I.-E. M. Sheldon makes allusion to the "well" phenomena recently described in THE BANNER, and relates a similar case as having occurred many years ago, the particulars of which, learned by him from a reliable source, he relates as follows: "A young lady highly esteemed, and strictly honest, declared her intention to visit an open well with a piece of looking-glass to catch a glimpse of her future husband. She did so, and looking down shricked and nearly fainted at what she saw, and declared she would never look again, as what so affected her was seeing an old lady lying in her coffin. A member of the household, then in comparatively good health, suddenly fell from her chair dead; the warning came in that way to the family. I am acquainted with the young lady, and consider her mediumistic, though she has no knowledge of Spiritualism." case as having occurred many years ago, the par-

Massachusetts.

ONSET. - Augusta Frances Tripp, Sec'y, writes: "A meeting of the citizens of Onset was held at the summer residence of Dr. Lydia S. Sturtevant, to consider the advisability of forming a society for perpetuating or preserving from extinction the Harvest Moon celebration. As 'Oniset' was the name of the tribe of Indians who originally owned these grounds, and as this celebration has taken place annually for the past eleven years at or as near the full of the Harvest Moon as convenient, in sympathy with the Indians' customary harvest moon festivities, it was proposed to name the organization 'The Oniset Harvest Moon Society': Its object being to establish a fund to defray the expenses at these yearly celebrations, and in the future to erect a fitting memorial in honor of the Indian, whose guiding and healing influence is conceded by all mediums to be paramount.

It was voted that the nominal sum of fifty cents be paid on becoming a member, and a certificate of membership suitable for framing be presented to each member of the Society.

The following officers were chosen: Dr. Lydia S. Sturtevant, President; Mrs. Elvira S. Loring, Vice-President; Mrs. Ananda F. Butterfield, Treasurer; Mrs. A. ugusta Frances Tripp, Secretary; Mrs. C. B. Bliss, Mrs. Susan E. King, Mrs. Eva Cassell, Mrs. Alfred Nash, Mrs. Catherine S. Woodward, Directors.

Frequenters and property-owners of Onset who are interested in these yearly celebrations are invited to send in their names to the Secretary, and receive a certificate of membership.' writes: "A meeting of the citizens of Onset was held at the summer residence of Dr. Lydia

TOWNSEND HARBOR.-Mary L. French writes: "In the spring of 1867, the first of May, in the early part of my mediumship, living then in South Boston, Mass., a carriage drove up to the gate, and a lady dressed in deep mourning alighted, and came up the walk to the door. On her inquiring for me I presented myself. At her urgent request I gave her a private sitting, though with great reluctance, as I was just beginning in my mediumship. After the interview she said she had communicated with her husband and son, and other friends, and added, 'You do not know me, nor I you. I am the wife of President Lincoln; I am a believer in Spiritualism, and so was Mr. Lincoln. We have had many scances with mediums. Mr. Lincoln was guided through the war by them, and if he had heeded the warning he received and if he had heeded the warning he received he would not have been assassinated. she burst into tears. In a few minutes she be-came calm, and conversed pleasantly. I met with her another time at a scance in Boston."

Connecticut.

NORWICH .- Carrie F. Loring (East Braintree, Mass.) writes: "I have just completed a very pleasant engagement with the Norwich Spiritual Union. I was most hospitably entertained at the residence of Mr. and Mrs. Sanford A. Chapman, prominent and energetic workers and members of the Spiritual Union—Mrs. Chapman having held the position of Secretary for seven years, a position which every one knows implies work. It is a question in my mind how and when she finds time to so faithfully and promptly discharge the duties of her office. The answer must be, one can always find an opportunity to labor for a cause we love. The cordial reception, the many acts of kindness and appreciation bestowed upon me by all the friends during my engagement with them, will always be remembered and cherished as one of the brightest spots along the very pleasant engagement with the Norwich

them, will always be remembered and cherished as one of the brightest spots along the highway of my life.

The meetings of the Union are carried on in a very systematic manner, all the members working with a zeal and earnestness of purpose to the best of their ability, that every undertaking may be successful. They are most ably presided over by the genial and courteous President, Dr. W. W. Clapp, (who with his amiable wife and daughter it was my pleasure to meet in their charming and harmonious home, the influence of which would serve as a healing balm to the weary and afflicted, and supply them with needed rest.) Beautiful flowers adorned the desk, and a most excellent choir rendered choice music at all sessions, producing that harmonious atmosphere so well adapted to the highest inspirational conditions.

It was my privilege to attend the Lyceum sessions, which are so successfully managed by the parents and friends of the children. I feel that a word of praise should be extended to the officers for the method adopted in placing the teachings of the Spiritual Philosophy before the children in a plain, practical manner. By invitation of the Conductor, I responded with a few remarks to the children, which were very attentively listened to, and the many thanks from the children well repaid me for my effort to visit them.

This appears to be one of the societies where

thanks from the children well repaid me for my effort to visit them.

This appears to be one of the societies where the parents and children work in unison in the line of progressive thought and spiritual unfoldment. To enumerate the different individuals connected with these meetings that render valuable assistance, I am unable, but mention all as doing their part to add to the success of the Spiritual Union."

Canada.

BRANDON.-E. G. Daniels writes: "There is quite an interest here, and a large number are earnestly seeking for the truth. 1 am con-

has nad lectures and meetings in which all take part. Dancing schools and dramaticolubs have added their part to life's variety; we never stagnate, but move right along. For three years I have given forthightly lectures eight months of the year with but few exceptions.

This year I make a new departure: I have been stirred by the spirit that was active in Onset last year, and have made the initial movement toward a Fair. Some forty ladies of the place and near by have resolved themselves into a Cassadaga Camp Fair Club. They elect ed a working committee for the place; Mrs. H.

T. Stearns is Chairman of that committee, and Mrs. Abby Pettengill of Cleveland, Treasurer for the Chib. They meet for inightly for work, and have made a good start; the club hopes for help and cobperation from all friends of Cassadaga Camp, wherever they may be, by forming auxiliary clubs or donating direct to this club material or money. Persons interested can report to Mrs. II. T. Stearns, post address, Lily Dale, N. Y. The Fair will be held the coming summer camp, and the proceeds go to defray the cost of needed improvements of the place.

Cassadaga Camp offers to its supporters a free reading room during the season of the assembly; over seven hundred volumes are on its shelves. It had a fine gift of books this year from the BANNER of Licht publishers, as also from others. Books of all kinds, solentific, spiritual and miscellaneous, reading in fiction and philosophy, can be had from this library at all seasons at a very small cost. The ball of the library building is free to the residents for general interest. A new feature next year will be the Psychic School, which will be opened the first of June by W. J. Colville, to consist of courses of lectures for two months, June and July, before camp opens. Unfortunately our post-office took the name of the station across the lake, Lily Dale. We are on an island, encircled by three lakes, and no place in Western New York has finer scenery of its kind. 'Cassadaga' has a wonderful suggestive meaning, 'the meeting of the waters,' full waters.''

CUTCHOGUE, L. I.—E. M. Sheldon makes

account of failing health and age (eighty next April) I have concluded to retire from the lecture field—read a few more books and your thankfully-received gratuitous paper, and wait smilingly for the fulfillment of Nature's Divine Law, through which a higher life may be reached, and a new field of usefulness be opened.

opened.
Yes, 'knowledge is power,' and drives far away the darkness of death, and gives the golden dawn of a brighter day.'

Strange Sounds in the Office.

Gov. McKinley's Clerk Tells a Mysterious Tale. Columbus, Ohio, Nov. 24th.—Gov. McKinley's executive clerk, Mr. Bawsell, says the Governor's office is haunted. He says:

"One night, soon after the execution of Jake Harvey, the Dayton man who murdered his mistress, while seated here at the desk, I was startled by a loud knock on the doors of the large cupboard where the applications for pardons and commutations of sentences are kept. I thought it was the wind at first, but investigation proved that it was not.

"Just what caused the noise I was unable to learn. I thought very little of the matter unlearn.

gation proved that it was not.

"Just what caused the noise I was unable to learn. I thought very little of the matter until the night of the execution of Craig and McCarthy, the Cincinnati murderers. I was here alone in the office that night, and, as far as I was able to tell, there was no one else in the whole building excepting the watchman at the treasury vaults and the patrolman in the rotunda. There was no living being here who could have made the noise I heard.

"About ten o'clock the knocking in that cupboard began, and it was kept up at a lively rate for two hours and a half. Just after the execution of the murderers there was a perfect shower of knocks. What caused it I do n't know. Of course I was only joking when I said the place was haunted, for I am not superstitious. If I were the least bit superstitious, however, I would say that the knocking is done by the spirits of the men who had been executed in the penitentiary annex, and whose applications for pardons or commutations of sentences are stored away in that mysterious old cupboard."—New York Sun.

New Publications.

SUN PRINTS IN SKY TINTS. Original Designs with Appropriate Selections. By Irene E. Jerome. Royal 8vo. Embossed Cover. Boston: Lee & Shepard.

A new book by the author of "Nature's Hallelujah," etc., that will be eagerly sought for by those who de sire one of the best gifts that can be handed to a friend. The pages are printed in a charming blue tint, and the sketches of meadow and mountain, woodland and lake, forest roads, birds, flowers, ferns and grasses have been made direct from nature, with a skill for which Miss Jerome has a peculiar aptitude. The harmony between the sentiment of the selections in the early part of my mediumship, living then and that of the illustrations, evinces artistic power and refined taste.

BARON TRUMP'S MARVELOUS UNDERGROUND JOURNEY. By Ingersoll Lockwood. Hlus-trated by Charles Howard Johnson. Sq. 12mo, cloth, pp. 235. Boston: Lee & Shepard. After reading Don Fum's book on "A World With-in a World," the Baron starts on a voyage of discovery. His entrance to the wonderful subterranean world, and among the Mikkamenkies, Soodopsies, Koltikwerps, and other strange people living inside our earth, is a chronicle of the marvelous that abounds with quaint conceits and wholesome fun. A rare book for the young

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This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.

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Buscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sont, and will forward us the money order, attached to an order to have the papersent for any stated time, free of charge, except the usual fee for leguing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give atterance.

The No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

The Newspapers sent to this office containing matter for improtion, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 17, 1892. ISSUED EVERY THURSDAY MORNING FOR THE WEER BUDING AT DATE.

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

Theological Tyranny on its Last Legs.

There is no more positive a portent of a complete breaking away from and breaking up of the old standards of ecclesiastical Orthodoxy than the recent action of Old Plymouth church in Brooklyn, the church founded by Henry Ward Beecher, and now ministered to by Dr. Lyman Abbott. An account of the church's action in relation to the American Board of Foreign Missions has already been given in our columns, and we refer to it again chiefly to emphasize the significant fact that this revolt is rapidly occurring all along the line of Orthodox churches and church seminaries. Rev. Dr. Abbott remarked to the assembled meeting of Plymouth church-members that it was not a question of theology, but of liberty. He said the American Board was a close corporation. The Board has asserted that there was no hope for the heathen hereafter, God's mercy terminating for them at death. But he said that was not the belief of Plymouth Church. Since that declaration by the American Board the contributions to foreign missions by Plymouth Church had been practically made under protest, but the time for decisive action had now

He reminded his hearers that four years ago Rev. Mr. Noyes of Boston had applied to the Prudential Committee of the Board for appointment, which the Board refused to grant on the ground that his belief in reference to the salvation of the heathen was non-orthodox Mr. Noyes had started a mission in Japan inde pendent of the American Board, which was highly successful. It was finally moved by Dr. Abbott that the annual collection be postponed one week from the ensuing Sunday, and that all contributions should go direct to the Noves mission unless otherwise designed. The motion was supported in vigorous language by Prof. Rossiter W. Raymond, who said he "was tired of the whole miserable humbug, and wouldn't give a cent to spread the news of damnation. I won't let," he said, "the damnable doctrine be disseminated by my money. That God is love is good news, but it is made stale old stuff by these men who drag a juggernaut car over the heathen, and want us to feed the beasts that haul it. It is my Christian duty not to give to any concern that will teach the heathen that their fathers went to hell.' An amendment intended to nullify Dr. Abbott's motion was voted down, and the latter was carried almost unanimously.

The old tyrant theology is getting a deserved shaking up.

The "Holidays" (?) at Homestead.

Thanksgiving has passed, but Christmas and the New Year draw nigh, and but little can be said as to the affairs at this locality, except that the great strike is officially declared "off." The workmen have retired from the field, and with broken ranks and heavy hearts have ceased their struggles with the irresistible power of wealth above them.

The shadows lengthen, and despite what is hoped for in the coming days, the showing of 'the people's" case is but a poor one in all parts of our so called happy country. This is owing to the domination of greedy monopolies, grasping landlordism, the selfish combinations of capital, and the want of sympathy between the few rich and the many poor. It is a dark reproach on our country's fame and that of its institutions, which are so frequently called free. At Homestead, for simply forming a perfectly legitimate union to resist the encroachments of employing power, thousands of industrious, hard working and thrifty people are paying dear for their venturesomeness. No autocrat could be more cruel than the power that holds them in its merciless grip.

The whole story on its business side is alleged to be as follows: The Carnegie company cut down a certain class of their most skilled workmen in their wages, for the reason given that the company could not fill a certain contract with the government to supply steel armor plates for the new ships of the navy except at a lieavy loss. On the other hand, the contract was awarded to the company, which underbid rival steel works merely to prevent them from getting it, and thus advertise themselves. It was a out-under game, and, in playing, the

innocent workmen were to be made to pay the cost by the reduction of their wages. They realsted in the only legitimate manner they could, and the result is everywhere known.

Before the strike Homestead was rated a model town, made up of an industrious and homes or were in the way of soon doing so. As tlieir labor in building up the town, it was most naturally and reasonably expected by them that they would participate in the profits resulting from that labor. What a Thanksgiving-for instance-was theirs (with probably but little chance of improved conditions for the coming holidays,) in the face of such expectations! While the factory fires were brightly burning, there were many hearths on which no domestic flame was shining. Chilriver, with which to roast the potatoes that numbers of men, so lately orderly and industrious workmen, were under indictment for murder, unable to get work, and liable to arrest if they tried to leave town in order to find it. Their only alternative lay between the prison and the poorhouse. And thousands deserve to be read at all. on thousands more all over the country are in a not much better condition.

The air is full of warnings! Happy will it be if they are heeded by America before it is too late, and Longfellow's "poor, blind Samson" raises his hand in some "grim revel" to shake the pillars of this national "commonweal"!

Tennyson as a Spiritualist.

In Mr. Stead's character sketch of "Tenny son the Man," published in the Review of Re views, he speaks of it as a "fact" that Tenny son "was habitually conscious of communion with spirits or intelligence not of this world. Mr. Stead well remarks that "no one can read his 'In Memoriam' without recognizing that the poet was conscious of spirit communion, which, if it had been suspected in a less emi neut man, would have led to his ostracism as a lunatic or a Spiritualist. Tennyson," he adds, was a very broad churchman, and if he had a pastor in the spiritual sense it was Mr. Maurice. That distinguished man held very strong and decided opinions as to the reality of conscious spirit-communion between the living and the dead. It is understood that he believed that he wrote many of the best and truest things he ever published under the direct influence of higher intelligences, of whose presence he was distinctly conscious. He felt them near him, and his mind was impressed by their ideas. He was, to use the technical term, a clairaudient and inspirational medium. He was not clairvoyant. These mystic influences came to him in the night season. They were heard in the voices of the wind. They made him write what he sometimes imperfectly understood when in a state of mind that was perhaps not always distinguishable from trance.

Both in his poetry and in his correspondence, continues Mr. Stead, he distinctly refers to this trance experience. Writing March 7th, under aniesthetics, Tennyson said: "I have ics, but a kind of waking trance (this for lack of a better name) I have frequently had, quite | quite beyond their own. up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at consciousness of individuality, the individuality itself seemed to dissolve and fade away into supporting the best cause in the universe. boundless being; and this not a confused state. but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life." And as if conscious of the incredible significance of the statement thus compacted, the poet adds: "I am ashamed of my feeble description. Have I not said the state is utterly beyond words?

Mr. Stead says this letter is a prose explanation by the poet of one of the most remarkable, although somewhat mysterious, passages in the ninety fifth section of "In Memoriam," comprising the four stanzas beginning-

So word by word, and line by line, The dead man touched me from the past. And all at once it seemed at last

A Supreme Court for the World.

The living soul was flashed on mine."

International arbitration is declared not to be feasible in an article in the American Journal of Politics, and it is asserted that some other means of settling disputes between nations must be sought. The reason given for such an opinion is, that practically arbiters cannot be found who have not formed an opinion on the question to be submitted for decision, and that those who have nothing to gain and possibly something to lose by arbitration will hesitate before consenting to entrust their interests to the decision of another. The writer. therefore, recommends instead the establishment of a World's Supreme Court, to which nations may be finally referred, in the same way that all difficulties between our own States are now submitted to a National Supreme Court. To arrive at this result, it is suggested that our government invite other nations to appoint commissioners to meet and formulate the plan.

It is assumed that the commissioners would recommend to their different governments the appointment by each of its most eminent jurist as an associate-justice of the court. Treaty relations would be recommended, binding all nations to the most rigid observance of the decisions of the court. Should some nations refuse to arbitrate, the treaty would contain a provision that every nation bound by this great code of international law would do all in its power to force a rebellious nation to abide by the decisions of the court. In order to effect this, it would only be necessary for the nations bound by the international treaty to declare the rebellious nation no longer a member of the international union. This decision would carry with it the closing of all the ports of the union against the offender, until such time as she should see fit to accept the decis-

ion of the court. And if the question of damages should be involved, the nations under the jurisdiction of the court should seize all public property belonging to the offender, that should come within its jurisdiction, until the judgment of the court should be satisfied. This mode of procedure by a combination of nations under a treaty, is believed to be the only effective one for the abolition of international wars.

"Spiritual Forces," by Mrs. H. S. Lake, next week.

The Weekly Press of the Country.

As the daily paper is fast becoming not much more than a vehilale for news, the office of properly arranging, expurgating and digesting that news for the general mind is growing in laboriousness as well as responsibility, the evi contented people, who either owned their own | dent and necessary purpose being the full and faithful presentation to the reader of the reguthey had been directly instrumental through lar movements of the time in their larger as well as more minute relations to the law of progress in all the departments of our universal life and its activities.

The well-constructed and amply-equipped weekly paper, in whatever sphere it is appointed to work, is the really substantial teacher and preacher of the current period. By its very acts of exclusion it abundantly establishes its character and recommends its influence. It is not to be regarded as a "back numdren were out collecting driftwood from the ber," carrying nothing but stale matter to the reader; on the contrary, its purpose is to seformed their only Thanksgiving feast. And lect and seize upon what possesses a meaning as well as a fleeting interest, and to revive it in a fresh dress of thoughtful comment, and thus help the community to reflect as it reads, instead of merely exciting it with sensational records of what very largely does not

> The death of a man so much talked about, if not so well known, as Jay Gould, styled the multi-millionaire, only impresses anew the lesson of the fleeting character of all things earthly, and of the unsubstantiability of all human projects, prospects, and proposals. Man is but a passenger here. The richest suddenly gives up all his wealth when the summons comes for the final change, and the most powerful become obediently dumb. All is but change. The tide flows in and flows out again. The object of yesterday's envy is the pity of to day. No one is privileged to continue in this vanishing realm of mortality. Nothing really is but that which is spirit. There is no wealth that goes with its possessor everywhere and into the vast eternity but that of the soul. That alone abides and increases forever. How insignificantly little seem all our plans and projects, except as they are spiritually perpetual. Riches are for the use only, not for the holding. None of us need boast of what we have or what we are. The poor in spirit, the humbly worshiping, they who trust in the spirit as the sole and continual life, these are the truly rich, the truly powerful, the truly great of earth.

> A KINDLY AND APPRECIATIVE ACT .- W. F. Nye, Esq., of New Bedford, Mass., (prominent, as our readers know, in Onset Bay affairs) visited our office on Tuesday, Dec. 13th, and in addition to renewing his own, paid for six new subscriptions for a year: his feeling being that THE BANNER for twelve months was a good Christmas present to a friend. We gratefully thank Bro. Nye, and trust his generous action will find imitation by other friends of THE

Education to most men means the development of a man with five senses; and a spe-1874, to a gentleman who had communicated cialty in education means some one departto him some strange experiences which he had ment of learning in that development. Most men will probably be surprised if sometime they never had any revelations through an eather- discover that there are at present people with six senses or even seven obtaining a knowledge

Abby A. Judson (daughter of the famous Baptist missionary of that name) sends us an once, as it were, out of the intensity of the account of her labors (eighth page), "with best wishes for the dear BANNER, which is nobly

> We have received a pleasant call at our office from Mrs. Harriet E. Beach of New York -also a fine portrait (photographic) of this firm and energetic witness for Spiritualism.

The ideas set forth on our se cond page by W. J. Colville, Mrs. R. S. Lillie and Mrs. Edith R. Nickless should receive the thought-'ul attention of every read Spirit Almon Chapman (on our sixth

page) gives in an off-haud way much valuable information as to the best manner of life to win spiritual success at last.

Flowers from a Friend of the Circle-Room, and others, are gratefully acknowledged.

Reckiess Driving in Boston.

THE BANNER has for several years past called the public attention to the criminal prevalence of rapid and heedless driving in this city. It is a well known fact that the late Lewis B, Wilson, so long chairman of our Free Circles, was knocked down and received an injury which resulted in a lingering death months afterward; and others we wot of have had escapes from serious injury which may be well accounted 'miraculous." We are glad to see the Boston daily press astir on this important matter. Probably the death of President L. H. Kingsbury of the Dedham National Bank-who was knocked down in Boston. Thursday, Dec. 8th, by a "runaway," and died at the Emergency Hospital, this city, on the 9th-has attract ed the attention of many in this direction. For even if his death was caused by an unpreventable accident n this case, the people know that gross carelessness is the main practice noticeable among teamsters and expressmen, hereabout. The safety of pedestrians is so badly assured that one may be said to take one's life in his hand whenever it is necessary to cross a street. Drivers now a days pay no attention to the 'cross-walks," which in former years sheltered the blockaded pedestrian, but plunge upon the unfortunate wayfarer with all speed, trusting themselves to personally escape from the results of any accident either by the exercise of brute force, the whipping up of their horses, or the well-known desire of all bystanders to escape being summoned as witnesses in a

The Record truly sava: "Reckless teamsters reign in Boston streets," and "Get out of my way!" their motto. The President of the Mechanic's Bank is reported to say, by The Record, that "the carelessness of herdic drivers and expressmen all over the city is a terrible outrage and a constant menace to the lives of thousands." He thought the evil particularly crying in Post Office Square, where President Kingsbury was recently fatally injured. The arrest of twenty or more reckless drivers at a time would have a salutary effect. Cannot our City Fathers do something to abate this more than nuisance which so persistently threatens life and limb?

On the evening of Nov. 8th, at a circle in Salem, Mass., held by Prof. Knight, a number of persons forming the company, information (it is alleged) was imparted through the medium direct to Mrs. L G. Howard of Camden, Me., who was one of those present, that a large fire would shortly occur which would greatly alarm and worry her. She was cautioned, however, not to be alarmed, for everything that belonged to her would be secure from destruction. On the following evening, she read an account of the large fire in Camden, by which the entire business part of the town was destroyed, involving a heavy loss. The store owned by Mrs. Howard and another woman, which stands on the corner of Main and Chestnut streets, was the only one that escaped.

Read what Dr. H. B. Storer save of Spiritualism-fifth page-Newbury-Street Temple report.

New Spiritual Temple at Auderson, Indiana.,

The Spiritualists of Anderson, Ind., and the satis faction of having their enthusiastic efforts of the year past, and the sanguine hopes they had all along entertained of their triumphant results, crowned with success by the doors of their Temple on Madison Avenue being thrown open-people of all denominations flocking in to participate in its dedicatory exerciseson Sunday, Dec. 4th. The gathering tested to its utmost the seating and standing capacity of the beautiful auditorium. The following was the order of exer-

Pratee God, Choir; Just One More, Custer's Orchestra Welcome, Choir; Prayer, Helen Rugart-Richings; Sacret Song, Choir; Welcome Address, Peter Milapaugh; Dedi catory Address. Helen Bluart-Richings; Under the Apple Tree, Custer's Orchestra; Old Hundred, Church; Benedic tion, Helen Stuart-Richings.

The music by choir and orchestra was, says the Anderson Daily Herald, in its full and just report of the proceedings, excellently rendered. An eloquent and impressive invocation by Mrs. Richings followed the welcoming song, at the close of which Mr. Milispaugh extended to all present a warm and sympathetic well come, and introduced Mrs. Richings, who expressed herself as considering it an honor of which she was proud in being called to dedicate this new shrine of spiritual faith and worship. Announcing her subject to e "Truth as We Understand It," she first addressed the Spiritualists and then the audience generally. more especially those who had but little, if any, knowledge of the spiritual philosophy.

"We have," she said, "been in the winter of our discontent, but intelligence and faith have brought us steadily nearer to God. In our belief, God is not a being, sitting on a throne somewhere in space, and reigning over the world, as believed by our Orthodox brethren; God, to us, is life. Show us where life does not exist, and we will show you where he is not. You have looked into the eyes of your babe, and in doing so you have looked into the eyes of God. In the granite, in the leaf and in the briny deep, everywhere where life is, according to our belief, we find God. The infinite to us is an all ruling power. The Orthodox claim we do not believe in God. This we deny. To us, God is everything. Spiritualists have no creed, no boundary to their acquirement of a knowledge of spiritual truths. Spiritualists, whatever of that knowledge they may possess, are continually calling for more; more wisdom, more of infinite and eternal truth. . . . We ask to day for the spirits and angels with us to open the windows, doors and roof of this Temple and make it one of knowledge, and make a path to our very selves, that we may guide those who enter it forward and nearer to life eiernal. . . . Spiritualists, ask knowledge, always press forward, and let your light so shine that the world may see the truth."

Mrs. Richings was listened to throughout her masterly elucidation of her subject with intense interest, and as she opened a new channel of thought to her auditors, her remarks made an Impression upon their minds that time will never wholly efface. At the close of her remarks donations in aid of the Society were called for, resulting in an addition to its treasury of \$450.

After the services Treasurer N. G. Hilligoss made his report, giving a brief outline of the church from beginning to end, substantially as follows:

The plausibility of building a church was first canvassed last December. On the 13th day of January an organization was effected and officers elected. The remainder of the winter was spent in getting donations and raising money.

The expenses and expenditures have been as follows:
 Cash, net
 \$5,547.15

 Money received
 4,293.86

 Balance due
 1,253.29

In the evening the Temple was crowded to excess. The audience, says The Herald, "was addressed by Mrs. Richings in the same pleasing style, and, as at the morning services, gave general satisfaction and pleasure. Mrs. Richings has made many friends already in this city, and during her month's stay here there is little doubt but what she will make many more."

[The Daily Bulletin for Saturday evening, Dec. 3d, has a nicture of the new Temple, and a good descrip tive sketch of the state of the Cause in Anderson.]

Funeral and Mourning Reform.

A paper was read last June by Lady Frederick Cavendish of England, before a meeting held at her residence, No. 21 Carlton House Terrace, under the auspices of the Church of England Burial, Funeral and Mourning Reform Association, of which the following is a serviceable summary:

Commenting on the Christian view of death, Lady Cavendish considers that in many minds there exists a wrong view of the death of the body, which harmfully influences the whole life. And the responsibility very largely for this view is to be found in the manner the dead. It is the chief object of the Eu neral Reform Association to correct it. When we were young, the most of us entertained the notion that death was the end of everything bright, beautiful and hopeful. If a relative died, the house was darkened, every one was clothed in black, and on the day of burial the procession moved in deepest black to the grave, the body in a black hearse, without a whisper of hope in all the surroundings. The tendency of it all was to produce a shudder at the very thought of death: to regard death as something too terrible for the mind to dwell upon; and to suggest that the best thing we could do was to get all we could out of this world, and to give no thought whatever to the other

What, then, is the death of the body? But, first, what is life? Every day is an epitome of life. We rise with a prayer for guidance and safe keeping all the day; we go forth to our labor; we strive to abide every hour in the fellowship of the spirit and to do good: and so the day runs its course, and at its close we commend soul and body to the care of Him who neither slumbers nor sleeps. We lay ourselves down, and in a sense we die. Sleep is death's twin-brother We sleep as though we die, and we die as though we sleep, passing silently through the peaceful darkness of the night into the light of the eternal day. We ought, therefore, to regard death as a friend. It is really the gate of life-life already begun, it is true, but from that time to be infinitely higher and fuller than this earthly life. There unquestionably should be sorrow at the departure of a loved one, but there should likewise be a sure trust in the love of the Father, a firm belief in continued life and a sense of comfort in the abiding spirit.

Then what should the funeral rites be? But, first, what ought not to be done at a funeral? If there is no death, but what seems so is only transition, ther at a Christian funeral there should be no extravagan mourning attire; no black trappings; no durable coffin. with the vain object of preserving the body; no bricked grave, with the vain object of isolation; no cumbrous tombstone; no unnecessary postponement of the burial: no undue exposure of the mourners at the grave-side; no poisoning of the soil, the watersprings, or the air, by insanitary burial in vaults or over-crowded graves; no excessive show; no unusua eating and drinking; no avoidable expense. But what ought to be done on the occasion of

death is this: Let all the last offices be performed, as far as possible, by relatives and friends, as a labor of love. As flowers cheer the sick room, so let them brighten the death chamber, but not be buried in the grave. Open wide the windows and let in the sun shine. Order a coffin of the simplest character and of perishable material, with few ornaments, and those expressive of faith and hope. Show respect for the loved one by rendering the body harmless to the liv ing. Do not think it necessary to order new clothes for yourself; a sober-hued attire is most fitting, such as almost every one possesses. If possible, convey the body to the burial place overnight, thus avoiding the expense and display of a street procession, and inviting friends to meet at the grave-side instead of at the house of mourning; visitors would then not have to be entertained after the funeral, and the hereaved could better think of their loved one in the uneen world, and be led to meditate on the life to come. The best monument, concludes this timely paper of

Lady Cavendish, to the memory of a departed friend is the active determination to imitate his good example, carry out his wishes, and live daily in the hope of meeting him in another world.

CURRENT THEMES.

Knowledge a Necessity for Reform.-If we would improve our own condition, and that of others in this world, it is essential that we should have an exalted and wholly reasonable view of the direction in which we are tending. Therefore Spiritualism plainly teaches not only the conditions of the other world, but the real and true meaning of life here. Unless we are possessed of some knowledge of what we are, and whither we are tending, we do but drift aimlessly on an unknown sea, without the guidance of pilot, compass, or even rudder.

Extirpating such dogmas from the human mind as endless punishment, and ultimate absolute extinction of being, is a great deal toward clearing the view and enlarging and ennobling the conception of present and continuous life. It is necessary for us to believe that all souls must at last be saved, whatever the duration of the term of their probationary experience, or however severe the disciplinary trial in any world or state.

We commit our criminals to prison here, but in the spirit world there are no prisons, no confinement at all but that which an undeveloped order of spirits create by their own imagination, their self incarcerstion being the result solely of their own state or conlition. All the hell there is or can be is that which is the inevitable result of the process of self-purification.

Glad and Sad!-"The Loiterer" for the Boston News, in an afternoon walk down Tremont street, was recently impressed with a contrast of the order usually called "striking." First he met a large portion of the throng that was coming out upon the sidewalk from the Symphony Concert. Directly afterward he encountered the audience that was emerging from the "Christians at Work" week-day convention in Tremont Temple. He describes the contrast thus: In the crowd coming from the Sumphony were many beautiful costumes; many bright, happy faces; rosy cheeks and classic brows; in fine, there was every evidence of enjoyment. But in the other crowd there were sallow faces; careworn faces; costumes out of date; happiness was invisible, if there was any; there was every evidence of a very sad funeral. And out of it all he extracts this highly pertinent question? Why is it that some people think they must not look happy and laugh and chatter after a religious service? There is but one reason, and it is a sufficient one, in our view, for the lugubrious cast of countenance commonly worn by those who have just come out of a religious meeting; and that is, that all religion is a supernatural and mysterious affair. and that its fundamental idea is that of a grand scare, all the time kept up. People are made to feel that I they have the good fortune to escape perdition themselves, they are not so sure that their families and friends will.

All True and All Natural .- The Investigator (Boston) of course refuses to admit the possibility of a future life; but admitting it, The Investigator thinks t would do less violence to the reasoning faculties to accept the possible truth of the Spiritual Philosophy than the Christian idea of the life hereafter. And it so thinks for the reason that Spiritualism-which it cannot help calling "spiritology"-tries to prove itself true, and it is claimed that its philosophy is based upon natufal laws. As to the first half of this reason, in no conscious sense does Spiritualism "try" to prove itself true; its truth is simply allowed to proclaim itself, without any doctoring by ecclesiastical bodies or coaching by human creeds. Spiritualism notes what are indisputable facts, called phenomena, and religiously reports them. This is all it "tries' or aspires to do, content to be the serving agent of the invisible but real powers that direct and inspire all human action or thought. And as to the other half of The Investigator's reason, it is wholly correct in saying that the philosophy of Spiritualism is based upon natural laws, instead of recognizing any discovered law as supernatural. Spiritualism holds all to be natural, as all is primarily of the spirit.

Ole Bull's Power.-Mr. Alexander Bull, son of Ole Bull, the great Norwegian violinist, who inherits his father's musical genius, and is the possessor of his famous old Joseph Guarnerius violin, which he so loved and immortalized, in a recent illustrated article in the New York Sunday Herald, says that his father never was at his best outside his own home. In the old family country seat, near Bergen, under his own roof, and in the midst of his family, he says his father's soul seemed to gather peculiar inspiration. The effect on the son is described by the latter as marvelously magnetic. No matter what theories others might advance respecting Ole Bull's extraordinary power over his familiar instrument, to the son it was a delightful influence. He says that they who listened were carried away to higher spheres.

The news of his father's death came to Ole Bull while he was playing in Russia, and on the night he received it the people of St. Petersburg heard him play as he had never played before. The sad intelligence seemed to give him a new inspiration. He was a Spiritualist. says Mr. Alexander Bull, and he had the conviction that his father's spirit had descended upon his own, and reinforced its native power. When he came to die himself he sent for the daughter of his dearest college friend, and said: " I am going to spiritland, and there I shall meet your dear father, and bring him a fresh greeting from you."

To Bestrict Fereign Immigration.—Senator Chandler, chairman of the committee on immigration, has prepared a bill which will be introduced into Congress without delay and be pushed to its passage. The committee unanimously endorse it. It suspends all existing immigration acts for one year from the first of March, 1893, except to immigrants coming from the countries of North and South America. It directs the Secretary of the Treasury to enforce the act, but the new law is not to hinder or delay the admission of returning American citizens, or of aliens coming only as visitors or for temporary sojourn in the United States. And it subjects any alien immigrant entering the country in violation of the new act to the penalties provided by existing laws against excluding immigrants, and orders such immigrant sent back to the country from which he came. And any and all persons who shall bring or aid in bringing such allen into the country, shall be subject to the penalties now provided by law for bringing or aiding in bringing excluded immigrants.

Mrs. Dorchester has traveled with her husband, Rev. Dr. Dorchester, as special agent for the Indian School Service, almost continuously for three and a half years past, visiting Indian schools and reservations. She has just made her annual report. in which she testifies to the gratifying improvement which has come under her observation. Her report speaks especially of the improvement in school buildings in respect to their comfort, safety, healthfulness, and general respectability. Also in the variety and quality of the food furnished the table, although no change has been made in the rations, by reason of the employment of more competent cooks at better wages than formerly. The table service is likewise more attractive and creditable. Inasmuch as the Indian girl cannot gain a great deal of knowledge of how to provide meals for a small family by merely helping in the wholesale cooking required for a great school, the forming of cooking classes has been resorted to as a means of giving the needed instruction in cooking and the details of home life.

Victorious Medium .- The celebrated Tabor Dorrian case—where Mrs. Mary A. Tabor, a test medium, was arrested by Mayor Dorrian of Texarkana, Tex., for not taking out a fortune-teller's license-has been pending in the United States court there for more than a year, as an instance of false imprisonment. The BANNER fully noticed the matter at the time, and is now gratified to record that the case, on going to trial Dec. 1st, ended, on Dec. 2d, with a jury verdict in favor of Mrs. Tabor, and against her opponent, to the extent of \$1500 damages.

M. M. Read writes from Waltham, Mass.: Please continue to send my paper (THE BANNER), as it comes to me like a visit from a dear friend-yes, more than that, from countless numbers on both sides. of life: spirit and mortal."

NEWSY NOTES AND PITHY POINTS.

AMERICAN "HUSTLE"!

The golden apple of our life
Haugs where the leaves are thick.
If we would fetch that apple down
We've got to got there quick;
Or else some other chap will shout
As he throws down the core,
"You might have had it all, old man,
In just one minute more."

Of the 11,000,000 women in Italy nearly 2,000,000 are employed in industrial labor, and over 3,000,000 in agriculture. They are in the majority in the cotton, linen and jute industries, and in the silk trade there are 117,000 women employed and but 17,700 men."

The strike at Carnegie's mills, Homestead, was offi-claily declared off by the Amalgamated Association by a vote of 101 to 91. During the five months of the strike the loss in wages to the men has been over \$2,000,000. The firm has lost double this amount, and it cost Al-legheny county \$500,000 to support the troops during the troubles.—Hartford Times.

WAR NOTES are abroad in Europe; France has patiently rebuilt her army, until even the German officers admit its superiority over their own; the Kaiser has taken alarm, and now demands an increase of troops to protect "the Fatherland"—his prime minister calling for the reinforcements in a speech which is characterized as "a picture of war painted in fire"; and now Russia is active in her efforts to maintain the very highest degree of efficiency in her military organization. England, protected by her insular position and her large navy, looks anxiously at her neighbors -nevertheless-while Italy and smaller nations are staggering under the load of war gear they have to carry. What is to be the end?

What is the reason that a man tries to peer into the dark and ill-smelling barrel of a gun? No one has ever told us why he did that. He just sits up there on the lambrequin of a violet-tinted cloud faced with shrimp pink—the cloud, I mean; not the man—and with a knowing look as he puts a new E string in his harp he says, "Find out for yourself like I done," But, seriously, why should we look into the barrel of a gun when we know we cannot see anything?—" Bill Nyc."

THE NEW ENGLAND MAGAZINE (Boston, Mass.), among its attractions for 1893, will have articles on "Harvard College Fifty Years Ago," and "New England Towns Forty Years Ago," by Rev. Edward Everett Hale; also on "Brother Jonathan and his Home," "Whaling and Fisheries of the United States," etc., etc., by other writers.

The United States Post-Office Department has issued an order reducing the fee for registering mail matter from ten to eight cents. This change will take effect

It is said there is a small but exceedingly select hostelry at Brussels which is only visited by kings,

The daily press is talking about "the unconscious cruelty of great cities"-whatever that may mean.

The State ownership of railways has been tested in Germany for over forty years. At the very beginning of railroad building (1835) the Prussian Government, in return for pecuniary aid, reserved to itself the right of control. In 1848 the Government began to construct its own roads and to buy out others. In 1885, out of 14,000 miles of railroad but 1000 were in private hands, the rest in the hands of the Government. In the last ten years the mileage has increased 33 per cent, and the revenue (according to statistics just published) has increased 41 per cent., while in England and France the mileage has increased 10 per cent, and the revenue but 20 and 3 per cent., respectively.—The Voice.

An Atlantic Midwinter Want-A skillful dentist to

The Government experiments at rain-making by the use of high explosives have been pronounced scientifically to be a measurable success as to results-but practically to be of no benefit, because it would not pay private parties to go to so great expense with so

Cardinal Gibbons has written a letter favoring the opening of the World's Fair on Sundays.

HE WAS KODAKED.

He didn't read the papers, for they hadn't any At least, they didn't coincide with his especial v w And when he came to town one day, with criticism

ripe. He climbed to an electric lamp to light his ancient

pipe;
He had n't read the papers—but he knew just what was best;
He simply touched the wires and—the fluid id ne rest.

—[The Weekly Journalist.

Canada continues to invite herself to join the Union. In the last ten years the population of Greenland (southern) has increased over five per cent.- the fe-

males outnumbering the males. He-1)r. Mason is very popular with the ladies. He has been a successful practitioner? She-Oh, yes! He has never saved a patient whose case he diagnosed as hopeless.—Life.

BIG SUITS .- Suits have been brought in Toledo, O., involving every electric street rallway in the United States, though the Consolidated Street Railway of that city is the defendant per se. It is claimed that this company has infringed Benson Bidwell's fundamental original patents for running electric cars, etc.

At a meeting of the Veteran Spiritualists' Union, held on the 6th inst.—a report of which will be found in another column-a proposition was very favotably received to inaugurate Sunday afternoon meetings in this city at an early date. Remarks thereupon were made by several prominent workers in the Cause, and the matter was referred to the Directors, who will at once take immediate action. It was also proposed to establish branches of the Union as auxiliary societies in all parts of the country, thus giving Spiritualists in various sections opportunity to cooperate with the parent organization in its humanitarian work. Both of these propositions have our most hearty endorsement.

Mrs. P. W. Clem writes from Olympia, Wash. on renewing subscription: "I love the dear BANNER. and feel that I would make any sacrifice to take it, but it is very likely that this may be the last money that I can ever raise for the purpose, as I am getting more feedon't know what alls the Spiritualists generally, re garding subscribing for their papers; I am afraid they do n't feel as interested in our glorious Cause as they

THE BOSTON NORTH END MISSION-which in round numbers supplies over 100,000 meals, 28,000 lodgings, and 9,000 garments annually to the poor of the city-asks the benevolent to forward pecuniary offerings to enable it to make the Christmas of '02 memorable among the adults and the children of want. Contributions may be sent direct to the Mis-

CONNECTICUT.

Norwich .- The Conductor and members of the Children's Progressive Lyceum were pleased Sunday morning, Dec. 11th, with the presence of Mrs. Jennie B. Hagan-Jackson, who, by request of Mrs. F. M.

B. Hagan-Jackson, who, by request of Mrs. F. M. Marcy (Conductor), made a few remarks to the children explaining the difference between the Christ-principle and Jesus the man and medium.

Both afternoon and evening sessions were well attended. The questions presented were treated logically, and the improvisations were remarkably fine, the various subjects being blended into word-pictures of much beauty.

Next Sunday Joseph D. Stiles will occupy our platform.

On. Thursday evening. Dec. 8th. Mrs. Jackson was

form, MRS. J. A. CHAPMAN, See'y.
On Thursday evening, Dec. 8th, Mrs. Jackson was
present at the "Unity Meeting," and added much to
the enjoyment of the evening by her pleasant remarks
and recitations. J. A. U.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Dec. 11th, so we are informed by Sarah D. C. Ames, Sec'y. Mrs. Juliette Yeaw spoke very acceptably. The subject for the evening was, "The Divinity of Man and the Humanity of God." She discoursed with power and a full understanding of the theme.

MEETINGS IN BOSTON.

Hanner of Light Hall, 9 Bosworth Street.—
Biritial meetings are held every Tuesday and Friday afteracon, Mrs. M. T. Longley occupying the platform; J. A.
Shelhamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall,
4 Berkeley Street.—Services every Sunday at 10/5 A. M.
and 7/5 F. M. Andrew L. Knight, Fresident,
The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 2/5 at 2 Boylston Flace. Business
meeting at 30/clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Edridge, Tressurer; 1da M. Jacobs, Secty.
First Spiritual Temple, corner Newbury and

dent; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 2% P. M.; School at 11 A. M. Wednesday
evening Social at 74. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

Children's Spiritual Lyccum meets every Sunday at
10% A. M. in Red Men's Hall, 514 Tremont street, opposite
Berkeley. J. A. Shelhamer, President.

The Ladlet' Aid Lyccum Aisociation meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Esgle Hall, 616 Washington Street.—Sundays at il A. M., 2% and 7% P. M.; also Wednesdays at 2 P. M. E. Tuttle, Conductor.

Voteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No.8½ Bosworth street, at 7½ P.M. Dr. H. B. Storer, President.

Hathbone Hall, 694 Washington Street, corner of Kneeland...Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 3½ P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, at 4 P. M. Public meeting at 7½ P. M. Mrs. A. E. Barnes, Presi-

The Ludies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Pariors, 1931 Washington Street.— Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M. J. E. Hall, Conductor.

J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs. Mary A. Moody, President.

Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor.

Irving Hall, 1125 Washington Street.—Sunday meetings 11 A. M., 2½ and 7½ P. M. Mrs. Shirley, Conductor.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

First Spiritual Temple, corner of Exeter and Newbury Streets.—Last Sunday the platform was Newbury Streets.—Last Sunday the platform was occupied by Dr. H. B. Storer. After reading a poem, he spoke interestingly upon "Religion and Preparation for a Future Life." The realm of imagination, he remarked, is peopled with phantoms of fear concerning conditions after death, among which that of banishment from the presence of God has played fantastic tricks with the religion of man. If man could be reserved that he was to remain upon the earth. banishment from the presence of God has played fantastic tricks with the religion of man. If man could be assured that he was to remain upon the earthsphere, he would care nothing for religion, and religious institutions would all fall from lack of support. Religion is to roblind the soul, as it were, back to God. To many it is made up of forms and symbols. Spirit ualism comes to us modestly, but in the name of a great revelation sent from God. It addresses us in human speech. It comes to inform us as to the change, and the world in which they who have passed through the change called death find themselves. He described hell as being the consciousness of neglected opportunities. The allegiance of the human soul to the laws of the universe in necessary. The minister who is called to the funeral of a man who has been faithful to the church, speaks of him as a soul made perfect. But if he never has accepted its teachings, he dare not say, according to the tenets of the church, that his soul is in torment and therefore be ye warned, because it is not popular for him so to speak, and he gets along as best he can. If man's nature be drawn from the infinite being, the source of all goodness we call God, the soul must be good also. We look upon man as an imperfect expression of divine life, with none of his faculties properly developed, yet we do not doubt for a moment that sometime we shall be more perfectly unfolded. We cannot help seeing all the while that the method of divine evolution is just as important as evolution itself. We are free men; we worship God according to the dictates of our own conscience. The laws were all made for those who need them. We commune with our fellows because we worship God according to the dictates of our own conscience. The laws were all made for those who need them. We commune with our fellows because our spirits are attracted to them, and they to us. Our religion tends toward the emancipation of the race. Let us not be disturbed about the little things that may sometimes annoy us. To be religious is to live truly and sincorely from day to day, not on specified days, but that every hour should be held sacred, and then whatever may befall us, we shall not err or suffer.

suffer.

Social meeting Wednesday evening at 7:30. Sunday morning school at 11.

Sunday, Dec. 18th, Mr. E. J. Bowtell will speak at Sunday, Dec. 18th, Mr. E. J. Dowten Harris Special 2:45. All are invited to each of these meetings
E. B.

First Spiritual Fraternity School.-Last Sunday the exercises opened with singing, followed by read ings from The Sourer. Many of the children gave

ings from The Sover. Many of the children gave pleasing recitations, and the question, "Is Compettion a Benefit to Humanity?" was responded to by several. Miss Nickless gave "Echoes of the Temperance Cause."

The question for next Sunday is "Why do our Spirit Friends Communicate With Us?" Our school is increasing in numbers, and the scholars are being taught concerning the phenomena and philosophy of Spiritualism.

ALONZO DANFORTH.

Berkeley Hall .- Last Sunday the morning service opened with singing "The Morning Light is vice opened with singing "The Morning Light is Breaking," led by Mr. Boyce on the cornet, the audience joining. Mr. Knight read the following questions: "Did Christ Appear to his Disciples after the Crucifixion in the Same Body? Did his Body see Corruption?" "Is it Wise or Well to be Constantly Grieving over the Folbies and Mistakes of the Past?" Mr. Lillie sang very fluely Mr. Longley's "Beckoning Hands," after which Mrs. Lillie announced her subject to be "Life; How We are to be Benefited by its Experiences." remarking that there is a depth of meaning in the experiences of this mortal life which it is well to consider, and draw therefrom its lessons. [A synopsis of Mrs. Lillie's further remarks, together with those of the evening, next week.]

At the close of the discourse the President of the Society, Mr. A. L. Knight, presented the objects of these meetings, and the desire of the management to provide free seats to all who may desire to come, and solicited piedges from those present, which were rapidly given. In sums ranging from one hundred and seventy-five dollars to one dollar each, realizing in about twenty minutes the round sum of twelve hundred dollars. The meeting closed with a song from Mr. Lillie. The evening service opened with congregational singing, led by Mr. Lillie, and accompanied by Mr. Boyce on the plano, and an invocation by Mrs. Lillie. A question was presented signed "A Materialist." to which the guides of Mrs. Lillie ably responded, closing with a poem upon "Liberty."

The Helping Hant Society to the Boston Spiritual Temple held its business meeting Wednesday, Dec. 7th, at 3 Boylston Place (Gould Hall), at 3:30. A "golden" Breaking." led by Mr. Boyce on the cornet, the audi-

Temple held its business meeting Wednesday, Dec. 7th, at 3 Boylston Place (Gould Hall), at 3:30. A "golden" supper was served at 6, which was a great success fraternally and financially. The evening was the regular Social, which is held on the first Wednesday of each

Social, which is held on the first Wednesday of each month, with music, readings, speaking, etc.
On the 21st of December we are to have a fine turkey supper; on that evening a literary and musical enter-tainment under the auspices of Miss Lucette Webster, Mr. J. T. Lillie and Mr. Frank E. Crane; a nice time may be expected. Meetings every Wednesday eventure.

The open letter read before the Society Nov. 30th by

Miss Lucotte Webster so successfully has been pro-pared in pamphlet form, and can be obtained at Berko-ley Hall, Guild Hall, 3 Boylston Place, or at the home of the Secretary, 5 Waltham street. Coples will also be sent by mail upon application to the Secretary. Pive copies for four cents, including postage. I. M. Jacons, Sec'y.

Endice' Aid Parlors .- Last Sunday the usual developing circle in the morning. Many new medideveloping circle in the morning. Many new mediums are being developed for future work. Duet, Mrs. Mary F. Lovering and Mrs. C. W. Staples; invocation, Dr. Will L. Lathrop; remarks and delineations, Mrs. E. A. Collier (Chalsea), Mrs. E. A. Collier (Charlestown), George Hancock (Watertown); song, Dr. Will L. Lathrop; Mrs. C. Loomis Hall paid a kindly tribute to the memory of Miss Alice Barker, a fine medium lately deceased in Roxbury, a constant attendant at this meeting; impromptu poem by F. Baker; Mrs. Lovering wrote spirit messages from Misses Amy and Clara Edith Harris for their parents, who were present.

Misses Amy and Clara Edith Harris for their parents, who were present.

Afternoon.—Song service, choir; invocation, Mrs. C. W. Staples (Charlestown); address, Mrs. R. A. Cutting Luther; psychometric readings, Miss. A. W. Knox, Mrs. G. M. Hughes, Mrs. M. A. Brown, Dr. C. E. Huot and Dr. Fred Crocket—the latter furnished a guitar solo; song, Miss Sadie B. Lamb; a collection was taken for a worthy medium worker; closing remarks by Chairman.

Evening.—Congregational singing: invocation, Dr.

was taken for a worthy inedian worker; closing remarks by Chairman.

Evening.—Congregational singing; invocation, Dr. W. L. Lathrop; eloquent address by Rev. Geo. Morrill; quartet by Mrs. Lovering. Mrs. Staples, Dr. Lathrop, and Mr. John Withell (Montreal); interesting remarks, Dr. Geo. Dutton (Rutland); Mrs. Alice S. Waterhouse and Mrs. M. A. Brown; facial readings, Mrs. Faunie Stratton; tests and delineations, Miss May E-Young, Mrs. Mary C. Morrell (Brooklyn), Mrs. M. A. Chandler and Miss L. E. Smith; song, Miss Sadie B. Lamb; closing remarks by Mrs. C. Loomis-Hall and the Chairman; song, "Golden Years," by Mr. John Withell (Montreal).

The Banner of Light is for sale at each service.

J. E. Hall, Conductor.

The Children's Progressive Lyceum, which iolds its sessions at 514 Tremont street, Boston, is attracting large audiences and full membership. The exercises on Sunday, Dec. 11th, received many encomiums from the visitors. Conductor J. B. Hatch, Jr., and Assistant Conductor C. T. Wood each made excellent addresses; Dr. E. A. Smith of Brandon, Vt., made a most earnest and feeling speech concerning the power of spirits to help us in the hour of sickness and of pain; Louise Horner sang a brilliant selection; Genle Bowen and Maude Bournerendered a fine vocal duct; Ms. Young executed a plano solo, as did also Helen Higgins; Eddie Hill sang charmingly, and received an encore; Willie Sheldon, Little Daisy and Nellie Rogers each surprised the audience with their elocutionary efforts, and Mrs. M. A. Brown gave a reading that touched the hearts of all.

The Lyceum meets every Sunday at the above place at 10:45 A. M. Seats free.

SEC'Y.

The Lyceum Association of Boston held its annual tracting large audiences and full membership. The

The Lyceum Association of Boston held its annual election Tuesday, Dec. 6th, and the following officers were chosen for the ensuing year: President, Dr. J. A. Shelhamer; Vice President, J. B. Hatch, Jr.; Treasurer, C. T. Wood; Secretary, Mrs. C. L. Hatch, Lyceum officers: Conductor, J. B. Hatch, Jr.; Assistant Conductor, C. T. Wood; Guardian, Mrs. C. L. Hatch; Assistant Guardian, Mrs. W. B. Butler; Musical Director, W. Milligan; with ten Leaders, six Supplementary Leaders, and six Guards. Scribe.

First Spiritualist Ladies' Aid Society. -Well attended sessions Friday, Dec. 9th. Membership of Association constantly increasing. Evening sesof Association constantly increasing. Evening session exercises consisted of invocation, Mrs. Loneley; addresses, Mr. Lathrop and Mr. Edson; tests. Mrs. Chandler, Mrs. Cunningham, Mrs. Stiles; a poem was read very pleasingly by Mrs. M. A. Brown; chol. e musical selections were rendered by Prof. Longley, Mrs. Longley, Mr. Lathrop, Mr. Witherell, Mrs. Mason—in all one of the best meetings of the season.

Members of the Society are hereby notified that the yearly assessment is now due, and they are earnestly requested not only to pay the same but to attend the meetings for business, as much of importance is to be transacted.

Mrs. A. L. Woodburn, Sec'y.

65 Marcella street, Rochury.

65 Marcella streck, Roxbury. Ragie Hall .- Wednesday, Dec. 7th .- Mrs. W H H. Burt, Mrs. J. E. Davis, Mr. F. E. Mathews and Mr. E. H. Tuttle gave readings and tests.

Mr. E. H. Tuttle gave readings and tests.

Last Sunday the morning developing circle was well attended. Invocation by Miss A. Hanson; other mediums gave tests. The meetings afternoon and evening were largely attended. Father Locke sam one of his original songs. Remarks by Father Locke, Dr. Wm. Franks, Mrs. J. K. D. Conant and the Chairman. Tests and readings by Dr. Wm. Franks, Mrs. W. H. I. Burt, Mrs. J. K. D. Conant, Mrs. J. E. Wood Mrs. A. Wilkins, Mrs. Dr. Bell, Mrs. Dr. Chandler Balley and Mr. E. H. Tuttle, Music by Mrs. A. Sterling in her usual pleasing manner.

BANNER OF LIGHT for sale at each session.

Harmony Hall .- Last Sunday the usual healing and developing circle at 11 A. M. was largely attended. Afternoon.—At 2:30, invocation by Rev: Geo. Morrili;

Afternoon.—At 2:30, Invocation by Rev. Geo. Morrill; remarks by Mr. Grieves (Haver hill); recitation by Mrs. Neille Kneeland; tests by Mrs. Chase, Dr. Thomas, Mrs. Buck, Mrs. Stratton, Mrs. Moody and Dr. Sanders; benediction by O. H. Bemis, At 7:30, invocation by O. H. Bemis; remarks by Mr. Vaughn, followed by remarks, readings and tests by Mrs. Chase, Dr. Sanders, Dr. Coombs, Dr. Mathews and Dr. Blackden. J. W. Moody answered sealed questions with perfect satisfaction. PANSY.

Rathbone Hall .- 2:30 o'clock, Rev. Mr. Bowen Mrs. M. W. Leslie, gave tests and readings; a gentlemrs. M. W. Lestie, gave tests and readings; a gentie-man from Montreal recognized a test from Mrs. Leslie; Mrs. M. A. Ricker presented remarks; Miss Annie Hanson gave psychometric readings; Mrs. Neille Carlo-ton and Mrs. M. E. Smith musical selections. 7:30 P. M., Miss Josephine Webster opened services by invocation and tests; Mrs. A. E. Cunningham, tests; Mrs. Woods, psychometric readings; Mr. W. B. Hall, readings and tests.

The Ladies' Industrial Society.-Thursday, Dec. 8th, our Lemon Tea was a success, seventy being present. Our President opened the meeting in the evening with suitable remarks; Mr. Lathrop followed with tests; Mr. Bowtell and Mrs. Jackson spoke regarding the Spiritual Philosophy and its teachings. Our coming attractions will be, on the 15th, a Costume Party; 22d, a Rainbow Supper, with a musical entertainment by Prof. Sweet in the evening. All are invited.

MRS H. W. CUSHMAN, Sec'y.

America Hall .- Large audiences were in attend. ance last Sunday. Mr. Eben Cobb gave an interesting lecture upon " The Outlook for Spiritualism in the ing lecture upon "The Outlook for Spiritualism in the Future." Mrs. Kate Shepley and Mrs. Pike furnished excellent music for these meetings. Father Locke made practical remarks; Miss Affle Peabody, under control of "Winona," gave several readings, with full names and descriptions; Dr. Will Lathrop spoke of the importance of seeking for the best in all our investigations, and presented tests; Mrs. Chandler gave some remarkable tests, among the names of those who desired recognition being "Henry Archibald," "Charles Lewis," and others; Mrs. Alice Waterhouse emphasized the nearness of our spirit friends; psychometric readings, Dr. William Franks; readings and tests, Mrs. A. Forrester; Mr. Changel correctly answered several mental questions.

These meetings, under the charge of Mr. and Mrs.

Christmas China and

By Steamships "Steinhoft" and "Sorrento," from Antwerp, the "Ottoman," "Catalonia" and "Pavonia," from Liverpool, we have landed some of the newest productions of the Worcester Royal Porcelain Company, Doultons, Wedgwoods, also the best things from domestic Potteries and Glass Factories, to which we invite the inspection of intending buyers.

Dinner Sets, \$8 to \$500. Salad Sets, \$5 to \$100. Oyster Plates, \$5 to \$75 doz. Umbrella and Cane Holders, \$2 to \$75 each. India China Medallion Cuspidores. Lamps, with Paris Shades, up to \$180 each. Old Blue Wedgwood Jasper Pieces. Chocolate Pots, \$1 to \$25 each. Bisouit Jars, 50c. to \$10 each. China Bureau Toilet Sets. China Cigar Sets.

Cut Crystal Glass (the finest made).

Decorated Table Glass. Dresden China, small pieces, 50c. to \$10. Old Blue India China Sideboard Pieces.

Fish Sets, \$5 up to \$175. Engagement Cups and Saucers, 25c. to \$30 each.

Tall Vases (for long stems). Plant Pots and Pedestals, up to \$150 each. Single dozens of Rich Plates, up to \$300. Odd Pitchers, up to \$10.

Large variety of small pieces in Wedgwood and Dresden China, such as Boxes for Powder Puffs, Pomade, Pen and Trinket Trays, Tea Caddles, Bonbonnieres, Candlestics, Inkstands, etc.

Selections made early, to avoid the rush later, will secure delivery at date required.

Jones, McDuffee & Stratton, China, Glass and Lamp Merchants, 120 FRANKLIN STREET, BOSTON.

\$1.50 GIFT

To-day we touch the very lowest price-level ever reached in Boston on the old English Clothes Pole, or Continental Clothes Tree,

This is a pattern specially designed for Christmas trade. Our price limit was \$150. The problem was to make as fine a Tree as any previous \$3.50 style.

The lowest price we have ever made on these Clothes Trees heretofore is \$2.50. Judge, then, how remarkable is this price, which is ALMOST 50 CENTS ON THE DOLLAR OF THE LOWEST PRICE EVER BEFORE QUOTED.

The construction is very strong; the wood is solid white oak; the legs are rigidly braced; there are seven pegs for clothing.

Send Christmas orders at once. Delays are sure to be disappointing on this pattern.

PAINE'S FURNITURE CO., 48 CANAL ST. South Side Boston | BOSTON.

Cobb, embody proofs of spirit return, and ad skeptics should avail themselves of the privilege of investigation afforded by them.

Mrs. I. E. Downing, and several other good mediums in addition, took part in the evening service. THE BANNER is always on sale at the door.

HEATH.

Irving Hall .- Developing class at 11 A. M. Dr. Coombs, Mrs. Shirley, Mrs. Simmons, Mrs. Hughes, Mrs. Chase, Mrs. Haynes, took part.

Mrs. Chase, Mrs. Haynes, took part.

2:30 P. M., music, Mrs. Fairbanks; Mrs. Shirley invited Mrs. E. Nickless to give the invocation and address; Mrs. Simmons, Mrs. Mason, Dr. D. Brown, Mrs. Chase, Dr. Coombs joined in tests, etc.

7:30. music, Mrs. Fairbanks; invocation, Mrs. Haynes; Mrs. Shirley, remarks; Mrs. Mason, tests; Mrs. M. A. Brown, a reading; G. S. Waters, remarks. BANNER OF LIGHT for sale at the door.

Mrs. Shirley, Assistant Chairman.

W For additional reports of Spiritualist Meetings see seventh page.

MR. GEORGE T. ALBRO will, for the next three months, give instructions for the development of mediumship in its highest phases. Boston, Mondays and Fridays; Providence, R. L., Tuesday, day and evening. All letters addressed to 55 Rutland street, Boston, will receive prompt attention.

25 On account of the demand of her many friends, Mrs. S. S. Martin will hold séances Sundays, both afternoon and evening, as per advertisement, commencing Dec. 18th.

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

Prof. J. Madison Allen has met with a very cordial reception on the Pacific coast. He lectured at San Bernardino the last three Sundays of October, and during November; at Los Angeles Oct. 30th, and during November: and has been reëngaged at the latter city for December. He has calls from National City, San Diego, Santa Ana, and other points in Southern California, which he will endeavor to meet as soon as possible. He reports himself highly pleased with the climate, scenery, fruits and people. Address for engagements, Los Angeles, Cal.

Bishop A. Beals has been reëngaged for the society

Bishop A. Beals has been reengaged for the society in New Orleans. La., during the month of December, and can be addressed 162 Graviers street, that city. He speaks in Oakland, Cal., the months of January and February.

and February.

W. J. Colville, who has had crowded audiences daily during a six weeks' stay in Grand Rapids, Mich., takes leave of his many warm friends and the general public of that city on Sunday, Dec. 18th, in Kennedy Hall, Louis and Waterloo streets. Exercises will commence at 10:30 A. M., 3 and 7:30 P. M. Mr. Colville will lecture Dec. 25th in Cadet Hail, Market street, Lynn, Mass., at 2:30 and 7:30 P. M.

Mrs. Ida P. A. Whitlock speaks at Bradbury Hall, Brooklyn, N. Y., Dec. 18th and 25th, 1892; at Carnegie Music Hall, New York City, during the month of January, 1893. She has a few Sundays in the early spring which she would like to fill. She may be addressed at Station A. Boston, Mass.

Dr. Fred L. H. Willis made us a call recently at the office, looking much better in health for his (enforced) period of rest. He will speak in Cleveland, O., Sundays, Dec. 18th and 25th.

Mrs. Mary A. Charter is at present working in New York City and Brooklyn—giving recognized readings and tests at Bradbury Hall, in the latter city. Dec. 11th. Address for the present 292 Fulton street, Brook-

Iyu, N. X.

E. J. Bowtell speaks in Plymouth, Jan. 1st; in Lowell, Jan. 8th; Pawtucket, R. I., Jan. 15th; on the 11th of December he spoke in Malden, Mass.; Dec. 18th, he will lecture in the First Spiritual Temple, Newbury street, Boston; in Salem, March 5th. Address 223 Shawmut Avenue, Boston. Mrs. Kate R. Stiles has a few open dates for Sunday lectures. Can be addressed at 43 Dwight street, Bos-

ton. Mass.

Dr. Willis Edwards, inspirational speaker and plat-form test medium, is open for engagements. Address 14 Broad Street Place, Lynn, Mass. Mrs. M. J. Wentworth of Knox Centre, Me., addressed two parlor meetings in Augusta last month.

Mr. Carlyle Petersilea is actively engaged in various parts of Great Britain, as we learn by The Medium and Daybreak. On the occasion of his fifth entertainment at Steinway Hall, Lower Seymour street, London, Mr. J. J. Morse, who was in the audience, was called to the platform, and spoke in warm commendation of Mr. Petersilea's musical abilities.

The present address of Mrs. R. S. Lake is 103 Grand street, Albany, N. Y. She is filling a two months' engagement with the Spiritualists of that city, and also speaking at Troy on week evenings. Her next date at that place is Tuesday evening, Dec. 20th.

We are informed that Mrs. J. Hatch (from San Francisco) has again taken up platform work as an instrument for the spirit world, and will respond to calls in New England. Address her at 9 Lincoln street, Lynn, Mass.

Prof. J. R. Buchanan's address is now Los Angeles.

T. Grimshaw, trance-speaker, who is filling a two months' engagement in Buffalo, N. Y., would like to make arrangements to lecture week-evenings in the visibility. He has also the month of May, '93, open. Address during December and January, 5 Fifth street, Buffalo, N. Y.

Notice.-A grand Gipsy Carnival, under the auspices of the Ladies' Ald of the Children's Lyceum, will be held in Red Men's Hall, 514 Tremont street, Boston, in aid of the Lyceum, Dec. 21st, 22d and 23d, afternoon and evening. During the afternoons a sale of fancy and useful articles will occur. In the evenings, graud entertainments of a pleasing and unique character will be given. Admission to the latter will

SPECIAL NOTICES.

Dr. F. I.. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. July 2.

J. J. Merse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Banner of Light and the publications of Colby & Rich.

James Burms, 15 Southampton Row, London, Eng., is agent for the Bannen of Light and keeps for sale the publications of Colby & Rich.



A special Stock of One Million Dollars Worth of PIANOS and ORGANS to select from at Wholes ale Cost. ALL OUR HOLIDAY OFFERS NOW AVAILABLE

You can get JUST WHAT YOU WANT and Pay WHEN and HOW YOU LIKE. Write at once for our new Catalogue. It gives Full Particulars and Prices of all the Colobrated Cornish Pianos AND Organs. Sold direct from Factory to Family at Whole Write Cornish & Co., Washington, Jares.

Spiritual Educational Movement AT SUMMERLAND, CALIFORNIA.

A GREAT project is now well under way at Summerland, California, to secure the Ortega Rancho upon which the Colony is located, with its vast unineral resources, to build and maintain educational institutions to promote and advance the Cause. advance the Cause.

The matter is in the hands of a committee of citizens appointed to represent them. Every Spiritualist should send to the Secretary for a free circular containing the plans, and acquaint themselves with a matter which is of greater importaces to the cause of Spiritualism than any which has ever before been undertaken. Address

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. Nov. 26. isl3w*

Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual inferest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. lstf Oct. 1.

Use Dr. Stansbury's Elixir of Life
FOR a Tonic and Renovator. A certain universal remedy
Half size, by mail, 50 cents. Liberal terms to Agents for
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trems and Testimonials, address DORNBURGH & WASHBURNE, Olimstedyllie, N. Y.
For sale by COLBY & RICH. 15 July 2.

Astrological Medium, MRS. WEBB. Consulted by mail or otherwise. 12 questions \$2.00. Health and Business a specialty. 154 West 22d street, New York City.

Dr. A. P. Webber, CIENTIFIC Massage and Magnetic Treatment. Offices:
Peabody—67 Main street; Sunday, Tuesday, Thursday,
Boston—6 heacon street; Monday, Wednesday, Friday and
Saturday. Office hours 9 to 5. lw Dec. 17.

Mrs. H. J. Pratt. M AGNETIC Physician, will see patients at her office, No. 6 Beacon street, Room 8, Boston, on Tuesday, Thursday and Saturday. Office hours 9 to 5. lw* Dec. 17 Dr. and Mrs. W. A. Towne,

Magnetio, Mind and Massage Treatments, also remediate furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7.

ASTROLOGY. Send time of birth, 89x, A 10 ets, and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington street, Lynn, Mass. Nov. 28.

FOR LIQUOR CURED. Secret Free. Address A. WILLIS, Parkville, L. I., N. Y. IslSw. Nov. 28.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.
For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston. Mass.

Mar. 26. OPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirationa. Lecture by W. J. COLVILLE. Paper. Price 5 cents. For sale by COLBY & RICH.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Epiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE OARRIBE DOVE. Hiustrated. 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. all Departments of Literature anomaly, comps.
cents.

Religio-Philosophical Journal. Published weekly in Chicago, ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.
THE THUTH-SERKER. Published weekly in New York.
Single copy, 8 cents.
THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents. Human Progress. Edited by the Published in Indis. Sin-10 cents. The Theorem 19 Monthly. Published in Indis. Sin-gle copy. 50 cents. gle copy, 50 cents.

Light of TRUTH. 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 cents.

nomena and Philosophy or Spirituanism. Single copy, o cents.

New Thought. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 4 cents.

THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

Message Department.

ON TUESDAYS AND FRIDAYS
each week Spiritual Meetings are held as
the Hall of the Hanner of Light Establishment, free to the public, commencing at S o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman.

At these Scances the spiritual guides of Mns. M. T. Long-Lay will occupy the platform for the purpose of answering question/propounded by inquieres, having practical bearing spoy human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Obairman, will be presented to the presiding spirit for consideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our augel visitants, therefore we solicit donations of such from the friends in earth-life who may feet that it is a pleasure to place upon the aiter of Spirituality their floral offerings.

Letters of inquiry in regard to this Departmen nust be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Oct. 28th, 1892.

Spirit Invocation. Oh! thou Infinite Spirit, thou Wise and Glorious Intelli-gence, whose law is love, whose ways are filled with light may the answer to the spirit of the song which we have justistened to be returned to each one of us with increasing power and with that affection which the angels to whom w send forth our invitation can bring from heavenly heights May we truly feel ourselves guided by the leved and leving ones who, having passed through the experiences of death and entered the eternal world, know something of the ways of this mortal life, and are qualified to instruct and to guard us in our journeying on. May each heart that is here pres ent be touched upon by angelic ministers until it responds in loving greeting to the angel friends. May each mind be stimulated with new thought and send forth a fresh desire to learn and to grow in spirit by the inspirations of these beautiful souls that come to us from that world of life.

Oh! thou Divine Parent, thou who art truly the Father and the Mother of all being, we reach out to thee for nev strength and for a stimulus that shall inspire our purpose and give us a comprehension of thy truths. Make us, by thy ministration and by the helpful presence of thine angels better fitted to perform the duties of life and to understand its experiences. Help us to grow strong in thought and do sire that we may do and dare all things for the truth's sake Give unto us a new moral courage which will enable us to put forth the best qualities of our spiritual nature and to live daily and hourly according to the highest dictates of eternal life and truth. And oh! may we each generate an atmosphere of sympathy and peace that shall not only envelope our own beings in a halo, but which shall be sensed in helpful ways by those whom we approach, spirits and mor-tals, and thus may the world be benefited because we have

QUESTION AND ANSWER.

CONTROLLING SPIRIT.-You may now present your queries, Mr. Chairman.

your queries, Mr. Chairman.

Ques. — [From one in the audience.] In "Isis Unveiled," page forty-one, the author says: "True, the great majority of spiritual' communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakspeare, Byron, Franklin, Peter the Great, Napoleon and Josephine, and even from Voltaire. The general impression made upon us was, that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakspeare and Byron had become chronic inebriates, and Voltaire had turned an imbectle." The ques-Voltaire had turned an inhectle." The ques-tioner has found similar statements in many works on Spiritualism. Will the Intelligence please explain? The argument that "like at-tracts like" does not appear to hold in all cases.

Ans.-Could the great mass of spiritual communications which has been given to the world through various medial agencies during the through various medial agencies during the last four and forty years be gathered and compiled, we have no doubt that you would find an incongruous mass indeed; but out of the number of communications thus gathered you could select those, we dare 'affirm, which bear the stamp of intelligence, of keen intellectual ability, many of which have been given through mediums themselves untrained and unediand. mediums themselves untrained and unedu-

It is true that there have been put forth in the name of Spiritualism many messages pur-porting to come from such minds as Shak-speare, Lord Bacon and Lord Byron that, in their subject-matter, seemed to bear the stamp of illiteracy, and that were not at all what we would expect from such intellectual minds as these mentioned; but who are they that seek for such communications on earth? Who are they that visit mediums, however poorly qualified they may be to receive high inspirations ified they may be to receive high inspirations and grand intellectual thought from advanced spirits, for the purpose of accepting a communication from some spirit with a high-sounding name? Who are they that, in seeking for such a message, delight to parade it before the world and exclaim, "I am attended by such great spirits as Bacon, Byron, Shakspeare and the like?" Are these minds on earth who visit mediums for the express purpose of receiving some flattering eulogium from excarnated souls, and to be told that they are specially guided and attended by these dignitaries that they claim as their guardian spirits, so wise guided and attended by these dignitaries that they claim as their guardian spirits, so wise and so intellectual that they would naturally be supposed to attract the spirits in question, or is it not, as a matter of fact, that these individuals on earth receiving such messages and giving them to the world are, in nine cases out of ten, themselves illiterate, themselves not highly advanced in the development of intellectual thought and power?

lectual thought and power?
We know that we are speaking plainly, but We know that we are speaking plainly, but we are called upon to do so. Now and then we find a mind in the mortal that is unfolded to that degree that he lives, so to speak, in an atmosphere of intellectuality, and attracts to his environment such spirits as those we have mentioned; but it is rarely the case that these minds, on receiving communications from intellectual spirits of the advanced life, have reason to criticise them as being puerile or confidence. On the other hand, there are many who visit mediums and who receive whatever who visit mediums and who receive whatever comes, but are best satisfied if attached to it is some high-sounding name, the name or title of some individual who has lived in the past and been known to fame in the world of letters, of

some individual who has lived in the past and been known to fame in the world of letters, of art, or of religion.

While we deplore the fact that there has been given forth in the name of Spiritualism much that is really of a trashy nature, much that is not in any sense helpful to humanity in its struggles upward, yet it is your duty, Spiritualists, to study into these things, to sift the chaff from the wheat, to reject that which is worthless and to accept that which is stimulating to your mental qualities, refreshing to your spirit, and helpful to your entire nature. By doing this you cannot fail to grow near to the angel-world and to receive benefit from the ministrations of the denizens of celestial realms through Spiritualism. While we admit that much has been given of a useless nature, we can only say that it proceeds largely from the fact that mortals invite it, that they seek for it; that they neither try to educate themselves nor their mediums, and that they do not give their mediums the best conditions for the reception of that which is high and uplifting. There are many spirits in the other life who delight to return and impose upon the credulity of those who are seeking flattery and adulation from the spiritworld, and there are many who dwell right here in the earthly atmosphere who are never so pleased as when they can fasten upon a sensitive and give something to a mortal which

here in the earthly atmosphere who are never so pleased as when they can fasten upon a sensitive and give something to a mortal which may tickle his fancy.

We believe in the education and development of mediumship and mediums, although many times we find that the best spiritual and mental instructions mediums can receive come directly from the spirit-world through the pro-

ceases of growth and of spiritual ministration; but at the same time we do not believe in keeping a medium in ignorance, in illiteracy, surrounded by the conditions of that lower life which panders only to the physical. We believe in affording to every medium just the best conditions of harmony and of mental and spiritual helpfulness that it is possible to give. On the other hand, Mr. Chairman, we must not forget that while so much of this faulty character in the form of unsatisfactory messages has been given to the world, so much that is subject to criticism and which we would gladly have swept away, yet there is an accumulated and accumulating mass of matter given to this world through Spiritualism and its instruments that is of a most valuable character; messages that, if acted upon and lived up to in their teachings, would bless the world; messages that carry comfort, consolation and instruction to individuals and to communities; messages that afford strength and patience and other heavefuent conditions to thousands of instruction to individuals and to communities; messages that afford strength and patience and other beneficent qualities to thousands of human beings. Therefore we shall not criticise Spiritualism or its mediums because of that which is faulty. We criticise, and may well do so, the conditions of life opened to returning spirits by not only mediums in their dolly conduct but more conscious these daily conduct, but more especially by those wonder seekers who are looking for a sign, and asking that some great name shall be given them so that they may find satisfaction in the thought that they are specially guided and guarded by some of the world's heroes and others known to fame.

INDIVIDUAL MESSAGES.

Ex-Governor J. F. Hall.

[To the Chairman:] I am very gratified, my good sir, at the opportunity of communicating through your medium, for I feel that now I have gained sufficient information of these aws to be able to express a thought through a mortal organism.

awas to be able to express a thought through a mortal organism.

Allow me to say in passing that I have had very much to learn concerning the spiritual life of man since I went from the body, and much of the study has not been as easy as one in external life might think. There is no royal road to learning on the other side, any more than there is in the physical sphere; for I find that it is uphill, plodding work to gain that knowledge which applies directly to the most happy expression of mental and spiritual faculties through the human in that other life which lies just beyond this of earth.

It is very possible that my friends on this

which lies just beyond this of earth.

It is very possible that my friends on this side may not accept the statement that Ex-Governor J. F. Hall of Delaware has returned to your circle-room; and I will not cast any blame upon them if they refuse to believe it, because I can well understand how strange the assertion must seem to them. Many of them will think it is impossible for a spirit to come from the dark bourne and manifest himself intelligently to those of earth; but I do come, and in my own character. I was never seif intelligently to those of earth; but I do come, and in my own character. I was never afraid to speak my opinion; I was not timid in the assertion of that which appealed to my reason, and I am not timid to-day; for I come back with the strength and positive nature that belongs to me as an individual, and make the declaration that life is continuous, and that man lives and breathes and has his being after the mortal flesh has gone to dust

after the mortal flesh has gone to dust.

In earth-life my business energies were directed through different channels, and I worked out the purposes of my nature to that extent that seemed to me best. I was, sir, connected with trade in land and in vessels. Commerce upon the sea and business upon the land are interesting to me, but I am not con-cerning myself so much with these material matters to-day as I am with the affairs of spiritual life.

spiritual life.

I call upon my friends to learn something of this great life beyond; it has so much to do with them even now and here while they linger on earth, and it will have to do with them through all the coming time, as I have learned on the spirit-side. To friends throughout the State of Delaware I send my greeting, and especially do I waft it to friends in Frederica, hoping that they will accept the thought and the magnetic force which it bears from my soul to theirs.

Hiram Strong.

Well, Mr. Chairman, I have been listening to the remarks that have been made, and I can say that I never was a Shakspeare nor a Napoleon, and I don't, come back claiming to be. I was simply Hiram Strong, not very well known to the world, but I had friends and relatives, and I left some of them on this side. I come back from across the border to give them my greet ing. I was never a governor, nor even a mayor of a city; but I find that every man that has the power can be privileged to report himself at your office, no matter what his standing may be, as long as he behaves himself with decency and order, and so I feel just at home in coming.

cency and order, and so I feel just at home in coming.

I had a sort of free-and-easy spirit, so that I got along very well in this life. I had some hard rubs, and it wasn't quite as easy to pick up a living as one would like to have; but I got along very well after all, and to sum it all up I think I found as much comfort in life as many do who have more worldly wealth than I

many do who have more worldly wealth than I held in my possession.

My friends, I suppose are still in Arkansas.
Anyhow, that's where I left them, and some that I think a great deal of are at Little Rock. The thought came to me quite a little Rock.

The thought came to me quite a little while back that I had better come around to this place and send out a line of communication, if I could, to those who used to know me. I came along, but found I could not make myself heard; I have been coming ever since, and so to-day I got in, and I heard it discussed why Shakspeare and the rest of those fellows should pretend to come back when they do n't. Well pretend to come back when they do n't. Well, I think it's like this: We get just about what we are capable of understanding and receiving, and if our minds are broad enough to coming, and it our minds are broad enough to comprehend the wise maxims of a Solomon, perhaps some good spirit will bring him to us and make our lives stronger—that is, if we follow the maxims, and it do n't much matter whether it is Solomon or Andrew Jones that gives us the inspiration. I believe, though, in every man resting on his own merits and under his own flag; I do n't believe in salling under false colors.

I would like to tell my friends that if they have a mind to hear from the spirit-side, I for one would feel very glad to come back and give them all I can. I don't think it would take me very long to reach out through some medium, and give practical evidence of the truth of Spiritualism and its claims; and if any friend will give me a chance to come in the section where I used to roam, I will do my part in bringing something from the spirit-world that will show the people that there is a God in Israel, and that there is a life beyond this one of earth.

Ella Graham.

I have been trying for nearly eighteen years to send a communication through a medium, that my friends on earth might know I still live. That is a long time, and it seems so even to a spirit who is anxious to accomplish a certain work, though with us time is not measured by minutes, hours or years, and we do not dwell upon it in thought as you do. In looking back to my earth-life I find I have been gone a good while, and it is nearly eighteen years since I first learned of the Banner Circle and that spirits could come here and talk. I have been trying, not every week, but very often since then, to get near enough to be able to express a few words.

My name is Ella Graham, and I have friends on earth who live in Chester, Pa. It is to them my heart turns with affection and sympathy, and to them I send the loving expressions of my heart, and also messages of cheer from other friends who are with me in the beautiful world of spirit. Since I passed away near and dear ones have joined me on the other side. Changes have come into the lives of those who are here, and I know that many things are not as they were; yet I do not lose thought and memory of that which is gone, and I know that when our friends join us in the spirit-world, they, too, will take up the links of memory, and, binding them together,

the spirit-world, they, too, will take up the links of memory, and, binding them together, find a chain of association that is unbroken, and meet again in reunion with loving ones who have gone before.

I had many duties pressing upon me when I

was on earth, and sometimes it seemed as if I could not accomplish what I ought. I was called to lay down the affairs of this life long before it seemed to me that I was ready to go. I did not understand Spiritualism, and did not have its comfort and knowledge of the future life; but I was open to conviction, and when I found the real life beyond I was ready to study all that I could of it, and learn the laws of this spirit-centrol. Notwithstanding, I have been all this time trying to send just a few words, and I feel very grateful indeed for lawe seen spirits here who have been all this time trying to send just a few words, and I feel very grateful indeed for lawe seen spirits here who have been many years trying to manifest and have not yet found the way; but I for some reason can come to day, and I send them my love. I bring the roses and the lilies as I promised, twined with the beautiful thoughts of spiritlove and life, which I believe will be helpful to the dear ones here. Charlotte Deering.

Report of Public Séance held Nov. 1st, 1802.

QUESTIONS AND ANSWERS.**

QUESTIONS AND ANSWERS.**

Mrs. Henrietta M. Bartlett.

[To the Chairman:] I feel, sir, that I am highly favored, for although it is three years since I passed away, yet when I think of what the lady just said about her trying so long to come, it seems to me that I am privileged in-deed.

deed.

I come here to day, sir, with members of the Thorpe family, to join with them in giving love and greeting to our dear ones, our relatives and friends, and I know that we can send an influence of good cheer to those loving ones of my family and theirs which may be felt even if its source is not understood.

I have been searching into so many spiritual things since I went from the earth, but I have not neglected my dear ones, and I have often longed for the privilege of telling them of this great life and its many blessings. To day I send them my best love, and assure them that at all times it goes out to them. Whether they are in slokness or in health, in shadow or sunshine, my affection and sympathy are they are in solutions of in health, in shadow of sunshine, my affection and sympathy are theirs, and the dearest wish of my soul is that I may be helpful to them in some way.

Perhaps the future years will favor me so that I can come more closely to the lives of

those who are so dear, and give them tangible evidences of spirit presence. If they will try to learn of these things, I will try to inform them all I can, and if only the consciousness of the nearness of the spiritual life and of the ascended friends becomes a part of their lives, I shall feel that much indeed has been accom-

plished for good works.
I lived in Holyoke, Mass. My husband is H.
H. Bartlett. I am Mrs. Henrietta M. Bartlett.

Almon Chapman.

[To the Chairman:] Well, sir, I come with others of my name, hoping that we shall not be denied. We are of a long line that has closed, so to speak, on this side, but which exists in the spirit-world, with each member strong and active, not filled with the cares of years, but, I hope and think I can say, made strong by the experiences of time, and all engaged in their own special way and with their own energies and powers in living useful lives. It seems to me a good record to announce that those who have lived here and filled their place in a humble way, perhaps, but nevertheless to the best of their ability, and gone on, have an active and a conscious life beyond the grave. John is with me, and Samuel sends out a good word to earthly friends. Sarah does not wish

John is with me, and Samuel sends out a good word to earthly friends. Sarah does not wish to be forgotten, and many others who long ago lived here in the flesh keep their minds strong and young, and like to think over the old days and the old places of earth.

Our people, sir, lived in Easthampton, Mass. They seemed to have a hold on that place, and to have become a part of it. We shall be remembered, I have no doubt, myself and those who are with me, and it will be a great satisfaction to us if by coming here we can make any soul on earth think of this spiritual life.

I do not come to tell any one how to make a dollar, and I do not know who is going to prosper and who is going to fail next year. I do not know enough about such things to prophesy, and I have no place in this world so that I can hunt up these things and find out who is going to be the best man from a worldly point of view; but I do know that they will be first in a spiritual sense and in true happiness who try view; but I do know that they will be first in a spiritual sense and in true happiness who try to live as nearly right as they can, and who do not cheat any of their neighbors in the smallest degree, not even in the way of measuring a yard of cloth or a bushel of apples, snipping it a little short or giving a small measure. That is not the way to be strictly honest; but they who deal honorably, according to their own sense of right and justice, will be the best off in those goods which are not perishable.

I say this kindly to all. I have a warm place right in my soul for the good people of this State. I like to see them prosper, I want to find them happy, and if they can just walk right along and be happy and prosperous, and at the same time do as nearly right as they know how, I shall rejoice with them over it.

E. C. Bailey.

I reported, Mr. Chairman, to your Spirit-President some months ago, and requested the opportunity of speaking through your medium at an early date. To-day I find the way open to me, and as an old Spiritualist, and one who saw considerable of Spiritualism in its manifestations through mediumship, I feel myself identified with this work.

I received a great deal at various times from the spirit-side of life. Much of it was good, and I treasured it. Some of my friends sometimes thought I was taken in, and that which I prized had little value for them. Well, they were welcome to their opinion. I know it did me good, and made me a happier and a better man; and so it was what I needed, and I do not regret the cost.

Most of the Boston Spiritualists, I presume,

Most of the Boston Spiritualists, I presume, Most of the Boston Spiritualists, I presume, know me or of me, and my friends know what was the cause of my going out. I had been alling for some time. I had a diseased organism which I knew would, after a while, loosen its hold upon my spirit, but that was not the cause of my physical demise. I was shaken up through the nervous system and generally through the provider of the pr cause of my physical demise. I was snaken up through the nervous system and generally through the organic system, and I entered the spirit-world quicker than I expected to, or sooner than I looked for; but it was not a strange world to me. I had studied its laws and character to an extent, not so much as I would like to have done, but I had gained some information of the country I was to inhabit, and so I felt at home when I reached the other world. Many of my old associates gave me greeting, and I have seen many who on earth were connected with me in various business lines, but who were not Spiritualists, and some of whom thought I was a little off in the cranial region before they went away.

However, Mr. Chairman, we look at these things from a different standpoint on the spirit-side, and to day I come back to give my word of truth on this side. I am as interested in journalism on the spirit-side as in anything else, and I have taken a new lease of life and experience in that direction, but am engaged in different lines from what I was in my ear.

experience in that direction, but am engaged in different lines from what I was in my ear-lier years of mortal experience. I am inter-ested in the dissemination of spiritual truth on earth, and am trying to do my part in send-ing it broadcast into the homes and minds of humanity.

humanity.
The thought came to me that I ought to re-The thought came to me that I ought to report, and so I came, as I said, to your President some time since. To-day Mr. Pulsifer wishes to give his greeting to friends on this side, and would like to communicate with them in private, having something of interest concerning certain business operations which he would like to relate, but he has no desire to express himself through a public channel.

I am E. C. Bailey. I am E. C. Bailey.

Charlotte Deering.

[To the Chairman:] I slip in here for a moment because I may not find the way open again.

My friends are looking for me. They study your paper every week watching for my name, because they have asked me to come here and say a little to them, but principally because I told them before I passed away that I would come to the Banner of Light Circle to send them my love and to tell them how I reached the spirit world.

I stepped right out of the body into the other life. There was no dark chasm, no stream to cross. It was just like taking a step, and I

Ques.—[By S. P. Gage, Syracuse, N. Y.] While sitting at a bedside I saw before me in a vision a hedge-fence with a gateway, and a little back an arbor covered with pink and red roses, while standing in the gateway was a girl of fifteen or sixteen years of age. Soon the arbor faded away, and a large house appeared instead. Can the Controlling Intelligence explain this? this 9

Ans.—We consider this a spirit-panorama presented to the clairvoyant vision of our correspondent through the psychological influence of some spirit who desired to manifest her presence. We do not consider this scene a representation of the second and the second and the second are presented by the second and the second are second as the second are second as the second and the second are second as the second as the second are second as the second as t resentation of any particular spot in spirit-life; but we should judge that the spirit brought this scene before the clairvoyant sight of the sensitive on earth to represent some locality and situation which belonged to the

locally and situation which belonged to the earth undoubtedly, and to the earth-life of the spirit near by.

It may be inferred that the individual beholding this vision is a medium who has clairvoyant powers which may be acted upon by spiritual attendants and brought into exercise. We should advise the friend to sit for the cultivation of his medial powers elairvoyant or We should advise the friend to sit for the cultivation of his medial powers, clairvoyant or whatever phase he may possess, and allow the spirit-friends to operate upon those qualities. Let him sit patiently and with perseverance at least twice in a week, at a regular hour, in a well-ventilated apartment, inviting, by a harmonious state of mind and earnest desire, the spirits of good only never intelligences to approximate the state of mind and earnest desire, the spirits of good and pure intelligences to ap-proach and do their best to manifest their pres-ence. If one or two friends are invited to join in the sitting perhaps an added power may be brought to the spirit-friends who desire to make themselves known, and we have no doubt but that something useful and good in the unfoldment of mediumship will be the result.

Q.—[By J. L. C., Washington, D. C.] As spirits or mediums can and often do predict events in life before us, how can we refuse the logical deduction that some or all of the incidents of our auction that some or all of the incidents of our earthly career are arranged for us by inexorable fate? that Mussulmans are right? that man is born in a deep groove or fissure of rock, the sides of which are polished marble, impossible to scale? that in said groove man can only move forward or backward, never to right or left?

A We hardly groov with your correspond

or backward, never to right or left?

A.—We hardly agree with your correspondent in his conclusions that man is so fixed in a groove that he cannot move to the right or left by the use of his own individual will-power, because we recognize the fact that man is a spiritual entity, something more than a mere machine belonging to material life, wound up and set in motion in a certain spot where the machinery may run down and leave it a wreck. As a spiritual entity man is a progressive being, possessing possibilities and powers which may be unfolded to such a degree as to be exercised in a variety of ways, so that, through the expression of these possibilities and natural qualities, man may learn to move out of the groove in which circumstances or hereditary conditions may have placed him and carve out for himself a career. himself a career.

himself a career.

Your correspondent draws his conclusions from the fact that certain spirits who return from the immortal world and communicate through mediums have the power of predicting events in the lives of mortals. This is true; but you must remember or realize that these spirits who are prophetic have a large field of observation and their vision is not confined. observation, and their vision is not confined merely to the external side of your physical life. They can see the promptings and work-ings of your spirit and those of others connect-ed with you to such an extent as to be able to reason upon a certain event, trace it to its source in the past, and, through a chain of sequences, reason out what the probable outcome will be arising from those events and circumstances now in the environment of your cumstances now in the environment of your life. Consequently it is through the exercise of this reasoning power, tracing circumstance after circumstance in the past that has been yours up to the present time, and projecting out through various avenues into what will probably be the outcome of your life and career, judging by your past, that these prophetic souls are enabled to predict with tolerable certainty what is likely to occur to you in the future. Spirits who are wise and advanced sometimes feel the oncoming presence of certain events, for, as has been said, "Coming events cast their shadows before." Why do they? Perhaps the very movement which is predicted in the social, religious or political life of a community is under the management of spirit intelligences, and they are moving their wires and making certain lines of connection between certain in-

and they are moving their wires and making certain lines of connection between certain individuals on earth, all looking to the very culmination of affairs which they predict. Knowing very well what is likely to be the result of all this, they can, if they find an instrument suited to their purposes, prophesy coming events in the life of that community, and if it be so with a community it may be so with an individual. Therefore we can see very easily how it is possible for spirits to predict certain events, and yet that may not follow that man is set in a groove from which, no matter how he exercises his experience has a provided the contraction. is set in a groove from which, no matter how he exercises his energies or how eagerly he dedesires to turn aside, he cannot escape. We believe that man, as a spiritual entity, possesses those powers of soul-energy and spiritual activity, which, if properly understood, cultivated and set in motion, will enable him to overcome all obstacles in this material world, for matter is subject to the law and the power of the spirit in every department of life. the spirit in every department of life.

INDIVIDUAL MESSAGES.

Dr. Henry Smith.

In the Chairman: I am kindly invited, good sir, to be the first to announce the presence of a spirit here to-day, and you will pardon me if I proceed carefully, with slow and cautious movement, to express my thought. I dwelt many years on earth manifesting my energies of mind and body in the exercise of my profession, and felt many times in my career that I need not hesitate for a word with which to clothe my ideas; but during the concluding portion of my earth-life my brain troubled me exceedingly, owing to an accident which happened to me. My power of expression has returned to me in the spirit-life, which I have been highly gratified to find a clear and beautiful life, filled with conscious, industrial human beings, whose minds are quickened by the new activities of that spiritual power coming to them in the world beyond, to express their thought even more clearly than the most brilliant could have done on earth; but in coming back, sir, into the atmosphere of mortality and reaching out on earth; but in coming back, sir, into the at-mosphere of mortality, and reaching out through external scenes and conditions to fasten upon the physical again, I experience a slow, dull vibration of the oranial forces which prevents me from framing my thoughts as readily as I might otherwise do.

As a man familiar with the study of the hu-

As a man familiar with the study of the human organism and the anatomical parts of the system, I am interested in the investigation of this strange law which brings a human being into such close relationship with the spiritual world that her brain can be so operated upon by psychic forces as to respond intelligently to the thought of an unseen being; and I learn through this study of mediumship that I, at the present moment an only passing through the present moment, am only passing through the experiences which hundreds and thousands of souls have likewise undergone, and that my halting, strange condition of speaking results from a remembrance and consideration of those last months and years of my life during which my brain was so disturbed. I shall not

dwell upon that, for I am happy to be free from it, and to realize that I am a living man, with strong activities and spiritual and men-tal energies which may be cultivated and manifested not only now but in the future state, and that there is a large field of operation opening before me, in which I may pursue my research, my study and my labor to my satisfaction.

research, my study and my labor to my satisfaction.

I return, sir, to this mortal life to send greeting to my friends, and to tell them that I am by no means a dead man. Matter may be dead as far as its manifostation in the old form goes, but the very elements and forces of matter which expressed their vitality through my corporeal frame are not lost, nor are they dead. They are made use of in other forms and manifostations of life, and I as a spirit live and am proud to acknowledge the fact. Tell my family that it is so. Tell my friends that I am not disturbed by any of the old conditions. Say that I am strong, and that I love to think of the earthly associations and experiences which formed so many pleasant ties in my life. Tell my brothers in the craft that I give them greeting from the immortal shore, that I come with the watchword of love and truth for them, which they may set upon the hilltops to regard as a beacon, and that watchword is "Eternal Progress for the Immortal Soul."

For a short time before my physical decease I lived in Palmer, Mass.; but previous to that, the time to which my thought now turns with many fond remembrances, I found my home, my society, and perhaps some of the best experiences of my life and my career, in Stafford Springs, Ct. I trust, sir, that the good friends who have known me in the past will feel that they know me in the present, and will be ready to recognize and know me as a living spirit in the future, when we shall all meet upon a common ground in the immortal life. Dr. Henry Smith.

Elizabeth Wilder.

Elizabeth Wilder.

[To the Chairman:] They told me, sir, to step right forward, and not to feel any alarm in taking hold of the lady, because all I had to do was so stand by her side and speak my thoughts, and she would say them for me. I do not understand very well how to do this, but I am anxious to come and send my love to my dear children. They are so precious to my heart that I feel now I know of the joys of the spiritual life, and realize that there is reunion, family ties, kindred association and useful employments in a natural world for those who pass out of the body on earth; I want them and my friends and all the world to know that I am glad to come back and tell it.

I wish to say, good sir, that I am so thankful for the home-life that I find on high, for the dear faces that I have met, those that were laid away from mortal sight before I passed on, but who are there looking so familiar, so happy and peaceful in their harmonious lives that it makes me feel at home. I want the dear children and the children's children to know that there is a beautiful life beyond, that there are many things to be grateful for, and when we have experiences here that are trying, we should think of what they are preparing us for, the great and the beautiful world beyond, where we shall look at the past and its experiences and feel that they have all been given to test our character, our strength and fortitude. I come to bring a blessing, and to ask the dear children to believe that "mother" can watch over and guide them and give them harm.

I went away, sir, from Hadley, Mass., but I world beyond. them harm.

I went away, sir, from Hadley, Mass., but I would like you, if you will be so kind, to send my few words to Seymour Wilder, at Hillsborough Bridge, N. H. I hope in that way that it may reach all the dear ones with a loving thought. I am Elizabeth Wilder.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 1 (Continued).—L. B. Russell; John Skidmore; Fred-eric A. P. Barnard; Ida Hoadley; Zarita. Nov. 4.—John Brennan; C. W. Pierce; Charles Smith; Mary Jane Weston; J. H. Goodale; A. S. Studwell; Sarah Hosp-er.

Messages here noticed as having been given will appear in due course according to routine date. appear in due course according to routine date.

Nor. 25.—Henry H. Glimore; Dick Williams; William M.
Daniels; Emma Harrington; Elizabeth Falmer; Joseph
West; John Lucas.

Nor. 29.—Warren Chase; William G. Moody; Napoleon
Harvey; Jny Westinghouse; Ellen Hardy; Slibs Ruggles.

Dec. 2.—Father Fransfoll; Edward Falk; Hannah Atwood;
James Sargent; John Jay Bangs; Lucy Cutler.

Dec. 6.—George W. Jewett; Catharine Strong; Austin
Kent; Benjamin Fish; Mrs. Elizabeth Ricker; Mrs. Anna
Hanscom; David Safford.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." eternal progression.

The gulf stream flows at an average speed of three miles an hour. At some places, notably in the straits of Bemini, the current attains a velocity of fifty-four miles an hour.



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For the Banner of Light. TO AUNT EDNA, On Her Eighty-Sixth Birthday. BY LYMAN C. HOWE.

Through the silvery mists of the fluttering veil
That hangs on thy years like a song from the sky,
The Edens of love their sweet incesse exhale On the path of the pilgrim who journeyeth by.

The silence that sobs in the soul of the years, Long taught in the secrets that guerdon the heart. Breathes a hymn to thine ear from the love-lighted spheres,

With a promise none other can reach or impart. Thy days growing shorter grow brighter as well; From gray dawn to twilight the hours unroll:

The swifter the flight where their soft shadows fell.
The sweeter the visions that thrill in thy soul. The day-dreams that shadow thy spirit at night And nurture thy faith with the foregleams of bliss,

Work out the deep problems that border thy sight, Where the world of all wisdom is blended with this.

Still waiting and sighing and counting the years, Great Nature is doing her work in thy soul; The eyes grown too dim to be lighted by tears Await the New Morning their sight to unroll.

SPIRITUALIST MEETINGS.

THE BANNER is in receipt of the following information concerning the local meetings held by the

mation concerning the local meetings held by the friends of Spiritualism in various quarters:

Brocklyn, N. Y.—A reception was given to Mrs. Abbie N. Burnham (Boston) at Bradbury Hall, by the Brooklyn Spiritual Association, on Tuesday evening, Nov. 20th; it was an enjoyable affair to all present. It was an opportunity given for the expression of appreciation of her work in behalf of the Association during the month's engagement. Many kindly thoughts and wishes were given, and among them those of W. Wines Sargent, which we feel have more than a personal or local significance in the Cause of Spiritualism, as well as being compilmentary to Mrs. Burnham. He said as follows:

"It gives me great pleasure at this time and on this occasion, to compilment and commend Mrs. Abbie N. Burnham's labor with us during the past month. The spiritualistic theme is now a prominent one in the minds of advanced civilized people; playing its part, which is a major one, in scientific research, in the sifting and analyzing of histories, whether of man, of beast or of the cosmos. It is now more pronounced than ever before, in enunciating the ethics which legitimately come from modern spirit interpretation of human existence, social status, culture of minds, purifying and refining of the heart's desire and emotions, the proper relationship between and conduct of mankind. These characterize the spirit of Spiritualism to-day.

Spiritual literature is rich with grand thoughts expressed by excarnate intelligences, through entranced speakers; I feel that that weaving shall be most efficiently done the next one or two decades by the semiconscious inspired speaker, who thrusts the shuttle through the mestess of human yearnings, sufferings and woe, and illuminates the life with golden threads of spiritual truth and joy. This is the chosen method of Mrs. Burnham's workers, and the character of their work.

I feel to be greatly benefited by her ministrations here the past month, and that all who have listened to the inspirations are better prepare

nore one past month, and that all who have listened to ber inspirations are better prepared for the conflict of life before them."

Baltimore, Md.—The ladies of our Society—the Religlo-Philosophical—have met with a decided success, as the receipts from the Fair and Oyster Supper given by them have swelled their temple fund to upward of two hundred dollars. Our brother medium and noble worker for the Cause, Dr. J. D. Roberts, not only donated some thirty to forty different articles, among which were some quite costly, but also on the closing of the Fair was one among the most liberal buyers.

The Society not having any speaker for the month of November engaged the services of Dr. J. D. Roberts and Miss Maggie Gaule to occupy the rostrum on alternate Sundays. Miss Gaule was unable to meet her full appointment, but gave one test scance, which proved as usual to be a great success. The two following Sundays fell upon Dr. Roberts; Sunday, Nov. 27th, specially, the large hall was crowded. The rapidity with which Dr. R. gives recognized tests, descriptions, etc., is beyond the comprehension of many. In conversation with a gentleman visitor to the hall (a perfect stranger), ho stated he had traveled from Washington, D. C., to San Francisco, had visited a great number of mediums during his investigation of twenty-five years, but had never seen his equal. Bro. Roberts holds his usual test scance every Tuesday evening at eight r. m., at which there are equally as remarkable tests given.

At the last business meeting, a committee was appointed by our President to engage a much larger hall. In connection with the Society there is a Children's Progressive Lyceum, which is making very rapid strides in the way of instilling into the young minds progressive thought.

Prist Church of Spiritualists (Dr. Nicholas Schenkel,

At the last business meeting, a committee was appointed by our President to engage a much larger hall. In connection with the Society there is a Children's Progressive Lyceum, which is making very rapid strides in the way of instilling into the young minds progressive Lyceum, which is making very rapid strides in the way of instilling into the young minds progressive thought.

Con.

Pittsburgh, Pn.—The Board of Management, First Church of Spiritualists (Dr. Nicholas Scheukel, President, J. H. Lohmeyer, Secretary), has issued a call, of which the following condensation presents the principal points: The hall occupied by the Society has proved totally imadequate to hold the audiences which attend, and the Board of Trustees have therefore de cliede to take steeps looking toward the purchase of a site of land, and the erection thereon of a building suitable to the growing needs of the church. This will require money, and the money must come of course, from those directly or indirectly interested in the cause of Spiritualism. It has been decided to issue shares of stock of the value of ten dollars each, and secure as many promises of subscription to the same as possible. Between one thousand and afteen hundred dollars have been already promised. Other signatures for stock are earnestly invited.

Louisville, Ky.—H. R. Wardle, Cor. Sec., writes: "R. H. Kneeshaw, late of England, is the speaker for our church during the month of December. His engagement commenced the 4th inst., and his success as a worker is already fully assured, for all who listened to him are enthusiastic in his praise. We had good attendance for his first lecture, and we are sure of crowded audiences for the rest of the month. Possessing a strong personal magnetism, with a fine presence and maryelous inspiration, he is preminently fitted to give to Truth its most acceptable presentation. His lectures, which are models of eloquence, were supplemented with clairvoyant descriptions, in many cases accompanied by full hamses; no less than thirty-five pe failure. Societies, keep him busy; he can be addressed during the month at 328 Chapel street, Louisville, Ky."

Lewiston, Me.—Mrs Almira W. Smith (Portland) writes: I wish to say a word of a true worker in the cause of Spiritualism. I spoke for Dr. Mathews's Society in Lewiston Sunday, Dec. 4th. and I found the right man in the right place. He has a well-conducted meeting, and his services are much appreciated. Good audiences convene each Sunday in a pretty hall, and everything seems harmonious. One thing I noticed particularly: He called the attention of his audience to the merits of the Banner of Light, also to Prof. Longey's songs. I feel to say that if every worker in the Cause would try as hard to interest and spread the truth as he does, we should see larger audiences at our meetings everywhere."

Hamilton. Canada.—"On Sunday, Dec. 4th, the control of Geo. W. Walrond delivered an elequent address to a large audience at the Maccabees Hall," so a correspondent writes. "His subjects were handed up by persons in the audience. 'Matter and Spirit, and 'Spiritism and Spiritualism,' were two items which 'Hamadies' dissected and analyzed in a truly philosophical and scientific method; while the subject of 'Death' was fully discoursed in a manner that seemed to please every one, as evinced by the many expressions of approval at the close of the service."

Various Peints.—A correspondent writes: "Dr. E. H. Rescoe (Providence, R. L.) spoke before the

sloin of approval at the close of the service."

Various Peints.--A correspondent writes: "Dr.

F. H. Roscoe (Providence, R. I.) spoke before the
Boston and Maiden Spiritual Lyceum at Odd Fellows'
Hall, Maiden, Mass., Sunday afternoon, Dec. 4th. Dr.
and Mrs. Roscoe were the guests of Mrs. Wm. S. Butler on Sunday and Monday, and with Mr. and Mrs.
Butler attended the Teachers' Institute Fair at Music
Hall Monday evening. Dec. 21st, 22d and 23d Dr. and
Mrs. Roscoe will assist Mrs. Butler in her grand Gipsy
Carnival. On Sunday, Dec. 25th, Dr. Roscoe will lecture for the third time this season at Lawrence, Mass."

Have You Asthma?

After trying every other remedy in vain, thousands have been cured by using Schiffman's Asthma Cure. Trial package free of druggists or by mail. Address Dr. R. Schiffmann, St. Paul, Minn. Mention this paper.

NEW MUSIC.-We have received from the White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental: ! Lady Bug Dance" (planoforte), S. G. Cook; "Beatrice Polka," F. A. Kent; "Eugenie Waltz," H. B. Kronlage. Vocal: "Ah! Leave Me Not" (mixed voices), arr. G. E. Moody; "The Guiding Star (sacred duet) and "Oh! Come, My Love, to Me," Loren Bragdon; "Down the River Again" (song). words, M. Foreman, music, Henry Klein; "I'm Thinking of the Golden Past," Sam Lucas; "My God, My Father" (sacred song), M. L. Eaton; "Mother's Lullaby, Viola Lang, C. A. White; "Woman's Love," Geo. M. Viokers, Ø. A. White; "Woman's Love," Geo. M. Viokers, Ø. A. White (posthumous).

J. Fischer & Bro., 7 Bible House, N. Y., send the following Christmas Anthems: "Hall to the Day of Jesus" Birth," "Christ is Born," "Joy Forth is Ringing." cal: "Ah! Leave Me Not" (mixed voices), arr. G. E.

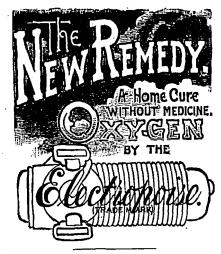
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The work is Corrective, hence it applies to almost all pos able conditions of ill health, and is sure of good results, oven in most cases where it is applied too late for radical cure.

actly in harmony with the Divinely appointed laws of health; while its mastery of the most fatal epidemics, like Diphtheria, Typhold and Yellow fovers, in hours, as in Jacksonville and other parts of the South, speaks more signifi cantly than words.

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SEND two 2-ct: stamps, lock of hair, name in full, age and sex, and I will give you a ULAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute. Grand Rapids. Mich im Dec. 3.

Mediums in Hoston.

Opening Wednesday Evening, Nov. 16th. Hattie C. Stafford-Stansbury, 80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Saturday, 2:30 P. M.

H. Newton Stansbury, Sinte-Writing Dnily, 10 to 4. Senied Sintes a Specialty. All engagements in advance. 13w Oct. 29.

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No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Seances.
Dec. 17.

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Sittings daily, from 9 A.M. to 5 r.M. Circle Sunday
and Tuesday evenings at 7:30, Thursday afternoons at 2:30.
12 Summer street, Charlestown, Mass. 1w* Dec. 17. Mrs. Bickford,

CIENTIFIC Massage and Magnetic Treatment. Gents S 2.00, Ladies Sl.00. 102 West Springfield street, Boston. Idours 10 A.M. to 9 P.M. Treatment given at home if desired.

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Mrs. Chandler Bailey,
NATURAL Physician and Medium, 41 Falmouth st., near
Nachanics' Building. Sittings daily. Circles Thursday
evening, and Friday at 2:30
Treatment and Sittings daily.
2w*

Miss J. Rhind, Seer. SITTINGS daily, with advice on business. Circles Monday at 7, Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose 31. 1064 Washington street, Boston. lw* Dec. 17.

Miss L. E. Smith, M EDIUM, 256 Columbus Avenue, Suite 6, Boston. Private Sittings daily. Will go out to hold circles.

Dec. 17. 2w*

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w* Dec. 17.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 59c. and 31. Gentiomen 50c. and 31. 22 Winter street, Room 16, Boston. 4w* Dec. 10.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 8, Boston. Dec. 17.

Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247
Columbus Avonue, Suite 8, Boston.. Will answer calls
for platform work.

Dec. 10.

Addison D. Crabtree, M.D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Oct. 15.

Mary C. Morrell, OF New York, Business, Prophetic and Medical Medium, and Seer, 8% Bosworth street, Room 6, Boston, Mass. Nov. 12.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 451 Shawmut Avenue, Boston, near Newton st. Hours 9 to 6. Nov. 19. Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Mag-netic Treatments. 3 Hanson street, Boston, Mass. Dec. 10. 3w*

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. mont street, corner of Ellot street, Boston., Dec. 17. elium, No. 233 Tre

Mrs. T. E. Wetmore, MAGNETIST and Psychometrist, 178 Tremont st., Room 39; or by appointment at 31 Gainsborost., Boston. 11 to 5. Dec. 17.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. Nov. 19.

Miss Grant, TRANCE MEDIUM, 8½ Bosworth street, Boston. Dec. 3.

Dr. J. L. Wyman,

224 Tremont street, Boston. Oct. 22.

Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Thursday at 2:30 P. M., Sunday at 8 P. M. 4w Dec. 10.

Dr. M. Lucy Nelson, MAGNETIC, Massage and Vapor Baths. 33 Boylston st Suite 6, Boston. 9 to 9. Open Sundays. 2w Dec. 10.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Dec. 10. MRS. J. C. EWELL, Inspirational and Medical Physician, 842 Tremontstreet, cor. Hanson, Boston.

MRS. K. E. FISHER, M. D.; also Massage and Electric. Clairvoyant Examinations. 41 Winter treet, Room 6. DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

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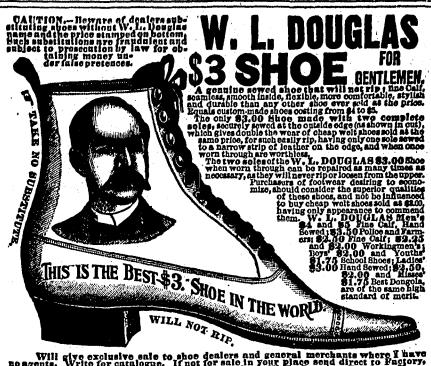
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Address DR. J. S. LOUOKS, Shirley, Mass.
Dec. 17.

13w

Dec. 17.

Mrs. William H. Allen,
496 Washington Street, Providence.

SEANCES for the present season Sunday, Tuesday and Friday eveniugs, at 8 o'clock, and on the third Thursday in each month at 2 P. M.

Oct. 8.

"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp Address 146 Abbott street, Detroit, Mich. No stamps taken. June 4. 39w*

ASTONISHING OFFER. END three 2-cent stamps, lock of hair, name, age sex, one bleading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 1.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Me. Dec. 10.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Uned 1. STEPHENS, Lebanon, Ohio.

MRS. H. W. CUSHMAN, 403 Somerville Avenue. Somerville, Mass. Musical and business sittings. Examines from lock of hair or answers six questions for \$1.0ct. 1.

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

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1893.

Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Third Year, 1893. CONTENTS.

Rew York Adbertisements.



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An elegant dressing, Prevents baldness, gray bair, and dandruff. Makes the hair grow thick and soft. Cures cruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail@cts. 44 Stone St. N.Y.

John Wm. Fletcher, .

268 WEST 43d street, New York City. Private Scances daily. Public Circles Thursday evenings. Endorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Fress. Sept. 17. Dr. Mary E. Sellen,

VITAPATHIC PHYSICIAN, cures Cancers, Tumors, Rheu-matism and Mind Diseases. Correct Diagnosis by lock of hair, and Letter with instructions for self treatment. Feg. 200, which must accompany every letter. 106 West 40th street, New York.

Miss Lottie Fowler, CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Business questions by letter. Terms 85. Massage treatments. Address Washington, D. C. 5w* Dec. 3. Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD Materializing Scances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock, 323 West 34th st., New York. Written communications daily. Dec. 3.

Mr. L. Freedman, THE Australian Healer, can be seen at the First Society
Spiritualists every Sunday. Visits patients at their
homes. Letter address, General Post-Office, New York City,
or 10 East 2d street. Terms \$2.00. 2w Dec. 17.

DR. F. L. H. WILLIS May be Addressed until further notice,

46 Avenue B, Vick Park, Rochester, N. Y. 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 scleunific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and hervous system. Gancers. Scrofula in all ite forms. Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

Jan. 2.

Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver. Stomach, Bowels and Kidneys. Cures Malaria, Constiputon, Rheumatism, etc. By mail, 25 cents. EUOALY PTUS CREAM never falls to cure Catarrh, Neuralgia, Skin Diseases and Plies. By mail, 25 cts. Liberal terms to Agents. Address DR. STANSBURY & CO., 395 Scott street, Oakland, Cal. For sale by COLBY & RICH. July 2.

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"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought.

The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.06; postage 25 cts.

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The Writing Planchette.

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

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. POSIUITE GATE (OF PREDIMORIA SIM SIL LOGAT MINIMIMICALIS).

PREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This Olintment 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 Preumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make fiv. or six bottles, sufficient for one month's treatment, on recipt of \$3.00 per package, for the following diseases: Dypepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Trouble. Also Spring Bitters.

J. A. SHRIHAMER, Magnetic Healer,
May 2.— S. Mosworth Street, Boston, Mas.

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BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

Banner of Pight.

BOSTON, SATURDAY DECEMBER 17, 1892.

IN MEMORIAM.

Mrs. Amanda M. Spence. 111.

To the Editors of the Banner of Light:

At this convention at Klantone she considered herself a spectator, being not in sympathy with these peculiar views. She was politely treated, however, and a deputation of two was sent to invite her to the platform, which she had to decline, and, after taking a general survey of the salient points in the experiment there commenced, she returned to her seat in the hay-wagon, in which she was conveyed to

Sometime in the afternoon, a lady, said to be a medium, arose on the platform, and began to ridicule and burlesque the projected new order of things and the people who were connected with it, revealing their doings and expectations in their most offensive and ridiculous light, and creating an intense disturbance in the immense concourse of five or six thousand people assembled. The excitement took a riotous form, and the rioters took the lady from her friends, who would have silenced her, and placing her in an open wagon, surrounded it to protect her, and told her to go on with her exposure. In the meantime another crowd had cleared the speakers' platform, and, taking possession of it, gave vent to the wildest and most excited denunciations of everybody connected with the Kiantone organization. At last, in the fury of wild and clamorous contentions, hot, menacing words passed and canes were uplifted. No one had the slightest power over the tempestuous sea of people.

In this condition of things, without any thought or design upon her part, Mrs. Spence arose in the hay wagon. A power superior to herself had full possession of her, mind and body. She appealed to the constitutional rights of American citizens to the undisturbed exercise of their religious opinions, and continued for an hour. Soon the most profound silence succeeded the uproar, and the vast assembly, closing up around the wagon, gave expression in tones both loud and deep to their appreciation and approval of all that had been said; and she stood another hour receiving the thanks and hand-shakings of hundreds who believed that her mediumship had been the means of restraining a riot.

Neither was this event recorded in the spiritual papers of the time, but the New York Tribune, which had a reporter present, published a strong article concerning it. The reporter "When her voice was first heard several hundred of the worst character of rowdies swarmed about the carriage in which she was standing, howling and blaspheming like so many demons, and evidently intent on driving her from the ground. But the voice of the spraker was firm, though musical, and fell with a pacifying potency on the ears of the ruftivus. The confusion ceased at once, and an almost perfect silence reigned during the hour she was speaking. Indeed, the speaker proved herself an orator of rare power and accomplishment, and her speech was the great event of the convention, being far more eloquent and impressive than any other feminine address to which I ever listened. The thousands who heard it were lavish in their expressions of gratification."-(Reporter to New York Tribune of Sept. 21st. 1858.)

I have also largely quoted from Mrs. Spence's own account of the circumstances, which was printed with the series previously referred to.

The instances which I have just delineated show plainly the power of spirits to accomplish any results they choose through a suitable mediumship; but if the fact of mediumship he denied, then it would also seem patent to observers that Mrs. Spence possessed this power herself, which she sensibly always dis claimed. But another case in Bucksport, Me., where she was speaking in the midst of our civil war. Mrs. Spence was a woman of peace, instead of war, and she was made to lecture upon this subject in that city. Naturally enough, in the disjointed and excited condition of things, she was understood to be preaching against the Union, and therefore the people were enraged against her, so much so that her friends thought her life in danger should she remain in Bucksport, and desired her to go to Bangor and finish out her projected course of lectures. The gentleman who entertained her even told her he feared his house would be torn down by the mob. She told him there was " not money enough in Bangor and Bucksport together to induce her to leave Bucksport till her labors were finished," and that she "would finish her course of lectures there or die in the attempt." Then she retired to her room, laid the case before her spirit-friends, requesting them to take charge of her and her work. This was Wednesday.

Immediately after breakfast Thursday morning she was thrown into a deep trance, and lay like one dead for seven hours. While in this state she was assured that all would be right, and among other happenings an Indian spirit came to her and said, excitedly: "Me come to take the town!" And this was literally fulfilled: On Saturday morning Capt. Stubbs, a gentleman of influence and a war man, who had participated strongly in the hostile feelings against her, was taken possession of by an Indian influence, who bade him visit the lecture committee and various persons all over the city, and insist upon the fulfillment of her lecture contract; and he did literally "take the town," and turned the tables so that the hall was opened for her on Sunday, and she lectured to a full house. When she passed out of the hall she noticed fifteen or twenty persons with lanterns, who kept close to her, and after arriving home she found that these were armed men who had combined to protect her at all hazards.

During all the time from Thursday till Sunday night she was under spirit-influence, taking no refreshment except one cup of hot water with a lump of sugar, daily, and remained utterly indifferent to all her surroundings, sitting in her room perfectly quiet, and without thought or interest in anything. Here she seemed only a passive subject; yet it was doubtless through her mediumship that the spirit-world derived the power to act upon her external surroundings.

LITA BARNEY SAYLES. [To be concluded.]

The fashion for fine china and glass was never more pronounced than now; the well appointed dinner table is the pride of the good housekeeper. Jones, Mc-Duffee & Stratton's establishment presents a busy beine at this season.

MEETINGS IN NEW YORK.

The First Modelty of Apiritualists holds its meetings in a new and spacious hall in the Carnegic Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President.

Kuickerbocker Hall, 44 West 14th Street.— dectings of the Ethical Spirituality Bociety each Bunday. Mrs. Helen Temple Brigham, speaker. Adelphi Hall, 53d Street and Broadway.
Lectures and clairsoyant tests overy Sunday at 3 and 8 r. N.
Mr. John William Flotcher, regular speaker. A. E. Willis
Secretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114
West 14th atroct, every Wednesday evening, 8 o'clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 26 Breadway.

Adeiphi Hall .- Mr. J. W. Fletcher devoted the entire afternoon to giving tests and clairvoyant descriptions, which were, in every instance, recognized. In the enening the subject was "Besant's Attack Upon Spiritualism." We are not here to deal with personalities, or indulge in any kindly or unkindly criticism, but to simply deal with what one of the prominent Theosophists has thought proper to say in regard to the demonstration of the law of spirit return. Theosophy is brought into more direct relation with Spiritualism because it deals with the occult side, the spiritual side of the universe, and man's relation thereto. Abstractly considered, Theosophy's presentation of spiritual law must commend itself to every thinking mind; yet when it assumes an authority as to what shall or shall not be, it at once enters into the field of presumptive speculation, and no longer contains a satisfying element. The particular point that seems to disturb the Theosophist is that there are mediums, and that through their powers spirits are able to demonstrate their continued life. This reality, for it is not claimed as being anything else, is denounced and derided with true orthodox fervor. And yet the Theosophical Society to-day owes its existence quite as much to the phenomena produced by Madam Blavatsky, as to the wonderfully elever adoption of ideas within and without the intellect of Spiritualism, from which, by the way, its ideas were stolen wholesale, when not cribbed from ancient writings. This Theosophy claims that lower spirits may be made the slaves of those who are yet living, while the Spiritualist proves that good and bad may alike return, either to give or gain good results. Madam Blavatsky got her first start at the Eddys' cabinet, when Col. Olott wrote "People from the Other World." She formed the Society later on in New York, with Spiritualists as her supporters, and then inducting a number of other ideas of her own conception. The Society sought other members, and gradually drifted away from its earlier following, but Spiritualism gave it its birth, gave entire afternoon to giving tests and clairvoyant descriptions, which were, in every instance, recognized.

The New York Psychical Society.-After appropriate singing, in which all the audience join, Prof. Baldwin, a natural harmonial philosopher, is

Prof. Baldwin, a natural harmonial philosopher, is the present initial speaker at the Wednesday evening meetings of this Society, at 114 West Fourteenth street, and discourses on spiritual and scientific subjects with instructive depth.

Mr. Tetlow, just arrived from England, senses the history of articles on the table, and personates and describes correctly the spiritforms he sees and hears. He is favorably received by New York Spiritualists for his evident sincerity, modesty and success.

Mr. J. W. Fletcher, of course, is always on hand early, to furnish short talks and long tests. Visiting friends continue to render good service musically, and other mediums cheerfully aid in the spread of the gospel.

Among those always present and available for home appointments is Mrs. Wakeman of 145 West Fourth street, who is specially and generally commended for her uncommon value as a reliable medium. Of her recent appreciative patrons are the son of Olé Bull and friends, Prof. Wilson and wife, three gentlemen from The Herald, a relative of one of the Standard Oli Co. magnates, and others of like character.

26 Broadway.

Carnegie Hall.—J. Clegg Wright spake for the

Carnegie Hall .- J. Clegg Wright spoke for the First Society of Spiritualists last Sunday morning and evening with his usual vigor and force, taking for his

evening with his usual vigor and force, taking for his subject chiefly one handed in by one in the audience, "The Religion of Mohammedanism and its Mission in the Evolution of Man," treating it to the entire satisfaction and with the intellectual approval of several Assyrian scholars present. The evening discourse was also able, and listened to with great attention. The afternoon psychical meeting was unique and successful. The audience was unusually intelligent, and was treated to several novelties. Mrs. Plato of Ann Arbor, Mich., gave an exhibition of her healing power; Mrs. Henderson and Mrs. Williams gave many tests; Mr. Wright made acceptable remarks, and gave one psychometric reading which was very good.

good.

Mr. Ward favored us with a fine rendering morning and evening of two solos written automatically through the hand of Mr. Wright, who is not a must clan. The music and the rendering were excellent. R.

The Veteran Spiritualists' Union.

On Tuesday evening, Dec. 6th, the V. S. U. held its public monthly meeting at the BANNER OF LIGHT Hall, Dr. H. B. Storer presiding. The record of the previous meeting was read and approved.

The case of Dr. Henry Slade was brought before the Union, a statement of his needy condition having the Union, a statement of his needy condition having been circulated broadcast over the country by an Associated Press message from Sloux City, Ia. The Clerk read a letter from Mr. and Mrs. Snyder of that city confirming the report; other letters also have been received from this city and other places relating to the matter.

Mr. Jacob Edson said the principal work of The Union during its eighteen months' existence had been a benevelent one. It had helped many people in distress, and he recommended immediate action by the Directors in this case.

Mrs. R. S. Lillie, one of our honored life members, spoke of the successful work which had been done by Dr. Slade, and in particular his three years of crucial test work—all of which must have severely taxed his nervous system, consequently bringing on later a ner-

test work—all of which must have severely taxed his nervous system, consequently bringing on later a nervous prostration. The exercise of mediumship is a grand and noble work, and some of its sensitives, when exposed to certain material sur roundings and temptations, are apt to fall by the wayside; and it is the duty of the V. S. U. to extend to all such a helpful hand.

President Storer was fully in accord with the good thoughts expressed by Mr. Edson and Mrs. Lillie, and notified the Directors to come together, which was done later in the evening, when the sum of twenty, five dollars was voted to be forwarded at once to Dr. Slade for his relief.

Mrs. Pope reported on the case of Charles H. Floyd,

dollars was voted to be forwarded at once to Dr. Slade for his relief.

Mrs. Pope reported on the case of Charles H. Floyd, a beneficiary of this Union. Through the exertions of some of our Board of Management, his admission to the Charlestown Home was obtained, where he now has necessary food, shelter and medical attendance. A few days subsequent to his admission there he received a second slight shock of paralysis.

Remarks for the good of the Cause were next in order, and President Storer related an affecting interview he had recently with an aged Spiritualist, Mrs. Della Lamb. Early reminiscences were related. Spiritualism to her is a vital reality; it blesses her, and she in turn blesses those she comes in contact with; she possesses a serene trust and a happy, contented frame of mind, as becometh a true Spiritualist. The Doctor suggested that the Veteran Spiritualists. The Doctor suggested that the Veteran Spiritualists this month; he thought the relating of reminiscences of early days of Modern Spiritualism to the present time would prove to be of interest, do justice to old workers, and be in the line of educational work.

Dr. A. H. Richardson believed in having the proposed Sunday afternoon meetings, make them practical, relate early reminiscences, and educate our hearers to do good in a humanitarian way; our Union has always worked in a beneficent way; let it keep on in this direction, and it will, at no distant day, occupy the first place.

Mrs. R. S. Lillie suggested the formation of auxili-

always worked in a beneficent way; let it keep on in this direction, and it will, at no distant day, occupy the first place.

Mrs. R. S. Lillie suggested the formation of auxiliary societies or branches of the V. S. U. in various cities and towns; she knew the Union had an excellent record; heard of its beneficent work in many places she visits and lectures in; felt that it would become a very efficient institution; would have our Union the parent society, and would have branches formed from it by the members who are resident in the distant cities and towns, and who desire to form a branch, and cooperate with it in its wide-spreading influence and work; was in favor of the proposed Sunday afternoon meetings of The Vèterans; wanted credit given to the old time workers, and felt that a recital of reminiscences of the early days would be interesting.

Mrs. Jane D. Churchill agreed with the previous speaker, particularly in extending the work of The Union by having branches of it in various cities and towns throughout the United States.

Mr. Eben Cobb said the matter of auxiliaries or branches had been thought of many times by him, and especially at Camp Sunapse, where he and Mrs. Churchill did ood work for the Veteran Spiritualists' Union, and some of the yearly visitors there, interested in our Union, had talked with them about it; thought our charter as it now reads would permit auxiliaries; if not, it could be added to, so that this proposed feature of our work could be carried out, and then the Veteran Spiritualists' Union would, become the largest and most effective institution of its kind in the United States.

Mr. Byran I. Haskell said he wanted the country

States

Mr. Byron I. Haskell said he wanted the country
dotted with auxiliaries of the Union. that in various
sections Spiritualists may be able to engage in its humanitarian work.

Mrs. Dr. J. Craits Smith fully agreed with the pre-

vious speaker.
Mr. Henry Lemon said we could accomplish a greater good in extending our area of usefulness.
President Storer stated that a meeting of the Directors would be held on Thursday, the 15th, at the hom.

of Mrs. John Woods, 518 Columbus Avenue, Boston, to consider the matters of auxiliaries of the V. B. U., and holding regular Sunday afternoon meetings at Berkeley Hall.

At this monthly meeting six names were added to the annual membership roll at one dollar each. For application blanks, etc., address

Wil H. Banks, Clerk,
No. 71 State Street, Boston.

MEETINGS IN MASSACHUSETTS.

Lynn.-The Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 M., Conductor T. J. Troyo in the chair. Singing by the school; music by Mrs. J. P. Hayes; recitations by the following: Carrie Moore, Eliza Garland, Winnie Atherton, Charlie Ames, Mr. Nathau Emerson, Mabel Cheever, Mrs. Cash; Dr. Fernald made a few remarks, also Mr. Milliken.

S. S. Collyer, Sec'y.

Cadet Hall.— F. A. Wiggin spoke at 2:30 and 7:30. Afternoon subject, "The Story the Trees Told Me." His remarks were well chosen and of a high order, followed by a number of communications and tests. Evening, "I am not My Brother's Keeper." followed by tests. Appropriate music by G. N. Churchill.

Next Sunday Mrs. E. C. Kimball will occupy the platform, at 2:30 and 7:30.

The Children's Progressive Lyceum of Boston gave one of the finest concerts ever given in Lynn in Lasters' Hall, Friday, evening last, for the benefit of the Lynn Spiritualists, and everybody was perfectly delighted. J. Troye in the chair. Singing by the school; music

Haverhill and Bradford.-Last Sunday Mrs. Carrie F. Loring (Braintree) occupied the platform at Brittan Hall, giving interesting inspirational address Brittan Hall, giving interesting inspirational addresses, accompanied by exercises in mediumship of an interesting and satisfactory nature; most of the spirits
purporting to voice their presence were recognized.
A large audience gathered in the evening, embracing
all who attended in the afternoon and many more.
This was the second visit of Mrs. Loring here, the
former one being two years ago.—Next Sunday Mrs.
Clara H., Bauks. (Haydenville) will speak here.
E. P. H.

E. P. H.

The Ladies' Spiritual Union made a fine success of their supper entertainment and dance held in Brittan Hall Wednesday evening, Dec. 7th. The planist was Miss Ina Page (Bradford); the vocalist, Mrs. F. A. Williams; Mr. F. A. Wiggin was present and gave exercises in mediumship. For the closing dance Hall's orchestra supplied music to a fine party. The lecture followed the supper, with illustrations, etc. Mrs. Cate, the President of the Union, presided, and a corps of ladies gave the serving at supper with promptness.

Mrs. INEX WOODBURY, Sec'y.

Worcester .- Mrs. Jeannette W. Crawford delivered two discourses Sunday, Dec. 11th. Her artistic rendering of selections from Chopin and Schumann,

rendering of selections from Chopin and Schumann, preceding the evening discourse, was a feast of musical delights. At the conclusion of the services Mrs. Crawford gave an interesting description of her labors in Colorado Springs, and the work now being carried forward there for the erection of a Temple.

The Fair held by the Woman's Auxiliary last week was a financial success, and the Association will be presented with a sum sufficient to free it from debt. The Children's Progressive Lyceum will have a Christmas tree and a good time on the evening of Dec. 26th, in Union Veteran Legion Hall, 566 Main street Mr. A. E. Tisdale will be our speaker for Dec. 18th and 25th.

GEORGIA D. FULLER, Cor. Sec'y.

Malden. - The Children's Progressive Lyceum opened at 2:30 P. M., with Mr. Potter, Conductor, Mrs. King, Guardian, and twenty three children present. The school and audience joined in the introductory services. Mrs. King's guide. Emma. explained the lesson, which was very interesting to all present. Mr. E. J. Bowtell spoke very interestingly about the Lyceum work, giving counsel to the children how to live in this world so that they may live well in the next. Mr. Newhall hoped the children would bear the lessons of the present meeting in mind all the week, and they would be sure to profit by it. The school closed by singling, and invocation by Mr. E. J. Bowtell. I hope the children of our Lyceum and the Spiritualists of Malden will be as energetic to promote social and spiritual progress as our Conductor, Mr. Potter.

Sunday evening, Dec. 11th. Mr. Bowtell spoke upon King, Guardian, and twenty three children present.

Sunday evening, Dec. 11th, Mr. Bowtell spoke upon the subject, "The Morning Light is Breaking," It was a very able discourse; his comparisons were elo-quently drawn from the imaginary God of the past, to the ever-living "God of love" in the present, repre-sented through nature's unfolding laws.—C. Fannie Allyn speaks Dec. 18th.

3 Orient street. MARY E. THOMPSON, Sec'y.

Plymouth. - William A. Hale, M. D., (Boston)

occupied our platform Sunday evening, Dec. 11th. After singing "Beckoning Hands," reading a poem After singing "Beckoning Hanus," reading a poem and offering an invocation, he announced as the theme of his remarks "The Practical Issues of Spiritualism." The subject was treated in a logical manner, showing clearly the benefits to be derived from a conformity with the duties of a truly spiritual religion as preparatory for an entrance into a heaven hereafter. The services were concluded with an able test scance. The large audience paid marked attention to every word, manifesting profound interest. Dr. Hale will be with us again next Sabbath.

VIDEAUX.

Lowell .- Mr. S. H. Nelke, test medium (Boston) lectured and gave tests Dec. 11th to large audiences In the evening he succeeded in forming a Ladies' Aid Society—getting twenty one names as a nucleus. He is just the person to stir up slumbering societies.— Next Sunday, Dec. 18th, Mr. Lord will lecture, and Mrs. Josephine Lord-Tucker will give tests. E. PICKUP, Hon. Sec'y.

Salem.-Joseph D. Stiles (Weymouth) occupied our platform at Cate's Hall, Dec. 11th, with interesting remarks and poetry, followed by tests, giving in the evening one hundred and ninety names, which were nearly all recognized. Our Lyceum also held its session—Mrs. Mosher Conductor.

Dec. 18th we are to have with us F. A. Wiggin of Salem.

MRS. N. H. GARDINER, Secty.

Brockton.-Sunday evening, Dec. 4th, Mrs. Clara H. Banks (Haydenville) was the speaker for the Ladies' Ald Society; taking as a subject, "Four Hun dred Years Ago, and Now." She spoke in her usual comprehensive manner, and was frequently applauded. Wednesday evening, Dec. 7th, after the usual "baked bean" supper, we again had the pleasure of hearing from Mrs. Banks, who was attentively listened to.

EMMA BOOMER COOPER.

Quincy .- Mrs. Nettle Holt-Harding, speaker and test medium, tendered her services at a benefit in our behalf on the evening of Dec. 11th. A good audience was present and showed much interest in her dis-course and the tests. We are very grateful to Mrs. Harding. She comes to us again in two weeks, M. A. Bonney.

Chelsen.—The developing circle at 2:30 was largely attended; opened by Mrs. Logan. Evening, invocation and eloquent speaking by Dr. Willis Edwards (Lynn), followed by "Bright Eyes," (the control of Mrs. W. Anderson) with tests and readings; W. An-derson also gave readings and tests. Music by Mr. and Mrs. Anderson.

Lawrence.-Pythian Hall was crowded Dec. 11th to hear Mrs. E. C. Kimball, who devoted the whole evening to tests, which were very clear, and recognized in nearly every instance.—Next Sunday we will have Miss Josephine Webster (Chelsea).
L. E. Goss, Sec'y.

New Bedford. Sunday, Dec. 11th, Mrs. Clara H Banks (Haydenville) was here and gave excellent satisfaction. She is a most brilliant speaker; a true Spiritualist and woman.

OHIO.

Cincinnati .- Sunday, Dec. 4th, Mr. J. Frank Baxter opened his work most auspiciously in this city. He is to lecture for the Union Society every Sunday

He is to lecture for the Union Society every Sunday until February, 1803. He has been here on several occasions before, and has grown into great popularity. This was well attested on the Sunday in question, when unusually large audiences assembled—that of the evening densely filling the spacious auditorium. As an introductory lecture Mr. Baxter took for his theme: "The Position and Tendency of Liberal Thought," and gave a powerful discourse, thoroughly appreciated by his hearers. At the close, congratulations were in order, and he found himself holding quite an animated reception.

In the evening his subject was "Spiritualism and Spiritual Gifts; or, the Value of Phenomena." It gave good opportunity, and Mr. Baxter took every advantage of it. The large audience dwelt upon his every word, and the verdict was, "A timely topic, most ably presented." After the lecture, in accord with this speaker's custom, he gave a scance, occupying fully an hour, wherein the matter of the lecture was finely illustrated by his unmistakable mediumship: Mr. Baxter's powers of clairyoyance and clair audience were clearly demonstrated, and many tests of spirit presence and manifestation were given in nost positive manner.

A gigantic barb wire trust has been formed, with a paid up capital of \$4,000,000. It embraces concerns in St. Louis, New York, Chicago, Joliet, Iowa and Pitts-

Letter from Abby A. Judson. To the Editors of the Banner of Light:

After a five ir onthat tour in Wisconsin, and speaking for our beloved Cause in many towns in that State -followed by a needed rest in Ohleago-I now find myself journeying southward. On my way I spoke three times in Aurora, Ill., and found many persons hungering for the truth. Many church-members are inquiring: "Can these things be so?" The cruel and depressing doctrines in which they were educated are dropping away from them; they have drifted from the old moorings, and they long unconsciously for

what Spiritualism alone can give.

I find eagerness to investigate in the most unexpected quarters. These numerous "People's Churches" are a most encouraging sign. Loosed from the old bonds, they are only awaiting evidence of spirit-return, in order to lead the van of Protestant churches into the sunny and fenceless meadows of Spiritual ism.

I am trying to follow my augel father's suggestion to me: "Your work in Minneapolis is only a beginning. The world must be your field." How can I, a weak woman, take the world for my field? Only by going quietly on, from one town to another. Twentyfour towns in Wisconsin heard his message through me, and in this work, from State to State, I hope long to continue.

My mail is always addressed to Minneapolis, Minn. as it is forwarded to me wherever I may be.
Yours for pure and unadulterated Spiritualism,

ABBY A. JUDSON.

DISTRICT OF COLUMBIA.

Washington.-Bro. Hull has closed one of the finest series of lectures that ever Washington people listened to; he is a most remarkable man, appearing to understand just how to please the large audience assembling to listen to him. At the close of each lecture Miss Maggle Gaule (Baltimore), the renowned test medium, followed with wonderful and clear tests, always being recognized and often in tears. The Society cannot help succeeding, as it has secured the finest talent, and each lecturer is to have Miss Gaule follow, making the affair doubly interesting. Every Friday she holds a test scance at Wonn's Hall to appreciative audiences. The good Cause is rapidly increasing in our city.

MRS. E. H. HILL.

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MEETINGS IN BROOKLYN.

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Spiritual Meetings are held in Mrs. Dr. Blake's par-ors,451 Franklin Avenue, every Sunday evening at 80 clock. Fraternity Rooms, corner Bestord Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies 'Aid." Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

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