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NO. 18.

Written for the Banner of Light. THE CENTURY.

BY JAMES M. ROGERS

We stand beneath the purple dawn That ushers in a brighter day; The star of hope is leading on-The night of doubt fades fast away. A larger faith, a fuller life, Breathes in the man of later years, And empty forms and creedal strife

Lo! untuned harps that silent hung On walls deserted long ago, By master hands anew are strung, In richer notes their numbers flow.

Die with the ages dimmed by tears.

So has the world (in darkness long, Unheeding all that music sweet) Now caught the burst of angel song And heard the tread of angel-feet.

Earth ha no heroes half so brave, None partyr crowns so dearly bought, As those who lives and fortunes gave To disenthrall the human thought.

'T is time to dare the bigots' fame, To speak our thoughts and live our ways, Nor shrink lest scorn should breathe our name, Belie our trust and cloud our days.

Original Essay.

SKEPTICISM AS AN AID TO HUMAN PROGRESS.

Written Specially for the Banner of Light,

BY WALTER HOWELL.

TigilT brings out stars; and were it not for the darkness, which makes them visible, we should be ignorant of the countless hosts of heaven. The night of doubt brings into view scintillations of truth which otherwise could not be seen. As night is the forerunner of the day, so doubt should be, and of knowledge. Skepticism is not in itself an end, but a means to an end. The walls of "Doubting Castle" may frown menacingly upon the weary pilgrim; but "Mr. Greatbesit ? within us will surely triumph, and lead us from the prison of present limitation to the halls of wisdom.

Our Orthodox friends have too largely shirked the responsibility which skepticism has imposed upon us. When the youthful mind is passing through the era of doubt, they counsel a stifling of the "enemy of souls." Evidently they do not believe with the poet that

There is more faith in honest doubt. Believe me, than in half the creeds."

erence, let us be quite sure that we have earned only when we have made our faith our own by an intelligent appreciation of said faith, and not a superstitious adoption of it. We may inherit a true creed as a birthright, but it is equal to a superstition if not made an active belief through personal investigation.

Doubt is like the angel of the Lord with whom Jacob wrestled; it not only develops the muscle of the hero, but it is a heavenly messenger in disguise. When we have outgrown our dualistic theory of the universe, we shall perceive that all our thoughts, whether affirmative or negational, are elements in the great universal thought. The poet, speaking from the standpoint of that thought, says:

"They reckon ill who leave me out; When me they fly, I am the wings;

I am the doubter and the doubt.' Emerson saw this game of thought as one of pitch and toss: now head up, then tail. So long as we are limited by our finiteness, we shall experience, in all probability, the alternating states of affirmation and negation; but each alternating state operates upon a higher plane than had been the scene of its former

activity. To rightly interpret the thought of to-day, we need a knowledge of the evolution of thought in past ages. The stream of the past pours its flood-tide into the waters of present thinking, and the thought of to-day rolls on to

the ocean of the future. History teaches the benefit which the spirit of skepticism has bestowed upon humanity. Our illustrations of this lesson must be limited and somewhat arbitrary, but they will serve our present purpose.

In philosophy, the movement which commenced with Thales culminated in the questioning doubts of the Sophists; but this condition of thought evoked the genius of Socrates, the wisdom of a Plate and the system of an · Aristotle. So powerful was the thought of these men that it is said with some degree of truth that every man who philosophizes at all is either a Platonist or an Aristotlian. Skepticism, however, was not silenced in Greece, for it again found voice through the much-maligned Epicurus. It is supposed by some that philosophy must even lead to skeptical results. Even were this true, that very skepticism would lead to more certifude within the limits of the relativity of knowledge.

Philosophy, it is true, became much entangled through its interblending with theology in Alexandria, but that experience has taught us to define more clearly the provinces of the knowable and faith.

Modern Philosophy has shown us the value of skepticism by pointing out the need of deeper analysis and wider synthesis. The innate ideas of Descartes, and the cold mechanical theory of Nature/held by his contemporaries, melted the heartful of heart

the last word, by any means, for they are followed by a skeptical Hume and the invincible Kant. A study of the history of thought will convince the student, it seems to me, that skepticism has ever been the friend and not the foe of progress. Though the Kantian world in which we live has been transformed by some into an unknowable, as to its ultimate reality, and by others into a partially known, this cloud of doubt that intercepts the sunlight of the real is being parted, and we see its silvery lining in the golden rays of spiritual truth which now cast their light upon the psychical nature of things through the phenomena and philosophy of Modern Spiritualism. Here we may find objective and subjective data which unmistakably foreshadow the coming of a brighter day for both science and philosophy.

The reaction from agnosticism is seen in monism, scientific realism, constructive idealism, and the readiness with which the cultured minds of Europe and America are investigating the facts which hypnotism and Spiritualism offer as a basis for a larger psychology. It is the questioning spirit of earth which brings the answering intelligence of heaven.

The optimist Hegel finds another view of the paradox of consciousness in the pessimism of Schopenhauer; and the more modern thinker will discern elements of truth in both systems of philosophy. We need faith in the absolute, an inspiration of the true, a revelation of the beautiful, an ideal of the conquering good: and with these the knowledge of the presence and persistence of their opposites, with a consciousness of the existence of evil and error in the world, and a knowledge that the perfect thought, the eternal good, and the highest love back our endeavor, and will ultimately triumph life, per se, she does not know; and as to its Gita, where Chrishna becomes transfigured through our most exalted thought, our continual activity and patient faith.

Weary with the war of words waged by the with longing for greater certainty to scientific | terialistic doctrines. It was a misconception | minds, but with larger conceptions of the uniusually is, a John the Baptist for the Messiah | inquiry: Here none can dispute a large meas- of the teachings of science that led Carlyle to | verse, with a deeper insight into human naure of success! From early ages men have call it "the gospel of dirt." Emerson came ture, our God-idea must be correspondingly tasted somewhat of the fruits of science; but more nearly to the truth when he said, in transfigured. The trinitarian and unitarian surely the harvest never was so great, the rich effect: "The very dust under your door mat thought may pass away, but that for which golden grain never so ready to be garnered, as scintillates with the glory of the Infinite!" In at the present time, into a coherent body of an age when theology lee, become a lifeless dissolve. doctrine.

more accurate knowledge of the phenomena of tigation. In early days all philosophy was essentially metaphysical, because science had as time passed and the conquests of this young the right to be reverent; and that right is ours | giant became more universally conceded, until some of the zealots of science wanted to preach philosophy's funeral sermon! But the time has come when science needs organizing-or rather, the data which she furnishes; and philosophy wear's the garment of science to-day, while science finds in the inductions and deductions of its once much-abused parent a father's guiding hand and a mother's ideal dream of a child's future glory.

The skepticism of Copernicus and Galileo in relation to the Ptolemaic system of astronomy leads to a revolution in the thought of Europe, and ultimately of the whole world, concerning the universe. The earth is no longer the center around which sun, moon and stars revolve, but is simply one of a family revolving around the sun, and this sun is discovered to be one of many suns, and all probably revolving around one great central sun. What a change! Men may appeal to the senses, priests and prelates may turn the pages of the word of God in support of the time-honored belief; but all to no purpose. The inferences we have drawn from sense perception and the signet of the church's God are of no avail; we must bow before the sceptred sway of science!

Investigation implies a suspicion that present theory is either wrong or incomplete. Apples had fallen many times before Newton was born, and even in Newton's lifetime they had doubtless gravitated to the earth before his eyes; but not until his skepticism had impressed him with the absurdity of old hypotheses, and his thought gone out in search of a gest the law of gravitation.

The defenders of spontaneous generation, from a scriptural standpoint, charged Redi with impugning the word of God; for did not live bees come out of the carcass of a dead lion? He, however, covered a jar of meat with gauze too fine for insect eggs to pass-the flies came, instinctively laid their eggs, but upon always;" and so far as they can, they will conthe gauze, and no maggots came from that scientiously live in luxury and extravagance meat! Although the believers of spontaneous while their employes are cold, hungry, and generation are still among us, and the defenders of byogenesis are in our midst, the skepticism of both parties has led to clearer ideas about the conditions under which life begins ed world from the pulpit, indulge their love of to manifest itself upon our earth. Here, again, doubt has been an aid to progress.

Mr. Darwin and Mr. Wallace, dissatisfied with the theories of previous naturalists, or God of righteousness and truth! Skepticism finding in their accumulated data insufficient has shown us this paradox of conscience. evidence for their hypotheses, started on voyages of discovery, and found causes now at work which, when applied to past evolution, justice in us, let us not forget that the habits threw a flood of light upon the origin of species. Now we can in a measure see in the law of natural selection a cause of those differentiations which past ages have evolved. We can the eye of consolence. To believe a theory more readily to-day discern why forms of life, of atonement is in some people's mind of greatseemingly well adapted to their environment, become what they are, not by special creation,

results of the labor of Darwin and Wallace have emancipated us from the confusion of ideas which existed prior to their day, and although there is much yet to learn, in their writings we may hear a voice saying: "Let there be light," and in the light thus generated we see order coming out of relative chaos.

Space fails me wherein to dwell at length upon the interrelation of the sciences, and show how an advancement in on! department aids in the development of another; but I cannot refrain from pointing out a few of the ways in which this evolution is accomplished. Take, for illustration, optics. The discovery of the law of optics made the telescope possible, and astronomy was aided; the microscope becomes a fact, and deeper researches in biology are possible. Chemistry discovers how to make glass and paper sensitive; and an eclipse of the sun, or some other celestial phenomenon, may be photographed; thus chemistry and optics help astronomy. An application of discovered law to mechanics furthers industry; and the inventor by an application of art, advances science. In all this progress, however, we must not forget the debt of gratitude we owe to the skeptical spirit of the past and present. While duly honoring this negative spirit, let us not omit to say that faith plays a conspicuous part, and is entitled to a share in these honors. Skepticism has but stimulated us to interrogate; but behind the doubt there has been the spirit of truth seeking to reveal himself when the darkness of the night had made the whereabouts of the coming day possible to our vision.

mate causation. It does not presume to deal form, and the scientific spirit was abroad instowed upon mankind by skepticism cannot offered to extend the domain of the phenome-

> Even in the domain of ethics the skeptical declares a scientific basis for morality; another | define the indefinable. as loudly affirms a science of morality impossible. In the estimation of one thinker, altruclaims experience to be the only tenable theof mankind registers the pairs and pleasures confusion of tongues here apparent, we are

There was a time when we thought the voice in spite of all disappointment and failure. of conscience an infallible guide; there are those who still regard conscience as the soul's of right; but the skeptic tells us: "The spiritual meridian and pole of right are not so easily located as we at first think." And he adds disturb the needle, so that it needs constant watching." Surely we cannot fail to see that conscience, too, may point in the direction of sacrifice herself upon the funeral pile of her dead husband; the mother to throw her child in the Brahmin the destruction of a fly! to obey the command of God; while to eat a piece of pork was most sinful. In the Dark Ages of our era, men thought they did God service when they put the torch to the fagot; and in our own day, the wealthy Christian is quite willing that the words of Jesus should remain perpetually true: "The poor ye have with you poorly housed. And even the followers of the once despised and homeless Jesus, while denouncing the pomps and vanities of this wickthe world, the flesh and mammon in their princely palaces! Conscience, surely thou art educatable, and not the unerring command of the While we reverence those unities of conscience which counsel righteousness, temperance and of our forefathers are infplanted within us, and these, when even far from the good and true, will wear the semblance of virtues in er merit than to make one's life a continual progress toward the good and true, and thus

Berkeley appeared. But these did not utter | ternal relations," as Mr. Spencer puts it. The | ing than the endorsement of a creed could ac- | that perhaps we have not yet comprehended complish.

We are rejoiced to see the church becoming less theological and more ethical. I am of the opinion that skepticism is largely to thank for this change. In modern civilization we have problems to solve which past systems of ethics fail to touch other than in a very general way. Capital and labor, political economy, sociology and a host of other topics demand consideration, and we need larger views of human nature and deeper moral insight than the past offers us.

A critical survey of the past will reveal its weakness and disclose its power; its errors will appear, but its truths will stand out the bolder for our scrutiny of its claims. The conservatism of our race will prevent too rapid change; hence we need not fear a wise and pru dent skepticism. In religious thought, no less than in philosophy, science and ethics, the questioning spirit has led to fruitful results. The thinkers of our age are not tripersonalistic theists; many are not believers in a personal God, but they do not lack reverence. Mr. Herbert Spencer, standing in the presence of what to him seems the unknowable, may be counted as a worshiper, devout, earnest and true, even though he refuses to accept popular notions about God and the universe. His consciousness is an island around whose shores the waves of the unknown roll forever. Perhaps he knows more of the little island for ignoring definite knowledge about the infinite ocean that caresses its limited strand. Skepticism may rob us of our cherished ideal of God, but it leaves the ultimate reality untouched. When we catch a Science does not pretend to discover ulti- glimpse of the transcendental glory of the oversoul, we are apt to feel like Arjune in the Mahawith other than phenomena. The origin of barata, or more particularly in the Bhagavat destiny, her voice is silent. It was feared by before him, and in the bewilderment of so unimany that science would drive its devotees to versal a presence he sighs for the form of his ultra-materialism; but with few exceptions former friend and companion. This immenmetaphysicians, many earnest men turned the man of science is most antagonistic to many sity is overwhelmingly oppressive to some these stood as a symbol remains while they

Of course, if you must have personality as an Our illustration of the Surther benefits bed vestigating phenomena, Modern Spiritualism object of worship, you must feel that you are less than personal, and God is the only real better be begun than by referring briefly to the | nal, and | meet | the | lifelessness of the church | personality. If you must have a trinity, then and the skepticism of the man of science as to take the essentials of your own nature as emnature revealed by scientific methods of investihings supermundane, thereby reawakening blems-intellect, sensibility and will. These the dying spirit to its birthright of a life be- extended in thought to infinitude may furnish youd the grave! When we become skeptical of a worthier ideal of the trinity than crude ornot emerged as a distinct method of inquiry; the outer world the truth it contains compels shodoxy offers. Wisdom, love and power would by-and-by, however, the child becomes a ver- recognition; and when that outer fact seems be the essentials of such a trinity. But for They, our Orthodox brethren, fear irrever- itable Titan and threatens to destroy its dear to have deadened our sensibility to inner real- ourselves, while trying to analyze our drop of But before we talk so glibly about rev- old parent. The antagonism grew more open lities, then the subjective asserts itself and de- the infinite ocean, and knowing the ingredients of that which comes into us from above, we avoid definition, because it limits, and we element plays an important part. One school | would not confess atheism by pretending to

To criticise the bible is presumption, in the estimation of many good people; but the spirit ism is disguised selfishness, while another re- of investigation thinks no place too sacred for pudiates the charge. One moralist champions its judgment seat, consequently the most holy the intuitional hypothesis; his dissenter pro- records of the past are being made amenable to its decision. We no longer go to Genesis for ory; while a third asserts that the experience | geology, nor to Joshua for astronomy, nor to David for our ideal nineteenth century saint; but caused by certain modes of conduct, evolves a we do go to the bible for a record of human efracial intuition which prompts to action in fort to solve the problem of evil, to trace the the direction of pleasurable results, and lifts development of monotheism among the Jews, a warning voice when a given course is likely to see what moral insight was possessed by the to produce unhappiness. Notwithstanding the grand old prophets and seers, and drink at the fountain of Isaiah's poesy, or study the history getting clearer perception of ethical principles. of a people who had faith in a national destiny

The faithfulness of the faithful, the moral value of the decalogue, the spirituality of the compass whose needle ever points to the pole prophets and the devotion of earnest souls, will not be diminished by criticism; while human weakness, the errors of the time, the exclusiveness of the Jew and the tutelary character further: "There are magnetic currents which of the Jehovah of the Pentateuch will be more clearly apparent.

But, says some good friend, what will all this mean? Will it not take the word of God national habit and away from the pole of right. from us and give us only the fallible word of In India, conscience prompted the widow to man in its stead? No! In so far as you possess the word of God no man can take it from you. All that criticism can do is to distinguish into the Ganges; and yet it would not sanction the abiding truth from the fleeting error. We have had "authority for truth, and not truth veri causa, could the falling of an apple sug- Among the Jews, to spoil the Egyptians was for authority," in the past. Out of the soul all books came, bibles included, and hence the soul is of higher authority than any book or creed.

If we turn now to the New Testament, what shall we find as the result of German criticism? We see that whatever manner of man Jesus of Nazareth was, Christ the ideal is not identical with him. This does not deprive us of who call themselves "The Lord's chosen peothe ideal. Supposing the Jesus of Matthew and ple." If your idea of the ultimate reality is the Christ of John are in the light of literary too profound for your neighbor's comprehencriticism not the same; the Platonism of John and the fragmentary account of Jesus given in is so much easier to call names, or abuse those Matthew are none the less beautiful. We are clearer in our thinking about the Messianic idea if we can discern in some degree the historical from the purely metaphysical elements in the four gospels. We may no longer deify Jesus, but shall we not profit by considering him possessed of a brother's heart-of a human nature like unto our own? Will not the cause of religion be served, too, if it has more of humanity and less incomprehensible divinity?

With the cultivation of reason comes the vision of a more natural heaven; and as religion becomes more humane, the horrors of an eternal hell-born of a misconception of God's nature-vanish. 'With the domination of the skeptical spirit the supernatural is repudiated. But with the advent of new truth which critiwhen a Locke and but by gradual "adjustment of internal to ex- effect an atonement more prayitical and endur- oism prepares the way for, comes the thought the away

what is natural, and that within the domain of nature, though beyond our ken, there are causes adequate to account for all even socalled supernatural occurrences capable of verification. Again, skepticism leads to a closer study of natural law, a widening of nature's domain and an ultimate discovery of a spiritual reality behind material facts. By the honest skeptic no moral precept is overlooked, no fact ignored, no truth which stands and suffers investigation is denied; while error, fiction, unethical doctrine or mere assumption are condemned to eternal banishment from the mind of the clear thinker. Presently, however, all which the heart held lear returns in new and brighter robes; the whole universe is again the home of a rational supernaturalism, for lo! we are embosomed in eternal mystery. The book that once tyrannized over us has become our invaluable servant; there are new revelations every morning and fresh inspirations each evening; the mountains and valleys from which the fairles and elves had fled are repeopled with heavenly messengers who restore to earth more perfect poesy and melodious song than even ancient muse inspired or poet of olden days aspired to sing!

It is not enough to cry "great is the mystery"! We all admit the existence of mystery; but real mysteries are above reason's present attainment, and not below reason. You must not offer an unreasonable doctrine, and then enforce its acceptance on the grounds that the highest truth transcends our understanding. We are willing to believe, but we need a reasonable faith.

We may doubt the dogma of "the fall of man," and yet fully admit the fall of empires, the crumbling of mighty dynasties, the degeneration of a people, the possible returnsof a nation to savagery; we may acknowledge more than this, and say we believe in man's original descent from an Eden where the tree of knowledge grows, and the fruit of the tree of life ripens in the sunlight of infinite wisdom. We may question the current idea of Divine Providence; and yet we may go forth to clothe the naked, feed the hungry, shelter the homeless, raise the fallen, instruct the ignorant, and be, to the extent of our means, a providence to the needy.

We may be skeptical as to man's free agency; but we shall work in the cause of human progress as though God and man depended upon our paltry exertion for success. Is the will lawless? Shall a universe be governed by law, and the will defy law? It is agreeable to our finiteness at times to feel ourselves free; but it is a consolation to the wounded heart-broken through bitter disappointment—to believe

"There's a divinity that shapes our ends,

We love to contemplate the good and beautiful, the just and true; and we delight in associating these qualities with God. But the pessimist sees the hurricane, the earthquake, the volcano, the merciless storm at sea overwhelming majestic ships, and destroying life without thought to untinished work or helpless dependents; he loves to hear about he that "careth for the sparrows." but he wonders about the thousands which die for want of food; he feels the beauty of the words, "consider the lilies." but he thinks of the many trodden under foot: he is now touched on hearing, "thy bread shall be given, and thy water sure," but he remembers that millions of our fellow creatures die of starvation, and he asks: "Where is your loving Deity? where your providential God?" In prosperity, surrounded by every comfort, with loving hearts to cherish and willing hands to serve, it is more easy to forget unpleasant conditions; but when we are the objects of misfortune, should failure overtake us, and loved ones be removed by death, it is not so easy to believe there is goodness, love and justice at the heart of the universe! When we take a larger view of things, we see room for skepti-

The soul questions, and back of that very questioning lies faith concealed. Somewhere the soul must find an answer to all its present inquiry. The value of skepticism is not in the doubt itself, but the satisfaction of the doubt in a vision of truth. We are naturally believers. No philosophy, no science, no religion can have its foundation in skepticism; but a wise skepticism may purify religion of superstition, reveal to philosophy its errors, and cause the truth of science to stand more firmly through verification of its data.

The man of doubt is the man of larger faith. The so-called infidel manifests greater fidelity to justice, firmer loyalty to truth, and is a deeper lover of mankind than some of those sion, he will most likely call you "atheist." It who differ with you, than to thoroughly comprehend their thought.

Many an intellect has been stimulated by reading Montaigne. The writings of Voltaire, though his style of attack may be no longer needed, served a purpose. It is said they were partly influential in causing the French Revolution. Then, I reply, what condition of society was it that caused him to write as he did? Don't blame Voltaire for writing, but if you must cast reflection anywhere, let your censure fall upon the social conditions of his times. Thomas Paine's "Age of Reason" has caused "a rumbling among the dry bones." The activity generated in the effort to answer his arguments was a blessing to those who undertook to date. This honest man has been the awarener of blovesands from theological

slumber. If he were with us in the flesh today, and entertained views similar to those held by him more than a century ago, he would be regarded as a very respectable member of the Unitarian church. Thomas Carlyle, with all his pessimism, was a man of great faith. Robert G. Ingersoll in his playful way shows the absurdity of ultra-orthodoxy-he is an agnostic in creed, but gnostic in brotherly kindness, human nature, and the ethics of life.

Taking this brief survey of the influence of the skeptical spirit, we may in part appreciate it as an aid to human progress. While we erect for it no shrine, build for it no temple, offer to it no sacrifice—save our errors—let us do it the honor of conceding to it its legitimate place as the forerunner of truth.

In reviewing the ground over which we have traveled together, it will be remembered that we saw, very briefly it is true, the service skepticism has rendered philosophy. The existence of sophists drew out the genius of a Socrates. Did not the accoucher of ideas find the quibblers of his age performing in the office of a midwife for the expression of his thought? In modern philosophy we observe the skepticism of Hume quickening the gigantic intellect of Kant. In post-Kantian thought Hegel is confronted by Schopenhauer; M. Comte ignoring psychology, save as a part of biology, finds in Mr. Herbert Spencer a foeman worthy his steel. The agnostic thought of our day is met on the one hand by Mr. F. E. Abbot, the scientific realist, and on the other by Prof. Josiah Royce, constructive idealist. The effort to escape from the prison of our little world is apparent, and the longing to touch reality as well as phenomena is evidenced by the unrest and bold speculations of the ripest thinkers of both Europe and America.

Modern science, the child of metaphysical skepticism, its mother, and begotten of philosophy, its father, has won unfading laurels. In its youth it boasted its independence of paternal care: but in later years it gladly recognizes a father's counsel, though it forgets not a mother's vigilance. Science and philosophy must go hand in hand. A career of progressive unfolding is before each, and neither must stop short of its goal.

Science ministers to art, and art aids science. The discoveries of the scientist make the field more fruitful, and thereby seek to banish famine. The inventor, utilizing the knowledge furnished by science, lifts the burden from weary shoulders, gives tired muscles a rest, harnesses' electricity and steam, and causes these to lighten the labor of man's co-worker, the horse. Before the wand of science disease, poverty and a thousand ills flee away. If we reflect a moment we shall discover how great is our debt of gratitude to science for the many comforts and conveniences, the means of moral and intellectual improvement which the advancement of science makes possible; and then remembering that much of all this is due to the skepticism of the past, we shall henceforth regard doubt as our friend and

Now what shall we say of the religion which a wise skepticism cannot destroy? An anthropomorphic God may disappear, but the universal thought in which both affirmation and negation are united remains. The outward forms and ceremonies of the church may fade away, but the esoteric truth they symbolized abides forever. Sectic distinctions may be swept from our earth; but the eternal principles for which they stand, if they stand for such, will continue to be. The church-if such it shall be called, shall preach the ideal, shall declare the ought-to-be from an ethical standpoint, and leave matters of pure metaphysical speculation to the good judgment of its members. The rostrum shall lead the seat holder, and not, as is now too often the case, the pew compel the pulpit to advance. Instead of asking the question, "Know you our Lord?" the inquiry shall be, "Perceivest thou truth? Lovest thou the good? Doest thou the right? Then religion shall stand for deed more than creed; for God in humanity more than the divinity of any one man, and our faith shall be in the ultimate triumph of the perfect over the imperfect, the good over ill, truth over error, love over hatred, justice over injustice and the spiritual over the animal! God and humanity shall reign. The saint suspects the scientist, the philoso-

pher looks with disdain upon the man of the world, the millionaire cares little for abstract ideas, hence it is that the specialist is often most skeptical of those fragments of truth which do not come under his constant attention. Truth is so many-sided and we so onesided, that like the fabled knights we are willing to draw swords with anybody who sees the shield from any other standpoint than our limited vision views.

Though doubt is not delightful, let us treat it manfully; not throttle it in the dark, but bring it alive to the light, and you will discover how easily it is conquered. The man of faith fears not skepticism, for he knows that the eternal liveth, and will vindicate the truth; it is the unfaithful that tremble in the presence

The saint, the savant and the sage shall be found in one soul, when the questioning doubts within us are satisfied. "If my bark sink, 't is to another sea." Fear not, my brethren; the bosom of the eternal will forever contain us, therefore will we trust. If we are the breath of God, then when it expires God himself must die; hence our immortality is sure. The lessons of the ages teach us that there is "a power that makes for righteousness," hence the good abideth. Truth may be crucified, but it evermore ariseth. As darkness precedes the light, as winter foretells the coming of spring, as the cross suggests the crown, so does skepticism prophesy the advent of truth and the progress

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of humanity!

Luxuriousness and Crime. An exchange indulges in reflections on the Neill, or Oream, murders in England, saying that it is possible to explain them only on the basis of the same reasoning that is held to account for the bloodthirsty crimes of many of the Roman emperors; and that is, that they were voluptuaries. Their enormous luxurious-ness being entirely devoid of sentimental affection, their lusts were monstrous because thus unrestrained. They were incapable of any sort of love, filial or parental. The passion that actuated them was wholly inhuman, and perverted to the last degree. Such voluptuaries as Nero, Caligula, Tiberius, Domitian, and others like them, delighted only in adultery and murder, and generally the individual who ministered to the one pleasure was the victim that furnished the other. There never was a known parallel to the crualty and absolute heartlessness of those voluptuous tyrants. To criminals of that class the psychology of orime must refer the atrocities of Jack-the Ripper and Dr. Cream. The inference drawn is that excessive luxuriousness finds its complement in murder.

USE DANA'S SARSAPARILLA. IT'S

Bernard Charles

IN MEMORIAM.

Mrs. Amanda M. Spence.

[Conclusion.]

To the Editors of the Banner of Light: CINCE the commencement of this series, I have received letters bearing upon the subject from several who knew Mrs. Spence well. They are unanimous in her praise, and in lamenting her pass-

unanimous in her praise, and in lamenting her passing from the body. One lady says:

"I am glad you are writing of Mrs. Spence. I knew her best as a friend, and as a friend I loved her. I remember years ago when I came out from the church, and my religious views and ideas were all changed. I had to give up a personal God, and my Savior also. I felt that I had no one to go to with my troubles. I seemed alone, and the days were dark. Then I went to Mrs. Spence: I made her my savior, my comforter. I went to her with all my little trials and troubles, though they were mountains to me then. She always knew what to say to me; could always solve my problems. I have often said that Mrs. Spence was like some great fountain of knowledge—inexhaustible. You cannot say too much in her praise."

There are thousands of grateful hearts who will read these words and echo their sentiments.

Mrs. Spence was made to deal with deep questions of life and of immortality; and this last subject was at one time brought prominently before her audiences whenever the controlling influences saw that they had before them individuals who needed the elucida tion of this subject. They examined through her the possibility, and even asserted the fact, that not all who pass to the spirit-life are immortal, although, of course, no one person is able to judge of another's attainment in this direction. This startling teaching which awakened so much discussion was certainly fundamental to all her teachings, though not definitely enunciated until toward the last of her public work. Many have not yet fully comprehended the exact line of argument used by her to prove this doctrine; and I therefore quote from a formulation of it for the press, made by Dr. Spence, who is a scientific man, and one of exceedingly clear thought and methods of expression. It was printed at that time in the Herald of

Progress and the BANNER OF LIGHT. He says:

"The soul or spirit-body [he uses the terms synonymously,] being an organic form, comes under the dominion of the general principle by which all organized forms are originated and pushed forward to their ultimate. Like everything else that is organic, the soul must begin as a germ, therefore; and this germ, like all other germs, must be a very different thing from the matured form it is capable of producing. Furthermore, this germ of a soul, like all other germs, must reach its ultimate slowly, gradually, naturally and lawfully by a regular process of organic development. For this purpose it is deposited within the human form as a germ within an egg, and the human form as a germ within an egg, and the human form as a germ within an egg, and the human form and elements which enable it to build up a structure, an organization—a soul—which, when severed from its connections with the physical body, shall be qualified to enter the elements of the spiritual world, and, appropriating them to itself, be permanently sustained by them. When the soul has attained to this degree of development it has reached its immortal state; until it has attained to this degree it is a mortal, perishable structure." Progress and the BANNER OF LIGHT. He says:

Therefore he concluded:

'1st, That a destruction of the soul necessarily destroys that individualization of spirit which manifests itself through the soul; 2d, That in some cases the soul perishes immediately upon the death of the body; 3d, That in other cases the soul may survive the death of the body for days, weeks, months and years, and yet eventually perish; 4th, That in other cases the soul survives the death of the body, and lives forever."

Bestlea Mrs. Evencels letters, we this exhibit.

Besides Mrs. Spence's lectures upon this subject, it was well written up by herself and Dr. Spence, and printed and discussed in the BANNER OF LIGHT for four or five months of 1861. Indignation and opposition were aroused in Spiritualists, and abuse and condemnation were heaped upon the promulgators and also upon the editor of THE BANNER as well. It is not too late even now for Spiritualists to thank Editor Colby for his fearlessness and independence in thus allowing the use of his columns to discuss a subject so important, but so under ban, and also for his own words:

We have been found some fault with for having "We have been found some fault with for having allowed the discussion to go on, but we hope Spiritu allsts will not run so deeply into conservatism or sectarianism that they cannot bear to have any truth oposed, no matter how dear it is to them. This agitation will only bring out in clearer light the glorious truth of the immortality of all." [which truth] "will stand upon a firmer foundation from the shaking Spiritualists have received."

This doctrine was the basis of the teachings of spirits through Mrs. Spence's mediumship; and she presented it as the great reason why the wise and exalted spirits of ages, agone were working with the children of men to day, whether they are living in this sphere or have passed death's portals, and endeavoring to place them in conditions where the divine germ implanted in them might grow to its full stature of im mortality. She divided mankind into unregenerated and regenerated beings. So long as men and women live in the emotions of the human, or unregenerated nature, as the great majority certainly do, the soul or spirit-body "has not unfolded to such a degree as to become positive to the body, and give tone and type and character to the life and loves of the being," and thus to have attained the regenerated or divine life, which is the new birth of immortality. To this end come the "cultivators," enlightened and regenerated spirits, who also use, to bring about results, those who may come en rapport with mankind on the human plane, and whom she called "workers." They seek through these means to nourish the divine germ which they find implanted in individuals and nations, and to rescue it from remaining merely under the blind forces of pature, which are slow and pitiless, as the husbandman adds his intelligence to the development of seeds and fruits. All the experiences of human lives are necessary to the evolution of the spirit-body, and thereby to the individualization of the spirit within, which is the object of the birth of the body, and in tended as its ultimate.

To cherish and protect and guide the life of the person until such growth out of the human into the divine may be successful, is, therefore, the reason why spirits seek to prolong life in the body, bringing to bear all healing processes possible, when one might imagine that the very ill would be much better off in the spirit-world. It might well be called the work of saving souls, though in a different light from the usual

we come to help you," was naturally to provoke much acrimony of feeling. It was presented to many who innately felt their incompetency to rise above the human, and reach the regenerated or divine condition. and it militated against their self-love, and the love of life which is implanted, and justly, in every human being. These reasons fully explained the fact and necessity of obsession, as all the experiences of unregenerated spirits who have, passed into "the interior state," as she loved best to designate the spirit-world, must be through contact with mortals in the body, in their earth-experiences. To them there can be no ultimated experiences in the spirit-life; therefore this necessity for close contact with earth-lives. They are therefore like a drowning man grasping at even a graw whereby to perpetuate his own existence. The magnetism of human and earthly spheres is what alone sustains them. Spirits, therefore, often attach themselves unknowingly to those who can furnish this pabulum. This explains the angularities and excesses of so many lives which would doubtless work much more in harmony with the law and order of this life were it not for the class of "working" spirits who are behind them, stimulating them, unknown to themselves, to extra action for the outworking of the human nature of both the obsessing and the obsessed. In the vast majority of cases this kind of rapport

goes on sliently, without the knowledge or suspicion of the person in the body who is thus selzed upon by a hungry spirit; and it is very probable that every human being, young as well as old, lives such a vicarious life for one or more spirits. Mrs. Spence used to say "mediums are their gateway out of hell." The human nature is the basis upon which the divine na-The series of articles entitled "Spirits as Cultiva-

tors and Workers with Mankind," to which I have referred as published in 1861 in THE BANNER, covers minutely all the ground thus cursorily gone over by me. I have given much space to the explanation, because I see it as fundamental to her whole calling to mediumship-the reason for her whole work. Mrs. Underwood in a late Religio-Philosophical Journal reports answers, received through her own automatic writing, to questions, among which is this: "Are all born on earth sure of a continued existence?" to which was replied: "Abortions are no more infrequent spiritually than physically; such must die outcease to exist." This is equivalent to the teachings I have just referred to, and is the same doctrine advanced by Mrs. Spence more than thirty years ago.

It should receive attention from thinkers In 1861 a circular was issued by Dr. and Mrs. Spence conjointly for a projected Psychological Institute for the treatment of Insanity and all forms of Mental and Moral diseases, mainly by means mediumistic and mesmeric (hypnotic power). This was published in the BANNER OF LIGHT and the Herald of Progress. There is no doubt but that this system of treatment will be sooner or later adopted by Spiritualists and Liberals; but it was projected fifty years too soon to be sustained.

Mrs. Spence had the rare felicity of being fully sustained and endorsed by her husband. Precious indeed was the intimate companionship for many years with such a woman as Mrs. Spence, whose perfect mediumship was the ready means of obtaining desired enlightenment upon almost any point presented A wonderful magnet she must have been, by which the wise men of old could be attracted to her, and teach, analyze and explain the various questions that perplex our earthly minds: A rare combination of mortal and immortal, which grew in the last years of her life so perfect and harmonious that she lived as much in one sphere as in the other, and still never lost her hold upon this life and its duties and affections. She was often misunderstood and wronged vitally, but her calm, philosophical spirit rose above retaliating or blaming-forgave without being asked to do so-and always made an excuse for those who sinned against her. LITA BARNEY SAYLES.

SPIRITUALIST MEETINGS.

The New York Psychical Society.

Wednesday evening, Dec. 28th, at 114 W. 14th street this Society had a very enjoyable, protracted and well-attended meeting. After the usual singing by the audience the President Invited attention to home charities, and narrated an interesting spiritual expe-rience between a local trance-medium and a doubling Thomas, whose skepticism soon escaped through his

Thomas, whose skepticism soon escaped through his weeping eyes.

Mrs. Margaret Austin made a sensible speech on the need of a New York Home for aged Spiritualists. An intelligent English lady discoursed upon the relative influence of the two sexes. General Lee followed with remarks on "Justice to Woman." Mr. A. E. Tetlow (401 W. 23d street), from England, gave extended tests, with names, dates, conditions and incidents that were readily acknowledged. Prof. William A. Baldwin delivered a thoughtful address. He said:

"All power is invisible. No, says the world; the

A. Baldwin delivered a thoughtful address. He said:

"All power is invisible. No, says the world; the
steam engine, for instance, is the power that propels
the boat and the car. Ah! the power lies further back.
The brilliant steamer that came into the bay a few
days ago, so laden with lee that on every side it
sparkled as if from another world, had braved the
tempests from the other side of the Atlantic to this,
and was a magnificent demonstration of the wisdom,
the genius, the skill and the energy of man. But the
enginery that comes and goes between these two nations, these two great worlds, requires somebody at
the helm; and although he can stay there for a time, enginery that comes and goes between these two nations, these two great worlds, requires somebody at the helm; and although he can stay there for a time, he must be relieved by another. There was a power in the steam engine, but it was not the steam engine itself. It was not even the steam itself that communicated that power; it was something unseen. Steam is not visible except as it condenses. It was the force of the steam, not the steam, that pushed the steamer day by day and night by night against the bilizzard on the ocean and all the storms it confronted, as if defying all the natural elements, with its burden of human life and valuable freight. You may look in any direction: Look at the carpenter who drives the nail. You say it is the arm that drives the hammer. Go back further, and you say it is the personal will of the carpenter that drives the hammer. It is this spirit invisible that does the work. Wherever we look we see the invisible manifested through the visible. The things that are were not made by those things that already appear.

already appear.

When you come to human affairs, to man, to the relations of life, what is it that binds the child and the parent, that wonderful love that has been given as a protective power and guide to the child, that leads the mother to sacrifice her all, and makes the father willing to lay down his life for the child? Invisible love. ing to lay down his life for the child? Invisible love, What is it that forms the union between man and woman? It is that invisible affection designated love, but never yet comprehended. You may bind by external form and ceremony as much as you will, without love the union is of no account. You may keep men and women together for commercial or social reasons, for a standing show, but they are not bound together. It is only ap external bondage that keeps the two bodies in the same house, and at the same table. There is no blending union in that; it must be with the invisible affinity of soul for soul which throbs like the pulse in the hand between two kindred hearts that really love each other; and when you say that, you can say no more, and if that love is wanting, there is no union. [Applause.]

That is why it is that so many public marriages go to pieces, why there are so many divorce suits, and why so many murders are committed, one man plunging the knife into the body of a rival. There is no love, no union there, nothing sacred, holy and binding by God. The ceremonial says, those whom God hath joined together let no man put as under. No knife can out the bond, no decree can untie it; say what you will, and argue upon the matter as much as you choose, there is an eternal law of affinity, a corelation between man and woman that constitutes the invisible bond of every sacred marriage. [Applause.]

Then you may take the other relations of life, say our political relations. What is it that keeps our nation together? Is it our armies, our navy, our commerce? Is it not because of that which in-pired the Declaration of Independence, as proclaimed by the man whom the churches called infidel, Paine, and Jefferson, too; the sentiment that man is created with certain inallenable rights? Is it not this feeling in men the foundation on which our Government is laid, the deep, broad, fundamental premises on which they constructed their liberties, and which have defied all the changes of time for more than one hundred years

ing souls, though in a different light from the usual acceptation of the term, pushing us, by means of these constructed ther libertles, and which have defied all constructed ther libertles, and which have defied all the changes of time for more than one hundred years? Grand old republic, grand new republic! Parties may come and go, they do come and go; presidents and passious—in order to raise us above them at the last, and help us to attain an individualization that will permanently endure. In the claboration of this principle Mrs. Spence was devoted by her guides through forty years of her wandering in the wilderness of this world.

No such reason for the anxious and eager work of spirits for mankind has ever been so frankly and fully given us as this. To say, "You are infants with the germ of the divine within you, but untoward circumstances may rob you of this right—you are men with the germ of the divine within you, which shall give you immortality, if properly nursed and guided, but which you in your innocence and Ignorance of results may obliterate instead of perpetuating, and therefore we come to help you," was naturally to provoke much agrimmy of feigling. It was presented to many who Well, is everything seen with the eye? Is there no

ural world, are what dominate all things. They lay the foundation for the strongest presumption in favor of the spiritual doctrine. People say, We can't see it. Well, is everything seen with the eye? Is there no apprehension of soul? is there no recognition of the spiritual? Certainly; all the time. Every time I say I, I recognize myself as a spiritual being, and when I say you, we have the second person, and when I say you, we have the third person; so that even grammar declares spiritual truth.

I would have you, however, entertain the very profoundest regard for the things we behold. I am interested in all these phenomenal demonstrations, very much interested in them; I would pursue them once a week if I had opportunity; but when you have seen them, remember that all this is possible by reason of the established order of things in the spiritual realm, and that we are all the time reaching into that spiritual realm, which is the realm of cause now and for ever. Out of the unseen comes the seen. Out of the principle that is in the little seed come the stalk, the flower and the fruit. All things are unfolded from within outward, in that "home of the soul" about which you sang so sweetly just now. As I pursue my extremely materialistic science of metallurgy, studying mater and the affinitive laws pervading the universe, I see through it into the spiritual, and feel all the time that around me and back of me and within me are spiritual truths, and I know that I am surrounded continually by those who know me well, who knew me on early, and who often make themselves known to me through others." [Applause.].

28 Broadway!

I nawrence, Mass.—Dr. F. H. Roscoe of Providence, R. I.—so says The Daily Eaple—gave two discourses in the spiritualist meetings at Pythian Hal.

Sunday afternoon and evening, Dec. 25th. The afternoon subject was "The Star of Bethlehem." In the evening the subject was "Thoughts on Death." Sunday was the Doctor's third appearance this season. At the conclusion of the evening lecture the Doctor was presented with a gold-handled umbrolla, and a handsome set of antique brass candic-sticks were given to his wife, by their many friends in Lawrence. The presentation speech was made by Mrs. Josie Ayer, President of the Ladies' Society which was responded to by Dr. Roscoe in tichaif of himself and wife. It was a birthday as well as a Cirristmas present for the Doctor.

Previdence; R. K.—At a meeting of the Progress ive Aid Society, held in Columbia Hall early in December, 1892, we were addressed by Mrs. Crawford (late of Colorado Springs), who gave us a very interesting and instructive account of her labors there. Mrs. Crawford is travelling east in the interest of the society that she founded at Colorado Springs. She is also giving lessons in the higher spiritual unfoldment; in this work she has been very successful in Providence. We wish to tender our most sincere thanks to

also giving lessons in the higher spiritual unfoldment; in this work she has been very successful in Providence. We wish to tender our most sincere thanks to her for fier donation, received at a meeting of the Progressive Aid, held at Mrs. S. E. Hume's, Dec. 14th, toward our building fund established by our President, Mrs. C. M. Whipple. We feel that the time is at hand when the Providence Spiritualists should own a building for their exclusive use. We have accordingly started a building fund, and we hope to receive the good wishes of all, and the financial aid of as many as feel so disposed.

433 Friendship street.

J. M. CHAPMAN, See'y.

Brookson. Wass.—Sunday evening. Dec. 28th.

many as teet so disposed.

433 Friendship street. J. M. CHAPMAN, Sec'y.

Brockton, Mass.—Sunday evening. Dec. 25th, our platform was occupied by L. K. Washburn of Revere, who took as a subject "The Dying Faith and the New Thought," which was very clearly treated and attentively listened to. Wednesday evening, Dec. 25th, the Ladies' Ald Society gave a chicken ple supper, and an entertainment consisting of instrumental and vocal music, also excellent readings by Mrs. Jennie Holmes and daughter; Mr. Isaac Littlefield (Avon) rendered some beautiful solos, and the whole affair was very enjoyable.

EMMA BOOMER COOPER.

enough to sult any skeptic. M. A. BONNEY

"Where is The Christ?" "Recogni tion in the Life Beyond."

named subjects as follows:

Christianity had a beginning, and its early system f religion was one that taught the existence of an offended God, who held the future of the human race subject to his will. Christs without number were known to the world before the advent of him whose memory we celebrate at this Christmas hour. It has seemed all through time that evil existed, and the fear of the consequences of sin has kept man in continual bondage. The great question has been, Is this life worth living, in view of all the sin and suffering permitted to abound everywhere? The old teaching has been that salvation from sin can only be found in and through the Christ of the church. If one was born in the centuries past who should save the world, then it must have been accomplished, but there is a large class of people who are living indifferent to all this, and by their faith and belief do not accept this Christ as their Savior. If it were possible for us to take a view of all these we should be very unhappy, and while we look upon them we ask, Where is the Christ that shall lead them from this bondage of ignorance and superstition?

of these place themselves under the power of a divinity that they claim has "paid all the debt they owe"; hose of the other endeavor to so live that they shall by saved by their own merits, and not through the old traditionary "blood of Christ." The star of truth of truth in spirit communion on the thirty-first day of March. This star, like the star of Bethlehem, has been the means of the spiritual advancement of the

Whatsoever prompts a heart to do good to any wretched child of humanity, is a fulfillment of the law of tower of light and love to bring about the prophetic time when in the Christmas festival there shall be no poor ones suffering from the want of the necessities of life. The duty of every Spiritualist at this Christmas hour is to seek out those that suffer, and, so far as possible, relieve them. Let this day, then, be one of good impulses practically carried out.

ipon recognition in the life beyond, in part'as follows: Speaking as one who has passed through the change ou call death, I say that when what you call the mortal body is laid aside another and entirely similar body is found to be in the possession of each individual. St Paul could only say, " Eye hath not seen, ear hath not heard; " but we know that a spirit-body is as much a reality as is the mortal. Nature works in perfect harmony, and as nature arranges beautiful forms of snow, she just as perfectly forms varieties of the human organism—she gives us wo forms, one natural or physical, the other spiritual-and by the same law these forms are preserved. Carrying our figure still further, nature takes these flakes of snow and they are changed into other forms to return again to earth. As nature cares for these crystals, so let us believe that she has placed within these mortal frames of ours an immortal principle that shall survive, a purified, cleansed soul, having within it a power which is all-preserving-Godlike if you please.

Once more: We shall know ourselves by and by, and it will do you good to see just what you are; seeing yourselves thus you will try to subdue the evil within and make yourselves pure. We need to know our brother man, so that we may become "discerners of spirit," of motive, of principle, and thus be enabled to rise to higher possibilities in the future. On this plane we judge too much by the outward form. Let one come among you clothed in broadcloth and having all the appearance of wealth, nine out of ten will make room for him, while one in soiled attire and bearing evidence of extreme poverty will be shunned. Over the border-line spirits will greet you and pos-

sibly not be recognized by you at once, because childhood has matured, old age and decrepttude have given place to youth and beauty; but they will know you and will soon be recognized by you. In the soulland, we shall grasp hands with those we love, just as really as we ever did in earth-life. If we have any of hell, let us cover up its fires forever on this Christmas night. No one who believes in the old theologic hell expects to find their friends there. Drive out all such thoughts, and expect to find every link of the family tie unbroken; and rest assured that in the land of the soul you find recognition complete and perfect.

Saturday evening, Dec. 24th, was the occasion of a Christmas Festival at the Independent Liberal Church

in Greenwich, Mass. The extreme cold did not prevent the assemblage of a large audience, several of whom came a distance of twelve miles. The usual chicken-ple supper was served from six to nine o'clock. Gastronomically and financially it was a complete success. The supper over, all repaired to the auditorium, where two heavily-laden Christmas trees upon the platform revealed between their gay branches the beautiful frescoed background, with its gilded sun arising from misty clouds, overached by "God is a Spirit," and still over all, "Immortality," "Wisdom," Lovo" and "Truth." Brilliantly lighted, it was a seene of matchless beauty, and during the "Grand Banner March and song," with waving banners borne by happy, joyous children and youth, one might dream it was "the lifting of the veil." The program was well arranged, fine recitations being interspersed with well-rendered and beautiful original music, composed for the occasion by Mr. H. W. Smith.

The trees, obedient to the behest of "Santa Claus," yielded their rich fruitage, representing not only candies and toys for the little ones, but tastefully selected fancy and useful articles for the elders. Some tokens of a rich and substantial nature were bestowed. Mr. of twelve miles. The usual chicken-ple supper was

Quincy, Mass.—Mrs. Nettle Holt-Harding spoke here on the evening of Dec. 25th. Those who attended felt well repaid, for her remarks were very interesting, while the tests which followed were convincing and the part any shartie.

M. A. BONNEY

THE morning of Sunday, Dec. 25th, Mrs. R. S. Lillie in Berkeley Hall spoke upon the first of the above-

The world is divided into two classes: those of one comes to us to day, and we shall celebrate the herald

This Christ-principle shall be our

In the evening the spirit guide of Mrs. Lillie spoke

The power of the soul to outlive all mortal conditions is one of the truths of Spiritualism. But some one asks: "How shall I know my own?" They will know you, having been your guardian spirits, perhaps, and watched over you through all the years of your earth-life. Soul-recognition will enable you to know each other there; here you do not know each other, and never will until the veil is taken away and there will be no mistaken views of one another. There will be no hypocrisy there; masks will drop away, deception will be impossible and man will stand forth what he really is

HEATH.

Christmas at Greenwich.

Smith, Miss Lochlan and the writer received from the "Boolety" beautiful gifts.

It was nearing Sunday when the happy party separated to meet again for Sunlay service at 1:30 r. M., when these ever-ready workets assembled in goodly numbers in a church so spotlessly clean that no suggistion of late evening festivities was discornible. Bubject of discourse, "The Beeret of Power." It was adapted to the day and occasion. JULIETTE YRAW. Leominster, Mass., Dec. 22th, 1804.

January Magazines.

WIDE AWAKE .- " Whittier with the Children," by Margaret Sidney, is a timely article, finely illustrated. In "From Cordova to Cathay," Mr. Ober describes points of interest in Spain made famous by the relalation of Columbus to them. "About Bloycles" will be read studiously by champions of the "wheel." Several excellent stories are contained in this number; also poems of more than ordinary merit. Chief among the illustrations is the frontispiece, representing Whittier surrounded by a group of children. Bos. ton: D. Lotfirop Co.

OUR LITTLE ONES .- With "Wonderland" as its frontispiece, "Seventy Years Ago," "Snow Shoes,"
"Mamma's Christmas Song," "Parry's Christmas," 'Christmas Stockings," and "What Santa Claus Brought," this number will delight its many patrons. Boston: Russell Pub. Co.

LADIES' HOME JOURNAL.-Stores by W. D. Howils and Lucy H. Hooper; poems by Flavel S. Mines, May Lenox and Josephine Pollard and the various departments well filled with instructive and suggestve articles by nearly fifty writers, of value in every phere of woman's daily life. Philadelphia: Curtis Pub. Co.

CASSELL'S FAMILY MAGAZINE.-Two new serial stories commenced, and four stories complete, are the attractive features of this, the first number of a new volume, increased to eighty pages, with no increase n price. Of its miscellany are "Famous Residents at Hampton Court," " Walter Besant and the East End. ers," and "On the Underground Rail." New York: Cassell Pub. Co.

Ayer's Sarsaparilla stops the nauscous discharges of catarrh, and cures the complaint.

Passed to Spirit-Life, From Byron, N. Y., Dec. 19th, James W Seaver, aged 30

He was born in Hebron, N. Y , June 29th 1812, and with is father, Dr. James E. Seaver, came to Genesee County of 1816.

his father, Dr. James E. Seaver, came to Genesee County in 1816.

He was one of the best known men in the town, where he had been in business for sixty years. Of his views as to life and its ultimate the Batavia Duity News says.

"Mr. Seaver.was a Spiritualist, and was converted to that philosophy, or to a belief in the intercommunion of the denizens of the spirit-world with persons still residents of this life, in 1851. He said that what he witnessed and experienced at that time, and largely when alone in his room, and absolutely under conditions that procluded any chance for fraud or deception, was sufficient to banish from his mind the last vestige of his strong skepticism. He soon became what is known as a medium, and at intervals was coltrolled by intelligences that claimed to be, and he had no desitancy in believing were, the spirits of his friends and other personages who dwelt upon the earth. For more than thirty years he was in the habit of attending meetipgs of Spiritualists, and he always took an active part, at these delivering able and extended speeches."

Besides an aged wife he leaves three daughers—Mrs. J. E. Moore, Mrs. Juila A. Stone and Mrs. H. C. Weeds—In addition to a host of other relatives and friends.

lition to a host of other relatives and friends, ransition from the mortal. [A memorial sketch of this prominent and veteran worker written for THE BANNER by "R. D. J.," of Rochester, N. Y.,

will appear next week.) From Auburn, Me., Sunday, Dec. 11th, 1892, of heart disease, Mrs. Almeda Jones, of Yarmouthville, Mr., aged 71

years and 7 months.

She was on a visit to her daughter here in Anburn—Mrs. Moore—when she passed out; her death was sudien indeed. She attended the Spiritualist meeting in Lowston in the afternoon with friends, feeling quite as well as usual, and spoke of the comfort Spiritualism gave her, for she could commune with the dear friends who had gone before, she being a good medium herself, and having been quite prominently connected with the old workers in years gone. She was attacked on the street with severe pain, and died within an hour after reaching home.

She leaves four daughters, who will miss her material presence, for she was a woman of sterling word, and was beloved by all who knew her—a devoted wife and mother friend and neighbor, whose virtues will live in the hearts of all.

of all.

Mrs. Jonos was a widow; her husband, James N. Jones passed out July lith, 1891, aged 73 years. He vas a firm Spiritualist, a kind husband and father, firm in Mrs. wellow.

May the meeting and happy greeting "over thee" be all they expected, and may they both find the way be communicate with the loved ones left on the shore of mirtal life.

DR. E. H. MAPHEWS.

From Sterling, Mass., Dec. 15th, George M., son Charles and Annie Wilder, aged 26 years and 10 months.

P. and Annie Wilder, aged 26 years and 10 months!

He was a most estimable young man, an affectionate and devoted son, and thoughtfully and intelligently pecepted the ministry of spirits.

He was a monther of JA. L. Fuller Campf. Sont of Veterans, a large delegation of which Society attended his funeral, bringing a beautiful floral pillow. He was also a member of the Sterling Fire Department, also represented, and which sent another tribute of flowers. Many and rare were the other designs from father, mother, and loving friends.

Mrs. Yeaw conducted the services—the music being feelingly rendered by a quartet from the village.

The bereaved parents have with this dear son parted with the last of their three children, and another by adoption. The loss of brother and sisters has been keenly felt by the departed, and he often longed for their presence. The closing of his suffering earth-life has given to him the desire of his soul. May the stricken parents find comfort in our blessed Religion of Love and Light.

Juliette Yeaw.

[Obituary Notices not over twenty lines in length are published y atuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.

SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arcanum 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. Keyes, Recording Secretary; Mrs. L. E. Dodge, Trensurer; Mrs. Georgia D. Fuller, Corresponding Secretary; Springfield, Mrss.—The First Spiritualist Ladies' Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening.

Sunday at 2 and 7 p. M. Sociables Thursdays, afternoon and evening.

Ohleage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 103 A. M. and 7M p. M. Speaker, Mrs. Corn L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 p. M. Speaker, Mrs. Emma Nickerson-Warne.

Cleveland, O.—The Children's Progressive Lycoum meets regularly every Sunday, 103 A. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% p. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 346 Prospect Avenue.

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

Providence, R. I.—The Spiritualist Association holds

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10½ A. M. and 7½ P. M.; Thursday, 734 P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

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

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

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

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ F. M. at 512 South 8th street. D. N. Lerver, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lycoum meets every Sunday at 11½ a.M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Moc. Spiritual Association holds meetings every Sunday at 10½ A.M. and 7½ P. M. at Howard Hall, 301 Olive street. A welcome extended to all. M. S. Beckwith, President.

President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Benson, Fresident.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottish Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. S. D. Whitelead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

THE SPIRITIALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirors into Spiritualism. Literature on the subject and list
of members will be sent on receipt of stamped envelope by
any of the following International Committee: America,
Mrs. M. Palmer, 3101 North Broadstreet, Philadelphia; Australis, Mr. Webster, 5 Peckville street, North Melbourne;
Canada, Mr. Woodcock, "Waterniche," Broakville; Holkand,
Van Stratton) Middellana, 682; Indis, Mr. Thomas Hatton,
Ahmedabad; New Zealand, Mr. Graham, Huntley; Walkato;
Sweden, B. Fortenson, Ade, Christiania; England, J. Allen,
Hon. Sec., 16 Berkley-terrace, White Post-lane, Manor Park,
Essex; or W. C. Robson, French Correspondent; 166 Rys Hill,
Newcastle-on-Tyne.

ROBERT COOPER, Press.

2 Manchester street, Brighton; Eng.

Bunner Correspondence.

Pennsylvania.

ERIE.-Sidney Kelsey writes: "At Cassadaga last August I attended a number of seances held by Mrs. Stoddard-Gray and her son, DeWitt C. Hough, of New York, and was sur-prised as well as delighted at what I witnessed. In one corner of the room was an alcove with black curtains in front. Mr. Hough sat in it, while his mother remained outside, mingling while his mother remained outside, mingling with the auditors, announcing what she saw and heard clairvoyantly and clairaudiently, always giving the names of materialized spirits. To explain what follows it will be necessary to state that my beloved wife, Mary Jane Spofford Kelsey, who has been in spirit-life about nine years, has ever been very active. Some fifty-five years ago, while attending school in Kelloggsville, O., I became acquainted with a young lady, Juliette Sands by name, with whom I became intimate, but for a time after I went to Erie, Pa., I in a measure lost track of her, and she was married to a man named John Wet-Erie, Pa., I in a measure lost track of her, and she was married to a man named John Wetmore and I to Miss Spofford. In 1861 Mrs. Wetmore died, and my wife, about two years before her death, said to me: 'Papa, what kind of a looking woman was your old sweetheart? because, when I reach the other side I am going to hunt her up and send her back to you; see if I don't!' She has, therefore, sent her back many times to me and the two wo you; see if I don't!' She has, therefore, sent her back many times to me, and the two wo

men not infrequently come together.

At Mrs. Gray's one night my wife, announcing her name, came from the cabinet, looking natural and talking readily. After passing with me around the room, in which were seated some twenty persons, she invited me to step into the cabinet, when she placed one of my hands on the head of the medium and my other hands on the head of the medium and my other hand on her own head. After I had become satisfied that she was my wife, she stepped back into the auditorium with me and said: 'I want to write a little for you.' Taking a paper I gave her a pencil, when she kneeled down at a table and with her own materialized hand wrote as follows:

wrote as follows:

'August 22d, 1892.

DEAR, DEAR SIDNEY—I am here again, and will help you to make life easy the balance of your earth-journey, and when the time comes we will welcome you to our home—your home—not made with hands, but from the deeds done while on the earth-plane, and when your work is done we will meet you. Juliette and mother love you still.

Your loving wife,

MARY.'

Juliette (Mrs. Wetmore) came next; I intro duced her as a sweetheart of mine over fifty years ago. She was highly pleased, and after going the rounds of the room with me, said: 'Mary did find me, and I knew you would come to meet me. I am so glad!'

to meet me. I am so glad!"

After some fifteen or twenty different spirits had manifested, my daughter. Mrs. Streaber, who passed away from Austin, Texas, came out, bringing a child in her arms. She said to me, among other things: 'Tell Ed'—(I had forgotten to speak of her husband) 'What shall I tell Ed?' I said. 'Tell him the manner of my com-Ed?' I said. 'Tell him the manner of my coming, and that I said I loved him more than ever, and am with him all the time.' Two little grandchildren of mine, Bessie and Florence Mary Schaaf, next appeared and gave their names. I went up and shook hands with them, and as I did so I saw (and all in the room saw what I did) the forms of the two little girls in the door or entrance-way of the cabinet, the face of my wife and that of Juliette, all in the act of materializing. This produced a good deal of sensation, bringing forth many expressions of surprise and wonder. During the and am with him all the time.' Two little grandchildren of mine, Bessie and Florence Mary Schaaf, next appeared and gave their names. I went up and shook hands with them and as I did so I saw (and all in the room saw what I did) the forms of the two little girls in the door or entrance-way of the cabinet, the face of my wife and that of Juliette, all in the act of materializing. This produced a good deal of sensation, bringing forth many-expressions of surprise and wonder. During the course of the evening the spirits played upon a large-sized harmonica, two bells and a triangle, all at the same time, and there were many materializations and dematerializations outside of the cabinet, as well as in a room adjoining the auditorium. A cabinet spirit, known as 'Dr. Baker,' came out of the cabinet, and after the exchange of pleasantries with those present, magnetized and distributed a quantity of paper; he entered the doorway alongside the cabinet, where he dematerialized; and in less than half a minute there appeared in exactly the same spot the white robed form of Juliette, who walked around and talked with those present, Dr. Baker having been clothed in a full suit of blue clothes."

We have a Soade was very ill at Sioux City he was never qut of his mind for one moment; the report emanated from the enemies of Spiritualism. He has been with us over a week, and won the respect and esteem of all who have had the pleasure of meeting him. He has delivered four lectures in Lyceum liall; they were clear, logical and full of the truths of Spiritualism. His slate-writing is so marvelous that even the greatest skeptic is at once compelled to agknowledge its genuineness. His phases of physical and mental meliumship are wonderful manifestations of spirit-power. He is soon to leave our city for other fields of work, and will carry with him the respect and good-will of every one with whom he has come in contact.

We have a Society here of twenty-five members—C. W. Cowles President. Mrs. A. L. Luli is our present speaker. We hop ent, Dr. Baker having been clothed in a full suit of blue clothes."

New York.

ALBANY.—Dr. M. Carl writes, Dec. 23d: "What would we do without a banner?" From the nation down to the social club we must have a standard to rally around, and truly the BANNER OF LIGHT has been the standard, first and last, for Spiritualists to follow while journeying through this earthly expression, with its many and varied environments. For the present we are fortunate in having Mrs. H. S. Lake to represent the cause of Spiritualism in Albany. As well known, she is one of the most forcible and eloquent speakers on the public rostrum to-day. It is thought that through the impetus she has given the movement we shall be able during the coming year to build a temple for the dispensation of the spiritual gospel, as given through the different media.

The beginning of the present season was narked by a disappointment, Mrs. Carrie E. 5. Twing, one of Albany's favorites, not being ble to fill her engagement. Season was narked by a disappointment, Mrs. Carrie E. 5. Twing, one of Albany's favorites, not being ble to fill her engagement.

ple for the dispensation of the spiritual gospel, as given through the different media.

The beginning of the present season was marked by a disappointment, Mrs. Carrie E. S. Twing, one of Albany's favorites, not being able to fill her engagement, as expected. Mrs. Mason supplied her place very acceptably Miss Ewer filled October. She is an earnest speaker, and a good test medium. Mrs. Lake has been with us since Nov. Ist. Her en gagement has been one of marked success in every way. She has created unbounded enthusians of the Union, adding that one part of their work, that of relieving the sick and distressed among spiritualists in past years, had been and constitute to the gagement of the union, adding that one part of their work, that of relieving the sick and distressed among spiritualists in past years, had been and constitute to the gagement of the union, adding that one part of their work, that of relieving the sick and distressed among spiritualists in past years, had been and constitute to the page of the union, adding that one part of the union adding that one part of the union, adding that one part of the union adding that one part of the union, adding that one part of the union adding the every way. She has created unbounded enthusiasm, and a demand from many of Albany's best people, Spiritualists and non Spiritualists, has been made that she be retained, if possible, as the resident greater for the design war. as the resident speaker for the coming year. Our speakers and mediums are mostly all good, but Mrs. L. has captured the hearts of the Albany people, and they have voted her superior to all they have come in contact with. She rior to all they have come in contact with. She is an agitator without being an irritator. She, or her guides, have the happy faculty of knowing just how to please an audience. Her psychometric readings are truly wonderful, never making a mistake, and always given under strictly test conditions. Every lecture grows better, her audiences larger, and more enthusiastic; and although she is to be followed by Dr. J. C. Street, who made a host of friends here last spring, it is to be regretted she is going so soon.

nembers of my family that were dead; told me of a 'conspiracy' against my husband, 'which had deprived him of a position he was ontitled to and given it to another who had no entitled to and given it to another who had no shadow of right to it, and gave me the names of men connected with it, stating that retribution would overtake them; and I am happy to say the prediction has been verified, inasmuch as those men have been obliged to lumiliate themselves and ask that he be restored to the position he was entitled to, and they had deprived him of. At this time I was a perfect stranger to the medium, and know he had no means of gaining this knowledge of my affairs.

Prof. Wallace still draws a full house to his seances after almost a year in Denver. In my investigations in Spiritualism I have interviewed quite a number of mediums, and from personal knowledge I pronounce Prof. Wallace and Ada Foye among the very best who have visited this city."

Michigan.

STURGIS .- Thomas Harding writes: "The oldest spiritual church on earth (known as the oldest spiritual church on earth (known as the Free Church of Sturgis, Mich.) is to be re dedicated Jan. 8th, 1893. The venerable pile of brick and stone has been undergoing the most thorough rejuvenation; all the interior arrangements have been changed. The seats and alsies, the platform and pulpit, the floor and the ceiling, all present a different aspect from that to which its frequenters have been accustomed during the past thirty-five years, and it certainly never looked half as well as it does now. The platform has been too high, and the speaker's voice measurably lost in the space

now. The platform has been too high, and the speaker's voice measurably lost in the space above the heads of the audience. This has been remedied in the new platform. The ceiling and walls have been handsomely frescoed, and the entire floor newly carpeted. The outside has also had its share of the improvements, a new steel roof has been put on, and windows, shutters, doors, etc., have been painted.

Mrs. Charles Buck, Mrs. Cressler, and other ladies, have been many weeks hard at work gathering in the necessary funds to meet the heavy expense, and no doubt feel much gratified at their success. The Spiritualists of Sturgis had hoped to commence their 'Happy New Year' by the re-dedication of the house on the first of January, but they find it will be impossible to complete their arrangements before the eighth. On that day they hope to have a genuine hearty and thoroughly enjoyable reunion, such as they used to have twenty-five union, such as they used to have twenty-five

or thirty years ago.

The speakers expected are Mr. A. B. French of Clyde, O., Rev. Geo. Buckley, the Unitarian minister of Sturgis (who is fully in accord with the movement), and other notables of the spiritual and liberal platform. It is expected that warm hearts and sincere souls as well as wall. warm hearts and sincere souls, as well as well-balanced heads, will attend on the occasion from a distance, and accept that hearty wel-come which the Spiritualists of Sturgis are pro-verbial for giving."

HAMBURG .- Mrs. F. W. Toedt writes, Dec. 25th: "While Dr. Slade was very ill at Sioux City he was never out of his mind for one mo-

Chicago about three months since, and reaching this place found a very limited degree of

ciety.

Dr. Storer in his opening remarks stated very clearly the objects of the Union, adding that one part of their work, that of relieving the sick and distressed among Spiritualists in past years, had been and continues to be generously and nobly done by Messrs, Colby & Rich of the Banner of Light, by distributing to those in need from what is known through The Banner as "God's Poor Fund," formed by the generous contributions of themselves and friends. While this was being done it was to be regretted that no legally organized institution existed among Spiritualists to which bequests could be made that would extend the benevolent work and aid the proprietors of The Banner in the noble enterprise they had inaugurated and successfully carried on the past forty years. The cause for that regret no longer exists. The Veteran Spiritualists' Union, chartered by the State, has been founded with this express purpose in view.

is an agitator without being an irritator. She, or ber guides, have the happy faculty of knowing just how to please an audience. Her psychometric readings are truly wonderful, never making a mistake, and always given under strictly test conditions. Every leading for the strictly test conditions and although she is to be lollowed by Dr. J. C. Street, who made a host of friends here last spring, it is to be regreted she is going so soon.

Prof. Kenyon will occupy our platform through February, Mr. Grimshaw through the strictly in the State as awaiting to the strictly the strictly strictly and the strictly strictly strictly and the strictly s

clent importance upon the education of children in the truths of Bpiritualism. We should consider that they are to follow in our footsteps, and hold up the banner of truth when we shall have passed away. Twenty-five years' experience as a medium had convinced her of the cortainty of a future life and blessed communion with the dear ones who gather around us. Mrs. Longley closed by giving some of her experiences in soliciting members for the Union outside of Hoston, and the desire manifested everywhere for a similar society in their own locality.

Mr. C. M. A. Twitchell said he believed there is no sin so great as disobedience. We should obey our first impressions, and relieve distress wherever we find it. He had been forty years a Spiritualist. In the early days some were disposed to stone him on account of his new doctrines. It cost something then to be a Spiritualist, but the world is becoming more enlightened, and the time is coming when the Divine power shall rule the world, and peace and harmony exist throughout humanity. But there is work for all in the spiritual ranks; our work should be aggressive, and the banner of Spiritualism unfurled everywhere. Mr. Twitchell urged the formation of auxiliary clubs all over the country; said five hundred copies of our by-laws would be required, in addition to what the Union already has, which he would supply without any charge to it.

Dr. A. H. Richardson spoke of the advancing truth of our philosophy. The work is large enough to enlist everybody. We should take especial care of our mediums, who stand between us and the spirit world. Homes for those who become disabled should be endowed, and aid given to all who are in need of our sympathy. The Veteran Spiritualists' Union has assumed a position in the field in which it can be of lasting benefit to those who have given their lives to the work.

Letters of regret were received too late to be read at this meeting from Mr. F. A. Wiggin, Hon. Sidney

work.

Letters of regret were received too late to be read at this meeting from Mr. F. A. Wiggin, Hon. Sidney Dean, and Mrs. H. S. Lake. As Mrs. Lake's letter seems to embody the sentiments expressed by the others. others, we give it entire:

seems to embody the Schilments expressed by the others, we give it entire:

103 GRAND STREET, Albany, N. J.

103 To the Clerk, Officers and Members of the V. S. U. Greeting:

1 thank you for the invitation (which I am compelled to decline) to be present and address you on this occasion.

The purposes of the Association, as embodied in its Constitution, seem to me well worthy the attention and support of Spiritualists everywhere, and when possible I am glad to extend a knowledge of it and its workings. I trust that the delicate tasks which devolve upon it as a public almoner may continue to be satisfactorily discharged until such time as the general constitution of society renders these institutions unnecessary. This state is evidently destined to dawn upon the human race; and we, as Spiritualists, conscious of our mutual dependence and obligations, are illustrating. I trust, that unity which may presage the advent of generally established reciprocal service throughout the world.

Hoping that a spirit of harmony and good-will may maintain, I am very earnestly and sincerely.

MRS. H. S. LAKE.

The meeting closed with another song by Mr. Sulli-

The meeting closed with another song by Mr. Sullivan. Public meetings will be held by the V. S. U. once a month during the season in Berkeley Hall.

HEATH.

The Christmas Tree Festival

Of the Children's Progressive Lyeceum, held in Boston Sunday evening, Dec. 25th, was a really brilliant

The front of the hall was decorated with evergreens and a many-hued star - representing the colors of each group of the school-and made by Mr. Will Potter; while the mammoth Christmas Tree, hung with every variety of useful and ornamental presents, and brightly decorated with fancy colors, bags of candy, etc., presented a scene which greatly delighted all who witnessed it.

The order of exercises, under the direction of Mr. C. T. Wood-who in the enforced absence of Conductor Hatch held most efficient charge over the affair consisted of the following numbers:

Piano overture by Prof. Schaller; singing by the school; invocation by Mrs. Longley; an appropriate speech of welcome by Mr. Wood; elecutionary readings by Miss Churchill, Mrs. Brown, Miss Edith Gould; vocal selections by Louise Horner, Eddle Hill, Milly Smith, Olive Smith, little Daisy and a number of others; recitations by Willie Sheldon, Carl Leo Roots Winzola Pratt, Helen Higgins, Flossie Waite and

Winzola Pratt, Helen Higgins, Flossie Waite and others.

Mr. Wood spoke feelingly of the serious filness of Conductor J. B. Hatch, Jr., and called upon the senior Mr. Hatch for an address. Mr. Hatch responded in an effective and touching manner, which elicited the sympathy and appreciation of all present.

Mr. Wood stated that in former years one of our number, Mrs. A. B. Graves, had been accustomed to meet with us, and to receive some little token of regard, and that to-night the Christmas tree bore a tokeli inscribed with the name of Mrs. Graves. He then lifted a roll of manuscript, ted with white sath ribbon, from the tree, which proved to be a tender greeting to the spirit of Mrs. Graves (who had passed from the body in October last), signed by M. T. Longley, Carrie Hatch, and the Lyceum friends; he called upon Mrs. Brown to read it, which that lady did in a most effective mather.

Guardon rends.

I walk o'er rugged pathways steep,
Bearing my cross of pain and woe
My footing, Lord, I strive to keep,
And nearer to Thy light to grow.

Sing. " Nearer, My God, to Thee " Ast vers tinardian pends:

Though wandering o≟er the path alone. When night comes down in putple gloom. My pillow nothing but a.stone. Yet wiit Thy light my soul illume.

Guardian reads : Then in my visions clear and bright. A rainbow bridge shall stretch along From earth to realms of endless light. Trod by a grand celestial throng.

Sing 2d verse " Though Like a Wanderer."

Sing 3d verse-" There Let the Way Appear.' Then with awakened powers of soul I shall arise, with mystic flight, Soaring toward that matchless goal Where all is everlasting light.

Sing 4th verse-" Or If On Joyful Wings." tinardian reads .

Though I sever the linklets and ties Binding my soul to the earth, Through the bursting of clay we arise To the joys of the heavenly birth.

Though we slip from the clasp that we love, And part with our friends with a sigh, We shall meet them in mansions above, If we work for the Sweet By and Bye. Sing last verse of "Sweet By-and-Bye."
"To our BountIful Father above
{ We will offer a tribute of praise,
For the glorious gift of his love,
— And the blessings that hallow our days."

For Colds,

Chorus " In the Sweet By-and-Bye."

Coughs, Croup, Influenza, and Bronchitis,

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the best of all anodyne

expectorants. Prompt to act, Sure to Cure

Plso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARR



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and if not entirely TRY ONE TO-DA satisfactory, the price will cheerfully be refu There is no shock, but a pleasant, genial glow. It cannot injure, but will always do good.

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all the year round. Standonics all day and yet have warm feet. Price, socts, per pair. They are light and persons wearing them feel a pleasant glow of warmth. Those whose feet perspire will find a ready cure in Dr. Scott's Electric Insoles. In connection with our New Electric

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Dec. 17.

PANY, DEP'T T59 CH

Mrs. William H. Allen, 4DQ Washington Street, Providence.

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

Oct. 8. 4.

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BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Gelby & Rich, Publishers and Bockseilers, & Beswerth Street (formerly Mentgemery Pince), corner of Province Street, Hoston, Mass, keep for sale a complete assertment of Spiritual, Progressive References and Retail.

Tenns Casil.—Orders for Books, to be sent by Express, must be accompanied by all or a tleast half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the amount of cach order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the Bannen of Light and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under 55.00. This is the safest method to remit orders.

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

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

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

Banner of Pight.

BOSTON, SATURDAY, JANUARY 7, 1893.

ISAURD EVERY THURSDAY MORNING FOR THE WEEK KNDING AT DATE.

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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Plain New Year's Talk.

Now at the opening of a New Year, the Ban-NER OF LIGHT addresses itself particularly, and so far as it can personally, to every Spiritualist, professed or sympathetic, open or unacknowledged, in every part of our common country, and thence in every quarter of the habitable world, in behalf of the work it has so long and faithfully been engaged in, and in appeal for an united, unfaltering, and resolutely persistent support of the publication which for thirty six years has spent and been spent for the Cause dear to the hearts of all believers in a close relationship of the two

As Thomas Lees of Cleveland freely asserted in our issue of Dec. 3d, 1892, "the BANNER OF LIGHT has done more to build up, strengthen and foster the various [local] spiritual organizations throughout the country than all other papers combined. It has literally nursed hundreds of weak and sickly societies into strong and healthy organizations. I would ask "-he adds-"even the officers of the one thousand and one organizations it has reported, whether they are all subscribers to this paper, and if not, why not?" And he volunteers to go "a step further, and say it is impossible to keep abreast of the times if you do not "subscribe for THE BANNER; "for a comprehensive understanding of the whole movement is only to be obtained through its newsy columns. Societies. authors, speakers, mediums, are represented therein from Maine to California, to say nothing of its philosophical articles, and the high order of literary ability that characterizes this weekly journal, now in its seventysecond volume."

For his kindly appreciative expression THE BANNER cannot but feel grateful to Mr. Lees, while none the less conscious of the credit to which, in the human sense, it is richly entitled.

It is the familiar saying of the Apostle Paul that "Charity covereth a multitude of sins." To this practical conclusion we have fully come after many years of what some would call a saddening experience. Not a few of those in whom we reposed the most familiar and sacred trust have made their return with implied recreancy.

But we have striven to follow St. Paul's teaching, and exercised the largest possible meed of charity for these deceivers and self-deceived ones. It would be untrue to confess to regret for the course which in all such instances we have undeviatingly pursued. Hard, and at times almost unendurable as were the conditions imposed on us, looked at from a merely worldly point of view, we can see that it was best for us as it was, whatever might be the outcome for the deceiving ones who betrayed our confidence. From the spiritual standpoint, however, our satisfaction is confirmed and our happiness made complete, not in the belief only, but in the knowledge that "charity covereth a multitude of sins," and that we have, enjoyed the signal protection of the invisibles under all circumstances. even the most adverse.

A very true, consistent and endeared friend of THE BANNER, who has his residence in a neighboring city of this State, and who has manifested a special and continuous interest in its spiritual, philosophical and practical philanthropic work for many years, favored us with a personal call recently, and renewed his t the same time subown subscription soribed for si

come. persons, for one year

to send THE BANNER only occasionally. He did it that they might for at least the whole of one year have with weekly regularity what they had enjoyed only intermittently for several years. His purpose was to enable them to imbue their minds with a knowledge of the truth on the other side of life who were once mortals. For which kind consideration our most thoughtful friend-W. F. Nye, of New Bedford-has not only our cordial thanks, but the silently uttered gratitude of the Band of Spirits that inaugurated THE BANNER as the pioneer of spiritualistic publications.

Taking the example of our friend into serious consideration, why does it not really become the duty, as well as the pleasure, of the professed friends of THE BANNER, one and all, far and near, to give this matter of its universal and expanding support their very serious and purposeful thought, and then to at once resolve that thought into action?

Facts Tell.

We print elsewhere in THE BANNER to-day a most remarkable incident in proof of spiritpower, and corroborative of the fact of materialization. We have no question that the spiritlady presented herself in bodily form for the time being before the artist in consequence of her strong desire to let her husband-to whom she was intensely devoted-know that she still lived and loved him. This is why she had her photograph made, as probably she found the artist to be a mortal instrument through whose mediumistic nerve-aura she could manifest herself sufficiently in a material garb to be photographed.

The reader will ascertain the result by perusing the article, to which we call special attention, having no doubt, whatever that when we get clear of the atmosphere of the quasiscientific "psychic societies." so named, and the assumptions and presumptions based on total ignorance of the occult laws governing mediumship, to which they give birth, the spirit-world will manifest through its earthly sensitives plenty of evidence of spirit-communion independent of professedly "psycho-

logic" explanations. We do not wish to be understood as cherishing antagonism-even in the least degree-in regard to the motives of these modern day would-be scientific investigators; but we have had ample evidence in the past-in the Harvard College investigation (1857), for instance -that learned professors and clericals are in no sense totally independent of religious bigotry, and the paralyzing effect it exerts on the heart and judgment of all who fall under its spell. Notwithstanding the fact of innumerable spiritual manifestations in the scriptures identical with those of the present, the clergyman and the professor stand too often at open variance with the modern facts; and consequently, while we pity the ignorance of some of their fraternity, and applaud the honesty of others, it is our plain duty to bear condemna tory witness to this peculiar condition of

The Death Penalty in New York.

Electrocution, if it has not already done its work on the public mind in New York, is at least in the way of doing it. It is given out that at the incoming session of the State legislature an aggressive effort will be made to abolish the present system, and at the same time do away with the death penalty altogether. The belief is widely prevalent that hanging as a penalty for capital offenses can never be restored by law. The next step. therefore, toward abolishing the death penalty entirely is to procure the abrogation of the esent system of execution by electricity. It would seem that electrocution has only strengthened the sentiment of hostility to capital punishment, instead of appeasing it. Electricity as against the rope is but the substitution of one form of barbarism for another. Both are alike bad and to be abandoned as inconsistent with the spirit of an enlightened civilization. The question, in fact, is not likely to go out of sight until it is finally settled, and that it never will be until it is settled on the basis of humanity.

Mrs. A. B. Severance, the celebrated psychometrist, of White Water, Wis., says in renewing her subscription for THE BANNER:

"It does not seem as though I could get along without it. I enjoy so much to read it, and especially the editorial department. Your thoughts upon perplexing subjects seem fraught with charity and grea wisdom. I think if we could be more charitable with those who hold different opinions from ours, ever manifesting a loving spirit, it would be productive of more satisfactory results. Would that THE BANNER could have a still larger circulation. I will do all I can to induce others to subscribe for it."

Among the messages given at the Banner Public Circle Dec. 30th, was one from GEO. CONSTANTINE. A lady arose in the audience and stated that she recognized the spirit; said that Constantine was a Greek, born in Athens she had seen him often when in the mortal and was confident of his identity. Another spirit manifested at the same date, giving the name, CARRIE CHASE-which message was also recognized by a lady present.

We are well pleased to learn that the various 'spiritualistic Sunday meetings in this city and in many towns of the Commonwealth are well attended. This fact goes to show that a deeper interest is felt in our Cause at the present time than ever before. Let the good work go on under the organized forces of the spirit-world until Modern Spiritualism permeates the hearts and homes of all the people of

In our long expérience with human kind we have clearly discovered one fact, namely, that ingratitude is a predominant feature with the most of humanity, and especially among mediums—who teach (entranced) moral ethics. This, it would seem, is one of the incongruities of mediumship.

The one hundred and fifty-sixth anniversary of the birthday of Thomas Paine will be observed on the 29th of January by the Ingersoll Secular Society at Paine Hall, Boston,

Walter Howell, on our first page, presents a clear ontlining of the important office of honest skepticism.

Don't forget to attend our Children's Lyceum in this city next Sunday. All are wel-

Thanks to Mrs. Hazen and others for been his regular habit donations of flowers for our Circle-Room Table.

The New Age We Are In.

In a recent sermon preached in Trinity Church pulpit, in Boston, Bishop Potter of New York declared that there were grave questions to be faced in our civilization. The subject of his discourse was "The Call of Our Time." It is given to few men, he said, to know the time of spirit return, and of the condition of spirits in which they live, to apprehend its spirit, or clearly to discern its drift. The age to its contemporaries is like a picture from which the figures on the canvas cannot project themselves. To see how they look they must wait until events are old enough to have become a part of history. We have to wait before we can discern their tendency or grasp their meaning. And yet, he added, there are men in every age to whom is given both a larger vision and a finer discernment. These are its prophets, who read history not by rote but by intuition. They get the flavor of the age. St. Paul he reckoned as one of these meh. He knew his age, with a keen and sensitive percention of its hidden spirit. He recognized the dawn of a new era of light. The disclosure of divinity in the form of our humanity was to break upon the world, and out of it was to come a new and revolutionary influence upon human thought and human society.

A great truth seized and possessed him. He felt its power and foresaw its progress. Admit that he was a seer as well as an apostle, and everything becomes clear; nothing else makes his restless life intelligible. Nations must be awakened. At least a foothold for the new faith and the new empire must be won and held. Such times recur in history, and may be easily seen and traced.

The condition which answers to wakefulness in a nation, said the Bishop, is that condition of national life in which great moral ideas are contended for and made to triumph; where the inheritance of old superstitions is cast off; and when the sense of profound spiritual truths, lost sight of in more slumberous ages, breaks anew upon the vision of a whole people. We see the trace of such an awakening in the story of every race and nation that is not still sunk

in utter barbarianism. If the world has been asleep, it is wide awake to day. It is the age of invention, of unrest and drive. In our own time there has come into being a new world. The whole substance of our modern life has changed. But we are not to sigh for the past. The richest life is that which has most points of contact with other lives; and in this respect our modern civilization has enriched life almost beyond computation. But great perils, said the bishop, accompany great privileges. Cheap travel, increased intercourse, and increased immigration from all the world-in all this admitted gain there are attendant dangers. And so, too, in every triumph of man in organizing and subduing the forcesof nature, he becomes more satisfied with himself and with the world, and this suggests the peril of materialism. Our civilization also has elements of danger in its haste, its want of reverence; its want of sobriety.

Let the "Pious Saints" Stay Away. A pungently practical and philosophical edi-

torial is that of the Havre de Grace (Md.) Re publican, entitled "Open the Fair." And it is bold in the timely and effective utterance of its sincere convictions. "There are no holy or unholy days," truly says The Republican. "It is right to do good at all times, and wrong to do evil at any time." It further asserts with equal truth "the government of the United States is neither religious nor irreligious; it is non-sectarian, and purely secular. It has no right, acquired or otherwise, to regulate the conscience, or meddle with the religious belief or unbelief of any citizen." It rightfully denies the constitutional, legal, or any right of Congress "to make a bargain with the World's opening or closing of the World's Fair on Sun- Territory, assumes to remark - Just how such a day. Congress has no more right to prescribe the religious observance of Sabbaths or holy days than to order sacraments, and to ordain creeds of faith." Therefore The Republican invites those "vious saints who are too good to look upon the wondrous handiwork of the great Creator, the productions of the jeweled hand of science, or the exquisite gems of art. conceived in the brain of genius, and fashioned by dexterous hands, on Sunday, "to stay away; but it adds the just remark that they should not try to deprive others of the pleasure and the good influence that the reverent contemplation of such affords!

Since we established the BANNER OF LIGHT many years ago, we have lived to see great changes that have taken place in regard to religious sects, classed as moral, benevolent, charitable, etc., which have appeared and disappeared from time to time; but Spiritualism, which is based on a firm foundation, although assailed from many quarters, still goes on "conquering and to conquer," however the winds may blow or bigots may rave. Opposition in almost every form has been hurled against our philosophy by cranks and religious bigots; while money and influence have been lavishly employed to destroy or render nugatory our usefulness in teaching a great truth. But Time, the leveler, rights all wrongs.

Many who denounced us have passed on; others have been relegated to oblivion, while our beautiful and truthful Cause is prospering from day to day, as we have said. Ministers, priests, rabbis, free-thinkers and others are rapidly joining our ranks; and the more these classes investigate the sooner they come into the fold. Would it be thus did we not inculcate and demonstrate a great truth-the truth of direct spirit-communion?

Under these circumstances it is all-important that the circulation of THE BANNER should be increased many fold, as well as all other papers devoted to Modern Spiritualism, its Phenomena and its beautiful Philosophy.

At last the edict has gone out that Prof. Briggs, the alleged, "heretic," is not guiltythat he has been acquitted of this heinous crime! One of the charges accused the Professor of teaching that Moses was not the author of the Pentateuch! Other charges were preferred by the ecclesiastic bigots of the lat ter end of the nineteenth century, one of which alleged that he taught that the Scriptures contained errors of history, which is a fact. One of our daily papers, in referring to this trial, and regarding the alleged discrepancies of the bible, remarks:

"No one now-a days thinks otherwise except a lot of bigots; and they think as they do merely because they refuse to be convinced by fact and reason. After all, it would seem that the gist of the charges against Prof. Briggs is, that he has been teaching the truth, and for twenty two days the Presbytery has been struggling with this gigantic problem: And even now that the Professor is adjudged not, gullty, his enemies. will appeal the case to the General Assembly."

TIMELY TOPICS. Sjarved into War.

That is mainly what is the matter with the Indians. Mr. O. C. Painter describes the patented method in a ecent open letter to Mr. Herbert Welsh, in the case of the Cheyenne and the Arapahoe Indians. He reminds Mr. Weish that for three seasons these Indians have had no opportunity to raise any crops, if they had been so disposed, giving the obvious reasons for the failure. The second payment on the purchase of their lands was \$67,500 short; the interest due on \$1,-000,000 months ago has not yet been paid; the clothing, etc., due under the treaty of 1867 has not, yet ar rived; and their beef rations have been reduced onehalf nominally, but in reality much more. At present the Indian must live on an allowance for each week. not having any crops of his own, of 614 ounces of bacon 41/4 pounds of beef, 11/6 ounces of coffee, 28 10 ounces of sugar, and 14% ounces of flour. Then the Indians are irritated by the hadgering of

the commissioners in the sale of their lands, and because they do not believe it a legal and honest sale under the treaty of 1807. And likewise by the uncer tainties in many cases as to where their land is that has been allotted, some of them finding their allotments six miles from where they had selected and built. And now instruction goes out to withhold beef. as well as the interest money, soon to be gald, from those Indians who do not put their children in school. The department can of course withhold the beef if it is a gratuity, but interest money is due under a treaty that imposed no such condition as sending their chil dren to school. The Indians are divided up into bands of twenty five, to each of which a steer is issued. Very small and thin steers are being issued, the reasons given for it being that the Indians would be forced to go hungry until others could be brought in, and that it was necessary to issue small steers in order to have enough to go round. The weight is now reduced onehalf, so that the steers must be one-half smaller if they each have one. Skin, bones and horns remaining the same, the beef must be much less than one-half what

The Cruel Coal Combine.

Owing to the high and advancing price of coal, the sufferings of the poor in New York have become so intense as to excite the widest attention and sympathy. In being obliged to buy his coal by the scuttle. the poor man has to pay just about double the amount he would if he bought it by the tou. The crowd of supplicants for fuel that hangs around the doors of the Bureau of Charities and Correction has nearly doubled since the severe winter weather set in. They all wanted coal, and the "combine" had evidently got in its cruel work on them. Along the river in East New York, the superintendent said there was a great deal of suffering on account of the lack of fuel. Few people who are not actually brought in contact with it can appreciate it. The superintendent said that the advances in the price of coal since the formation of the "combine" had been frightful. What was bought for \$3.55 a little less than a year ago is now sold for \$5.05, and another raise is coming. The coal question threatens to make a great havoc among the poor. And they will have only the monopoly to thank for it.

Rum and Religion.

The Truth Seeker of New York issues a pungent leaflet, set off with two outside illustrations of highly striking effect, on the Pharisaical vote of Congress to close the World's Fair at Chicago on Sunday. The leaflet is made up of the vigorous opinions of the leading journalists of the country, together with an extract from Bishop Potter's opinion published in The Forum, and a thoroughly characteristic expression of Col. R. G. Ingersoll. The whole is timely and well worth the reading. The frontispiece illustration represents three characters to whom alone this piece of blundering bigotry is owing. They severally personify Beer, Bishops and Bribery. The people ask for knowledge, and instead are given rum and religion. A peculiar fact about the business is that a number of petitions to Congress from several States urging the Sunday closing exceed the total population of those States as shown by the census of 1890. Pretty people these to pray for the Sunday shutting up on the ground of

A "Standard" Terror.

Bishop Hargrove of the Methodist Church, having said that the Church never asked a man if he was perfect, and that he should have the experience of love which easteth out fear, and which he said he had himself when be was converted, the heresy-Fair managers, or anybody else, for either the hunting Christian Advocate of Guthrie, Oklahoma statement can be made to harmonize with the doctrines and teaching of our church is a mystery to us." It professes not to be able to understand how it was he obtained " perfect love" when he was converted. It patronizingly offers the explanation that there is a 'mistake somewhere," that "the report must be in correct, or the bishop does not agree with Methodist standards." Then, according to the reverends who edit the paper quoted from, the Methodist " standard" is that "conversion" signifies a plunge of the hopeful convert into a shoreless sea of fear, instead of a glad and grateful surrender into the arms of 'perfect love."

Cruelty to Animals at Sea.

Wm. Hosea Ballou of New York addresses President Harrison on the subject of cruelty to animals at sea, stating that ten million dollars' worth of animals are thus destroyed every year. Since no government has jurisdiction on the high seas, an international conference is demanded to correct the prevalent inhumanity to helpless brutes while making the ocean passage, and to save to their owners a money amount that reaches such dimensions. Mr. Ballou therefore addresses the President to request that he would in vite the various maritime nations to join with the United States in appointing delegates to an international conference for the amelioration of the condition of animals in shipment and quarantine, to formulate and recommend international laws for the punishment of steamship officers for cruelty to animals at sea, and to make steamship companies liable in damages to shippers for wanton destruction of and injury to animals in transit. Other laws are likewise suggested relating to the present cattle quarantine regulations. The subject has been presented to the American Society for the Prevention of Cruelty to Animals and different branches of the government The inhumanity practiced is denounced as "the supreme disgrace and shame of the century."

The Age in which We Live.

Rabbi Schaufarber of Baltimore describes our age as one of conflicting tendencies. . Movements that cross one another rule at one and the same time. Mankind is not swayed by one mind and one thought. Science has not dethroned religion, nor has it brought man to devote himself to it to the exclusion of religious subjects. Religion is a part of man's being True, science is forcing man to change his conception of religion, so that he is throwing off the crude and older notions of our fathers, and taking on the purer and truer, the more rational conceptions she extends to him. Her theory of creation is fast meeting with the approval of the thinking world. Men of intellect are discarding the six days' creation story and the six thousand years as the age of the world. They no longer believe that God can break in upon the laws which he implanted in nature, and thus perform a miracle. Iron law sways the universe, and there can be no infringement or infraction upon its eternal, upchanging course. The old notion of God and man and their mutual relations is fast being cast asidé to make room for a more exalted and elevated one.

Nationalism finds a rather plain, practical filustration in Denmark, where the law grants to every Danish subject, man and woman, who has reached the age of sixty, a pension, the sole exceptions being convicted oriminals, persons who have fraudulently conveyed their property to relatives, or have come to a state of poverty by extravagance, or during the preceding ten years have received parish relief, or been convicted of mendicity. Each application is subject to an examination by the parish, which reports the amount of relief proper to be granted. But the pen-

sion may be withheld if the beneficiary is proved guilty of misconduct, or spends his pension improperly. or marries. This looks like paternal government, which is the chief objection raised to nationalism. Nevertheless it cannot be denied that it commends itself to the general sense on principle, and would-if extended-be more than likely to meet with widespread, if not universal favor.

Dr. McGlynn's reinstatement to the priesthood s at last an accomplished fact. The announcement has been duly confirmed. About the same time it is made known that the trial of Father Corrigan of Hoboken, for his plain talk about the recent German Catholic Congress at Newark, in which both Archbishop Corrigan and Bishop Wigger came in for pointed criticism, has been dismissed. . . . Both these events are generally accredited to the interference of the papal ablegate, Manager Satolli.... The events that manifest a liberalizing tendency the Catholic church, which has been supposed to b nothing if not conservative, have been in the nature of genuine sensations and very gratifying ones to all American patriots .- The Voice, New York City.

A Beautiful Memorial Volume.

We are in receipt of a finely artistic volume (printed for private circulation) from Mrs. L. J. Wing of New York City, and other children of Mrs. Submit C. Loomis, issued as a memorial of their mother, who passed to spirit-life on the seventh of last October. Its contents consist of a portrait of the arisen parent, a series of exquisitely colored lithograph prints of flowers, and a number of poems, one of whichwritten by the mother whose appreciated worth the work commemorates-we are permitted to place before our readers, and it will be found below. We tender our thanks for the volume, and esteem very highly the motive which led to its being sent us:

MY SPIRIT BIRTH. When I am an angel,
Shed no tear of sorrow;
Lay this earthly casket
Early on the morrow
In earth's loving bosom, To become a part
Of external Nature—
Throbbing in her heart. When I am an angel Do not think me dead; For this happy spirit
From the body fled,
Lives in light and beauty; Clasps forevermore
The dear ones gone before me
To that blissful shore. Let no weeds of mourning
Mar the happy day
When you lay this body
In the earth away.
Smile that I am happy;
Smile that you will come
To these spheres of beauty,
To our suirt home.

Decease of Prof. Horsford.

-Submit C. Loomis.

To our spirit home

Prof. E. N. Horsford of Cambridge died suddenly at 4:30 last Sunday, having been apparently in good health until 3 o'clock on the morning of that day. His earth-life has been one of great activity and usefulness. He was born in Moscow, N. Y., seventy-four years ago. His early education was extensive, and was strengthened by after experience. As one of the items in his mental "outfitting," he studied chemistry under Liebig at Glessen in Germany. Upon his return, being less than thirty years of age, he was appointed Rumford professor of applied sciences at Harvard University, remaining there as such sixteen years. After leaving Harvard his time was spent in successful experimentation, chemical and otherwise.

It may be mentioned as an item of interest to our eaders that Prof. Horsford was one of the famous Harvard College Committee of 1857, who undertook to investigate and prenounce upon the truth or faisity of Modern Spiritualism, but never reported.

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 Bosworth street, Boston. (See advertisement.)

Mr. Gregory, editor of Judge, says: "It is rational, scientific, in many respects extraordinary, and it presents a religion good enough for the whole world. A great many people are going to thank you for it." Private letters from all sources by the score say: "It is like tasting the waters of life." "An admirable book. Its truths are presented in such a fascinating manner we do not wonder people finish it at one sitting. 'It is unmistakably a work of genius." says George H. Emerson, editor The Christian Leader. "It will interest and fascinate many readers unanchored by Christian faith, yet puzzling over a subject that must to every thinking, feeling, human creature possess the deepest interest," remarks the Providence Journal. "It is a brave venture of a brave woman," says Mr. Overall of The Sunday Mercury.

Gen. F. J. Lippitt-with whose name the readers of THE BANNER are familiar-is the last living man present at the interment of Lafayette in 1834. An article in the Washington Star having some erroneous details, historically, about this matter, he has corrected them in an interview: Danscombe Bradford, who headed the American delegation at the funeral, was not the United States minister to France, but consul cd interim at Paris, he says, and the conflict which took place between the military escort and the mob of five thousand medical students at the Place Vencome had its casualties brought about by the saber instead of by firing.

The Conte de Lasteyrie, who, with his son and

George W. Lafayette, were the only relatives of the marquis present, was a son in law of Lafavette, while it was not the Marquis de Chambrun who was killed vhile serving with Garibaldi, but Baron de Pennor. husband if Lafayette's granddaughter.

NEW THOUGHT .- E. W. Gould discusses "The Relation of Music to Spiritual Philosophy." Moses Hull contributes an article that should awaken thought upon the perils of our nation, resulting from the rich continuously growing richer and the poor poorer: quoting the census of 1890 to show that twenty per cent, of the people of the United States are Lazaruses. being supported in and by charity institutions. On the other hand, the wife of a millionaire wore at a reception at the White House a dress that cost over one million dollars. Mrs. Hull supplies "Hulled Kernels," and Fred Hall writes upon "The Value of Individual Purity." Chicago, Ill.: Moses Hull & Co.

137 L. Gillingham of Woodstock, Vt., contributes to the Vermont Standard his views of what religion is, maintaining that to deny that the so-called dead return to earth is to deny Christ: that what is styled Christianity to-day is no nearer what it originally was than were the teachings of the Scribes and Pharisees of eighteen hundred and ninety years ago.

F. J. Elliott (Peterboro, N. H.,) called at our office recently, and stated that by reports received from the South, Mrs. Gilman (late of California) is giving good examples of form manifestations at the nome of J. B. Brunner, 14 Liberty Avenue, Houston, Texas.

A report of what is proposed hereafter at Onset, Mass., in the way of Fair, etc., sent us by Helen M. Wood, Sec'y "Ladies' Improvement Co.," will appear next week

Mr. Cornelius Bradford sells THE BANNER each week at Berkeley Hall, America Hall, Harmony and Park Square Halls, and elsewhere.

Interesting statements concerning the Sturgis, Mich., Free Church, Henry Slade, Mrs. H. S. Lake, phenomena mental and physical, Christmas at Buffalo, etc., are made under Banner Correspondence" head.

Those who peruse the concluding artiele in memory of Mrs. Spence (second page), should also read what the guides of Mrs. R. S. Lillie say (same page) regarding "Recognition in the Life Beyond."

NEWSY NOTES AND PITHY POINTS.

WIEARD FROST.

Wondrous things have come to pass
On my square of window glass.
Looking in it I have seen
Grass no longer painted green,
Trees whose branches never stir,
Skies without a cloud to blur,
Birds below them sailing high,
Church spires pointing to the sky,
And a funny little town
Where the people, up and down
Streets of silver, to me seem
Like the people in a dream
Dressed in finest kinds kinds of lace.
'T is a picture on a space
Scarcely larger than the hand
Of a tiny Switzerland,
Which the wizard frost has drawn
'Twixt the nightfall and the dawn.
Quick, and see what he has done
Fre 't is stolen by the sun.

— Little Folk Lyrics. WIZARD FROST

Mr. Dunlap, one of the Northampton bank robbers, 1s free. He was sentenced to the State Prison for twenty years, serving most of that time, and was pardoned by the Governor Jan. 1st. He saved the bank a large amount of the money that was stolen by informing them where the valuables were hidden, and should have been liberated long ago. He was an old soldier in the last war, and therefore has a back pension to pocket of about a thousand dollars, it is said, which is now due him.

"I am yours forever. Marle," he whispered, and the echoes answered, "Marry," "Marry," Marry," "Ay, Will:" she replied, and the echoes said, "I will," "I will," "I will," "I will," "From New York Herald Editorial Echoes.

Two Tales-6 Beacon street, Boston-is an enterprising "magazinelet" issued weekly.

The fact that gigantic corruption is being constitutionally exposed in France, affords rational ground for the hope that it will be peacefully punished and reformed-a la "Uncle Sam"- as an evidence of the elasticity and the stability of the Republic.

THE OLD BACK STAIR.

II. I remember well the circus, And the fun it used to bring While watching fearless riders A dashing round the ring. But this jolly old attraction Could n't anyway compare With sliding down the banisters

old back stair.

A bill is to be introduced in New Jersey for the abolition of capital punishment.

The big Cunarder Umbria, after being delayed about a week on her voyage by a broken shaft and raging storms, reached New York harbor in safety Dec. 31st. Her escape is due to the seamanship of Capt. McKay and the mechanical skill of Chief Engineer Tomlinson.

The man who runs from trouble will never find time to stop and rest.- Ram's Horn.

" Alf the Year Round" is the name of Lee & Shepard's Calendar for 1893, and, like those of the same publishers for previous years, "a thing of beauty and a joy" for twelve months if not "forever." It consists of twelve cards, each bearing a colored picture, the whole number having a story to tell, and suspended by a silver chain, and silk tassels.

Long Tail ED Saints.—The ape-worship of British India has survived the progress of civilization, and m the neighborhood of Benares and Lucknow the slayer of a Hanuman monkey would be promptly mobbed, and probably killed, like Lord Elphinstone's gardener, who was torn limb from limb for treating a surprise party of long-tailed maranders to a dose of buckshot.

—N. Y. Truth-Seeker.

Yankee ingenuity solved the problem of saving time and labor in kalsomining the roof timbers and boards of one of the mammoth World's Fair buildings in Chicago by spraying the kalsomine on with a hose and pump, operated by an electric motor. Four men could cover more area in a day by this simple method than a large gang of men could go over with their brushes in a week.

The late Franklin D. Veasey of Deerfield, N. H., was a level-headed man. He left a will which stipulated that his funeral charges should not exceed the modest sum of \$6, and enjoined upon those he left behind not to simulate a grief they did not feel, by wearing habiliments of mourning. A few flowers strewn in the pathway of the living are infinitely better than a Niagara of crocodile tears after death, as everybody will admit. Fashionable funerals are mockeries.—

On Monday, two young men from Mrs. Wood's class, and two young men from Mrs. Wood's class, and two young men from Mrs.

THE OLD FARMER'S ALMANAC for 1893 is as eager ly sought for as previous numbers have been for a hundred years, the present being its one hundred and first. William Ware & Co., Boston, Mass., are its

A "model of the figure of Lot's wife in salt "will appear in the Kansas World's Fair exhibit to represent or illustrate the salt industry of the State. The use of a biblical character for advertising purposes is a novel feature. But will the Sunday-closing bigots permit this salted Lot to exhibit herself?—Ex.

An "internal-navigation" want-a hat to fit the head of the Missouri river.

Advertise! Advertise! He succeeds is he who tries; Who is asked is he who buys. Advertise!

New York has a typhus fever epidemic, and Boston a scarlet fever scare. Twenty deaths have just occurred at the Arkansas Penitentiary from suspected

Our cordial thanks are extended to J. H. Osgood & Co., 100 Milk street (Printers' Rollers), and "Lewando's French Dyeing and Cleansing Establishment,' 17 Temple Pace, Boston, for neat specimens of Calen-

Saturday last was the last day in the week, the last day in the month, the last day in the year.

The old year went out With a great big pout,

For at midnight a storm prevailed— And it snowed and blowed and hailed!

Hope it was no criterion of what is coming in the political, social, moral and religious world the next twelve months! We fear it is! The signs of the times are ominous: but there will be a silver lining to all these clouds by-and-by, we are assured by supermundane intelligences.

The Columbia Theatre, Boston, has been playing "Saints and Sinners." Wonder who came out ahead?

THE SOWER, published by Mrs. Bliss in Chicago, Ill., has commenced illustrating its pages with portraits of prominent workers in spiritualistic fields, Mrs. H. S. Lake being represented in the December number. It is also strongly advocating the establishment of Children's Progressive Lyceums in every section, and rendering efficient aid in various ways to those already existing.

REAL HUMOR!—"Is that new play you saw last night funny?" "Oh, immensely funny! One of the characters-falls off, a chair and gets kicked by a mule, and another one wears somebody pise's hat."—West

In the United States House of Representatives Mr. Duborrow has offered a joint resolution repealing the religious legislation pertaining to the World's Fair, so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the Exposition.

Mr. Summer Boarder—"I was startled by the dishonesty of these people last night." Mr. Citicaller—"Indeed." "Yes; I saw them watering the cows before they milked them."—New York Herald.

Kansas, it is predicted, will follow Wyoming in the matter of adopting Woman Suffrage. The Republicans and Populists, who together control the Legislature soon to convene, are all committed in their platforms to bringing the proposition for equal suffrage to

a vote of the people. The corner-stone of the Protestant Episcopal Cathedral of St. John the Divine was laid in New York last week by Bishop-Potter, in the presence of a congre-

gation that included visiting bishops and many prominent laymen. The contribution boxes were passed around by picked millionaires.

Teacher to the class in Chemistry)—"What does see water contain besides the sodium chloride that we have mentioned?" Bobby Smith—"Fish, sir."—London Ecchange.

the steamers that came across the Atlantic during the recent severe weather and the raging of the ocean galds, have come into port sheeted with ice, their iron work twisted out of all shape, and their boats

"To Be or Not to Be."—The Shakspearlan artist had flung four or five of his elocutionary efforts at the miners in Wide-Shake guich, and they were beginning to be restive. On the fifth round he began: "To be of not to be; that is the question." A grizzly old fellow rose to his feet. "Well, look here, mister," he said, "ef that is the question, I move that you ain't," and with a wild whoop the motion was unanimously carried.—Detroit Free Press.

Among the things seen by the Boston Investigator of late is the fact that "the late United States Commissioner Hallett did not believe in the resurrection of the body; that he was cremated at Troy; that the human body as a religious accessory is losing import-

> HUMPTY DUMPTY IN THE FAR EAST. Hamti-Damti chargya chhutti Hamti-Damti girgya phuti Rajah Ki pulton Ranee Ki ghoree Hamti Kubbee nalim joleei —St. Nicholas, Mag.

Commenting upon the new uses of pottery, the cuspadore or floor vase displaced the spittoon about twenty years ago, the umbrella and cane holder was adapted from Chinese and Japanese porcelain cylindricals about fifteen years ago, and, lastly, the jardinière for holding plant pots is the fad. Jones, Mcduffee & Stratton announce an extensive exhibit of

The following effort of "the unlettered muse," as Inscribed on a border gravestone, is not admired by advocates of old-time theology, eyen though it practically endorses one of their chosen beliefs:

Babe Carter died here, In the spring of the year, With a builet between the eyes. If any one will stand still, And yell "Let" sdrink!" with a will, It's probable that he will rise.

The House World's Fair Committee is to grant a hearing on the Sunday closing question. Four days, beginning Jan. 10th, have been set for the hearing, the time to be equally divided between the Sunday closing bigots and their free-spirited opponents.

An aerolite weighing forty six thousand pounds, which fell at Jiminez, Mexico, knocked a hole in a mountain and uncovered a rich mine of silver. By jiminez!—The News.

Letters dropped in the Paris Post Office are delivered in Berlin, seven hundred and fifty miles distant, in an hour and a half. It is done by pneumatic tubes. It is proposed to use them in this country. All parts of the United States might just as well as not be connected by a pneumatic tube system.

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

Mrs. A. N. Gilman, \$1.00; E. P. Upton, \$1.50; Miscellaneous contribution from Circle-Room, \$5.00; H. C. Hubbard, 50 cents; Mrs. M. Stubbeman, 50 cents; E. A., \$1.00; A Friend, 50 cents; L. W. H. Houston, 50 cents; Mrs. Eugene Barnes, 50 cents; A. P. M.,

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE

CIRCLE MEETINGS. Thos. M. Jenkins, \$2.25; Mrs. Mary A. Beecher 15 cents; Nathaniel Freeman, \$1.00; Jas. P. Willock, 60 cents; Alex. Gregg, 50 cents; Mrs. M. L. Mable, 80 cents; rS. R. Francis, 50 cents; Betsey Mc-Laughlin, 50 cents; M. Jackson, 50 cents; C. M. Robinson, \$1.00; Thos. M. Jenklus, \$2.00; Mrs. A. E. Ben-

A Philanthropic Spirit

Of love and good wiil was manifested toward the poor

On Monday, two young men from Mrs. Wood's class, and two young girls of the Lyceum, accompanied Mrs. W. to the Children's Mission, where they were permitted to see the waifs, and to present them in person with the gifts they had in charge. A trip to the Children's Hospital was then taken, and the little sufferers in four wards were made happy by becoming the recipients of pretty gifts and sympathetic words from the young men and misses who were intent on errands of mercy and love.

The Superintendent of the Mission, and the officers in charge of the Hospital wards, expressed their pleasure at witnessing the scene of distribution by these young people. Over a hundred presents and a very large stock of beautiful Christmas cards were thus disposed of.

M. T. L.

Materializing Phenomena.

Myself and friend, Mrs. O. E. Bullard, on a recent Sunday evening attended a materializing séance held by Mrs. S. S. Martin, 55 Rutland street, Boston. Sixteen or eighteen people were in the room, to each of whom a form appeared; and to many three or four in the course of the evening. A control of my own came and selected me from the others, giving me many tests. Near the close of the séance, Mrs. B.'s daughter, who had been in the spirit-life but three months, came, took her mother by the hand, led he to the cabinet and repeatedly called her "Dear Mother," and wished to be recognized. She also called my own name and kissed us both many times, thanking me for allowing myself to be used by her in giving messages of love to her mother. It was a won derful manifestation, and satisfied us of the truth of MRS. C. H. JEWELL. materialization. Portland, Mc., Dec. 22d, 1892.

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

Mr. Thomas Perrin, inspirational speaker and psychometric reader, is onen for engagements. Address 180A Tremont street, Boston, Mass.

Hon. Sliney Dean is engaged for the First Spiritual Society. Berkeley Hait, the last three Sundays in January, 1803. His lecture on "The Place and Purpose of the Psychical Congress of the Columbian Exposition in Chicago," will be delivered on Sunday, Jan. 15tif.

Mrs. Tillic Reynolds (Troy, N. Y.) has occupied the platform of the Spiritualists in Springfield, Mass., through the month of November and greater part of December. Her psychometric power is well attested. She is engaged for the month of January at Conservatory Hall, Brooklyn, N. Y. She expects to be at her home, Troy, N. Y., 1637 6th Avenue, the first two weeks in February, when she will leave for Dallas, Tex., to spend the remainder of the season—where she will be ready to respond to calls for spiritual work.

Sunday, Jan. 15th, W. J. Colville will lecture in Boston at the Temple, Newbury and Exeter streets, at 2:45 r. M., and in Waltham in the evening. His address is 208 Dartmouth street, Boston.

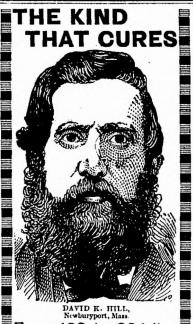
Mrs. Mary C. Morrell has returned to Brooklyn,

Mrs. Mary C. Morrell has returned to Brooklyn, N.Y., (from Boston) for a short time, and can be found at 285 Nostrand Avenue, near Green Avenue, that city. Dr. F. H. Roscoe of Providence may be addressed for lecture engagements for the season of 1893 as follows: No. 151 Broadway, Providence, R. I.

Abble N. Burnham spoke in Taunton Jan. 1st. Will speak in Providence Jan. 8th; Taunton, Jan. 15th. Address Station A. Boston, Mass. Dr. G. C. Beckwith Ewell is domiciled in New York City, 348 West 29th street. Lectures are given from time to time on Progressive Spiritual Thought to pri-vate audiences. He holds himself open to eugage-ments to lecture or attend funerals, at points not too remote to conflict with other duties.

THE THEOSOPHIST .- In the December number Mr. Olcott resumes his account of the origin of the Theosophical Society. He denies that H. P. B. founded it, or did more than her colleagues in that direction. Mrs. Besant contributes an article upon "Theosophy and the Society of Jesus." A translation from Sphinx of a paper upon "Three Thousand Years Ago; Hypnotism and Electricity in Egypt," will, with its several Illustrations, command special attention. Other notable contents of this number are "The Indices to the Vedas," "Do We Return to Earth?" "Thibet and the Thibetans," and "Some Further Cases of Black Magic." Madras, Indian The Propri-

etors. For sale in Boston by Colby & Rich.



From 160 to 204 lbs. IN 3 MONTHS. KIDNEY TROUBLE AND

Rheumatism Cured!! Read the following wonderful state-ment from David K. Hill, Newburyport, Mass.
"I was taken with 'La Grippe' one year ago lust February, and had been sick about two weeks when I began using

DANA'S SARSAPARILLA

and in four days after I began I had a good appetition and commenced gaining in fiesh. In three months I increased in weight from 160 to 204 pounds. I was also troubled with Rheuman affecting my hips so that I would be unable to see a time.

to step at times, and I am happy to say, sentimene, that I am entirely curved of the effects of 'Ln Grippe', Kidney Trouble and Rheumatlam by the use of DANA'S BARSAPARILLA." Dana Sarsaparilla Co., Belfast, Maine.



ane's medicine All druggists sellitat 50c and \$1 a package. If you un not get it, send our addre for a free same. Lanc's Family Medicine moves the bowels and day. In order to be healthy this is necessary. dress. ORATOR F. WOODWARD, LE ROY, N. Y.

Old Blue Canton China Jardinieres.

Our late importations of Burmantoft, Minton and Canton China Plant Pots (with or without pedestals), comprise all sizes in the new colors, from the small pots for table decoration up to the mammoth sizes for Palms and the larger green-house plants, costing up to \$150 each.

Our importations of Dinner Ware of late have been extensive. The sale of Dinner Sets and Course Sets is large in January. Intending buyers will find the newest shapes and decorations from the Worcester Royal, Doultons, Haviland, as well as the old standard Canton patterns. Most of the above are stock patterns which can be readily matched.

We have also many expensive designs which are not to be duplicated except by special importation.

In the glass department will be seen the new cuttings in rich crystal. Patrons requiring old sets or pieces of cut ware made to match will inquire for Mr. Souther or Mr. Lapham, formerly with the Boston and Sandwich Glass Co.

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Capital, \$1,000,000.

Surplus, \$500,000. Colony Trust Compan

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GEO. P. GARDNER, Vice-Presiden

E. A. PHIPPEN, Secretary

New Year's Eve Entertainment.

Prof. Geo. W. Morris and W. J. Colville gave a fine entertainment at The Copley, 18 Huntington Avenue, on the evening of Dec. 31st. The proceedings opened with singing, following which Mr. Colville gave an impromptu poem on "Music," which introduced Mr. Morris's first selection. Then came a brief address on Sebastian Bach by Mr. Colville, illustrated with interpretations of selections from the works of that great composer by Mr. Morris. During the evening selections were given from Handel, Haydin, Greek, and other masters. Prof. Morris is a singularly gifted performer, and renders the masterpieces of distinguished composers in a brilliantly effective and strikingly sympathetic manner. The poems and readings between the musical numbers were always appropriate, being introductory, descriptive or supplemental to the special works presented. The concluding poem, which followed the rendering of Handel's "Harmonious Blacksmith," was singularly à propos.

The entire performance elicited hearty applause, and was thoroughly enjoyed by a large and distinguished audience. Refreshments were served at ten, after which a Watch Meeting was held from 10:45 till shortly after midnight. Mrs. Edith Nickless made a few touching remarks before Mr. Colville's New Year's address, which had for its text Tennyson's well knewn poem, "Ring Out, Wild Bells," which had just been sung. [Abstract of address will be given in next week's Issue.] As the old year died, and the new year was born, silence was observed, and then new year was born, silence was observed, and then new time died of the singing, and pleasant greeting among friends.

Mr. Colville's lectures on Spiritual Science, which are very interesting and largely attended, are given in the same place every Monday, Wednesday and Friday at 7:45 P. M., and on Tuesday, Thursday and Saturday at 2:30 P. M. entertainment at The Copley, 18 Huntington Avenue, on the evening of Dec. 31st. The proceedings opened

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoa Twenty-five cents a bottle.

To Correspondents.

J. M. B., LIGONIER, IND. The query you refer to was

asked, in connection with private matters we believe, by a stranger from a distance.

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

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.

Andrew Jackson Davis, Physician, will Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. Jan. 7.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge kimself 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

Mrs. W. P. Thaxter, TRANCE MEDIUM No. 3 Berwick Park, Boston,

At the earnest solicitation of her numerous friends will give Two Sittings (by appointment only)
Tuesday and Thursday of each week.
Diseases diagnosed, with advice. Also SpirittCommuOct. I. Iteowis ~~~~~~~~~~~

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A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office.

For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.

Mar. 26.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme M. dies furnished. Now located at Hotel Aldrich, 98 Berko-ley street, Boston. Hours 10 to 7. is May 9.

BIBLE STORIES, No. 1. The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Orestion and the Fall. Three hundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young.

Paper: pp. 180. Pice 50 cents, postage 2 cents, Forsale by COLBY & RICH.

You Think any kind of a crop will do, then my kind of seeds will do; but for the best results you should plant FERRY'S SEEDS. Ferry's Seed Annual is the most important book of the kind pub-lished. It is invaluable to the planter. We send it free. D. M. FERRY & CO. DETROIT,

The **Spiritual** Educational Movement AT SUMMERLAND, CALIFORNIA.

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

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

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. Islaw*

Excursion to Florida.

TMERE will be an Excursion to De Leon Springs, Florida January 28th, 1983, on account of National Spiritual and Liberal Camp. The exceedingly low price of our fare for the round trip basbeen arranged for throughout the whole central passenger traffic association, which extends from Chicano to Buffalo and Pittsburgh, including all intermediate boints. Camp opens January 29th, Good speaking and missle in attendance. Board and rooms very reasonable. All stop-over privileges returning only. Children half fare as usual. Fare, round vip from Cleveland and Chicagonibout 529, sincepers extra. Pickets good returning to Mily state 593, and on sale at all principal stations.

Call on or address W. S. ROW LEY, M. D., D Glea Park Pince, Cleveland, Ohio.

Clairvoyant **EXAMINATIONS.**

D.R. HOLBROOK and D.R. ELLA NEWCOMB possess this wonderful gift to a remarkable degree. Can diagnoso disease at sight; also take away all pain through the power of Psychometry; many remarkable cases cured. If you are sick, don't fail to see them, or send a lock of hair and \$1.00. Office 218 Tremont street, Boston, every Tuesday and Thursday, from 11 A. M. to 7 P. M. In Malden, at the Evelyn House, on Friday of each week. All other days at 138 Essex street, Salem, Mass. Consultation free.

WILL make use of her psychometric and other psychic powers in answering questions considering diseased conditions, examining into business prospects, etc., of partners—through the mail only. Terms §2.00. Address her at Ouset, Mass.

Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. lstf Dec. 31.

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FOR a Tonic and Renovator. A certain universal remedy Half size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH-BURNE. Olmstedyille, N. Y. sale by GOLBY & RICH. 18

Dr. J. S. Bean,

AGNETIC Healer. Magnetic and Massage Treatment given. Nervous and Chronic Discases treated success. Treatment given at home if desirable. Consultation Suite 7, 212 Columbus Avenue, Boston, Mass. n. 7. lw*

LOVE FOR LIQUOR CURED. Secret Free. Address A. WILLIS, Parkville, L. I., N.Y. islaw. Nov. 26. SPECIAL ANNOUNCEMENT.

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

its and our behalf. COLBY & RICH, Publishers. C. D. FULLER:

W. P. WARE, BLECTRIC MASSAGE, No. 275 Shawmut Avenue, Boston. Jan. 7.

A STROLOGY. Send time of birth, sex, 10 cts. and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington street, Lynn, Mass. Doc. 24.

A VINDICATION

PERSONAL CHARACTER AND MEDIUMSHIP Mrs. H. B. Fay.

Containing undeniable proof, that the so-called "dead" live, and can and do become visible and converse with friends on earth; more than fifty unsolicited testimonials to the fact being given from many hundreds received from those who have attended scances held by Mrs. Fay the last fifteen years in public halls, and at her home and the homes of others in this city and elsewhere; the phenomena and the conditions under which they congred rully described. A brickness of every Spiritualist, Investigator, and Friend of Truth. With a portrait of Mrs. Fay Pamphlet, 12mc, pp. 39. Price 25 cents.

Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 6 o'clock P. M., J. A. Shelhamer, Chairman.

At these Seances the spiritual guides of Mrs. M. T. Long-Lay 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, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our angol visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Departmen nust be addressed to COLBY & RICH.

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

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

[Continued from last week.]

Horace A. Sprague.

I esteem it a privilege to have the pleasure of seeking communication with my dear ones on earth through avenues like this; and it seems to me, as I enter the study of these laws which afford an open way between the two worlds for spirits to use, that it is a great privilege to all intelligences who return in this manner to seek their friends. Why! it is something that almost overwhelms me with the magnitude of its importance to lumanity, because I find that it certainly does sweep away the fear and the un-certainty from the human mind of that which lies beyond this mortal vale. There is more or less of fear and dread in the hearts of all who approach the great change, unless they are pos-itively assured of a life that is natural and real beyond the tomb, and I do not see from my that unless he has had intelligent communica-

tion with those who have gone before.

[To the Chairman:] Now, sir, I am not going to take up all your time. There are others who want to peak and I am appeals to the same of the same and the same are same as the same a want to speak, and I am sensible of it; but when I found myself in this place, and so near

when I found myself in this place, and so near to the instrument that responds to the thought of intelligent beings, even if they are unseen by mortal eye, I felt I could not let the moment pass without taking advantage of it.

I would like my daughter, Mrs. Newhall, to know that I return from the spirit-world with so much of tender feeling for her and hers. I would like all the friends to know that I feel myself a new man since passing into the great life of the spirit, and that it is my wish to express to them something of my gratitude for life of the spirit, and that it is my wish to express to them something of my gratitude for this new life, and also to express to them some thought of my past association with earth and its experiences. They have been useful to me, and it is well that I should pass on, leaving my place for others to fill. It is well that death is provided for mankind when its powers fail, and its usefulness is growing weak on the earth-side, for there are countless others to come forward and take the yearnt places and live their ward and take the vacant places and live their own experiences. Therefore, I repeat, it is well that new homes and new departments of learning and of labor are opened for the mind

learning and of labor are opened for the initial and the life of humanity.

I may not express myself very clearly, sir, but I do the best I can. I am not acquainted with this instrument, and my work may be rather unskillful, but I am pleased to think I can undertake it at all.

My people are in Riverside, R. I., and my thought turns to them with so much interest

and affection to-day.
[To the Chairman:] I shall indeed be grateful to you for taking my words, as I hope they will be received as coming from my soul. I am Horace A. Sprague.

Lequard Appleton.

To the Chairman: And my name, sir, is Leonard Appleton, and I hardly know how to Leonard Appleton, and I hardly know how to announce myself as regards my former occupation, for I was engaged in various pursuits during my earth-life. I was not much of a politician, though I had my own convictions—I am not going, however, to inflict them on you and I held to them through thick and thin. Sometimes I was worsted, and sometimes I was triumphant, but I went along just about the same, and after a while I gave up all that sort of thing. Then, sir, in regard to material matters, I could if necessary wield a plane and use thers, I could if necessary wield a plane and use the compass and the square, and I could turn my hand to other things in different lines. So you may say I was Jack-of-all-trades, and per-haps that will hit me about right.

haps that will hit me about right.

I've been over in the spirit-world quite a while. I never saw any of your people, though I used to live in Boston. Very likely my friends will think I 've got nothing to do with the concerns of this world. Well, I have in a way, for I like to keep track of things, and especially of the doings of those I 've known. Some of my people have been fairly successful, and they have done well in worldly things. One or two others lfave had luck go against them, and they feel rather downhearted in conthem, and they feel rather downhearted in con-sequence, but I don't know in the long run but what they are just as well off as those

shadows had not come.

I bring greeting to any of my friends that used to chat with me. To all that care to remember the old times I say, We do not forget these things in the spirit-life, oh, no! Memory is retained, and it often does us good to turn back in thought to old associations and to call up memories of those we have known and been with. Then we know that such a require that each are with a second or with the second or with. Then we know that each one who is really of our kind will be sure to meet with us by-and-by sometime and somewhere, and so we go along, taking up the things of the spirit as they come to us, and trying to make the most

'm about the same as I was here in many things. I have n't changed so much that my friends won't recognize me. I don't want to be changed into another fellow. I do know that I ve grown somewhat and learned some-thing since I went out of the earth-life.

Now if my friends want to hear from me and will find a place where I can come, I will do my best to make them understand who I am.

I. R. Haines.

[To the Chairman:] I salute you, sir. I seem to be next in line to announce a presence from the spirit-world. You can simply record me as I. R. Haines, from the State of Oregon. My thought goes out in greeting to friends in Baker City and Coos Bay, and, indeed, to individuals all along the line to California, for I have had rich associations from Oregon to the Golden State that are piled up within me as possessions with which I do not care to part.

Although I am now a spirit, I hardly feel quite qualified to give strong expression concerning this other country and its affairs. For instance: I am not at all acquainted with its forms of government. I feel that matters are wisely adjusted, because everybody and everything seem to move along so systematically and [To the Chairman:] I salute you, sir. I seem

I had a strange career on earth, and perhaps I had a strange career on earth, and perhaps that would be more interesting to people on this side than to have me talk of my speculations concerning the things of the spirit-world. My experience here was an extended one. I came in contact during my travels with all sorts of people, from those high in office and dignified in bearing to the rough miner in his camp, and I felt very often in touch with various phases of human nature, so that I gathered up some information which I have carried with me across the great divide.

up some information which I have carried with me across the great divide.

My object in coming here is to send speeding along the line of telegraphic communication a few words with the desire that they may be received by friends on earth. I shall watch them, and I shall come into close contact with those who have known me, to read in their minds just how my assertion is received that I am a living man capable of exercising thought and of taking care of myself, whether I find myself among the rough, uncultivated ones or among among the rough, uncultivated ones or among those who are more distinguished in letters those who are more distinguished in letters and in social position. There is nothing like experience for developing self-reliance in a man, and I would like to see every individual on this footstool become self-reliant and self-respecting, and also able to take care of themselves. I think then you would have a pretty good world.

That is all sire I bid you good day.

That is all, sir. I bid you good-day.

Mary Elizabeth Miller.

I have just a few words to say to my friends, and especially to my sister Sarah. I hope she and especially to my sister Saran. I hope she will know I have come, because she is struggling a good deal with the same kind of trials and conditions that I had here. She has ill health, pain of body, and anxiety of mind that are sometimes very wearing indeed to her, and I feel that a word of sympathy and love from the spirit-world, from the dear ones who have gone away from earth, will be acceptable to her.

her.
I wish to say to all that I remember them I wish to say to all that I remember them with affection, and sometimes in my spirithome, as I look upon the sweet flowers and inhale their fragrance, I wish they could share them with me and feel refreshed as I do. They are like medicine to us. When we battle with the conditions and frictions of earth we get weary and sad, and we turn away tired and almost sick; then in our spirit-home we breathe in the freshness of the atmosphere and inhale in the freshness of the atmosphere and inhale the fragrance of the flowers, which are so sweet that they are like medicine, giving strength and

renewal of life to our entire beings.

Tell my friends that I was glad to go. I did not express it at first, but toward the end they knew that I did not fret as I had done, because knew that I did not fret as I had done, because so much of weariness and pain came to me I was glad to lay down the body at any cost. I did not think the spirit-world was as it is, but I thought whether there was life or oblivion it would be better for me to go, and so I have found it in the spirit-world. Jessie sends her love with mine, and we will do all we can to bless our friends on earth.

I am Mary Elizabeth Miller, and my friends live in Milwaukee, Wis.

Report of Public Séance held Nov. 15th, 1892.

**** Spirit Invocation.**Oh! thou Eternal Presence, thou Infinite Splendor, Illudies. minating the entire universe with thy rays of power and light; thou Divine Intelligence, permeating all things and quickening them with animation and consciousness, so that they take hold of life and are born into expression as the manifestation of thy skill and work, we praise thee this hour as we draw near in consciousness to a thought of the immensity of thy works, and of thy vast and wondrous laws. We behold all things in creation speaking of thee. We know that worlds moving in space are quickened into life and activity by the potential force drawn from thy nature. We feel that every manifestation of power, from the humblest, tiniest form on earth to the grandest, most glowing orb in space, bespeaks thy skill and the majesty of thy handlwork, and we realize that, as human beings endowed with intelligence, we are linked to thee by laws close and beautiful: that we are thy children, born of thy love and power. Therefore should we seek to understand something of thy laws, to comprehend something of the infinite order and beauty of life as displayed around us in

the starry heavens and in the moving waters.

May we at this time realize how glorious it is to be im med with intelligence and power, how glorious it is to be noving about here upon this planet, sentient human beings. We would at this moment gather up into our minds gleams of truth that shall inspire us with a new under-standing of things here and of things pertaining to the eternal state. We would gamer from the angels who cluster around us inspirations that shall be a blessing to our lives. We would know and understand more of their ministrations unto the needy, the afflicted and the ignorant, that we may likewise be trained to become ministers of helpfulness unto our kind. We ask for the gifts of the spirit, for the unfoldment of those qualities belonging to the interior life, for a new consciousness of that sense of justice which shall inspire us to accord to every soul its fully belonging to It. We would that brotherly love and human kindness would increase in our souls, that they may flow forth in a rich and bountiful shower unto our fellowcreatures. To this end give us the influence of helpfu and pure spirits, that we may be uplifted, and that we may be of service unto others.

QUESTIONS AND ANSWERS.

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

Sent your queries, Mr. Chairman.

Ques.—[By "X."] Will a husband and wife, being thoroughly congenial in earth-life, occupy the same relative position in spirit-life?—being all in all to each other—or are earthly ties severed at death? Further, if one passes on years before the other, will not the one be so advanced in spiritual experience that when the other follows, the previous attachment or "oneness" will be dissipated?

ANS—Conganial acute mineral.

Ans.-Congenial souls who can dwell in harmony with each other on this earth, amid its frictions and sometimes its misunderstandings, have been more prosperous, because I feel that they are gaining experiences which will do them good and help them to understand life and humanity better than they would if the shadows had not come.

I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to any of my friends that I bring greeting to each other, gaining magnetic forces thus and loving influences one from the other, and thus progressing together, will certainly not be separated in the spiritual world. It is sometimes a fact, Mr. Chairman, that even a couple who have not been in utter harmony on earth, who have not been in utter harmony on earth, and the progressing together, will certainly not be separated in the spiritual world. It is sometimes a fact, Mr. Chairman, that even a couple who have not been in utter harmony on earth, and the progressing together, will certainly not be separated in the spiritual world. It is sometimes a fact, Mr. Chairman, that even a couple who have not been in utter harmony on earth, and the progressing together, will certainly not be separated in the spiritual world. It is sometimes a fact, Mr. Chairman, that even a couple who have not been in utter harmony on earth, and the progressing together in the spiritual world. who have sometimes been separated because of misunderstandings and misrepresentations, of misunderstandings and misrepresentations, will find themselves attracted to each other in loving association after the trials and the frictions of earth-life are past, and they have advanced in the spiritual world sufficiently to understand themselves, and thus to be able more clearly to read the past and the secrets of those inharmonies. Therefore, two who are in utter sympathy with each other here, whose affection can stand the test of time and earth-ly-conditions, will certainly find themselves united on the spiritually akin, who are not adapted to each other, but who sometimes drift together here in the physical life, and who can never become assimilated in the spiritual and mental qualities and atmosphere, that are truly

become assimilated in the spiritual and mental qualities and atmosphere, that are truly separated on the other side of life.

One here on earth who has been bereft of a dear one, but who finds the love of the soulnature just as strong, beautiful, tender and self-sterificing as it ever was in the past, and who, in dwelling upon the memories of bygone days, can gather comfort from the thought that all was love and harmony between the two in this world, need not fear that the separation will ever be of the spirit. It is only of the external life, and however far the companion who has gone before may advance in a ion who has gone before may advance in a knowledge of spiritual things and increase in power thereby, the one left may feel assured that his companion will not care to press on so far that she cannot wait for the dear one to advance and reach her side.

In a loving family on earth, one may be very much further advanced in training, knowledge and experience than another member of the same household. Take the case of a dear little child and a wise and tender parent. The child wisely adjusted, because everybody and everything seem to move along so systematically and so beautifully. I have sensed no friction to speak of since I went into the spirit-world; I have beheld no strife or clashing of affairs, and so I am persuaded that here is a form of government administered by beneficent minds into which I am studying. It was my business to understand the workings of State when here to a degree, and my thought and attention turn to these things. So, having entered the spiritworld and finding men, women and children there, not as vague, unreal appearances, but as tangible, palpable personalities to every sense of my being, I am anxious to know about their environments and their system of adjudication.

one may pass on, gain experience, and grow wise through discipline, but the tenderness of soul-affection will remain, and impel that intelligence to impart to the companion or the child groping on after him such knowledge and such spiritual light as he has gained, watching the unfoldment of that other intelligence, that other soul-life, with keen enjoyment, until it is qualified to take its place by his side in the field of activity and usefulness in which he is engaged.

Q.- [By Mrs. M. E. J., New York City.] Peo-ple who rub their arms or legs for rheumatism should remember that the secret of the benefit deshould remember that the secret of the benefit de-rived from massage is that the operator always rubs up—that is, in the direction of the heart. The reason is found in the fact that the valves of the veins and capillaries all open toward the heart, and by rubbing in that direction the action of these vessels is assisted, the vessels themselves are enlarged, and circulation is more freely pro-moted. Rubbing down—that is, away from the heart—does harm, for it clogs the veins and cap-illaries by impeding the circulation without in the title start, for it closes the between and the title least assisting the action of the arteries, which lie too deep to be affected by external friction, even if it could do them any good. Others, hovever, say that rubbing upward tends to throw the trouble toward the heart. Which is the correct theory?

A.—There seems to be a difference of opinion as well as of method of practice concerning this subject among physicians and healers, as well as among other individuals, and when doctors disagree who shall decide? is a pertinent question in this case as in many others pertaining to human welfare.

We find from observation among the latest the concept of the concept

We find from observation among healers, or those who practice massage treatment, that they obtain the best results in the application of their magnetic forces by rubbing their patients downward, and thus not only carrying off at the extremities much of the effete matter that has collected in the system, but also in this way imparting, as they claim, to the patient, from the cranium downward, relays of magnetic forces from their own reser voir of magnetic power which will be bene-ficial. Other healers declare that by making their movements upward upon the patient they assist the circulation, and give greater impetus to the entire action of the bodily or

gans.
So you see the doctors disagree in this case, and we think it wiser for a magnetic healer to follow his own peculiar and particular method of work, for the simple reason that the entire matter does not rest so much with the friction that is applied as it does with the quality of magnetism which is imparted to the patient, and with the forces with which the dead matter is taken away through the action of the skin and the capillaries. A physician, whether he be a spiritualistic magnetic healer, a French hypnotist, or whatever else he may claim to be, who has had long experience and is adapted to his work of treating the sick, will be best qualified to determine which method of treatment is the most beneficial in whatever case he may have on hand, for one method will not apply with equal benefit to all patients.

INDIVIDUAL MESSAGES.

Sylvester J. Edwards.

Sylvester J. Edwards.

[To the Chairman:] How do you do, sir? I have been introduced here by that good spirit, Sylvester Judd, who in the spirit-world has made himself familiar to me, having been acquainted with our family in times past. He has persuaded me to visit your office and try to manifest as an individualized spirit coming from an unseen world to make himself known. I shall not succeed very well, I fear, because I am not familiar with this line of work. It is very different from the business in which I

very different from the business in which I was employed on earth, and I know very well that a man who tries to take hold of some new does not succeed in turning out a very finished piece of work; but I thought if I just said a few words to my friends and relatives in Brooklyn, N. Y., it might do some good and serve a purpose, for I am like a great many others—I want my people to know that Spiritualism is a very good thing to have in the family. It is a light to brighten the pathway when the clouds hang low and when the skies are darkened by driving storms.

I belonged to a large family, but about all the

original members have gone over to the great country, though I am very glad to say that they are well and hearty there, and full of vigorous life. I was happy indeed to find them when I stepped across. To see the old familiar faces gathering around seemed very good to me, like going home after being away for a time, and I have been busy picking up the old threads of association and weaving them together.

I like the spirit-world very much me great satisfaction, and I have come to see that it is the very best thing that could be given to mankind.

My people belonged in Massachusetts, and

we were quite well known in our day; but I went out to Brooklyn, and I have interests there that sort of hold me. I give kindly thoughts to my friends, and I wish them to know that I have come back from the spirit-world to send them words of cheer and ask them to try to understand this great good thing which is called spirit-communication. I do not feel old and worn out in coming back. I feel that I have taken a new lease of life, and shall go right on getting strength and power to work in some practical way, for I like to take hold of practical things.

I am Sylvester Edwards.

Parma Grout.

[To the Chairman:] You have brought some pretty posies. I always did like them flowers; they have a sort of invigorating life about them that does me good.

I'm very glad to see you, sir, though I s'pose you do n't know me at all, but then I'm "aunt" to everybody, and I take 'em all in, and feel

I just thought I'd like to have it said that Aunty Grout had n't gone off so far that she could n't think of and care for those good friends that are left on this side to struggle along with the trials and cares of life, oh, no! I just got into that line of life that I know what it is to live. Yes, it is true I'm just beginning to know how to live and take hold of things in the right how to live and take hold of things in the right way. That's how it seems to me now from the spirit side, and I thought I would come and tell the good people of this bright home in the country where the flowers blow and the birds sing, and it is all bright and pleasant, for happy friends are there, and we do n't suffer from the pains and the weariness of the body. But I've got work to do—oh, yes! we've all got work to do there; we don't sit down idle and fold our hands; that's not the way to live. We just keep busy all the time, and there's singing going on that fills your heart with joy.

I hope I have n't come in without a welcome. [Not at all.] That's very kind of you. I wish you'd say that I've come. Parma Grout is my name, and I feel that perhaps I ought not to speak out in meeting; but they said that was the way to do to make it known that

was the way to do to make it known that you're around, and so I speak out. I send my love and remembrance and good

thoughts to the friends in Ludlow, Mass.

F. M. Flynger

[To the Chairman:] I give you my salute, sir. I feel that you are captain in this office, and that I am privileged in having the opportunity of presenting myself before you.

I come as a spirit, but not as one who has done entirely with the things of this mortal life. I find a great deal on the other side to take my attention and to give me plenty to think of and to do; but I had interests on this

think of and to do; but I had interests on this side; I had a dear family that is very near to me; I had friends, associates, comrades and ties to hold my thought and my affection to this side of life, and I do continue to think of these things and to have a care for them.

I was, sir, instrumental in building up the work of the Inebriates' Home in my native city, and I have felt closely allied to that work and institution even though I slipped out of the body. I am very thankful that one does not pass into nothingness because he just sheds his haversack and overcoat, but that he finds himself just the same real, tangible being that he was before, with thought and energy active within him.

I was, sir_in the time of the great rebellion, a member of the Thirty-Eighth Massachusetts. Infantry, and I have held an interest in all that belonged to those days and in the work of my comrades from that day to the present. I would like to tell my friends here that I have renewed many associations in the spirit-world that I thought had gone with the past. I have met old friends and comrades, and find them tented not upon the field of warfare, but upon a field of action that calls into use every energy of their natures, and gives them opportunity to express their best powers for good results.

I have seen not a few that have gone out I have seen not a few that have gone out from the Gen. Lander Post, and they are just as fond of getting together and renewing the past through the exercise of memory as are the members on this side. I was induced to come here by Dillingham. They all know George. He is a good fellow, and he is working hard for the promotion of this spiritual cause. He says it is as dear to him as was the cause of freedom in this world. He is a soldier in the ranks just as he was here, and when duty called ranks just as he was here, and when duty called him on the spirit side he reported himself. He told me to come here and let it be known that told me to come here and let it be known that I am a living man, and I thought it would be a very good thing to do. This is not my first at-tempt, but it is my first success in taking pos-session of your instrument and making myself understood.

understood.

Be kind enough to give my love and greeting to the dear ones in Lynn. That is my home, and I claim it as such as much as I did when in the body, although I also have a home in the spirit-world that is very agreeable to me.

I wish to say that Mr. Dupar of my own city, who has but recently passed out of the body, desires to send his greeting to friends and relatives, and to express, as far as possible, his joy at the reality of the new life he has found. He would like to tell his friends that the last Sunday was to him the greatest and the most wonderful Sabbath that he has ever known, for it derful Sabbath that he has ever known, for it brought to him such visions of delight, such sweet associations as he never dreamed would be his, and he cannot sufficiently express his joy at the new existence he has entered upon. When, however, he gets into a condition to understand how to communicate, he will try to make himself known through some medium. I am F. M. Flynn.

Abram Clark.

[To the Chairman:] I was here looking over your work, and listening to the words spoken, when I saw that soldier coming in, and then I when I saw that soldier coming in, and then I said, Why can't another old veteran step right up and give his report? The spirit in charge said yes, and so I am here. I have visited your meeting, sir, a few times under the direction of a little spirit calling herself Forest Flower, a little Indian girl that has somehow taken a great interest in me, and given me some insight into spiritual things that is very useful, and I feel that I owe her much.

I would like to say to my friends in the body

feel that I owe her much.

I would like to say to my friends in the body that this is a grand, good work, and I would that I had grasped it more fully when on the mortal side. My mind seemed open to it, yet I did not take in all that I might have done, but I can say that I did not find myself in the condition that some do when they get out of the body, all weighed down and hampered by creeds and dogmas, and all sorts of opinions. No; I was free to take up the new life and its conditions, and to try to understand them. conditions, and to try to understand them.
I wish to tell my friends that I have many

pleasant thoughts for them. I love my own people just as much as I ever did; I think perhaps a little more, because I am not hampered with the material, and I want to see them happy and prosperous, and to help them all I

It is nearly the anniversary of my going out of the body, and it seems a good time to come and say that I give thanks for all that has come to me. It is the greatest Thanksgiving day I have ever known to realize what it is to be freed from the physical bonds, and to have a broad existence, full of liberty, and the power to go on and on.
Well, sir, I lived in Townsend Harbor, in this

State, and I am Abram Clark.

Lucy Ann Richards.

I did not live in Massachusetts. I never visited this part of the country, and it seems a little strange to me, for my friends are in Charleston, S.C. That State was all I knew of the physical life when I was here, but I have been to many places since I went from the body. I have visited different parts of this country, and I have also been with some of my spirit friends across the water to see that my spirit-friends across the water to see that portion of the world where our ancestors lived. I have enjoyed it all so much. Then I have traveled about the spirit-world somewhat, and have seen many wonderful forms and modes of life there.

I have not forgotten the friends on earth, though in looking back over the years that have passed away I feel that they have gone like a dream, and that even the earth-life is fading away, seeming more like a dream than a reality, but I hold on to my friends and their affections. Ldo not wish to come back to live on this side ways to take up the things that on this side, even to take up the things that I laid down here, because I feel that it is all so much better for me to be in the spirit-world as

I am.
I do not know as any one who has known me in the past will believe that spirits come back. Some of my people are rather aristocratic in their ideas, and they may not care to meddle with these things; but I thought it would do no harm for me to come and speak, to send my love, and to say that we are not dead. We love, and to say that we are not dead. We live, and we come to understand life differently from what we did here. Sometimes it seems more significant and full of work than it, did to us while on earth, and I am glad that Usee it as it is now, because it is so much more useful to me, and I think I am of much more

I am Lucy Ann Richards.

Controlling Spirit.

Mr. Chairman, we will speak for a few spirits who are present but cannot announce themselves through the medium.

Rachel Anderson.

A spirit presents herself to us here to day, as she has done a number of times before, but is unable to communicate directly. She is a lady of not more than thirty years of age, with brown hair and blue eyes, and is tall and slight in figure. She gives us the name of Rachel Anderson, and claims to have friends in Boston, and very near relatives whom she is exceedingly anxious to reach. This spirit has been in the other life a number of years, but has not

communicated in this way.

Another spirit comes with her who seems to be a brother, and he gives the name of Henry. These two would be very pleased to have some of their friends visit a medium and allow them to communicate, as they have some private af-fairs which they would like to discuss, but which they do not wish to give in public.

Betsey Haines.

A plainly drossed elderly lady, whose hair is smoothly drawn from her temples, and whose countenance is mild and beneficent, has come several times as if sparelling for some one. She appears to be looking about with great anxiety, and always goes away shaking her head in a distressed manner. To-day we have come en rapport with her, and learn that she desires to reach a son who is in the body. His name is Samuel, and this mother did not see him for a good while before she passed away. him for a good while before she passed away. She was very anxious to see him, and it was a great burden upon her mind that she could not do so before she died. So she returns hoping she may be recognized, and we trust that a line of affectionate thought may go out to the spirit-mother from the loved one here that will give her comfort and peace.
We are told that the son is, or was at last ac-

counts, in Montreal, and we get the mother's name as Betsey Haines.

Abraham Levy.

Mr. Chairman, there is a party of Hebrew spirits here to-day. Some of them are looking about them and watching proceedings, not seeming to care about manifesting themselves, but others send a strong desire to us to have themselves made known in our Circle-Room to-day, in order that the attention of friends on earth may be called to them.

One is an elderly gentleman, rather short in

stature but with a massive head. He is a man of shrewdness and intelligence, and we should say of great capacity for expressing his energies. He directs his thought to Baltimore, and desires to reach friends in the Monumental

City.
We get his name as Abraham Levy, and we hope a way will be opened for him to communicate with his friends, for he has something to say that will be of advantage to all.

Rebecca Rosnosky.

We see a young girl, tall and slender, with very dark eyes and hair. She claims to have people here in Boston. We should say that she had been absent from the body for some

time, but she retains the appearance that was hers when she passed away.

She asks that some of her people will quietly visit mediums somewhere near by and allow her to communicate. There is something presswhich was hers when she was here, and she also desires to tell her friends of the spirit-world, and of the relatives and others who are with her there. We get the name of Rebecca Rosnosky

Morris Friedsham.

One more spirit we will speak of who comes to us in this line of thought—a gentleman of great business capacity and experience, one who seems to have been connected with various avenues of life, with societies and with offices. It strikes us, in coming into contact with the gentleman, that he was widely known, and had friends in different walks of life and of different grades of thought.

This man also would be pleased to have an opportunity of reaching out to his friends in a more private way, than this. He was well

more private way than this. He was well known in the city of New York among public as well as private individuals, and it seems to us that his identity cannot be mistaken. He was a marked character, who would impress his individuality upon anything which he had

The name of this intelligence is Morris Frieds-The name of this intelligence is morris r rieus-ham, and if he can succeed in reaching certain individuals in New York City, he feels that some good will be accomplished, because he has the positive energy by which he can convey to them, if they will only afford the opportunity, that which they would like very well to understand and to know.

We wish to thank the friends for their con-tribution of flowers for this afternoon.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 18.—Andrew T. Foss; Lydia Maria Child, C. C. Peet; L. D. Wiggin; Marion Gray; Samuel Coleman; Ella Wa terman.

Nov 22. Ella Ransom; Old Dr Hook, of Lawrence, John Davies, Joseph A. Alger; Lottic Cummings; Henry Loring, Charles Allin.

Messages here noticed as having been given will appear in dur course according to routine date. Inc. 23.—E. H. Chapin; Rev. Henry Delakor Kimball, Jo-eph Strong; John Lawton, Ella Howard; Emma K. Atkinson; Foster Bench,

Dec. 27. Mrs. Odive Hilton; Bertha Mayberg; Joseph Turner, Dr. 8.1. Emery; Sarah Ann Gilddings; E. A. Cushing;
Viola Glisson.

A New Year's Greeting.

DEAR MR. COLBY: I cannot let the old year quite fade away without sending you and THE BANNER a word of friendly greeting, as you are about to cross the bright, the promising, the untarnished threshold of that newer and fresher epoch marked by the mystical figures, "1893."

I have just been reading Rev. Dr. Talmage's Christmas Day sermon; it uplifted me with its many golden thoughts; but the brightness of my contemplation was blurred by the reflection that in so many pulpitarian utterances of that famous clergyman were to be found the dross and the tarnish of a cruel and an un just theology.

As a contrast I thought of you-another giver-forth of ideas that are widely read; and in the latter case there was nothing to retrospectively mar the fair picture, for the editorial sentiments, as enunciated in that peerless paper which is truly a Banner of Light to hungering and thirsting souls, are all pure gold! May you be spared a while longer at the noble post of loving service you are so finely fitted for. May you still continue to sow fructifying seed, to let in to needy souls the revivifying spiritual sunshine of high and humane ideals. And when the time comes, as come it must, when like a ripened sheaf you shall be gathered to the heavenly harvesting, then indeed will the grandeur of your earthly life and thinking prove a sweet prelude to your entrance upon the work of the spirit-spheres-to that happiest New Year of all.

Fraternally, ED. S. VARNEY. Lowell, Mass., Dec. 27th, 1892.

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The German language has held the palm for long words and titles; but we submit that its claim is stoutly shaken by the following title from the contents of the November Theosophist (Madras, India): S'ri S'ankaracharya's Mahavakyadarpanam." The English tongue also tries to make a faint showing in the same direction, in its "Honorificibilitudinity,"
"Anthropophagenarian," "Disproportionableness,"
"Velocipedestrianistical," ""Proantitionsubstationist" and "Transubstantiationableness"!

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"Sentry Go." --- A Ghost on Guard!

Many years ago I was serving as a captain in the One Hundred and Eleventh Regiment. At the period of my story we were quartered at D-, a fortress of considerable size in the south of England.

In order that the circumstances of the adventure I am about to describe may be understood. I must explain, at the risk of being tedious, that the citadel of the fortress in which my regiment lay is defended by two circles of dry ditches, each about fifty feet wide. The side walls of these ditches, technically known as escarps and counterscarps, are, as usual in fortifications of that date, riveted with masonry, and are perpendicular. The outer circle ditch is thirty feet deep, the bottom being paved with flagstones. The inner ditch is forty feet deep, and is similarly paved, so I need scarcely say that a fall from the edge would be almost certainly fatal. The regular approach to the fortress is by a wide road of gradual ascent, so contrived as to be raked by fire from one or the other of the bastions or outworks throughout its course. It crosses the ditches over drawbridges, protected by special works of great strength.

In time of war these drawbridges would be kept raised, and would only be lowered temporarily on urgent occasions. When raised, the fortress would be inaccessible from without, unless scaling ladders were used to cross the ditches. In time of peace, however, the drawbridges are rarely raised, a strong guard, nevertheless, being invariably posted over them.

For the convenience of the officers and certain of the residents in the citadel, there was a short cut which might be used. This was a footpath up the steep side of the cliff, through a strongly-guarded postern gate. The path led in a zigzag fashion up to the counterscarps of the ditches, which were crossed by light plank bridges, so designed as to be removable with great ease in a few minutes. None but officers quartered in the citadel, and a few persons with special permits, signed by the officer commanding the garrison, were allowed to make use of this short cut, the soldiers and others who had occasion to visit the citadel being restricted to the main approach.

At the time of which I write I had been newly-promoted to the rank of captain, and Xerxes himself was not prouder of his vast army than I of my gallant little company. I was lucky as to the promotion, and my zeal had not been so damped by long years of subaltern life as to prevent my throwing myself heart and soul into the work of superintendence. I was ambitious to have my little company recognized as the smartest in the regiment, and was convinced of the hopelessness of success unless I could inspire my men with the same pride in the company that I had myself. In order to succeed. I felt sure that I should endeavor to become acquainted with the character and disposition of every member of the company; to gain their respect by strict attention to duty, and to earn their affection by constant sympathy, and by affording such help in their amusements or their troubles as a captain frequently has it in his power to give. Since my appointment I had tried to work on this system, and though of course I had occasional disappointments, on the whole I had no reason to com-

For an infantry captain, I was tolerably well off, and being very fond of outdoor sports, I encouraged cricket and other games by presents of bats, balls and other materials, and spent much of my time in cricket matches among the men. It was not long before I began to acquire considerable insight into the character of the men, and learned to distinguish my black sheep in esse and in posse. Among the younger men of the company was

a lad of the name of Adair Cameron. I had a horror of favoritism, the bad effects of which I had often seen, but it was impossible not to feel a strong interest in this young fellow. Clean and soldier-like in appearance, smart at drill, well set up and steady as a rock, he was a model of what a young soldier should be. A deadly bowler, he was one of the mainstays of our company's cricketing team, and, as matches were frequent, I saw much of him, and nothing to find fault with. Though I carefully avoided taking undue notice of Cameron, the natural instinct which I think men have to find out their friends and their enemies made me aware that, while I liked him, he, on his side, was warmly attached to me.

One day a batch of recruits arrived at head quarters. The adjutant being away on leave, had got me to do his duties for him, and I was busy all the afternoon drafting new arrivals into companies, and arranging for their rations and bedding.

About half an hour before mess I was sitting in my room in the citadel barracks, rather tired, when I heard a knock at the door, and my color-sergeant appeared. "Private Cameron wishes to know if he could

speak to you, sir," said he, saluting. "Certainly," I replied. "Tell him to come

Cameron entered, saluted, and stood silent

looking ill at ease.

"Well, Cameron, what is it?" I inquired. "Please, sir, I wished to speak about some-

thing private."

"Well, what is it?" I asked again. Cameron hesitated, and looked at the colorsergeant, who looked straight to his front.

I knew it was not regular for an officer to confer with private soldiers without a noncommissioned officer being present, but I knew Cameron might be trusted thoroughly. I directed the color-sergeant to wait in the passage, and, closing the door, I asked Cameron to tell me his story. The lad seemed in great distress, and hesitated a great deal before he

"It's my brother, sir! He's just come in

"It's my brother, sir! He's just come in with a batch of recruits."

With some difficulty he told me his tale, which was to the following effect:
Private Cameron and a younger brother were the only children of an old widow living in the north at Scotland. The old woman could do little to support herself, and was mainly dependent on the labor of one son, and uch a little help as Private Cameron could send her from the savings of his pay. It seemed that some family quarrel had taken place between the widow and her youngest son, and that the latter, in a moment of pique, had enlisted, but had, when too late, repented. He had been drafted to the same regiment as his elder brother, whom he had acquainted with these facts on his arrival in barracks that day. Private Cameron told me, with deep emotion, that nothing could save his mother from the workhouse (an idea which seemed to fill him with shame and horror) unless his brother could be bought out of the service, and sent back home.

back home. [To be concluded.] The cry used by schries in the British service to inti-mate to the guard from which they are detached that the time of their duty baving expired they expect relief.

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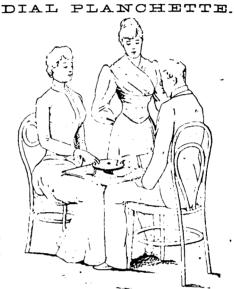
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Seventy Third Year, 1893. CONTENTS.

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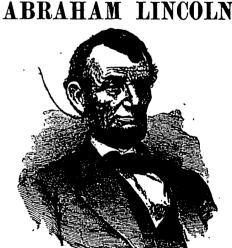
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A SPIRITUALIST?

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Lincoln, from Carpenter's Portrait from Life.

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Panner of Pight.

BOSTON, SATURDAY, JANUARY 7, 1893.

Spirit Photography.

The Harbinger of Light, Melbourne, Australia, says in its issue of Nov. 1st, 1892, that "h photographer of Frankfort-on-the-Main, who is not a Spiritualist, contributes to a professional publication, the Allgemeines Anzeigeblat für Photographie, issued in that city, the following plain, unvarnished statement of

." I have been a photographer for many years past. One day while I was eating my frugal meal, a very beautiful woman entered my studio, and wished to be photographed, because her husband strongly desired o possess her portrait. I immediately complied with her wish, and took her in various positions, but when I returned from the dark room, the lady had disappeared. The incident had an untoward appearance, as I feared I should lose by it. Nevertheless, I finished the portrait, in the hope that the lady might, some day or another, return and pay me for it. And a few days afterward she did so. She admired the execution of it, although it appeared to me to be a ttle faint. At length she selected one of the copies with these words: 'Place this in your window, and write underneath it "Margaret Arlington."' This surprised me, because, as you know, ladies do not like to have their portraits thus publicly exhibited; and I concluded by supposing she was an actress. I thanked her, and she gave me a bank note for two pounds ten (fifty marks), and not having any change, went into the chemist's shop, on the ground floor, in order to obtain it, and give her the twenty-five shillings due to her. I placed the bank note in his hand, or at least I thought I did, but he asked, 'Where is it?' It had disappeared. I searched upon the counter, and so did he and his assistant, but nothing could be found. I went back, examining the stairway, but no bank note was visible. What was I to say to the lady who was waiting above for her change? I resolved to tell her what had happened, as perhaps I might have received nothing. Entering the room, I found the lady had disappeared, leaving five copies on the table. Here was a pretty state of things! At length I quieted myself with the thought that perhaps she s an actress, who was playing me this trick by way of advertising herself. At any rate I determined to exhibit the picture in the window. And I did well by Every day people came to sit, attracted by the photograph of the 'beautiful blonde,' as they called her, the story of which brought me in a good deal of money; so much so, that I would willingly have presented her with the five copies of it, and would have thanked her besides. Still I had a presentiment that I should, sooner or later, hear something of her; and so it fell out.

'A year after the occurrence, a gentleman in traveling costume entered my studio, and seemed pale and agitated. 'There is,' said he, 'in your window, the photograph of a beautiful lady. Her name is Margaret Arlington, is it not?' 'Yes,' I replied, 'that is her name.' 'Do you know the lady?' he asked. Only from having photographed her. Perhaps you are acquainted with her?' I continued. 'She is my wife; but I never knew anything of this photograph.

'Thus it is,' I rejoined: 'The lady informed me that it would give her husband great pleasure to possess her portrait, as she had been for a long time sep arated from him.' The gentleman turned pale, and trembling, asked, 'When did this happen?' 'A year ago,' I answered. 'My wife died five years ago,' said the gentleman; and you will perhaps doubt my sanity when I say that last night she appeared to me in a dream, saying, "Go through the city; examine the windows of all the photographers, and you will find my portrait." The dream was so real that I obeyed her, and thus have found her picture here."

I related to him all that had happened, and we were both convinced that the spirit of the lady had sat to me. I handed over to him the five copies, which appeared to me to be the best I had ever taken, and insisted upon paying me for them. I refused, but he laid a bank note for £25 upon the table and quitted the room. This is my narrative of spirits. No one will believe it; but, nevertheless, my statement is the sacrèd truth."

CARLYLE AND SPIRITUALISM.

BY GEORGE A. BACON.

As all the world knows, Thomas Carlyle was one of As all the world knows, Thomas Carlyle was one of the sturdlest, ruggedest men of the century—a Scotch man, hard-headed, independent, outspoken, as rarely falls to the lot of any race to produce. His writings have enriched the literature of the world, and everybody is supposed to be more or less acquainted with his works. He was a life-long sufferer from dyspensia, an allment the natural tendency of which is to color—rather to discolor—one's views of life, and all within its compass. Through this lens, natural objects of the natural parameters abnormal harmonious facts because of the natural abnormal harmonious facts jects often appear abnormal, harmonious facts become distorted events.

During one of his most acute dyspeptic moments he once wrote concerning Spiritualism (in its earlier days) some of the harshest, most intolerant and unjust expressions permissible.

In his "Reminiscences," penned just sixty years ago, he writes most affectionately and pathetically about his deceased father, in which he voices his native intuitions, which are in full accord with the fun damental philosophy of Spiritualism.

Like many another, when he comes to practically face the issues of life and death, the popular theolog ical notions in which one has been reared, and which dominate the common orthodox mind, are wholly ignored, and the natural heart asserts itself by yielding to those feelings and thoughts that man's spirit intuitively recognizes as taking hold of eternal verities.

In the following extract Carlyle expresses himself in a manner not only familiar to but characteristic of Spiritualists themselves.

Christmas, 1892.

"I shall now no more behold my dear father with these bodily eyes; with him a whole threescore and ten years of the past have doubly died for me. It is as if a new leaf in the great book of time were turned over. Strange time—endless time; or of which I see neither end nor beginning. All rushes on. Man follows man. His life is a tale that has been told; yet under Time does there not lie Eternity? Perhaps my father, all that essentially was my father, is even now near me, with me. Both he and I are with God. Perhaps, if it so please God, we shall in some higher state of being meet one another, recognize one another. As it is written, we shall be forever with God. The possibility, nay, in some way the certainty, of perennial existence daily grows plainer to me. 'The essence of whalever was, is, or shall be, even now is.' God is great. God is good. His will be done, for it will be right.

As it is, I can think peaceably of the departed love. All that was eartily, harsh, sinful in our relation has falleu away; all that was holy in it remains. I can seg my dear father's life in some measure as the sunker pillar on which mine was to rise and be built. The waters of time have now swelled up round his (as they will round mine); I can sue it all transfigured, though I touch it no longer.

I might almost say his spirit seems to have entered into me (so clearly do I discern and love him); is seem to myself only the continuation and second volume of my father. These days that I have spent thinking of him and of his end are the peaceablest, the only Sabbath that I have had in London. One other of the universal destinies of man has overtaken me. Thank heaven, I know, and have known, what it is to be a son; to love a father, as spirit can love a spirit. God give me to live to my/ather's hour and to His. And now, beloved father, farewell for the last time in this world of shadows! In the world of realities may the Great Father again bring us together in perfect holiness and perfect love! Amen!

MAINE.

Lewiston.—Our meetings here are growing in interest. We had with us Sunday, Jan. 1st, Mrs. Net tie Holt-Harding (Boston), who spoke and gave tests to good audiquees afternoon and evening. She was much appreciated here by our people—every test being recognized, She will be with us again the first and remarks by chairman; Dr. Huot, Dr. Mathews, Bunday in March.

DR. E. H. MATHEWS.

A Happy New Year to the editors and proprietors of The Banner, and brother and sister workers where. All of the conflict going on in theological and mande of the conflict going of the conflict going of the conflict going on in theological and mande of the conflict going of the Lewiston.-Our meetings here are growing in ining recognized. Bhe will be with us again the first and remarks by chairman; Dr. Huot, Dr. Mathews,

MEETINGS IN BOSTON.

Banner of Light Hail, & Hosworth Street.—
Spiritual ineetings are held every Tuesday and Friday afteracon, Mrs. M. T. Longley occupying the platform; J. A.
Shelhamer, Chairman. Free to the public.

The Hoston Spiritual Temple, Berkeley Hail,
& Herkeley Mirect.—Services every Sunday at 10½ A. M.
and 1½ P. M. Androw L. Knight, President. Temple meets
every Wednesday at 2½ at 3 Boylston Place. Business
meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eddridge, Treasurer; Ida M. Jacobs, Sec'y.
First Spiritual Temple, corner Newbury and First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 r. M.; School at 11 A. M. Wednesday evening Social at 73. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

from platform. T. H. Dunham, Jr., Secretary.

Children's Spiritual Lycoum meets every Sunday at 104 A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Association meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2% and 7% 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. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President.

Buthbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 24 and 7½ P. M. (1½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2% and 1% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

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

The Ladies' Industrial Society meets weekly Thurs lay afternoon and evening, corner Washington and Dover treets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 1031 Washington Street.— Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M. J. E. Hall, Conductor.

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

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

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

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman. Berkeley Hall .- A large audience greeted Mrs Nellie J. T. Brigham last Sunday morning. The ser-

vice opened with a song by Miss Davis, Mr. Boyce accompanying on the piano. Questions received from the audience regarding the qualifications of a true Spiritualist, and Christ and the Bible; a summary of remarks made by the controlling intelligence will be given next week, together with those made in the evening upon the expression, "I Wish You a Happy New Year."

In the afternoon Rev. James K. Applebee, formerly pastor of the Twenty-Eighth Congregational Church, Theodore Parker's Society, gave an interesting and eloquent lecture upon "Nationalism," which was listened to attentively, and frequently applanded. At its close a vote of thanks to the able lecturer was unanimously adopted.

The evening service opened with a song by Miss Davis, and an invocation by Mrs. Brigham, who at its close announced as her subject "I Wish You a Happy New Year," and proceeded to define, from a spiritual point of view, what such a wish should imply. Her remarks held the close attention of the audience throughout their delivery.

The Helping Hand Society held its regular meeting vice opened with a song by Miss Davis, Mr. Boyce ac-

throughout their delivery.

The Helping Hand Society held its regular meeting Wednesday, Dec. 28th, at 3 Boyl-ton Place. The evening session opened with music by Mrs. Mary F. Lovering and Mr. Will Lathrop; followed by remarks from Dr. Richardson, Mrs. Waterhouse and Byron I. Haskell; some excellent tests were given by Mrs. Kate k. Stiles, Mrs. Nickless, Mr. Will Lathrop and Dr. Huot; a fine recitation was given by Mr. Varcoe. Meeting every Wednesday afternoon and evening. All are invited.

Mrs. I. M. Jacobs, Sec'y.

First Spiritual Temple.-Last Sunday, as had been previously announced, Mrs. N. J. Willis occupled the platform, the controlling intelligence answer-

pred the platform, the controlling interligence answering questions submitted by the audience, the first being "How Can we Serve the Creator Best? If by Works, what is the Highest and Noblest?" an abstract of remarks in reply to which will be given next week. Appropriate vocal music was finely rendered by the soloist, entitled, "The New Year," "Whispering Hope," and "There is no Death."

Navt Sunday morning the school will mast as usual Hope," and "There is no Death."

Next Sunday morning the school will meet as usual at 11 o'clock. Sunday at 2.45 Mrs. Willis's guides will

The Temple Fraternity School opened with singing. and an invocation read by Miss Edna Cherrington; Mrs. Heberton, Misses Hattle Dodge, Lizzle Nolen and Mr. Armstrong illustrated various phases of me-diumship, followed by one of the teachers, who ex-plained the meaning of each, and showed the helpful-ness of mediums to spirits excarnate. The subject to be considered next Sunday is "The Sunday Closing of the World's Fair." M. H. C.

Ladies' Aid Parlors .- Last Sunday morning the developing circle was well attended-Mrs. Mary F. Lovering, Mrs. C. H. Clarke, J. E. Hall (chairman).

George Hancock (Vatertown), Frank E. Willis, Mrs. M. E. Dade and Mrs. G. M. Hughes participating.

Afternoon.—Opened with congregational singing; address by David Brown; piano solo and song by a little blind girl; recitations, Mrs. M. A. Brown and Mrs. Lovering; psychometric readings, Mrs. E. M.

. Lamb.
The Banner of Light is for sale at each service.
J. E. Hall, Conductor.

Harmony Hall.-Sunday, Jan. 1st, the morning developing and healing circle was conducted by Dr F. W. Mathews; good attendance.

F. W. Mathews; good attendance.

Afternoon.—Miss Lizzle Ewer (Portsmouth, N. H.,)
spoke acceptably and gave several tests which were
recognized; remarks and tests by Mrs. Chandler Baliey, Dr. S. H. Nelke, Mrs. M. A. Chandler, Drs. J. T.
Coombs, Blackden and Mathews.

Eventug.—Dr. Blackden dellvered poem and offered
remarks; Mrs. M. A. Chase remarks and tests; Mrs.
Chandler-Bailey (control "Starlight") gave psychometric readings; remarks and tests by Dr. S. H.
Nelke, Dr. J. T. Coombs, Dr. Mathews and others.

Music by Mrs. Nellle Carleton.

Dr. F. W. Mathews, Conductor.

The Children's Progressive Lyceum exercises on Sunday last consisted of orchestral music. singing, responsive readings, an invocation, a lesson

cises on Sunday last consisted of orchestral music, singing, responsive readings, an invocation, a lesson from Mrs. Longley, marching, etc. Assistant Conductor C. T. Wood presided ably, Conductor J. B. Hatch; Jr., being absent from illness. The latter gentleman, however, had sent his greetings and remembrance to the school in the form of a handsome inscription in frost work upon a blue ground, of "A Happy New Year to All."

Mr. Wood made eloquent remarks, and J.B. Hatch, Sen., in an earnest speech paid a glowing thute to the American flag, which is carried in the grand march of the school. A plane sole by Eloise Morgan, singing by Eddle Hill, reading by Mrs. Brown, and recitations by Carl Leo Root, Helen Higgins, Mabel Hall and Alice Atherton, with a brilliant vocal selection by Louise Horner, entered into the exercises of the day. School closed with a benediction.

Lyceum meets every Sunday at 514 Tremont street, Boston, at 10:45 A. M. Seats free. SCRIBE.

The Carnival of the Ladles' Lyceum Ald Association, which was held in Boston the week before Christmas, proved a grand success in point of interest and innances. Much credit is due to the lady managers of the same, and the thanks of the Association go out to all who contributed in food, saleable articles and in talent toward the success of this affair.

The Lyceum Ald Association holds its regular Wethersday evening suppers and entertainments each week at 514 Tremont sireet, and is meeting with the paironage and attention its efforts in this line so richly delerve.

M. T. L.

First Spiritualist Ladies' Aid Society. Meetings well attended on Friday, Dec. 30th. Much business of importance transacted, including selection of committee to nominate officers for 1803. A

tion of committee to nominate officers for 1803. A worthy billed man has recently received deserved assistance financially from this Society.

Business meeting Friday, Jan. 6th., at 2:30. Annual election. Members desiring to vote must pay their annual dues before this meeting converies.

An excellent turkey supper was served before evening exercises, Dec. 23d. Evening service was attended by large audience; addresses by Dr. A. H. Richardson and Mr. Morrill; poem and spirit-communications, Mrs. M. A. Brown; Mr. Lattrop, Mrs. Lovering, Miss. Lilla Fay, Mrs. Hanson participated in musical exercises. All regret that Mrs. Olive Doolittle, and Mr. Morrill are not to meet with us for some time, having taken their departure to distant Western climes.

A Happy New Year to the editors and proprietors of The Banner, and brother and sister workers everywhere.

Mrs. A. L. WOODBURY, Soo'y.

Beste Mell. Wednesday, Dec. 28th, invection

Mr. Tuttle gave readings and tests; Dr. Thomas made remarks.

Mr. Tuttle gave readings and tests; Dr. Thomas managemarks.

Sunday, Jan. 1st, morning circle was largely attended with good results. Alternoon, invocation, Mrs. Nickless (Cal.), who also offered interesting remarks and gave tests; Miss J. Rhind gave a poem and visions; Dr. O. F. Stiles, Dr. Willis and Mr. Tuttle good readings and tests. Evening, invocation and remarks, chairman; Mrs. I. E. Downing, remarks and tests; tests and readings were also given by Mrs. Dr. Bell, Mrs. J. Wood, Mr. Tuttle and others. Musle was rendered by Mrs. A. Sterling. The meetings throughout the day were of a very interesting nature. BANNER OF LIGHT for sale at each session.

HARTWELL.

MEETINGS IN MASSACHUSETTS.

Lynn .- Mrs. Carrie F. Loring of East Braintree occupied the platform at Cadet Hall at 2:30 and 7:30, afternoon, Jan. 1st. Invocation, poem, lecture, "The New Year," which her spirit guides handled in a highly practical manner, followed by a large number of tests and communications from spirit friends, all correct. Evening: Her controls gave a fine and interesting address on "The Unseen Universe," which was well received. Appropriate music by George N. Churchill.

Next Sunday the Rev. E. Andrus Titus will speak at 2:30 and 7:30, followed in the evening by tests and communications from the well known Joseph D. Stiles.

The Children's Progressive Lyceum met in Exchange

Hall at 12:30 P. M., and observed Christmas Day in the customary manner. [Report of exercises next the customary manner. [Report of exercises next week.] On Jan. 1st met at 12:30 P. M., Conductor Mr. T. J. Troye in the chair. Singing by the children; fitteen minutes given for the instruction of the groups. Music by Mrs. J. P. Hayes; recitations by Julia Atherton, Charlie Ames, Eliza Garland, Blanche Atherton, Mabel Cheever, Mr. I. Warren Chase, Dr. Fernald, Mrs. J. P. Hayes, Mr. Atherton, Mr. Emerson. Song by T. J. Troye and Harry Cheever. After the March and removal of badges, closed in form.

S. STODDARD COLLYER, Lyceum Sec'y.

New Bedford .- The Spiritualist Society of this city holds meetings every Sunday in Knights of Pythlas Hall, Purchase street, at 2:30 and 7 P. M. The ias Hall, Purchase street, at 2:30 and 7 r. m. The Hall is very pleasant, commodious and accessible; it has a good organ and everything desirable for public gatherings. Last Sunday the New Year opened auspiciously with W. J. Colville as speaker. Though the rain descended in torrents, especially in the evening, the large hall was well filled at both services; the lectures and poems were very warmly received by the audiences. The management take great pleasure in announcing that Mr. Colville will again speak for the Seciety Sunday next, Jan. 8th, at 2:30 and 7 p. m. Afternoon topic, (by request) "The Spiritual Antidote for Crime and Poverty." At 7 p. m., subjects to be presented by the audience.

Salem .- Dr. Willis Edwards spoke at Cate's Hall, Jan. 1st, upon the closing of the year, and followed with a discourse upon the subject of "Death." After the lecture he gave a large number of tests, and words of comfort to many.—Next Sunday, Jan. 8th, our platform will be occupied by Mrs. E. C. Kimball of

The Progressive Lyceum held its session at 12:30, Mrs. Mosher Conductor.

Mrs. N. H. Gardiner, Sec'y.

[This Lyceum was to hold a New Year's festival Jan. 4th, evening.]

Worcester .- Our platform was occupied Sunday, Jan. 1st, by Dr. Geo. A. Fulier. The same speaker

Mr. Edgar W. Emerson will appear before the Wo-man's Auxiliary Friday evening, Jan. 13th. The Aux-iliary will hold a business meeting in Union Veterau Legion Hall at 4 o'clock P. M.; supper at 6 o'clock in front room connected with hall. Exercises of the evening will commence at 8 o'clock. The Auxiliary is doing a sphenoid work in harmony with the Worces-ter Association. Graphics D. Full Phys. Cos. ter Association. Georgia D. Fuller, Cor. Scc'y.

Malden.-Sunday evening, Jan. 1st, Mrs. E. S. Atherton spoke and gave tests. Jan. 8th Mr. S. L. Beal (Brockton) will lecture. Our meetings are held evenings only. MARY E. THOMPSON, Sec'y,

WARY E. I HOMPSON, Sec y.

The Lyceum opened at 2:30 F. M., Mr. Petter in the
chair; singing by school, and invocation by Mrs. King.
Speaking, Gussle Potter, Winnie Potter, Brady Bowen; solo, Florence Willard; singing by Susle Wentworth. The school renders a vote of thanks to the
Boston Lyceum for its new year's greeting-which is
heartily reciprocated.

E. M. Dodge, Sec y. Haverbill and Bradford.-Joseph D. Stiles

Weymouth) spoke to the Spiritualists at Brittan Hall Sunday, Jan. 1st. His addresses were excellent and his exercises in mediumship were wonderful About one hundred and fifty names with minute de About one numered and fitty names with minute de-scriptions were given in the evening, and nearly all were recognized. Edgar W. Emerson (Manchester, N. H..) will serve us next Sunday. The Union will give a New Year's Supper Thursday evening, Jan. 5th. A dance will follow. E. P. H.

Lawrence.-Sunday, Dec. 25th, '92, Dr. F. H. Ros coe (Providence) was our speaker. He gave two first-class lectures to good audiences afternoon and evening; his tests were excellent and very pleasing.
Jan. 1st, '93, Mrs. Empla Miner of Clinton spoke for
us. The andlence kept her "after hours," so interested were the people in her tests. Next Sunday
Mrs. Juliette Yeaw will be our speaker.

L. E. GOSS, Sec'y. Chelsen .- Developing circle at 2:30 P. M.; evening at 7:30. Mr. W. Anderson gave a number of correct readings; "Bright Eyes," control of Mrs. W. Ander son, followed, with recognized tests and readings. After the meeting there was "a happy new year" present given to Mr. Anderson by one of his many friends of the meeting. Music by Mr. and Mrs. Anderson

Fitchburg.-Mr. F. A. Wiggin spoke Dec. 25th. giving two highly interesting lectures. [The remainder of Miss Lyon's letter, annual report, etc., will appear in our next.] Mrs. Julia E. Davis was with us last Sunday evening, giving excellent satisfaction as a test medium. Mrs. A. E. Cunningham comes next Miss R. P. Lyon.

Taunton.-Sunday, Jan. 1st. Mrs. Abbie N. Burnham (Boston) addressed the Spiritualist Association. She drew good houses afternoon and evening, and was attentively listened to by appreciative audiences. She will be with us again Jan. 15th and 16th. Mrs. F. E. Morse, Sec'y.

Snugus.- Meetings will be held on and after Jan-8th in Sons of Temperance Hall at 8 P. M.-Mr. and Mrs. Atherton Conductors. One or both will answer calls for platform work. Address East Saugus, Mass.

Newburyport.-I)r. John P. Thorndyke lectured on Jan 1st. Dr. Wm, A. Hale (Boston) will be here Jan. 8th and 15th; and Mr. E. J. Bowtell Jan. 22d and 29th. J. C. CHENEY.

Lowell .- Mrs. E. C. Kimball occupied our platform Jan. 1st.—Next Sunday, Jan. 8th, Mr. E. J. Bowtell will speak for us. E. PICKUP, Hon. Sec'y.

For additional reports of Spiritualist meetings see our second page.

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 68th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President. . Knickerbocker Hall, 44 West 14th Street-Meetings of the Ethical Spiritualists' Society each Sunday Mrs. Helen Temple Brigham, speaker.

Adolphi Hall, 52d Street and Broadway.— Lectures and clairvoyant tests every Sunday at 3 and 8 P. M. Mr. John William Flotcher, regular speaker. A. E. Willis Secretary, 288 West 43d street.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 80'clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 28 Broadway. Adelphi Hall .- The audience were richly repaid

on Sunday last, both as to speech and tests. Mr. Fletcher referred to the article in Sunday's World by Nym Crinkle, and stated that he should deal with it in extenso next Sunday. At the same time he offered many pertinent remarks that threw light on the article, which he said; was fair, honest and just as far as it went, and a surprise, since for the last forty-five years we have almost always received the opposite, so far as the resular press is concerned." Many very remarkable tests were given, some of them surprising in the extreme.

In the evening "The Outlook for the Coming Year" proved a theme of interest, especial mention being imade of the conflict going on in theological and financial circles. Nym Crinkle, and stated that he should deal with it

CONNECTICUT.

Mariford.-Our meeting of Dec. 25th with home talent was a good one and well attended. Some fine tests were given by Mrs. Nora J. Doud and Mrs. Dillingham Storrs. Jan. 1st Mrs. Clara H. Banks was with us, and gave two good and appropriate addresses. She speaks here again on the 15th inst. Home talent next Sunday. J. W. Szonus.

Norwich.—Sunday. Jan. 1st, the Spiritual Union held special New Year's services in Grand Army Hall. Pure white illies graced the speakers' desk, emblem-

Pure white littes graced the speakers' desk, emblematic of "our religion."

Our Chairman, W. W. Clapp, in presenting Mr. A. E. Tisdale as speaker for the day, congratulated the friends and also the citizens of Norwich, as a whole, that they could claim so grand and noble an instrument in the hands of the spirit world as Mr. Tisdale; blind from early boyhood, his soul is touched by the divine breath of inspiration.

The subjected of the afternoon address, in consideration of the new year, was, "What shall we do to be saved, Viewed from a Spiritualistic Standpoint?" An eloquent address was given, showing that the world needs to be saved from ignorance, superstition and bigotry. Spiritualism is the evangel that heralds the good tidings of "peace on earth, good will to man," and on the combined efforts of Wisdom, Justice and Love rests the world's salvation.

The evening address was a masterly effort upon "The Phenomena and Philosophy of Life, or Our Relation to the Spirit-World."

Mr. Tisdale will occupy our platform all the Sundays of this month.

Mrs. J. A. Chapman, Sec'y.

DISTRICT OF COLUMBIA.

Washington .- It is good to see the bundle of the BANNER OF LIGHT on our treasurer's table every Sunday morning, and still better to see them all gone

Sunday morning, and still better to see them all gone into good hands before our meetings close, which is always the case. The Banner Is one of the necessities of life to many of our people.

As a Society we are getting along finely, having now the finest hall in the city. We had with us for Docember that good soul, Mrs. A. M. Glading of Doylestown, Pa., the gifted trance lecturer, whose controls are grand. For many years past Mrs. Glading has been our lecturer for December, and will be for years to come I expect. She goes hence to Baltimore to fill a three months' engagement. It was our pleasure and good fortune to have Miss Maggie Gaule of Baltimore, the wonderful and gifted test medium, follow Mrs. Glading with tests, which are always of the most convincing kind, giving hames and other means of identifying appirits that the skeptic cannot doubt. She is a grand tost medium, and is doing a good work.

fying spirits that the skeptic cannot doubt. She is a grand test medium, and is doing a good work.

We are a growing and harmonious society. Prof. W. F. Peck serves us for January, and is a favorite with Washington Spiritualists. Permit me—for the Society and myself—to wish you and your readers a happy and prosperous new year.

GOFF A. HALL,

Soc'y First National Association.

NEW YORK.

Albany .- Dr. M. Carl informs us that on Sunday afternoon, Dec. 25th, agreeable to announcement made three weeks previous, Mrs. H. S. Lake gave a

made three weeks previous, Mrs. H. S. Lake gave a short but impressive discourse upon the birth, mission and death of the medium of Nazareth, and adds: "We were not only impressed, but instructed and helped by the utterances. Her evening subject on this date was 'Danger Signals in Spiritualism,' upon which her lecture was spoken of by many as one of the best of the series. We have reëngaged her for the month of Japuary. On the afternoon of the first day of the New Year her guides gave us a very comprehensive lecture on l'sychometry.

Our movement toward the erection of a suitable oullding was further advanced by our speaker and her guides, who succeeded on this occasion in obtain-

ing nearly four hundred dollars in subscriptions there

We shall give during the month a literary entertainment and an hygienic supper for the benefit of the Society."

RHODE ISLAND.

Providence.-The Spiritualist Association met at 'olumbia Hall, No. 248 Weybosset street, Sunday, Jan. 1st, at 2:30 and 7:30 P. M. (Progressive School at) Jan. 18t, at 230 and 730 P. M. (Frogressive Scindor act)
In the afternoon the lecture was suited to the New
Year. In the evening he took his subjects from the audience. Both lectures were followed by tests that
were very clear and convincing.
Sunday, Jan. 8th, Mrs. Abbie N. Burnham will be
with us.

SARAH D. C. AMES, Sec'y.

0HI0.

Cleveland .- Frank T. Ripley (Boston) closed a nost successful engagement in this place, where he has been during December, and his excellent tests and lectures have given the best satisfaction. He will have a warm welcome when he comes again.—
Mr. Ripley will speak and give tests at Akron, O., during January; he will accept engagements for week nights for the month of January in Ohio and Pennsylvania on liberal terms. Address him 304 Mill street, Akron, O.

Mr. Baxter in Ohio and Indiana.

Sunday, Dec. 25th, J. Frank Baxter, under the auspices of the Union Spiritualist Society of Cincinnati, conducted exercises appropriate to Christmas. His theme in the morning was "The Historical Jesus." He showed the reasons for a growing belief that if the biblical account is true he was a man and a medium. and if appearing to day, saying and doing as it is re-ported he once said and did, the world and the church

and if appearing to-day, saying and doing as it is reported he once said and did, the world and the church could only consistently pronounce him a Spiritualist. The subject of the evening was "Christ and Christmas," showing the origin and meanify of the words and the history of the festival. His argument led to conclusively show that no one could carry out in acts and motives the examples portrayed in the recorded life of Jesus without being denominated a Spiritualist. The scance of nearly an hour following this latter discourse was one, of marked power, with points of interest from beginning to end, as name after name was given, with recognitions freely following.

At the urgent request of "The Occult Science Society" of Fort Wayne, Ind., Mr. Baxter lectured and gave test scances in that place on the evenings of Dec. 27th and 28th. The audience was two hundred the first evening and over three hundred the scoon. The lectures were praised by all, even unbelievers, and the scances so replete with evidence of superhuman power that they astonished all and carried conviction to nota few. The press accorded Mr. Baxter great intellectual force, and recommended him to every thoughtful person. The city was moved to discussion and interest as none had even dared to anticipate. The Society will avail itself of any and all opportunities to present Mr. Baxter again.

On the evening of Dec. 20th Mr. Baxter appeared at Defiance, O., in Meyers' Opera House. The audience was small, owing to a prevailing epidemic; but it left the hall at ten o'clock enthusiastic and surprised at what had been heard and seen.

Mr. Baxter will continue his Sunday lectures in Cincinnati through January, 1893.

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HER SECRET.

Wonderful Complexion Which No. One Could Explain.

All Women Were Envious of Her For Many Years.

Now They Know All About It, and Follow Her Example.

A lady well known in our social circles has for years been at once the envy, and admiration of all the ladies hereabouts on account of the wonderful preservation of her health and beauty, and particularly because of her clear and dazzling complexion.

She has been many times urged by her acquaintances and friends to disclose the secret of her marvelously youthful appearance. Last evening she grew confidential to a little knot of friends, among whom the writer was present, and her secret is now a secret no longer.

"Why, it is really no secret at all," she said; "a perfect complexion depends upon just two things-strong

nerves and a good digestion. Most women are excessively nervous, weak and languid, and as a result their complexions are sallow and their faces pinched, drawn and wrinkled. Female difficulties always aggravate the trouble. Few women have perfect digestion. Now obviously if women wish sound health and good complexions they must get their nerves strong, their digestion good, and have no female weakness. Disorders of the stomach and liver, with the consequent clogging of the system, are very trying to the complexion. The best thing in the world to overcome these difficulties is Dr. Greene's Nervura blood and nerve remedy, for it is a wonderful strengthener of weak nerves, and gives a vigorous appetite and perfect digestion. It should be used by every woman who is at all weak or run down. Besides it is a vegetable remedy, pure and harmless."



MRS. MARY FRANCES LYTLE.

The above is borne out by another no less popular adv. Mrs. Mary Frances Lytle, who resides at 2 Hunter Alley, Rochester, N. Y. In speaking upon the same subject she sald:

"I was very pale and delicate, and had no color whatever. I also had a very bad legcorrhora all the time, and suffered great pains at my periods.

"I am now all well, thanks to Dr. Greene's Nervura blood and nerve remedy. My face is plump and cheeks red, and my complexion pure. "When I began the use of this most excellent remedy I only weighed 81 pounds, now I weigh 115 pounds,

and am still gaining. Dr. Greene's Nervura blood

and nerve remedy is a wonderful medicine. I have not had any trouble since I began taking it." This great remedy is the discovery of the eminent and well-known physician, Dr. Greene of 34 Temple Place, Boston, Mass. He gives consultation to all free of charge, and those who cannot visit him at his office are privileged to write him all about their cases, and

thus get his advice by mail free. It is certainly advisable for all to-use his remarkable



certain cure for Consumption in first stages, and a sure relief in advanced stages. Use at once. a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

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World."

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MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Rail, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially livited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7M P. M. W. J. Rand, Secretary.

Rand, Secretary,
Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, every Sunday evening at 8 o'clock.
Fraternity Rooms, corner Bestord Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Ald." Meetings Sunday ovenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Benj. P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chesthut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Keystone Spiritual Conference every Sunday at 23, P.M., southeast corner lith and Spring Gardenstreets. Will liam Rowbettom, Chairman,