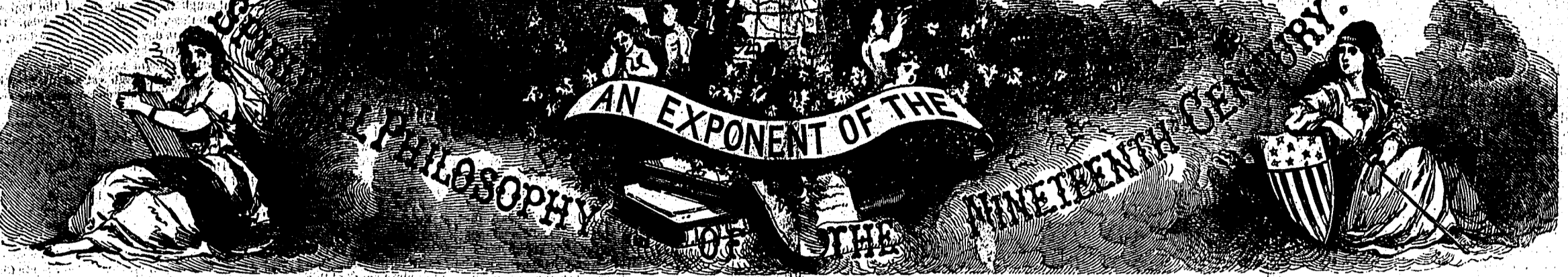


BANNER OF LIGHT.



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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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[Conclusion.]

INSTEAD of displaying astonishment at sight of the Monster guest, the Brown Little Man merely shrugged his shoulders, and, after looking up at the clock, remarked in a urly tone, addressing the Monster:

"Not yet midnight by a half hour. You are not such desirable company that you could not have been spared till the last minute."

The Monster, in return, eyed the speaker in a very sarcastic manner, and muttered in such harsh tones that it fairly made my flesh creep: "There are not many places open to me to-night. My enemy, Charity, has been an invited guest at most of the houses, and wherever she is welcome, there is no room for Remorse. Christmas ruins my business. If everybody was like you, though, I should not have cause to complain." Here the Monster winked at me with such an impudent air, that, for an instant, I was tempted to throw the punch-bowl at his horrible head, but thought better of it, and said, instead:

"Considering our short acquaintance, sir, your familiarity is extremely disgusting."

"Ho! ho! ho!" roared the Monster, holding his sides with both hands; then, assuming a very serious expression, he continued: "That's the first time I've laughed for one hundred and twenty-eight years, and that was when I heard a miser say he wished he could be happy! Short acquaintance! Why, man, you and I have known each other a whole day—ever since you told that poor woman that charity began at home, and advised her to seek the nearest work-house. But don't let me interrupt your friend here, for he hasn't much time left in which to finish his story." And the horrible creature straightened up on his perch, and, folding his arms, assumed a listening attitude, while the Brown Little Man, with the utmost contempt, turned his back upon the Monster, and continued:

"As I was saying, I was left alone with this Monster," pointing over his shoulder at our grim companion, "who, as soon as I had recovered somewhat from my bewilderment, thus addressed me:

"Hard-hearted, uncharitable wretch! thus to deny a homeless and starving fellow-man one little crumb of the bounty which Heaven has so generously bestowed upon you! Hark ye! That little child, whom ye saw here but a moment since, was Charity—Heaven-born—beloved of God for her noble heart and kindly deeds. She had the wayfarer to your door to test your heart, and learn if gratitude for your own blessings would prompt you to sympathize with your less fortunate brother; on Christmas Eve, too, when the hearts of all mankind should overflow with kindly beneficence. You say that poverty is a crime, and that starving children are only receiving just punishment for sin committed by parents. Fool! show me the parent who does not sin every day! But are all children beggars? Learn this: God sent poverty upon a portion of His children, and He sent riches upon another portion; but He placed in the hand of the rich man the wand of Charity, and woe betide that man who casts that wand from him and hoards these riches for himself! There is no sin which brings a greater punishment. You shall judge if I speak truthfully. You have cited one of God's canons to justify your heartless conduct. Let me remind you of another: Such measure as ye mete to others shall be meted you. You have a daughter, whom you love. From this time forth, with every year, on the day preceding Christmas, I will convey her to London, where, ragged and hungry, she shall beg from door to door the whole day long. When night comes on she shall be returned to your door, and appeal to you for food and shelter, which you shall refuse her, as you have the beggar whom you have this day spurned; and if you or she attempt to withhold this punishment, I solemnly swear that I will strike her dead, and so deprive you of her forever!"

"When the creature had finished I threw myself upon my knees before him, and begged and implored that he would be merciful, and not carry his dreadful threat into execution. I endeavored to assure him that, had I known the old man to be deserving of charity, I would gladly have given him the shelter of my roof. But my appeals were all in vain. He would make but one concession: that, if any one who had refused my daughter charity should seek her out on Christmas Eve, and ask her forgiveness for withholding the boon which she had craved, and should also place in her hand a purse of gold, the punishment should cease; but not till then."

As the Little Man mentioned the condition which was to absolve him from the punishment, I chanced to catch a glimpse of the Mon-

ster's face, and observed that it wore a troubled expression, as if he regretted having made any such promise. This only for a moment, however, for he reached out his arm, and placing his hand upon the shoulder of the Little Man, pointed with his other hand at the clock, and muttered that it was time to depart. Glancing at the clock, I perceived that it lacked but a few moments of midnight.

The Little Man left his chair, and, donning his great-coat, motioned me to follow his example, which I at once proceeded to do; whereat the Monster asked me, with some concern manifest upon his face, where I was going.

"Going with my friend," replied I, assuming an air of coolness which I was far from possessing.

"But how do you know you'll be wanted?" asked the Monster, alighting from his perch and approaching me.

"Because I've invited him," interrupted the Little Man, in an angry tone.

"Oh, I did not know that!" returned the Monster, with a look of surprise; "but, if he goes, he'd better be careful not to interfere with what takes place; my brothers, Pride, Cruelty and Oppression, have been waiting outside for some little time, and I am quite sure they are not in the best of spirits."

By this time we were all in readiness, and, making our way out, were soon in the open air. The storm had passed away, and the moon, giving such silvery light as only a moon can give when the earth is covered with a sheet of pure and sparkling snow, enabled me to discern distant objects as plainly as though it were broad daylight.

The Brown Little Man took the lead, followed by myself and the Monster, who had, in the most gracious manner, offered me his arm, that I might, as he assured me, proceed with greater safety, but which I, with equal politeness, refused. After walking a short distance we reached a spot where stood awaiting us a vehicle, not unlike a mail coach in appearance, with four horses attached, and which, the Monster whispered me, was to convey us to our destination. Seated on the coachman's box were three other Monsters, exact counterparts of the one who accompanied us, only that, instead of the serpent-turban, their heads were covered with conical-shaped hats, one of which was ornamented with the feather of a peacock; another with a cockade formed of the claws of some wild beast; while the third was encircled with an iron band, which might have been meant for an ornament, or might not, just as the beholder chose to fancy.

Observing that my attention was directed to the conical hats aforesaid, the Chief Monster explained to me that they covered the heads of the three brothers of whom he had spoken a little time before—Pride, Cruelty and Oppression—and that the ornaments upon their hats were very appropriate symbols of their different characters: that the peacock's feather was Pride; the cockade of claws was Cruelty, and the band of iron was Oppression.

"It is very often the case," continued the Chief Monster, "that these fellows carry things with a high hand, and for a time forget that any Power exists with strength sufficient to punish them for their iniquities, but they sooner or later discover their mistake—and it's quite a pleasure to see them writhe with the pain which a touch of my hand carries to their hearts. But, with all their faults, they are very essential to my existence; it would be the death of me if I should lose them. But come," he added, hastily, "we are losing time," and, holding open the coach-door, motioned me to enter, which I did, and took a seat with the Brown Little Man, who had entered before me. A moment after I heard the voice of the Chief Monster cry out, "All right!" and away we sped on our journey.

How fast we were driven I never knew. It was enough for me to glance occasionally out of window, and perceive that our course was like that of some frightful torrent as it dashes madly down the steep declivity of a mountain. Objects of every kind shot by us with such velocity that it was impossible to distinguish their form or colour. Once, and only once, I ventured to ask the Brown Little Man if he thought it pleasant to ride at such a break-neck pace; but when he returned answer that he had long ago learned to regard pleasure as an impossibility when associated with Remorse, I regretted having asked the question, for somehow his reply brought before me the form of the woman I had that morning refused to aid, and set me to wondering if I should find the Little Man's daughter and that woman to be one and the same person; and I inwardly prayed that such would be the case, that I might atone for my heartless conduct

by asking her forgiveness, and placing in her hand my purse, and thus relieving her of the terrible misfortunes which the selfishness of her father had brought upon her.

I had barely finished these reflections when the coach came to a halt, and, an instant after, the door was opened by the Chief Monster, who informed us in a rather imperious tone that we had "got there;" whereat, having a vivid recollection of the speed at which we had traveled, it occurred to me that "got there" might mean most anywhere on the face of the earth; so I meekly asked the Monster how far we had come.

"Never you mind about that!" was the reply, in a tone of impatience; "we have no further to go, so you will oblige us by getting out, and following where we lead."

Alighting from the coach I cast a hasty glance about me, to discover, if possible, any object by which I could recognize the place; and falling in this, followed my companions—the four Monsters taking the lead, while the Brown Little Man and myself brought up the rear.

Turning into a narrow and winding path, we soon stood before an old house with a gabled roof, and which looked as if it might have been there for centuries. Upon entering the house, and ascending a pair of stairs, single file, I observed that the roof had fallen in in many places, while the stairs were steep, rugged and broken; but, making our way cautiously along, we were soon safely seated in a large room, which was comfortably furnished, and in the centre of which stood a table, with cloth laid, dishes spread, and loaded with various kinds of food and delicacies, which might have tempted the palate of an anchorite.

There was a huge fire-place in the room, and a substantial fire composed of logs and fagots was roaring and crackling on the hearth, and giving out such genial warmth that when the Chief Monster felt it, he looked frightened for an instant, as if fearing the blaze would cause him a moment's happiness, and he should expire on the spot in consequence.

At last we were all seated; the Monsters near the window which was furthest from the fire, and to which they had turned their backs; the Brown Little Man near the door, while I had taken a position near the hearthstone, from whence I could observe the features of the Brown Little Man, whom I was determined to befriend, should opportunity offer.

A few moments elapsed, when one of the Monsters cast his eyes out of window, and appeared greatly interested in something outside. Then the Chief Monster stepped to the window and gazed at the something for a moment, and then resumed his seat, ejaculating:

"Only a beggar!" and glanced at the Brown Little Man with such a scornful look as it was quite frightful to witness. Then addressing his brother Monsters, he continued: "Who was it, when cold and half-starved wretches approached his door in search of shelter, that said, 'only beggars'?"

"The Brown Little Man," answered the attendant Monsters in chorus.

I turned my eyes upon the face of the Brown Little Man, expecting he would return some answer, but it was evident that his mind was elsewhere, for he sat in a listening attitude, as though awaiting some signal which would require his presence without, and which it was important he should answer directly he heard it. And he had not long to wait, for, in a minute, a faint knock was heard at the porch door. Starting to his feet the Little Man was about to leave the room, when the Chief Monster cried out in a savage tone:

"Sit down! Leave the room at your peril, till you are bidden!" Then turning to the attendant Monsters, he added: "Who was it, when cold and hungry wanderers came to his door, that said, 'Let them knock; I will not answer it, and when their patience is exhausted, they may be content to go their way'?"

And the attendant Monsters, as with one voice, replied:

"The Brown Little Man!"

"And who was it," continued the Chief Monster, "that went to the door at last, and refused the destitute the aid which it was in his power to afford, not knowing or caring if his cruel refusal should cause them to resort to crime to prevent starvation, and to regard all mankind with hatred and distrust?"

"The Brown Little Man!" cried the chorus, this time in such a savage tone that I expected to see them fall upon the object of their wrath, and tear him in pieces then and there.

"And when men and women become so selfish and penurious that they will not bestow charity upon the poor and needy, and refuse to allow their less fortunate brothers to share their happiness on Christmas Day, what wretch is now suffering the misery which they shall suffer?"

"The Brown Little Man!" cried the chorus again, in a tone of savage delight, taking off their hats, and waving them in a triumphant manner.

Before the last word had fairly escaped the lips of the Monsters, the door was partly opened, and disclosed to my view the form of a woman; and as I glanced at her features, and beheld the heavenly blue eyes and the same clustering brown hair flowing in dishevelled masses about her shoulders, I instantly recognized her as the mendicant who had called at my door, and who, I had no further doubts, was really the Brown Little Man's daughter.

Glancing timidly about the room her eyes shortly encountered mine, and a joyful smile came upon her face as she hastily advanced toward me. The Monsters had observed her now, but it was evident they were overcome with astonishment, for they only gazed at her

in silence; seeing which I sprang to meet her, and, hurriedly placing my purse in her hand, asked her forgiveness for the unkind manner in which I had that morning refused to aid her.

"Most willingly do I forgive you," she murmured, with such a happy smile upon her face that it will dwell in my memory forever; "and more: I know that my dear mother—God rest her—"

"Amen!" interrupted the Brown Little Man, approaching and standing beside his daughter.

"My dear mother," she continued, "an angel now, will bless you for restoring happiness to two hearts, which have known only misery the past six years. And oh! heeding the bitter lesson we have learned for all time to come, let us remember that charity is a jewel—prized by God—whose every spark, emitted to cheer and lighten some sorrowing heart of earth, ascends to heaven, where it is treasured by the angels. And, when mingling with the cares and trials of the world, should selfishness blind our eyes to duty at all other times, when happy Christmas comes let us give charity her sovereign place; so shall we remember that all mankind owe their existence to one common Parent, while our noble deeds shall be the theme for angels' carols of Christmas charity!"

It may be a matter of some surprise to the reader, that the group of Monsters should have been so very quiet all this time. If so, that reader will be obliged to draw his own conclusions, for I have no explanations to give. I will admit that it was surprising to me, and, therefore, when the Brown Little Man's daughter concluded, I turned to where they stood with such an angry expression on my countenance that they must have concluded the look boded them no good, for they hastily raised the window and made their exit in the most unceremonious and awkward manner possible, except the one who had been named to me as Pride; whereupon it occurred to me that, from my experience with the class whom this Monster represented, it was more than likely a kick would be understood when a hint was not, so I advanced toward him with a view of trying the experiment. I always thought that Monster must have observed me, when I glanced at the toe of my boot, and so mistrusted my intention, for, ere I had reached the spot where he stood, he sprang upon me with such force that I was thrown upon the floor, but not till I had clutched him by the throat and dragged him down with me.

After that, I have a confused recollection of writhing and twisting and turning into all manner of uncomfortable positions; and, after a great deal of scratching and biting and hugging, by one superhuman effort I raised my antagonist in my arms, and threw him headlong from the window.

Of course I cannot say what might have occurred, had I not leaped very far out the window, the better to learn the fate of the horrible creature. I can only relate what did happen, which was, that I lost my balance, and sped through the air with a velocity which nothing but my late ride could equal, and came to a far more sudden halt.

The next thing I remembered was, that some one had me by the arm and was placing my hat upon my head, and asking me at the same time if I was hurt, adding, "It's very wrong of these fellows to stop so sudden. I don't wonder it took you off your seat; it nearly did the same for me, and I was broad awake."

Rubbing my eyes I gazed at the speaker, and found him to be no other than the Brown Little Man, against whom I had been violently thrown by the sudden stopping of the coach; but it was several moments ere I could realize that the scenes which I have been describing had no existence in fact, and that for the past three hours I had been asleep and dreaming.

Although the coach had reached its journey's end, and I was within a few moments' walk of my destination, where I knew were assembled glad hearts waiting to welcome me, I was so confused that I sank back upon the seat, from which for several moments I had not power to move. But the rough voice of the guard, as he stood holding the coach door open, ejaculating, "Now, then, sir, will you get out?" aroused me from my stupor, and alighting as hastily as possible, I looked eagerly about for my fellow-passenger, but he was nowhere to be seen, and as he was a stranger to the guard, it was impossible for me to ascertain where he could be found, and hence I never saw him again.

Thought I, as I proceeded toward my father's house, "If anything arises to mar the pleasure of my visit, it will come with the consciousness of having refused to aid, when in my power, a destitute woman, who, no doubt, treasures in her heart, like the Brown Little Man, a Spectre of Happy Days."

That night, and for many a night thereafter, in my fancy, I was again seated before that old-fashioned fire-place, in company with the Monsters and the Brown Little Man, and felt again the warmth of that genial fire blazing on the hearthstone; but the cheerfulness which its warmth produced was slight, compared with the happiness which filled my heart when I again beheld the beautiful face of the Little Man's daughter. And with every succeeding year, at Christmas time, when I make glad the heart of some poor creature with such charity as I am able to bestow, is it any wonder that I hear repeated the golden words which that daughter spoke to me in my dream—"Our noble deeds shall be the theme for angels' carols of Christmas charity," or that I should see again her happy face, radiant with joy and sunny smiles?

Original Essay.

SPIRITUAL PERCEPTIONS AND INFLUENCES.

BY DR. F. L. H. WILLIS.

The human spirit is wonderfully receptive. Into it are constantly flowing all sorts of impressions from the great world without, their effect being dependent upon the degree of consciousness awakened to receive them.

The mind of man may be most aptly compared to the sensitized plate of a camera, constantly exposed, and constantly taking photographic impressions, forming pictures, infinite in their variety, that are at once transferred to the walls of the magic gallery of memory, where they hang ineffaceable forever.

But the external senses through which we receive impressions connect themselves with interior, spiritual senses, otherwise what we see would be merely a sensuous revelation of form and color; but if it be recognized by the spiritual senses it becomes a revelation of spiritual beauty and truth to us.

So also with the words to which we listen. If they fall upon the external ear only, they fail in their significance to us; but if they are taken up by the interior sense their real import is determined, and they become full of meaning to us. Words merely are much like other mechanical sounds. To become really significant they must appeal to something besides the drum of the ear, and awaken in us a sense of that which prompted the words. We seem intuitively to understand if words of friendship or of affection are sincere. We recognize more than the words themselves declare. This intuitive perception is a universal faculty existing in varying degrees of development, and is nothing less than the exercise of those keener, quicker spiritual perceptions that form the bond of recognition and union between human spirits.

As Spiritualists, in recognizing as we do the importance, the necessity of spiritual intercourse, are we not in danger of forgetting that the spirit-world is all about us? that we live in it as much as do the spirits, for every human being is a spirit, and the same spiritual laws govern our spirits that govern the spirits of all space? The moment that we perceive ourselves united to every other human soul by subtle, spiritual laws that form bonds stronger than any that can be forged from tempered steel, and that we are capable of receiving from and imparting to every other human soul, we find responsibilities crowding upon us that we cannot without peril set aside. If we are alive to the wants and sufferings of the human spirit; if we recognize its discords and inharmonies and know that they all proceed from inharmonious spiritual forces, shall we not strive to still the tempest by speaking the "Peace be still," first to all that is discordant and antagonistic within ourselves, and thus fit ourselves to become heralds of peace to others?

To be true individuals we cannot be content in one attainment, but press forward to the perfection of every power and attribute. Just here lies the fatal mistake the Christian world has always made. It has addressed itself wholly to one side of man's nature—the religious—to the ignoring of all else. Consequently the whole effect of popular Christianity has been to develop man one-sidedly; losing sight of the wholeness of his being, its entire effort has been expended in an attempt to develop one faculty that lies at the top of his head.

Let us not make this mistake. Our faith addresses itself to the whole being, to every faculty and attribute of mankind, and unless we fail utterly in our comprehension of it, its grand design is to develop the divine possibilities in man and help him to harmonize his life with the principles of justice and right.

We all seek to reveal to others the best that is within us. This is so universal a rule that the exceptions to it are few and far between. If by chance our words do not express what we really mean, we think the words will show us in a false light, and we all of us interpret others more or less through our external senses. What people say of us has its influence upon us. Judgments and condemnations have their weight with us. But until we cease to estimate men merely by their external lives, we are ill fitted to study any spiritual science. There is wonderful power in the human voice. Words fall on the ear like sweet harmonies, and awaken delight and satisfy the understanding; and when we know the words are uttered by a sincere, truthful soul, they have a power far beyond that of mere utterance. That which pleases the ear alone has but a transient effect. That which appeals to the best that is within us, through our sympathies, has its eternal influence and blessing. The means of this sympathy with another are through the spiritual senses, and our daily lives are filled with their revelations.

This sympathy is not always revealed to the understanding. A recognition of the influence of one spirit upon another seems dependent in a great degree upon physical organization. But if we once recognize the power of spirit over spirit, we have established a law that all spirit must be subject unto, and must find in ourselves the same means which we have been able more definitely to recognize in others. If to-day one with acute spiritual vision can perceive that life like light from heaven is perpetually shining upon us, whose glory brightens as we radiate from ourselves a kindred life, shall we or ought we to be satisfied until all mankind are partakers with us of this blessing? If by reason of the greater susceptibility of some souls words fall on their spiritual

our clear and distinct, shall we not believe that though we recognize not those words, yet their impress is made upon us, their influence felt in our spiritual atmosphere, and that it is possible for us to recognize their divine import, even though unbroken silence seems to reign around us?

Few persons are there who have not repeatedly recognized in their life-experience an impelling power resting upon them, a pleading earnestness infilling them. Many have caught bright visions and known imparted strength and comfort that no human love gave. Mild the rush of daily activity, the excitement of daily duties, the impulse often comes strong, irresistible, urging to a certain course of action, impelling even where judgment would scarcely lead.

This point is finely illustrated by the following experience of a patient, not himself a believer in Spiritualism. He was a large manufacturer, having a factory some forty miles from the city where his salesrooms were situated. This factory was under the supervision of his partner, and he seldom had occasion to visit it. One day he felt a strange impulse to go to the factory. He could not shake it off. It came again and again with irresistible force, and at length he yielded to it, and on his arrival, instead of entering at the usual door, he passed around the building to a door seldom opened and attempted to enter that way. What was his astonishment on opening the door to find flames rushing out upon him. A fire had commenced in a valuable lot of seasoned lumber of every choice variety, and had it remained undiscovered a short time longer a serious loss would have ensued.

Those who listen most carefully to such monitions find wisdom and order beyond what the exercise of reason alone will reveal. We have not all of us this susceptibility, or at least we do not recognize it. Our consciousness fails to interpret these voices. But every human spirit has its spiritual perceptions, and is susceptible to spiritual influences; and if we earnestly seek to strengthen these perceptions and increase this susceptibility, so that we can come into closer conscious communion with the sources of spiritual instruction and help, we shall find that we can walk with angels and hold communion with the most high, even while our feet tread the devious pathways of the earthly life; and we shall realize that our beloved faith reveals the shining gateway to all that is grand and noble, to all that is beautiful and true, to all that is soul-helpful and soul-uplifting.

"No Room in the Inn."

One of the most touching and enlightening sayings in the story of the great and beautiful life which Christmas helps to keep in mind is that tiny record of the birth—"And Mary laid him in a manger because there was no room for them in the inn." There never is. It is the way of the world. "The rich man's wealth is his strong city, but the destruction of the poor is his poverty." The poor have no business at the inn. Are there not stables for these—mangers? The people who have earned money, or made a name, or elbowed their way to the front, or who had fathers who were not carpenters, get into the inn. The young Christians, the struggling causes, the new truths, the hopes of the future, have to be laid in a manger. No room for them in the inn.

Poor world! It is not to be blamed for it. How is it to know? It must be, it is inevitable, that a proved millionaire must always be welcomed before the unproved Christ; and so the kings, the courtiers, the masters, the men and women with brazen faces, and hard knuckles, or well filled pockets, get all the passes into the great world's show; while the poor, lonely shepherds, keeping watch through the world's long dreary night, find to a great extent, this is as true to-day as ever. Even the great creative geniuses in science have to begin in the manger, and eat the bread of sorrows. They are first neglected, then derided, then stared at; then—if they can live it out, and reach the inn at last—envied.

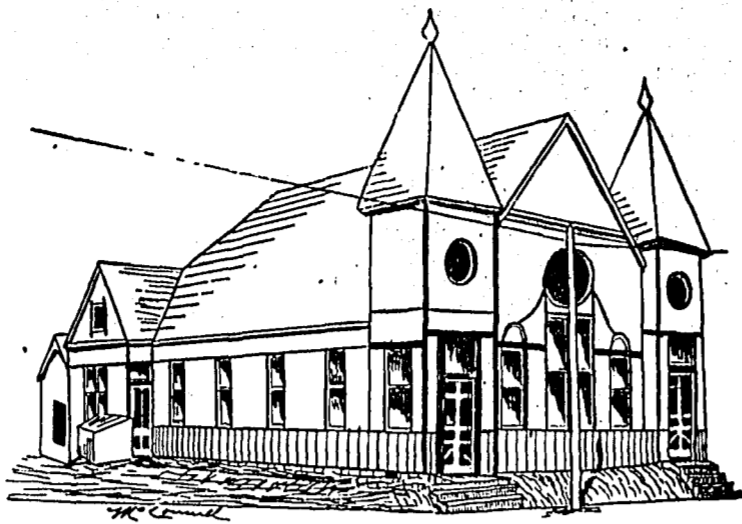
It is inevitable, but it is instructive. The history of the true kings of men, the mighty leaders of mankind, is a truly tragic one. The reformer, as a rule, is recognized as late as the redeemer known only after he is gone. As a rule he is stoned by one generation that another generation may pile up stones to his memory. But it is better so. The hard, rough school of self-denial and struggle is the right school in which to train the world's redeeming athletes. But what a lesson for the grand people who now speak in the name of this manger-born reformer! Come and look on this sight, you popes and patriarchs, you bishops and priests, you princely defenders of the faith. Consider the simplicity of Nature and the loneliness of the really great. Come hither, you lovers of kings and worshipers of gold, you adorers of the gilded ornaments and trappings of courts and temples. Come and see where the highest lives. You have lost your God through pride and love of power; come, and really see Him where you profess to find Him—where you would disdain to be.

Yes, it is inevitable, but it is instructive. London has many managers, and for aught we know, some Christs. And they are not all in the managers, let us hope. But, if that ardent soul who went forth from that old Bethlehem manger could come again, where would he find his work, and seek his own? Once more, I think, the wise man would have to say, "We have seen his star in the East." He would do things and say things that would make the West—and Westminster—very uncomfortable. He would not forget his kinship of the manger. We talk, in church, of "the Redeemer," and we do well; but we have hardly commenced to learn what real redemption means. If we dared to believe in "the carpenter's son," and if we could bring ourselves to make him our leader, in the sphere of "practical politics" and real life, there might be some chance of London becoming Christian. But not now. The carpenter's son is in the manger still.—*The Coming Day, London, Eng.*

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands 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 reliable, German, French or English, with full particulars, in preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers Block, Rochester, N. Y.

SPIRITUAL TEMPLE AT ANDERSON.

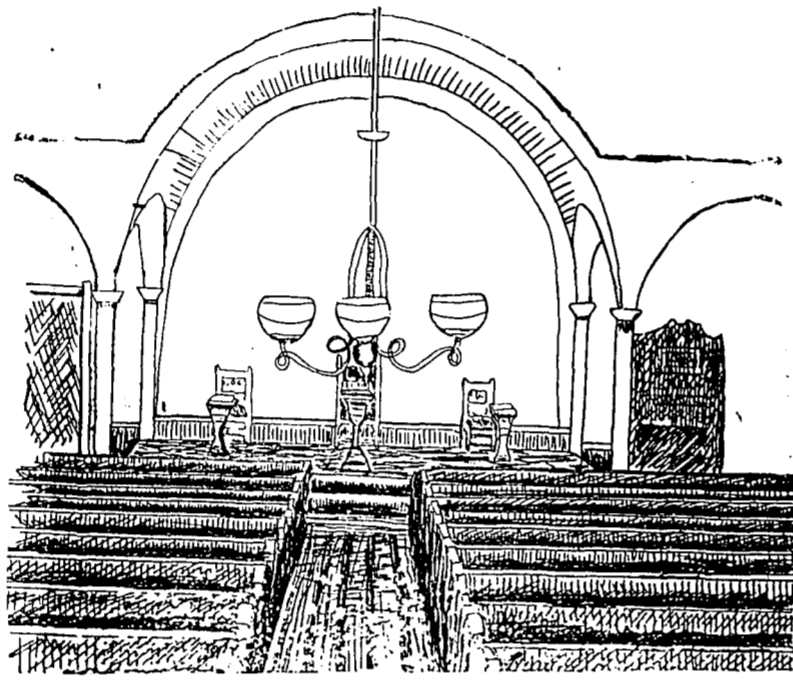


The BANNER OF LIGHT for December 17th had an editorial giving an account of the dedication (Dec. 4th.) of the new Spiritual Temple on Madison Avenue, Anderson, Ind.—with due reference to the remarks of Mrs. Helen Stuart-Robings and others on that occasion.

We have since received (for which we return thanks for the courtesy) the subjoined cuts from the office of the enterprising *Daily Bulletin*, at Anderson—which pictures were made by the artist of that paper, Thomas McConnell, from photos taken by D. D. McKee, the North Main street photographer. The Temple is divided into two rooms. The front room or auditorium is 40x60 feet. The Lyceum room at the rear of the auditorium, which may be

Hilligoss; and the organ used in the Lyceum is a gift from Mrs. Alexandria McKee, and that "Dr. Hilligoss, James and Peter Millsbaugh have the honor of being the founders of the Temple." It then gives a brief history of the Cause in Anderson, from which we make the following extracts:

"Forty years ago Dr. Westerfield began to investigate the phenomena of Spiritualism. This was four years after the discovery—or rather after the interpretation of the rappings by the Fox sisters at Hydesville, N. Y. He was soon joined in his investigations by the Shimer family and the Bronnensburgs. . . . It was some time during the year 1880 that Dr. Hilligoss and James Millsbaugh became interested in Spiritualism and began to investigate its phenomena. . . . Among the first to



seen in the picture, is 42x28 feet. The views represent the exterior and interior aspect of the building. This Temple, remarks *The Bulletin*, "is handsomely furnished and presents a fine appearance, and must be seen to be appreciated."

Mrs. Dr. G. N. Hilligoss, of South Main street, was the originator of the idea which eventually led to the organization of the Association of Spiritualists, and the consequent building of the Temple; and the lot upon which the building was erected was a gift from herself to the Association.

The Madison Avenue Association of Spiritualists was perfected on the 13th day of January, 1892, with the following named officers: Peter B. Millsbaugh, president; James Marshall, vice president; Dr. Hammond, secretary; G. N. Hilligoss, treasurer; James Millsbaugh, Alexander McKee, Abe Hopper, D. P. Bond and M. L. Patton, trustees. The Association was incorporated under the State laws; and the work of soliciting funds to be used in the building of the Temple was begun with results that have been gratifying in the extreme.

The *Bulletin* observes that the organ for the Temple auditorium is a present from Mrs. Dr.

give trumpet-seances here were Mrs. Jacobs, of Indianapolis, and Mrs. Sarah Seery, of Dayton, Ohio. These ladies, however, were not the originators of this phase of mediumship, but were among the first in the field.

With the introduction of the speaking trumpet in the circles came a great revival in the cause of Spiritualism. People attended the circles, and when they found that they could converse with their deceased friends as satisfactorily as if they were present in the flesh, they became converted.

There have been hundreds of converts to Spiritualism in this city during the past two years. During the past six months two trumpet mediums have been developed. They are J. G. Hinderer, of Ohio Avenue, and John Sutton, of South Noble street. There are two other trumpet mediums now undergoing the process of development—both boys under fifteen years.

It has been estimated that there are not less than twelve hundred persons in this city who are believers in Spiritualism. Dr. Westerfield, who is regarded on all sides as being the Father of Spiritualism in Madison County, has done much by his influence and means toward the building up of Spiritualism, not only at home, but throughout the State of Indiana. For years he has been the President of the Western Association of Spiritualists, and has served the Cause with great credit in every way.

Spiritualism in Colorado.

To the Editors of the Banner of Light:

IN this Silver State the precious metal is a leading factor in men's minds, and absorbs the major part of their activities. Women and children, as well, are able to judge producing qualities of the ore; mines and mining constitute the bulk of conversation, and the mountains are perforated everywhere by prospectors and claimants.

There are enormous yields of silver from some mines, and the storehouses of nature here abound with wealth sufficient to sustain the nation. Men are daily buried deep in mother earth extracting her bright treasures. Nature says there is no compensation without toil. These men are in daily communion with the secrets of nature—hence are thinkers, with ample time for reflection. They are not, as a rule, bigots bound to creeds. They are free-thinkers. They are ready for truth, but it must be demonstrable. The outcropping must have indisputable signs of an internal supply. With good indications they will investigate. The facts of immortality will not be accepted upon faith, no more than will they be sanguine about a mine simply by external appearances. They do not compute the value of their mineral ore until it is dug and assayed; nor do they agree upon facts until demonstrated in a positive manner.

Religions are without modern facts; hence religions are the mines of past philosophy and opinion that have been worked clear, leaving only the debris of time's labors. Worn-out mines grow foul with damp and mold. Owls and bats may seek habitation there, but men open new caverns, and reveals the hidden veins of deposit. So, in philosophy, human ethics and eternal principles the modern explorer seeks heretofore hidden recesses to unfold mines of wisdom.

Progress in human ethics and spiritual philosophy may be expected from these sturdy explorers into nature's realms. Colorado should be, and is, a progressive State. Many of its cities are filled with liberal people—and the Spiritualists are not of a mean quantity. Denver, Colorado Springs, Salida, Pueblo, Leadville, Aspen and Grand Junction are able to support good workers. A State Association of Spiritualists is being discussed, and may materialize. It could be made an effective one. A camp-meeting amidst this glorious mountain scenery would outlive any present camp location, and this growing section would sustain it.

At Aspen Mrs. Kates and self are filling a second month's engagement with much encouragement. The society is new, and has met obstacles which they are surmounting. Their expenses have been considerable, but they are bravely discharging them. The work has been chiefly dependent upon the energies of Mr. J. E. Freeman, and he deserves credit; but a reorganization has been made, and "The First Spiritual Church" is being unfolded with a working board

of trustees. Other speakers and mediums will follow us, and should find a ripe field of labor.

At Grand Junction, Colo., we lectured three nights in the Opera House, and received attentive consideration from the thinking people of that future city of the western slope of the Rockies. We assisted there in the formation of a society, and shall expect to hear of earnest work. They offer to engage us for a year, and we are likely to accept. We found an interested few there, led by Mr. and Mrs. C. W. Steele and Mr. and Mrs. J. O. Bradish.

If you hear of Mrs. Kates and self being fruit growers in the material vineyard, do not think we shall fall in cultivating spiritual fruitage; but, to the contrary, we may add material resources for the evolution of spiritual product. We are anxious to stop our wandering up and down the earth, but are not willing to stop labor for the truth and for human progress, mentally and spiritually.

We go in January to Colorado Springs to serve the excellent spiritual society there, led by Dr. E. C. Kimball. We expect to record a month of labor under favorable auspices. As we are losing all title to being "Tender Feet," we shall likely add to our record of mountain climbing a trip to the top of Pike's Peak. If from the grand heights of material mountains our vision of the horizon of life is so much enlarged, why not climb to eternal spheres? Perhaps we may. We hope all humanity will.

Fraternally, G. W. KATES.

VEGETABLE POETRY.

Potatoes came from far Virginia; Parsley was sent us from Sardinia; French beans, long growing on the earth, To distant India trace their birth; But scarlet runners, gay and tall, That climb upon our garden wall— A cheerful sight to all around— In South America were found. The onion traveled here from Spain; The leek from Switzerland we gain, Garlic from Sicily obtain, Spinach in far Syria grows; Two hundred years ago or more Brazil the artichoke sent o'er, And Southern Europe's sea coast shore Beet root on us bestows. When "Lizbeth" was reigning here Peace came from Holland, and were dear. The south of Europe lays its claim To beans, but some from Egypt came. The radishes, both thin and stout, Natives of China are, no doubt; But turnips, carrots and sea kale, With celery, so crisp and pale, Are products of our own fair land; And cabbage—a goodly tribe Which abler pen might well describe— Are also ours, I understand.

—*Goldsworthy's Magazine, Eng.*

No other medicine has won approval at home equal to Ayer's Sarsaparilla in Lowell.

The Spiritual Rostrum.

Synopsis of the Morning and Evening Lectures of Mrs. R. S. Little in Berkeley Hall, Dec. 18th.

AT the morning service, in reply to a question from the audience, Mrs. Little, under the inspiration of her spirit-guides, remarked that no one in any degree conversant with the mental and religious state of mankind prior to the advent of Modern Spiritualism could have failed to be convinced that some power higher than any recognized to exist on earth, a power that should, as it were, throw open the gates of the world beyond, and give reliable information concerning the future life of all living, was urgently needed. No theology had been able to do this.

If a superior power exists, it has its existence under the divine will. We know that there is manifest intelligence, and an all-pervading intelligence, having wisdom and knowledge, but we should not expect perfection, because this can only come further on. Man is an eternal being, and has within him a spark of this divine intelligence. We are Christian or heathen according to our surroundings. All conditions on earth have to do with our unfoldment. We are, as was said of Christ, both divine and human. Take your own surroundings, with affluence and want, happiness and misery, and you know that you have the power to change these limitations if you will, by your own effort.

The main object of Spiritualism is the betterment of the human race, to better the condition of the world, and raise man from the thralldom of superstition, to emancipate him from the fear of death, and from the bondage of the priesthood, for every church holds a tyrannical power over its members, and keeps them in constant fear of the future. The conception of God given by priests is one of wrath and vengeance. They employ every available means to impress upon the minds of their people that God can only be approached through intercession, that all must be done "for Christ's sake," who, they claim, has paid all the debt they owe. Then look at the remove the church makes in regard to woman. According to Paul she must ask of her husband, he of the priest, and the priest communicates with God. Spiritualism has changed all these things, and direct communication with the other life is as reliable as that of the telegraph or telephone, by which the voice may be recognized hundreds of miles away. With all this magnificent electric power known and accepted on the other side of life, things are so well ordered that messages may be received from friends dwelling over there. If we do not receive true messages the trouble must be at this end of the line. We have erroneous elements in our circles here, else the messages will be true every time. Correct the disturbing elements on this side; have your mediums pure, and the intercommunication will surely be trustworthy.

Yes, further, that mediumship is born with those who have the power, yet may be more fully developed by proper and judicious cultivation. In order to better the human race Spiritualism has had to take hold of subjects which theology has not dared to touch, and among these it has come first of all to the rights of woman as coequal with those of men. Mediums are born, thieves and murderers are also born, and we do not believe the power you call God has placed the desire to steal or commit murder within the human form; it is the result of the surroundings amid which they who do these things were born. Spiritualism comes, then, to elevate woman and set our homes in order. Further on good is going to triumph over evil, and all the world be made to feel the brotherhood of man.

In the evening, "Youth, Manhood and Age of Insultations, Isms and Men," being announced as the topic to be considered, Mrs. Little said:

"We stand in a period of time which either represents manhood or age in its passing away. This is true of all forms of government and religious thought. We may be very skeptical regarding the latter, yet we represent it, and the time was when it would be sacrilegious to doubt, but we have descended from those elements. Constant change marks everything. Worlds are born, grow to maturity and old age and pass away. Governments without number have gone through this process of life and long since passed into oblivion. This is true of all mankind, and all things and theories. The changes in religious thought from generation to generation have developed something better and better. Under the eternal law of progress, the old creeds pass away, and give place to a better system of religion, and old isms to higher and more ennobling theories. The childhood of Christianity was pure and spiritual; it came to the poor and lowly, who accepted it in its purity and lived by its teachings; but later, Christianity arrived at its maturity, and many of the errors of its old creeds passed away, since which the dominant influence has been intellectual, and reason is rapidly assuming universal sway.

Man grows in a threefold sense, physical, intellectual and spiritual. We find in maturity strong power. When Thomas Paine, in his "Age of Reason," assailed the bible and theology in general, he stood forth in his maturity as a powerful searisher after truth. At this time we were shocked and called him an infidel. Spiritualism has come to us in the old age of Christianity, and given to the world a new religion. Truth can never die, and all the criticism of the world can never move it. If the doctrine that man was created to suffer eternal torment for sins committed in this life, no amount of criticism could overthrow it; if untrue, no preaching can ever hedge it up.

Going back to the time of the prophets of old, we find in them the best spiritual manifestations of their time. The great cry of America in early days was "Liberty." Hundreds came here to worship God in their own way, yet after all denying the same liberty to those who were not of their church. Later we see the institution of slavery upon us, until by a fearful experience our country became free, the shackles of slavery were thrown off; and to-day we have what Theodore Parker, Wendell Phillips and others labored for, not only a free country, but a broader and freer religion. There is no belief in a hell of torment or a heaven with golden streets. Presbyterians to-day are being shaken to its very foundation; its old creeds are being thrown off, and many will part company with that church unless its doctrines are very much changed. To the religions of the past old age has come; the death of old theology becomes a liberator of life, reproducing a higher life; so that all mankind, passing through youth, manhood, age and what is called death, become immortal beings, triumphing over the lower and receiving as their inheritance a newer and nobler birth into life immortal.

Christmas: Its Origin, History, and Mission to All Humanity.

Synopsis of a Lecture delivered in Grand Rapids, Mich., by W. J. Colville.

THE Christian believer Christmas has ever been fraught with tenderest, holiest associations, and it is not to dispel these, but to increase their scope and beauty, we remind our hearers that the Egyptians, and many other ancient peoples of historic renown, celebrated the festival of the winter solstice with exuberant delight. Solar worship is undoubtedly the oldest and proudest religion on earth, but being in no sense idolatrous, it needs to be reviewed in the light of its true spiritual significance. The sun is not only a symbol of divine life, it is the spiritual centre as well as the centre of this system of worlds and satellites, and was positively known to be such by the really illumined magi of olden time. The Hermetists of ancient Egypt, Chaldea, and other lands, knew by spiritual insight and revelation, that solar angels are the guardian spirits or tutelary rulers of all the planets; thus they acknowledged the great chief of the solar band as the God of this planetary system; though they were fully aware of the dazzling glory of the still mightier archangel who presided over the entire sidereal universe. Knowing that physical causation is impossible, that spirit eternally governs matter, they saw in every terrestrial change the reflex of spiritual action; and they further knew that the gorgeous drama of the universe is rehearsed in the career of every soul.

Under the guise of splendid allegory, and with th

aid of most imposing ceremonial, the teachers of old instructed the masses by means of a magnificent annual pageant, which reached the zenith of its splendor at Christmastide. Dec. 21st was the day of mourning and apprehension, as it appeared that the sun would be deprived of its light and heat and power to fructify the earth through the ascendancy of the opposing winter constellations, headed by the Dragon. Dec. 22d, 23d and 24th were days of anxious expectancy, as no evidence was given by increasing or decreasing length of day that radiant Sol had been either defeated or victorious. Dec. 25th settled the question, for then the night shortened, and the people were assured that their hero was a triumphant conqueror.

The moral lessons of Christmas are so numerous they cannot be counted; but among them all there are two to which the greatest prominence should ever be accorded. These are, 1st, The certainty of the eventual triumph of life and light over death and darkness; and 2d, The paramount duty, we had better say privilege, of showing our gratitude for blessings received by immediately sharing our joy with others. In the Middle Ages, in Europe, Christmas was the time when debts were forgiven, prisoners released, and a general reign of kindness everywhere established. Santa Claus and St. Nicholas are no myths, they are double realities; for it is indeed true that unseen friends make priceless gifts to the children of earth, and also that these blessed unseen ministers of peace and good-will exert an active influence promotive of beneficence on earth.

Christmas is only true to its name when the Christ long sought without is found within. Not better in historical ideals, but practical, daily coöperation with the spirit of truth, enables us all to follow a true star, answer the call of genuine angels, and find the true crib of Bethlehem in earth's lowliest places among the poor and unlettered, whom we seek in the spirit of true fraternity to uplift. Let Christmastide be sanctified by unadulterated altruism, and its merry bells will never ring in vain.

The Evolution of Ideas.

SUNDAY, Dec. 17th, Mr. E. J. Bowtell was the speaker at the First Spiritual Temple, corner of Exeter and Newbury streets, Boston. After remarking upon the joyous expectancy with which the churches were that day looking forward to the celebration of the birth of Christ, he said:

"Only of late have the scientists of the world discovered the fact that evolution is a natural law, and that this law applies to their spiritual growth. Now not only is there evolution in material growth, and in our own spiritual natures, but there is an evolution of ideas that is beyond all other evolution. Our ideas are undergoing constant change. So divine worship, while it is innately wrought within the mind of a human being, yet the manner of that worship changes; grows better from generation to generation, from year to year. Worship has undergone perpetual change from the lower to the higher. The first worship was not prayer, and the present worship of the higher illumination is not prayer, but is called invocation. The first act of worship was sacrifice. The first idea of satisfying God's vengeance was the offering of blood. How many there are in this world to-day, with all its advancement, who have not got beyond the prayer of deprecation, and not even the prayer of petition; which is a little in advance of the past. There are only a few spiritually enlightened, so-called; only a few who have developed beyond the prayer of petition."

Mr. Bowtell then spoke of the Lord's Prayer. "Our Father," he begins—a truth, a mighty truth. The sentiment of fear is there, but not of love. "Which art in heaven." A little corner of truth is there. We recognize the omnipresence of the Deity. Yet it is the heaven that is within us that is the most beautiful expression. "Hallowed be thy name." Is not the name of the Divine always hallowed? That divine principle of good which is everywhere removing suffering and sorrow; developing the spiritual condition. "Thy kingdom come." And why? Does not the mighty ruler of all rule at all times? Can there be any more of the presence of God? There can be more of the light and beauty of love. "Thy will be done as it is in heaven." Is not the divine will that which takes place always, and at all times? Thy will be done because it must be done; but make thy will my will; that is what is often meant. We would rather say, may the divine will be done by us and through us. "Give us this day our daily bread." Why should we beg of a divine personality for our daily bread? Nature has provided bread for every living thing on the earth. Why should we beg, when our duty is to work and trust? It has been said, "If a man will not work neither shall he eat." Forgive us our trespasses as we forgive those who trespass against us." There in the latter clause lies all the truth which we generally lose sight of. It is a grand truth, that what we send out into the world, what we contribute to the great ocean of human love, comes back to us, and we reap a glorious harvest. We know the effect of influences; and we should seek those who can contribute to our growth. "Deliver us from evil." The evils that may come to us, whatever they are. We should beat them down. We should learn to overcome. We would not succeed in our effort for growth if we did not encounter them.

Beyond this prayer of petition we have come to praise. It is thought by many that the occupation of the angels is to be forever praising one who is beyond all praise. An infinitely conscious being is infinitely conscious of his own position. We have come to the invocation, and the name has taken the place of prayer. For it is recognizing the almighty one as dwelling within our own spirits. We ask nothing to be given us directly. We only ask that which we must receive, if we only allow it to come to us; that the over-soul may find the inner soul, and both be united as one. We have arrived at the invocation, availing something higher, something beyond."

E. B.

SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arch-nam Hall, 566 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. Koyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Brightfield, Mass.—The First Spiritualist Society, C. I. Leonard, President, Washington Hall, Broad street. The Spiritual Ladies' Aid Society, Mrs. T. M. Holcomb, President. Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall, 7 P. M. Block, corner Main and Sullivan streets, Sunday at 2 and 7 P. M. Societies Thursday, afternoon and evening.

Chester, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 A. M. and 7 P. M. Speaker, Mrs. Cora L. V. Richmond. The First South Side Spiritualist Society meets at 7 P. M. at the corner of 24th and 72d streets. Societies Thursday, afternoon and evening.

Cleveland, O.—The Children's Progressive Lyceum meets every Sunday at 12 A. M. in Royal League Hall. Everybody welcome. Conducted by W. C. Koyes, John W. Topping, Cor. Sec'y, 345 Superior street.

Buffalo, N. Y.—First Spiritualist Society meets Sun days at 2 P. M. U. S. Hall, corner Court and Main streets, at 2 and 7 P. M. William F. Joffler, President, 2 Galatin street; L. O. Beasing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Warrington Hall, North Euter street, near Gay. Omas A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at 12 A. M. and 7 P. M. at 24 and 72 P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 618th street. Meetings Sunday, at 10 A. M. and 7 P. M. Thursday, 7 P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Rapids, Mich.—Progressive Spiritualist Society, Elks' Hall, Ionia street. Meetings Sunday, 10 A. M. and 7 P. M.; Thursday, 8 P. M. and 8 P. M. Mrs. Lido P. Josselyn, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 A. M. and 7 P. M., and on Wednesdays at 7 P. M. in the corner of Main and Waterloo streets. L. D. Sanborn, Sec'y, 203 N. Lafayette st.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sunday at 7 P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. Kates, Sec'y.

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

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualist Society, will hold public meetings every Sunday at 2 P. M. at 512 South 5th street. D. N. Leary, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritualist Union holds services in Grand Army Hall every Sunday at 12 A. M. and 7 P. M. Children's Progressive Lyceum meets every Sunday at 11 A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10 A. M. and 7 P. M. at the corner of Olive street. A welcome extended to all. M. S. Beckwith, President.

New Orleans, La.—Association of Spiritualists meets every Sunday at 2 P. M. at 12th and 13th streets, No. 89 Camp street. Geo. P. Benson, President.

Written for the Banner of Light.
SONG FOR THE LITTLE ONES.
THE CHIMNEY'S FLOWERS.

You see, I've lost my mother,
And do not know what to do,
And so I picked these posies
And tied them up for you,
And tied them up for you.

But then you need not wear them
If you have prettier flowers;
'Tis easy enough to spare them
From such a lot as ours,
From such a lot as ours.

You know I used to pick them,
When my mamma was here;
It made me, oh! so happy,
To please my mother dear,
To please my mother dear.

But now she does not need them,
And so what could I do,
But just go out and gather them,
And tie them up for you?
And tie them up for you?

I wonder if, in heaven,
Some other little girl
Will pick sweet flowers for my mamma,
And be her little Pearl,
And be her little Pearl.

I wonder if she sees me,
For, do you know, I play
That I am picking flowers for her,
I play it every day,
I play it every day.

So, if you'll please to wear them,
'Twill seem more real to me;
I'll pray to God to let mamma
Her little Pearl see,
Her little Pearl see.

Perhaps mamma will see them,
And make believe she's you,
And play the flowers are really hers,
And won't it 'most be true?
And won't it 'most be true?

MARIETTA T. WILLIS.

No. 7 Douglas street, Cambridgeport, Mass.

Spiritual Phenomena.

J. Jay Watson's Occult Experiences.

To the Editors of the Banner of Light:

From the earliest recollections of man of which we have any record, unexplained phenomena in various forms have been of constant occurrence. Wise men from the East, West, North and South have at various periods endeavored to unravel what has from time immemorial been called either "the devil's works" or "the mysteries of nature." When anything peculiarly uncanny presents itself in the way of haunted houses, etc., for want of satisfactory explanations the matter is summarily dismissed with the very convenient and antiquated subterfuge, "It's the works of that wicked 'prince of iniquity,' who goeth forth seeking whom he may devour." But our nineteenth-century savants as well as the general public are gradually emerging from a belief in the way the mystical and seeming vagaries of the past have been solved, and as the spirit of inquiry becomes stronger they are mustering up enough courage (as the late Dr. Edward Dixon used to say, "so strengthening their spinal columns") to enable them to allow reason, God's greatest gift to man, to perform its proper function.

What was considered devilish in the time of Martin Luther, John Wesley and their associates is now assuming, under improved auspices, a more angelic form. There are so many strange phases of the occult forces of Mother Nature, and so many gradations of power among mediumistic persons in all classes of society, so many conflicting testimonies and opinions, that one becomes at times quite bewildered in endeavoring to sift the chaff from the wheat. It was our own "Josh Billings" who remarked, "If you want to get there quick, go slow." For more than forty years I have been a pretty careful, even if a slow, investigator of the Spiritual Phenomena, and I have ascertained from that rigid old school-master, experience, that it is a pretty difficult thing to walk on eggs without breaking them, and that in order to find out the true merit of the spiritual eggs, we must first break the shells, though many people adopt the well-known and good old method of holding the egg to the light in order to test its true condition. Still I think the safest way, and the one sure to give greater satisfaction, is to break each egg in a separate cup, when its merits or demerits will speedily become apparent. My earliest experience as an investigator of the Spiritual Phenomena dates back to 1851. In the year 1850 I formed the acquaintance of a gentleman from Truro, Mass., by the name of Oren R. Gross. Mr. Gross was highly educated, a teacher of literature and also a very remarkable musician. He was the author of many beautiful musical games, such as "Allan Percy," "Give me Three Grains of Corn, Mother," "Jamie's on the Stormy Sea" and "The Factory Child." Mr. Gross, who later became one of New York's most successful physicians, was at the time I met him an enthusiastic investigator in all matters relating to the new spiritual dispensation. He had already visited the famous Fox sisters, and through them received much light upon the all-absorbing question which had even then become so interesting a subject in almost every American household. Soon after our acquaintance Dr. Gross became what in those days was called an "impressible" medium, and at times in what appeared to me a sort of trance or clairvoyant state he would clear up mysteries relating to past events of which he could have previously known nothing, much to the astonishment of intimate circles of choice friends. Shortly after the "passing on" of the good doctor, in Feb. 1887, in a letter to the BANNER OF LIGHT I gave a brief sketch of some of my experiences with him. Much was omitted in that letter, however, which I hope to sketch for the readers of THE BANNER in the near future.

I will now skip over a period of some years. One evening I was invited by Dr. Gross to attend a "séance" in New York City, at the house of "Father Taylor," whose wife is now living at the Chapin Home in this city, far advanced into the nineties. Two very remarkable, and perhaps I should add astounding, tests were given that evening through Dr. Gross and a lady medium, whose name I regret I cannot now recall. The table at which the party sat was a very long one, and I should judge there were not less than twenty-five persons seated around it. At the end of the table was a California gentleman—I think he was an utter stranger to all present; he certainly was to Dr. Gross and myself. Shortly after the light was turned down, Dr. Gross suddenly arose at the top of his voice, "Jim, — — —, you've cut off my thumb!" Then came another

trade of profanity more expressive than elegant. For a moment after all seemed shocked, and no wonder. There was now a dead silence in the room which no one seemed inclined to break. Soon the California gentleman before mentioned as being at the end of the table, and whose outline could be distinctly seen through the faint light, arose, and in a tremulous voice told those present that in his earlier days he and his brother "Joe" were one day chopping wood. "Joe" would place the sticks on a block and hold them, while he ("Jim") did the chopping. In an unguarded moment "Jim's" eye mislaid him, and the hatchet came directly in contact with his brother's thumb, cutting it clean off; and as it rolled from the block to the ground the irate brother, "Joe," cried out with the exact words which had just emanated from the lips of Dr. Gross.

The effect of this denouement upon all present cannot be depicted by words. Many other tests more or less convincing were given to various sitters. At this late date I have forgotten if we had any music upon this occasion; but there was no singing or playing of any kind during the séance, and I think no one at that table except Dr. Gross knew of my musical proclivities. Let this be as it may, however, a lady sitting by my side—an utter stranger, whom I had never before seen—became entranced, and turning to me, remarked: "You will soon invent a most important musical contrivance, which will be used throughout the whole world." In the course of my varied career I have never felt more like indulging in a prolonged fit of laughter than I did at that moment, for this simple reason: I had been noted since my boyhood for being almost utterly devoid of even an approach to any mechanical ability, if I took a knife in my hand to whittle, although a born "Yankee," I was morally sure to cut myself; and to-day every finger of my left hand will show scars made by the blade of my Yankee jackknife. There were two things, however, that I became quite celebrated for among my boyish companions, even with all of my unhappy propensity to inflict bodily suffering upon myself with my jackknife. For instance, I could manufacture a kite with such precision and satisfactory balancing and flying results that my services were in constant demand by urchins of high and low degree for miles around; and later my mechanical genius evolved into the art of making the poorest fiddle in the neighborhood sound passably well through the deftness of my scarred hands and fingers. I have thus digressed that the reader may know that my astonishment was not unfeigned when I so strongly desired to give vent to one loud, long, pent-up scream of ridicule. And on our way home Dr. Gross and myself had a merry laugh at the expense of the lady medium who sat by me and predicted the wonderful musical invention.

A short time after this experience at Father Taylor's, (whom many veteran readers of THE BANNER will, no doubt, readily call to mind,) while I was giving a violin lesson to a young man, he asked me a question which I had often asked myself. It was this: "Isn't there something that will prevent the violin from constantly slipping from the shoulder, while in the act of playing?" This set me again to thinking on the subject, and I immediately set to work to devise some plan by which this enigma so essential to the convenience of the violinist could be solved. I soon had a crude article whittled out, and did not even cut a finger during the operation. I then visited several well-known importers of musical merchandise in Malden Lane, and laid my invention before them. I simply met with rebuffs on every hand, and in fact almost ridicule. Nothing daunted, however, I took my crude idea to Boston, and calling upon an ingenious Yankee whom I had long known, by the name of White, I showed it to him. Looking up in a sort of quiet, half-dazed manner, and as if to remind me that I was in Yankee land, Mr. White said, "I 'guess' it is a pretty good thing. Why don't you have it patented?" "Well," said I, "who is to manufacture them for me? and how can I get a good specimen for the patent office?" At the same time I continued, as my hereditary Yankee proclivities came to the front, "Mr. White, let us get a patent jointly, and I will give you half interest in the invention." He immediately agreed to this proposal, and in a few weeks the patent had been secured, and the Watson & White Patent Chin Rest for the violin became a reality. We now commenced making a few samples of this little contrivance, considering it quite a privilege to be allowed to give a trial sample to several celebrated violinists of Boston and New York. Most of them, however, reluctantly allowed the innovation to be placed upon their violins, but were quite as reluctant to part with it after a few days' trial. The wonderful utility of the Chin Rest for the violin soon became so widely known that it was impossible for Mr. White to manufacture them fast enough, even at the price of three dollars each. This was in 1869. Mr. Emmons Hamlin, of the celebrated organ firm of Mason & Hamlin, and one of the most ingenious masters of musical acoustics in the known world, was so pleased with the great utility of the little article that he offered me two thousand dollars in cash for my interest, which I unhesitatingly accepted, not fully dreaming of the intrinsic value of my invention. Mr. Hamlin did not have time to properly protect his interest in the Chin Rest, and infringements on our patent by the dozens soon made their appearance, not only in America, but throughout Europe. Mr. Hamlin could have easily stopped all of these innovations, but he possessed a warm, generous heart, and being wealthy, allowed the infringements to go on without any attempt at suppression. Mr. White, however, realized a large sum of money from his "guess," and now the Watson & White Chin Rest, under scores of different names and an innumerable variety of forms, is used by every fiddler throughout the civilized world who can secure one.

But how about the poor medium who predicted at that dark séance in old Father Taylor's parlor this useful invention for the violin? She can well afford now to laugh at her oracles. The Chin Rest allows much more power to the violin, from the fact that the pressure of the chin now no more prevents certain vibrations upon this delightful instrument. It also enables the player to hold the instrument firmly, and to use his left hand with perfect freedom in passages which require a steady nerve and delicate touch.

None but an expert violinist can possibly appreciate the great value of this little assistant to his execution, and even the poorest country fiddler derives from its use the satisfaction of holding his fiddle easily upon the shoulder and in its proper place.

In this letter, Messrs. Editors, I have given

your readers an account of a few of my earlier experiences with the occult forces. In my next letter I will come nearer home, and more recent experiences quite as marvelous as those already depicted in this article.

[To be continued.]

255 West 43d street, N. Y. J. JAY WATSON.

December Magazines.

THE VACCINATION INQUIRY contains the details of four deaths proven, by evidence given at the inquests, to be directly attributable to vaccination. Smallpox has gained a footing in Glasgow, increasing from eight to twenty-four cases in two weeks, notwithstanding that city is a thoroughly vaccinated one, and "uncured by anti-vaccination societies." London, Eng.: E. W. Allen.

INDEPENDENT PULPIT.—"The Unknown God," "Reason vs. Superstition," and "Ingersoll on Voltaire," are subjects treated upon at length. Editorially "The Sunday Question" is ably discussed. Waco, Tex.: J. D. Shaw.

VICK'S MAGAZINE reports novelties in floriculture, gives special directions for the successful culture of indoor plants, and articles interesting and instructive to all. Rochester, N. Y.: Vick Pub. Co.

MEDICAL TRIUMPH.—"Treatment of Criminals" is the subject of the opening paper. Of those that follow are: "American Childhood from a Medical Standpoint" and "The Childless Wife, and Whose Fault Is It?" New York: 124 West 4th street.

THE HUMANITARIAN.—An ethical view of "Marriage" leads the contents. Other noteworthy papers treat upon "Hindoo Social Systems," "Aristocracy," and "Immigration to the United States; Its Results and Tendencies." An excellent lithograph portrait of the editor, Victoria Woodhull-Martin, accompanies this number. New York: 20 Vesey street.

CHILDHOOD.—A new monthly designed as an instructor and help for parents in the proper care and training of children. Of the contents of this, the first number, are: "The Reciprocal Obligations of Parents and Children," by Prof. Ward, "Preparation for Motherhood," by Florence Hull, "Suggestions to Fathers," by Kate Tannatt Woods, and "Make-Believe," by Julian Hawthorne. New York: Chatterton & Co.

CASSELL'S FAMILY MAGAZINE.—The serial stories close. Lovers of nature and out-door life will be interested in "Bird Dwellers by the Sea," illustrated. Two complete stories, "Charlie Dunn's Ordeal," a railway romance, and "Shipp's Lot," and an interesting Miscellany, constitute the contents. New York: Cassell Pub. Co.

PHRENOLOGICAL JOURNAL.—"Tennyson as a Teacher," with portrait, "The White House Grief," with portrait of Mrs. Harrison, and a phrenological sketch of Lizzie Borden, with portrait, etc. New York: Fowler & Wells Co.

HERALD OF HEALTH.—The editor gives his views of "Heating the House in Winter," and No. 1 of a series upon "The Hygienic Treatment of Indigestion." New York: Dr. M. L. Holbrook, 40 E. 24th street.

THE COMING DAY.—"No Room in the Inn" is the theme of the opening paper by the editor, John Page Hopps, that all our readers will fully appreciate. Mr. Hopps follows this with a consideration of "Tennyson's Side in Religion." London, Eng.: Williams & Norgate.

THE SOCIAL ECONOMIST discusses the economic significance of the recent election, and is thoughtful and suggestive in its consideration of other topics. New York: 34 Union Square.

THE HOUSEKEEPER brings to its readers Christmas stories, poems, climes and jingles. Minneapolis: Buckeye Pub. Co.

Dr. Brewer's Trophy!

Hanging over the mantle in his reception room on East Thirty-first street, New York, Dr. G. E. Brewer has a long red banner. It is a queer, silken fabric, and one side is decorated with Chinese characters cut from black velvet. On the other side is Dr. Brewer's name in English. And the way he became possessed thereof is as follows: Years ago, when an ambulance surgeon in the Boston City Hospital, Dr. Brewer brought to the institution a Chinaman horribly cut by car wheels. He was torn and gashed to such a degree that the house surgeons said he could live but a few minutes. However, Dr. Brewer went to work and bandaged, patched and sewed, and was surprised next day to find his man alive. During the patient's long convalescence he was frequently visited by Chinese friends, who always kowtowed to the young surgeon. He knew why three months later when a dozen called upon him and presented him with the banner to show their appreciation of his efforts in saving the injured Celestial's life. Nobody in Boston could translate the velvet characters, and finally the doctor sent it to his father, the late Dr. F. B. Brewer, then Representative from the Dunkirk Congressional district. He took it to the Chinese Legation and there the characters were translated.

"They describe the history of the injured man," said the attaché, as he translated. "They tell of your son's marvelous skill, and assert the belief that his soul is that of his formerly dwell in a famous Chinese surgeon now dead."

"Curious," observed the Congressman, "and when did this gentleman die?"

"About four thousand years ago," was the reply.

—E.

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

We shall print next week an admirable paper, written for THE BANNER by WALTER HOWELL, and titled:

"Skepticism as an Aid to Human Progress."

Competition in the Name of Religion.

In an article on the Municipal Idea of the Church, Rev. Washington Gladden brings out a number of fresh and entirely sensible thoughts and considerations. He begins with saying that the trouble about Christian union is in the application of principles to which everybody agrees. He says we can get together in union meetings and talk beautifully about our love for one another, affirming that our differences are all about non-essentials; but when we (of the Christian churches) go out into our field of labor, we crowd one another to the wall and out one another's throats ecclesiastically with very little compunction. We are enthusiastic in our devotion to principles which we are quite unwilling to apply.

Mr. Gladden asserts that in the new towns of the frontiers the strife of the different home missionary agents for possession of these new communities has sometimes led to very unseemly exhibitions. "Attempts have been made," he ironically explains, "to introduce a little Christianity into this business of planting churches. There are those who have been bold enough to say that Christian churches, situated in the same community, are neighbors, and that the law which bids us love our neighbors as ourselves is binding upon them."

He adds further that it has even been intimated that no good reason exists why an agent of a home missionary society, engaged in pushing the interests of his denomination in the new communities, "should not be a Christian gentleman, observing in his conduct the laws of courtesy and comity to which other gentlemen are amenable." In the cities, says Rev. Dr. Gladden, "the work of propaganda goes on without much reference to Christian principles." "The law that prevails is the survival of the strongest." This is not the law of civilization, according to Mr. Fiske; it rules only among brutes and barbarians; as tribes emerge into civilization, they cast off the brute inheritance, and govern themselves by a higher law—the law of sympathy and cooperation. But, says Mr. Gladden, "the sectarians still trust in the law that rules over the lower kingdoms of nature."

He says he has been told "by a pious and devoted denominationalist" that "competition was the right principle for church extension; that it was idle and even mischievous to try to regulate such matters by considerations of comity; that the only sensible way was the way of the most; let each denomination rush into every promising field, and push its enterprises with all its might, and let the strongest win. Not many are ready to avow this principle, but the great majority act upon it."

Well may Mr. G. ask, from the standpoint he occupies, if it is not strange that, in a day when evolutionists repudiate this law of strife as ethically defective, and when political economists clearly recognize the waste and destruction of unchecked competition, "our denominational propagandists should still be leaning upon it as the regulative principle of their work." In the rural districts, which are steadily being drained of their population by the cities; in the new towns of the frontiers; and in the cities—in these three places Dr. Gladden says "the sectarian scandal is most injurious, and the realization of the principles of Christian union is most difficult."

As for the remedy, we have nothing to do with that. Our present object is simply to adduce the open testimony of an ecclesiastical witness whose evidence is included in his vigorous complaints. From this frank testimony thus given, we learn what sort of a spirit it is that rules and actuates the Christian churches around us, their competitions and conflicts in their regular work of proselyting and propaganda, their professions of unbounded love for one another and their practice of unqualified hate, and their cold, deliberate and selfish factional calculations to possess themselves of the new fields opening, as if they were taking

up mining claims in a new territory, and human souls were to be grabbed by them like nuggets of the precious metals for mere ecclesiastical enrichment.

Propagation of Cholera.

The fact that cholera has made its re-appearance in Hamburg and some other European ports will lead thinking minds to consider the best means for its exclusion from our shores.

Various are the theories concerning the origin and spread of the cholera.

Dr. Henry Sheffield of Nashville, Tenn., for instance, writes in *The Arena* concerning the cholera that it is a disease with its own specific germ, which it requires a congenial atmosphere to propagate. This germ travels forward by unchanging laws in a stream, from point to point, multiplying as it advances, so that its course can easily be traced. It does not invariably follow the same route, but takes such a course as the nourishment it requires furnishes in the atmosphere. It makes the passage of oceans, seas, rivers and mountains. Its movement and progress are similar to those of the yellow fever, which likewise advances by propagating its own germs. It follows the same laws in India as in any other country, and is epidemic only in certain limited parts. In India, according to the statement of Surgeon-General Cornish, with ample military aid at hand, quarantine and sanitary conditions have been tried again and again without success.

It can be kept out, says Dr. Sheffield, only by keeping out the germ that germinates in the atmosphere. Vessels have left foreign ports with all well on board, and after a few days have run into a choleraic stream, and scores have died in a day. As soon as they left this choleraic stream, the sick soon recovered, and all the survivors landed in health. A choleraic stream of germs flows through the air as the Gulf Stream flows through another body of water that is comparatively motionless. It cannot be mapped out on the ocean, but can be on land. Those who live only a few hundred feet from a choleraic stream of germs are exempt from the disease, unless they happen to be in a condition peculiarly receptive to those germs. Where cholera is epidemic in any locality, its germs seem to displace or destroy the oxygen and ozone, those life-sustaining properties of the air; hence those who imbibe cholera germs become enfeebled and exhausted. The digestive organs seem quite powerless, and unable to perform their usual functions. In that condition they are overtaken, even with the best and most easily digestible food, cholera is the sequence.

So that those who would avoid cholera must learn where the choleraic stream is, and keep out of it. Those who are obliged to remain should avoid excesses in eating, drinking, and mental and physical labor. They should use only plain, wholesome, easily digestible food, and that in great moderation. Alcoholic drinks, astringent and pungent mixtures will produce inflammation of the stomach and bowels.

A few years since a stream of yellow fever germs crossed the Gulf of Mexico, where susceptible persons could have contracted the disease, and soon entered New Orleans. From thence it took an unusual route; it came north, and its daily advance was noted until it reached Memphis. The condition of the air north of that city was unsuited to the propagation of its germ, therefore it could go no further. At that time many persons whose systems were impregnated with its poisonous germs came to Nashville. The air at that point was of sufficient purity to prevent the propagation of those germs and to protect those who came in immediate contact with the diseased refugees, all of whom recovered. But those persons who lived a few hundred feet from the stream of yellow fever germs on its way north toward Memphis were exempt from the disease.

Dr. Sheffield is a homeopathist, and as such advises that the only stimulant of any value whatever to relieve depression and debility during an epidemic is spirits of camphor. Two drops on granulated sugar is his prescription. If taken during the first stage of cholera, a dose every three to five minutes, he says that it alone will cure nearly every case. It is the one and only domestic remedy of any surety or value.

Spiritualism Before Theosophy.

A pamphlet of a dozen pages by Alexander Fullerton, a member of the Theosophical Society, on "Death as Viewed by Theosophy," makes several points that bear favorably for Modern Spiritualism without the author's apparently intending it. He seeks to answer some of the practical questions of life here and hereafter in theosophic language and terms, which, however, are answered in the language of to-day by Modern Spiritualism. He rightly holds that a great reformation of beliefs has for years been progressing through the Western world on the subject of death, that has been of a most healthful character.

There is nothing like extinction, dissolution being but a change to other forms, and nothing being permanent or fixed. Theology has done much more than violate analogy, reason and justice; it has reversed the whole conception originally universal, and placed at the terminus of every human career a spectre which appeals both heart and hope. Everything else "died," and there was nothing singular in the death of man, such as requires a theological explanation, much less a Divine inflection.

A swarm of facts, psychical and metaphysical, presented convincing evidence that both death and life had been misconceived. Then came Theosophy, says this writer, verifying the instincts of the heart and the conclusions of the mind, throwing open the long-sealed truths so familiar to humanity of the past, and flooding with sunlight the regions darkened by ignorance and superstition. Spirit, spiritual nature, mind endure; they are insusceptible to decay, and pass on seamless to the future world.

Stripped of its peculiar use of language, and the high claim made for its utterances in the name of "the masters," Theosophy teaches mainly the same ideas that Modern Spiritualism does; while Spiritualism has the superior advantage of facing the rising sun of the progressive future, instead of fixing its gaze on the setting sun of the Past, whose authority is being rapidly restricted and circumscribed.

Ecclesiastical teachings, says Mr. Fullerton, are but darkness. Reason and the moral sense refused to rest content with the creeds which revolted both. Life and Death have cried aloud for a satisfactory solution, have rejected the philosophy and religion of the time as utterly inadequate, and have demanded a better and fuller explanation. And we reply that it is completely furnished by the continuous revelations of Modern Spiritualism.

England's Foreign Policy.

Mr. Henry Labouchere, in the *North American Review*, declares his disbelief in England's foreign policy entirely. "For the past century," he asserts, "the only benefit England has reaped in her ambition to extend her power in other lands have been a huge national debt and the undisputed possession of some very worthless islands." He cannot see that in all these hundred years her efforts at aggrandizement have proved to her advantage. What the policy of the English Liberals ought to be is "to follow the example of the United States: to leave the Continental powers to quarrel and fight as they please; to eschew further territorial aggrandizement; to regard with satisfaction the collapse of Turkey; to withdraw from Egypt; to live in peace and amity with all mankind, and to let it be known that so long as England is not attacked we shall attack no one."

But the English Imperialists declare that England can never adopt the non-interference policy of the United States, because she has colonies all over the world, and the United States has none. Mr. Labouchere asks them if Australia, if Canada, if the other great colonies of England would continue to maintain their present somewhat thin connection with her, if their commerce should be crippled because they preferred a Battenburg to the scion of some other princely family as the ruler of Bulgaria; or because England believed her interests to require that Christians should be misgoverned by Turks in Armenia or Roumelia; or because some thieving, piratical company wants a few hundred square miles as a basis for swindling investors out of their money; or because Russia has laid hands on some obscure robbers' den in Central Asia; or because France may seek to reëquire Alsace and Lorraine.

Radical Great Britain and Colonial Great Britain, he asserts, will have none of this measure; and inasmuch as the Liberal party has become the Radical party, any Liberal statesman who may wish to play such pernicious antics will find himself deserted by his followers. The Radical policy, he maintains, is to cut adrift from continental jealousies and quarrels; to make all respect England by her respecting all; to sympathize with the oppressed in all parts of the world, but to reserve her energies for the task of bettering the lot of the suffering millions within her own territories; to have an army and a navy sufficient for defense, but not for aggression; if a dispute should arise with any foreign power, to be ready to refer it to arbitration; and for Englishmen never to allow themselves to be diverted from domestic reform by endeavors to maintain that most shifty of shifty things, the European equilibrium; or to remedy wrongs abroad in order to conceal the incursion of privilege at home. "Our home is large enough, in all conscience," says Mr. Labouchere; "a British statesman has work enough to do within the limits of our empire, without arrogating to himself the mission of a providence outside of it."

He charges the fault of the English people to be, that they care so little for foreign politics that they pay no attention to them. In this way he says they have often allowed their pilots to let the vessel of State drift into war. England has had many wars in the last two centuries. She is now paying interest on a debt that has been heaped up in order to defray the cost of this policy of war. In no single instance were these wars the result of England's being attacked; in every case she was either the aggressor or she was fighting for matters that did not concern her. "With this experience before us," he concludes, "and with the cost of our past follies still bound like a millstone around our necks, weighing on our shoulders, there is little probability of our people, now that power is in their hands, allowing our statesmen to repeat the errors of the past."

This is but the rising spirit of the age; the reflex of that larger humanity which is steadily approaching domination in the affairs of the world. The old international dogma of a balance of power among the European States is fast disappearing with the equally mouldy dogma of ecclesiastical supremacy over the souls of men. The past is going, to be succeeded by a future full of new promises for the welfare of the human race, and national selfishness is to give place to national sympathies.

We have endeavored many times to impress upon our readers and patrons the cardinal fact that it is only by the power of truth, goodness and love the world can be saved; but it must be truth, goodness and love incarnated in the human being. Thus will humanity work out its own development from ignorance to knowledge, from weakness to strength, from imperfection to perfection. As one star differeth from another in glory, one flower from another in beauty, so each individual human being differeth from every other human being. Each life will work out of the crucible of its experiences a peculiar personality, and each will be prepared for different places and different things. There are phases and degrees of ability to receive impressions and express thought. This every thoughtful individual knows. But heredity has its grasp upon us; although the law of change, of progress, will be able at last to outperform all belittling, dwarfing influences. Spiritualists should be influenced by the latter fact oftener than they are; yet we are of this day, and a part of it, and of its tendencies and possibilities and opportunities; it belongs to us, and we know it is better than any day that has ever been. The good having thus far outstripped the bad—the good finds newer and newer incarnations; the bad can have no resurrection. There is no evil—only good in the making, and here is where our charity comes in. If we be lifted up from the earth, shall we not draw men after us? Each lifted generation lifts still higher the generation that comes after it. Each individual influences every other individual. Each race of men promises a yet grander man, and that grander man will feel the earnest of a yet more divine completeness.

We are this year it seems, at least, the recipient of more Christmas presents than ever before, from friends at home and friends abroad. We cordially thank all our good friends for their accompanying kind wishes, and shall strive as heretofore to deserve their esteem.

The Christmas idea of calling upon the woods for ornament, originated with the "heathen" (so-called) of old, and was adopted when the Christian era adventured. How many Christians of to-day know this fact, thank you?

Be sure to peruse the forceful answer of the Controlling Intelligence (see sixth page) to the question, "Why is it that so many mediums have Indian controls?"

A Nineteenth Century Jeremiah!

Rev. Dr. Wild of Toronto remarks that with all our pretensions of knowledge, we don't fully know what space, room, matter, time and mind are, or their actual relation to each other. No one can comprehend the like of animalcules, or the relations of thought to space. The free-spirited forces of nations and individuals drop into the lap of Providence, to be drawn forth and disposed of in the interest of humanity. As one person can enter the mind of another, and by some law not yet well understood, he says, can change the current of thought, so are we warned of another person coming near us or coming to visit us. Equally so can the Great Spirit touch and influence our minds, and sometimes change our thoughts and actions.

Dr. Wild sees in the permissive Providence a future design in the sudden impulse on the part of Great Britain and the United States to build their numerous and most improved man-of-war ships. Why all this just at this time? he asks. His answer is, that they may be ready for the great, dreadful, and decisive battle of Armageddon. So much money is spent, and the governments and people are so willing, because we are all unconsciously fulfilling a prophecy. As the nations are thus preparing for that day, so is nature. He thinks this great and dreadful battle will not take place till about 1935; a great European battle will take place before it, but Great Britain and the United States will have no active part in it.

And speaking of how nations and individuals are unconsciously fulfilling prophecy, he points to Great Britain and her opium trade with the poor Chinese, and the United States taxing the Chinese who come to this country. Are they not, he asks, heaping up wrath against the day of wrath, as surely as the forces of nature are preparing for coming storms? The Chinese rebellion and the persecution of the missionaries and foreigners are but the faint rumblings of the coming great storm; for at the battle of Armageddon, the Chinese, called the Dragon, will be against us; and why not?

The following extracts are taken from letters sent to the author of "As It Is to Be," a new book that is making the most marked success. The work is offered for sale by Colby & Rich, 9 Bowditch street, Boston. (See advertisement.)

Prof. Chas. D. Medley says: "The wisest of mortal sages can find in your book something to feed their reason. It is a valuable manual to every high-order Spiritualist, it is a solace to the pessimist, and a most delightful incentive to the optimist. It is written with astral brilliancy."

Edgar Fawcett says: "Your book is full of power, full of thought, and the woman who wrote it must be one of strong intellect and noble character. Your prose style is admirable. There are pages in your little book which might have been written by Emerson. It is full of charm. You have achieved a style at once simple and brilliant, and I heartily congratulate you upon it. I should think that your work in the direction of a religious faith, quite apart from all ecclesiastical trammels, ought to prove very popular."

"How do you stand on the question of opening the World's Fair on Sunday?" said Representative Butler of Iowa to Representative Crain of Texas on the floor of the House last week. "I am in favor of it, so as to allow the workmen an opportunity to see the Exposition," was Mr. Crain's reply. "Well," said Mr. Butler, "I have been making a canvass of the House on the subject, and you are the two hundred and seventy-fifth man I have asked. So far the vote stands three majority for Sunday opening." Thus you see, reader, that the race between Bigotry on the one hand and Liberalism on the other is, as yet, a neck and neck affair.

Bro. Wright makes the following announcements. His good wishes are heartily reciprocated:

I shall reopen my lecture course in Philadelphia, Pa., on the first Sunday in January. The place of meeting will be duly stated in the papers. I propose to make a vigorous defense of progressive truth, and to discuss the issues before the people.

Mr. H. J. Newton of New York City is holding important sittings at his house for materialization with the locked cabinet test; and Mrs. Williams is doing a great work in her séances. Before long I will have something more to say on materialization.

May the spirit world bless you, dear friend.

J. CLEGG WRIGHT.

In reply to a correspondent we would say that Dr. N. B. Wolfe, who was a prominent citizen of Cincinnati, O., and author of a volume entitled "Startling Facts in Modern Spiritualism," passed to spirit-life in 1891. He was ever a strong advocate of the Spiritual Philosophy, and a firm defender of its mediums. His remains were cremated, by special request, at Lancaster, Pa., June 19th of that year.

Mr. and Mrs. William Tebb, Redd Hall, Burstow, Surrey, Eng., send us Christmas greetings, and good wishes for '93, which are fully reciprocated. Mr. Tebb will be remembered as the unflinching opponent of vaccination in Great Britain and everywhere! We trust the New Year now advancing will bring great victories for his just cause!

Read the admirable essay by Dr. F. L. H. Willis, on our first page. He always writes well, and his writings tell great truths everybody should know.

It will be seen by reference to another column that a New Departure is to be inaugurated at Mr. Ayer's Temple.

The "Colors" are Run Up!—By some strange irony of fate we are in receipt of No. 1, Vol. 1, of the *Oklahoma Christian Advocate*, published weekly at Guthrie. Its editors—two Reverends (Methodists we should judge)—announce that "even the wicked in this territory demand that a Christian stand by his colors," and therefore their paper is brought out "with due appreciation of a felt want in Oklahoma Territory," etc. The *Advocate* then runs up its colors. Here they are (as printed in capitals on its "front" page): "Oklahoma for Christ and Christ for Oklahoma." These gentlemen are certainly free to hold their own opinions, but we should say that the hand of an entirely different theologically-historic personage seems to have been directly visible in the bloody history of Oklahoma, from the early days of "Boomer Payne" downward!

At the annual meeting of the Massachusetts Surgical and Gynecological Society, Boston, recently held at the Quincy House, Dr. James R. Cooke of this city, who has been blind from his birth, and who was graduated at the head of his class from the Boston University School of Medicine last June, presented a paper on the "Practical Application of Massage," speaking highly of the system, so says a daily paper. The correctness of Dr. Cooke's statements were vouched for by Dr. Boothby of the Homoeopathic Hospital of this city. Dr. Cooke is a well-known Boston medium—hence by aid of his interior sight finds his outward blindness no bar to his advancement in learning, however surprising his case may be to those who are non-Spiritualists.

Growth of Cremation in New England.

The cremation idea is steadily, if not rapidly, gaining ground in New England, taking Boston and its vicinity for the focus of its influence. A long step has certainly been made in one direction: the open advocate of cremation is no longer considered mentally off or exposed to coarse ridicule. Boston has two cremation societies, though no crematory as yet, the nearest to New England being that at Troy and the one on Long Island. The New England Cremation is the elder one, the other being the Massachusetts Cremation Society. The former was founded in December, 1890, the moving spirit being John Storer Cobb. Mr. Cobb established the New York Cremation Society eleven years ago, it being the leader of eighteen similar societies, the majority of which own crematories. The Massachusetts Cremation Society, founded since, has \$16,000 of the \$25,000 necessary for building a crematory near Boston, and has among its officers a number of our most prominent citizens, and for its honorary vice-presidents Bishop Brooks, President Eliot and Prof. Childs of Harvard University.

There are scores of cremation societies in Europe, in Italy especially, and the practice of cremation is too common to provoke comment. The crematories are quite elaborate, and in their external structure resemble cathedrals on a smaller scale, and their number is rapidly increasing. As regards New England, a large number of bodies are sent to outside crematories every year, usually to Troy and Long Island. Among the persons of note in Europe and America whose bodies have recently been cremated are Emma Abbott, the singer, the Duke of Bedford, Dr. Gross, and the distinguished historian Kingslake. So far back as the year 1822, the body of the poet Shelley was burned on the coast of Italy on a funeral pyre.

The New England Cremation Society at present contains some one hundred and seventy-five members, among whom are the names of some of our best people, men and women. One of its members was cremated early last January, Rev. B. F. Bowles. The members are not bound by any pledge that they will be cremated, but such of them as desire it usually subscribe to a statement, solemnly expressing such a desire, and requesting the cremation of his or her body, as soon as practicable after death, under the auspices of the society, at such convenient place as it shall direct. The growth of the Society is highly encouraging, being specially notable in the region of the Back Bay.

Boston is about the only large city in the country which has no crematory, but one is expected to be erected at a not distant day. The cost of cremation is not far from thirty-five dollars. The funeral urn that is to contain the ashes may be costly or cheap. The total expense, including grave and monument, is very greatly reduced from that of the current burial custom, so that it can no longer be said, even ironically by any person, that he or she cannot yet afford to die.

The Troy crematory is the finest one in the country, costing over two hundred thousand dollars. It was built by Mr. William S. Earl as a memorial to his son. It is constructed of granite, and located in the most beautiful of Troy's cemeteries. Its length is one hundred and fifty-six feet, its width seventy feet, and its tower is one hundred feet high. The architecture is Romanesque. In it are contained a chapel, reception room, and other features of a religious edifice, in addition to the crematorium. While the cremation process is going on, the flame does not come in contact with the body. The retort containing the body is heated to fifteen hundred and fifty degrees Fahrenheit, and all the fluid and gaseous matters are almost instantly volatilized and sterilized, the remains being but a handful or two of white ashes. This is purification itself compared with what goes on so slowly in the earth. Death is spiritualized, instead of terrorizing the haunted imagination.

Manifestations in Indiana.

A correspondent states that though the Fort Wayne (Ind.) Occult Science Society has been established but three months, such has been the growth in that city of an interest in the purpose for which it was organized, that its present quarters are much too limited, and larger ones are much needed, and steps must soon be taken to obtain them.

The visit of Mrs. Seery has even increased the previous manifest desire of the intelligent and liberal-minded of the people to learn more of the facts and philosophy of Modern Spiritualism. We are informed that a prominent physician of Fort Wayne, an agnostic scientist of the Huxley school, who had no faith in things spiritual, declared his intention to attend one of her séances for the purpose of confirming his own belief, and proving to others that it not a *bona fide* fraud the whole affair was a delusion, and its pretended spiritual phenomena an illusion. He carried out his first proposition, but decidedly failed in his second. He attended, but when he left he did so perfectly convinced that instead of being a delusion, the outcome of the séance was to himself, at least, a most astounding fact; and he was wholly unable to account for what he had been cognizant of on any other theory than that of the return of those whom the world term dead.

The Christmas Eve Entertainment.

At the Copley, 18 Huntington Avenue (suite 4), was a brilliant success. The decorations, music, recitations and addresses were all in beautiful accord with the true spirit of the time.

On Saturday evening, Dec. 31st, Geo. W. Morris and W. J. Colville will give an unique musical and literary entertainment at 8 p. m., to close at 10; refreshments will then be served, followed by a watch meeting from 10:45 till just after midnight. W. J. Colville's numerous friends in Boston always make a point of hearing his New Year's address, which is delivered during the last hour of the dying year.

Prof. J. W. Cadwell, the renowned lecturer on mesmerism and kindred subjects, is at present in Rochester, Ind., giving, says the *Daily Republican* of that place, "wonderful demonstrations of the influence one person can exert over another." His permanent address is 401 Centre street, Meriden, Ct.

An Indianapolis, Ind., correspondent writes, sending us a printed slip wherein it is set forth that two New York mediums have been arrested in Wilmington under a severe old statute against witchcraft still extant in Delaware. What are the *Spiritualists* to do that diminutive State doing about it?

Our friend E. P. Hill of Haverhill, Mass., sends us a copy of the finely gotten-up program of the "Memorial service in honor of John Greenleaf Whittier" by the City Council, Dec. 21st. An excellent likeness of the poet and a picture of his birthplace make this memorial program of special interest.

Thanks to Mrs. H. B. Fay for portrait and Christmas congratulations.

Citizenship First!—It is not the business of the public school to teach religion. What difference does it make to the State of Massachusetts or to the American Republic whether my soul is saved in the next world or not? It is not their affair. What difference does it make to this republic whether I go in one direction or another after I die? When I reach that point the republic has done with me. It is the business of the republic to see to it that I live the life of a faithful, honest, earnest citizen so far as possible here; and there its business ends. The State, then, has no business whatever to touch the question of religion or anything that pertains in the remotest degree to other-worldliness. Its domain is this world, and the conduct of affairs here.—Rev. Minot J. Savage.

Our Children's Lyeums are the Hope of Spiritualism, and should be the Pride of Spiritualists.—Thos. Lees.

TOPICS OF THE TIME.

The Immigration Problem.—At a recent meeting in New York of the Patriotic Club, the problem of immigration was discussed by Frederick Taylor of New York City, Charles Emory Smith of Philadelphia, ex-Minister to Russia, and Senator William E. Chandler of New Hampshire, chairman of the Senate committee on immigration. Mr. Taylor favored greater restriction, and likewise a change in the naturalization laws. Mr. Smith remarked that the unclean fountains of the south and southeast of Europe were pouring their refuse into this country. He laid the blame for it chiefly upon the agents of the steamship lines for the large current of immigration. They have posted all Europe with pictures of a promised land. Senator Chandler favored the suspension of all immigration for a limited period, and he asserted his belief that now is the time to do it, especially in view of the fact that cholera may invade the country next year. There is no question that a rigidly restrictive policy in respect to foreign immigration is rapidly gaining attention in and out of Congress. It is a duty to attend to it at once, on industrial, political, social and sanitary grounds.

Another Idea of the Age.—An automatic news-boy is already at the door. It is a machine for selling newspapers, invented by a company in Seattle, Washington State. It consists of a cabinet about six feet high, in which are labeled compartments for the different papers to be sold. There are two slots in each compartment, one for the coin and the other for the delivery of the paper. The paper is delivered as soon as the coin is dropped in the slot, which closes automatically when the stock of papers is exhausted. The machine, it is said, makes change accurately. If a paper costs five cents, and the purchaser puts a quarter in the slot, the paper appears and with it a card with four nickels secured to it in holes punched to receive them and held in place by transparent paper. The producers of this wonderful machine claim that it can sell a small one-cent paper in the evening and a much larger paper the next morning from the same compartment. It will sell a one-cent paper from one box, a five-cent paper from another, and a twenty-five-cent magazine from another. The opinion is advanced that such machines will materially increase the sales of newspapers, because they can be placed in public places, office buildings, cars, hotels, etc.

A Lesson Left Over.—The fact becomes patent, as a sort of left-over lesson from Thanksgiving and Christmas, that we are rapidly engraving upon the tree of our national life the scars of an entirely different idea regarding the observance of holidays from that held in the past. In advance of last Thanksgiving day, for instance, a number of New York clergy, men announced from their pulpits that there would be no religious services on that date; while from other pulpits the time for Thanksgiving religious service was appointed an hour earlier than has been customary, in order—a secular contemporary alleges—to enable the members of different congregations to be present at the great football game, and secure eligible seats. Truly, the times are changing, and we change with them.

"The Daily Crimes."—Such is the name which Mr. John A. Cockerill, the editor of the New York Commercial Advertiser and ex-managing editor of the New York World, says—in an article on "Contemporary Journalism" in the September Cosmopolitan—would be the best name for almost any sensational newspaper of to-day. "Show me the news which is presented the most prominently in a journal," says he, "and I will tell you the character of its editorial page. While there cannot, in the very nature of the case, be any uniform definition of that intangible thing which we describe by the word 'news,' it might be truthfully declared, having due regard for the most successful of our journals, that news is any heretofore unprinted occurrence which involves the violation of any one of the ten commandments; and if it involves the fracture of the fifth, sixth, seventh, eighth or ninth, and these by people whose names the newspaper readers have heard of, and in whose doings they are especially interested, by knowledge of their official and social position, then it is 'great news.'"

These same daily journals, we would add, slur all new truths with an "illiberal" hand as well; and have—many of them at least—done their best to slaughter Modern Spiritualism, but the end is not yet!

Letter from New Orleans.

To the Editors of the Banner of Light:
On Dec. 8th Mr. Wm. Kline, Vice-President of the New Orleans Spiritualists' Association, gave a reception to Bishop A. Beals of New York, who is now speaking in this city. Among the guests present were Dr. Benson, his daughter, Mrs. Irion, Miss B. Betz, Mr. Wm. Brodie, Mr. St. Ceran, Brother A. C. Ladd of Atlanta, Ga., Capt. T. Kneel, Mrs. Ibery, Bishop A. Beals, and the members of Mr. Kline's family. Mr. St. Ceran, residing in this city, is a physical medium, and he gave some wonderful manifestations. After the séance refreshments were served. The Ladies' Auxiliary of the New Orleans Spiritualists' Association gave an entertainment Wednesday night, Dec. 14th, at their hall, 59 Camp street. The hall was well-filled, and the program was very interesting. Bro. A. C. Ladd opened the entertainment with an address, which was followed by a delightful chorus by the ladies of the Auxiliary. A piano duet was played by Miss B. Betz and Mr. Geo. Benson; a recitation followed by Miss Willie Kline, entitled "The Falls of the Mohawk River," then a solo by Miss Ingels; a dramatic piece was enacted by Miss A. Benson, Miss Mabel Kline, Mr. Wm. Brodie and Mr. Geo. Benson, which was cleverly performed; a piano duet was played by the two little Misses Mayo, and was loudly applauded. Mr. H. Rudkin sang a comic solo, entitled the "Poor Married Man," which called forth an encore; a piano duet came next by two little girls, Misses A. and C. Brady; then followed a solo from Mr. Rudkin, which closed the musical performance. Several pretty tableaux then followed; the people taking part in them were Misses A. Benson, B. Betz, Martha Cleveland, Willie Kline, Madames Wm. Kline, Irion, Ibery and Master N. Lion. After the program and refreshments, dancing was indulged in.

Wanted: Test mediums and speakers of proved capacity. For terms and dates apply to Wm. Kline, Vice-President Spiritualists' Assn., 197 Canal street, New Orleans, La. [We hope to hear from you often, Bro. Kline.]

American Spiritualist Association.

The Monday evening meetings of mediums which have been held at the First Spiritual Temple, corner of Exeter and Newbury streets, Boston, during the past two months, have generated in their course the organization entitled the American Spiritualists' Association, whose distinctive purpose and work is to assist mediums to help themselves, and to advance the interests of the cause of Spiritualism. These meetings will be continued, in order that further benefit may accrue from them. Owing to last Monday (26th) being a holiday, that meeting was omitted, but next Monday evening, Jan. 2d, 1893, the meeting will be held as usual; and as this will be the date of the annual meeting of the Association, it is desired to make it an occasion of moment in planning for future work. Therefore an appeal is extended to all mediums, Spiritualists and investigators to be present and assist in instituting the year's work under the highest conditions possible, and in particular to discuss and act upon a plan of special importance and benefit to mediums, Spiritualists and the cause. W. L. LATHROP, General Sec'y.

Those who have a will to learn and the world full of teachers. So says *The Ram's Horn*, and truly, too.

NEWSY NOTES AND PITHY POINTS.

"Happy New Year" to all!
1. be the hour in sorrow spent;
2. be the joys by Angels sent;
3. be the Graces o'er you bent;
4. fold your guides to Aiden's tent!
—J. W. D.

[SEASONABLE!]—Mrs. Christopher Cross—"This is a pretty time of night for you to come home!" Mr. Christopher Cross—"I'm dead! Auld came home yet, called 'shayy' needn't sit up for me to-night."
—Puck.

The Pope Manufacturing Company of Boston again deserves the credit of presenting a practical business and professional desk calendar for the year. We know whereof we speak, for we've got one. Thanks.

"Merry Christmas"—a double one this year—was well observed as usual everywhere!

In view of the difficulties which the typewriting process of the day involves as to sex of operator, etc., a "language-sharp" recommends that the following words be accepted in commercial and professional circles: "In my opinion the word 'Typist' should mean 'a male operator of Typewriter,' and the word 'Typist,' 'a lady operator of Typewriter.' I also suggest that the word 'Typing' should mean 'Typewriter writing.'"

If the cholera should immigrate to this country next Spring, it would catch Boston, sharp—its coadjutors water being unfit for mortals to drink. To day it is yellow in appearance and offensive to the smell. If you do not believe, what is in (most) everybody's mouth, just fill your bowl over night, and examine in the morning the filth that has collected on it in that short space of time.

A Dish for All.—A fricassee consisting of shell-fish, salt-fish, shark, removers of heads, besprinkled with sharp-sauce of lasorplum-leek-and-honey-thrives—besides blackbirds, pigeons, doves, roasted-cocks, brains, wattle, cutlets, hares, flesh-steeped-in-a-sauce of boiled-new-wine-with-the-cartridges-and-wings.—In one long compound word by Aristophanes.

The BANNER OF LIGHT is a grand medium to advertise in, as it circulates in every civilized country on the globe.

Spirit Capt. Abram Colby, late of Salisbury, Mass., seems to be deeply interested in the "chain bridge," so called, and advises those who have charge of it "to look to it," as he expresses himself, or a serious accident may occur.

Secretary Foster wants to bet that gold won't go above par. That's a fact. Pa don't mean that it shall.

There are no less than thirty different religious castes in India, and when the railroads were first established no two castes would ride in the same coach. The natives found it inconvenient, however, and now all sorts of castes mix up for a journey, but offset it at the end by calling each other dogs and infidels.—*Detroit Free Press.*

Mrs. Langtry has experienced a relapse at London, and her life is despaired of.

THE OLD BACK STAIR.
Of all the sports of childhood,
I know of none so rare
As sliding down the banisters
Of the old back stair.
(To be continued.)

Early on the morning of Nov. 28th the Japanese man-of-war *Chakima Kan* was run into by the *Ravena* (British steamer) off the shore of the district of Ito, on the inland sea, and went to the bottom immediately. Out of the crew of ninety only sixteen were saved.

The U. S. Treasury vaults contain twenty-seven hundred tons of silver bullion! The movement to float silver again as a maximum quantity in the U. S. circulation, it seems to us, in the direction of the "Panama scandal" which is now arousing a sister republic. If the movement is not squelched it may result in about the same manner.

Everybody should take every Spiritualist paper that is published. They will find some article in each during the year that will mean a real repay them for the outlay.—*The Summerland, Cal.*

Nathaniel Hawthorne's only surviving daughter, Mrs. Rose Hawthorne Lathrop, has written an article for *The Ladies' Home Journal*, in which she will describe "My Father's Literary Methods."

[THE BOLD REPORTER AGAIN!]—"The cheek of some people is simply amazing," said the young mother. "What is the trouble now?" asked the caller. "That horrid newspaper man who lives across the street sent over this morning to ask if he could borrow the dear for two or three hours, as he had got up to a 'Haly' note in his paper, and wanted to study the dialect."—*Indianapolis Journal.*

We are in receipt of a copy of the "Merry Christmas March," composed by J. Jay Watson, and dedicated "To my friend Capt. John L. Knight." Those who desire to secure copies can address Prof. Watson, at 255 West 43rd street, New York.

Mrs. C. H. Roxbury Dist., writes us: "A Merry Christmas and a prosperous 'Happy New Year' be yours in the cause of Truth."

Advertisements! Advertisers! Art, in asking him who buys—There the merchant's secret lies. Advertiser.

C. E. Riddle, (bookseller and stationer, Boylston and Berkeley streets, Boston), has our thanks for a choice specimen of calendar work for '93.

A REMARKABLE WATCH.—There is a man in this city who is exhibiting a watch to his friends which he claims has a "crommalaker balance, is congested to heat and cold, and has a criminal confinement."—*Newburyport Herald.*

A correspondent of the *Agnostic Journal* has been looking up some statistics relative to the Smith family. He has discovered that in the catalogue of the British Museum Library there are eight large folios devoted to literary Smiths, in which array John Smith, pure and simple, figures to the substantial number of one hundred and thirty.

Letter from Abby A. Judson.
To the Editors of the Banner of Light:
I have just had the pleasure of working in Bloomington and Clinton, Ill., on my way southward. At Bloomington there is a noble band of Spiritualist workers, presided over by Maj. W. Packard. They have engaged a suite of rooms by the year, containing a nicely furnished hall and a séance room. A reader being appointed for each Sunday, he comes ready to them some lecture or extract selected from our best literature; this is followed by a free discussion. I mention this as being an admirable method for struggling societies, who are debarr'd by distance or want of means from securing a regular lecturer. The loving kindness of the friends there made my stay a bright little oasis in my pilgrimage; while the rare mediumship of Amanda Thayer brought me into companionship with friends in Burma and Massachusetts of days long gone by.

1893		January.					1893	
Su.	Mo.	Tu.	We.	Th.	Fri.	Sat.		
1	2	3	4	5	6	7		
8	9	10	11	12	13	14		
15	16	17	18	19	20	21		
22	23	24	25	26	27	28		
29	30	31						

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.—Spiritualists' Association held every Sunday at 10 1/2 A.M. 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 1/2 A.M. and 7 1/2 P.M. Andrew L. Knight, President.
The Helping Hand to the Boston Spiritual Temple.—Every Wednesday at 8 P.M. in the Boston Spiritual Temple, 4 Berkeley Street. Supper at 6 P.M. H. L. Lillie, President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.
First Spiritual Temple, corner Newbury and Essex streets.—Spiritualists' Association, Lecture every Wednesday at 8 P.M. School at 11 A.M. Wednesday evening Social at 7 1/2 P.M. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.
Children's Spiritual Society.—Services every Sunday at 10 1/2 A.M. in Red Mass Hall, 514 Tremont street, opposite Berkeley Hall. J. A. Shelhamer, President.
The Ladies' Aid League.—Business meetings every Wednesday. Business meeting at 4 P.M. Mrs. M. T. Longley, President.
Eagle Hall, 610 Washington Street.—Sundays at 11 A.M., 7 1/2 and 7 3/4 P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.
Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 83 Bosworth street, at 7 1/2 P.M. Dr. H. Storor, President.
Rathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 7 1/2 and 7 3/4 P.M. meeting in Commercial Hall Thursdays at 8 P.M. P. Smith, Conductor.
Park Square Hall, 7 Park Square.—Services every Sunday at 11 A.M., 7 1/2 and 7 3/4 P.M. Every Tuesday, at 7 1/2 P.M., meetings for tests, speaking and psychometric readings. Business held every Sunday at 11 A.M., 7 1/2 and 7 3/4 P.M. H. Hall, Conductor.
First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, at 4 P.M. Public meeting at 7 1/2 P.M. Mrs. A. E. Barnes, President.
The Ladies' Industrial Society.—Meets weekly Tuesday afternoon and evening, corner Washington and Dover streets (up old flight). Ida P. A. Whitlock, President.
Ladies' Aid Parlor, 1031 Washington Street.—Meets every Sunday at 11 A.M., 7 1/2 and 7 3/4 P.M. J. H. Hall, Conductor.
Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 7 1/2 and 7 3/4 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., 7 1/2 and 7 3/4 P.M. Mrs. Shirley, Conductor.
Pilgrim Hall, Chelsea.—Spiritual meetings held Sundays, developing circles, 2 1/2; evening meeting at 7 1/2. Mr. W. Anderson, Chairman.

[The Christmas Holiday necessitates the utmost condensation of our city lists.]

Berkely Hall.—The services last Sunday morning opened with song by John T. Lillie, and an invocation by Mrs. Lillie. Questions were submitted from the audience, and read by the Chairman. Following another song by Mr. Lillie, Mrs. Lillie announced as her subject "Where is the Christ?" and in its consideration included replies to the queries propounded. In the evening, after singing by Mr. Lillie, and an invocation by Mrs. Lillie, she spoke upon "Recognition in the Spirit-World," closing with a poem upon the same theme, and upon "Soul-Life," suggested by one of the audience. [Report in brief of Mrs. L.'s morning and evening remarks next week.] This closes the services of Mrs. Lillie in this city until March, when she will be with us again.

Mrs. Nellie J. T. Brigham will occupy the platform the first two Sundays in January.

The Rev. James K. Applebee will, next Sunday at 2 P.M., deliver a lecture on "An Exposition and Defense of Nationalism." H. H. H.

The Helping Hand Society to the Boston Spiritual Temple.—Mrs. I. M. Jacobs, Secretary, writes that the regular business meeting was held Wednesday, Dec. 14th, at 3 Boylston Place, Gould Hall. At 6 o'clock turkey supper was served; at 7:45 an excellent literary and musical entertainment was given under the auspices of Mr. John T. Lillie, Miss Lucette Webster and Mr. F. O. Crane. At the close of the entertainment a volonteering was tendered those whose efforts made the evening a perfect success.

Ladies' Aid Parlor.—The regular meetings were held on Sunday last, under the conductorship of Mr. J. E. Hall.

At the close of the afternoon service the Chairman invited all present to a generous collection, provided for by Mrs. C. Loomis Hall, who was detained at home by sickness; also gave to every member a Christmas card, and a copy of the program.

The Boston Lyceum held its usual session on Sunday. Remarks were made by several speakers, a lesson appropriate to Christmas given by Mrs. Longley, and singing and recitations by Mrs. Brown, Mark Abrams, Eddie Ramsdell, Eddie Hill and the Hall sisters. The Christmas festival of the evening—a report of which will be furnished THE BANNER—was a grand success.

The Temple Fraternity School.—M. H. C. states—opened with singing by school, remarks by Conductor and a reading. Exercises appropriate to "Christmas," with original essays, a poem, thoughts in the same direction, and a Christmas lesson from *The Sower*.

Ladies' Industrial Society.—There was a large attendance at the regular meeting on Thursday evening, Dec. 22d. Supper, and interesting intellectual exercises, tests, etc. Friends visiting the city are always made welcome.

Eagle Hall.—"Hartwell" informs us that the regular meetings were held at this place Wednesday, Dec. 21st, and Sunday, Dec. 26th. The attendance was good, and the usual talent participated.

Rathbone Hall.—The regular meetings were held at this place on Sunday A. M. P. M. and evening. Addressed by Miss Josephine Webster and others. N. P. Smith, Conductor.

Veteran Spiritualists' Union.
To the Editors of the Banner of Light:
A public meeting of the Union was held in Berkeley Hall last Sunday afternoon. After a cornet solo by Wm. H. Boyce, President Storor made the opening address, and read a paper prepared by himself relating to establishing auxiliaries or branches of the V. S. U. in other States.

Jacob Edson followed, and with his characteristic liberality offered to furnish our Union free with three thousand to five thousand copies in pamphlet form of President Storor's able paper, also one thousand copies of the Boston Spiritual Temple Spiritual Temple of the Burial Service Manual, for the use of the Union and its auxiliary societies. In behalf of the Union he offered thanks to Messrs. Colby & Rich for the free use of the Banner of Light Hall for our monthly meetings, and to the Boston Spiritual Temple for the management for the use of Berkeley Hall for this afternoon's meeting, free of charge. Mr. Edson's address was favorably received, and it was voted to adopt President Storor's able paper and accept Mr. Edson's liberal offer.

After a song by Mr. Lillie, Mrs. E. S. Lillie made an address, strongly urging the formation of Spiritualists' clubs throughout the country and the establishment of a Spiritualists' Home by the Veteran Spiritualists' Union.

Chas. W. Sullivan sang "Only a Step Beyond," and Mrs. M. T. Longley delivered an address fully recommending the establishment of a home and the organization of many branches of the Union.

Mr. C. M. A. Twitchell urged the necessity of founding a home; said he was a Nationalist; he believed Nationalism to be one of the fruits of Spiritualism, and concluded with a poem beautiful in sentiment and expression.

Dr. A. H. Richardson made the closing remarks, relating some of his early work and experiences. C. W. Sullivan gave the closing song, with piano accompaniment by J. T. Lillie. President Storor announced that Jacob K. Applebee would lecture next Sunday, January 1st, in the same hall, at 2:30 P.M. Nationalism. Six names were added to our membership roll. Wm. H. Banks, Clerk V. S. U., No. 77 State street, Boston.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Restorer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Spiritualist Meetings.

Owing to Monday, Dec. 26th, being observed as a Christmas holiday—leaving us but Tuesday in which to dispose of two days' mail—we are obliged to curtail the subjoined local matter to the veriest mention this week:

Providence, R. I.—The Spiritualist Association was profitably addressed Sunday, Dec. 25th, by Mrs. C. Fannie Allen (Stoneham, Mass.)—so writes Sarah D. C. Ayres, Sec'y. Next Sunday Edgar W. Emerson will speak here.

Lovell, Mass.—E. Pickup, Sec'y., writes that Dr. Drisko (Lynn) was the speaker here last Sunday, Jan. 1st, '93. Mrs. Kimball (Lawrence) will occupy the platform.

Lynn, Mass.—W. J. Colville and Geo. W. Morris conducted Christmas services in Cadet Hall, Market street, Sunday, Dec. 25th. The afternoon lecture was on Christmas, entirely, that of the evening on the outlook for 1893. The music was of a high order. Mrs. Carrie F. Loring will give addresses, followed by tests, in same hall Sunday next—New Year's Day.

Rockland, Me.—F. W. Smith states that Mrs. M. J. Wentworth has for some weeks past accomplished a good work for the local Society.

Lowiston, Me.—A correspondent says Mr. and Mrs. H. C. Berry (Portland) spoke and gave experiments in practical mesmerism in this place on the 18th inst.

Brockton, Mass.—Emma Boomer Cooper writes that Sunday evening, Dec. 18th, Mrs. Carrie F. Loring (Braintree) was the speaker here.

Haverhill and Bradford, Mass.—E. P. H. states that on Christmas Sunday the Spiritualist Union platform at Britton Hall was occupied by Mrs. C. M. Nickerson (Wollaston). Next Sunday Joseph D. Siles (Waymouth) will be the speaker, and will remain at the New Year's festival on Thursday, Jan. 6th.

Worcester, Mass.—Georgia D. Fuller, Cor. Sec'y., announces that A. E. Tisdale closed a satisfactory engagement Dec. 25th. Dr. Geo. A. Fuller will speak there the first and second Sundays of January. The Woman's Auxiliary meets at the residence of Miss M. E. Adams, 62 Hanover street, Friday afternoon, Dec. 30th.

Everett, Mass.—Well attended meetings were held in Society Hall (on the Square) on Sunday last—A. D. Haynes, Chairman.

Malden, Mass.—Mary E. Thompson, Sec'y., writes: "Kate R. Siles (Boston) officiated Sunday evening, Dec. 25th. Jan. 8th Mr. S. L. Heal of Brockton speaks. I wish to acknowledge through THE BANNER the receipt of a check for \$10, to be divided equally between the Association for its meetings and the Progressive Lyceum, from W. H. Banks, Clerk V. S. U., Boston."

Norwich, Conn.—Mrs. J. A. Chapman, Secretary, writes that on Thursday evening, Dec. 22d, Joseph D. Siles gave the Norwich Spiritual Union a "Benedict" in Grand Army Hall, which was very successful. Sunday, Dec. 25th, Mr. Siles concluded his present engagement at Norwich. A fine extemporaneous sermon was given in the afternoon upon "The Feast of Belshazzar." The evening session was devoted mostly to the "séance," which was given in Mr. Siles's peculiar manner. Next Sunday the platform will be occupied by Mrs. Siles, and Mrs. E. Tisdale, and Prof. W. S. Sweet, the inspired harmonist.

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

Prof. W. F. Peck will speak during January in Washington, D. C. He is making up his list of engagements for next season. Societies and camp-meetings desiring his services can address as above, 434 K street, N. W.

Geo. A. Fuller has just concluded a most successful engagement with the First Association of Spiritualists of Philadelphia, Pa., and has returned to fill a vacancy which has occurred for the month of March, 1893, provided he can cancel engagements already made in New England during that time. He has also been engaged by the same Society for the last two Sundays of September and the month of October. During January he will lecture as follows: 1st and 8th, Worcester, Mass.; 15th, Williamstown, Conn.; 22d, Salem, Mass.; and the 29th, New Bedford, Mass. His engagements, address 5 Houghton street, Worcester, Mass.

Mr. J. Frank Baxter is very successfully lecturing these Sundays of December, '92, and January, '93, in Cincinnati, O. On Tuesday and Wednesday evenings, Dec. 27th and 28th, he lectured, sang, and delineated spirits in Fort Wayne, Ind., and on Thursday evening, Dec. 29th, in Defiance, O. He will in Jan., '93, lecture several evenings in Columbus, O., and is expected also in Loveland and Mason, O., Chicago, Ill., also deliver week-evenings. Address 114 Feb., '93, 468 Bay street, Cincinnati, O.

W. J. Colville lectures Jan. 1st and 8th in New Bedford, Mass. He is open to an engagement for Jan. 15th, and can respond to out-of-town calls for Tuesday and Thursday evenings also. Address 208 Dartmouth street, Boston.

Mrs. M. C. Morrell is still detained in Brooklyn, N. Y., on account of the severe sickness of her daughter, at 285 Nostrand Avenue.

Mrs. Mary C. Lyman spoke in Philadelphia, Pa., during November, for the First Association of Spiritualists. She reports good interest in the Cause to be observable in that city. Of late she has been speaking in Worcester, Mass., and in other places, which has necessitated removing the meetings to Stone's Hall for larger accommodations.

E. J. Bowtell speaks in Plymouth, Jan. 1st; in Lowell, Jan. 8th; Pawtucket, R. I., Jan. 15th; in Salem March 5th. Address 223 Shawmut Avenue, Boston.

Schiffmann's Asthma Cure is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

NEW MUSIC.—We have received the following from White-Smith Music Publishing Co., 62 and 64 Stanhope street, Boston, Mass.: *Instrumental*—"Grand Festival March," Geo. Schiffmann; "Hilda Gavotte," F. E. White; "My Treasure," (Gavotte Elegante) Paul Keller; "Heinrich (Home Again) Waltzes," E. H. Bailey; "Mardi Gras March," D. L. White; "Kitty," (Song) by C. A. White; "Are Maria," J. Wiegand; "Nearer, My God, to Thee," (song and quartette) C. A. White (posthumous); "The Birth of Christ," (Christmas song) Louis Campbell Tipton; "The Devout Lover," Maudie V. White; "Sweetly Now the Merry Bell," D. L. White; "Oh Lord, Thy Mercy is Everlasting," arranged by C. P. Puffer; "Hark! What Mean Those Holy Voices?" and "Let Me With Light," C. W. Gaylord.

Mr. GEORGE T. ALBRO will, for the next few months, give instructions for the development of mediumship in its highest phases—Providence, R. I., Tuesdays and Fridays; Boston, Mondays and Wednesdays. Address 55 Rutland street, Boston.

Mrs. S. S. MARTIN holds séances Sunday evenings, as per advertisement on seventh page.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

SPECIAL NOTICES.

Dr. F. L. 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. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$5.00 per year, or \$1.80 per six months, to any foreign country, embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$5.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

THE KIND THAT CURES



MISS GERTIE S. COWLES, Montgomery, Mass.

TWO YEARS OF AGONY.

FIVE Remedies and FOUR Physicians Failed. "DANA'S CURED ME."

DANA'S SARSAPARILLA. GENTLEMEN: I wish to tell you of the wonderful cure DANA'S SARSAPARILLA has done for me. For two years I suffered agony with my back and side, also my stomach, caused by the effects of *La Grippe*. My stomach would retain no food and I could not lie down for the terrible pain in my back and side—was reduced in flesh 27 lbs. My friends despaired of my recovery. One of your papers containing testimonials of the wonderful cures came to my hands. I resolved to try DANA'S. From the first I began to improve. I have taken two bottles and am well, and in five weeks I gained 13 lbs. Pain every minute a new month ago, now perfectly well. Thank the Lord! I know

DANA'S SARSAPARILLA

cured me as I had tried five different remedies and four Physicians without any benefit. Yours respectfully, MISS GERTIE S. COWLES, Montgomery, Mass.

The truth of the above is certified to by E. W. FETTER, School Committee, Lewis T. ALLEN, Town Clerk and Treasurer, O. Moore, Chairman of Selectmen and Assessors, and Mrs. H. C. KESLO.

Dana's SARSaparilla Co., Belfast, Maine.

CONSUMPTION SURELY CURED.

To THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York. Dec. 31. *early*

The Spiritual Educational Movement

AT SUMMERLAND, CALIFORNIA.

A GREAT project is now well under way at Summerland, California, to secure the Order of Harcourt upon which the California is located, with its vast mineral resources, to build and maintain educational institutions to promote and advance the Cause.

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

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Banner of Light Establish-
ment, free to the public, commencing
at 8 o'clock P. M., J. A. Shel-
hamer, Chairman.

At these Séances the spiritual guides of Mrs. M. T. Long-
ley will occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this office by mail, or handed to the
Chairman, will be presented to the presiding spirit for con-
sideration. Besides, examined individuals anxious to send
messages to their relatives and friends in the earth-life will
have an opportunity to do so.

It 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
life—whether of good or evil—that those who pass from the
mundane sphere in an undeveloped condition, eventu-
ally progress to a higher state of existence. We ask the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
express as much of truth as they perceive—no more.

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

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

Letters of inquiry in regard to this Department
must be addressed to COLBY & RICH.

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

Report of Public Séance held Nov. 8th, 1892.

Spirit Invocation.

Oh! thou Everlasting Spirit of Truth, thou whose divine
and willing messengers go forth over all the earth bearing
their glad tidings of joy and thanksgiving unto hungry hearts,
ministering unto the needy with tender helpfulness, and
ever ready and anxious to bestow upon minds seeking light
those gleams of heavenly radiance which they bring from
worlds beyond, we ask that we may to-day receive from
these something of instruction and elevation which shall
lift our spirits to higher planes of thought and aspiration.
We ask, O Spirit of Truth, that we may receive profound
convictions of thy wisdom and care, that we may partake
of the bounties of thy storehouses, and find our minds quick-
ened with new perceptions of life, a new understanding of
this universe, its laws and our own relationship to existence
and to the things of time and eternity.

May we, as brothers and sisters, find ourselves linked to-
gether by a golden chain of fraternal affection that shall
cause us to seek an understanding of each other. May we
learn of ourselves, of the needs of our inner natures, of the
demands of our lives, so that, having a true knowledge of these,
we may know how wisely to direct the very best thought and effort to
satisfying these needs and demands which tend to the educa-
tion of our spirits. May we come into concord with each
other and feel that there is a harmonious blending of atmos-
pheres, so that we may be ready to join with those angels in
loving service to our kind.

We know that there is much sorrow, pain and misery
abroad, much ignorance and distress in the land, and we
ask that we may receive from these beneficent ministrants of
light such helpfulness, such a stimulus of mind and spirit as
will enable us to do something toward lessening the evils
of this life and relieving the ills and pains of those on
this plane. May those who walk the avenues of earth be
comforted in their distress; may those who are ignorant be
lightened of their error and receive truth and understand-
ing; may those who sin be so influenced by wise, helpful
and beneficent souls as to be able to see their offenses and
learn to aspire toward something that is nobler and sweeter;
and may we all feel a tender compassion for those more un-
fortunate than ourselves in any walk of life, so as to be able
to afford to them a gleam of sunshine, a ray of hope, a smile
of cheer, or a helping hand that will aid them to climb to
heights that are beyond those they now occupy.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your queries are
now in order, Mr. Chairman.

Q.—[From one in the audience.] Is it
spirit perception only that gets us into the spirit-
world?

ANS.—Spiritual perception is that quality of
the human being which may properly be called
the sixth sense, and in itself it comprises all
the powers, and to speak of those five bodily
senses of which you are cognizant, as being the
perception is something more than the fac-
ulty of sight; it is something more than that of
hearing or that of feeling; it is an avenue of
sensation through which a human being may
come in contact with and knowledge of all
things in the universe, but of which, without
this faculty, he would be ignorant.

Perception, then, not only enables its pos-
sessor to hear and to see, but to feel intensely
the nearness, or the presence of, otherwise in-
visible and unknown things. An individual on
earth who has spiritual perception well devel-
oped may be able to tell you that a spirit is
standing by your side, although you may at the
time be in such a position that he cannot gaze
upon you with his mortal eyes. The one who
thus describes a spirit may not see the spirit,
may not hear it speak, and yet he senses the
presence of that intelligence, and is able to de-
scribe its appearance, to tell where it is locat-
ed, and to describe you the manner in which it
brings, because the sixth sense, or the spiritual
perception of the medium, is developed and in
operation.

Our questioner wishes to know if spiritual
perception brings us to the spirit-world. With-
out spiritual perception you would know noth-
ing of the spirit-world, that is clear; hence,
without this perception you would be unable
to understand the life of the spirit, to take part
in it, and to experience its beauties, its oppor-
tunities and its advantages. Just here, let us
say that there are spirits who have become dis-
vested of the mortal body; death, so-called, has
taken hold of the physical form, and the spirit
has been forced out of it, but they have not be-
come sufficiently developed in spiritual things,
perception and other qualities, as to under-
stand or know anything of the spirit-world, its
associations and conditions of life, and such
spirits are what we call earth-bound. They be-
long to this material atmosphere, and the con-
dition of things on earth they are unable
to rise above them; they properly belong right
here, and ought to be invested with a body of
material flesh. But those whose spiritual per-
ceptions have been acted upon through trial,
experience, or any law or condition that has
come in contact with those perceptions, and
given them an impulse to unfold, realize the
spirit-world and its associations on passing
from the body, come directly into contact with
that life and its people, and begin to grow fa-
miliar with it.

It is partly the law of the natural growth of
the spiritual nature of man which produces
the death of the body, and partly the physical
decay of those elements and particles belong-
ing to matter which go to make up the phys-
ical body. Perhaps your physicians would say
that the latter is the only cause of the spirit
going out of the material; but we claim that
there is a dual cause, the law of growth and
development for the spirit along the line of
spiritual advancement, and the law of decay
or dissolution for the physical elements, which
belong in the line of the material life, these
together acting upon the intelligent being in
time to send him out of the physical environ-
ments into the spiritual world.

Q.—[By the same.] Can an advanced spirit
talk as easily with a person in this world as with
one in the spirit-world?

A.—That depends upon the conditions sup-
plied to the intelligence. If an advanced
spirit who apprehends life and its conditions,
who has studied the laws of human existence
as well as those belonging to Nature or the
planetary life, who has grown wise through
experience and understands how to apply his
knowledge for useful results, can come in con-
tact with an instrument on earth thoroughly
adapted to his use, whose organism he can sub-
ject to his own superior will sufficiently to
come into possession of it, and communicate
through its agency with external life, he will
undoubtedly be able to converse as intelligently
and perhaps as readily with those who are
in sympathy with him and his views, and who
meet him here in mortal life, as he will with as-
sociates in the spiritual life.

Here he will depend upon material condi-
tions to a large extent in expressing his thought.
In the spirit-world he has conditions all his
own way. He is in that life with which he is
thoroughly in rapport, and his associates are
upon the same plane as himself. Therefore

there will be no obstruction to overcome, no
environment to hinder the free expression of
his thought to his friends there. Here he will
have many obstructions to overcome, no doubt,
and environments of a personal, magnetic aura
which may not assimilate with his own, and
which must be harmonized before he can uti-
lize them. Consequently there will be much
effort and much labor for the spirit before, per-
haps, he can readily and clearly communicate
with mortals; but, having found an instru-
ment suited to his use, having studied that in-
strument sufficiently in all its departments to
become familiar with it and know just how to
apply his will-force and thought to the subject
in hand, he will be able to express himself to
friends on earth.

INDIVIDUAL MESSAGES.

Joseph M. Saylor.

[To the Chairman:] Good sir, I give you
greeting. I am a humble student of those
strange and subtle things which govern this
communication between human souls on earth
and those who dwell in yonder realms. I come
as a mere babe in learning and in training,
seeking light and information of God's laws in
this particular line of his work.

Although, my good sir, I dwell upon this
earth for nearly four-score years and nine,
and had an extended experience through the
passage way from the cradle to the grave, I
feel that I am an infant in the school of spir-
itual thought, for I find that I am
without knowledge of the things that I need
to learn. This may be a strange confession to
make, for I was a preacher of the gospel for
more than three-score years, and throughout
my lengthy ministry I sought to teach the
truth as it appeared to my understanding; yet
I did not know that this broad, free light of
spiritual revelation is of more consequence to
earth and its people than all the evangelical
ministrations which I and my brothers of the
cloth could give through even centuries of
time.

I say this to-day because my eyes are open,
and I behold the glory of God's wonderful love
shining down upon his people through the av-
enues of spiritual communication. These com-
munications may come in strange ways; they may
seem frivolous and frail to those who do not
understand—I can see that now; but I find
thereof men by which the loving Father di-
rects his children on high to reach into the life
of man below, and call it up to a consideration
of things that are eternal.

I did not lose faith at any time during my
long career. I did not ever feel that the earth
was a barren spot and a vale of tears. I felt
that I was placed here to do my work, to
come in contact with my people, and to give
them what love and assurance and influence
I could to lead them onward to a better
life. I do not regret that I shall never re-
ceive the experience; I think not, for as I view it
in many ways I conclude that it brought me
valuable lessons, and I think that it has given
others food for thought and reflection.

I would say to those who have known me on
earth, "I bring you, dear children, love and
blessing from the spirit-world, and my exhor-
tation to you is to live a pure life, and to live
in harmony and love with your fellows, for
you worked in harmony. It is the fulfill-
ing of the law of love and justice in your
lives when you love your neighbor as your-
selves, for then you will seek to aid him, to
live in harmony with him, and to enhance his
happiness and peace."

Tell the old friends that the old minister
they knew as Father Saylor has a thought of
love and a benediction in his heart for each
one, even though the body has been laid aside,
for the spirit is strong and young and fresh,
and can remember the things of bygone days.

It is well to have faith, to cherish and encour-
age faith in God and in living future for man-
kind; but to that faith add knowledge, and
knowledge will come to you of spiritual things
and of the immortality of the soul by seeking
for it. They that seek shall find, and unto
them that knock the door shall be opened.

This is my message to-day to the friends in
Reading, Pa., and to the friends in other places
with whom, in years gone by, I have labored.
Joseph M. Saylor.

Emily S. Young.

[To the Chairman:] I come from Pennsylvan-
ia, too, sir. My friends are in Frankfort, and
I wish to send them my love.

I felt so happy when I found myself in a
world of light, with the body laid aside, and the
spirit able to see, to hear, to have its faculties
unimpaired, and to find that I could under-
stand life better than ever before, and I come
here to-day to send my love home to the friends
and to tell them how happy I am in this world
of light. There is music here, and song, and
sunshine, and flowers, and the friends are kind
and do not feel impatient with any one of us if
we cannot quite understand, for they are ready
to teach, and we are so glad to learn.

Just as soon as I found myself in such a state,
and with such pleasant surroundings, I wanted
mother to know. I wanted to tell her not to
feel bad that my life had gone out on earth. It
was better so, and I tried to make it known
that I could come and see the outside world,
and know what had taken place; though in the
spirit I was born away to other scenes, I too,
knew that it was all for the best.

Sometimes I come back to bring my love, and
to try to have those who are here know that
there is life for me, life that is strong and free.
How happy I am that it is so; and I thought if
I could come here and send a few words in
that way, not only to those on Mulberry street,
but throughout the places around it, might do
some good, and I would be happier still.

I wish to say that father sends his greeting,
and many friends are here united in sending
influences that may be helpful to our friends
on earth.

I was twenty years old on earth. My name
is Emily S. Young; my mother's is Bertha.

Marionetta Croesley.

[To the Chairman:] Good afternoon, sir.
[Good afternoon.] My relatives live in Chi-
cago, and I feel more at home there than I do
in your Eastern city, for I never have been
here except as a spirit. I have come to this
place a few times before, but found it crowded,
and did not try to get in. To-day the way
seemed easier to me, and I stepped right along.
They told me I might speak if I could, and I
was very pleased, for I wished to send my love
to my relatives and friends.

Tell my friends that I have sometimes seen
them since I went away. It is not quite so
easy for me to see what they are doing as it
was when I was here, for sometimes there
comes down a mist or fog between them and
me, and I cannot tell what the conditions are
around them; then again it breaks away, and
I get very close. So, on the whole, I feel that
I am favored, for I am free to come and go be-
tween this world and my own spirit-home,
where Fanny and other dear ones live with
me in harmony and in peaceful association.

I had many pleasant things on this side to
hold me. I did not wish to leave the body and
go into the great unknown life. I had but a
vague idea of the beyond, and it seemed to me
so uncertain. I did not understand Spiritualism,
and I could not quite take hold of the church
ideas of this future life, because it
seemed to me so shadowy and unlike those
things of this earth that are real to us. So I
wished to stay here, but I had to go, and the
very first spirit I saw was my grandmother
Croesley, who looked so beautiful and calm that
I did not feel afraid any more, for I thought
she was there sure, and I must have a rest and
a beautiful world, because everything else ever
touched seemed to me to be very real and very
beautiful. That was my first experience, and
I very soon came to understand more of the
spirit, and to let go of the things of this earth-
life. Even my plans and ambitions faded and
seemed very frail indeed. Now in the spirit-
world I have taken up other plans which I am
trying to work out, and sometime I hope to be
able to tell my friends here of the duties which
I have found.

William H. Quigley.

[To the Chairman:] They tell me that you
take in all that come. [You are welcome.] Well,
that's good for me. I haven't been in the
other world as long as some of these have that

I see standing around, but I've been gone long
enough to want to get back and tell my family
that I'm all right.
I don't feel quite good for some little time
before I died. I had a bad feeling of the throat,
and generally through the system. My head
seemed troubled after I had had a sickness,
and I didn't get along very well. It used me
up, and I went out of the body, but I don't
mean to say that I'm used up as a spirit. I feel
pretty active, able to get around and look at
things, and do some work, too. I'm very
thankful for that, for I don't like to be idle,
and I thought it was all wrong, and I ought
to have stayed here a good while longer, so
many live to be a great deal older than I was,
but I've come to the conclusion that it's all
right, and so I'm making the best of it.

I want my people to know I can come back.
That's an important matter to me. I don't
want them to think that I'm put away, and
can never see or know anything of this life
again. I would like very much indeed to get
to my family in some such way as this, and I
hope the time will come when I can make my-
self known so that they will not mistake me.

Tell my friends that I'm getting along first
rate, and I'm hoping to do better after a while.
I had quite a good many friends, and it seems
to me that some of them will be pleased to hear
that I'm still alive, and that I have the power
to think, move about, and take hold of things,
and make them of use in some way.

The spirit-world seemed strange to me at
first, but I'm getting so I don't feel very well,
and I'm getting so I don't feel very well, and I
of the body, for I haven't found much of the
dark shadow to go through. Some things might
have been brighter, but, take it as a whole, I
found a good light field to pass through, and I
have pleasant associations and friends over
there to give me understanding when I feel
that I need it.

I lived in Leeds, Mass. I am William H.
Quigley.

George F. Mackay.

[To the Chairman:] I'm sure you won't ob-
ject to an old Spiritualist making himself heard
from your platform. [Not at all.] I feel that
if there is any place in the world where a Spir-
itualist, who has passed beyond the border and
has found himself in the real spiritual world
that he believed in and knew about on earth,
should come back and manifest himself, it is in
your Circle-Room, and it seems to me that of
all the people who ought to return from the
other life to speak a word for truth, those who
were Spiritualists before they passed on should
make it their duty to do so.

When I come to say that Spiritualism is a grand
truth, and that it not only reflects upon earth,
brightening up the darkened places and
mournful hearts of those who are comfortless
because of their bereavements, but it also sheds
its light upon and throughout the spirit-world,
blessing and elevating human intelligences
there, who, through its instrumentality, have
communicated with earth's people and grown
all the richer in experience thereby. To me it
is a great blessing, the grandest that has ever
come to me, and I feel that I owe it to my
people to grow in power and increase in use-
fulness, so that in time every family will receive
its light and be elevated by its ministrations.

I am interested in the affairs of this world,
Mr. Chairman. I am interested in the affairs
of this State and the country. I feel that this
is a practical, vitalizing life for humanity, and
that the more you bestir yourselves to take
hold of the things that are here and to become
an active part in the affairs of political as well
as social life, the more you grow in mental
and spiritual strength, and the more the world
means to you in the way of affording experi-
ence. I feel that right here and now on this
earth-plane human beings must commence their
growth in order to take hold of and understand
the life beyond. I felt that while here, and it
is impressed upon me now; so that whatever is
of interest or importance to mortals is of in-
terest and importance to me as a spirit.

To-day, come, finding the whole country
agitated in regard to the outward manifesta-
tion concerning the political affairs of State,
and I like the influence and the atmosphere.
The air is alive; it is full of potentiality, and it
does men and women good to breathe it in. It
is so much better than to stagnate and allow
others to do your thinking and your voting for
you, so much better than to lay back and have
an effete monarchical government ruling af-
fairs for you and for the country. I like such
a sort of thing, and I feel that this is a good
time for me to say that my hope is that the
very best season of prosperity and use-
fulness will open for this country that it has ever
known. I believe that the time is coming right
along, day after day and month after month,
when human beings on this soil—if they don't
they ought to be ashamed of themselves—will
feel that they have been given the grandest
privileges and the greatest opportunities for
gaining experience and knowledge in this beau-
tiful land of ours.

Well, sir, I will not preach any more. I will
just announce myself as George F. Mackay,
from Marshall, Mich. Give my greeting, if
you please, to all my good friends. Tell my
brothers and sisters in the Cause that I re-
member them all with much love.

Elizabeth Parkman.

I have only a few words to say to my friends
in Springfield, Mass., to my mother, who is
there, and to those who have not forgotten me,
and these words come straight from the heart
of one who has passed beyond the border.

We did not always have the sunniest places
and times in our earth-life. We saw many who
had worldly influence greater than we, and
sometimes the work seemed very hard; but as
I look back upon the past and think of it in
the light of my present spirit-perception, those
shadows and trials do not seem one-half as
hard and severe as they did to me then.

I know that sometimes the burdens press
heavily upon the dear ones here, and I want to
say to them, "Do not feel that you are unap-
preciated, do not feel that you are unappreciated,
for gentle spirit-friends are with you trying to
lighten your burdens and brighten your path."
Many times I have come hoping to be of some
use to my dear friends here, and to take away
some pain or care from their lives, and so make
the world seem more pleasant to them. I do
not think I am always unwelcome. Some-
times it seems as if a gleam of quiet peace from
our side of the stage reaches them, and makes
them more reconciled, and gives them strength.

Tell the good friends that I never forget
them. I thank them for the kindness shown
me in the past. I know that sometimes they
brought me those things to add to my comfort
which they could not well spare, but I appre-
ciate all kindness, and hope in some way to re-
pay each one. I am Elizabeth Parkman.

Will Hayes.

I have just a few words to say, Mr. Chair-
man, anxious to reach a friend of mine that I
called Charles Frost. The last I knew of him
he was in Des Moines, Ia., and I have no reason
to think he is not there now, though possibly
he may not be.

You can call me Will Hayes, and if Charlie
gets word of my coming here I think he will
not be displeased. We were very good friends
when I was in the body, and a good many that
knew us used to speak of us as Damon and
Pythias. There was no relationship between
Charlie and me, but a very close bond of friend-
ship existed. We have had a great many talks
concerning different things, some of them relat-
ing to affairs of earth-life, and some of them
pointing to the things of another life. Not that
I was very spiritually inclined, nor do I think
my friend was, but we speculated once in a
while on the things beyond this life, and won-
dered if there was anything out there of matter,
and good. You must remember that the pet
hobbies and fanatical ideas of spirits are no
more to be received, entertained and acted upon
than if they were presented by mortals. That
which is unwise, or which is not for the wel-
fare of humanity, should no more be accept-
ed from a spirit than from one who dwells in
the mortal body.

We believe that Mormonism has been the
outgrowth of the erroneous ideas concerning
the spirit-world, and that it has been a great
evil to the human spirit who once dwelt on earth,
and who entertained ideas of a similar charac-
ter concerning that system of life which might
present to them certain allurements for the

I went roaming around a bit, looking up differ-
ent people I had known, and trying to find out
what kind of a country it was anyhow.

I don't really know whether Charlie is on
this side or not, but I think he is, because if he
wasn't I'd be pretty sure of meeting him, for
I've met about all I know here that have passed
their checks in. I've inquired about them, and
some I've found, and others I don't get any
track of, but I'm sure I should have met him.
So I feel safe to say he's on this side still, and
if he can get an idea of my nearness it will do
me a power of good.

I hope that this will be an opening to me to
come back into these lines, and near to my
friends and to others, so that I can really com-
municate with them. That's what I'm look-
ing for, and whether I succeed or not, I feel
gratified that I have come here, and I'm thank-
ful to you for giving me the opportunity.

Report of Public Séance held Nov. 11th, 1892.

QUESTIONS AND ANSWERS.

Q.—[By James F. Hilling, Somerville,
Mass.] Why is it that so many mediums have
Indian controls?

ANS.—This is a question that has puzzled
many minds not familiar with the law of me-
diumship or of mediumistic control by spirits.
Why is it that so many mediums have Indian
guides in place of having attendants of their
own race? Let us give you a little incident in
the experience of this medium whom we have
known and understood through the medium's
organism for the purpose of giving communi-
cations to mortals from their spirit-friends.

For a period of six years the medium was in-
fluenced by these spirits in their special line of
work, and through her agency much good was
accomplished and many evidences given of the
continuity of life and the identity of spirit-in-
telligences; but during that time there had
been going on a fearful waste of the nerve-
forces of the medium, so that her bodily health
declined very rapidly. She was obliged to sus-
pend her public labors, and it was expected by
her friends that she would in a very little
while pass to the spirit-side.

About this time intelligences of the higher
life, recognizing the needs of the medium and
also the necessity of supplying them if she
were to be saved to the world and to the spirits
as an instrument in the work of Spiritualism,
introduced to her band an Indian intelli-
gence who was anxious to take the place
of the previous Indian messenger. The mes-
sage was brought, not only to take possession of the
medium and give messages through her organ-
ism, but also to impart, if possible, by her
cheerful, brightly influence, a certain quality
of magnetic power specially required by a me-
dium who is frequently employed to do the
work of spirits. In time the instrument was
repaired, built up in her magnetic and phys-
ical forces so as to be able again to respond to
the call of the spirit-world and be employed as
an agent in the work of Spiritualism, and this
work has been going on for a long period of
years.

Indian spirits, then, are brought to mediums
in order to supply them with such qualities as
they require. One may have a very beautiful
and spiritual control who is not an Indian, and
that influence may have a desire to protect the
medium, and also to bless mortals to whom it
comes by giving evidence of immortality, and
of the power of the spirit-world. In every case
of the spirit-control of a medium, more or less
of the nervous forces of that medium
are utilized. It must be so, since we work
through the nerve aura of our sensitives, and
employ that as our atmosphere through which
to gain an entrance into this physical life, and
reach our mortal friends.

If the medium is exceedingly strong in the
physical forces, there will be a surplus of ner-
vous energy and magnetic force which may be
utilized by the weak and sensitive spirits; but just
so far as more than that surplus is expended, just
so far will the medium suffer, and unless these
forces are re-supplied by those who have the
power to reinforce them, there will be sick-
ness, death or insanity. Consequently, those
individuals who live closely to the heart of na-
ture, understanding the laws of health, believ-
ing in the goodness of the Great Spirit, roam-
ing the hills and the valleys, the fields and the
forests, and breathing in the magnetic strength
and power of nature, are best fitted to supply
our mediums with those magnetic forces which
build up the nerve aura, and sustain the phys-
ical system. Not only this, but the constant
exercise of mediumship will naturally have a
debilitating effect upon the spirits of the me-
dium. There is so much of an exhausting na-
ture in this work that very frequently the re-
sult is a state of depression; but here the In-
dian element comes in, and supplies a cheerful,
exhilarating tonic to mind and body, which in-
spires the instrument with a new sense of the
importance and beauty of life, and thus the
cause her to sing a song of rejoicing for the
good work in which she is engaged, and for the
privilege of living in this present day, and par-
ticipating in the revelations of Spiritualism,
when otherwise she might feel herself so de-
pleted of energy and ambition as to dwell con-
stantly in a depressed mood.

Q.—[By F. W. Reese, Mich.] Was Joseph
Smith, the founder of what is commonly known
as the Mormon Church, a medium?

A.—We have no doubt that the Joseph Smith
identified with the Mormon movement was a
medium, but one who had ideas of his own and
a strong individuality. We believe that this
man was really subject to the psychological con-
trol of alienated intelligences, and that in the
large measure what he sought to give to the
world were the thoughts and ideas of spirits
who desired to outline a new theory and a new
system of religious life to the people. On the
other hand, we think that Smith had certain
ideas of his own which he desired to work out,
and in connection with those thoughts, which
came to him as an inspiration, he unfolded to
others the plan which has since become so iden-
tified with his name and his life.

We do not think that any individual on earth
who is to become a leader, or largely identified
with any important movement, is altogether
so thoroughly positive to external influences as
not to reflect them at certain times. We believe
that every leader in every movement is attend-
ed by unseen intelligences, and is psychologi-
cally subjected to their will and thought.

So waves of thought of various kinds have
come to this world in just such a manner, very
often distorted, misunderstood, and phan-
tasmagorically mingled with ideas and opinions of the earth,
and thus possibly not appearing in the
same clear and rational manner that the spirit
intelligences desired to present them. Yet, as
man advances and certain movements are seen
to be of great moment to the world, the more
anxious is the spirit-world to develop its instru-
ments for the perception of that which is wis-
dom and good. You must remember that the pet
hobbies and fanatical ideas of spirits are no
more to be received, entertained and acted upon
than if they were presented by mortals. That
which is unwise, or which is not for the wel-
fare of humanity, should no more be accept-
ed from a spirit than from one who dwells in
the mortal body.

We believe that Mormonism has been the
outgrowth of the erroneous ideas concerning
the spirit-world, and that it has been a great
evil to the human spirit who once dwelt on earth,
and who entertained ideas of a similar charac-
ter concerning that system of life which might
present to them certain allurements for the

gratification of material desires. Therefore it
is wise for man to use his best judgment, and
to exercise intelligence upon any question, wheth-
er it is presented in the name of a spirit or of
a mortal, to weigh everything in the balance of
reason, and if he finds it is good, and for the
benefit of the race, then should he do his ut-
most to increase its power; but if he finds that
selfishness or personal ambition is at the root
of the movement, then it is the part of wisdom
to reject it, and reach out for something that
belongs to the higher and better conditions of
humanity.

INDIVIDUAL MESSAGES.

Oliver P. Morton.

I crave your indulgence, Mr. President, al-
though I offer no apology for presenting my-
self again upon your platform, for I have the
welcome of the good spirit-intelligences who
preside in your office, and I feel that I have
also the welcome of friendly spirits dwelling
in the body whose thoughts are turning toward
the spiritual life, and who desire to know
something of that nature which belongs to hu-
manity independent of the physical or carnal
state.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 31, 1902.

VETERAN SPIRITUALISTS' UNION.

(Chartered under Laws of Massachusetts, 1891.)

SPIRITUALIST CLUBS.

IN order that the "Veteran Spiritualists' Union" may extend the operation of the beneficent principles upon which it is founded, throughout our entire country, its officers hereby desire to urge upon the Spiritualists of America that they organize Spiritualist Clubs in every locality where it may be found practicable; looking for the union of all spiritually enlightened souls with no other creed or pledge than a simple recognition of truth.

These Clubs should be at first organized by three or more members of the Union, so that its purposes may be distinctly recognized as the object for which the Clubs are formed. They are to enroll, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members; and to formulate plans for further action along lines consistent with the advance of modern thought.

The "Union" is not local but national in its work, inasmuch as its many members and beneficiaries extend from Maine to Texas and from New York to California. The formation of such Clubs will tend to bind the great body of Spiritualists together in a common purpose (which is the most important element of social progress), afford mutual support and also develop vital sympathy and interest between all the members of this great fraternity of earnest men and women who desire to make Spiritualism an educator concerning the higher themes, as well as an alleviator of the temporary necessities of its unfortunate members.

The especial work of each Club will be educational, meetings being held at stated seasons, for lectures from professional speakers, or addresses, essays, or reports of phenomena from local talent. Visiting delegations from other Clubs will soon become one of the most delightful features of our Club life, tending to cultivate that fraternal spirit which is the most interior bond of union. The capacity for intelligent discourse among the members of each Club will soon be discovered, and opportunity given them to instruct or inspire their associates. Funeral obsequies should be especially in charge of these Clubs, so that no Spiritualist should be prevented by poverty, or other cause, from testifying to the truth of his convictions through the speaker upon such an occasion.

Independent of the temporary relief given to members who may be in need from poverty or sickness, each Club should solicit by will, bequest or donation, from wealthy Spiritualists in their locality, such contributions to the treasury of the Veterans' Union as may augment its means for benevolent work.

As the Treasurer of the Union is at all times under bonds, the absolute safety of such bequests for the purposes named is secured under the charter of the Union.

Each Club will elect its own officers, and conduct its business under such by-laws as do not conflict with the stated objects of the Union. The Veterans Spiritualists' Union will furnish to each Club an engraved certificate of membership, showing the birthplace of Modern Spiritualism, with name and number of Club, for the use of each of its members.

Reports from local Clubs, as to the number of its members; number of meetings held for lectures or educational purposes; how many beneficiaries assisted during the year; number and amount of bequests received; and in general everything that bears upon the beneficent work of the Club, should annually be forwarded to the Union, at Boston, as the basis of a general report upon the practical progress of Spiritualism.

As the basis of a National Organization of Spiritualists, nothing can be simpler or more practical than what is here proposed, and an annual Convention of delegates from the local societies, to be held in some large city, would bring together and acquaint the scattered members of our household in a truly fraternal union. Such Conventions, combining the best representatives of Spiritualism, would be reported by the public press, and tend to increase the respect for and deference of the public mind to a subject that has heretofore been the theme of ridicule or contempt.

Existing Societies can easily adopt the Club form of organization, each member receiving his Certificate of Membership, and paying his annual dues to the Club. As the most advanced thought upon all practical subjects is presented in many of our expensive magazines and reviews, the V. S. U. will arrange to furnish such literature for Club readings at greatly reduced rates, through our Corresponding Secretary.

As a guide to the formation of Clubs, we will transmit to all applicants our statement of principles, extracts from By-Laws, etc., and desire correspondence from all parts of the country. Such correspondence should be addressed to our Corresponding Secretary, Mrs. M. T. Longley, care BANNER OF LIGHT, Boston, Mass. DR. H. B. STORER, President. WM. H. BANKS, Clerk.

The above document has been unanimously adopted by the Board of Directors of the Veteran Spiritualists' Union, and copies will be furnished to all lecturers upon Spiritualism, who are earnestly invited to recommend and assist in the formation of Clubs.

NEW YORK.

Albany.—Dr. M. Carl informs us that from the impetus given to a public interest in Spiritualism by the earnest and eloquent lectures of Mrs. H. S. Lake in Albany, it appears quite likely a Temple will be built by the Spiritualists of that city during the coming year. Mrs. Lake's engagement closed last Sunday. Dr. J. C. Street is to occupy the Society's platform next Sunday. Prof. Kenyon during February, Mr. Grimshaw through March, and Mrs. Lake again during April. Dr. C's letter will appear next week.

An arboreal want: A stand-up collar for the neck of the woods.

MATERIALIZATION.

To the Editors of the Banner of Light:

SOMETHING over a year ago I had the privilege of attending the opening séances of Mrs. Martin, at 15 Rutland street, under the management of Mr. George T. Albro.

In a brief article, published at that time in your paper, I called attention to these séances, stating that there were in them indications of advanced mediumship. Since then I have occasionally, as my time would permit, studied these manifestations, and find that the indications of which I spoke have been more than realized, and I can most heartily endorse the two editorials on her séances lately published in *THE BANNER*.

Much of this improvement is undoubtedly due to her manager; for a proper manager is as essential to the development of these phenomena as a good medium. It is not enough that he is kind and courteous to his visitors; he must possess that magnetic quality that enables him to act as a battery for the magnetic influences that control the circle. It is the possession of this quality, in an eminent degree, that has always given to the séances under his management that elevation and refinement so much desired.

There are two classes of people who go to these séances: those who go as detectives, and those who are honestly seeking truth. To the first Mr. Albro has always declined to cater, refusing to put his mediums into cages, or to adopt any of the many test conditions demanded by skeptics, believing that by leaving his mediums and their controls free from restraint, more satisfactory and convincing evidence can be obtained than in any other way. The results have shown that he was right. Having the freedom of his séance-room, to go around and into the cabinet, when one or more forms were out, talking with their friends, I can testify to the truthfulness of these manifestations, and sympathize with that self respect which leads him to demand honest treatment from the audience.

If any one doubts the truth of the phenomena, let him go to these séances and study the materializations and dematerializations which come, not at the door of the cabinet, but fifteen or twenty feet from it, behind or in front of the sitters, and let him solve, if he can, the appearance and disappearance of the forms by any theory other than that claimed for them.

When he has done this honestly and sincerely, and come to the only conclusion possible with the evidence before him, then, if he possesses that magnetic quality that brings him in rapport with these beings, he will find a still more interesting problem awaiting him, in the study of the personal, mental and individual characters which they exhibit.

There is a wide difference between them and the persons we meet in our daily associations. Transfiguration sometimes occurs in these séances. It is very common with mediums and their controls who are unable to produce more than one form at a time. It is clearly the result of inability of the controls to meet the demands made by the sitters; not always having the strength to produce a distinct, individual form, they take full possession of the medium, change and transform her in a most marvelous manner.

The change is often so great that even an experienced observer cannot always draw the line between the transformed medium and an independent materialization.

Whether it is a transformation or a separate embodiment, the spirit that controls it determines the character of the manifestation.

The spirit of one still living on this earth may, in rare instances, control these forms, but it will be found, in all cases, that the body to which the spirit belonged was, at the time, either in a stupor, asleep, or mesmerized.

In all the séances which I have attended, I have never seen any astral bodies or floating shells, supposed by some to be the discarded emanations from the living or the dead, floating soulless through space. There is no need of any side issue. The study of these phenomena is simple and direct. They claim to be materialized bodies, more or less intelligently controlled by spirits or beings who once dwelt on this earth. If they are not what they claim to be—if they do not point to a continued existence after what is called death, they are of little use. If, on the other hand, they do, as I believe and think I know, present evidences of spiritual life, it is hardly possible to overestimate their value.

Mr. Savage, in his able and interesting article in the November *Arena*, says that he "passes by materialization because he has never seen any under such conditions as rendered fraud impossible." And yet, if I understand him, he accepts telepathy entirely on the statements of others. Is the testimony on materialization less reliable?

While I accept what is known under the name of telepathy, I object to the word as misleading. It never can be adopted by those who believe in spirit communication.

Science knows of no communication except through some medium. Will these scientific investigators who accept telepathy give us some explanation or description of the wireless lines over which these communications are carried?

The difficulty which these people encounter arises from the fact that they are unwilling to acknowledge the truth of spirit control, and are straining every possible theory to prove that it is something very different. There is a great deal of cant about these scientific investigations. In many cases it means an arrogant demand for conditions, inimical to the laws governing the manifestations.

The phenomena of Spiritualism in all cases are governed by natural laws, that cannot be set aside to suit the preconceived ideas or whims of any one. Scientific men are neither inventors nor discoverers; they are not the authors of our wonderful progress in the mechanical arts, nor of our present civilization; such belong to the common-sense people, men whose brains are not lumbered with the debris of old ideas. Science gleams only over the field where the harvest has been gathered.

The fact that many scientists are now engaged in investigation of the claims of Spiritualism, only proves that it has been pushed to the front, and they hope, as in the case of mesmerism, to step in and claim, under a new name, what does not belong to them.

For more than thirty years the *BANNER OF LIGHT* has been filled with communications and descriptions of phenomena quite as wonderful and reliable as anything they have thus far presented.

But I am reminded that I am drifting beyond what I intended. I took up my pen to call attention to the improvement in Mrs. Martin's séances, and to remind those who are studying the subject that there is a point that should never be overlooked. I have said that all the manifestations of Spiritualism are the result of natural laws. If we turn to Nature we shall find that she is everywhere wonderfully prolific, crowding into temporary existence myriads of forms that are abortive, and for every success there are a hundred failures. The intentions of Nature, in her untiring efforts to express herself, are not impaired by her failures. She is only at her best under the most favorable conditions. As all forms of life are controlled by invisible forces, which are not understood, we have no right to condemn as fraudulent any séance because it does not come up to our preconceived ideas of what it should be.

OHIO.

Cincinnati.—On Sunday, Dec. 18th, Mr. J. Frank Baxter continued his ministrations in Cincinnati, under the auspices of the Union Spiritualists' Association. It being the Sunday preceding the two hundred and seventy-second anniversary of the Landing of the Pilgrims, his subject in the forenoon was "Pilgrims Versus Puritans," and showed that the former were the latter much what the independent thinkers in the church to-day are, as compared with the conservative body of the same. Somewhat of the persecuting spirit and intolerance as manifested in Puritan life, law and religion was alluded to, to show how it came that those who went out were called Separatists, and later Pilgrims, because of their wanderings and boldness in conscience, tolerance and liberty. The history recalled, facts related and lessons drawn, made an interesting, timely and practical lecture, novel to the audience, the subject never having been treated before from the Society's platform.

In the evening Mr. Baxter's theme was "Spiritualism and Morality." The lecture was radiant and truthful. It aroused an enthusiasm that frequently

manifested itself in applause, and when he ended with the stanza,

"The morning light is breaking,
The darkness disappears;
From dreams and doubts and fears!
And added, 'Now all rise and sing,' with one accord the orchestra sounded, the choir started and the audience arose and joined with spirit and telling effect. So, in harmony was the audience and speaker at its close, and as it was said with spirit and truth that one of the most beautiful test séances ever given in the hall was the result. The people saw grand evidence of spirit control, and not a few received striking tests from their spirit friends, and, rising, impressively gave their fervent amen, they recognized the spirits portrayed or named. It was simply grand. For Christmas, Sunday, Dec. 25th, Mr. Baxter announced his morning subject as: "Jesus: the Man, Christ and Churchman." His lecture is a most excellent work, both for the Cause and the Society.

BUCKEYE.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street. Services Sundays, 10 A.M.

Klueberbocker Hall, 44 West 14th Street. Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Spencer Hall, 534 Street and Broadway. Lectures and clairvoyance on Sunday at 3 and 6 P.M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 288 West 43rd Street.

West 14th Street. Spiritualist meetings in Spencer Hall, 114 West 14th Street, at 3 and 6 P.M.

The "Psychical Society" meets in Spencer Hall, 114 West 14th Street, at 3 and 6 P.M. The society is composed of speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. Dr. J. S. Stimpes, President, 28 Broadway.

Corneille Hall.—Sunday, Dec. 28th, Mr. Wright occupied our rostrum for the last time until next March. At the morning service Mr. Wright replied to questions from the audience as follows: Thought is not atomic. The objective is not atomic, but the thought which gave birth to the object is not identical with the plane. The product of thought, in this case, is not a picture of the thought. The control did not claim to know what God was, what he would or would not do, or what he might or might not do, the bishop or the priest could inform us about God, what he would do, and what he wills, but the speaker claimed no such intimate acquaintance with his divine majesty. We cannot give even a brief synopsis of this lecture. It is so many of Mr. Wright's friends that these discourses were not reported verbatim.

At the afternoon meeting Mr. Newton occupied the rostrum. He gave an address, in which he suggested the organization of a "Committee on the Committee." He said, "Spiritualists all over the world should be invited to take part in a Fox Memorial, and that in every city in the world, where a spiritual society exists, there should be a subcommittee working not to Mr. Fox's memory, but to the memory of a man who was devoted to the support of the only remaining sister of the three. At the passing away of Maggie Fox Kane, the remaining fund shall be appropriated in such a way that the committee shall decide." The money is to be given for the time being, and only the interest used so long as Maggie remains with us. At her translation, said money shall stand as a nucleus for further sums which shall be devoted to the work of the committee. In any way the organization shall at its formation determine. Mr. Newton and Mr. Wright spoke sympathetically of the movement, and it is believed that some such organization will be effected here ere long. Leaders of *THE BANNER*, who sympathize with such an effort may communicate with Mr. Henry J. Newton, 128 West 43rd Street, New York City.

Maggie Fox Kane gave her usual address, and with much of an ordinary success. Mr. Wright gave character readings of the life of all present. Mr. Robert Ward sang one of Mr. Wright's original songs, which was fully appreciated.

In the evening Mr. Wright gave an eloquent address on the Evolution of the Christ Ideal. It was full of thought and warm with earnestness, as all his utterances are. We wish Mr. Wright every success in his next field of labor.

Our speaker for January is Mrs. Ida P. A. Whitlock.

Adolph Hall.—Mr. Fletcher spoke upon the lesson of Christmas, saying that it held for the world two interpretations—one theological and the other general. To the former it meant that a Savior was born, who, dying upon the cross after a life of great persecution and suffering, would redeem the world. To the latter it meant reunion, a pleasant exchange of gifts, and a recognition of all that was sweet and tender in life.

Theologians have declared that Jesus demonstrated immortality, and that through the acceptance of certain doctrinal points all mankind may become the heirs of salvation; but the immortality of a God does not prove the immortality of man, and from our standpoint Jesus does not save man by his own death upon the cross, but rather through the grandeur and nobility of his life. Christmas is called a day of *Renewance*, it ought also to be a day of *forgetfulness* as we well in such a day to remember to recognize those you love by every goodly means, but to forget every unkindly thought, every bitter emotion. The lecture, or lesson as it could better be called, was replete with suggestive advice. Helpful and inspiring, it was a most successful nature followed, while Miss McCarthy sang in an interesting manner.

In the evening Mr. Fletcher spoke from various subjects—all handled in an instructive manner. He was greatly surprised by being handed an envelope at the close of the service, which contained a gift of a horse, saddle and all equipments, a gift from two of his admirers. Next Sunday he speaks at 3 and 8 P.M.

A. E. WILLIS, Sec'y.

MICHIGAN.

Grand Rapids.—Dec. 18th closed Mr. W. J. Colville's two months' engagement with the Spiritual Association of this place. While he was with us he made many friends, and we hear so often, "Would that Mr. Colville could have remained with us." Much good has been accomplished by his work; idleness is a thing unknown to him—he has a seemingly unlimited capacity of mental ability, backed by uncompromising spiritual resources. He occupied the time in Grand Rapids constantly for the people, imparting forcibly to them truths presented as they never heard before. The following resolutions voice the sentiment of those who have heard him:

Resolved, That this Association do express in every manner its appreciation of the services rendered not only to its members but to all believers in that liberal and consistent Spiritualism, which is earnestly and warmly advocated by Mr. Colville during his engagement with our Bro. W. J. Colville, and that such valuable teachings cannot be too often remembered in the future; therefore be it

Resolved, That a vote of thanks be tendered our beloved brother by this Association, and that he be recognized as one of the greatest and most powerful advocates of Spiritualism's grandest and most powerful advocates and earnest exponents. We heartily appreciate the good and efficient work he has done in this city, and we thank him for his labors and untiring faith in the great and noble cause of liberal faith, he has cleared away the mists from many a dimmed vision, and cleared the path for the true seeker of truth. It is with regret that we allow him to depart, but when he is to return, his voice shall once more be heard in our midst bringing joy and consolation to our hearts and enlarging and beautifying life as only such teachings can.

Cheesing.—Our "People's Progressive Spiritual Society" is still holding meetings with home talent, and an occasional lecture. We are very thankful to the several prominent speakers who have come to us since within our reach. It gives me great pleasure to speak a word for our last speaker, Mrs. A. E. Sheets, of Grand Lodge, Mich., our very own, who within two years has come out on the public rostrum, and I believe is destined to become one of the foremost in the field. She is gifted beyond the ordinary, and though past the prime of her life, her development, her public work is phenomenal. Her guides are truly progressive, and her elucidation of the questions and issues that vitally concern the human race, make her lectures profitable and entertaining.

The Cheesing Society is blessed with a mother—"The Woman's Literary"—which is a wonderful help for it, and which you desire to get up a lecture course for the books for the library. There is a route on the M. C. R. R. line by which speakers could address three or four societies on one trip.

We are deeply in need of better organization in the State. By cooperation much more good can be accomplished. A trust and hope that coming together of the nations next year will create a more brotherly feeling, and a new outpouring of the spirit will result. Many good wishes for the success of *THE BANNER*.

Dec. 18th, 1892. Mrs. W. MILLER, Sec'y P. S. S.

Important Notice.

I would like to have the names and addresses of every officer of all spiritual organizations in the United States, in order to notify them of a meeting to be held at De Leon Springs, Fla., beginning January 20th, 1893, for the purpose of organizing a National Spiritual Congress. All particulars given when names and addresses are received. Please send them to points Jan. 25th, 1893. Would like hearty cooperation of all interested parties. Address

W. B. ROWLEY, M. D., 9 Glen Park, Chicago, Ill.

USE DANA'S SARSAPARILLA, IT'S "THE KIND THAT CURES."

Seance with Mrs. Butler.

Mr. Chas. T. Wood, of Boston, writes: "It gives me much pleasure to record a remarkable experience at the home of Mrs. Wm. S. Butler, 411 Marlboro street, Boston, on Sunday evening, Nov. 27th.

A few friends had been invited to join the circle, and the party had hardly become engaged in conversation before Mrs. Butler, in her comely state, began to see and relate visions of a most remarkable character, which came in connection with two gentlemen, comparative strangers to her, and one of whom, a Mr. Sleeper, was a visitor in Boston from Vermont, where the vision which came to Mrs. B. was located.

She saw a hill crusted with snow, the vividness of the scene being so plainly brought out that Mrs. B. could describe the trees with their lopping branches borne down by the weight of the snow; and one tree in particular, which she said she could take any one directly to, were she in the locality.

She described the cottage in connection with this vision, and even went within the building to describe the interior. She then saw a man driving an ox-team with a sled-load of wood down the hill, when by a sudden accident the driver was killed. For some minutes Mr. Sleeper could not remember the circumstances, but they were finally brought to his mind, and it proved that in crossing the railroad track the man was killed by a train while trying to save his team from destruction.

The village blacksmith, who had passed on to spirit-life, also came in for recognition, and on being entranced, one after another of the spirits, aided by Mrs. Butler's control, "Wild Flower," made themselves known as former friends or relatives of Mr. Sleeper or Mr. Hadley. Mrs. Ross, Mrs. Dudley and Mrs. Foster, as well as Mr. and Mrs. Wood, received tests and communications—names and circumstances being minutely given during the evening with wonderful clearness and accuracy.

In thirty years of experience with mediums in both public and private, we have never known more marvelous and undeniable exhibitions of spirit-presence, and that they are capable of recalling incidents and expressions occurring while in the form, or more sacred assurances of their watchful care and concern for their loved ones still battling with the cares of earth. Verily, such mediumship as has been developed through Mrs. Butler is a rare gift, unfailing in its convincing power to prove the truth of eternal life, and the presence and communion of spirits with mortals. Long may she live to continue the beneficent work to which her life is devoted, meeting out to those who are needy in this world's goods or in spiritual want, the gifts which will return to her an hundred fold when her labors are ended, and children's children shall rise up and call her blessed.

MARYLAND.

Baltimore.—The good work being done in our city this month by that gifted exponent of Spiritualism, Mrs. Carrie E. S. Twigg, is worthy of being alluded to in your columns. She is lecturing for the Society here, but has also reached out into the fields of thought and conditions of life, not yet permeated to such extent by other lecturers, and its results will, we think, be marked by an increased interest and inquiry.

She spent Saturday evening, Dec. 17th, in a company, and before they arrived gave a test. It was during a conversation she inquired, "Who is Ecce?" I replied she was known to me, and the message came: "I am helping Lena, who has just come over." We could not place "Lena," when the name of "Debbie" was given; still we could not locate either name, Mrs. Twigg then said, "I see them smoothing crepe, and I see some confusion with crepe. I said to my wife, 'Can it refer to Mrs. Jones and her daughter Lena, who have lately moved to Washington, D. C., as they renovated crepe?' Some one at once said, 'That is the paper, and in it we read a notice of the death of Lena Jones, and a statement that she was buried at 1:30 o'clock that afternoon at London Park Cemetery.'

Mrs. Jones has for years been a Spiritualist, and her daughter Lena for years an invalid. As these people are well known in our city, I give names, and the quick and clear-cut nature of this test will be recognized by them. There can be no cause assigned why Mrs. Twigg could associate these people with us or even know them, for they were in Washington, and because of their invalid daughter they were kept close at home.

"Ecce" is related to me and also those named here, but I have seen "Lena" for many years. This is only one of many such tests given by Mrs. Twigg during her engagement. Miss Gaule is also giving a good work in Washington. Mrs. Twigg and Miss Gaule are helping each other, and I know of no more respective capacities, when they both occupy the same platform, as they have been doing here this month. DAESTU.

CANADA.

Hamilton.—The guides of George Walrond gave a long discourse here on "Spirit-Environment. What is It?" Sunday, Dec. 18th, and replied to other subjects handed to the Chairman by the audience.

During the past fortnight a number of educated ladies and gentlemen have admitted the reality of spirit control and psychic phenomena, and at the services on Sunday evening, Dec. 14th, the audience testified publicly to their conversion to Spiritualism through the mediumship of Mrs. Jacobs, who has been here on a visit from Indianapolis. In Hamilton Spiritualism is the principal subject for discussion in many homes where hitherto the matter was never thought of.

The town of Guelph, containing over ten thousand inhabitants, inaugurates the first spiritual work in public on New Year's day. Mr. Walrond (Hamilton) is engaged to give two lectures there on "The Spiritual Science and Philosophy of Revelation," with replies to questions submitted by the audience. Recording of public work in Canada, in the cities of Montreal, Toronto and Hamilton, and the towns of Welland, London, Guelph and other places, is a sure sign of the times, and that Spiritualism is more eagerly sought after and more popular than ever.

Con. An exchange hopes that when the next English traveler shall return to his island home, he will write to the British press that "Chicago is a larger State than Hoboken; that Louisville is an isthmus that connects California and Hartford; that the Hudson River is a beautiful city; that the Alleghenies are a lovely archipelago, and that Idaho is the capital of Brooklyn, you know."

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Dec. 31. 69

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Oct. 22. 189

SPECIAL ANNOUNCEMENT.

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

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 294-295 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums