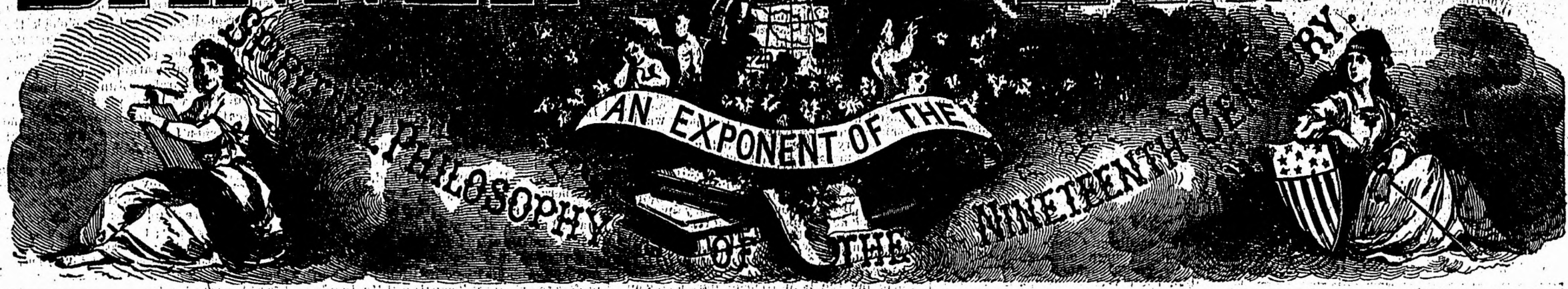


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BANNER OF LIGHT.



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Written for the Banner of Light.
BE YOURSELF!

"Be yourself!"—creation teaches
Star and flower and lordly man;
Grandest sermon thus she preaches
Of her mighty Maker's plan!

There are slms, 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,
Fish in deep waters swim;
He who stands his life glorifying,
Sings 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,
Spill it not by other measure,
Prove by living—it will suit!

One has business, one has numbers;
One a musicle, one a retainer;
Something noble in us slumbers
That by toll perfection gains!

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

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

Thus our life in light unfolding
Beats forth in radiant flower,
In its rich divineness holding—
Satisfaction every hour!

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, under the inspiration of his Guide, Elizabeth Barrett Browning.

BY WHITE ROSE.

(Reported for the Banner of Light.)

WE have taken the freedom of substituting the word "love" for the term "Christ" which Paul used when writing to the Galatians the passage which we have employed for our theme; and prefer to restate it, "Bear ye one another's burdens, and so fulfill the law of love."

It has long since been recognized by able bibliologists that the word Christ, which means the anointed one, has a far deeper significance than theology has given it, and stands for the very essence of life, which is love. The Swedenborgians, as well as all rationally and progressively-minded churchmen, view the Christ as the embodiment of love; and John, the beloved disciple, who, above all of the other disciples of the Nazarene, entered more fully and understandingly into the love-life of the Christ, speaks of him in the introduction of his gospel as the logos made flesh, or the incarnation of the essence of God. The mystery associated with this statement, and which has given rise to many disputes and doctrines as to what and who is the Godhead, some affirming that the Christ is of God, or that he is one of the trinity of the Godhead, and others going so far as to say that he is the veritable God, three in one and one in three, grows out of the misunderstanding of the word logos and the Christ as these terms were understood by John. The logos was without question the expression of the will of God, and while the Divine Will may have many interpretations, yet the logos is alleged, and we accept it to be the true expression of the Divine Will.

The Christ is merely a nominal term used to explain the word logos, and as we use the words father and mother to signify certain embodiments of parental love, all of which, if perfect in expression and harmony, are interpretations of the logos, are gleams of the love divine, so the Christ has a human significance and bearing in love, so far as the logos is concerned. And this logos is the will of God whose essence is love. The word Christ, then, as the word mother or father, has more than a local or personal meaning; it stands for that which is both anointed and anointing, the logos, the love divine, the will and essence of God. We give it the intrinsic, not the extrinsic meaning, the esoteric, not the exterior significance. As doctrine, the Christ has a different meaning in theology than it has as life-essence or impulse. Teaching Christ only 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 dogmatism and polemics has had the prestige of the western church for centuries, and is still maintained as such, the return of man to this idea of the logos and this genius of the life and love of the Christ, is fast undermining the subterfuges of the primitive faith, and is lopping off from

the parent stock the grafted branches of thought of the western theologians which are no part of the parent stock, and is thus recovering 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 their wrath, the divine law of love keeps and guides them in love; one force or expression of force conserves another force and expression of force, just as one element lends a hand in unity and combination to other elements. The smallest atom has its purpose and use; underneath the universe, as a palmist wrote, are the everlasting arms, and they sustain, shape and guide creation.

The significance of what is here set forth is seen in the harmony which obtains in the galaxies. The atom is attuned to the chord and rhythm of the solar universe. The heart-beat flows out in unison with the magnetic tides that influx the spheres. The glory of the sunrise or sunset is one with the magnificence of an archangel. The beauty and fragrance of the rose are close to the bosom of Infinite Love and Intelligence, and the gem of purest ray that dazzles all unseen in the sands along the ocean is linked to the soul that emits the light that never was on sea or land. The smallest conceivable particle of star-dust, or the mote that floats in the sunbeam, are burden-bearers, have their shoulders, if we may so express it, laden with special duties and lines of work, and the sublimity of nature's life is seen in this conservation, utilization and interblending of these burden-bearers. Take a rose, and consider it for a moment. Does not the root sustain and bear the burden of the stem, the stock sustain and hold the burden of the leaves and tendrils, the tendrils or branches the burden of the stem which holds the green bud, and in the bud and the mechanism of the bud is it not designed that the calyx should hold the promise of the ovary, the bloom and fragrance of the flower, and when the rose rises as a thing of beauty, the purest expression of material spirituality extant in the flower kingdom, and breathes forth its sweet incense into the face of the Father, have we not in this the symbol and illustration of what is attained by the Infinite Intelligence in creation by each life-bearing its own and another's burden, and so fulfilling the law of love? And could we but conceive of it, the very root that lies hidden in the dark soil, humbly fulfilling its part all unseen, not vaunting itself, nor being puffed up, is blest in that by it and through it the pure white rose, the bloom symbolizing spiritual perfectness of soul, has been attained.

Take another, and more comprehensive illustration: By nature's invariable chemistry which it will take centuries for man to understand, and his knowledge of it now, as it may seem, is so meagre that it is but as a drop in the ocean, observe how all embodiments of life illustrate this, the divine law of love. Is there a thing, or a part of a thing, a force, or a vibration 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, its own duty, and in its own sphere, for a divine purpose; but on this atom, as a basis, though at first segregated, the molecules are established. In the ocean of life and force atoms know each other, so to speak, just as humanity knows its own angel; kindred atoms

affine, while those that are not kindred repel 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 entering, 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 atoms 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 affinity, 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-bearing 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 organism, 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 responsibility that rests on the shoulders 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 of all galaxies, back of all problems and back of the soul—the only one God? Have you not felt this Presence as you bore your own burden faithfully and shared the burdens of those who depended upon you? Now the external universe, though automatically obeying the will of God and thus fulfilling the law of love, is the symbol of what is and should be the state of the soul. No soul is isolated from another soul except by selfishness; yet the least and poorest soul is linked to the greatest and the richest, and upon the one as well as upon the other devolves the duty of bearing the other's burdens. In the affinity and destiny of soul life the law of affinity and repulsion likewise obtains, but only to the degree that divine unity and harmony should be established; and this idea of repulsion as illustrated 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 egotism, 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 derivative one which makes the greatest 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 bosom—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 republic 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, crime, 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 household, this selfishness that makes him cry out 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 come, we shall be judged according to our deeds and the unselfishness of such deeds. God's

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 wait on the desolate shore for the incoming storm?

Miss Abby A. Judson in Kentucky.

Her lecture given at the Independent Spiritualist Church in Louisville, Ky., Sunday, the 14th ult. Miss Judson denied the personality of the Deity as well as the Bible story of the creation. The lecturer asserted that God is Life, and showed how every human being is an emanation of this all-fair, all-good, all-true Life, having come "under favorable 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 possible between those who have departed this life and those still in it. Spirit phenomena 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 comparison, which has been used, of the outer husk of a nut, its shell and its kernel, the speaker regarded as too inaccurate to be satisfactory, since the spiritual body exists through the physical, and the soul through the spiritual body. That which we are most conscious of is the physical 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 clairvoyant to see such a limb after the material severance; and the correspondence of the theory with phenomena.

Speaking of clairvoyance, Miss Judson said that it 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 demanded such evidences. The spirits condescended to these manifestations, but it pleased them better when we can develop the spiritual ear and the spiritual eye, still better 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 demon; 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 daughter of Adoniram Judson, the famous Baptist missionary in Burma. Her brother, the Rev. Edward Judson, 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 Burma. For some years Miss Judson conducted a seminary at Minneapolis, but six years ago she became convinced of the truth of Modern Spiritualism 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.

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 comprehensible form, which gives value to teachings in this field.

His province was that of physics in its broadest sense. The phenomena of heat, light, sound, electricity, as they are now understood, have been largely explained through his researches. 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 him a place on the roll of the great men of this generation.—Boston Post.

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

Spiritual Phenomena.

If Not a Communication—What?

To the Editors of the Banner of Light:

In the summer of 1873 I was teaching in Rockville, Ia., and boarding with the family of Mr. John Ruddledin, 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 him.

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 Ruddledin 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 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 and hearty, and thereupon I asked, "Tom 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 Ruddledin." 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-in-law then read the names I had written on the card, which were the same.

"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 consoling 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 I must dispute the evidence of my own senses. J. S. WELCH.

Monticello, Ia., Dec. 6th, 1893.

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

THE FISHING PARTY.

BY JAMES WHITCOMB RILEY.

What we want a fish—me
An' my Pa an' Ma—all three,
When they was a picnic, way
Out to Hancock's woods, one day.

An' there was a creek out there,
Where the fish was so many,
Little boys 'n' girls 'n' strong
Better have their folks along.

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

Pa said of you talk, or say
Anythin', or sneeze, or play,
Haltin' that auto he said,
Ever I to bite, he said.

Pur'n dark in town when we
Got back home, Ma, says she,
Now she'll have a fish for shore!
An' she buyed one at the store.

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

Banner Correspondence.

Ohio.

PERRYSBURG.—Josephine B. Scott gives the following account of a peculiar experience: "The first week of June, 1893, I spent in Chicago. 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 Baptist church, but had friends who were 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 knowing either of us. On entering we obtained seats on the left side of the aisle where were five chairs, a gentleman occupying the nearest one. He moved to the fourth one, giving us seats, which left one chair vacant between him and me. After introduction and singing some matters of business were mentioned by the speaker, and I thought the gentleman was taking notes in a small memorandum, but he afterward 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-fashioned blue coat and white pants.' It seemed absurd, and I thought it pretense or imagination. I gave the note to my friend, who did not see to read it, but he put it in my pocket-book to read afterward. The man who 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 came on a business visit, and remained two weeks or more. When I had last seen her, five or six years ago, she was an Episcopalian, and very much opposed to Spiritualism. The death of her son had, however, changed her opinion, and she was now a Spiritualist. She had been told 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-communication. As an experiment, and with little hope of any satisfactory results, we held several sittings, with three or four present. We received active physical demonstrations, and by means of repeating the alphabet, many messages were received, cheering and instructive, as well as beautiful in expression.

During a sitting, thought of the note in my pocket-book, 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 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. My husband and I, who knew that twelve years ago I had painted an ideal picture in oil of John Chapman, sitting under a forest tree eating a lonely meal. I had heard old pioneers 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 apples (from which he obtained his nickname of 'Johnny Appleseed') which he planted for future orchards. This was his favorite plan of expression, 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 representation of him, which, of course, I did not attempt to make accurate, having only descriptions to guide me. It appears that he was interested in my work, and desired improvements in it, for, at a subsequent sitting he announced his presence again, and gave the message: 'I will 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 instructive 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 organism of life up to man. The lecture was exceedingly interesting, and the audience was well paid for attending.

Mr. Turnbull would be pleased to correspond 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."

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 Customs, 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 reported 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.

I remember that a neighbor of mine had just 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, in which he placed a barrel, and which had done him to this day. I never saw it fail me.

"I cut a broken twig of a fruit tree, if I can't get hazel, and I take a fork in each hand, holding 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 uncontrollable 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. Whenever 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 constituency. He was down about fifteen or twenty feet. 'Why,' said I, '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 stick in my hands, went over the ground at a point near where he was digging, but in a more elevated position the rod commenced to act. 'You start and dig here,' said I to him. He was doubtful about it, but did so. 'I will wait,' said I, to give him encouragement, 'until you reach the water.' He waited, and he was not long in finding a good supply of water about three or four feet down, and well which has not become dry since that time. So you see that I have reason to pin my faith to the divining-rod," concluded Mr. Wallace.

Maryland.

HAGERSTOWN.—"V. D." writes as follows regarding an interesting people, the Tribe of Tai, the Eberite, which is said to be about to transfer its home members from the Menou-Tao country, in China, to the interior of Brazil, on the headwaters of the Amazon: "The tribe in all numbers about five millions of people, who comprise half the population of the Menou-Tao 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 centuries since.

They are skillful in the reduction of ores and in working up metals, steel, copper, gold, silver, etc., in all the higher forms; are said to be unequalled in the world in spinning, weaving, and dyeing silk, wool, cotton and other textile fabrics; are workers in wood, in clay, porcelain 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 Totr, 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 and all revenue from labor are held by the Kah Totr as custodians for the whole tribe, the holding of individual property is known among them.

During the past summer Liab Sing, Aram Oudhi and Ben Obal, distinguished members of this tribe, visited the World's Fair, and lately have been going over the battlefields of the Cumberland valley. Obal and Oudhi have gone to Mexico, but Liab Sing has located himself 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.

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 Totr as much as any others, and all share alike. Socially they are on an equality with 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 Savior, 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 Totr, nor in the tribe. The priesthood, made from direct descendants of the prophet, administer all the tribal and sanitary laws, thus combining the functions of merchants, lawyers and physicians rather than priests, as 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 Yada. One of the strongest reasons which led them to migrate to South America was a desire to be able to meet together in safety, and to be in a position 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 people."

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. White, who lectures under spirit-control. Dec. 3d he delivered an eloquent address, taking for his subject 'The Spiritualists' God.'

Bro. White said in part that the God of theology and the God of Spiritualism are altogether different. The Spiritualists' God never makes any mistakes, and he never did anything he repented of afterward. The Spiritualists' God commands you to make the best of life according to the conditions that surround 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. Yes, most assuredly we do. But we do not believe 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 man is called to the judgment bar of God hourly.

The Spiritualists' God never changes. He is the same yesterday, to-day and forever. 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 devil, the theology lays an important part in the affairs of the world, and he has had the desired effect of men and women who 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 fall to accept Christ. This is false. His mediumship we recognize, and his teachings we accept.

As for undeveloped men, the victim of intemperance 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 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."

Minnesota.

MINNEAPOLIS.—N. C. Westerfield, President of the Society of Modern Spiritual Thought of that city, under date of Dec. 6th, writes: "Mrs. Little opened our meetings last September, and it is useless for me to say her work here was well done, as you know her grand and good heart better than I, and the influence she has left among our people will ever be remembered.

In October, Helen Stuart-Richings came, and will remain with us until Jan. 1st. She is another good and grand soul, whose teachings are most uplifting. Would that we had more such workers in the field.

We had two camps in or near the city last year. Immediately after our close (the North Star Camp), I set to work endeavoring to bring about a consolidation of the Northwestern and North Star Camps. This work, I am proud to say, has reached the desired end, and on Nov. 30th a complete consolidation was effected. Dr. Wm. E. Wheelock, late of Moline, Ill., was elected President; P. S. Mackey of Minneapolis, First Vice-President; R. M. D. Evans, St. Paul, Secretary; M. T. O. Flower, St. Paul, Treasurer. All are united in their endeavor to make the meeting next summer a grand success, and the best talent will be secured. I cannot close my letter without saying a word for Mrs. Richings's companion, Mrs. E. Cora Haskins. All who have met her in our city are loud in their praise of her general good nature and kindness."

Pennsylvania.

WILLIAMSPORT.—Lydia R. Chase writes as follows: "James Lathrop Randall was born in Hoochick, Rensselaer Co., N. Y., June 8th, 1800; the oldest son of a family of ten children, whose parents were Benjamin (a worthy 'Squire' of the Wooden Nutmeg State and a Baptist deacon), 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 Millman, also of the town of Hoochick, and after five years of tranquil wedded life there, the pair went to Lyndale, 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 removal to Binghamton, N. Y., they openly espoused the new gospel. During the remainder of their lives together, they devoted time and money generously to the cause, acting as pioneers 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 V. Sprague, Emma Harding Britten, Cora L. F. (Hatch) Richmond, Rosa T. Amodey, Mrs. F. O. Hyzer, Lyman C. Howe, Hon. Warren Chase, Judge Edmonds, Dr. Hallock, Lee Miller and many other speakers—some of whom have joined the band of arisen teachers—have been introduced to Lyndale through the channels of communication, 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 usefulness seem in danger of coming to a close.

His transition, which occurred Dec. 18th, 1873—just twenty years ago—was as his life: a practical illustration of what the knowledge obtainable 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 'Nil extra numerum' (not more than numbers), has furnished many notable names in the history of the nation. The son 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 untiring zeal in striving to educate and enlighten his fellows, with tongue, pen and means, when Spiritualism was a new and unpopular theme, entitle him to be forever held in grateful and affectionate remembrance."

PITTSBURGH.—J. F. Kight writes: "Early in October about fifteen Spiritualists, who were holding sances 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 medium, 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 more in the near future. Our financial condition 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 dependence for public work is upon Mrs. Kates, we shall be almost dormant until her return. 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 seek lecture meetings (yes, and spirit-lectures), equally with fact. The only way the 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 have growth and utility.

Mrs. Kates was employed by the Colorado Springs Psychical Research Society a few nights ago for a test sance, and her auditors were of a wealthy class, who would not like to attend a spirit-lecture in a hall, and there have better opportunities for the research into psychic laws and facts. This class think they have better ability than the average—and a Spiritualist (especially a medium) is not to be trusted. Well, let them search as they please—the facts of Spiritualism remain.

We learn that Mrs. Kates gave the above researchers much good evidence of clairvoyance and psychometry. In the latter she was eminently correct and startling in reading from spoken and written messages.

The psychic powers of the individual and of the universe are but little understood as yet; and the searcher has a wide field. All who seek may possibly find some facts to better their life-journey here and hereafter. May all seek in sincerity and with diligence."

Massachusetts.

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. Roscoe 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 be better opportunities for the research into 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. Hillard Spencer, the spirit-artist, presented the drawings of spirit-friends whom he had seen clairvoyantly and made during the delivery of the lecture, nearly all of them being recognized. Mr. Spencer has a wonderful gift in this direction.

Rhode Island.

PAWTUCKET.—"E. D. Smith, Cor. Sec'y, (18 Church street) writes: 'The Spiritualists met in their hall, No. 6 Park Place, as usual, Sunday evening, Dec. 3d. Mrs. Jennette W. Crawford spoke on 'Mediumship,' and in her fine classical way gave to her hearers an interesting lecture. With her energetic spirit and earnestness of purpose we hope for much good to be accomplished during the month of December, in which she is to be with us.'

PROVIDENCE.—Wm. G. Wood states that at a sance with Mrs. W. H. Allen—materializing medium, Washington street, that city—his sister, Harriet E., came to him unmistakably 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 recognized.

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 meetings have been a success; large audiences; the lectures give good satisfaction. They are frequently followed by descriptions and names of returning spirits."

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

Foreign Correspondence.

For the Banner of Light.

The Double, or a Remarkable Proof of 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.) 'I don't profess to explain it,' continued Mr. Lamberg, '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 before 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 went to Skene, but did not meet him, and was planning how I should best explain to him 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 I 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 o'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.

Witnesses: A. WINNEMARK, Apothecary. AUG BRANTING, Provisioner. 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 a cup 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.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

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

J. H. W. TOOHEY.

BY WILLIAM FOSTER, JR.

November 3d I was working in my yard; I sensed a spirit present, 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. Toohy, 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 aside and take planchette, then knowing Bro. Toohy was present, desirous of personally communicating. Putting my hand on the instrument there was written: 'J. H. W. Toohy.' 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. We 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 I set about. Through the communication before alluded to I can see the impress of Bro. Toohy. 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 Toohy," 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. Toohy says: "Give my regards to Luther; tell him the spirit-world 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 Asthma?

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. S. D. Clark of this city.

Mrs. Clark was born at West Hopkinton, N. H., Sept. 2d, 1824, where she resided up to her marriage with Mr. Clark, Nov. 26th, 1845.

Mrs. Clark was for more than thirty years of her life a devoted Spiritualist; she was also a very reliable medium. She died as she had lived, peacefully and calmly, in full accord with her beautiful faith.

The funeral services were conducted by Mrs. Anna H. Robinson, and a more eloquent or logical discourse it has seldom been the privilege of good fortune to hear. The Universalist minister presided, and by courtesy he was invited to offer an invocation; in this prayer he took it upon himself to infer that spirits could not return. Had it not been for the unusual license accorded them for the past inference at such a time might have been considered in bad taste. The large audience, however, seemed to be in accord with the views expressed by Mrs. Robinson, and the inference that a life beyond, and as a proof of it, the indisputable fact that spirits of departed human beings do return and communicate their thoughts to the people of earth.

Port Huron, Mich.

H. CLARK.

From So. Hingham, Nov. 20th, Joshua Wilder, formerly of Hyde Park.

Applied to his request, funeral services were rendered, by Dr. H. B. Storer. Death for him had no terror; he looked hopefully forward to the coming of his earthly release. For many years he had enjoyed communion with the "dear ones who have passed," was a constant reader of the papers, and other spiritual publications, and a student of the phenomena in all their varied phases. During his long struggle with one of the most painful of mortal ailments, he never uttered a word of complaint or fault-finding, but with patience and fortitude awaited his translation to the larger life.

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

He was for many years a sincere Spiritualist, and a man honored and respected by a large circle of relatives and friends. Mr. Gregory was well known for the past years as a student of the occult, and delivered a fine lecture, which ushered him into the immortal realm of beauty just beyond the veil.

The funeral services were very simple and unpretentious; after singing, a prayer was offered by the writer, followed by a song. We shall not say Good-bye in Heaven; then the mortal body was tenderly borne to its resting-place in mother earth.

MATILDA CUSHING SMITH.

From Springfield, Mass., Dec. 1st, Daniel T. Howard, at the age of 71 years.

He had been a Spiritualist for many years, and was Treasurer of the local society for a long time. A pleasant, cheerful man, he refused to grow old, and retained a list of the hand-honest and upright, he lived his Spiritualism. The funeral was held Dec. 5th. Prof. W. F. Peck, our resident speaker, officiated, and delivered a fine lecture. 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.

Both were Spiritualists of many years' standing—Mr. McKinley having been a firm believer over forty years, and a constant reader of THE BANNER for the past thirty-five years. Mr. McKinley was well known at the camp-meetings, especially those at Lake Pleasant and Onondaga. Mr. Carl is the mother of Mr. Marcus Carl of Albany, N. Y., who is very active and prominent in the battle for the truths of Spiritualism.

J. D. CHASE, Jr.

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

Himself and Jonathan G. Walt were charter members of the Harmonical Society, incorporated about forty years ago; which society built the First Spiritual Church of the world on Chicago street, St. Paul. Mr. Kelly has been blind for many years.

THOS. HARDING.

Obituary Notices not over twenty lines

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Free-Communicant, and Miscellaneous books, at wholesale and retail.

Orders for books, to be sent by Express, must be accompanied by full cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by check or money order. All orders must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—once and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail for express.

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

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents give vent. Attention is paid to anonymous communications. Name and address of writer in cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

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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 valuable 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 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 BANNER 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 well-established 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—their 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.

Read President Westfield's report from Minneapolis, Minn., "Banner Correspondence."

Special Word to Correspondents.

Our good friends in special charge of the interests of a valuable 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 patronage; 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 important—would 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—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 helpers of all engaged in spiritual and humanitarian work, we are especially 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 BANNER 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 columns 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 newsworthy 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 [and 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. Orthodox 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 force 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 cause 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

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's ideas are not so materialistic as those of former days; a wall 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 well-earned 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 interval of three hundred years times had changed for the better, and that we were living 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 non-payment 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 introduce an universal language. Another, to effect the 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 signaled 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 measures."

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

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.) Dispatch* of Friday, Dec. 8th. It may open their eyes. We give the statement *in extenso* 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 warding off a future possible one:

CAUSED BY VACCINATION.
Death of a Little Girl of Lockjaw after Suffering Terribly.

PATCOQUE, L. I., Dec. 7th.—[Special.]—Marjorie Woodruff of Bellport, L. I., five years old, died of lockjaw 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 Marjorie 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 chief components of this collective "New Superstition."

His complacently conceded 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.

We are just in receipt of a fine photographic likeness (cabinet-size) of the work of Bookford'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. Peabody, at San Antonio, Tex., and a safe voyage Australia-ward when he shall have decided to return.

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 maiden 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 a private school there for several years. At the age of eighteen she married Mr. Wines, and removed to Brooklyn; which was her permanent 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.

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. Little, 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.

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 she 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 not as yet understand—probably not having seen our explanation in THE BANNER.

TIMELY TOPICS.

Our Next World's Fair.—As the most picturesque 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 these Hills, connected one 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 exercised here, a World's Fair might be held under conditions of beauty and magnificence far outstriking 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 incoming one, and that if things continue as at present—immigration falling off and emigration increasing—will 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 water supplies through contamination from graveyards, makes the statement that Herr Lindemann, in sinking wells below the bed of the Rhine, to obtain a supply 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 contamination with easily decomposable organic (nitrogenous) matter, constituting a ready means of disseminating disease. This comes from the *English Journal*, *Hygiene*. Any one can infer from it how great and certain is the danger arising from the burial of human bodies, when, as above stated, wells are proved to be contaminated by the drainage of a town twenty miles distant. How much of the deadly diseases prevalent 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 argument for cremation and the cessation of the burial custom wherever civilized communities exist.

Soapboats are now appearing in a new rôle. The steamship *Scandia*, which recently arrived in Philadelphia, experienced very heavy weather on her voyage out from Hamburg, and the officers report that when a wild gale was blowing, and tremendous seas were breaking over the vessel, soapboats were freely made, and stowed to drift steadily over the ship's bow; the force of the waves was immediately broken, and the raft rode much more easily. Here is a hint for sea-faring men generally, as soap is cheaper than oil for its ocean-calming purpose.

All people are thoroughly roused by the latest anarchist act of exploding a bomb in the French Chamber Deputies, whereby several members were killed and others wounded. While there are, of course,

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 uncivilized element of the Balkan peninsula, 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. Crooks, 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 P. 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 bookstores. 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, and 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 "Christmas" purchaser needs, and which can be had at the most reasonable prices too.

Read the announcement of Holiday Books, eighth 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 receipts were \$80,501, while the daily expenses were \$22,405. The total expenditures were \$25,540,537. The gate receipts were \$10,626,330, and \$3,099,851 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 basketball from sunny Italy remarked: "What I make on de peanut I lose on de bapan."—Ez.

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 (Ill.) Representative*.

Ram's Horn truthfully remarks that the church will bounce a man for heresy quicker than it will for 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 falsehood, when it has been allowed to become a monopoly of the persons."

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

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—alleged—peculiar 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 chariot of the sun.—Emerson.

Four members of the Imperial College of Physicians 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?—COLLEY.

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 don't agree with small-pox patients." "Why?" inquired his friend. "Because they don't break out."

Cleveland (O.) Notes.

To the Editors of the Banner of Light:
The West-Side Spiritual Society (The Progressive Thinkers) will celebrate "National Jubilee Day" at its (Weber's) hall, 483 Pearl street. As a preliminary, the Ladies' Aid of the same Society will hold a social and literary on Friday evening, Dec. 16th. Supper will be served by them from 7 to 7:30 P. M. At 8:15 P. M. Hudson Tuttle, the well-known author and lecturer 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.

On Sunday, *Jubilee Day*, 2 P. M. Tuttle will give the Lyceum children a short talk; followed by Mr. Tuttle and others in conference; and at the evening session, 7:30 P. M. Tuttle will deliver the Jubilee address. A general invitation is extended to all Spiritualists 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 night, that all may be free to attend the Jubilee meetings. As yet, no other spiritual societies of this city have signified their intention of observing the day.

THOS. LEWIS, Con.

For Over Fifty Years.

Mrs. WENLOW'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 Diarrhoea. Twenty-five cents a bottle.

