

9 Bosworth St., Boston, Mass. **VOL.** 74.

BOSTON, SATURDAY, DECEMBER 16, 1893.

{#2.50 Per Annum, } Postage Free.

Written for the Baimer of Light. BE YOURSELF! " Be yourself! "-creation teaches Star and flower and lordly man; Grandest sermon thus she preaches Of her mighty Maker's plant

There are elms, and there are roses, Side by side with grass and dew; In each one some gift reposes That the seasons bring to view!

Birds have wings for upward soaring, Fishes in deep waters swim; He who stands his lot deploring. Sipsy not Nature's glorious hymn.

Every sort must be presented, In the vast array of earth; Kind with kind must be contented-Striving for ideal worth:

We have manhood's priceless treasure, It is ours beyond dispute, Spoil it not by other measure. Prove by living-it will suit!

One has music, one has numbers; One a busidess mind retains; Something noble in us slumbers That by foll perfection gainst

If we only sought the highest That within our compass lay, We should take the duty nighest, And perform it day by day:

We should see love crown our labors, Far beyond the blessing sought; M on and God are always neighbors, He has wrought where we have brought!

Thus our life in light unfolding Beareth fruit or beauteous flower,

In its cich divineness holding-Satistaction every hourf

Act the part sweet heaven assigned you, Seek to reach alluring goal, And at last the years will find you-Strong as oak in heart and soul! WILLIAM BRUNTON.

The Spiritual Rostrum.

"Bear Ye One Another's Burdens, and So Fulfill the Law of Love."

Delivered in Geneseo, Ill., Nov. 26th, 1893, un der the Inspiration of his Guide, Elizabeth Barrett Browning, BY WHITE ROSE.

(Reported for the Banner of Light.) E have taken the freedom of

thought of the western theologians which are, no part of the parent stock, and is thus recoyering in all of its verdant, pure and natural simplicity and beauty the blessed tree of life that grew from the tiny mustard seed in Galilee.

For the soul is just rising into a true concept of its own duty and its spirituality. Hence this process of return is not a devolution of the soul; rather, it is the evolution along the line of its divinest involution; it is simply the effort of man to authorize his own divinity by showing that God has not left himself without witnesses in all ages and generations, crude and imperfect as some of them have been, and that these witnesses are as Jacob's ladder which unite the two worlds, which reach in expression from earth to the highest heaven, bringing together all planets in one grand unity and aim of life, law and love, binding man to man and man to God throughout this galaxy and all solar universes

by a chain of fraternity and Divine Love. Thus what Paul means by the law of Christ as revealing the logos or the Divine Will is what we mean by the law of love, which is the very essence of God. When he advised the Galatians to bear each other's burdens and so fulfill this law of love, he recognized a relation which we sustain to each other by virtue of this law which is integral, eternal and inviolate. Pause for a moment and consider how, in the external universe, all things as well as all forces are thus interdependent and conserving. The whole domain of nature is an illustration in an automatic and passive sense of this law of love. Each element has its place or office, and fulfills it in accord with the will of the Infinite Intelligence. There is and can be no shifting. Force and matter are fated by the divine law of love to do the will of the Eternal, and whether you conceive of force as gravity, affinity or electricity in any and all of their mechanical and dynamic combinations and expressions, whether revealed and bursting forth as a mighty engine of power, and destroying stars and planets as the sun melts the flakes of snow in its own radiance, or as the sap that gently vitalizes and nourishes the flower until it blooms into beauty and fragrance-these are not embodiments of chance or fate, but of the will of God. 'Deep down underneath these forces, nay, in them and

about them, is the Supreme Intelligence, holding and governing them in their missions, and though they seem to rush forth as giants in of all galaxies, back of all problems and back their wrath, the divine law of love keeps and of the soul-the only one God? Have you guides them in love? one force or expression not felt this Presence as you bore your own substituting the word "love" of force conserves another force and expres- burden faithfully and shared the burdens of for the term "Christ" which sion of force, just as one element lends a hand those who depended upon you? Now the ex-

each other, yet this idea of repulsion is not an idea of segregation, that is, of an atom existing apart from other atoms by itself, and not en-tering, when the conditions arise, into cohesive relations and combinations with other atoms. Repulsion, as understood by chemists and physicists, simply means that certain atoms enter, while certain other, froms do not enter, into certain combinations, but all atoms enter into combinations. Thus what in the expression of the divine law of love may not be an affluity, for two atoms that are not kin, not alike, may be an affinity for other and differing two-yet all atoms combine, because there are no floating atoms in vacuum (for vacuum nowhere exists) nor any atoms in space that are not utilized and held in sway by the law of love.

Thus upon the atom as the basis, by combination of elements and fusion of forces, both magnetic and electrical, are built, not only all outward forms which are everywhere about us -the mineral, vegetable and animal world-but man. The soul immured in matter is held intact by virtue of the burden-pearing atom, and given its threefold expression by that great burden-bearer, the body, which is a composition of atoms, and if you will but stop to think, you will be brought in touch with the grandeur of the human prganism, how each organ and member of the body, how each atom of the members of that body, bears not only its own burdens but the burdens of all the other parts which are associated with and are built up from it. Oh! the glory and magnificence of the world in which we live! Strike out the atom from underneath this vast structure which seems infinite-the little, humble minister, unseen yet gigantic in its strength, that seems to bear the burdens of all the galaxies on its tiny shoulders, yet is sustained, yet finds the burden light, yet is able to rotate freely on its own axis and sing the note that helps to make the divine symphony of the spheres-and these worlds that float in space as ships of glory and light would be shattered to pieces and tumble into unutterable chaos!

But who and what sustain the atom? What power and love are so omnipotent and eternal as to be able to share the burden of responsi bility that rests on the sidulders of this tiny. unselfish, free, good atom? Has not the soul whispered the name to you, or have you not felt the presence of that Eternal One who is back of all names, back of all atoms, back Paul used when writing to the in unity and combination to other elements. | ternal. universe, though automatically obeying from another soul except by selfishness; yet The significance of what is here set forth is the least and poorest soul is linked to the greatof soul life the law of affinity and repulsion divine unity and harmony should be estab by the force that repels, is not the one which causes man to establish false social castes, erroneous commercial systems and domestic regimens of living which give rise to the prevalent evils of society, to the order of masses and classes, rich and poor-for such distinctions have their root in selfishness, in absolute egoism, in the effort of the soul to dictate the principle which shall be the divine law of love and shall unify it with other souls; but the idea of repulsion is expressed in the uniformity which is not conformity to self but conformity to the law of love; and hence the thought which should shape human action in such and all relations is the lerivative one which makes the greatest the servant of the least, and this word servant means the helper of, the burden-bearer of the least. Why is it that so much anarchy, tyranny, confusion, selfishness dominates society? It is because the divine law of love is not expressed in our life; men are not bearing their own burdens, to say nothing of bearing each other's burdens; and as we look over the world we see ominous signs ahead for this people. War and rumors of war shall come; desolation shall sweep across the continent swifter than the fire of light out of Mercury's besom-for the time is drawing near when the people of this country are to be tried as they have never been tried before; they are to be put into the fiery furnace and subjected as a potter's vessel to a white heat. The selfishness of man is hastening the hour of this trial and affliction, for the atom, soul, is not performing its part in the curriculum of life; it is rising up to mutiny, and is not bearing so much and so little as its own burden. And so what we see in the general-argument and development of the social order, what shakes the church and the republican and industrial institutions of the land, what creates such widespread fear, restlessness and stagnation in the money markets and centres of commerce and business, what like a black cloud is settling over this country-dropping emanations like soot on the white garments of our beloved Commonwealth, so that murder, orime, thievery, vice, debauchery and poverty are growing as the cloud thickens about us-is but the effect of this rebellion of man against himself, this anarchy in his own house as Cain that he is not his brother's keeper; and look you to it that though this judgment comes, though we may fold our arms and say let it

1.1

the parent stock the grafted branches of | affine, while those that are not kindred repel | finger points to our life, and he asks what are we doing.

Break, oh! waves of Divine Life, from thine infinite ocean, over the continents, that thy children may be baptized in them, and see the light. Pour forth, oh! heart of all hearts, on these bleak shores one more wave of mercy where hearts are crying unto thee for help. that the soul may be washed whiter than snow Send down, oh! Father, the power of the great love of thy being, that thy children may realize it, and be true to duty and life divine. Underneath and above them thou art, and may they realize this ere the trying days come, ere the skies darken into night, and the earth groans beneath her burdens! May the least among us do his duty, that these evils near at hand may be mitigated, if not destroyed-that mankind may present a harmony which is one with thee. May none live to himself, except as his conduct fulfills the law of love. May we bear one another's burdens, whatever these burdens may be, for this is the human expression of the Divine Will; for the tide of retribution grows apace, and is rolling in from the deeper sea. Remember that we are sustained in what we do, though we are but atoms, if we are true to duty and conscience, lovers of the truth and doers of the good-we are sustained by the Eternal One, who is the helper of all, the greatest burden bearer of all, the Divine Parent of all, who carries us in love on his bosom that we may love him, be like him, and enter into his peace! Shall we bear our burden, and share the burdens of our brethren, or defy Omnipotence, and walt on the desolate shore for the incoming slorm ?

Miss Abby A. Judson in Kentucky. N her lecture given at the Independent Spiritualist Church in Louisville, Ky., Sunday, the 19th ult., Miss Judson denied the personality of The lecturer asserted that God is Life, and showed how every human being is an emanation of this allfair, all-good, all-'rue Life, having come "under favoring conditions into this individual existence." Of Spiritualism she said there had always been traces in history, although past ages called the mediums witches, and burned them.

Modern Spiritualism demonstrates that intelligent communication is gossible between those who have departed this life and those still in it. Spirit phenomona show that spirits continue their existence after that existence has ceased to be physical. To this fact there is an underlying philosophy. We are not all soul; the soul must take a material form in order to express itself. So far as our present knowledge of the subject has gone, and without precluding the discovery of additional truths, man, a composite being, consists of three parts, a physical body, a spiritual body and a soul. The con-parison, which has been used, of the outer husk of a nut, its shell and its kernel, the speaker regarded as too inaccurate to be sat the will of God and thus fulfilling the law of isfactory, since the spiritual body exists through the body, which yet has no life inherent of its own, being liable to be deprived of life. The influence of Spiritualism upon religious thought the lecturer said, is evident in the fact that, whereas preachers always spoke of the resurrection of the physical body, many now speak of the resurrection of the spiritual body. Spiritualists speak of their departed friends as their risen friends. For proof that such a spiritual body exists, the three arguments given were the words of St. Paul, who speaks of a natural body and a spiritual body; the acknowledged fact of the persistence of sensation in a severed limb, together with the power of the clairvovant to see such a limb after the material severance; and the corre spondence of the theory with phenomena. Speaking of clairvoyance, Miss Judson said that h was known to the early Christians. What is known as "materialization of spiritual forms" she regarded as necessary in order to convince materialists, but she predicted that posterity would smile at the grossness which in the latter part of the nineteenth century de manded such evidences. The spirits condescend to these manifestations, but it pleases them better when we can develop the spiritual ear and the spiritual eye still hetter when we can speak to them soul to soul It would be well for us, she said, if we could all become, like Socrates with his dæmon; like Plato or like Jesus, always subject, each one, to the guidance of his own good spirit influence. Miss Judson, who is extremely attractive, with snowy white hair and a soft, refined voice, is a laughter of Adoniram Judson, the famous Baptist mission ary in Burmah. Her brother, the Rev. Edward Judon, is well-known in New York City as an evangelizer of the poorer classes who occupy the quarters of that city known as "down town." Miss Judson, like her distinguished brother, was born at Moulmein, in Burmah. For some years Miss Judson conducted a seminary at Minneapolis, but six years ago she became convinced of the truth of Modern Spiritualian through the phenomena presented by the spirit world. Eventually she gave up her seminary, and went on the platform as a public lecturer, in which capacity she has accomplished much good for the Cause.

Spiritual Phenomena.

NO. 15.

If Nota Communication-What? To the Editors of the Banner of Light:

In the summer of 1878 I was teaching in Rockville, Ia., and boarding with the family of # Mr. John Ruddlesdin, whose family consisted of his wife, Ann, and son George. He was the owner of a mill, and during the time I resided there the high water took out the milldam. Mr. R. engaged a number of men to replace it, and one morning an embankment fell upon a young man named Tom King, fatally injuring

He was brought to the house where I boarded, and I saw him almost daily for about a month. The matter impressed my mind, perhaps, about as much as such an event would that of any other, but for a long number of years the circumstance has been entirely absent from my mind, as I left the place at the close of my school term, and Mr. R. and all of the family have been dead a number of years.

At the time of this occurrence I had a sister living in Chicago, where she still resides, but I had never mentioned it to her, and she did not know King or the Ruddlesdin family-in fact. did not know where I was in 1873.

Here in Monticello, where I now live, is a Mr. Thomas King, whom we call "Tom King." In June, 1893, I visited the World's Fair, and one evening called upon my sister in the city. In the course of a conversation she mentioned that she had a "ouija-board," with which, she said, communications from occult sources could be obtained. I will mention here that she is not a medium. She produced the board, and she and my little daughter sat down and spelled out sentences. After what seemed to be answers to some remarks I had made had been the Deity as well as the Bible story of the creation. spelled out, I asked, "Is there any one here who will communicate with me?" The table on the board moved to "yes." I then sat down to the board, and my sister and myself placed our hands upon the little table. I did not see the letters on the board, did not look at them, nor did I know their position, arrangement or order. Besides, I sat in such a position that my hand was between my eye and the table, and the table between my hand and the letters. Furthermore, I made no effort to see the letters, and was in no way accountable for results.

> We had sat at the board but a moment when the little table began to move, and my sister spelled out the result, "Tom King." I did not think of the Tom King of twenty years before. but thought instantly of the Tom King I had left at Monticello only a few days before, well hearty and thereupon and King of Monticello? Is he dead?" The answer came, "No." I then asked, "What! can the living communicate?" Again the answer came, "No." Still not thinking of the other King, I expressed myself as at a loss to account for it, when my sister asked, "Did you ever know any one else by that name?" I said yes, that I had known such a person, who died some years before at Rockville. Then I asked, "Is it the Tom King I once knew at Rockville?" The answer came, "Yes." "If you are the Tom King I once knew at Rockville," I said, "identify yourself to me." Instantly came the answer, "John Ruddlesdin." Then I arose from the board with the remark, "I will demonstrate this," went to another part of the room, wrote on a card the names of the wife and son of John R., as mentioned above, handed it to my sister's husband, who sat in another part of the room, and returned, sat down again at the board, placing my left hand lightly upon the little table, but turning my back to it so as to avoid all possible sight of either board, letters or table, and said: "Tell me the name of John R.'s wife, who is now dead." Without hesitation came the answer, "Ann." "Tell me the name of his son, now dead." Instantly came the answer, "George." My brother-inlaw then read the names I had written on the card, which were the same.

Galatians the passage which The smallest atom has its purpose and use; Le. we have employed for our underneath the universe, as a psalmist wrote, love, is the symbol of what is and should be physical, and the soul through the spiritual body, the spiritual body the spiritual bod another's burdens, and so fulfill the law of shape and guide creation. love."

It has long since been recognized by able seen in the harmony which obtains in the gal- est and the richest, and upon the one as well bibliologists that the word Christ, which axies. The atom is attuned to the chord and as upon the other devolves the duty of bearing means the anointed one, has a far deeper sig. rhythm of the solar universe. The heart beat the other's burdens. In the play and destiny nificance than theology has given it, and stands flows out in unison with the magnetic tides for the very essence of life, which is love. The that influx the spheres. The glory of the sun- likewise obtains, but only to the degree that Swedenborgians, as well as all rationally and rise or sunset is one with the magnificence of progressively-minded churchmen, view the an archangel. The beauty and fragrance of lished; and this idea of repulsion as illustrated Christ as the embodiment of love; and John, the rose are close to the bosom of Infinite Love the beloved disciple, who, above all of the oth- and Intelligence, and the gem of purest ray er disciples of the Nazarene, entered more that dazzles all unseen in the sands along the fully and understandingly into the love-life of | ocean is linked to the soul that emits the light the Christ, speaks of him in the introduction that never was on sea or land. The smallest of his gospel as the logos made flesh, or the conceivable particle of star-dust, or the mote incarnation of the essence of God. The that floats in the sunbeam, are burden bearers. mystery associated with this statement, and have their shoulders, if we may so express it, which has given rise to many disputes and doc- laden with special duties and lines of work, trines as to what and who is the Godhead, and the sublimity of nature's life is seen in some affirming that the Christ is of God, or this conservation, utilization and interblendthat he is one of the trinity of the Godhead, ing of these burden bearers. Take a rose, and and others going so far as to say that he is the consider it for a moment. Does not the root veritable God, three in one and one in three, sustain and bear the burden of the stem, the grows out of the misunderstanding of the word stock sustain and hold the burden of the leaves logos and the Christ as these terms were un- and tendrils, the tendrils or branches the burderstood by John. The logos is without ques. den of the stem which holds the green bud, and tion the expression of the will of God, and in the bud and the mechanism of the bud is while the Divine Will may have many inter it not designed that the calyx should hold pretations, yet the logos is alleged, and we ac- the promise of the ovary, the bloom and fracept it to be the true expression of the Divine grace of the flower, and when the rose rises as Will.

The Christ is merely a nominal term used to | terial spirituality extant in the flower kingexplain the word logos, and as we use the dom, and breathes forth its sweet incense words father and mother to signify certain em- into the face of the Father, have we not in this bodiments of parental love, all of which, if the symbol and illustration of what is attained perfect in expression and harmony, are inter- by the Infinite Intelligence in creation by each pretations of the logos, are gleams of the love life bearing its own and another's burden, and divine, so the Christ has a human significance so fulfilling the law of love? And could we and bearing in love, so far as the logos is con- but conceive of it, the very root that lies hidcerned. And this logos is the will of God den in the dark soil, humbly fulfilling its part whose essence is love. The word Christ, then, all unseen, not vaunting itself, nor being puffed as the word mother or father, has more than a up, is blest in that by it and through it the local or personal meaning; it stands for that pure white rose, the bloom symbolizing spir which is both anointed and anointing, the itual perfectness of soul, has been attained. logos, the love divine, the will and essence of God. We give it the intrinsic, not the extrinsic meaning, the esoteric and not the exoteric | which it will take centuries for man to underwignification. As dostrine, the Christ has a stand, and his knowledge of it now, as it may different meaning in theology than it has seem, is so meagre that it is but as a drop in the as life-essence or impulse. Teaching Christ ocean, observe how all embodiments of life illusonly as a revelation of the logos may have a thousand interpretations-just as the human mind may differ in range of thought, knowledge and understanding-but Christianity as the exponent of the soul's life and unfoldment, as the divine law of love, as expressed in and interpreted by the Christ, has, and can have, but one grand, great, overmastering genius or idea. We believe, nay, we know, that although historical Christianity as dogmatics ern oburoli for centuries, and is still maintaized, addivine purpose : but on this atom as a basis, as such the return of man to this idea of the though at first segregated, the molecules are logos and this genius of the life and love of established. In the accan of life and force of the primitive faith, and is lopping off from | manity knows its own angel; kindred atoms | and the unselfishness of such deeds, God's

a thing of beauty, the purest expression of ma-

Take another, and more comprehensive illus tration: By nature's invariable chemistry trate this, the divine law of love. Is there a thing, or a part of a thing, a force, or a wibration of force, an element, or an atom of an element, which is not a burden-bearer to that which is associated with or built up upon it? An atom is the smallest conceivable particle of matter which material chemistry has no way of or tool for subdividing, and hence the name atom, that which cannot be cut, is not only in itself a burden bearer, it has its own office, is and polemics has had the prestige of the west spun on its own axis and in its own sphere, for hold, this selfishness that makes him ory out the Olfrist, is fast undermining the subterfuges | atoms know each other, so to speak, just as hu. | come, we shall be judged according to our deeds

Professor Tyndall.

There is probably no other man in this century to whom science and the popularization of science owe more than to the late Professor John Tyndall.

He was not only an investigator, he was a teacher. And he had that rare faculty of presenting the facts of abstruse science in readily comprehendible form, which gives value to

comprehendible form, which gives value to teachings in this field. His province was that of physics in its broad-est sense. The phenomena of heat, light, sound, electricity, as they are now understood, have been largely explained through his re-searches. In original investigation and in the application of the discoveries of others, he was equally distinguished. His contributions to the sum of human knowledge, and to the sum of human happiness, have been such as to give his name a place on the roll of the great men. of this generation.—Boston Post. of this generation.-Boston Post.

A good deal of fun was poked at that bureau at the World's Fair, says a contemporary, where bables were checked and cared for while their mothers saw the sights. It proved a great convenience, however. More than ten thousand, bables were cared for during the Fair, and but one of that number was abandoped by the person who checked it. 1. . . .

'What was I doing at Rockville at the time I met you?" I asked. Answer, "Teaching." "When was it?" Answer, "1873." Other communications followed, but as they related to no particular instance which would serve as an identification, I refrain from mentioning them.

Now assuming (which are the absolute facts) that I was not thinking of this party; that I did not know of the location of the letters on the board, did not even look at them, and purposely avoided looking at or being in any manner responsible for results; and that my sister knew nothing whatever of these matters, and could not possibly have been instrumental in giving these correct answers, whence came this communication? If it was not a communication from the conscious intelligence of the Tom King who died at Rockville twenty years before, what was it? Upon what other rational hypothesis can it be explained? Let science answer. I am not committed to any form of religious belief-in fact, being more of a materialist than anything else-but to deny this communication as genuine 1. must dispute the evidence of my own senses. X.S. WELCH. Monticello, Ia., Dec. 5th, 1893.

The one hundred and tenth anniversary of Evacuation tion Day was celebrated in New York Nov, 25th with more than usual ceremony. A statue of Captain Nathan Hale was unvelled on the spot, as nearly as can be determined, where the here was executed as a spy by the British. This is at the Broadway and Mail street corner of Olty Hell Park, the Agne facing Broadway., The statue is the work of an American sculptor, Frederick MacMonnies, now) in Paris. It represents the patriot bound hand and toot, as when he uttered the famous sentiment: "I regret that if have but one life to give for my country."

DECEMBER 16, 1898.

THE FIBHING PARTY. BY JAMES WHITCOMB BILEY.

Wunst we went a fishin'-me An' my Fa an' Ma-all three, When they was a pionic, way Out to Hanch's woods, one day.

An' there was a crick out there, Where the fishes is, an' where Little boys 't aint big an' strong Better have their folks along.

My Pa he 'ist fished and fished! An' my Ma she said she wished Me an' her was home, an' Pa Said he wished so worse'n Ma.

Pasaid ef you talk, er say Anythin', er sneeze, er play, Haint no fish, alive er dead, Ever go to bite, he said.

Purt' nigh dark in town when we Got back home, and Ma, says she, Now she 'll have a fish fer shore! An' she buyed one at the store.

Nen, at supper, Pa he won't Eat no fish, an' says he do n't Like 'em, an' he pounded me When I choked! Ma, did n't hey

Banner Correspondence.

Ohio.

PERRYSBURG.-Josephine B. Scott gives the following account of a peculiar experience: The first week of June, 1893, I spent in Chica-

"The first week of June, 1893, I spent in Chica-go. On Thursday afternoon, after returning from the Fair, I asked my landlady what she knew of so called spirit-mediums in the city. She replied that she was a member of the Bap-tist church, but had friends who were firm Spiritualists; that she had been told of strange experiences by them, and if I desired, we would attend their regular meeting at Harmony Hall that evening. We went, no one else knowing where we were, and no one at the hall know-ing either of us. On entering we obtained seats on the left side of the aisle where were five chairs, a gentlemán occupying the nearest one. He moved to the fourth one, giving us seats, which left one chair vacant between him and me. After invocation and singing, some and me. After invocation and singing, some matters of business were mentioned by the speaker, and I thought the gentleman was takspeaker, and I thought the gentleman was tak-ing notes in a small memorandum, but he after-ward tore the leaf out, folded it, and shortly after reached the bit of paper to me, which read as follows: 'A man brings to you a tray loaded with fruit. He is dressed in old-fash-ioned blue coat and white pants.' It seemed absurd, and I thought it pretense or imagina-tion. I gave the note to my friend, who could not see to read it, then maced it in my pocket-book to consider afterward. The man who gave it to me burried away at the close of the gave it to me hurried away at the close of the meeting.

The next day I returned to Ohio, and forgot the communication on account of many cares, but some weeks later a lady from Kentucky weeks or more. When I had <u>last</u> seen her, five weeks or more. When I had lat seen het, five or six years ago, she was an Episcopalian, and very much opposed to Spiritualism. The death **of** the son had prompted her to consult some of the most talented mediums of Cincinnati, and other cities, and her experiences had been such she could not do otherwise than believe in spirit-communion. As an experiment, and with little hope of any satisfactory results, we held several sittings, with three or four pres-ent. We received active physical demonstra-tions, and by means of repeating the alphabet, many messsages were received, cheering and instructive, as well as beautiful in expression. During a sitting I thought of the note in my pocketbook, of which no one present knew but myself, and I asked the controlling spirit if the one of whom it was written was present. The mysen, and I asked the controlling spirit if the one of whom it was written was present. The reply was 'Yes,' and in answer to who it was, and what was desired, the reply came, spelled out letter by letter,' Johnny Appleseed. Paint me again with narrower face, and gray eyes, coat not quite so blue, and with owls around.' It was a surprise, and an amusing one to my coat not quite so blue, and with owls around.' It was a surprise, and an amusing one to my husband and self, who knew that twelve or more years ago I had palnted an ideal ploture in oil of John Chapman, sitting under a forest tree eating a lonely meal. I had heard old pio-neers talk of him, and was much interested in the strange man, who made annual visits from Pennsylvania to the early Ohio settlements, carrying a leather sack of appleseeds (from which he obtained his nickname of 'Johnny Appleseed') which he planted for future or-ohards. This was his favorite plan of benefiting the ploneer families, and he rarely received chards. This was his favorite plan of benefiting the pioneer families, and he rarely received any compensation but a needed garment, which he would give to the first one he met who had none. My interest led to painting a represen-tation of him, which, of course, I did not at-tempt to make accurate, having only descrip-tions to guide me. It appears that he was in-

Maryland. HAGERSTOWN.-"V. B.!" writes as follows regarding an interesting people, the Tribe of Talo; the Eberite, which is said to be about to 1 Into, the Eberite, which is said to be about to transfer its home members from the Meaou-Tse country, in China, to the interior of Bra-zil, on the headwaters of the Amazon: "The tribe in all numbers about five millions of peo-ple, who comprise half the population of the Meaou-Tse country in China-a region which has never acknowledged the government of China, and which could not be conquered by the Mongols, who have overrun China for cen-turies since. They are skillful in the reduction of ores and

They are skillful in the reduction of ores and in working up metals, steel, copper, gold, sil-ver, etc., in all the higher forms; are said to be unequalled in the world in spinning, weav-ing, and dyeing silk, wool, cotton and other textile fabrics; are workers in wood, in clays, percelain and pottery, in glass, in tanning and working up skins and leather, and in all the arts of the East: Their work is directed by a high priesthood called the Kah Tour, who are scattered about in localities where members of the tribe are engaged in their various occupations. None of the tribe are ever employed in any but their own enterprises, though they appear as owners and controllers of works in all the arts, in all the countries of Southern Asia. All property They are skillful in the reduction of ores and

the contribution of southern Asia. All property and all revenue from labor are held by the Kah Tour as custodians for the whole tribe, and no holding of individual property is known among them.

among them. During the past summer Liab Sing, Aram Oudhi and Ben Obal, distinguished members of this tribe, visited the World's Fair, and late-ly have been going over the battlefields of the Cumberland valley. Obal and Oudhi have gone to Mexico, but Liab Sing has located him-self at Hagerstown, Md., for the winter. The whole party are recently from South America, where they have been looking up a site for their colony.

whole party are recently from South America, where they have built looking up a site for their colony. They are peculiar in one of their business ideas. It is absolutely forbidden among them to in any manner deal in credits. They can neither borrow nor lend. They buy and sell, labor, material, whatever it may be, only for money, or they exchange for other products. All are workers alike, the Kah Tour as much as any others, and all share alike. Socially-they are on an equality. In religion they are Christians, and perhaps the most ancient body of Christians in the world, for they claim to have had their wisest priests at Bethlehem at the birth of the Sav-ior, remaining in Nazareth and Judea during his life on earth, making most careful record of his acts and teachings. This constitutes their Bible, called the Oma, which is their spiritual guide. There are no preachers in the Kah Tour, nor in the tribe. The priesthood, aside from directing work and holding proper-ty, administer all the tribal and sanitary laws, thus combining the functions of merchants, lawyers and physiciang rather than priesta thus combining the functions of merchants, lawyers and physicians rather than priests, as we understand the term.

we understand the term. They have no churches, but meet together in little groups on the Sabbath, wherever they may be, and without attracting attention, for prayer and for the discussion of the Oma, or their sacred history, called the Vada. One of the strongest reasons which force them to move to South America is a desire to be able to meet together in eafery and to be in a posl.

move to South America is a desire to be able to meet together in safety, and to be in a posi-tion to cooperate with Christian nations. They hold that Christ redeemed the whole world, from the first man to the last; that man lives many lives, constantly progressing toward the perfect life, retarded by sin and weakness, pushed forward by strength and righteousness, but ever moving on, and that the spirits of those gone before become a large factor in helping forward the progress of those in the flesh."

New Hampshire.

CLAREMONT.-Serena M. Chellis writes, on renewing subscription: "I gladly renew my subscription to your paper. It has always been my lot to be living where there is little sympathy with my views, and I sometimes feel starving for spiritual food; but I often feel the presence of those who have passed on. I wish some medium who has a missionary spirit would come here and wake up our peo-

MANCHESTER.-G. G. Richardson writes under date of Dec. 6th: "The Spiritualists of this city hold meetings at Red Men's Hall every Sunday evening, our speaker being D. G

thing he repented of afterward. The Spiritualist' God commands you to make the best of life according to the conditions that sur-round you; to seek to uplift humanity to a higher plane, to sow seeds of helpfulness, and thus you may become indeed a savior of men. We are asked if we believe in repentance. Yee, most assuredly we do. But we do not be-lieve in that kind of repentance which comes once in a lifetime. It is a matter of every day repentance with us, and the soul of every day repentance with us, and the soul of every day is called to the judgment bar of God hourly. The Spiritualists' heaven is within the individual, which he attains by discipline, subjecting the appetites and passions of the body, and taking the straight and narrow way that leads to higher and grander things. The davil of the locor way that leads to higher and grander things. The davil of the locor way that leads to higher and grander things. higher and grander things. The devil of theology plays an important part in the affairs of the world, and he has had the desired effect on men and women who have embraced the Christian religion for fear have embraced the Christian religion for fear of punishment after the death of the body. I see before me to-night many who are parents. What would you think of the love of your child if it had to be wrung from him or her through fear of punishment? Our opponents say we fail to accept Christ. This is false. His mediumship we recognize, and his teachings we accept. As for undeveloped man, the victim of in-temperance or passion, who has never put As for undeveloped man, the violtm of in-temperance or passion, who has never put forth an effort to improve himself in life-what will become of him? Every man has within him the beautiful soul-element, and in spirit-life he will have the same opportunity for advancement that he had when on earth. The theological hell has been put out by the light of margen and common serve. The man light of reason and common-sense. The man, who loves God has advanced beyond it. He looks beyond, and beholds something grander and more beautiful. After the address, the speaker was given the subject 'Heaven' for a poem, which was a beautiful improvisation-followed by tests."

Pennsylvania.

WILLIAMSPORT.-Lydia R. Chaso writes as follows: "James Lathrop Randall was born in Hoosick, Rensielaer Co., N.Y., June 8th, 1800; the eldest son of a family of ten children, whose the clust son of a family of ten children, whose parents were Benjamin (a worthy 'Squire' of the Wooden Nutmey State and a Baptist dea-con,) and Mary Lathrop Randall, daughter of Mollie Stark Lathrop, whose mother was that Mollie Stark who was to have 'slept a widow' had that historic field not been won. In March, 1820, James was married to Edna Milliman, also of the town of Hooslek, and after five years of tranqui wedded life there, the pair went to Lysander, near Syracuse.

Tranquil wedded life there, the pair were to Lysander, near Syracuse. For twenty-five years this worthy couple were consistent members of the Methodist Episcopal Church, but in 1853 they became interested in the then new phenomena and philosophy of Spiritualism, and a little later, upon their re-moval to Binghamton, N.Y., they openly es-poused the new gospel. During the remainder of their lives together, they devoted time and money generously to the Cause, acting as pio-nears in introducing mediums and lecturers to the people of their city, and being instrumental in bringing the light to many darkened souls. Emma Jay Bullene, Achsa W.Sprague, Emma Hardinge Britten, Cora L. V. (Hatch) Rich-mond, Rosa T. Amedey, Mrs. F. O. Hyzer, Ly-man C. Howe, Hon. Warren Chase, Judge Ed-monds, Dr. Hallock, Leo Miller and many other speakers-some of whom have joined the band of arisen teachers-have been introduced to large and appredictive audiences in Bircham. of arisen teachers-have been introduced to

of arisen teachers—have been introduced to large and appreciative audiences in Bingham-ton, and been entertained as welcome guests in the harmonious home of the indefatigable brother whose last act was to make a generous donation to THE BANNER at a time when fire and financial disaster made its career of useful-ness seem in danger of coming to a close. His transition, which occurred Dec. 18th, 1873 —just twenty years ago—was as his life: a prac-tical illustration of what the knowledge obtain-able through the channels of communication

able through the channels of communication open to us between our lower world and the higher spheres may do for a human soul. His widow, now eighty seven years of age, waits patiently for the Death Angel to reunite their

wedded lives. The Randall family, which has made a part of the history of the Republic for more than two hundred years, and the motto upon whose coat-of-arms was 'Nilextra numerum' (not merely extra numbers), has furnished many notable and some illustrious names for the pen of the historian, but not one more worthy of record than his, whose blameless life furnishes a bright example to the millions of liberal-minded men throughout our land, and whose untring zeal in striving to educate and enlighten his fellows, with tongue, pen and means, when Spiritual-ism was a new and unpopular theme, entitle him to be forever held in grateful and affection-ate remembrance."

PITTSBURGH .-- J. F. Kight writes: "Early in October about fifteen Spiritualists, who were holding séances at the residence of Dr. were holding scances at the residence of Dr. Bell, whose parlors were becoming too small to accommodate those who attended, suggested that a permanent organization, known as the First Church of Spiritualists of Allegheny City, be formed. We secured a hall, engaged that grand and noble test and trance me-dlum, E. W. Sprague of Jamestown, N. Y. (who never tires of doing good for the cause of Spiritualism). During his stay of seven weeks we increased our membership to one hundred and ten, and prospects are good for several and ten, and prospects are good for several more in the near future. Our financial condi-tion is also encouraging. Our first hall proved-too small, and we have engaged a larger and better one.

We have engaged Mrs. Abbie N. Burnham of Boston, Mass., for the month of December."

Colorado.

COLORADO SPRINGS .- "Field " writes: The Society here has temporarily suspended public meetings, but holds socials and circles. Mrs, G. W. Kates has gone to Pittsburgh for the month of December. As our main de-pendence for public work is upon Mrs. Kates, we shall be almost dormant until her return. There is much inquiry here for evidence, and

There is much inquiry here for evidence, and hence public tests are necessary. It seems that Spiritualism as a philosophy must continue to be proven by fact; but we need lecture meetings (yes, and spiritual meet-ings.) equally with test meetings. The only work is not to convince the skeptic, but the Spiritualists need to derive advantages from association. If local societies will look to this mutual good we will here growth and willty

every Sunday evening, our speaker being D. G. White, who lectures under spirit control. Dec. 3d he delivered an eloquent adress, taking for his subject 'The Spiritualists' God.' Bro. White said in part that the God of the-ology and the God of Spiritualism are alto-gether different. The Spiritualists' God never makes any mistakes, and he never did any-thing he repented of afterward. The Spirit-ualist' God commands way to make the best

Foreign Correspondence.

For the Banber of Light. The Double, or a Remarkable Proof tof the Reality of a Dream.

On the 2d November, 1893, I took a note of the two following statements as recorded by Mr. Lamberg and Mrs. E. :

Mr. August Lamberg of Skene in Elfsborgs Lau, Sweden, came to Gothenburg on the 31st October, 1893, and on the 2d November he called upon me on various matters of business. In the course of conversation our mutual friend, Mrs. E., was mentioned, when Mr. Lamberg said: "It may sound very strange for. me to make such an assertion as I am about to make, but I am absolutely certain that Mrs. E. was at our house in Skene at the same time that she was in Gothenburg. (The two places are distant about fifty English miles.) 1 do n't. profess to explain it," continued Mr. Làmberg, "I only state what I am convinced of as being" a fact. Early last Friday morning my wife roused me up suddenly from sleep, and stated that Mrs. E. was in the room. When I was fairly awakened she explained what she had seen, but whilst rousing me Mrs. E. had disappeared from her sight. My wife explained that whilst lying wide awake she had seen Mrs. E. standing in the room with a large thermometer in her hand. Along with her was a brewer, Mr. Spaak, who very much resembled you, but as Mrs. E. does not know him I think my wife must have made a mistake between you and him. She could not understand what Mrs. E. wanted, although it was quite evident that it was something as to temperature, and the thermometer which she held in hand. Besides seeing you (whom I infer she mistook for Mr. Spaak) and Mrs. E., she saw one child distinctly, and one not so clearly."

About a month previously I had been urged by a very large and influential business firm in Holland to obtain for them the services of some one thoroughly skilled in all matters relating to scientific dairying, and Mrs. E. was in their opinion most likely to serve the purpose they had in view. They applied to her by letter, and she undertook to place her services at their disposal in order to attain a special object which they had in view. In order to do this she deemed it necessary to complete certain details by microscopical and chemical experiment, and at once took the matter in hand. In the presence of Mr. Lamberg and myself,

Mrs. E. made the following statement as to a dream she had on Friday morning last:

"I had been experimenting with the analysis of milk for a week or two, in order to ascertain the causes of certain changes in it at various temperatures. I had for several days been working with the assistance of Mr. E., who has a large microscope, but I had not succeeded in proving that the changes were caused, as I had assumed, by bacteria.

I decided to get the assistance of the town chemist to analyze the milk in all its various stages, and I had been at work some days in his laboratory when I received cream from a dairy upon which I was entirely depending for my supplies. This cream was far from satisfactory. I could see that my instructions were not being attended to. The cream had been kept at a temperature of fifteen or sixteen degrees, and changes had taken place which I wished to prevent. I then concluded that I should not be able to complete my work unless I went to a dairy where I could prepare my samples as I wished. I therefore decided upon going to Mr. Lamberg's dairy at Bonared. All was talked over and settled upon just be-

fore going to bed. During the night I dreamt that I had gone to Bonared, but for some reason or other I could not carry out the experiments I wanted until I got Mr. Lamberg's sanction. I therefore waited in the hopes of seeing him, and was blanning how I should best explain to him planning how I should best explain to him

J. H. W. TOOHEY, BY WILLIAM FOSTER, JR.

November 3d I was working in my yard; I sensed a spirit presence, but did not recognize its personality. About ten o'clock the postman came along and handed me THE BANNER. I at once sat down, ran over its contents, and found a communication from Bro. Toohey, delivered at the circle of June 2d. I read it, and immediately went to my library to write a verification. I sat down to my table and took my pen, when I was moved to lay it aske and take planchette, then knowing Bro. Toohey was present, desirous of personally communicating. Putting my hand on the instrument there was written: "J. H. W. Toohey." Then it again wrote as follows: -

"You are correct; I am with you. I have not forgotten the friendships of earth. They all come with me, and I shall carry them along till we all meet and have a sit down to talk over old times. I had much work laid out when I was called away, but I am still laboring. The vineyard needs new men to fill the. gaps. Enter it, as you have been impressed to do, and all will be well. You will have aid from our side. The times demand radical thought, an' analyzing of the old musty creeds of the past, now fetters upon the present. You have more years yet to travel in the mortal, and we wish to use you, for we know you can be of good service."

Thus much wrote planchette. Now for what [set about. Through the communication before alluded to I can see the impress of Bro. Toohey. There is a something about it which marks it to me unmistakably. While he was a resident of Providence we were very intimate, and probably no one had a better insight of the man than I had. The allusion to being called a "crank" is a perfect earmark, for some esteemed him as such because they did not understand him. His thought was strictly scientific, and those who were on a lower plane of course could not appreciate him. "I believe" in the law of heredity" is one of his sentences, and the accompanying remark, "I, John Toohey," unmistakably so. He was wide-read. broadly cultured, closely sympathizing with all reforms. I must believe that he was present at the Banner Circle June 2d, as well as with me Nov. 3d. As I am closing, Bro. Toohey says: "Give my regards to Luther ; tell him the spiritworld thanks him for having held aloft these many years the banner of truth to lead and guide humanity toward the high road of progress."

Providence, 16 Peace street.

Do You Have Asthmaf

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery that they are sending out free by mail large trial cases of Kola Compound to all sufferers from Asthma who send their name and address on a postal card. Write to them.

Passed to Spirit-Life,

On Saturday, Nov. 20th, Sarah A. Emmerson, wife of Mr. 8. D. Clark of this city.

6. D. Clark of this city. Mrs. Clark was born at West Hopkinton, N.H., Bept. 2d, 1824, where she resided up to her marriage with Mr. Clark, Nov. 281, 1845, Mrs. Clark was for more than thirty years of her life a de-voted Spiritualist; she was also a very rollable medium. She died as she had lived, peacefully and calmiy, in full ac-cord with her beautiful failt. The funeral services were conducted by Mrs. Anna H. Robinson, and a more eloquent or logical discourse it has seldom been the writer's good fortune to hear. The Uni-vited to offer an invocation, in this prayer be took it upon himself to infer that spirits could not return. Had it not been for the unusual license accorded these men, such an inference at such a time night have been considered in bad tasto. The large audience, however, seemed to be in ac-cord with the views expressed by Mrs. Robinson when she pointed to a life beyond, and as a proof of it, the indisputa-ble fact that spirits to departed human beings do return and communicate their thoughts to the people of earth. *Port lluron, Mich.*

From So. Hingham, Nov. 29th, Joshua Wilder, formerly of Hyde Park.

From Rockland, Me., Saturday, Dec. 2d, Mr. Hi ory, aged 83 years 3 months and 24 days.

terested in my work, and desired improvements in it, for, at a subsequent sitting he announced In it, for, at a subsequent stering he ambunded his presence again, and gave the message: 'Go to work at the picture; you will do it right; I will help you;' which I did, and the painting is now completed, I hope to his satisfaction. Will some scientist explain this experience, which is accurately given?

TOLEDO .- "Correspondent "writes: "Sunday evening, Dec. 3d, in the G. A. R. Hall, Mr. Coulson Turnbull gave an interesting and in-structive inspirational address on the subject, 'From Monad to Man.' The lecturer described the birth of a planet and its various geologic formations, bringing to the mind clearly the grand organic march of life up to man. The lecture was exceedingly interesting, and the audience was well paid for attending. Mr. Turnbull would be pleased to corre-spond with societies for lectures, etc., in the South and Southwest during the winter months, as his health is not adapted to this vigorous northern climate." Coulson Turnbull gave an interesting and in-

Canada.

OTTAWA.-A correspondent informs us that the Evening Journal of that city not long ago printed an interesting interview with Mr. N. Clark Wallace, M. P., Controller of Cus-toms, who is a firm believer in the use of the divining rod to locate water. "In the course of the article referred to, Mr. Wallace is report-ed to have said: 'I have used the hazel prong with good success in my own constituency, West York. The branch of any fruit tree will do. I have frequently used the branch of an

apple tree. 1 remember that a neighbor of mine had yet completed a house and wanted to dig a well. He came to me and said: "Wallace, I want to dig a well." "All right," said I, and I took a piece of apple tree and went over the ground. In a few minutes I told my neighbor to "dig there." He did so, and found a well, is which he piece a horrel and which has just in which he placed a barrel, and which has done him to this day.... I never saw it fail

.....

Minnesota.

MINNEAPOLIS .- N. C. Westerfield, Presi-

In which he placed a barrel, and which has done him to this day.... I never saw it fail "I cut a broken twik of a fruit tree, if I can't get hazel, and I take a fork in each hand, hold ing them tightly. I then walk slowly across the ground where I want to get the water. When I come to the water, the point of the twig, shaped like a letter Y, and which I hold upwards, bends downwards in such an uncon-trollable way that I can scarcely hold it in my hands.... I hold that water runs under the ground just the same as on the top of it. When ever I cross this undercurrent of running water, the rod points to it at once. I have learned by experience that the divining-rod, as it is called, makes no mistakes. "A farmer was digging for a well in my con-stituency. He was down about fifteen or twenty feet. "Wyl" said I to lim, "if you go on digging until you reach New Zealand you won't find water there. "He looked at me, and commenced to argue the question. I took the forked stok in my hands, went over the ground at a point near where lie was digging. Ut in a more elevated position the rod com-menced to ac. "You start and dig ner," wated, and he was not long in finding a good supy of water about three le was digging. Dr. Wn. E. Whelelock, late of Moline, II., was elected President; P. S. Mackey of Minneapo-ile, First Vice-President; P. S. Mackey of Minneapo-tis, First Vice-President; P. S. Mackey of Minneapo-tis, First Vice-President; P. S. Mackey of Minneapo-menced to act. "You start and dig ner," waited, and he was not long in finding a good supply of water about three or four feet down, and a well which has not become dry since that time. So you see that I have reason to my faith, to the divining-rod, concludet Mr. Wallace."

PLYMOUTH.-G. E. Pratt (Pres. Progressive Spiritualist Association) writes: "Sunday evening, Nov. 26th, the platform at Good Templars Hall was occupied by Dr. F. H. Ros-coe of Providence, R. I., who delivered one of the finest lectures ever given here. It was a logical, practical appeal to one and all to live upright, moral, charitable lives; to lift up the fallen-realizing that all are but the creatures of conditions and circumstances, hereditary and otherwise. If we would endeavor to lift up instead of pulling down, help rather than hinder, give words of charity instead of blame, and thus assist these individuals to overcome surrounding conditions, we should be doing the work required at our hands and be helping to make the world better. At the close of the lecture Mr. W. B. Hillare Spencer, the spirit artist, presented the draw-Templars Hall was occupied by Dr. F. H. Ros-

At the close of the lecture Mr. W. B. Hiliare Spencer, the spirit-artist, presented the draw-ings of spirit friends whom he had seen clair-voyantly and made during the delivery of the lecture, nearly all of them being recognized. Mr. Spencer has a wonderful gift in this direc-tion."

Rhode Island.

PAWTUCKET .-- E. D. Smith, Cor. Sec'y, (15 Church street) writes: "The Spiritualists met in their hall, No. 6 Park Place, as usual,

Sunday evening, Dec. 3d. Mrs. Jeanette W. Crawford spoke on 'Mediumship,' and in her fine classical way gave to her hearers an inter-esting lecture. With her energetic spirit and earnestness of purpose we hope for much good to be accomplished during the month of De-cember, in which she is to be with us."

PROVIDENCE .- Wm. G. Wood states that at a -séance with Mrs. W. H. Allen-materializing medium, Washington street, that cityhis sister, Harriet E., came to him unmistaka bly in full form, while the medium (who was not entranced) was sitting outside the cabinet. His father, James Wood (who was founder of the first Lodge of Odd Fellows in the State of Rhode Island), also appeared; and was recog-nized nized.

Michigan.

PORT HURON.-J. H. White, President, writes: "We have regular meetings Sunday evening at White Building. Mrs. Annie L. Robinson is engaged by the year. So far our meet-ings have been a success; large audiences; the lectures give good satisfaction. They are fre-quently followed by descriptions and names of returning spirits."

Ayer's Sarsaparilla makes the blood pure, rich and vitalizing. Sold by all druggists.

what I wanted to do without having to go into all the details of the work. Mrs. Lamberg appeared to prevent me in some way. In my dream it seemed as though she wished me to understand it was impossible to see him and arrange matters, whereas I felt convinced of the contrary. I have a faint recollection that I was troubled about the temperature. I think l considered the dairy too cold, and I wanted all the details of the work. Mrs. Lamberg ap-1 considered the dairy too cold, and I wanted some alterations in order to keep the milk and cream at the right heat. My arrangements as to going to Bonared were made on the evening of the 26th, and my dream was in the morning of the 27th October!"

The following is Mrs. Lamberg's statement to her husband, signed by him and witnessed: On Friday morning about 4 6'clock, Oct. 27th, 1893, I saw quite clearly and distinctly that Mrs. E. was standing in my room at Skene. I had no difficulty whatever in recognizing her. In her hand she had a rather large thermometer. Also with her appeared to be a gentleman, whom I took to be a Mr. S.; but as he and Mr. F. are very like each other I may have been mistaken, and the man may have been Mr. F., who had asked Mrs. E. to carry out some experiments for him. When she appeared to me' I was quite wide awake, and roused my husband to tell him who was there; but whilst I did so the apparition disappeared. Signed, Skene, 15 Nov., 1893.

AUG LAMBERG.

Wilnesses :

A. WIMMERMARK, Apothecary. AUG BRANTING, Provisor.

CLAES PERSSON, ex-Apothecary.

In confirmation of the foregoing Miss Mary Fidler states as follows:

On the evening of 26th Oct., 1893, Mrs. E. had decided to go to Bonared to carry out some experiments, and after arranging with me as to various matters she retired as usual, and was in her room in the morning of the 27th Oct., 1893, at 3 'o'clock and '7 o'clock, or one hour before and three hours after she was supposed to be seen at Skene. At 7 A. M. she had oup of coffee. MARY FIDLER. Gothenburg; 21 Nov., 1893-

What are here recorded are simply the bare

facts of the case; the explanation of them I prefer to leave to others. MATTHEW FIDLER.

CONSUMPTION CURED.

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

WEITING PLANOHETTES for sole by Colby & Rich. Price 60 cents.

From Springfield, Mass., Dec. 1st, Daniel T. Howard, at

From Springfield, Mass., Lec. 189, June 4, 2019 the age of 71 years. He had been a Spiritualist for many years, and was Treas-urer of the local society for a long time. A pleasant, cheor-ful man-over ready to greet his friends with a warm shake of the hand-honest and upright, he *lived* his Spiritualism. The funeral was held Dec. 5th. Prof. W. F. Peck, our res-ident speaker, officiated, and delivered a fine discourse. The burial was at Oak Grove Cemetery the following day. M.W. LYMAN.

Nov. 25th, 1893, Mrs. Henry Carl of Palenville, N. Y., at the ripe age of 73 years; also at the same place, Dec. 2d, her brother, Mr. Alexander McKinley, aged 77 years.

brotner, Mr. Alexander alexander, aged 77 years. Both were Spiritualists of many years' standing—Mr. McKinley having been a firm believer over forty years, and a constant reader of the BANNER OF LIGHT for the past thirty-five years. Mr. McKinley was well known at the camp meetings, especially those at Lake Pleasant and Onset. Mrs. Carl is the mother of Dr. Marcus Carl of Albary, N. Y., who is very active and prominent in the battle for the truths of Spiritualism. J. D. CHIGM, JR.

From Sturgis, Mich., Dec. 3d, Harrison Kelly, aged 96

years. Himself and Jonathan G. Walt were charter members of the Harmonial Society, incorporated about forty years age; which Society built the Kirst Spiritual Church of the world on Chicago street, Sturgis. Mr. Kelly had been bind for mahy years. · ____

. [Oblivary Nolices not over iweniy lines in length are pub-lished gratuitously. When exceeding that number, lwenty cents for each additional line will be charged. Ten words on an aver-age makes line. No poetry admitted under the above heading.]

7	THE JUDCES of WORLD'S COLUMBIAN EXPOSITION Have made the
	(Medals and Diplomas) to WALTER BAKER & CO. On each of the following named articles:
•	BREAKFAST COCOA, Premium No. 1, Chocolate,
	Vanilla Chocolate, . . German Sweet Chocolate, . .
	Cocoa Butter
Ì	or "purity of material," "excellent flavor," and "uniform oven composition." /ALTER BAKER & CO., DORCHESTER, MASS.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.- Information and assistance given to inqui-ers into Spiritualism. Literature on the subject and list of members will be sent on roceipt of stamped envelope by any of the following International Committee: America, Mrs. M. Falmer, 3101 North Broad street, Philadelphila, Aue-tralia, Mr. Wolster, 5 Pockville street, Point Melbourne; Canada, Mr. Woolcock, "Watermiche," Brookville; Holland, Van Stratton, Mildellaan, 652; India, Mr. Thomas Hatton, Ahmedabad; New Zealahd, Mr. Graham, Huntley, Walkato Sweden, 18 Fortloson, Ade, Christiania; England, J. Allen, Hon. Bec., 16 Berkley-terrace, White Fustlame, Manor Park, Essez; or W. O. Robson, Franch Correspondent, 168 Hys Hill, Newcastle-on-Tyne. ROBERT COOPAR, Pres., 2 Manchester street, Brighton; Eng

S. maile in

DECEMBER 16, 1898.

BANNEB OF LÍGHT.

Banner of Bight.

BOSTON, SATURDAY, DEORMBER 16, 1898.

The New European Alliance.

A highly intelligent Parls correspondent of the Now York Sun discusses the newly formed Tranco-Russian alliance in a most interesting and instructive way, asserting that there can be no doubt that the sending of a portion of his fleet to Toulon was, in the mind of the Czar Alexander, a new public affirmation of the Franco-Russian entente as a counterpoise to the Triple Alliance. The time chosen for this visit sufficiently indicated this fact, and made of it a political move ment rather than an international act of courtesy. It came like an answer to the military manouvres proviously made in Lorraine, hardly a few leagues from the frontier of France, when the grown prince of Italy was placed on the staff of the German army by the Emperor. It was a warning to the Italian government, which seemed to be seeking a pretext for a sudden war with France, as a means of escaping from financial embarrassment. It may likewise have con tained a warning to England, which for the past year has displayed an undisguised ill-will toward France, and a no less evident disposition to make common cause with her enemies. All in all, it is the announce ment to the world of a great change in the state of Europe, for which the time was ripe, and the people were silently waiting.

It is a great thing, says the writer, for Europe to get out of the dangerous situation in which it was held by the exclusive predominance of the Triple Alliance. Iu vain did that Alliance present itself as a guaramee of peace; it was in reality a menace, or at least a perpetual peril of war. Its strength, without any counterbalance, kept up among other nations the fear of some outburst on its part, and this fear was not groundless, because on more than one occasion the Alliance exhibited warlike inclinations. The possibility of meeting another alliance able to cope with it will serve henceforth to put a chick upon it and to defend it against its own tendencies. Such is the true meaning and signification of the pact just concluded between Russia and France. No other signification can be given to it. They are commencing already to recog. nise this fact in Berlin as well as in England.

The Franco Russian alliance, says this correspond eut, is the reëstablishment of the European equilibrium under a new form and on another basis. On the occasion of the festivities attending the celebration of the Franco-Russian all ance, it had been given out as certain that they would be accompanied by demonstrations hostile to Germany, by menacing cries directed at least to the Triple Alliance; but those who counted upon such incidents to change the character of the manifestation, and perhaps chill the sympathies of the Czar and his confidence in the French people, have met with great disappointment. During fifteen days of continuous acclamations, in which without exaggeration all the voices of the nation joined, not one word was uttered nor one single act committed which could be considered atarming or unfriendly. Everything that was not Russian was completely forgotten. The absence of discordant notes was so marked that it astonished, even in France, those who had followed the transformation of the public mind. Beyond a doubt, France no longer dreams of war.

Nor has Russia any reason to wish for war. She is busi d with restablishing her finances. It is a work in which peace for her is a necessity. She desires to proceed in the direction of the Balkans by diplomacy and not by arms. The understanding working out between her and Austria is a sure indication of ther desire to advance by pacific means. The friendly relations which exist between her and Turkey give another proof of this. The final aim of Russia is to isolate the German Empire, not to crush it; to hinder it from becoming the arbiter of Europe, as it hoped and loudly proclaimed its intention to be, after Sadowa and Sedan.

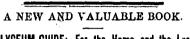
The time has passed, says a St. Petersburg journal, when the conduct of. Germany and Italy can raise in European political circles the fear in the near future of an international difficulty. Europe knows now that the general peace is not threatened either by Russia or France, and that the two powers are strong enough to await events.

The policy of St. Petersburg is to be at liberty to await events and to prepare for them, instead of <text><text><text><text><text><text><text> meeting with surprises such as were witnessed when Germany was all powerful. The Moscow Gazette confirms the utterance of the St. Petersburg journal above, declaring that "the famous diplomatic tricks,

heads with unlimited ale, divided a few yards of callco and woolen' among the half-olad and slokly wives and. daughters, it was the parson who called for the bless ings of the Almighty upon the 'Squire and his family, enlogized their many virtues, magnified the kindness of their master and the gratitude the laborers should feel toward him, and sent the poor fuddled and befooled serfs back to their hovels yelling forth their loyalty to those who robbed and betrayed them. This is out of a description of English rural and apricultural life in the last century, by no other hand than the skillful and practiced one of the historian Lecky, who has painted the eighteenth contury life in England to a shade."

• •

Glancing backward over a picture of which the foregoing is but a thumb-nail sketch, the reader cannot but be struck with the great change that has come over our Protestant life at least in the interval of a century. Has it been wrought by what so many ministers around us to-day are pleased to call " the power of preaching"? On the contrary, it has come about by actually turning our backs squarely upon preaching-of the old fashioned, dogmatic, traditional, su-perstitiously reverential and bigoted character. That has all gone by ; what relics of it still claim a place in our modern thought and life are only awaiting their consignment to the forgetfulness of a past like that of the century before us.



THE LYCEUM GUIDE: For the Home and the Lyceum A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE.

A collection of Music and Songs, Golden-Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules. Instructions for Organizing and Conducting Lyceums Instructions for Physical Culture, Calisthenics and Marching; Banners, Standards, The Band of Mercy etc. Illustrated, and contains about two hundred pages; bound in colored cloth and embossed in gold. A book by the aid of which a Progressive Lyceum,

or Spiritual or Liberal Organization, could be organ ized and conducted has been a long-felt want. This volume supplies everything essential. It is

equally valuable in the home, the neighborhood gathering, or the largest organization. It is with pleasure we are able to announce the pub-

lication of this valuable work, which will be ready with the New Year. Mrs. Tuttle, by long experience in Lyceum work, is

thoroughly qualified for the task she has undertaken, and has so well accomplished it that nothing is left to be desired, and deserves the thanks and patronage she is sure to gain for this valuable contribution to the Lyceum and the cause of Spiritualism.

The book is sold at the remarkably low price of fifty cents, malled free. Published by

HUDSON TUTTLE & CO., Berlin Heights, Ohio,

To whom orders may be addressed, or to COLBY & RICH, from whom the work may be obtained at wholesale or retail.

In Memoriam-Frederick Muhlhauser.

To the Editors of the Banner of Light:

The memorial services held under the auspices of the Children's Progressive Lyceum in Army and Navy Hall, Sunday afternoon, Nov. 26th, were largely at tended by the friends of Frederick Muhlhauser, and the audience was composed of all denominations. The bereaved family were present, seated immediately in front of the rostrum, on which was placed, in front of the speaker's desk, a beautifully framed life sized portrait of the arisen one, bearing a gilt motto,

" In "Memoriam - Unser Fritz." After singing by the Lyceum children, and Sliver Chain led by the Guardian. Mrs. Carrie L. Hopkins. many appropriate mottoes were given by children and leaders. Mr. Arthur I. King then announced that all other of the regular Lyceum exercises would be omit ted, that more time might be given to the Memorial Service. Mr. King briefly alluded to the deceased and invited Mr. Thomas Lees to preside over the spe cial services arranged by the Committee, Mrs. Carrie L. Hopkins and Mr. Samuel Russell.

Mr. Lees, on rising, said: "In this simple Memo-rial Service we have met here to-day to observe, we feel that our feeble effort will only partially liquidate a debt we owe to our arisen brother, Frederick Muhi-backers

a debt we owe to our arisen brother, Freuerick mun-hatiser. The simple service we have arranged need not ne-cessarily be of a mournful character, although we feel that may hearts present this afternoon still grieve over their almost irreparable loss. Let us rather come

free Thought.

GOVERNMENT OF THE TONGUE.

All exaggeration of utterance is to that extent weakness. At any rate, it is a waste of strength. The true way is to keep the energies in control. When the feelings get the upper hand, it is no longer we that are making them serve our purpose, but they that are making us serve theirs. The Delsarte method of teaching expression stops short of the government of the tongue. The tongue is a little member, but what a great fire it is capable of kindling. Therefore it is of itself a great subject for treatment. The Bible abounds with pithy sayings about the tongue and its government. Proverbs and Ecclesiastes are full of quotable examples. James, the brother of Jesus, has a great deal to say about an unruly tongue, as if he had himself experienced the avil effects of it. Instead of speaking in proverbial mood about it he grows warm on the subject. "Behold," he breaks out. " how much wood, is kindled by how small a fire! And the tongue is a fire, a world of iniquity among our members, which defileth the whole body, and setteth on fire the wheel of our life, and is set on fire of hell." And he adds, with all possible impressiveness, that "if any man thinketh himself to be religious, and bridleth not his tongué, but deceiveth his own heart, this man's religion is vain."

The wicked work done by an unbridled tongue no one can embody in an ordinary estimate. People who make an open profession of religion are just as chargeable with it as those who do not. Not a community that does not suffer from its devastating influence. No slander, no malicious utterance, no lying, no bearing of false witness, for which the little tongue is not responsible. But it is the common disposition to talk and keep talking that is the source of the widest mischief. There was said to be silence in heaven upon one occasion for the space of half an hour. How it could have happened. if one of these persons who are incessantly talking had been present, it is not easy to comprehend. A dead pause to such a person is the most unendurable punishment. The everlasting talker, the prattler, the babbler, may not bear any special malice, but he is none the less a mischief-maker and nuisance. Besides, when one is continually "talking with his mouth," as the common but highly expressive saying is, the likelihood is that poisonous matter will sooner or later find its way out. The sluice is open and the water will run in it. A governed tongue is the surest curb on such a danger. That is not so likely to be ready for evil service whereas, if it is at all times free to wag, it will be sure to do evil work when there is nothing better for it to do. In the act of keeping things going, some sort of mischief or malice is carried on. If silence were rigidly practiced, it could not be, because on the current of talk alone float the seeds of all forms of evil and wicked-

The late Cardinal Newman preached a serman on "Unreal Talk," which created a very wide and profound impression. The idea he sought to convey by the use of this term was that of talking without expressing anything in particular. How much of it we are most of us forced to put up with. There are words and words, but little or no meaning. Words are the counters of wise men and the money of fools; therefore the latter treasure them up as carefully as if they were what constituted real wealth. But of the profuse users of words of all kinds, commend us to the profane swearers rather than to the backbiters, slanderers, talebearers, and voiders of malice as it fairly exudes from their tongues. These are the dangerous ones in society. Stealthy, unannounced, deliberate, determined, conspiring, they are on the watch for a good name to smirch and spoil,

WEAK LUNGS BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

The Great Lung Specialist, on How the Lungs Are Cured---Extracts from His Book.

(Continued from last week's Banner of Light.)

For all diseases of the breathing organs local treatnent of the lungs, by breathing or inhaling curative medicines into them, is the only one that ever sucdeeds. It is the only way the diseased parts can be reached at all.

Asthma, Bronchitis, Pulmonary Catarrh, Consumption and Chronic Pneumonia-all have their seat in the air passages of the lungs, into which no solid or lightd medicine can enter.

Medicines in gas or vapor are readily introduced. and produce on the lungs a direct healing action. If, therefore, the sick are to derive any permanent benefit from medicines in these diseases. Medicated Air. Gas or Vapor must be employed, for in NO OTHER FORM can any medicine reach the diseased parts.

It is one of the established axioms of medical practice that inflamed and ulcerated parts require local treatment for their cure. There is not an educated physician in the world who would treat an infiammation or ulceration of the womb by the stomach, or who would not denounce it as malpractice, and insist on the direct treatment of the diseased parts, as necessary to their cure. It is just as gross quackery to treat inflammation or ulceration of the lungs through the stomach, and whoever does so, and per mits has patient to believe he expects to cure the lungs by it, is guilty of both malpractice and imposture, for there is nothing in the history of the disease, or the experience of the profession, to warrant any such expectation.

In all lung diseases, the air tubes and cells are ob structed by mucus, which prevents the free admission of the air; the blood is impure because the diminished volume of air breathed prevents its purification, and the body is wasting away for want of proper assimilation. None of these defects can be remedied by the stomach. No known medicine taken by the stomach has any power to expel the offending matter from the air tubes, or to purify the blood by expelling the effete carbon which corrupts it, or to increase the assimilation of chyle in the lungs. Everyhope of life, therefore, depends on direct treatment of the lungs by medicated air, which alone can remove these hindrances to re-

Medicines in a volatile state, when diffused in the air and inhaled, are carried through every air passage. tube and cell of the breathing organs, and produce a direct curative action on the very seat of the disease. If this does not cure, NOTHING WILL. If the direct application of remedies fails, it is folly to suppose a roundabout and indirect application of the same remedies could possibly succeed.

ROBERT HUNTER, M. D.,

117 West 45th st., New York. NOTE .- All readers of the BANNER OF LIGHT can obtain a copy of Dr. Hunter's book and his opinion of their cases free by addressing him as above.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1894.

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

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894.

CONTENTS.

CONTENTS. Seventy Fourth Annual Address. Monibly Calendar and Weather Guide. The Volce of the Heavena. Raphagi's Every-Day Guide. Tabe Fairner's Breeding Table. Astro Meteorologic Table. Table of the Moon's Signs in 1894. Symbols, Planeta, Moona' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Gurden Measures; Fish Table. Ready Reckoner and Wages Table. Building and Informe Tables. Building and Informe Tables. Building and Informe Tables. Manure and Weather Tables, etc. A Calendar for 200 years. Title Table for the Principal Ports. Stamps, Taxes and Licensees. Good and Bad Harvests, etc. Sizes of Tanka, etc. Pawnbrokers' Regulations, Marriages, Annuities, etc. Reilyious Demoninations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Yield of Whent, The National Debt, etc. Value of Minerals, Foneign Bod Imported, etc. Active Information. Prime Ministers, Digestion and Nutrition Tables. Yield of Mhearts, Population, etc. Active Information. Beinges Guring 184.

Spiritual Philosophy. ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Pince), Corner Province Street, Boston, Mass. COLBY & RICH,

Publishers and Proprietors; ISAAO B. RIOH......BURINESS MANAGER LUTHER COLET. JOHN W. DAT. J.

THE BANNER is a first-class Family Newspaper of HIGHT PAGES-containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING-combracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-tific.

tino, EDITORIAL DEPARTMENT, which treats upon spiritus

and scoular events. BPIRITMESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

Specimen copies sent free.

SPECIAL, NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. "Da

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drait on a Bank or Banking House in Boston or New York Cliv, payable to the order of COLBY & BIOH, is preforable to Bank Notes. Our parona can remit the frac-tional part of a dollar in postage stamps-ones and twos pre-

ferved. Inc. with discounts published at twenty five cents per anc, with discounts for space and time. Subscriptions discontinued at the expiration of the time paul 107. are When the post-office address of THE BANNER is to be changed, our patrons should give as two weeks previous notice, and be careful to give in full their present as well as inture address.

COLBY & RICH Publish and keep for sale at Wholesale and Bétali a com

Spiritual, Progressive, Refermatory, and Miscellancous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by spall or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to thus office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pab-lished and for sale by COLHY & RICH:

New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and Zw Walaash Avenue, Glicago, 111.;) The office of The Truth Seeler, 28 Clinton Place. Onset, Mass.-D.N. FORD. Philadelphia, Pa.-S. WHEELER & SONS, 472 North

Pittsburgh, Pu.-J. H. LOHMEYER, 10 Kirkpatrick st.

Cleveland, 0.-THOMAS LEES, 105 Crossfartet. Sun Francisco, Cal.-J. K. COOPER, 746 Market street.

Chicago, Ill.-CHAS. MACDONALD & CO., 55 Wash-ington street; THE POST OFFICE NEWS CO., 101 Adams street. Brattleboro'. Vt.-E. J. GARPENTER, 2 Market Block

Providence, H. L.-WM. FOSTER, JR., 16 Peace street. Detroit, Mich.-SPIRITUALISTIC SALE AND OIR-CULATING LIBRARY, Fraternity Hall Office, 78 State at Bochester, N. Y .- ALFRED JACKSON, Arcade Book-store; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.-JAS. LEWIS, 63 Fynchan street. Hartford, Ot.-E. M. SILL, 89 Trumbull street. Lily Dale, N. Y.-G. F. LEWIS, Publisher of the Day

Milwankee, Wis.-OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.-E. T. JETT, 802 Olive street Grand Hapids, Mich.-MR. DAVIDSON, corner of Pearl street and the Arcade.

Luckets, Va.-STOUT BROS. & CO

Portland, Ore.-W. E. JONES, 291 Aider street. Australian Book Depet.-W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made

They live in malicious plotting and revel in the misery they cause. And, after all, a great deal of what they do by this indiscriminate use of their tongues is charitably to be charged to pure habit, without being conscious of what they do. It is not so much pure malice as it is the unbridled use of their tongues. Let them learn to check the freedom of this little member and cultivate silence, and they would astonish themselves with the result, which would give them the satisfaction of self-control and an increasing self-respect to correspond. Truly silence is golden and speech is but silver. Holding the tongue is a great accomplishment. It helps greatly to constrain is more than conquering a city. PALIMPSEST. It helps greatly to control the spirit, and that

or a sensitive nature to wound and destroy. Where the Money Goes, Education, etc. Postal Information. Eclipses during 1894. Best Periods during-1894 for observing the Planets. General Predictions. Periods in 1894 for gathering Medicinal Horbs. List of Herbs Under Certain Planets. The Growned Heads of Europe. Explanation of the Hieroglyphic for 1893 Fulfilled Predictions in 1893. Hints to Gardeners. Legal and Commercial Notes. Table for Farmers Abroad, etc. Reviews, etc., etc. Price 85 cents, postage free. For sale by COLBY & RICH.

> PRICE REDUCED FROM \$1.50 TO \$1.00. RELIGION OF MAN AND Ethics of Science. BY HUDSON TUTTLE.

BY HUDSON TUTTLE. The Past has been the Age of the Gods and the Religion of Palis, the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the jaws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAYs and the system of Ernicos as treated in this work. The following are the titles of the chapters: **PART FIRST-Religion and Selence**. Introduction; Religions, Fotishisu; Polytheism; Moño-theism; Phallie Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Prob-lems-The Origin of EVII, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemp-tion; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Dutles and Obligations of Man to God and Himself.

And Himself. PART SECOND-The Ethics of Man to God and Himself. PART SECOND-The Ethics of Science. The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Solfash Pro-pensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong Y Happi-ness; The Path of Advance; The Will; B Man Free? Cul-ture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Shı; Punishment - Present and Buture; Duty of Prayer; Duty to Children; to Parents; to Society; Lights of the Individual; of Govern-ment; Duty of Self Culture; Martiage. 320 pages, finely bound in muslin. Sent postage free for \$1.00. For sale by COLRY & RICH

For sale by COLBY & RICH.

WILBRAM'S WEALTH:

Or, The Coming Democracy. BY J. J. MORSE.

This is an English edition of Mr. Morse's wonderfully suc-cessful seriel, originally issued in the BANNER OF LIGHT, of Boston, U.S. 'It embodies Love, Philosophy and Social Economics; and dehis in an attractive and educational form with the pressing questions of the day, as affecting capital and labor. It falso presents many graphic pictures of life in England and the United States. Haper covers. Price 55 cents. For sale by COLBY & RICH.'

PRICE REDUCED FROM \$ 1.50 TO 50 CENTS. A BOOK WRITTEN BY THE

SPIRITS OF THE SO-GALLED DEAD With their Own Materialized Hands, by the Process of

Independent Slate-Writing.

Independent Siale-Willing, Through MRS, LIZZIE S. GREEN and others as Medlums Compiled and arranged by O. G. HELLEBERG, late of Cincinnati, Ohio. This work contains communications from the following exacted spirits: Swedenborg, Washington, Lincoln, Wilber-force, Garrison, Garfold, Horace Greeley, Thomas Paine, O. P. Morice, Folionim, A. P. Willard, Margaret Fuller, Madame Elirenborg and others. Foloth, Eline, with entrawings. Price Scents, postage free. For sale by COLBY & RICH.

DHILOSOPHIC IDEAS: or, The Spiritual Aspect Nature Presents to JWWimshurst. Paper, 161 pages. Price 35 cents, postage 4 cents. For sale by OOLBY & RICH.

•

for it in New York.

Works by Carlyle Petersilea.

The Discovered Country.

"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature departed from."-East London Advertiser.

"No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pletorial delineation of this wonderful work."-Emma Hardinge Britten, in the Unseen Universe. 12mo, cloth, pp. 460. Price \$1.00.

Oceanides.

"This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired 'Discoveroi Country.' The chiof theme of 'Occanica's the stern law of natural 'affinity 'existing between the male, and female individualities of the human family, and the mistakes and consequent unhappiness which result on earth from such unistakes."-Emma HardingeBritten, in the Unseen Universe. Universe. 12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.

Philip Carlisle: A Romance. The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twelve years of age, resid-ing in a quiet village in America. He was rescued by a ship's crew from thesea when a babe, and had been adopted by the steward's wife. At the opening of the story, how-ever, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the vil-lage, they are of great assistance to each other in many ways. The bermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the lat-tor becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit return and communication had been gonvered to him by the old, hermit (a sensitive) in carly life, and tho child, who was also mediumistic, had been gradually devel-oped until he proved a usfel in fattructive, and constitutes a book that should be read by all Spiritualists. 12mo, cloth, pp. 460. Price **61.265**.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL.

The Book will be a valuable addition to the ilbrary of every Spiritualist in the land, as well as a powerful mission-ary work if placed in the bands of those who are inquirers as to the Spiritual Fbliosophy and its revelations. 12mo, pp. 232. Price per copy: cloth, **60** cents; paper, **40** cents.

For sale by COLBY & RICH.



AT THE HEALTH COLLEGE, 8 SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE.

STREET, CHICAGO, BY W. J. COLVILLE. LESSON I-Statement of Being, Relation of Man to Deity III-Prayer and Unction : A Study of Desite and Expecta-tion. III - Faith: Its True Nature and Efficacy. IV-Ohenincalization or Orisis. V-Divine and Human Will. VI-The Oreative Work of Thought: Our Thoughts Build our Modles. VII-Telepathy, or Thought: Aranaference and Hyprotism: with Practical Directions and Statement of Benefite. VIII-Invuition the True Educator. IX-Diagono nosis. X-A Practical Lesson on the Most Direct Method of Spiritual Healing. XI-Concentration, its Development. and Use: The Read Anidote to Hystoria. XII-Practical Illustrations of the Oorrespondences between Mental States and their Physical Expressions. Leatheretic, pp. 139, price KO cents. For sale by ODLBY & RIOH.

There is no Death.

BY FLORENCE MARRYAT.

This singularly interesting book contains an account of Mias Marrynt's own experiences in the investigation of the science of Spiritualism. In doing so the chaims to have confined herself to record-ing facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and abouid be widely circulated. Paper pp. 365. Price 50 cents. For sale by COLBY & BIOH.

was limited to easing those far oil its use those far advanced in consumption. consumption.

of cod-liver

Scott's Emulsion

In the Early Days

of cod-liver oil with Hypophosphites of lime and soda has rendered the oil more effective, easy of digestion and pleasant to the taste.

Prepared by Scott . Bowne, N. Y. All druggists.

Price Reduced from \$1.50 to \$1.00.

Poems of the Life Beyond and Within,

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die."

Edited and compiled by GILES B. STEBBINS, Detroit, Mich

Edited and complied by GILES B. STEBBINS, Detroft, Mich. These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Ex-rope, from Catholicand Protestant hymns, the great poets of Europe and our own land, and close with inspired volces from the spiritland. Whatever seemed best to lilustrate and express the vision of the spiritual life within, has been used. Here are the intuitive statoments of immortality in words fulliof aweetness and giory-full, too, of a divine phi-losophy. The best translations from a very wide range of literature, ancient and weetness and giory-full, too, of a divine phi-losophy. The best translations from a very wide range of literature, ancient and weetness and giory-full, too, of a divine phi-losophy. The best translations from a very wide range of literature, ancient and weet the set reader will find some trans-ured favorite for hours when the weary hear trached out toward the light things of the immortal life. Chica a pool service to gather them into this convenient form; an unusually good collectiou, and to many a decoping soul their music will bring refreshment. - Christian Register. For sale by COLBY & RIOH.

Science soon discovered in it the prevention and cure of

DECEMBER 16; 1898.

BANNER OF LIGHT BOOKSTOKE. PECIAL NOTICE.

Colby & Mich, Fublishers and Recksellers, Reworth Mirist (formerly Montgombry Flace), correctly of Prevince Street, Hoston, Mass, keep for cale a complete assertiont of Spiritual, Fro-reprint, Reference and Recksle. "The scoompanied by silver at least half cash. When the most be sade of the strength of the strength of the strength of scoompanied by silver at least half cash. When the most be sade 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid 0.0.0. Criters for Books, to be sent by Mail, must be paid to the sent of a dollar in postagestamps to the sale of Books on commission respectfully dedined. Any Book published in England or America (not out of print) will be can be sent through the Purchasing De-partment of the American Express Co. at any place where that Company has an sgency. Agonts will give a money or-der receiption to the sanount sent, and will forward us the grompany days an sgency. Agonts will give a money or-der receiption the sanount sent, and will forward us the for any stated time, free of charge, except the usual fee for isuing the order, which is sent for any sum under \$5.00. This is the esale method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal tree thought, but we do not endorse the varied sindes of oplaion to which forcespondents giventterance. Name and address of writer in all cases indispensible as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Banner of Pight. BOSTON, SATURDAY, DECEMBER 16, 1898.

18-JUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Becond-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 59 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Lanac B. Rich......Business Manager Lather Colby, } John W. Day, }

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valnable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Our Spirit-Message Department.

The present number of the BANNER OF LIGHT closes this department under the mediumship of Mrs. M. T. Shelhamer-Longley. who was selected by the spirit-world to fill the position fourteen years ago. Having accomplished the work, in so far as this paper is concerned, the lady has retired, in a similar manner as have others in our employ, to be succeeded by new elements from the domain of Spirit-Life-the wisdom of whose denizens we

Special Word to Correspondents. Our good friends in special charge of the in-

terests of a visible organization of Spiritualists In this country should not overburden us with their favors.' Our columns bear witness weekly to the efforts of the editors to condense all departments so as to accommodate all its readers, societies, and the various claims and demands inspired by the spirit-world, or the large-hearted benevolence which the spiritual philosophy and its practical application to mundane affairs create among its earnest and honest discipleship. By the use of a compact typography we are enabled-through a rigid condensation of manuscript-to publish more matter than any other weekly Spiritualist paper either in this country or Europe, and if our friends do not find all their contributions published in extenso, they must not forget two things: First, that our space has its fixed limit; and second, that all our readers and the general public interested in the Cause are entitled to

their fair share of it. ' THE BANNER, like other newspapers, looks for its support to its subscription list and its advertising patropage; the former unlimited, the latter limited.' It has, no fund specially devoted to the meeting of accruing weekly bills, such as the paper-maker, compositors, pressmen, and the thousand-and-one imperative expenses of its publication. It must meet its bills from its income, and that income must come from its friends and patrons. If all its friends having special projects to conserve and advance -each of which is admitted to be importantwould condense their offerings for publication to the narrowest limit consistent with the presentation of the facts, leaving out all cumbersome adjectives, and confine their matter to facts simply and tersely stated, the editors would be saved much onerous labor and escape much unjust criticism and uncharitable complaint.

We are neither fault-finding nor complaining. Our heart is in the Cause. We desire to do for all-all that is within our compass of possibility. We are not the organ of any body or bodies of men and women, or of any particular society or societies; but while friends and duce an universal language. Another, to effect helpers of all engaged in spiritual and humanitarian work, we are specially the organ of the spirit-world. Their mission is our mission, their work ours to chronicle and conserve, according to our best light and comprehension. We do not seek from them a return in the coin of this material realm, for they do not prosecute their business with reference to a material profit or self-interest. Rather we owe them an eternal debt of gratitude, which can only be liquidated in part when we join them in the spirit-realms of life and engage with them

in their work of love. When we began the publication of THE BAN-NER Spiritualism was young, unpopular, its following limited, its local societies few, and its literature in its infancy. The growth of the latter, like its discipleship, has been marvelous. THE BANNER has accommodated itself to the increasing demands which this growth has made upon it, and has always had a welcome for the offerings of its increasing army of correspondents and contributors, and it has welcomed them never more heartily and gladly than it does to-day. But the Cause. in all its various departments, is pressing upon our columps for voice. These calls we shall continue to hear and heed. Our correspondents and contributors must aid us in giving to all their due share, and to leave none to a cold, unpublished silence, and the disappointment of friends in both worlds. We shall continue to do our best, and must rely upon our friends to aid us in continuing THE BANNER the best, the most effective, and the most spiritually newsy paper now published.

Hands Up !--- and God's Word.

We find in the Peoria (Ill.) Herald a full report of a lecture in that city by Rev. R. B. Marsh, which makes highly interesting reading. The Bible and all the creeds, he observed, were passed by a bare majority; there was always a very respectable minority opposed. Some of the books of the Bible were saved by one vote; some were lost by one vote. The show of hands is a poor way of telling what is or is not God's word. The great and good have thus far been in a minority when it came to a show of hands. There will be no peace in the world till things are settled right. It is nobody's business what a man believes or disbelieves. It can never be right for one man or for any number of men to frame a creed for others or to bind the discoveries of the future by a creed. As soon as a church [or any similar organization of thinkers] adopts a creed, the members face backward to the creed, not forward to the truth. When growth takes place, the old creeds are first stretched all they will bear, and then follows a revolt all along the line. The attitude of the Liberals fand we would add of Spiritualists also, as we conceive it to be] is this: whatever is good and helpful in the Bible, in the church, in the creed, in any literature, they accept and call their own, as they have an unquestioned right to do; what is false and harmful in any book or creed they will not accept. Science has taught us that the world and man were not made as the Bible says they were. There is no more reason or sense in believing the main articles of the so-called Orthodox churches than in believing that the world is flat. Their resurrection, heaven and hell, remarked the speaker, are mere myths, of no more binding force on us than the tenets of the Greeks and Romans. Orthodoxy would have died out ages ago, if it were not taught to tender infants in the Sunday-school, and in the other schools. It has been found impossible to teach the doctrine to even an intelligent heathen unless he is taken in childhood. The whole chief components of this collective "New Suforce of the clergy is expended on the children. No matter how true a creed may seem to be now, nor how short it may be, it will cafise trouble; men will set themselves to tell what it means, and others will think differently, and debate, discord and hatred will be sure to follow. The Universalists, said Mr. M., have a creed about three inches long and about ten feet broad, but they have had a committee to revise it ever since. The lecturer avowed himself opposed to any creed or name that needs revision. All that is needed is simply an organization to carry on the work usually done in the various public bodies in a business point of view. We must be mentally free. We must get rid of the idea of believing anything because it is in any book or creed taught by any one. We are not bound by the words of any one who ever lived. We will not agree to believe anything but what seems to us individually true. No one shall force his belief or dogma upon us. We trust science as God's word. About the | ward when he shall have decided to return.

world and man physically the great poets and philosophers of modern times have taught spiritually what is higher and better than anything of the old time-as much better as our way of living and traveling now is better than that of fifty years ago. The morale of this age. is higher than of any previous age, as it ought to be; men'à ideas are not so materialistic as: those of former days; a walled in heaven, even with golden streets and gates of pearl, is not our highest idea of a future abode; we would rather be free to view God's mighty universe: to struggle, to rise by effort, to learn by investigation, to labor still, and enjoy the wellearned fruits of toil forever:

Our Time Seen from the Future: Rabbi Schindler, speaking recently before the Nationalist Club, asked his audience to imagine themselves hypnotized and living here three hundred years hence. He was lecturing to the Nationalists of Cambridge on the topic, Before the Tribunal of Posterity."

He would have us suppose that in the in terval of three hundred years times had changed for the better, and that we were liv, ing under conditions far superior to those to which we submit at present. First, we should, of course, note some of the evils of this nineteenth century, and they are plentiful and of great dimensions and extended power. The words "rich" and "poor" in our present dictionaries we should not then know the meaning of. We are informed, said the Rabbi, speaking for us as we shall be three hundred years hence, that three hundred years ago, in a country known as the United States, thousands of people would get up in the morning without the means of satisfying their hunger, and in the city called New York thousands of families were annually ejected into the streets for nonpayment of what was then known as their rent. As we should at 'that distant time in the future look back to our present time, we should be made aware that a new common impulse was born that brought forth and developed the vast change we then enjoyed. One such is an endeavor, in a true fraternal spirit, to introthe equalization of the rights of the sexes. Another, freedom of thought, which led to the victory of reason over superstition. And, in addition to these, the science of sociology, and the general admission of the philosophy of evolution. Then, too, we should note the remarkable discoveries and inventions in steam and electricity which signalized the history of this nineteenth century; likewise great "economic disturbances," widespread famines and plagues. The strange inconsistencies, if not contradictions, in our present system of education would also be worthy of special notice from us. As the Rabbi expressed it, "people did not seem to know what to do with their literary proletarians, with men of what was then termed a liberal education, who were unable to find work that would fit their faculties, and at the same time support them in the comfort which they had learned to appreciate. The educational efforts of that age were therefore flat failures, simply because they were half

The unnoticed ones of this age whose silent careers of virtue and goodness and honor were of permanent and wide service to their fellowmen, will, in the time he foretold, be held in worthy remembrance, and their names and the record of their lives rescued from unmerited oblivion.

measures."

We should unquestionably marvel at the crudeness of our present ideas, socially, morally, politically and religiously, and the incompetency of our methods for embodying them in practice.

A Case in Point!

Those who devote their time to panegyrics concerning "Vaccination," and the great good [?] it is doing to poor humanity, are invited to read this clipping' from the Pittsburgh (Pa.) Despatch of Friday, Dec. 8th. It may open their eyes. We give the statement intact as printed in that paper. The case is one item in a great mass of evidence in Europe and America, all going to show the danger attending the introduction into the system (by vaccination) of a present active disease with a hope of ward ing off a future possible one: CAUSED BY VACCINATION.

A Kindly Gift.

The publishers of this paper gratefully acknowledge the receipt of \$1507.88, the sum being bestowed on Messrs, Colby & Rich by the will of the generous donor. MRS. MARY J. WINES. of Brooklyn. N. Y., to be by them applied to ends in their view best calculated to help on the spiritual work of THE BANNER

establishment. Mrs. Wines was born at Poughkeepsie on the Hudson Aug. 17th, 1834; her malden name was Mary Jane Harris. Left an orphan at the early age of ten years, she lived in New York City with an elder sister, and attended aprivate school there for several years. At the age of eighteen she married Mr. Wines, and removed to Brooklyn; which was her permahent home.

Her husband passed from earth suddenly in 1887 : she was so much affected by the shock that her health from that time steadily declined. She passed to spirit-life June 7th, 1892, in Stamford. N. Y., whither she had gone with the hope of benefit from a change of surroundings. Her remains were removed to Brooklyn, and interred in Cypress Hills Cemetery.

Mrs. Wines was of a retiring and sensitive disposition; she possessed writing mediumship, which developed when she was about thirty years of age. She was always deeply interested in the Spiritual Cause-proof of which she has given in the timely and highly-appreciated offering with which she has in these latter days strengthened the hands of those who still carry forward the BANNER OF LIGHT.

107 A call for a meeting to perfect a State Organization of Spiritualists, to apply for a charter from the National Association recently organized in Washington, D. C., has been issued by Wm. H. Banks, Frank B. Woodbury, Mrs. R. S. Lillie, Mrs. M. E. Barnes of Boston; Dr. Geo. A. Fuller and Mrs. G. Davenport Fuller of Worcester; T. H. B. James of Lynn; H. D. Smith and Mrs. Juliette Yeaw of Greenwich. The meeting is to be held in the First Spiritual Temple, corner of Newbury and Exeter streets, on Monday, the 18th inst, beginning at eleven o'clock A. M., and continuing through the day and evening. .

Officers and members of Spiritual Societies in all parts of the State are invited to be present. The meetings are free to the public, and a program of interesting exercises has been prepared for the occasion.

BO To our great surprise we find under the caption, "Announcement," that Mrs. Mary E. Bundy has relinquished the publication of the Religio-Philosophical Journal, which slie has managed with ability since the demise of her husband. But The Journal will be continued under the management of Mr. B. F. Underwood, who has been its editor for some time.

We have heretofore notified our readers that we had permanently closed our Free Public Circle-Room, and in lieu thereof spirit messages hereafter would be as usual duly printed on our sixth page; but visitors at our office do n't as yet understand-probably not having seen our explanation in THE BANNER.

TIMELY TOPICS.

Our Next World's Fair .- As the most plcturesque and entirely original feature of the World's Fair at Chicago was that of the water-the lagoons and the floating gondolas, reviving the Venice of imperial days as she sat on her throne at the head of the Adriatic-the desire, if not the incipient determination. in certain quarters is now to attempt a no less successful prospect on land-wherein height and perspective could be introduced to give their own special zest to the picture. The Boston Herald proposes, as a suggestion of the possible, that before it is thought desirable to hold another World's Fair in the United States, say twenty-five years hence, the Blue Hills of Milton will have been brought within the park reservation territory of our city, and that then perhaps it may be possible to locate a World's Fair in Boston. In that event, the idea is advanced to have the structures erected upon broad terraces built upon the sides of ANA H

citizens of each nation where these atrocities occur who join the "red terror " in its operations, the international criminal profession is principally recruited through a large contingent of the undividized element of the Balkan peninsular, which is still further increased by what comes from Russia and Galicia.

Trusts and their Continued, Existence .-A sharp reproach is heard from a St. Paul (Minn.) clergyman on the subject of modern trusts. Rev. John W. Grooks, pastor of the Burr Street Baptist church in that city, addressed a mass meeting of laboring men on the 3d inst., in language which could not be misunderstood, "Everything," said he to his attentive audience, " runs to trusts." He instanced flour. Wheat has been selling through the autumn at about fifty cents a bushel-one-half the usual price. But he asked, "In God's name, who has been buying flour at one-half the usual price?" He said that the flour" and other "barons" of the republic were not satisfied with the entire animal, but wished its pen 'thrown in," too! He confidently predicted an explosion, sooner or later, in consequence of this state of things all over the nation. He could not say whether the present inequality "will be wiped out by ballots or bullets," but he prayed it might be by ballots.

Christmas Services.

Very elaborate Christmas exercises will be conducted by W. J. Colville in Conservatory Hall, Brooklyn, N. Y., on Sunday, Dec. 24th, at 11 A. M. and 3 . M.; and in Fifth-Avenue Hall, 27 West 42d street, New York City, at 8 P. M.; also on Christmas Day in Union-Square Hall, at 3 P. M.

Spiritualist Building Fair.

The Children's "Lyceum and the Ladies' Industrial Society have united in a Fair to be held in Horticultural Hall, Boston, commencing Dec. 18th-to continue to Dec. 23d inclusive. Admission 15 cents. Season tickets, \$1.00.

ALLEGORIES: OF LIFE .- An edition of this really fine work, which is worthy of a most extended reading, is offered for sale by Colby & Rich, for the benefit of its authoress, the widow of the late John S. Adams, and is for sale at the Banner of 'Light bookstore. The volume, which is bound in paper, retails at 50 cents per copy. Christmas time will be made additionally pleasant to those who read its tender and thoughtful pages.

We would advise our friends particularly, aud the public generally, to visit Mr. W. S. BUTLER'S GREAT DRY GOODS EMPORIUM, 91 Tremont street. every story of which is now packed with articles which the "Ohristmas" purchaser needs, and which can be had at the most reasonable prices too.

FRend the announcement of Holiday Books, tighth page.

NEWSY, NOTES AND PITHY POINTS.

A bill looking toward the nationalization of the English mines has been introduced into the British Parliament.

WORLD'S FAIR FIGURES .- The report of William E. Ackerman, auditor of the World's Columbian Exposition, has been sent to the Board of Directors. That the Exposition was a financial success is proven by the figures of the report. It shows, by making an approximate estimate of the liabilities and receipts up to Nov. 12th, that the net assets over and above all liabilities amount to \$1,862,483. The average daily recefpts were \$89,501, while the daily expenses were \$22,405. The total expenditures were \$25,540,537. The gate receipts were \$10,626,330, and \$3,699,581 were received from concessions. Adding to this the capital stock of \$5,604,171, and the city of Chicago's \$5,000,000 in bonds, the total receipts are given as \$28,151,168.

It is opined that the Yale sporting element lost on Thanksgiving all it won from Harvard a week ago. As the huckster from sunny Italy remarked: "What I make on de peanut I lose on de bapan."—Ex.

When olives were first introduced into this country they were a luxury of the rich only. Now this country has become one of the most important olive consuming countries of the world. This seems to demonstrate that eating olives is an acquired taste.

The BANNER OF LIGHT prospectus will be seen in this number. It is not only an able exponent of the widespread Spiritual Philosophy and religion of the day, but is also an earnest advocate of all the great reformatory movements of the age. It ranks among the first of the large number of able and interesting periodicals of the spiritual literature.—The Fox Lake (Wis). Representative. (Wis.) Representative.

Ram's Horn truthfully remarks that the church will bounce a man for heresy quicker than

do not question, as they have guided us in the right path for thirty-seven years, and promise to still guard us in the performance of the duties which were assigned us so long ago.

We have at all times endeavored to perform these duties with the strictest fidelity; meanwhile for years papers have sprung up in different parts of the country the publishers of which (with honorable exceptions) have sought to divert the work of the spirit for their own special personal advancement-yet THE BAN-NER has lived to see these selfish individuals fade out and retire from the field, and we feel confident that it will still be sustained in its work.

Under the advice of our old personal friend while in the form, and now a spirit, Rev. JOHN PIERPONT, who is still President of our wellestablished Message Department, we have (as previously announced) secured Mrs. B. F. SMITH. the celebrated trance medium (who had previously been in the employ of THE BANNER), to voice spirit messages; and have engaged the well-known trance instrument. Mr. W. J. COLVILLE, to answer-through the power of his spirit guides-all proper questions which we may receive for publication from week to week on our sixth page.

The séances were duly opened for the season (in private-which as before explained was the original method followed when they were first established) on Oct. 6th, and we shall next week commence the publication of the results under the new arrangement.

-The publishers of THE BANNER are under very heavy current expenses, and while desiring to serve their patrons with the best paper in existence devoted to the Cause of Modern Spiritualism, emphatically call upon all good and true Spiritualists to sustain them financially. The time has come when this matter should be fully taken into consideration.

We have just received a note from Mr. W. J. Colville, in which he states that quite a number of questions, received at this office for answer in our Spirit Message Department, and which were forwarded to his post-office-address by mail, have been lost-they being in his overcoat pocket, and the coat being stolen. He therefore requests that writers who have forwarded questions to us within six or eight weeks, will now send to this office duplicates, if possible. www. We the met in the

Br Read President Westerfield's report from Minneapolis, Minn., "Banner Correspondence." Death of a Little Girl of Lockjaw after Suffering Ter ribly.

PATCHOGUE, L. I., Dec. 7th .- [Special.]-Marjorie Woodruff of Bellport, L. I., five years old, died of lock jaw yesterday. Little Marjorie was vaccinated on Monday last. Her arm began to swell a few hours afterward and she was taken sick. On Wednesday her parents and the doctor believed her past all danger. Thanksgiving Day, at the dinner-table, little Marjorid seemed one of the happiest of the circle. Her father had just pronounced the blessing, when little Marjorie pressed her hands to her face and moaned.

Her startled parents questioned her as to what the trouble was. She pointed to her mouth, but could not talk plain enough to be understood. A physician was sent for, and he pronounced it a case of genuine lockjaw, caused principally from her sore arm. All that medical skill could do was done, but she gradually became exhausted, and on Wednesday became unconscious, dying at four o'clock.

"The New Superstition."

We have jumped, says The National Observer of London, from the extreme of skepticism to the extreme of credulity. The charlatan is the hero of the hour. No absurdity is too absurd to be accepted, if it is but varnished over with a coat of pseudo-scientific phraseology. The cast rags of science perform the office performed in the old days by the cast rags of .religion, but the underlying illusions remain the same. And he proceeds to lay about him to right and left, smiting Spiritualism, Palmistry, Phrenology, Hypnotism, etc., as among the perstition.

His complacently conceited superciliousness would be hard to match! We join heartily with London Light in demanding to know of this National Observer writer what superstition distinctly and definitely is? Could he tell if he were to try? All his wisdom seems to be a pride of no-wisdom. When he speaks of the New Superstition," and classes Spiritualism with its enumerated features, he spurns facts, rejects actual knowledge and despises positive evidence. Mantal

We are just in receipt of a fine photographic likeness (cabinet-the work of Beckford's studio, Boston,) of our friend and correspondent, Dr. W. H. Terry (of Melbourne, Australia), the pioneer publisher of spiritual literature in the antipodes. The new picture we consider to be an excellent one. We wish him a pleasant visit with Bro. Peebles, at San Antonio, Tex., and a safe voyage Australia-

All Marine Vall 1 22

with the other and with surrounding gardens, as they undoubtedly could be by that time, by different forms of sidewalks and inclined railroads. The Herald believes that if the same care and judgment shown at Chicago were exefcised here, a World's Fair might be held under con. ditions of beauty and magnificence far outrivaling the hanging gardens of Babylon. ...

Emigration Against Immigration.-The current figures go to show that the outgoing current of population from our shores is stronger than the inoming one, and that if things continue as at present -immigration falling off and emigration increasingwill make the current year one of the phenomenal periods in the history of the foreign population of the United States. The largest exodus is among the Germans and Italians. Nearly three hundred per cent. more emigrants left the country in the month of August last than during the same month of 1891. The Germans began the exodus, but the Italians numerically maintain the lead. In September and October twice as many emigrants departed as in the same two months of 1891. There was a falling off of about one third of the number of immigrants for the fiscal year ended June 30th, 1893, from the same year 1892. In August last there was a falling off of one-fifth from July; in September, about one-fourth from August and in October a little over one-third from September. Inability to obtain employment and other causes have worked to bring about this new order of things.

The Graveyard Pollution.-Sir Spencer Wells, Bart., referring to the danger of pollution of wate supplies through contamination from graveyards, makes the statement that Herr Lindermann, in sink ing wells below the bed of the Rhine, to obtain a sup ply for a neighboring town, found the water to be so impure as to be unfit for use, and that the source of contamination was traced to another town twenty miles distant. He also stated that Professor Groves F. R. S., had stated that where there was drainage or infiltration of water from burial grounds, the water passing into wells or streams caused their contamina tion with easily decomposable organic (nitrogenous) matter, constituting a ready means of disseminating discase. This comes from the English journal, Hy giene. Any one can infer from it how great and cer tain is the danger arising from the burial of human ocdles, when, as above stated, wells are proved to be

contaminated by the drainage of a town twenty mike distant. How much of the deathly diseases prevelent in the world is due to this now well-ascertained source of pollution can at last be clearly understood. It furnishes an irrefragable and final artument for cremation and the cessation of the burial cusiom wherever civilized communities exist.

Sonpauda are now appearing in a new role. The steamship Scandia, which recently arrived in Philadelphia, experienced very deavy weather on her voyage out from Hambys, and the officers report that when a wild gale vas blowing, and tremendous seas were breaking ever the vessel, soapsuls were freely made, and slowed to drift steadily over the ship's bow; the foce of the waves was, immediately broken, and the tait rode much more easily. Here is a hint for seawing men generally, as soap is cheaper than oil for als ocean calming purpose.

...

All parope is thoroughly roused by the latest an archive act of exploding a bomb in the French Chamf Deputies, whereby several members were killber/ and others wounded. While there are, of course,

wrecking a bank.

Some one wisely says it is surely better to give a man work out of prison than in it.

Rev. Dr. Hodges, the' new Dean of the Cambridge Episcopal school, says in a notable pamphlet on the Episcopal Church that "religion has always suffered, has always fallen into superstition and faisehood, when it has been allowed to become a monopoly of the parsons.

" Joy's soul lies in the doing," says Shakspeare.

Winter began in good season, as well as in dead earnest. It took everybody by surprise.

General Booth, of "Salvation Army" renown, is at present under fire from a vast majority of the newspapers of the United Kingdom, because of-allegedpeculiar business transactions.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a charlot of the sup — Emerged of the sun.-Emerson.

Four members of the Imperial College of Physiclans at Pekin, who failed to give a proper diagnosis of his majesty's indisposition recently, were punished by having a year's salary taken away from them.

Among the later profoundly wise sayings of the master-composer Gounod is this: "In art, as in everything else, forgetfulness of self is rare; none the less it is the essential condition of all true greatness."

Of great riches there is no real use except in the distribution.-BACON.

Yes; but if avarice rules the mind, How can such people be refined ?- COLBY.

The Scotch coal miners have decided to endeavor to get Mr. Gladstone to bring government influence to intervene in the settlement of their "strike" troubles, as was so successfully done in England.

"Massachusetts State prison do n't agree with smallpox patients." "Why?" inquired his friend. "Because they do n't break out."

Cleveland (0.) Notes.

fo the Editors of the Banner of Light: The West-Side Spiritual Society (The Progressive Thinkers) will celebrate "National Jubilee Day" at its (Wieber's) hall, 483 Pearl street. As a preliminary,

Thinkers) will celebrate "National Jublies Day" at its (Wieber's) hall, 433 Pearl street. As a preliminary, the Ladles' Ald of the same Society will hold a social and literary on Friday evening, Dec, 15th. Supper will be served by them from 6 to 7:30 P. M. At 8:15 P. M. Hudson Tutle, the well-known author and leo-turer of Berlin Heights, will address the friends, after which vocal and instrumental music and readings by Mrs. Emma R. Tuttle, concluding with a social and spiritual conversation. Or Sucday, Jublies Day, 2 P. M. Mrs. Tittle will give the Lyceum children a short talk followed by ing session, 7:30, Mr. Tuttle will deliver the Jublies address. "A general invitation is extended to all Spir-itualists to attend, and an interesting and profitable time is expected. The Good Samaritan Society of the East-Side has courteously postponed the. regular meeting on Friday, 16th, that all may be free to at-tend the jublies meetings. As yet, no other spiri-ual societs of this city have signified their intention of observing the day.

For Over Bifty 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 Diarrhosa. Twenty-five cents a bottle.

DECEMBER 16, 1898.

Letter from W. H. Terry.

[Editor and Publisher Harbinger of Light.]

Messre. Editore : Here I am after nine days of intermittent traveling, comfortably settled in the home of our mutual friend, J. M. Peebles, whose Sanitarium is pleasantly situated on rising ground to the westward of the city. It is a large, two-story building, with broad veranda and balcony, and surrounded by a garden-the roses still blooming and emitting a refreshing perfume.

I reached New York the morning after I saw. you (via Norwich), and after securing a room at the Astor House, went to look up friends. Had a talk with Milton Rathbun and with Dr. Crowell; was sorry to find the latter in feeble health, his vitality being very low. He was, however, pleased to have a talk with me, and regretted that his weak condition prevented his showing me the attentions he would desire.

I had arranged to call on Mr. Henry J. Newton on the following day, but in the evening so strong an impression came upon me to go there right off that I yielded to it. Arriving at his house, I found, the family were having a private sitting. Mr. Newton left it to-speak to me. On his submitting my name to the control I was immediately accepted. The medium was at the time controlled by an Indian known as "Fleetfoot," and turning to me she said that a spirit named William White was with me. Probably my recent frequent presence in your sanctum had brought our old friend closer to me and given him an interest in my doings. Next sne same tubers and im-Indian.named "Skiwaukie" with me, and im-mediately was controlled by him. He spoke a hearty greeting. This in my doings. Next she said there was an to me, and gave me a hearty greeting. This spirit was a regular attendant at Mr. Spriggs's spirit was a regular attendant at Mr. Sprigg's scances ten years ago in Melbourne, and was a very reliable control. I have not had an opportunity to converse with him since, and had no thought of him at the time. The lady medium (Mrs. Hills) gave several tests to other members of the circle—one of whom was Mr. Lyman C: Howe. Another member of the circle, who is developing on a medium (Mr Sevin) who is developing as a medium, (Mr, Sawin,) was—at the suggestion of Mr. Newton—con-trolled to play on the plano, and produced some really fine music, such as would have done credit to an accomplished player, though I was assured that Mr. S, had never learned music and in his normal that each other player

I was assured that Mr. S. had never learned music, and in his normal state could only play indifferently by ear. On the following evening I attended a scance at Mrs. Williams's, 232 West 46th street. This lady is too well known for me to give any par-ticulars about her to readers of THE BANNER. I will therefore only give you a little outline of we own events on the scance. There it have my own experience at her scance: First, there came to me a form apparently known to the circle as "Carrie Miller." She was of medium circle as "Carrie Allier." She was of medium height, well formed, and pleasant countenance; the hands were firm, but cold, and the face dis-tinctly visible. Leading me up to a table near the cabinet, she took from a vase standing on it two roses and presented them to me. She said she knew me through her father, who held me in high esteem through her father, who held me in high esteem through reading my paper. I could not recall a subscriber of that name in America, but subsequently hearing that Mr. Miller lived in Brooklyn, I remembered receiv-ing letters from him some years since; and on seeing him the next day, found that I had exchanged papers with him when he edited "Mil-ter's Psychometric Circular," and that what his spirit-daughter had said to me as to his opinion of me and my work was correct. Later on Prof. S. B. Brittan was announced.

Later on Prof. S. B. Brittan was announced. He called for me to come forward, shook hands with me, and spoke some encouraging words on our mutual work, to which I responded, re-ferring to my appreciation of his writings and labor as Editor at Large. Bidding me adieu, he sank rapidly, apparently into the floor, only his head and shoulders being visible as the cur-tains closed. The form appeared in a black suit, with white vest and cravat, and the face was quite distinct. I have never seen S. B. Brittan in the body, but the face was like por-traits I have seen of him, only that it appear-ed older. ed older.

Many other forms came and were mostly recognized by friends; then Prof. Henry Kiddle was announced, and the form of a gentleman in a dark suit, and having gray hair and fresh complexion, came briskly out of the cabinet straight to me, and shaking my hand said he was glad to meet me. He greeted others present, and returned a second time to a lady he had overlooked, who had known him in the body.

Spiritualism has, however, hitherto been only temporarily successful. The spirit ward seems opposed to snything permanent in this way but this body appears to aim at cooperation for the diffusion of spiritualistic knowledge, and as such, whills its officers work with singleness of purpose, will be productive of good. All de-pends upon the harmony and disinterestedness of the executive body. I, as an outsider, do not know most of the gentlemen and ladies composing this body; but these who do know them, if they have confidence in their disinter-estedness, should, in my opinion, help to give estedness, should, in my opinion, help to give the movement a fair trial. Though I have not looked for it, I have been obliged to see, during, my tour through America, personal feeling overshadowing the interest of the Cause which overshadowing the interest of the Cause which all of us profess to have so much at heart. It has pained me, and no doubt has had the same effect upon others; yet it should not dishearten the earnest workers, but rather stimulate them to hold together, and by united and harmoni-ous adtion compensate for the shortcomings of those who are not yet able to sink self and rise on to the plane of the higher Spiritualism. With good wishes for yourselves and THE BANNER, which has waved in the spiritual field so many years, and brought light to thou sands, if not millions, of earth's children, I am, my friends and go workers,

my friends and .co.workers, Yours fraternally, W.H. TERRY. San Antonio, Tex., Dec. 2d, 1893.

ITEMS OF SPIRITUAL INTEREST AT WASHINGTON, D. C.

BY GEORGE A. BACON.

To the Editors of the Banner of Light:

Our good friends, Dr. T. A. and M. Cora Bland, (the latter also bearing the same title legitimately.) gave a reception to their convalescing guest, Bro. George P. Colby, the eminent medium and lecturer, on the evening of Dec:-1st, which was attended by many of the leading Spiritualists, and other of the best-known peo ple of this city, who filled to the fullest capacity the ample parlors of this hospitable nome.

Among others, I conversed with one prominent Senator, who did not hesitate to express his great interest in the subject of Spiritualism, and who related to me some of the results of his satisfactory experiences I have long maintained the view that the man, however distinguished in any of the walks of life-and the higher the position the greater the anomaly-who confessed to be unacquainted with, as well as uninterest ed in, matters pertaining to the Spiritual Philosophy. but-advertised his own lamentable ignorance and spiritual poverty. It is really the touchstong by which to gauge public men. But there were many others present on this occasion, each distinguished in his or her profession and department of thought, as is the gentleman to whom I have alluded.

In no or not protognou and dopat think to throught, as is the gentleman to whom I have alluded. Dr. Bland introduced the speaking by some pleas-ant remarks of his own, and then leit matters in charge of his wife. Mrs. Bland read a poem, which was followed by a musical composition of rare sweet-ness and great merit, played inspirationally by Mrs. Brown, then Prof. Barreit, as the one present who knew more of the life of the honored guest of the evening than the others, gave a hurried but graphic account of his services as a medium, and the sacri-fices, if such they might justly be called, which, as an instrument in the hands of the unseen powers, he had been called to experience in his thirty years of active and passive work; during which time he had unfal-teringly upheld the banner of spiritual reform with a loyaity born of the spirit of devotion, of courage and of trust alike to his unspirers and to the cause of spir-itual truth. Bro, Barrett's remarks were replete with tenderness, appr-clation and pathos. Mrs. Glading also bore her personal testimony to the faithfulness of Bro. Colby, relating an incident which occurred years ago, and miles away, which was every way creditable to him as a man and as a me-dium. "Seneca," the Indian guide of Mr. Colby, then took

dium

'Seneca," the Indian guide of Mr. Colby, then took "Seneca," the Indian guide of Mr. Colby, then took possession, and for an hour and a half treated the company to an intellectual and spiritual feast, to ap-posite illustration and happy conceits, to unexpected flashes of wit and wisdom, to pictures of human out-look and spiritual insight that could only be duplicat-ed by inspiration through highly developed souls. Other speakers were afterward called upon, though nothing fürther was needed. Mr. McCreery, Mr. Ba-con, Mr. Edson, and others, briefly answered to their names. As soon as Mr. Colby's health will permit he will go to his home in Florida.

OTHER MENTION.

OTHER MENTION. J. Frank Baxter, who has so thoroughly established binself throughout the country as one of the most popular and efficient lecturers now on the spiritual rostrum, and who has lost nothing by his added years of beneficent service, occupied the desk most satisfac-torily of the First Boolety here during November, and is followed by another Washington favorite in the per-son of Mrs. A. M. Glading, who speaks for the society during December.

son of Mrs. A. M. Glading, who speaks for the society during December. Mrs. A. M. Jaquess continues her public ministra-trations on Sunday evenings before the Society of Seekers after Spiritual Truth. These are always sup-plemented by public tests from some public medium. This society is presided over by Mr. E. B. Fairchild, late of Stoneham, Mays. Mrs. Jaquess has an atten-tive audience and crowded hall every week.

days), and on Thursdays at 6 P. M. , On Dec. 17th he will lenture on "The True Bpiritual Jublice," and on Dec. 24th he will take for fifs subject "Is there a Measish Coming?" in both neitles. Its address is care of Warde Bingley, 8 Union Square, New York City.

Miss B. Lizzie Ewer of Portsmouth, N. H., has re-cently compassed good work at Exeter, an account of which will appear next week.

BANNER OF LIGHT.

MEETINGS IN MASSACHUSETTS.

Lynn,-The speaker and medium at Cadet Hall last Sunday was Mr. J. Frank Baxter. The audiences were large, especially that of the ovening, and they were treated to two excellent discourses, the one of the

were treated to two excellent discourses, the one of the afternoon being on "The Spirit of Reform," and that of the evening on "The Significance of the Facts of Pavohie Science." The former was a decidedly practical and valuable lecture, and could have been heard acceptably and ben-ficially by all working classes and wide awake well-meaning individuals of all denominations. Sev-eral business user sought Mr. Baxter at its close in congratulation, and wished it might be given under some independent and secular management in one of

congratulation, and wished it might be given under some independent and secular management in one of the largest halls of Lynn. The evening 'lecture was' adapted, as intended, to the large numbers of interested and investigating peo-ple who are watching closely, and apparently relying much, upon the conclusions reached by the different members of the Society for Psychic Research. The searce following it was worthy and forceful, and ap-preciated by all. To those inferested in phenomena next Sunday, the 17th, will be one of attraction, for Mr. Joseph D. Stiles, under the control of 'Swilt Arrow,' will be at Cadet Hall to entertain and convince the many. On the following Sunday, 24th, the Hon. Sidney Dean will speak.

Cadet Hall to entertain and convince the many. On the following Sunday, 24th, the Hon. Sidney Dean will speak. Judgink by the many notices given of circles and eatertainments for this and the coming week, it would seem that Spiritualism is rapidly gaining ground—in-deed, is quite popular—in the slue city. Due attention was called and excellent notice given of the Boston fair soon to be held in the interest of the building fund for a popular temple for the Spiritual-lists of Boston and vicinity. In this connection Mrs. Maggie Butler was accorded much praise for her-untiring interest in Spiritualism, to the benefit of both the Spiritualist and the seeker, by President James and speaker Baxter. Notice was also given of the convention called in Boston for Monday, Dec. 18th, to consider the matter of a State organization; and dutiful advice and suggestions offered.- Lynn surely shows herself allve in the various moves for the bet-terment of our Cause, believing in the motto "There is pleasure in freely assisting each other." T. H. B. JAMES. Thé Spiritual Fraternity held its usual sessions in

The Spiritual Fraternity held its usual sessions in Providence Hall, 21 Market street, last Sunday. In the afternoon Mr. Millikin and Mrs. Webster spoke and gave tests and readings, which were recognized by the recipients.

by the recipients. In the evening Mrs. N. J. Willis occupied the plat-form, and spoke from the following subjects given by the audience: "The Possibilities and Probabilities of Bojritualism," "Shall We Have a New Revelation when we become Wiser?" "Immortality." Each theme was treated in her. usual able manner. Mrs. Webster followed with some very fine tests. 53 Lowell street. MRS. E. B. MERRILL, Secy.

Miniden .- Prof. J. W. Kenyon, addressed the First Spiritualist Society of this city on Sunday evening. Dec. 10th, at Odd Fellows Hall, and gave an interest-

Dec. 10(1), at Odd Fellows Hall, and gave an interest-ing discourse on "The Relations of the Spirit-World to the Earth-Plane." After the lecture a number of articles were psychometrically read to the satisfac-tion of the persons who presented them. Next Sunday evening Miss S. Lizzle Ewer of Ports-mouth, N. H., will occupy the platform, and it is ex-pected that the discourses will be of a superior order. Mr. F. A. Wiggin of Salem will give a test séance at Odd Fellows Hall next Thursday evening, Dec. 14th, under the management of the Ladies' Ald. J. R. S. The Children's Progressing Luceum met as usual

at Odd Fellows Hall, Sunday at 2 P. M. Usual Lyceum exercises. March, conducted by Dr. Toothaker and Miss Gussle Potter; readings, Miss Alice Fagan, Master Georgie Elms; recitation and song, Master Charlie Chatfield; recitation, Miss Bertha Willard; review of Ministry of the special copies for the year by the Assistant Con-ductor; remarks, Dr. Toothaker, Mrs. J. W. Kenyon, Mr. S. O. Newhall, and others. Mrs. C. A. BUTTERMAN, See'y.

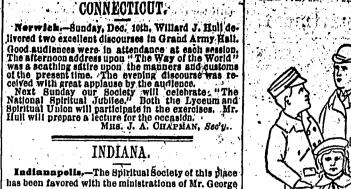
Greenwich .- Mrs. N. J. Willis of Cambridgeport gave, Dec. 3d, a fine address on "The Spirit of the Times."

Dec. 10th the subject of Mrs, Yeaw's address was, "Therefore take lieed to the things ye have heard, lest at any time ye-let them slip." It was used to li-lustrate the responsibility of Spiritualists to appreci-ate their glorious revelations, and not through false pride and fear of public opinion, let these great truths slip from their burds.

lip from their hands. The marriage of Grace Belle Smith to Edward Per cy Dana was celebrated, Nev. 28th, at 16 Bond street, Boston. Miss Smith is the charming daughter of Mr. Ril W. Bmith, and long a member of our Lyceum, who has also contributed beautiful songs to the Boston Lyceum. has also contributed solution. Lyceum. The many friends of Mr. E. W. Smith will be pleased to know that his health is much improved, although he is still confined to the house in Greenwich. JULIETTE YEAW.

Jan. 7:

Raverhill and Bradford.-Last Sunday C. **Olairvoyant Examinations Free.** Ad-



V. Cordingly, who has lectured and given tests from

the platform during the past month. He has spoken eloquently onsubjects presented by the audience, his answers to questions were snost satisfactory, and his tests were nearly all recognized. He was well liked, and has done much good he our midst. This month we have with us Mrs. Carrie E. S. Twing. The society is harmonious and prosperous. J. W. COPELAND.

Too Many

To print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world, accompanied with photographs of beautiful bables. The Gall Borden Eagle Brand Condensed Milk is the best infant's food.

A Wonderful New Book by W. J.

Colville.

By kind permission of the publishers of my

forthcoming SCIENTIFIC ROMANCE, DASHED

AGAINST THE ROCK, which will soon be issued from the press of Colby & Rich, I beg to call

attention to the fact that in this book of about

three hundred and fifty pages I shall publish

some of the most remarkable facts in connec-

tion with exact though occult science yet

presented to the reading public. I have in

my possession valuable papers entrusted to my

charge by a practical occultist, who gives me

full liberty to print them, provided -they are

In order to place this book wherever it will

be appreciated at the lowest possible price, I

guarantee to send one handsome cloth-bound

copy to each of the first three hundred sub-

scribers, who must send sixty cents on sight of

this notice, with full name and post-office ad-

dress, to Messrs. Colby & Rich, 9 Bosworth

street. Boston. After three hundred names

these columns, and regular price be stated.

have been enrolled, notice will be given in

D. N. Ford has been appointed resident agent

for the BANNER OF LIGHT, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of

THE BANNER for sale each week. Visitors, and all those who make the camp ground their winter home,

W. J. COLVILLE.

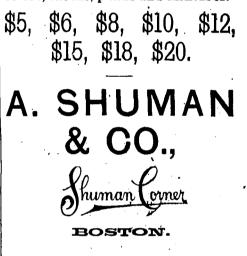
introduced in the course of a story.

Children's BOYS' AND YOUTHS' WINTER **Overgarments**.

网络拉马西部住居住

0.0

Our Winter Overgarments for Children. Boys and Youths are made from the most reliable fabrics that can be produced from long-fibred wool, double and twisted to insure tenacity and satisfactory wearing qualities, and imbued with permanent dyes that have been tested to withstand the action of sun and storm. Rough and smooth goods, Scotch and English Chevoits, American and Foreign Tweeds, Chinchillas, Shetlands, etc., with velvet or cloth collars, in plain colors, checks, plaids and mixtures.



should remember this fact, and give him a call. Eligible Rooms to Let-At No. 81 Bos The Children's Progressive Lyceum met as usual worth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

At Ghristmas tide all plans are for either comfort or pleasure. MENIER, the world renowned chocolate maker, through his American Agencies, offers, in this issue only, something delicious, strengthening and grateful for each member of the family; and we ven-ture to say that no one who accepts the offer made will have "aught to regret." The enormous produc-tion of this house, thirly-three million pounds annu-ally, shows the marvelous hold that this finest of bev-erages has in the Old World, and the thousands that tasted it at the Menier pavilion at the World's Fair are thorough converts to its use here.

F. W. Kinsman & Co.: Gentlemen-We are happy to inform you that out of over two thousand bottles of 'Adamson's Botanic Cough Bai-sam 'which we have sold over our counter during the last three months we have not heard of one complaint against its univaled good results. But all who have had occasion to speak of it at all have spoken of its negrits in the highest terms of satisfaction. LEVI L. ALDEN & Co.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 16 Avenue B, Vick Park, Rochester, N. Y.

the cabinet and acted as director of the circle, the cabinet and acted as director of the circle, referring to the number of spirits that were interested in me and my work, spoke of past difficulties and troubles, and said my visit to America would not only be good for my health, but would conduce to the advancement of Spiritualism, and place me in a condition to do my work more pleasantly. This spirit spoke very intelligently and impressively at several very intelligently and impressively at several points during the scance, giving it a religious character, which I have often found lacking in physical phenomena scances. Had a sitting with Mrs. Mott-Knight on Fri-day avaying She was not well, and distri-

day evening. She was not well, and disin-clined to sit; nevertheless, some phenomena occurred—writing on slates and slips of paper,

occurred—writing on slates and slips of paper, and the direct voice. At Washington I had an interview with Dr. Hausmann, a gentleman who appears to have had large experience in materialization and direct drawing and painting. Amongst a large collection of cards, Dr. H. has a drawing of Schiller, done through the mediumship of the late Dr. Stansbury, and the heads of Lincoln and Washington in oil color, both of which are works of art. The Doctor has been inter-viewed by several diewspaper men lately, and quite a number of letters in reference to his experiences and pictures have appeared in the Washington Globe. Washington Globe.

When leaving Boston, you were anxious to When leaving Boston, you were anxious to know about the pletures I got at my sitting with Louis Jones of your city. As they were packed in my trunk, which was in the express-man's hands, I could not show them to you; but will describe them and the circumstances under which they were obtained. When ar-ranging the scance, the medium, under con-trol, described two spirit forms, one of which 1 recognized as the lady whose plcture I de-sired. He said she was in an ethereal or re-fined condition, which would render it diffi-cult for her to present herself in a recogniza-ble form apart from the artist's ability to por-tray the features, but they would try at the diff for her to present hersen in a recogniza-ble form apart from the artist's ability to por-tray the features, but they would try at the outline; the artist sat with his back to the window, the easel and frame before him, and I sitting facing him, a little to his right. His face was hidden most of the time by the frame, but frequently visible to me, at which times the eyes, were always closed. He beckoned to me occasionally to come and see the progress that was being made. During the time I stood beside him he continued the work with eyes closed. The ploture occupied nearly five hours in its production. It bears a resemblance to the original, but is not a likeness in the ordi-nary sense of the word. I am satisfied that there was cooperation from the other side, from the fact of resemblance and the appear-ance of a rose (which was described by the con-trol as a white one) on ther breast. This has a peculiar significance in the case known only to me.

me. Three mediums, including Mr. Jones, hav-ing desoribed an Oriental spirit who apted as a guide to me, and Mr. J., stating that the said Three mediums, including Mr. Jones, hav-ing described an Oriental spirit who acted as a guide to me and Mr. J., stating that the said spirit was desirous to give me his picture, I had another sitting with him, the result being a half-length portrait of a man with deoldedly Oriental oast of countenance, wearing a Turk-ish cap, surmounted with drapery, and a flow-picture and worth its cost, but until I can test it with some other mediums who see the spirit, I can form no opinion as to the likeness. The artist who controlled the medium was said to be-Joseph John, assisted by an Italian. Regarding the National Organization of Spirit itualists, to which some allusion was made had a loing talk with him. The objects of it appears to be legitimate, and likely to forward the interests of Spiritualism. Organization in

Tactory materializing and test scances at 1121 Tenth street. Rev. Minot J. Savage of Boston lectured here last Monday evening, in All Soul's Church, on Psychical Research as related to the subject of Immortality. It was most attentively listened to by a highly-cui-tured audience, but, strange to state, neither his ser-mon on Sunday, which, as liberal preaching goes, was a notable effort, nor this lecture on Spiritualism, found mention in any of the papers of this city. Whether this happened to be a mere accident or was intentionally omitted. I know not. I do know, how-ever, that the press here, as elsewhere, can be as partial, as one-sided, as unfair, and unjust as those of still larger cities. This *exparte* character of the lead-ing journals of the country, irrespective of party, has become an affliction and a nuisance—a bositive hin-drance to moral progress and the higher welfare of the race.

Washington, D. C., Dec. 8th, 1893.

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

As announced elsewhere in this issue Mr. Coulson Turnbull, Toledo, O., will answer calls to lecture in the South or Southwest during the present winter.

the South or Southwest during the present winter. Mrs. Maggie Waite, platform inclum, is prepared to make engagements for camp-meetings. Will be in Boston in March, New York City in April, and would like to arrange for week-day meetings within a radius of one hundred miles of those cities. Address 31 Fell streat San Krancisco (Da). street. San Francisco. Cal.

G. W. Kates, Manitou, Col., would like to hear from Colorado Spiritualists with reference to a meeting next Anniversary (March 3ist) to organize a State As-

sociation. Mrs. Kate R. Stiles has returned from Brooklyn, N. Y., where she has spoken to appreciative audi-ences during the month of November. Dec. 3d she spoke in Lawrence, where she is also engaged for the 31st inst.; Dec. 24th.will be in Haverhill; Dec. 17th, and one or two Sundays in January, are still open for engagements. Address, 71 Pearl street, Charlestown, Mass.

Mass. Mrs. Ida P. A. Whitlock, speaks at Worcester, Mrs. Joe. 3d, 10th; 17th; Deć, 24th and 31st.at Lew-iston, Mo.; Jan. 7th, 1804, at Salem, Mass.; Jan. 28th, at Lynn; Jan. 14th and 21st are not ongaged, and she would like to make some arrangement for those two Sundays. During the month of February she will be in Baltimore, and would like to correspond with so-dietes within one hundred miles of that place with so-dietes within one hundred miles of that place with a Address her care BANNER OF LIGHT, 9 Bosworth strett; Boston, Mass. Mrs. G. W. Kates will speak for the Spiritualists of

Mrs. G. W. Kates will speak for the Spiritualists of Pittsburgh, Pa., during December, Address her there, at 8 Kirkpatrick street.

Incre, Bt 6 Mirkpatrick Street. Mr. J. Frank Baxter's appointments are for Spring-field, Mass., ob Sundays, 17th and 24th insts.; South Deerfield, Monday evening, 18th; Greenfield, Tues-day evening, 19th; Glens Falls, N. Y. (Universalist Society), Wednesday and Thursday evenings, 20th and 21st; Springfield, (Ohristmas entertainment), Monday evening, 26th; and in Opera House, Bath, Met, on Sunday, 31st.

•

The audience and crowded hall every week. Mrs. Wheeler-Brown is meeting with much profes-sional and social success in this city. I learn from others that Mr. O. S. Concannon, a nephew of Mrs. Dr. Bland, is giving some very satis-factory materializing and test seances at 1121 Tenth action whose members were much edified and strengthefed by ber addresses. She spoke upon subjects offered by persons in the audience--in the atternor: "What is Life?" "Is there a Future Life?" etc. The an-wearer to these quasitors covered the atternoon hour

swers to these questions covered the afternoon hour with a most interesting and instructive discussion. Life now, it was said, is the fulfillment of a natural law; there will be a future life, as a natural necessity, for the realization of what the fullness of that law calls

for. Next Sunday Celia M. Nickerson of Wollaston will be the speaker, also giving exercises in mediumship. E. P. H.

---Salem.-Dr. F. H. Roscoe of Providence, R. I., gave, Dec. 10th, two spiritual lectures to good audiences, with readings which were readily acknowledged. Mr. Spencer, who came with the doctor, pleased the audience with his spirit sketches as tests, which were also recognized. Miss Bailey, Mrs. Hall, Mossrs. Kenney and Gardiner rendered acceptable

music. Dr. Arthur Hodges of Lynn is to be with us Sunday evening, Dec. 17th.

MRS. N. H. GARDINER, Seo'y.

Newbaryport .- Sunday, Dec. 10th, our speaker and test medium was Dr. Wm. A. Hale of Boston, who lectured afternoon and evening. He has pleased our audiences highly, and we shall soon have him here again. His readings of articles, also his tests, are of a truly convincing nature. Next Sunday Rev. Andrus Titus is with us again, and our audience will be large, as he is well liked

here. The circular in relation to forming a State Associa-

tion of Spiritualists was read in alternoon and even ing meetings and was well received. F. H. F.

New Bedford .--- Mrs. Clara H. Banks of Haydenville was again cordially welcomed to our city last Sunday. "What is Real Knowledge? Where Is it to bunuay. What is iten indowiedge? Where is it to be Found, and of What Does it Partake?" was the theme for the attennoon address. Evening, "Where is the Spirit-World, and What of its Activities?" These called out instructive and highly spiritual efforts, which were received with marked attention and profit by all.—Next Sunday Mrs. Carrie F. Lor-ing of East Braintree will be here. SEC'Y.

Waltham .- In Shepard Hall, Sunday evening, Dec. 10th, there was a well-attended meeting. Invocation was offered by the Chairman; excellent tests and readings were given by Dr. Quimby, Mrs. Dr. Bell, Dr. Stiles; musical selections, Miss Winslow. Dit. O. F. STILES, Conductor.

Thunion .- Mrs. Jane Parker will hold meetings for the present at her residence, 48 Porter street, every Sunday-evening-beginning at 7 o'clock Sun day, Dec. 17th, when Mrs. Davis will lecture and give tests. J: 8.

Worcester .- Mrs. Ida P. A. Whitlock gave us fine lectures and spirit delineations Dec. 10th. This lady will close her engagement with us Dec. 17th.

GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

RHODE ISLAND.

Providence.-The Spiritualist Association met as usual at Columbia Hall Dec. 10th. Dr. George A. Fuller of Worcester, Mass., gave us two eloquent lectures, and received well merited applause from his audi-

ence. Sunday, Dec. 17th, the National Spiritual Jubiles Will be remembered. 7:30 P. M. Dr. F. H. Roscoe and Mr. W. B. H. Spencer will occupy our platform. No. 95 Dabolt street. SARAH D. O. AMES, Sovy. The Progressive Aid Society met Wednesday, Dec.

6th, at Columbia Hall. Evening conference well attended; addresses, Mr. Scarlet, Mrs. Whipple (our President), Mr. Proctor, Mr. Cooper, Mr. Bendon, Mr. Mutray, Mr. Stimpson and Mrs. Tetlow, who gave tests.

đ ...

N.Y. Enclose lock of hair, stamp, name and age, for a written diagnosis of your condition. July 1.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

A DVERTISEMENTS. DR. ANDREW JACKSON DAVIS'S Alterative Compound **B**lood **P**urifier

Is constantly performing cures, and restoring health to per-sons who have been suffering from Scrofuldon Humors, Hip Disease, Erysipelas, Eczema, Pimples, Bolls, and all Dis-eases caused by impure and Vitated Blood. Price \$1.00 per bottle, six for \$5.00.

DR. ANDREW JACKSON DAVIS'S Wild Cucumber Pills

Assist Digestion, cure Headache, Constipation, Biliousness, and tone up the Stomach, Liver and Bowels. Try a box and be convinced. Frice 22 cts. a box, five boxes for \$1.00.

If you do not need these medicines yourself, please call the attention of your afflicted friends to them. "They

stand alone." Circulars and Testimonials will be sent on application by S. WEBSTER & OO., 63 Warren Ave., Boston. Druggists supplied by GKO. C. GOODWIN & CO., of CAR FER, CARTER & KILHAM, Boston. Dec. 16.

Veteran Seer and Astrologer

FOR thirty-seven years. Consultation by letter; will write prospects for two years, with advice upon Busiuess, Changes, Marriage, etc. Most fortunate dates to marry persons described very minurely. Send correct date of birth, or present age-bour, if known-soz, and personal description. Torms \$1.00. Address PROF. FAIRBANKS, 29 Pleasant street, Brockton, Mass. Dec. 16.

Mrs. Katherine Brown.

7 BOWDOIN ST., BOSTON. Office hours 9 A. M. to 5 F. M. Weiah Astrologer and Inspirational Render. Pupils in Astrology Tuesdays and Fridays. Consultation by mail, 25c. Send date of birth, and hour, ff known. State sex. Dec. 16. 2w



TORMERLY of the BANNER OF LIGHT, will diagnose and prescribe for discase and give spiritual delinea-tions and advice by mail. Terms 81.00. Address mt 1 Polk Street, Ban Francisco, Cal. Bwis*, Nov. 4.

Dr. Sarah E. Whittemore, O OXFORD TERRACE (Suite 3), Boston, Vital Magnetic and Mental Physiciau, disgnoses and treats all Diseases, 10 A.M. to 5 P.M. lw* Don. 16.

H. Frank Lamb.

GUESTIONS answered. Advice given upon business, etc Terms \$1.00. Address II. FRANK LAMB, North Ox foid, Mass. Dec. 16. Dr. C. D. Fuller,

Scientific Massage, 275 Shawmut Avenue, Boston.

A STROLOGY.-- Most fortunate dates for. A sil purposes, life writings, savies, etc.; full descrip-lous free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Boons 12 and A. Boston, Mass. Nov. 18.

Re. FULTON treats sufferers successfully through Telepathy and Spirit Healing. 2448 St. Catherine streat, Montreat.

Search-Lights and Guide-Lines;

Man and Nature, What They Are, What They Were, and What They Will Be.

BY EDGAR GREENLEAF BRADFORD.

< "**1**

A STROLOGY.-Would You Know the Bud Future! Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Nov. 18. 67 Revere street. Boston. and advice No callers, Nov. 18,

SPECIAL ANNOUNCEMENT.

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



Containing the Principles of Spiritist Doctrine on the Im-mortality of the Soul: the Nature of Spirits and their Re-lations with Mon; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, accord-ing to, the Teachings of Spirits of high degree, transmit-ted through various Medlums, collected and set in order by Allan Kardec. Trausisted from the French, from the Hundred and Twen-ticht Thousand, by Anna Blackweil. The translator's preface, giving, as it does, a fine and readable sketch of Rivall's (or "Kardec's") orphriences, and the exquisitely finished steel-plate portrait of this cele-brated genileman, are of thomselves worth almost, the en-tire price of the book. Printed from duplicate English plates, on white paper large 18mo, pp. 438, cloth; price \$1.00. For sale by COLBY & RICH.

Hypnotism:

Its Facts, Theories and Related Phenomena;

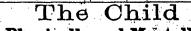
With Explanatory Anecdotes, Descriptions and

Reminiscences.

BY CARL SEXTUS.

Illustrated with Numerous Original Engravings. CONTENTS.

CONTENTS. Puysegurian Sommambulism; Hypnotism as a Remedy; Hypnotism; Hypnotic Mathods and Conditions; Hypnotism Dodned; Hypnotio Clairvoyance; Crystal Visions; Magnets and Od; Hypnotism and Animals; Hypnotic Miscellanies; Natural Somnambulism, or Biese-Walking; Introduction of Hypnotism into Chicago; Public Press Comments. Octavo, cloth, pp. 304. Price \$3.00 ; postago 13 cents. For sale by COLBY & RIOH.



Physically and Mentally.

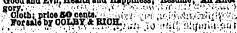
Advice of a Mother according to the Teaching and Experience of Hygienic Science. Guide for Mothers and Educators. BY BERTHA MEXER,

Author of "From the Cradle to the School" and other works. Translated by FRIEDERIKH SALOMON. Revised by A. R. ALDRIGH.

A. R. ALDBIOH, Paper, 12mo, pp. 155; price 50 cents. For sale by COLBY & RICH.

OB,

CONTENTS.-Preface; First Principles; General Classifi-cation; Attributes and Faculties; Bes.-Temperament-Matriage - Parentage; Education --Progressiou--Destiny; Good and Evil, Health and Happiness; Edsume; An Alle-



DECEMBER 16, 1898.

Message Department.

The Messages published from week to week from excirnated individuals under the above heading are here-atter to be given in private and reported as per dates—as our Public Circle-Room has been permanently closed. The Dearling upon human life in its departments of though or labor-should be forwarded to this office by mail or lot to ur Counting Room for answor. The thouse the forwarded to this office by mail or lot that the Messages published in this to Department indicate that the Messages published in this Department indicate that the Messages published in this Department indicate that the Messages published in this Department indicate that the vertually progress to a bigher atate of existence. We ask the render to receive no dectrine put forth by spliftig in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more.

they perceive-no more. They It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THEOUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held June 30th, 1893.

Spirit Invocation. Ohi thon blessed Spirit of Peace, thou Power for Truth, be in our midst at this hour, that we may receive from thee inspirations, light and intelligence, with such a condition of harmony as will uplift our souls and stimulate and inform our minds. We ask that we may be elevated to the plane of spirituality, and that our lives may become receptive to those influences that are born of the heaveniy and belong to the bingdom of purity and of peace. We ask that at this time we may withdraw our thought shid care from the things of external existence and realize that we are dualbeings, possessed of soul and body, that we are closely allied outward, and that the interior life has its needs which must be supplied and its demands which must be satisfied to ensure the full growth and harmony of the human life

We ask, oh! then Divine Spirit, that, knowing these things, we shall become aspirational, inviting the presence and ministration of pure and sweet souls from the heavenly life: those who have passed through experiences and have gained their knowledge and wisdom by their encounter with the world and its forces; those who have met temptations and overcome them; those who have passed through the valley of pain and discipline; for, having gained all these things and gained the victory over self, they must be prepared and fitted to be tas teachers. For the attendance of such bright beings we pray this hour that we may be elevated in thought and aspiration, and draw to ourselves that influence and power for good which will assist us in our on ward march to meet the temptations and the experiences of daily life.

We thank thee, oh! thou Beneficent One, that the gates of everiasting life are wide open, and that thy children can return from that other life to their friends of earth. May we at this time come into conscious communication with our friends of the heavenly world, that we may understand more of their love and wisdom and be blessed by the abid ing consciousness of their presence this day.

QUESTION AND ANSWER.

CONTROLLING SPIRIT. — If you have ques-tions, Mr. Chairman, we will consider them. QUES.—[By "Student."] Is the spiritual body of a human being indestructible? If so, what be-comes of that part which belongs to the physical limb when it is severed from the body by ampu-tation? Does it adhere to the rest of the body? or is it cut off with the limb?

Ans.-The' spirit-body of a human being is Age.—The'spirit-body of a human being is made up principally of elements in the spirit-world, and of emanations of a more or less re-fined character from the physical body. Every part and member of the physical body. Every part and counterpart, and each part and mem-ber furnish the elements and forces that god to build up the corresponding part or member; of the spirit-body—that is, friends, the spirit-body that the soul and spirit combined nosses

of the spirit-body--that is, friends, the spirit-body that the soul and spirit combined possess when the entity first leaves the physical form. The spirit body changes; so does your earthly body. You know that science declares that within the period of seven years every part and portion of your physical body undergoes a com-plete change. Not all at once, you understand, but the body is constantly parting with certain elements and forces with which it is done. There is a certain waste of material, and a new supply to all these parts is brought from the atmosphere, the food you eat, and the sur-rounding elements, and so with the spirit body. It passes through continual changes, throwing off, through its progressive unfoldments, those elements and forces which are more of the earth earthy than of the spiritual, and taking up and incorporating within itself forces and elements of a more refined or ethereal nature. An individual here may have an arm or leg An individual here may have an arm or leg amputated, but the spirit body is not deprived of that member. True, elements from that member went to supply certain elements to the privilual counterpart, but the spiritual part. itual but ounterpart spiritus will now gather elements and forces from other portions of the physical form, which it will ap-propriate to its own development. Conse-quently the spirit is not maimed or deprived of any member that it requires for its best expression when it withdraws entirely from the physical form, and although a clairvoyant may physical form, and although a clairvoyant may describe to you a spirit who appears without an arm, corresponding in description to a former friend of yours who had been thus crippled in physical life, it does not follow that your friend is *spiritually* maimed. The appearance is thus presented to the clairvoy-ant sight for purposes of identification.

hourly the convictions which press upon them; so, by right living, by purity of thought and deed, we shall know-both spirits and mortals --that the blessed light from the eternal world has illuminated their nouls, strengthened their minds and given an added glory and elevation to their onlire characters. We get so weary, however, of listening some-times to high sounding words and lofty claims, that, when we look beneath the external, and see, though it is draped in garments of seem-ingly spotless purity, within there are black-ness and hardness of heart, which need to be removed before the individual is fitted to guide others. If we can only impress upon the minds of our friends that they must be students before they can be leaders, and that their first duty lies with themselves, to cleanse their fives of all that is false, to remove the results of foster-ing foolishness, and falling a prey to tempta-tion, and to draw to themselves the perfume and sweetness of a purified life, glorified by suffering and effort, then we shall be able to accomplish a good work, and to perform our duty to others. to others

My dear brother and co-worker, Mr. Pier-pont—with whom I am associated and related by the most tender ties, to if possible exercise a spiritual influence in love upon humanity in spiritual influence in love upon humanity in order to draw from them something of the weariness and pain of life, and give something of the restfulness and joy of spiritual experi-ence as caught from higher worlds—has asked me to be present to say a few words at this 'time. But I will not say farewell. 1 do not ask that the Divine Spirit shall bless you: I know that such an Infinite Being must and always will bless his children, even though he may guide them through tortuous pasaages and by-ways to the kingdom of peace. But I say to you, friends, Do what you can by earnest work and sincere purpose, to not only bless work and sincere purpose, to not only bless yourselves, but your fellowmen. S. B. Brittan.

Dŕ. A. B. Child.

Friends, it is a very long time since 1 com-municated through this medium, and I could not let the opportunity pass to-day without say-ing just a few words, for I know very well that many of those whom in times past I associated with are growing weary in the service of Spirit-ualism; that their backs are bending beneath the weight laid upon them, and that they feel all the weakness that time and age bring. Well, we must be philosophical and reason that al-

we must be philosophical and reason that al-though time and change bring these conditions to human beings, it is all in the order of things, and just as it should be. I come partly because some of my friends have been asking for a long time what I am doing, and if I have gone on so far that I have no interest in the old time and its work. Some of them are wishing to Know if I still cling to my old ideas and hobbies. Yes, I do; and I rather enjoy them as I understand the interior truth concerning them. I caught illuminations from the other life, mingled with my own ideas. I know now, as I knew then, that they were inspired by spiritual forces and teachers, and so I tried to express them in my own peculiar so I tried to express them in my own peculiar

fashion. I do believe that "whatever is, is right," if we I do believe that "whatever is, is right," if we look at, it by the clear light of spiritual under-standing. If this world is made so that it can only show its best quality through the process of development (and I mean humanity as well as the natural world), why then it must of course express conditions of evil or of unripe-ness before it can reach the perfect condition of development and fruition. I wish to say that my son Theodore is com-fortable and well in the spirit world. He de-stres me to give his love and greeting to all, and to say that sometime—he does n't know when, but when he feels in just the right condition.

to say that sometime—he does n't know when, but, when he feels in just the right condition, and finds the proper opportunity—he will en-deavor to give a communication that will be acceptable and that will be understood. He also wishes me to say for him to those nearest and dearest to his life, that he understands now better than he ever did before many of the events which occurred in his life on earth; that he can understand the associations and environ events which occurred in his life on earth; that he can understand the associations and environ-ments more clearly, and so he can realize how it was that he sometimes passed through states of depression and met with experiences, that were not comprehended by himself or others. That boy of mine was a medium, and he at-tracted to himself forces and intelligences from the spirit life and also a one in contact with

the spirit-life, and also came in contact with forces and influences on this side. I might have told him a good many times what certain conditions meant, only I knew he would not have accepted what I said if I had.

I give greeting to all friends. Tell them I re-member each one. Dr. Gardner is with me here to day, but I slipped in ahead of him. He would like to give you greeting. I have no doubt.

Our good friend, John S. Adams, desires me to give his love and greeting to all dear ones who care to hear from him.

and anxious to do so practically, because he wants to help others to learn to graw spirit ually. I want to say that Mr. Pierpont has a class of young men on the spirit-side, who are young in knowledge and truth if not in years,

young in knowledge and trath if not in years, and we have been permitted to enter that class and take up the atudies in which he gives in-struction. I feel that we dre privileged truly, and can get along more rapidly under his guid-ance than without it. I feel at home among the scholars, even, if Ldo have my lessons to learn just as the youngsters do here. I send my love to the girls and to Solon. I want to tell him that I am glad to do all I can for him, to give him all the help and influence possible. I want him to take care of himself; I do n't want him to go out as I did. I know he has responsibilities here and duties and ob-ligations to his wife, but he must think about himself; for, if he breaks down, he will find life a burden in consequence. I want him to take care of himself in every way possible, and get all the enjoyment out of life, fn'a rational way, that he can. way, that he can. I hope the girls will do the best they can.

and live as pure and sweet and natural as they know how, for father will help them from the spirit side.

spirit side. I cannot fully express my deep love for my dear family, and my regard and affection for my friends. It is impossible to put these things into words; but I feel that my influence will be felt by those in sympathy with me, and I shall do the best I can to have it so. George F. Simpson, of Hanson, Mass.

Mary E. Colvin.

My name is Mary E. Colvin. I lived in Prov-idence, R. I. I did n't live to be old, for I was called out of the body soon after I had rounded

called out of the body soon after I had rounded out thirty years of experience here. I had trying experiences. I knew what it was to pass under the shadow which death brings to human hearts, and a sense of pain and bereavement was mine before I, too, was called from the mortal; but, to my joy, I met those who had passed from the earth life: I saw my conpanion and friends, and I knew then that there was a real and natural life in the spirit for those who had gone from the physical body, just as there is on this side. I have been trying to understand these things since I went away. Willard could tell me some things, but I have learned that no

things since I went away. Willard could tell me some things, but I have learned that no spirit can teach another all there is; each one must have bis of her own experience, come in cantact with life and gather knowledge which cannot be gained from other minds or books. Perkaps this is the most important thing that we can learn.

I send my love to my friends. I have thought a great many times that I would like to do so, and let them know that we are alive and know what is taking place on this side, and that we have n't lost our interest in them. If our gleased to find some way or other to come to them from our spirit-home, but the friends here must do their part in finding the means, and we will do cure and we will do ours.

Olive P. Willis.

I only lived twenty-five years on earth.

I only lived twenty-five years on earth. I have not been away so long but what I feel myself like a child in the spirit-world, I know so little of life there. What I have learned and what I do know of it are pleasing. I find that there are places open to us-homes and schools and temples of art and museums where wonderful collections are stored which we can study, and which will give us informa-tion concerning many things belonging to past ages. There is so much to take up our time-that days seem only as moments in our experithat days seem only as moments in our experience

I have many friends and dear associates on this side of life. 1 want those who are here to know that I remember them with my love, and know that I remember them with my love, and I wish them to feel that I am not far away at all times-not so far but that I can know when they are thinking of' me and realize when they say, "It seems sad that she passed away so soon." It is not sad to me-not now. It is all right; I feel that it is best, and I wish my dear. friends here on this side to feel the same. My husband's name is Eugene Willis. I passed away from East Hinsdale, N. Y. I want my friends there to feel if they can that

want my friends there to feel if they can that I come to them often with my influence and spirit flowers, hoping to give them strength and comfort and do something that will make their lives brighter from day to day. I am Olive P. Willis.

William Gordon.

sometimes, and after a while I expect to do a good deal better when I come around among I would like to tell Mary Ellen that I am so pleased with Edgar, for he seems to be a very progressive young man, eager to take hold of spiritual things and learn them for themselves, and anxious to do so practically, because he wants to help others to learn to graw spirit ually. I want to say that Mr. Pierpont has a class of young men on the spirit-side, who are young in knowledge and trath if not in years,

Dest. I have dear children that I send my love to, and I want all to know that I stand ready to give them a hearty welcome to the spirit side of life.

Mary Dun Thurman. [To the Chairman:] Perhaps, sir, I shall not be received by the dear ones of the earth-life, for they may not accept the claims and the statements made in the name of Spiritualism; they may not care to connect themselves with anything of this kind on the theorements for the Is takements made in the name of Spiritualism; they may not care to connect themselves with anything of this kind, or to acknowledge that there is a truth in it, all glorious and benefi-cent; but I make the effort to come to reach other hearts with a wave of spiritual love, and to tell them that this other life is worth striv-ing for. Not but what they will all find an-other life after the decase of the physical body, because I am told that no one is lost or annihilated, but it will make a difference what kind of a life one finds, and it is worth while striving to attain to the very best possible. To strive is to live rightly, to be true and faithful and honest in all the dealings of life, and to aspire for pure thoughts and associations; when this is done, and there is prayer without ceasing for the diviser influence of life to enter our hearts, and to manifest through our deeds, then surely the influence of a high and noble power will come to us from above, and we shall find that which is pure and sweet after the ex-ternal conditions are laid aside... I am rejoiced to find an open way through which to send love and sympathy, and express in which to send love and sympathy and express

which to send love and sympathy, and express my interest in and care for the dear ones left here to struggle along with earthly conditions. I am from Columbus, O. I was known as Mary Dun Thurman.

Nellie West.

[To the Chairman:] Do you think you can find my papa for me? [1'll try.] He lived here. Where are you? [in Boston.] No; he lives in Cincinnati. His name is Frank, and he works hard, too. My mamma and I want to tell him not to feel bad, because he alnt got to work so hard forever and forever, and he'll have easier times by and by. My mam-ma wants to say that she thinks he had better follow the impressions he's been having for a follow the impressions he's been having for a good while, because they 'll bring about better conditions and pleasanter.

conditions and pleasanter. She could n't come, so the man said the little girl could come. You've got a lot of pretty flowers. So have I; and l bring them to my papa when he's tired, and he goes off into a big sleep. I try to help him all I can; I put my hand on his head, and he feels touches, but he don't know as much about it as some of you people do. Oh I don't feel good. I guess no one feels good when they go out of the body; I know I did n't, and I feel a little as I did then. I want to say that I'm glad you've got some little ones here in the Circle, 'cause it helped me to come.

me to come.

There's a real nice old, old man here, a spirit, and he isn't going to get a chance to come. He wanted to come awful bad. He lived to be about a hundred—he looks so any-boy, but he is n't so in the spirit. He's a nice bow, but he is n't so in the spirit. He's a nice old gentleman, and he says he's got people in Boston that he's very anxious to get at, 'cause they need advice and some help. They're go-ing into dark places and deep waters. He wants to get them out into a brighter 'place,' and so he's very anxious. He calls himself Isaac Holt, and he says he feels better 'cause I spoke for him. My name is Nellie West.

John Pierpont.

John Pierpont. Now, Mr. Chairman, as the presiding intel-ligence of this Circle for a series of years, I feel that I have a few words to offer before we close, and I trust that the friends present.will bear with me while I express myself. First, I desire to warmly thank all the dear friends present and absent who have at this time and at all previous times pontributed floral offerings for our Spirit-Circle. Our Circle-Band, Mr. Chairman, also wish to give thanks to the dear friends who have, from far and near, extended their sympathy and

far and near, extended their sympathy and kindly feeling to the work of the BANNER of LIGHT scances, its medium, and to all con-nected with that work; for this sympathy has been received and appreciated, even if unex-pressed by word or pen, and we have known of it by the wave of power and the illumina-tions which have come to us from absent and present friends. All these contributions are All these contributions are to the spirit-world and to sensitive mediums more than offerings of jewels or gold, for they are from the heart; they are a part of human life and action, and therefore belong to the spiritual life. spiritual life. It becomes my duty at this time to announce the close of this Circle, and to say that in this hour we (that is, the personal band of our medium and the instrument herself) bid fare-well to the work at this place. For fourteen years we have given from this platform such words of instruction and of consolation as have come to us from the spirit world which we have been inspired to give that might per-haps reach human hearts in their search for light and truth concerning spiritual and philo-sophical things, or for knowledge concerning the identity and intelligence of spirit friends. It is true that we have not accomplished all that we might desire; it is true that there have that we might desire; it is true that there have been failures and mistakes sometimes. Spirits who have come earnestly seeking to give that which would identify them to longing friends on earth may not have done all they wished; may have failed in some essential point, and have retired disappointed. Sometimes mis-takes have been made, for no instrument is perfectly adapted in brain, spirit and body to the work of all spirits, for each is subject to have come have not been able to say a word, and have been obliged to retire. But we look to the work accomplished, and find that it is by no means of small importance. ind that it is by no means of small importance. We know that thousands of hearts on both sides of life have been comforted and in-structed-more on the spirit-side than on the mortal, perhaps, because many have come here as to a school to gather up new lines of truth who, have never manifested their presence to mortals. We know that many hundreds of messages have been received on the earthly side, that human hearts have been comforted, inspired with new courage, and given assurance of im-mortal life and love, and so we close our work for the time being, with a sense of satisfaction that it has been faithfully followed by instrument and by all concerned on both sides of life. The work accomplished will forever live. It It is allied to the deepest affections and inter-ests of the heart, of the inner life, and the work to follow will doubtless be of such a char-acter as to add dignity, strength and beauty to acter as to add dignity, strength and beauty to the records before you. Many years ago I was invited by spirit intel-ligences to influence this medium's powers and organism for future work. I experimented with them, and found that they were adapted to my use; and so I have attended her from that time to the present—not every hour, or every day, but at such moments as were best for my sarvice and how a heap neithleard with for my service, and have been privileged, with other guides, to afford a stimulating force to her medial powers which has assisted in their

sphere and hvoko a parental blessing upon you. I thank you all for your kindness, and I leave you in the spirit of love. John Plerpont.

Verifications of Spirit Messages.

In the report of the public seance held May 23d, and published Oct. 28th, I find a message from MARTIN SAMPSON of Duxbury, Mass. I knew him when I was a boy. He says his daughter Hannah comes with him-she felt worn out with the weight of years here, but in the spirit world she is as well and strong as the rest of her kind. Miss Hannah Sampson lived in the old home to a good old age, and felt the weight of years, as he says. He adds: "Melzer Hunt of our town is here, too, and wants to be remembered to his people"; he was a relative of my son's wife, and well known not only in Duxbury, but all along the south shore, where he was engaged in fishing. When he began to "feel the weight of years" he became a trust-ed clerk in the store of N_Ford & Sons. Summerland, Cal., Nov. 10th, 1893. from MARTIN SAMPSON of Duxbury, Mass. I

AGNES BROWN.

Having had correspondence relating to the message published in your issue of Oct. 28th, it affords us great pleasure to publicly state that the peculiarities and circumstances embodied in and surrounding it are very true, and this adds great comfort in our advancing years. C. G. BROWN. H. J. BROWN.

Santa Ana, Cal., Nov. 29th, 1893.

THE THREE ROBBERS.

A HIDDLR.

They were three robbers; ay, And they robbed a red, red rose; And they came from out the sky, And they went where no man knows.

And a sable coat he wore, And a sable coat he wore, And a beit of dusty gold, And he robbed her treasure-store;

One came when the day was young,

And rent the curtain gray Of mist that round her hung, "And he stole her pearls away;

One came when the day was dead, And no one saw him pass; And he caught her petals red And threw them upon the grass.

Three robbers bold were they, ' And they robbed a red, red rose; And they came and went away, And whither no man knows.

.,-St. Nicholas.

New Publication.

POETRY AND PROSE. By Submit Chesebrough Loomis. Cloth, pp. 304. Full gilt. Gilt edges. New York: Geo. H. Burnham & Co.

This attractive volume, which has been received from Mrs. L. J. Wing, comprises many of the author's poetical and prose writings, which have been collected, revised and issued in the present form by her three children since her transition to the higher life one year ago. Mrs. Loomis, who was a lifelong Spiritualist, and a subscriber to THE BANNER since its inception, contributed mostly to the secular press, but a large number of her poems are on subjects of a spiritual nature, and are uplifting and inspiring in sentiment. Among the prose embodied in this publication are extracts from a work and lecture on phrenology, extracts from a diary, and several thoughtful and instructive essays.

For Nervous Debility and Dyspepsia, Use Horsford's Acid Phosphate.

Dr. S. H. CHAPMAN, New Haven, Ct., says: "I have used it to a considerable extent in prac-tice during the past three years, and have found it a valuable remedy in nervous detility and atonic dyspepsia."

SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS. Albany, N. Y.-Spiritual meetings every Sunday from stob, and t to 9 P. M., at G. A. R. Hall, Si Green street, con-ducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.) Buffalo, N. Y.-First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 24 and 74 P. M. Henry Van Buskirk, President; L. O. Besting, Secretary, 846 Prospect Avenue. Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 P. M. at Baines Hall, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 1100 Clifton Place, Secretary. The Psychical Society meets every Sunday at 6 P. M. at Newton Academy Hall, 1120 West Baltimore street. Mrs. Rachel Walcott, permanent speaker. "Truth" our motto. Othengo, Til.-They First Society of Spiritualists meets at Wasbington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond.

INDIVIDUAL MESSAGES.

S. B. Brittan.

S. B. Brittan. Mr. Chairman and Good Friends: I feel highly gratified at the privilege of addressing you again, and of voicing a few thoughts through the instrumentality of our medium, for it seems to me always as if I stand upon scored ground when I approach your plat-form and come in contact with the wise souls in spirit life, who, through many years of ser-vice, have endeavored to exercise a care and a guardianship over the work you have in hand, as well as to assist such wanderers from the spiritual life as come here seeking an avenue of expression to mortal friends. I have been pleased, and I can truly say in-structed, by visiting your Circle-Room from time to time, manifesting my thought, and sending out a wave of my tender love to the dear co-workers and friends of earth who still press along the way, bowed almost to the dust

press along the way, bowed almost to the dust by the weight of the burdens and cares laid upon them, but always sincere in heart and strong in purpose to live and to work for the

strong in purpose to live and to work for the truth. On this closing day of your work of the sea son and of association, it seems fitting that I should have a word to say to my dear associ-ates and friends in mortal life. It presses upon me to call upon them not to falter, and not to lay down the armor; not to say that they are weary with the strife and heat of battle, and that they must leave the work for others to finish; but I exhort them that while they feel a thought pressing upon them, while they feel a thought pressing upon them, while they feel a that they may be able to reach some lowly soul that is in need of strength—some one that requires guidance, some individual that will be stimulated to new effort and given new corrage by this very ministration. I call upon my friends to think of this—not in the light of a great undertaking, but rather as a daily work to be accomplished, a duty to be performed hour by hour without ostenta-tion—quiety and with calm. dignity speaking a word for truth when opportunity offers, and giving an influence to others upon the line of conduct they pursue. It seems to me that the greatest example one

conduct they pursue. It seems to me that the greatest example one

can set to the world is not, Mr. Chairman, the words he utters, the professions he may make, the predictions put forth with old and high-

A. B. Child

H. S. Leland.

[To the Chairman :] Good afternoon, sir. I feel as if I would like to say that to these friends here, although not acquainted with them. I feel as if, in this harmonious influence and at mosphere, all are friends.

I like the Spiritual Philosophy, and the con-ditions which it brings to human beings. I felt something of its goodness and worth be-fore I passed from the body. It was a great deal of comfort to me sometimes, and I like to give my testimony regarding it now that I am

I have attempted to come before several times I have attempted to come before several times to control this medium, and send a good word not only to my old friends and dear ónes in Springfield, Ill., but also to friends in other parts of the State. I had some relatives who were here then, that I would have liked to send a message to, who have entered the spirit-world, so I have given there my message on the other so I have given them my message on the other

side. I will not take up much of your time. I am rejoiced at the opportunity of saying these few words of remembrance, and telling our friends that we are well situated, some in one way and some in another. We are not now keeping hotels and places of rest for man and beast. I asked Warren if he would like to say a word. No, he did not feel equal to it, he said;

word. No, he did not feel equal to it, he said he has not altogether recovered from the effects of material life when he comes back into the earthly atmosphere, but in spirit life he is well. He did wish me to convey his regards to the friends everywhere, and say he is satisfied with Iriends everywhere, and say he is satisfied with what he has found on the spirit-side. The rest of the boys express the same thoughts, and our friends may be sure we are not mistaken in what we say concerning the good things of the spirit-world. As for the bad things, we have only what we have piled up for ourselves. I feel very happy to be here; and I would tell my friends I shall be pleased to meet every one. When they pass from earth to the spirit.

To day 1 feit as if I must say something to the folks at home. I want to give them my best love. Tell them I've found the spirit-world a good deal as I expected to; it was all I anticipated, and more too. I have a good deal to learn and to try to understand before I'll make much of a success over there, but I'm willing to learn, and I'm getting along guite well

the predictions put forth with old and high-sounding names in spirit or mortal, but in his every day conduct, which, in its spirit. Lifel pleased with matters as they stand on attractions to the lovely color of the rose. This is my word to day. I do not come with form day to day. I think they will improve, and that things will consider the whole world, especially the world of Spiritualism, my friends, to follow strictly the simple line of duty, and to live daily and

I do n't know but what I shall make a blun-der in coming here. Perhaps I could do better to handle an anvil at a forge than I can to try to manipulate the brain forces of a little per-son like this; but I'll try to be careful, and use the brain like a piece of china that I feel too clumsy to handle.

use the brain like a piece of china that I feel too clumsy to handle. I'm a plain old fellow, and I have n't been out of the body long enough to learn much of anything. I'm not going to give a long-winded speech that won't have anything in it. I do n't mean to say that I have n't seen a beautiful country, full of sunshine and pleasant things, for I have, and I've seen the good old folks that went away long before I did; I've been told some grand truths that I'm trying to take up and understand, and I'm getting along pretty well for an old chap that do n't know much; but what I mean to say is that I'm a much; but what I mean to say is that I'm a new comer, and I do n't feel as if I knew enough to talk about. I'm willing to take in all I can, and when I gain experience and in-formation of life and things, I want to come back and pass the word around that I'm all right, I'm safe in the kingdom, and I'm feeling in good condition, considering what I've

Ing in good condition, considering what I've been through. I was a hard worker here, and I was well known around our parts; I think I can say that, and when I had a word to say I was n't afraid to give it expression. If I had a duty to do I tried to do it to the best of my ability -that was about all I could do-and so I feel as if I'd better come back, and not be off out of sight and hearing when there is a chance to say a word for the truth, and tell those that to say a word for the truth, and tell those that to say a word for the truth, and tell those that are scoffing at this thing that they do n't know what a good thing they're losing. It's their misfortune, not ours; but we all blunder in that way—shutting our eyes to the light, turn-ing away from that which is best and trying to take up that which does us more hurt than good. It's human nature, and it's got to be worked out good. It's 1 worked out.

I wish to reach the good people up in Og-densburg, N. Y., and in other places that know of me. I'm just plain William Gordon.

V. O. Hunt. [To the Chairman:] If you will kindly regis-ter me as V. O. Hunt, who hails from Minne-apolis, I shall be much obliged. 1 made that city my home, and it became the centre of in-terest and work to me for some time before I passed out of my old body; but earlier in life I lived in other places; and I have a memory of very agreeable days spent at Mt. Pleasant, Ia., and of the associations formed there. I feel now that I would like to send a word of greeting to old-time neighbors in that local-

of greeting to old time neighbors in that local-ity. My relatives and many friends are at Minneapolis. To them I bring my love and my assurance of interest in their affairs. My daughter comes with me here to day, and

desires me to try and express her love for her ohildren. She says she is watching over the dear ones here.

I was connected with various affairs in earth life, and was very busy. I took a great inter-est in the welfare of my fellow beings. It seemed to me there was a great. deal of want, and misery in the world that need not be, and that things were very unevenly divided. I did not believe in one man heaping up many mil-lions of dollars, and another follow creature

development: Wherever a work is to be done, wherever we may be, I shall be ready to respond to the call, and do my best in presenting spiritual truth to humanity in its clear and beautiful light.

1

Cleveland, O. – The Children's Progressive Lyceum meets regularly every Sunday, 2 r. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Alli, Everyoody Welcours. A. W. King, Conductor.
Oleveland, O.-The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 74 o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.
Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Dublique, Iowa.-Services are held every Sunday at % P.M., and Thursdays at 7% P.M. Lyceum Sunday, at % P.M. Dr. O. G. W. Adams, President.

Grand Rapids, Mich.-Spiritual Association ' holds ublic meetings every Sunday at 10% A.M. and 7% P. M., also Vednesdays at 8 P. M., In Lockerby Hail, 33 Fountain street, "D. Sanborn, Socretary, 205 North Lafayette street.

L.D. Sandorn, Bocretary, 305 North Lafayette street.
 Grand Rapida, Mich.-Progressive Spiritualist' Society, Elks' Hall Jonia street. Meetings Bundays, 10% A.M.
 and Ty P.M.; Thursdays, 3 P.M. and 8 P.M. Mrs. Eme F. Josselyn, President, Market street, Sundays at 2% and 7% P.W. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53
 Lowell street, Secy.
 Children's Lycom meets Sundays, 12 M., in the same Hall.
 T. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.
 Milwanker, Wis.-Public meetings every Sunday is

Milwaukoe, Wis.-Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2% and 7% P. M. Sec-retary, H. C. Nick, 213 Lloyd street.

Minneapolis, Minn. Services are held every Sunday at 2% and 1% r. M. in the "K. of P." Hall, Masonio Temple, Hennopin Avenue, corner of Sixth street. N. O. Wester-Rold, President.

New Bedford, Mass.-First Spiritnalist Society meets Sundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwich, Con...-First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ r. M. Chil-dren's Progressive Lyceum meets every Sunday at 114 K.M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Scituate, Mass.-Children's Progressive Ly-coum holds sessions at Gannett Hall at 2 r. M. each Sunday. Silas Newcomb, Conductor.

Nashville, Tenn. The First Spiritualist Ohurch holds meetings every Suuday at 11 A. M. and S. M., and every Monday for spirit communion at S. M., at 50% Ohurch street. Modiums with remarkable gifts officiate. C. H. Stockitreet. Me

New Orleans, La.-Association of Spiritualists meets very Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

- Benson, Freshen... Onstand, Col...-Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sous' Hall, 916 Washington

Pittsburgh, Pa.-First Church of Spiritualists, 6 Sixth troot. Meetings Bunday, at 10% A. M. and 7% P. M.; Thurs-iay, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-r, Secretary.

or, Secretary. Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Oolumbis Hall, Broad street, at 2% and 1% P. M. Progressive School at 1 P. N. Portland. Mc.—The Spiritual Association, Mystle Hall Monument Square: meetings at 3% and 7% P. M. Mediums and speakers wishing to visit Portland should communicate with H. O. Berry, 169 Oxford street. The Feeple's Progressise Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2% and 7%, lectures, tests, psychometric readings; Tuesday even-ings, mediums' meetings. Scats free. Furties wishing en-gagements can address Dr. C. Goodrich, 31 Freble street. Port Hurson, Mich.—Meetings held regularly. Sunday

Port Huron, Mich.-Meetings held regularly, Sunday evenings, at White Building. Mirs. Annie L. Robinson, set-tled speaker.

tied speaker. Bpringfield, Mass. The First Spiritualist Bodety T. M. Holcomb, Secretary, (14 Howard street)-holds meet-ings in the Spiritualists' Hall, corner Main and State streets, Sundays at 3 and 7% P. M. The Ladies' Aid Mociety Mrs. H. G. Holcomb, President (14 Howard street). Bodiakes at hall in Foot's Block; cor-ner Main and Bate streets, Thursdays, atternoon and even-ing. Strangers cordially welcomed. Superspice Conduct Deschared Descenter Con-

San Francisco, Cal. - The Society of Progressive Spir itualists meets every Sunday morning and evening in Scot tion Hall, 105 Larkin street. Also a Mediums' and Confer ence Meeting every Sunday at 2 r. M. Good mediums and Speakers always present. S. B. Whitehead, Secretary.

Spenators always present. B. B. Whitehead, Becretary. Springfield, III.-The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 1% P. M. in G. A. R. Holl, on the street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, Prosident; Miss H. A. Thayer, Secretary. St. Louis, Mo.-Spiritual Association holds meetings every Sunday at 10% A.N. and 7% P.N. at Howard Hall, 3001 President.

Worcester, Mass.-Association of Spiritualists, Arca-num Hall, 565 Main street. Geo. A. Fuller, M. D., Fresident; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe; Treasurer. Lectures at 2 and 7 r. M. Children's Frogress-ive Lycoum at 12 M.

V. O. Hunt.

DECEMBER 16, 1898.

December Magazines.

THE CENTURY opens with articles on Rembrandt by Mrs. Schuyler Van Rensselaer and Mr. Cole, the eugraver, and a short article on Jan Steen by Mr. Cole, all finely illustrated by the latter from some of Rembrandt's best productions, and Jan Steen's famous "Feast of St. Nicholgs" ; " Ohats with Famous Painters," by Dr. Wallace Wood, is accompanied by unpublished drawings by celebrated French artists as well as by Sir Frederick Leighton; the scene of Mark Twain's new serial, the first installment of which appears in this issue, is laid in the Mississippi River region during the days of slavery; the plot is ingenious, and the author's humor is at its best; other fiction of a bright and varied character is contributed by Kate Douglas Wiggin, Hopkinson Smith, Howard Pyle, Alexander W. Drake, Anna Bichberg King, and the concluding number of "The Casting Vote" is given by Charles Egbert Craddock. This is essentially a holiday number, and besides other valuable and interesta ing articles it contains several excellent portraits, the chief of which in point of interest is an engraving by T. Johnson of "Gen, Grant Writing his Memoirs at Mount McGregor." The Century Co., Union Square, New-York.

THE ARENA.—An excellent portrait of Stinson Jarvis accompanies the first of a series of papers by this prilliant writer on "The Ascent of Life; or, Psychle Laws and Forces in Nature," in which he gives descriptions of experiments in psychic phenomena, prov-ing, as he asserts, the existence of the human soul, but makes the indefensible statement that the work of professional clairvoyants is always unreliable, though not always; incorrect; Hon. John Davis, M. C., contributes an interesting article, entitled " The Bank of Veulce "; Dr. Heinrich Hensoldt, Ph. D., gives an ac count of "The Wonders of Hindoo Magic ";" The Practical Application of Hypnotism in Modern Medicine," by J. R. Cocke, M. D., will be read with more than ordi-nary interest at this time; " Realism in Literature and Art" is from the pen of Clarence S: Darrow; the editor's second paper on "Gerald Massey: Prophet and Reformer," appears. Other articles of interest, interspersed with poems, are contributed to this especially strong number. The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

THE COSMOPOLITAN has again distinguished itself by devoting its holiday number to most entertaining articles relating to the World's Fair, accompanied by nearly two hundred beautiful illustrations. "A Fare well to the White City" is a charming paper from the pen of Paul Bourget, and is followed by " Lessons of the Fair," contributed by John J. Ingalls; F. Hopkinson Smith gives an account of "A White Umbrella at the Fair," illustrated by the author; Robert Grant writes of "People who Did not Go to the Fair"; Amateur Photography at the Fair," by H. H. Markley, is of special interest; "A New World Fable," by H. H. Boyesen, "A Nation of Discoverers," by H. C. Taylor, and " I ast Impressions," by A. S. Hardy, will be eagerly read, and every one will peruse with much satisfaction Mark Twain's article, entitled "Travel-ing with a Reformer," and W. D. Howells's " Letters of an Altrurian Traveler"; other excellent articles not mentioned here are also contributed. This issue will doubtless be as popular as the World's Fair num ber of September. The Cosmopolitan Magazine: Sixth Avenue and Eleventh streets, New York City.

MCCLURE'S MAGAZINE .- Arthur Warren writes in his bright, entertaining style of a visit to the home of Archdeacon Farrar; the article is finely illustrated by Arthur Jule Goodman, and a portrait of the Archdeacon forms the frontisplece; under the head of "Human Documents" appear portraits of William Thomas Stead, editor of Borderland, with a brief blographical sketch; Mrs. Oliphant contributes a fascinating and unique story of the "seen and unseen," "A Visitor and his Opinions," with portrait of the author; of special interest is Prof. Henry Drummond's article entitled "Manliness in Boys by a New Process," in which he advocates the discipline of military organi zation to teach boys self-control, obedience, reverence, manifness, neatness, patience and punctuality almost without their being conscious of it; Charles⁴A. Dana gives a most interesting account of a recent journey to Jerusalem. Other well-known writers are represented in this particularly excellent holiday issue. Published by S. S. McClure, Ltd., 743 and 745 Broadway. New York.

THE HUMANITARIAN OPENS with a thoughtful arti-cle by his eminence, Cardinal Vaughan, entitled "A Key to the Social Problem," accompanied with portrait of the Cardinal, and is followed by "Alcohol: Its Use and Misuse," by Sir Dyce Duckworth, M. D., L. L. D., F. R. C. P.; Charles Roberts, F. R. C. S., contributes a paper on" Anthropometry as Applied to Social and Economic Questions"; "The Taxation of ' is ably treated by Maltus Questell Hol-Pleasure yoake; other articles of interest appear, and under "Correspondence" timely topics are discussed. New York: Caulon Press, 20 Vesey street. THE COTTAGE HEARTH .- The Christmas number is replete with interesting stories appropriate to the season, with well-filled departments devoted to cooking, housekeeping, dressmaking, flower-growing, etc. Published by W. A. Wilde & Co., 25 Bromfield street, Boston, Mass.



THE HOUSEHOLD appears in an attractive holiday attire, with beautiful water-color supplement. The usual amount of fiction is contributed by pleasing writers, and the departments are fully sustained, that devoted to fancy work for holiday gifts being particularly interesting at this season. Published at 110 Boylston street, Boston, Mass.

Tribute to Prof. Watson.

The Democrat and Sentinel of Lewistown. Pa., for Nov. 17th, contains, under the heading, "McVeyton Jottings," the following tribute to the skill and gifts of our friend and occasional correspondent, Prof. J. Jay Watson of New York City:

Nov. 25.

Dec. 31.

lý,

PATENTS OBTAINED, Thirty free years experience. Examinations and fe-perte free. Prompts attentions. Bend Drawing and de-seription to L. Bacount & Co., Astry's, Washington, D.C.

52teow

ASTONISHING OFFER.

Sind three 2 cent stamps, lock i hair, name, age sez, one Desching symptom, and your discuse will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Oal, Oct. 14.

FREE BEND 4 OENTS IN POSTAGE, a lock of your half, name, ago and sex, and I will send you a clairyoyant diagnosis of your disease free. Dec. 2. DBC. C. E. BATDOREF, Dec. 2. Mechanicsville, Iowa.

PARALYSIS OURED without modi-cino. Bhoumatism, Spi-nal Discasses and Add Dr. C. Y. THACHINE, 6 Cantal marily course, for a valuable book FREE to all.

DYSPEPSIA -- Its Nature, Causes, Preven-tion and Oure. What food to eat; what food to avoid. By JOHN H. MOALVIN, Lowell, Mass. Mailed free. Nov. 4. 28w

Apr. 15.

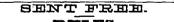
"We were present at a concert in the Court House at Lewistown on Thursday evening at which Prof. J. Jay Watson, the famous violinist, was the principal attraction, and well did he sustain his great reputa-tion. Many violidists have visited Lewistown from time to time, but for original treatment of the king of musical instruments Prof. Watson must be awarded the head of his class. Every one of his violin solos was vociferously encored, and the genial artist kindly responded with some beautiful selection not on the printed program. After the last piece upon the program had been given, the audience sent a special request for a repetition of the 'Norwegian Romance,' which held the listeners entranced to the last note. No one who has, not heard the violin played upon by a master hand has the least conception of its wonderful power to stir men's souls and even move them to tears. One must hear the exquisite cadences, the captivating solo strains and sublime melody that | artists of Prof. Watson's ability are alone capable of drawing from the heart of the violin to get an idea of the possibilities of this wonderful instrument. In one piece the Professor carried the air along by picking the strings with the fingers of his left hand, at the same time beating an accompaniment by striking them with the back of the bow. Aften he works the bdw up and down with a pump-handle-like motion, and the notes dance out from under it full, round and clear as the trill of a bird. To say that his performances are wonderful as well as touching and sublime, is to state a fact.

At the close of the concert half a hundred persons held a sort of reception in the judge's room, and the violinist again played a selection of Ole Bull and a beautiful gem of his own composition entitled the new 'Rock of Ages,' and still, like Oliver Twist, those present wanted more. The Professor's violinplaying was indeed a revelation to all who were fortunate enough to be present, and should he return to our county a cordial greeting will await him. . The writer esteems it a privilege socially to have met Prof. W., whose conversation is charming and instructive, and we shall honor him for having taught us to love and venerate the violin for its power to sing the sweetest songs when touched by the fingers of genjus.".

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

-

MAGNETIZED POWDER for healing dis-oase. Treatment, \$1.00 per week. State case. Address DR. BELL, 1232 Arch street, Pulladelphia, Pa. Dec. 9. 2w*



RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by OOLBY & RIOH. Sent free on application to OOLBY & BIOH.

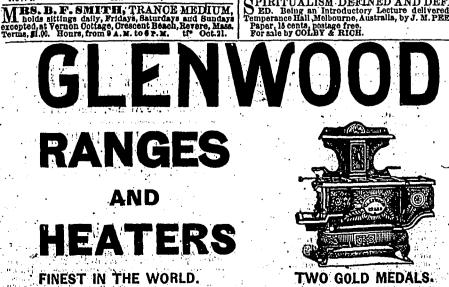
PRICE REDUCED FROM.SI.50 TO \$1.00.

BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Maulfestations; the Means of Com-municating with the Invisible World; the Development of Mediumship; the Diffuelties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KAR-DEO. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the mest important character, and no book in the entire range of Spiritual Literature is watter calculated to meet the needs of all classes of persons who are inter-ested in the subject. Oloth, price SI.00.

Cloth, price \$1.00. For sale by COLBY & RICH.

SPIRITUALISM DEFINED AND DEFEND-BED. Being an Introductory Lecture delivered in the Temperance Hall, Molbourne, Australia, by J. M. PEEBLES. Paper, 15 cents, postage free. For sale by COLBY & RICH.



20teow

Song and Chorus by F. M. PAINE,

"The Summer-Land."

PATENT OFFICE.

27 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experiences of fifteen years. Bend for pamphlet of instructions. Apla

RESEARCHES

The Phenomena of Spiritualism.

BY WILLIAM CROOKES, F.R.S.

The Pacific Coast Spiritualist,

THE SOWER. A Monthly Magazine, the Mediums' True Friend, Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. 61.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, Ill.

THE LIGHT OF TRUTH. A Large Thirty-Siz Column Journal, published at Cincinnati, O., Jevery Saturday, at **1.00** per year, in advance. Advertising Rates are reasonable, and will be furnished on application-specimen copies FREE to any part of the world. O. C. BYOWELL, Room 7, 208 Race street, Oinchinnati, O.

READ "THE TWO WORLDS," edited by **READ** "THE TWO WORLDS," edited by tar, rigorous, outspoken, and *ahead* of the times. It deals fearleast with the "burning questions" of the day; advo-cates religious progress, etc. Post free for 32 weeks for \$2,00; or 64 weeks for \$2,00. Address-Manager, "The Two Worlds" Office, 73A Corporation Street; Manchester, Eng.

NEW THOUGHT: A Monthly Magazine, 43 NEW THOUGHT: A Monthly Magazine, 43 ism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Bubscription price: One year, 51.00; sy months, so ta; is ample copies, 10 cts. cach. MOSES HULL & CO., Propriotors, 1 Chicago Torrace, Ohicago, 11.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 53.00 a year, 51.30 for six months, Scents per single copy. Address J. P. MEN-DUM, Investigator Odiçe, Pairs Memorial, Boston Mass

DIAGNOSIS FREE.

. .

\$1.00 per year. 'A LARGE EIGHT-PAGE WEEKLY

edition of this valuable work (which has been for some years) has just been issued.

\$1.00 per year.

IN

New Music.

Price 25 cents. For sale by COLBY & RICH.

Price \$1.25, postage free. For sale by COLBY & RICH.

Dec. 2

. .

BY REV. CHARLES JOSIAH ADAMS.

At its outset the author states his purpose to le: "To call attention to the fact that man possesses the physical facul-ties in common with the beast... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's immortal-ity which may not give us hope for a future for our more humble brethren, who cannot speak for themselves." Cloth, 12mo, pp. 202. Price gl.00. For sale by COLBY & RICH.

A Brief History of the Late Military Invasion

OF THE

HOME OF THE SIOUX.

EDITED BY T.A. BLAND.

LEDITED BY 1. A. BLAND. The opening chapter gives a review of the rights of the Sloux nation of Indians granted them, or supposed to have been, by a treaty made by the United States in MR, by which, as a consideration, the Indians surrendered all right and tile to the Black Hills region. Of the manediate cause of the late disturbances, Mr. Bland received from one of the Sloux delegation, during its recent visit to Washington, a brief statement which he gives in full. Interesting accounts by Indians and others of subsequent events are also narrated. Pamphlet, 8vo, pp. 32. Price 10 conts. For sale by COLBY & RIOH.

PRICE REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth;

Or, Light from the Shadow-Land.

BY M. KARL

This work may prove a beacon-light to many souls, tem-pest cossed and struggling amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may pring to all into whose hands it may come higher, truer, grandor and sublimer conceptions of the possibilities which ile before them, and of the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when right-iy riewed, in all his works and ways. Cloth. Price 40 conts. For sale by COLBY & BIOH.

Descriptive Mentality.

BY HOLMES WHITTLEB MERTON.

A concise and practical method of learning to read the character, habit and capacities of the mental faculties, from their definite signal the head, the face and the hand. Re-guires only one-tent the study required by phrenology, and gives much better results. A complete description of the montal faculties and their cultivation. The aim has been to widen the general view of life, to teach a valuable art, and to present a new and inferesting source of amisement, without making a cumbersome and tedious book. One hundred and twent y ages of photo-engravings and half-tones, made by the author expressly for this book. Faper, 60 cents; loth; \$1.00. For sale by COLBY & MICH.

SPIRITUALISM, and its True Relation to Becularism and Christianity, An Inspirationa, Lecture by W. J. COLVILLE. Faper, Price 5 cents. For sale by COLBY & RICH.

1 Sugar States of Street States of States

SEND two 2-ot. stamps, lock of hair, name in full, age and Sez, and I will give you a OLAIRYOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. O. BATDOBF, M. D., Princi-pal, Magnetic Institute, Grand Rapids; Mich. Im⁶ Doc; 2.

Contraction and the second second



8

MEETINGS IN BOSTON.

Hoston Spiritual Temple, Herkeley Hall, 4 Herkeley Street.-Lectures Sunday at 10% A.M. and 7% P.M. Mir. R. S. Lille, apaker for December. Wm. H. Banks, President; R. B. Woodbury; Sceletary, 169 Centre

Ballos, Floxbury. The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Placeat 2% r. M. Business meeting 4 r. M.; ton at 6 r. M.; public meeting 7% r. M. Miss Lucotto Webster, President; Miss Neilie M. Bennis, See'y.

Lucotto Webster, Fresident; Miss Neille al. Beinis, Beo 7. First Spiritual Temple, corner Newbury and Excter Streets.-Spiritual Fraternity Society: Sun-days, at 2% P.M. Sunday School at 11 A.M. Sociabio, Wednesdays at .7% P.M. Other meetings announcef from platform. Seats free. All are velocome. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P.M. Dr.H.B. Storer, President, 406 Shawmut Arenuo.

Avenue. The American Spiritualists' Association will hold meetings every Wednesday evening at 7% o'clock in the First Spiritual Temple, corner of Newbury and Exeter strets. These meetings have as their object a more per-fect development of medumabip. Investigators are espe-cially invited. All site welcome. P. C. Marsh, Gen'i Sec'y, Hyde Park, Mass.

Hyde Park, Mass. Ohildren's Frogressive Lyceum meets every Sun-day morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Batch, Jr., Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Support 8. Entertainment in the version.

Taile, Hall, 616 Washington Street.-Bundays at I A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuitle, Conductor.

Rathbone Mail, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 1 A. M., 2% and 7% F. M. (% F. M. meeting in Commer-cial Hall) Thursday at 2% F.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.-Meet ings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday S P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% F. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

The Ladies' Industrial Society moets every Thurs-day afternoon, and evening at Dwight Hall, 514 Tremont street. 13a P. A. Whitlock, President; H. E. Jones, Secre-tary, 19 Oak Grove Terrace, Roxbury,

Hollis Hall, corner Washington and Hollis S'rocta.-Meetings Sunday at 11 A. M., 2% and 7% P. M. Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

Irying Hall, 1195 Washington Street.-Meetings Sundays; 10% A. M., developing circle; 2% and 8 P. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

ing and tests. Mrs. O. A. Robbins, Conductor. First Spiritualist Ludics' Ald Society Parlors, 1081 Washington Sirect. Business meetings Fridays, at 4 P. M.; Tos at 6 P. M.; Social meeting at 7% P. M. Pub-He Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnea, President; Mrs. E. D. Mayo, Secretary.

The Home Rostrum (21 Soley street, Charlestown).-Heetings Sunday at 11 A. M., 2% and 7% P. M. Dr. E. M. Sau-lers, President.

Ohelsea - Pilgrim Hall.-Spiritual meetings every Sunday at 2% and 7%. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall.-The meeting last Sunday morning opened with the singing of "The Morning Light is Breaking" by the audience, led by Mr. John T. Lillie, with cornet ac-companiment by Mr. William H. Boyce. Mrs. Lillie gave a sublime invocation, and, by request, Mr. Lillie ascended the platform, and saug "The Loom of Life," which was most heartly applauded. Several questions were lead by the President, among them, "Is there a lingering attachment for the body after death? if so, is cremation best for the split?" and another affecting the labor question, to which Mrs. Lillie replied, in substance, as follows: Matter and split are in a constaut warfare, but when we are liberated from the body we find a perfect freedom. There is no desire on the part of the split for the old tenement of matter, which has served its audience, led by Mr. John T. Lillie, with cornet ac-

for the old tenement of matter, which has served its for the old tenement of matter, which has served its purpose. There may be, for a few hours, a connect-ing link between matter and spirit, and we believe that the elements composing the body should not be destroyed until the process of resurrection of the spirit shall have been completed, then 1 would recommend what you call cremation. After the material has been thus disposed of, the spirit will rise into the eternal life. llfe.

Some one asked regarding the chastenings spoken Some one asked regarding the chastenings spoken of in the Bible, like this, "Whom the Lord loveth he chasteneth." The guide replied that this process way under the possibilities of natural law, and all that seems to be a source of trial is always for our highest good. False ideas of the Delty have warped the minds of men in the past, but we are coming to see that all things work together for good. In regard to the labor question, the speaker urged the importance of every movement which should rive

In regard to the labor question, the speaker urged the importance of every movement which should give labor to file unemployed who desire it. A person who does not care for work is a drone, and a curse to so-clety, but there is a multitude among us who have not been able to lay by anything for their support is times of enforced idleness. The political partles are acting for selfish purposes. We should desire that which is for the good of the whole human family, rather thap the success of any political party. In this connection the speaker made an earnest appeal for the maintenance of the meet-ings of the Boston Spiritual Temple, and the usual contributions and subscriptions were called for with the most favorable results. Bubscriptions from five-to one hundred and twenty five dollars were very

ble as well as profitable time was passed by all pres-ent. As the close of the scellent entertainment Mr. Wm. H. Hanks, President of the Boton Spiritual Temple, presented Mrs. Lillie with the generous sum of sixty-fore dollars as a mark of the respect and on-treni in which she is held as an carnest advocate of the truth. The whole affair was a complete surprise. to Mrs. Lillie, Attention was called to the BANNER of Liostr on sale at the door-in the course of the exercises, last Sunday. F. ALEXIB HEATIN. The Helping Hand Society held its regular weekly meeting Wednesday, Dec. oth, at 2 Boylston Phace-Miss Wobster, President, in the ohair. It being the first Wednesday in the month there was no evening session-the hall having been rented on that evening to the Veteran Spiritualists' Union. N. M. BEMIS, Sec'y.

America Hall .- At the morning session last Sunday we had with us the following well-known mediums: Miss A. Peabody, Mrs. J. A. Woods, Mrs. Fred-

ericks and Mrs. Orborn. We were pleased to see again in his old place as presiding officer, Dr. S. H. Neike, who has been very sick of late. The Doctor spoke in regard to the National Organization of Spir-itualists, believing it to be a good move in a right direction. Miss Sadie B. Lamb furnished the music. At the 0020 B. Scassion the later suddence received Booke in regard to the National Organization of Spin-litualists, believing it to be a good move in a right direction. Miss Sadle B, Lamb furnished the music. At the 9:30 P. M. session the large audience received tests through the following instruments: Mrs. M. A. Obandier, Miss A. Peabody, Mrs. J. A. Woods, Mrs. Georgia M. Hugbes, Mrs. Hartmann of Chicago, Miss Annie Hanson of Charlestown, Mrs. Osborn, Mr. Augustus C. Davis of Charlestown, a new and excel-lent medium, positive and clear-sighted. Mr. Charles Weber, the zither soloist, our "Little Eddie," the boy vocalist, Prof. Albert Baumgartner, pianist, and Miss Sadle B. Lamb turnished an excellent musical pro-gram, which was highly appreciated. Dr. B. H. Nelke, who was followed by Miss A. Peabody, Mrs. A. For-rester, Mrs. J. A. Woods, Mrs. Osborn, Dr. C. L. Willis of 384 Main street, Charlestown, Dr. L. P. Thayer, Mrs. Georgia M. Hughes, Mrs. Hartmann of Chicago, and others. Professor Forsyth sang very acceptably "Beckoning Hands"; "Little Eddie" sang "The New Kingdom", Miss Sadle B. Lamb pre-sided at the plano and furnished the remainder of the vocal rentertainment.' Next Sunday the same musical talent will be with us. We have also the promise that little Miss Josie Sinth will be present to sing for us. The BANNER OF LIGHT always finds a good sale at these mevetings, and also at the residence of Dr. S. H. Nelke, 687 Tremont street.

Harmony Hall .- On Tuesday, Dec. 5th, our cir cle was well attended and good developing power was manifest. Dr. A. C. Davis, Mr. Wm. Hardy, Mr. H. B.

Manifest. Dr. A. C. Davis, Mr. win. Haroy, Mr. H. B. Hersey, Dr. C. D. Fuller, Dr. J. T. Coombs, Dr. La-throp and other mediums, gave tests and developing power very satisfactorily. On Thursday afternoon we had a fine meeting. Dr. A. C. Davis, Mrs. S. E. Rich. Miss Wheeler, Mrs. Ma-sou, Mr. H. B. Hersey and Dr. Lathrop were the me-diums, and gave grand tests and proofs of spirit pres-ence.

ence ence. On Friday afternoon the last lecture in the series on soul-unfoldment was given, and was highly appreciat-ed. The subject was, "The Working Virtue in the Growth of Soul." Next Eriday afternoon the guides will hold on Ju-

Growth of Soul." Next Friday afternoon the guides will hold an In dian Councell from 2:30 to 5 o clock. On Sunday morning we had a grand circle. Tests were given by Dr. A. C. Davis, Dr. J. T. Coombs, Dr. J. Lathrop and others. In the afternoon a larke audi-ence was present. Bro. Martin presided and gave tests. Mrs. S. E. Buck, Mrs. S. E., Rich, Dr. C. D. Fuller, Dr. A. C. Davis, Mrs. J. Frédericks, Mrs. I. E. Downing, Mrs. A. Wilkins and Dr. Lathrop pre-sented a long list of tests. In the evening Mr. Wm. Hardy, Mrs. Rich, Mrs. Annie Smith, Dr. A. C. Davis and Dr. Lathrop gave tests and counsels. Miss Lilli-an Rich gave a reading that was well received.

an Rich gave a reading that was well received

Meetings ou Tuesday, Thursday and Friday after-noons at 3 o'clock. The BANNER OF LIGHT, the standard spiritualistic paper in the world, for sale at all our meetings. W. L. LATHROP, Conductor.

Engle Hall .- Wednesday afternoon, Dec. 6th, a good meeting. Recognized tests and readings, Mrs. M. A. Moody, Mrs. M. Knowles, Mrs. A. Wilkins, Mrs. G. M. Hughes, Mr. Hardy, Mr. Tuttle.

Sunday, Dec. 10th. the morning developing circle was very harmonious and successful. Afternoon, invocation and poem, Chairman; remarks and tests, Mrs. E. F. Taylor; tests and readings, Mrs. M. Knowles, Dr. L. F. Thayer, Mr. E. H. Tuttle; re-marks and tests, Mrs. J. K. D. Conant; tests and songs ware advant and marked quarting a neuroscole by Warnes

marks and tests, Mrs. J. K. D. Conant; tests and songs were given and mental questions answered by Wanna and Patra, the controls of Miss Kate Higbee. Evening, duet, Mrs. N. Carlton and Mrs. M. A. Moody; invocation and remarks, Chairman; remarks and tests, Mrs. E. P. Taylor; tests, Mrs. Shackley, Mrs. I. E. Downing; recitations and songs were finely rendered by little Eddle Hill; recognized readings and tests, Dr. Wm. Franks, Mrs. M. Kuowles, Mr. E. H. Tuttle. The meetings throughout the day were large and full of interest. Musical selections; Mrs. Nellie Carlton.

Meetings in this hall Sundays, 11 A. M., 2:30 and 7:30 The BANNER OF LIGHT, B paper of true merit, for sale each session.

Ladies' Lyceum Union, Dwight Hall .-- We desire to call the attention of the readers of the BAN-NER OF LIGHT to the fact that the name of our organization has been changed from "Ladies' Lyceum Aid Association " to that of "Ladies' Lyceum Mido." We desire also to call attention to the work we are doing in the spread of spiritual truth among the young who came within the influence of our linking and by

ists of Boston, and more especially in the old Lyceum No. 1-Mirs. fleerage A. Bason of Washington, D. O. She was invited to give a reading, but beyged to be excused. The last name on the program was that of Mrs. R: B. Julile. In the course of her remarks size gave her endorsement to the Fair which is to be held the week of Dec. 18th at Horticultural Hall in ald of a spirit-ualistic building. The BANNER of LIGHT is for sale at this hall every Sunday morning. GEO. S. LANG, See'y. 12 Fountain street, Roxbury.

Hollis Hall, 789 Washington Street.-Subday morning the developing class held by the Society of Ethical and Spiritual Culture was unusually large

day morning the developing class near og the sourcy of Ethical and Spiritual Culture was unusually large and satifactory. Afternoon meeting opened with prayer by David Brown, after which Mrs. May French rendered a solo very acceptably. At the conclusion of remarks by Mr. Brown, he gave a number of clear, well-defined delineations of spirits, all fully recognized. Mrs. Annie E. Cumpincham made some very interesting remarks, followed by a number of excellent tests. Mr. Littlefield followed with very correct psychomet-rio readings. Another beautiful song by Mrs. Freuch, then Miss Jennie Rhind spoke in her pleading way, after which she gave quite a number of visions. Mrs. French rendered a soug, and Mrs. Hughes, Wm. Har-dy and Dr. Willis gave duite a number of visions. Mrs. The evening meeting was large and very interesting. Dr. James Magoon opened with remarks. after which he gave a few excellent psychometrie readings. Song by Mrs. Kimbail, then Mrs. Lizzle Hartmann gave satisfactory readings and tests. Dr. Huot was at his best in giving spirit delineations and tests. Mrs. Maggie Builer has the faculty of arousing enthusiasm on the subject of Spiritualism. After an interesting talk she gave one or two most remarkable tests: Solo by Mrs. Littlefield, tests by Mrs. George Hughes fol-lowed, after which Mrs. M. A. Wilkinson, the presi-dent, gave a mumber of clear decarptions of spirits present, always indicating the party to whom they came.

came. Next Sunday evening Prof. Hartmann will give a number of phrenological examinations from the plat-form. The Indian Peace Council, Tuesday, the 19th. A union meeting every Saturday at 3 o'clock; all leaders of meetings are invited to be present. X.

Rathbone Hall, 694 Washington Street .-Thursday, Dec. 7th, 245 P. M., Dr. Smith, the Chairman, opened the meeting with remarks. Mrs. A. Wood bury, Mrs. E. C. Dickinson and Mrs. L. Hartmann of Chicago gave psychometric readings; Mrs. M. E. Soule, tests; Prof. Hartmann of Chicago, a short but able ad-

dress. Commercial Hall.-Sunday, 11 A. M., Dr. E. A. Black-den, Mrs. M., Irwin, Dr. Smith, Mrs. A. Woodbury and Miss S. Higby of Watertown participated in the me-dial exercises; Mr. James Bogan gave acceptable mu-tical extensions ical selections.

2:30 P. M.-Miss Annie Hanson, Mrs. J. K. D. Conant 2:30 P. M.—Miss Annie Hanson, Mrs. J. K. D. Conant and Mrs. J. Stone gave psychometric delineations; Mrs. A. Woodbury, Dr. Smith, femarks and tests. Mrs. J. Stone spoke strongly in favor of the new State or-ganization. 7:30 P. M.—Mrs. A. Woodbury, Mr. A. H. Quint, Mrs. E. C. Dickinson, Dr. Smith, Miss S. Higby, Mrs. J. W. Hill, Mr. and Mrs. P. Makenzie, gave tests and deline-ations.

tions. Much sympathy was expressed for Miss Josephine Webster, the popular improvising and test medium, who recently met with a serious accident, which will confine her at home for many weeks. N. P. SMITH, Chairman.

Dwight Hall .- An entertainment and dance will be held in this hall, 514 Tremont street, Tuesday evening, Dec. 19th, complimentary to Frank W. Jones.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet ings in Carnegie Music Hall Building, between 86th and 87th streets, on Seventh Avenue; entrance on 87th street. Sor-vices Sundays, 10% A.M. and 7% F.M. Henry J. Newton, Persident

Holen: Knickerbocker Hall, 44 West 14th Street.– The Ethicil Spiritualists' Society meets each Sunday at II A. M. and S.P. M. Mrs. Helen Temple Brigham, speaker. New York Peychical Society, Spencer Hall, 114 West lith street, near Sixth Avenue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent text mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week, 1 P. M.-doors close at 34--at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

Mary C. Morrell, Conductor. Independent Meetings.—J. W. Fletcher will lecture and give rests every Sunday at 3 and 85p. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Hall .- The meetings last Sunday were very fully attended, and the audiences were intelligent and appreciative. Mr. Wright spoke upon two questons, "Magnetic Healing; the Different Qualities and Kinds; How Can the Power be Acquired?" and "What Relation have Socialled Phenomena to Morals or Ethics? I Claim the Phenomena are Purely Scientific

tific." The controlling intelligence very ably treated the matter of healing, and denounced the narrow policy of the regulars, who arrogate to themselves the heal-ing art, and strive to have laws enacted to give them the monopoly of it. He said two classes of men should be very modest, but are not: "The priests of the soul and the priests of the body," The atternoon meeting was very fine harmon use The afternoon meeting was very fine, harmon us

feated distinctly the persons mentioned as in spirit-life, and the incidents referred to. . The meetings at this hall will be continued every Friday night by Mrs. White, assisted by Frot. Frido, throughout the winter. ALEX. SUMMERFIELD.

The New York Paychieni Society, after the ministry of Mr. Walter Howell, and the phenomenal service of Mr. Harlow Davis, as reported in last week's BANNER, had another interesting meting Wednes-day evening, the Gh inst., at 114 West 14th street. The President, for the first time in a long while, delivered an address of nearly an honr's duration on the subject of "Theology vs. Spiritualism," and it was his pleas-ure to receive irom intelligent thinkers present ex-pressions of appreciation of his rational contrasts be-tween function is noted and phenomenal facts. Mrs. Ward favored the meeting with a brilliant plane sole, and Mr. Ward was present with spiritual papers. For the rest of the evening the Society re-solved itself into a public circle, when, through the mediumship of Mrs. Moore, the invisibles manifested their presence by rappings, etc., distinct and unde-niable. Mr. J. Clegg Wright will address the Society Wednesday evening, Dec. 27th. J. F. SNIFES. 26 Broadway. service of Mr. Harlow Davis, as reported in last week's

26 Broadway.

Fifth Avenue Hall .- The audience that greeted Mr. W. J. Colville was even larger than on the previous Sunday. Miss Van Buren, with fine effect, rendered exquisite vocal selections, with into entry, lecture and poem on "The Unseen Universe and How We Approach It in Sleep," produced a profound Im pression on the many visitors present new to the Spiritual Philosophy.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present-Seate free. All cordially invited.

The Progressive Spiritual Association, Bedford Avonue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrr. M. Evans, Presidept.

Ognerratory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and W. P. M. W. J Rand, Secretary.

Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avence (near DeKalb Avenue), every Sunday systeling at 5 o'clock. The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, 516 Fulton street. Good spicakers and mediums. Herbert L. Whitney, Chairman. Jackson Hall, 515 Fulton Street. - Mertings Bun-day evenings. Blinging, reoltations, and short lectures on interesting subjects are followed by V. J. Murrey of Man-chester, Eng., with tests.

The Ladies" Aid Society met on Tuesday even-

ing, 5th inst. The following officers were elected for the ensuing year: President, Mrs. Stimson Smith; First Vice President, Mrs. M. A. Gridley; Second Vice President, Mrs. Stodder; Recording Secretary, Miss M. A. Stodder; Corresponding Secretary, Mrs. Katharine D. Knox; Treasurer, Mrs. C. Butler; Chairman of Redeption Committee, Mrs. G. R. Storm; Chairman of Redeption Committee, Mrs. Butler; Chairman Rutertainment Committee, Miss Dolly Leech; Trus-tees, Mrs. John R. Lother, Mrs. Gorge H. Storm and Mrs. Dr. Church. Resolutions were passed tender-ing the thanks of the society to the retiring President, Mrs. Henry J. Newton, for her able management dur-ing the last year. This society is growing in numbers, and gives prom ise of good success in the work for which it was or-ganized. KATHARINE D. KNOX, Cor. Sec'y. 749 Columbus Avenue. the ensuing year: President, Mrs. Stimson Smith;

MAINE.

Being a Description of Localities, Employments, Surround-ings and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer. Cloth, §1.00, post-age is conts. An edition has been issued embedished with eight illus-trations representing scenes in spirit-life. §1.50, postage 10 conts. Portland. - The Spiritual Association meetings are held in Mystic Hall. On Dec. 3d Dr. Geo. A. Fuller occupied our platform. The afternoon service was ier occupied our platform. The afternoon service was a memorial in honor of Harry M. Berry, only son of Mr. and Mrs. H C. Berry. The services were very impressive and beautiful—Bro. Fuller giving us one of his best lectures, speaking very feelingly of the de partred, whom in years past he had known well. A beautiful floral star and a large bouquet were brought in by friends, as an offering to him who loved them so dearly; may he find contentment, peace and joy among the bright flowers of the spirit-world. At 7:30 Dr. Fuller took as his subject, "The Relig-ion of Spiritualism"; he will visit Portland again later in the season. OBSERVKR. OCEANIDES. A resonant recommendation of the solution of the so

What Can Cuticura Do

Everything that is cleansing, purifying, and beau-tinying for the Skin, Scalp, and Hair of Infants and (hildren, the CUTICURA Utioura Remedies REMEDIES willdo.

thildren, the CUTICURA REMEDIES will do, They specify our of itching and other painful and disfiguring skin and scalp diseases, cleaned the stalp of scaly bu-mors, and restore the hair. Absolutely purca, save your children years of mental as well as phys-ical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold every-where. PortER DRUG AND CUEM. Corp., Boston.

HOLIDAY BOOKS! Gifts for the People.

COLBY & RICH, No. 9 Bosworth Street, BOSTON, MASS.

No gift for remembrance or token of friendly appreciation can be of more lasting value than a good book; and no books of all the vast number the season calls forth will be more highly esteemed by friends to whom you give them than highly excounted by irichles to whom you give them than those found on the counters of COLBY & RIOH, at 9 Bos-worth street, Boston. Their value and interest are not of an ophemoral nature, for their subjects embrace two worlds n their scope, and as to the limit of their influence, there is none. A list of the more prominent of these is given below:

Poems from the Inner Life.

By Lizzie Doten. Pifteenth edition. This volume con-tains the gams of the inspirational utterances given chiefly before public audiences, under direct spirit influence. Cloth, full glit, \$1.00; cloth, plain, \$1.00, postage 10 cents.

... Poems of Progress,

By Lizzle Doten, author of "Poems from the Inner Life." Illustrated with a fine steel engraving of the inspired author. Cloth, plain, \$1.00; cloth, glit, \$1.50, postage 10 cents.

The Voices.

Poem in four parts. By Warren Summer Barlow. Part I. The Volce of Nature; Part II. The Volce of a Pebble; Part III. The Volce of Superstition; Part IV. The Volce of Prayer. Tweifth edition; new and elegant stoel-plate portrait of aa-thof. Cloth, \$1.00; gilt, \$1.25, pessage 10 cents.

Immortality and Our Employments Here-

after.

With What a Hundred Spirits, Good and Evil, Say of their Dweiling Piaces. By J. M. Peebles, M. D. New addition, re-vised and enlarged. Large 8vo, cloth, bevelod boards, gitt sides and back. Price \$1.50, postage 10 cents.

Religion of Man and Ethics of Science.

By Hudson Tuttle. Not servile trust in the Gods, but knowledge of the haws of the world, belief in the divinity of mai. and his eternal progress toward perfection, is the foundation of the relivion of man and the system of ethics as treated in this work. 320 pages, finely bound in muslin. Price §1.00, postage free.

Poems of the Life Beyond and Within.

Volces from Many Largels and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Glies B. Stobblus. Cloth Sl.00, postage free.

Outside the Gates:

And Other Tales and Sketches. The A Band of Spirit Intel-ligences, through the Mediumshin Of Miss M. T. Shelhamer. It should be read by all who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and hereafter. In one volume of 516 pages, neatly and substan-tially bound in cloth, \$1.00, postage tree.

Life and Labor in the Spirit-World:

Works by Carlyle Petersilea.

THE DISCOVERED COUNTRY. Emphatically a psy-hological work. Jimo. cloth, pp. 460, § 00. OCEANIDES. A." Psychical Novel." 12mo, paper, pp.

Starnos:

Quotations from the Inspired Writings of Andrew Jackson Davis, Seer of the Harmonial Philosophy. Scienced and edited by Della E. Davis, M. D. Fine cloth, 50 cents; extra Ane, glit edge, 75 cents.

Was Abraham Lincoln a Spiritualist?

Or, Curlous Revelations from the Life of a Trance Medlum. By Mrs. Nettle Colburn. Maynard, of White Plains, N. Y. Togother with Portraits, Letters and Poeus. Jinstrated with engravipgs and frontisplece of Lincoln, from Carpen-ter's portrait from life. Cloth, 12mo, pp. 264. Price §1.50; pa-per, 75 cents.

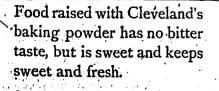
Why She Became a Spiritualist. Twelve Loctures delivered before the Minnenpolis Asso-ciation of Spiritualists by Abby A. Judson, daughter of Adoniram Judson, Missionary to the Burnese Empire. Cloth, 12mo, pp. 263. Price \$1.00, postage 10 cents.

The Star of Endor. By Eben Cobb. An interesting and valuable work. Cloth, pp. 311. Price \$1.00.

an earnest appear for the maintenance of the meetings of the Boston Spiritual Temple, and the usual contributions and subscriptions were called for with the most favorable results. Subscriptions from five to one huadred and twenty five dollars were very generously pledged, and the amount will be largely increased later on. The evening session opened with music by Mr. Lillie, and an invocation. The guides of Mrs. Lillie spoke upon the topic, "Ourselves as Spiritual Beings." As we pass through the experiences of life, there are both joy and sadness, said the speaker. One after another our friends are passing away, and the human mind comes to the ipquiry whether there is a governing power which has all these experiences under his control. There are many among us struggling against poverty, who are in need of the very necessaries of life. They are mostly of a class that has been tanght to believe in a God of love, but, seeing the selfishness of the world, they are led to doubt the power of the findnite. The selfish millionaires of earth worship the same Infinite Power, and the question comes, "Why such a marked difference?" As these thoughts are evolved within the brain, despair settles upon many of our best men and women, and terrible consequences follow; but to these we say that Spiritualism teaches the continuity of life, and gives not only hope but absolute knowledge of the future, where all these inequalities shall be made equal. There are those with us who can converse with the so-calle dead, and know that messages come from that better shore just as certainly and correctly as those which charge or spirit transmission of thought. We believe the time is coming when it will be just as easy to communicate with the spirit. world as it is now with Chicago or any other city on this earthy plane. The best days that ever where are what in ancient times were denominated prophets, and their works are similar. Cur mediums are what in the most of the defined. The world is growing better under the influence of Spiritualis

POINTS.

A testimonial was tendered Mrs. Lillie on Thursday evening last at her rooms, 1507 Washington street. A large number of friends assembled, and a very enjoya-





A rounded teaspoonful of Cleveland's baking powder does more work and finer. work than a heaping one of any other.

doing in the spread of spiritual truth among the young who come within the influence of our Union, and in relieving suffering and distress. This we are able to saccomplish through the willing efforts of our members and our able board of officers, with Mrs. Maggle But ler as President. Mrs. M. A. Brown, Vice-President, and Mrs. Frost, Treasurer. We had our usual literary and musical entertainment Wednesday evening, which was a very enjoyable affair, under the direction of our President, Mrs. Butler. It opened at 8 o'clock with a song by Miss Balley; song and recitation by Master Willie Sheldon and Baby Guilford. The entertainment closed with addresses, to the children by Dr. Hardy and Mrs. Roy on the Lyceum and its work, followed by Mrs. Sonle and Mr. Wood on spiritual work and worth. L. WooD, See'y. Wood on spiritual work and worth. L. Wood, Seo'y.

The First Spiritualist Ladies' Aid Society met at Ladies' Aid Parlor, 1031 Washington street, Friday, Dec. 8th. There was a large attendance. An Increasing interest is manifested in the Society, many names being proposed for membership at each meet-

names being proposed for memorismip at cach motion ing. The evening exercises commenced with a song, en-titled. "Fly Away, Sweet Bird," by Amanda Balley, sung with exquisite taste and feeling, followed by re-marks by Dr. A. H. Richardson; song by Miss Balley, "We are Building in Joy and Sorrow"; tests by Mrs. A. E. Roy, Mrs. Shackley and Mr. Tutle; Mrs. Dow-laud (Lynn) made appropriate remarks, which were listened to attentively. Next. meeting Friday, Dec. 15th. at four o'clock; supper at 6; evening exercises at 8 p. M. E. D. MAYO, See'y.

Ladies' Aid Parlors:-The meetings, inaugurated here Sunday, 10th inst., were excellent in spiritual harmony and inspiration. Morning, circle; after boon and evening sessions devoted to short addresses by O. E. Huot, Bro. Wilder and Sisters M. F. Wheeler, E. S. Shirley, Knox and Roy; convincing tests were

given. Next Sunday we shall join in remembering the "National Jubilee." We havite all who are interested in forming an "Immediate Relief Association" to join with us in establishing such a work. 73 Hanover street, Boston.

The Ladies' Industrial Society met as usual at Dwight Hall, 514 Tremont street. Thursday after

at Dwight Hall, 514 Tremont street, Thursday after-noon and evening. At 4 o'clock Mrs. Cushman held a musical test cir-cle, which was well attended and very successful, She gives another in January. We had with us in the evening Mrs. Butler with her children from the Lyceum, who furnished the enter-tainment for us, consisting of songs by little Winnie Ireland, Baby Gifford, Miss Alice Barnes; dances, Baby Lou; recitations, Daisy Herford, Willie Shel-den, Miss Alice Ireland and Miss Stella Churchill; and a plano solo by Prot. Baumgarther. Dec. 14th our usual meeting, with a full line of tal-ent; Dec. 21st, regular dance. H. E. JONES, See'y.

H. E. JONES, Sec'y. 16 Oak Grove Terrace, Roxbury.

The Home Rostrum, (21 Soley street, Charles-town.) E. M. Sanders, President. The developing circle shows good progress at every meeting. The afternoon service was made up largely of songs, cor-net solos, etc., by Mrs. Kneeland, organist, Prof. Rim-bach and others. In the evening, tests, readings, remarks, etc., were given by the different mediums present. O. B. present. O. B.

The Children's Progressive Lyceum held a very interesting session Dec. 10th; attendance, large, both in school and audience.

and the priests of the body," The afternoon meeting was very fine, harmonius and effective as an awakener of inquiry. Mr. Newton spoke interestingly, and J. Clegg Wright followed in his haplest velo of humor and logic, put-ting the audience in good condition for the mediums who followed with tests. Mrs. Florence Rich White gave a number of tests, fully recognized. Mrs Williams followed with happy remarks, and many very accurate and clear-cut tests, giving individual and groups of names, both family and Christian, of spirits and mortals. Mrs. Hender-son spoke briefly and well. Dr George Wright, again spoke of the duty of the people to organize, with the object to stay the work of the medical frateruity in their efforts to crush out all whom they call irregulars. [A meeting was an-nounced to be bed later in the werk at the house of Mr. Ifeury J. Newton to organize such a society to repet the invasions of the Deople's right to select whomso-ever they choose to heal them and care for them when slck.]

sick.] "The evening lecture was founded upon two out of many subjects handed up by members of the audi-ence: "Raiph Waldo Emerson" and "Who Com-posed the Plays of Shakspeare?" Mr. Wright's delineation of the character of the former, liferary and psychic, was finely drawn. The speaker depicted the stalwart, though narrow puri-tan nature of his ancestry, due to the age and condi-tion under which they lived, and the flowering out of all those conditions in the poetry, transcendental philosophy and finely-cultured mind of the Concord philosopher. philosopher.

philosopher. He discussed the age and literature of the time of Shakspeare and Bacon, delineated the intellectual fibre and character of each, and showed how imposs-ble it was for the judicjal and thoroughly practical mind of a Bacon to produce such works, and how the poetical, intuitive, impulsive and psychical intellect of a Shakspeare could and must have produced them. The intellect of every author is stamped upon his work.

The discourse was a most scholarly and cultured presentation of the lecturer's views. R.

Conservatory Hall .- On Sunday morning, Dec. 10th, W. J. Colville, lectured on "The Soul of Man; How does It Reveal Deity?"

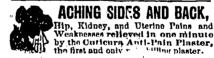
10th, W. J. Colvilla lectured on "The Soul of Man; How does It Reveal Detty?"
The afternoon 'topic was." Theosophy and Spiritualism; Are they Friends or Foes?" A large number of well-known Spiritualists and quite a good sprinkling of Theosophists were in attendance; all paid closest attention, and frequently gave veht to applause.
The following points may be summarized as reflecting the essential tenching of the address: First, As man is now a spiritual being, the claim of Occultism is not foundationless that the Incarnate human spirit can accompilsh wonders similar to those performed by the excarnate.
Second, As all manifestations are governed by imimutable law, only those who know the law can produce phenomena. Conditions can be discovered and compiled with, but into altered.
Third, Mahatmus signify those in whom the spiritual force, latent in everybody, is unusually developed. Men and womei equally can attain to adeptahip, and when such attainment is reached, demonstration of unusual power naturally follows.
Fourth, No soclety of any kind possesses the sole key to divine wisdom. Initiations may be superfluous to these who expect great spiritual advancement through the allowed to fetter the mind in quest of truth. The bane of organizations.
Fifth, An absolutely free platform is essential to the blatest inspiriton. No books, pledges or officer spiritual advancement through the agency of organizations.
Fifth, An absolutely free platform is essential to the blate they the office and organizations is the result of inward growth and independence of outward afflications is the result of inward growth and independence of outward afflications is therefore whoever seeks the highest must be fearless of the world's censure and not envious of its applause.

Spencer Hall .-- The exercises at Mrs. Florence White's meeting at Spencer Hall, 114 West 14th street,

both in school and audience. The Association that manages the affairs of the Ly-ceum, at its regular meeting last Thursday reëlected. To Mich office Dr. Boot was elected. Dr. Root's remarks on the lesson of the day were listened to with close attention. Recitation, Carl Leo Root; Eddle Ramson, song; recitations. Graci & Goales, Helen Higgins; Mr. Schal-ler (of the Lyceum orohestra), a charming violin solo; Miss Louise Horner, song; Eddle Hill followed with songs. Among the audience this morning was a lady for-merly a very prominent worker among the Spirituallast Friday night, were of a very interesting charac

42-" All about Skip, Scalp, and Hair " free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.





No Christmas is quite complete without Chocolat-Menier enters into the festivities.

Its delicious taste, well known strengthening properties, and aid to digestion make it just the present fitting the time, allke accep-table to the young housekeeper, the dyspeptic, or the aged.

That every one may get the benefit of this announcement; if your grocer basn't it to sup-ply you, send bis name and \$4.80 and we will send a 12 pound carton (yellow wrapper), express charges prepaid: Give address plainly and name this paper.

PARIS MENIER LONDON 86 W. Broadway, N.Y. City-59 Wabash Av., Chicago.

Have you promised yourself the Rare Pleasure of **LIFE** Reading this Beautiful **LIFE** Work by the good old-time **IN** writer, Hudson SPHERES 2 Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benl. P. Benner; Vice-President, James Marlor; Scoretary, Frank H. Morrill, 221 Ohestnut street; Treasurer, James H. Mavin. Services at 10% A.M. and 7% P.M. Lyceum at 3% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Bunday at 3% P.M. B. Wheeler, President, 472 N. 8th street.



Becond Boclety-"Seekera after Spiritual Truth"-meets every Bunday 1% F.M., at the Temple, 425 G street N.W., opposite Penalon Office. Win. C. Soribner, Chairman Business Committee

A Review of the Seybert Commissioners' Report;

Or, What I Saw at Cassadaga Lake. By A. B. Richmond, Esq. 12mo, cloth, pp. 244. Price \$1.25.

Addendum to a Review in 1887 of the Seybert Commissioners' Report;

Or, What I Saw at Cassadaga Lake. 1888. By A. B. Rich-mond, Esq. Paper, pp. 163, price 50 cents; cloth, 75 cents.

Unanswerable Logic:

A series of Spiritual Discourses, given through the Medium-ship of Thomas Gales Forster. These lectures, in a re-markably clear and comprehensive mainter, give a very complete presentation of the phenomena and teachings of Modern Spiritualism. Cloth, large 12mo, beveled boards, §1.50, postage free.

Lifting the Veil:

Or, Interior Experiences and Manifestations. By Susan J. and Andrew A. Finck. The book contains finely executed portraits of the two authors, Mrs. Susan J. and Andrew A. Finck; also Fellx M. Finck, and two clairvoyant scenes in spirit-life. Cloth, large 12mo, beveled boards, \$2.00.

Scientific Basis of Spiritualism,

By Epes Bargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and a very copicus index of contents, the whole containing a great amount of matter, Cloth, \$1.00, postage 10 cents.

Transcendental Physics.

An account of Experimental Investigations from the Bei-entific Treatises of Johann Carl Friedrich Zeilner, Professor of Physical Astronomk at the University of Lelpsic. Trans-lated from the German with a Proface and Appendices, by Charles Gariton Massey, Esq. Large 12mo, illustrated. Cloth, tinted paper, 75 couts, postage free.

Book on Mediums; or, Guide for Mediums and Invocators. 1.1

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Com-punicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By Allan Kardec., Translated from the French by Emma A. Wood. Cloth, \$1.00, postage free.

Thoughts from the Inner Life.

This work consists of nearly one hundred communications on an equal number of subjects relating to life in the spirit-world, selected from those received during the past eight years at private circles held at the residence of Mr. D. E. Balley, Huffalo, N. Y., Mrs. Swain, medium, Cloth, with portrait, \$1.25, postage 15 cents; paper, 76 cents; postage 19c.

A Galaxy of Progressive Poems.

By John W. Day. Price \$1.00, postage free.

Life in Two Spheres.

By Hudson Tuttle. In this, Mr. Tuttle's last work, we have a book which will enlighten, benefit and uplift all spir-itualists and those hierorsted in the Cause. 12mo, cloth and gold, \$1.00. Reper, portrait edition, 50 cents.

Life-History of Our Planet.

By Prof. Wm. D. Gunning. One volume, bound in fancy English cloth, with black and gold ornamentation. Illustrat-oil by nearly 100 engravings, from original drawings, by Mrs. Mary Gunning. Price \$1.50, postage 12 cents.

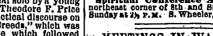
"As It Is To Be."

By Cora Linn Daniels. F. L. Burr, for a quarter of a con-tury editor of the *Hardford Daily Times*, writes: "Your ex-periences on the border-land of two worlds are curious and fascinating." 12mo, pp. 280, with portrait, profusely illus-trated. Paper covers, 50 conts; sloth, filt, \$1.00.

All the above Books, and others of great interest to the thinking public, for sale wholesale and retail by OOLBY. & BICH. Catalogues sent free.

1.01

.



First Hodlety. Metserott Hall, 18th Street, be-tween. E and F.-Every Bunday, 11% A.M., 7% F.M. Speaker for November, J. Frank Baxter. M. O. Edson, Pres.