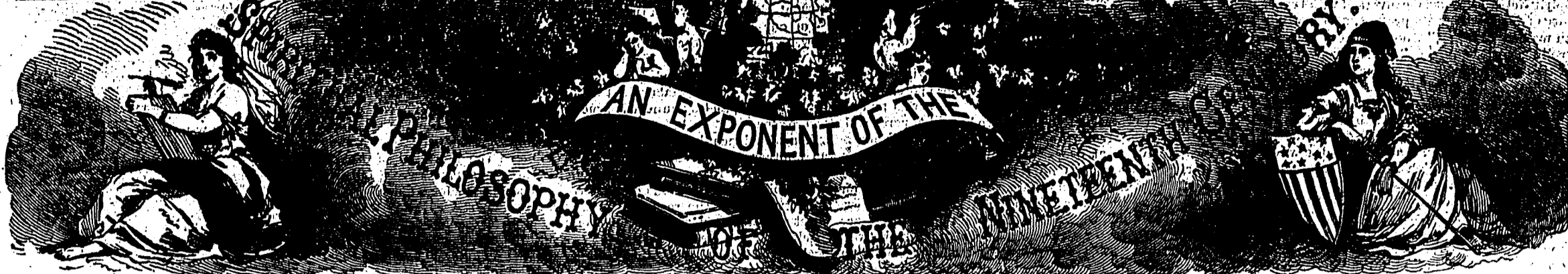


BANNER OF LIGHT.



VOL. 74.

COLBY & RICH,
80 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, DECEMBER 23, 1893.

(\$3.50 Per Annum,
Postage Free.)

NO. 16.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.
Busily, ceaselessly, goes the loom,
In the light of day and the midnight gloom,
And the wheels are turning early and late,
And the web is woven in the warp of fate.
Click, click!—there's a thread of love woven in;
Click, click!—another of wrong and sin.
What a checkered thing this life will be
When we see it unrolled to eternity!
When shall this wonderful web be done?
In a thousand years, perhaps, or one;
Or to-morrow! Who knoweth? Not thou nor I;
But the wheels turn on and the shuttles fly.
Ah! sad eyed weavers, the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.
Are we spinners of good in this life web—any?
Do we furnish the weaver a thread each day?
It were better, oh! my friends, to spin
A beautiful thread than a thread of sin.

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by
W. N. EAYRS.

MY MYSTERIOUS GUIDE.

The Experience of One Night in My Life.

BY MAJOR F. B. SIBENHUESER.

(From the German Review Sphinx.)

In the year 18— I was with my regiment stationed at Kutenberg. It was my custom to take each day when I was off duty—and this was the case nearly every afternoon—a long walk into the country. My health was perfect. My life was a happy one; for I was in a position that fully satisfied my ambition: without a care to trouble me, and treated by my associates with confidence, respect and friendship. In this condition, at peace with myself and all the world, I was certainly not inclined to occupy my mind with matters of deep speculative character; but, on the contrary, I saw my life invested with no other color than the rose tint that all things around me wore.

If, therefore, what I am about to relate is not to be found within the realm of daily experience; if, especially, I must leave unanswered the question that is put to me: "How will you explain by any law of Nature the connection between the facts here related?" I can at least with absolute truthfulness assert the reality of the facts, and emphatically deny the objections that will be raised—that a mere phantasm, the offspring of a mind predisposed to metaphysical reveries, has been taken by me for an actual and objective reality, or that I have sought to impress upon a circumstance of a very ordinary character the stamp of the marvelous.

On one of my walks, in a clear but severely cold evening of January, I had lost my way; and after much aimless wandering I found myself at last before the city gates of Kollin. The sun had already set, and there would be barely time to return to Kutenberg before night, should I start out immediately; but the cold was so intense that, notwithstanding the very rapid pace I had kept in the three-hours' walk, I was thoroughly chilled, and I determined to rest awhile in the city.

In the inn I found a numerous company, for it was Sunday; and soon after my entrance I was engaged in very agreeable conversation; so much did I become interested that I forgot the long way that lay before me, and it was ten o'clock when I rose to go.

A few hundred yards from the city gate a path led from the main highway directly through some villages to Kutenberg. The moon was full; the ground was frozen hard. I was perfectly familiar with this path, which would bring me home in the shortest time. There was no reason, therefore, why I should take the more circuitous and longer way through Malin.

My dog, a full-blooded spaniel, showed his satisfaction with the thought of going home by merrily frisking about me and barking; and, whilst the march that was the favorite of my battalion, I strode lustily forward.

When I had gone about a thousand yards from the highway, I heard, as I thought, the hasty steps of a man behind me. Now, when one is a long way from home, treading a lonely footpath at night, one feels some interest to find out who it is that good fortune has sent to be a companion in such a solitude, and I looked about me. On the snow-covered path upon which the strong moonlight fell, so far as my sight could reach, there were no other beings but me and my dog.

"Ah!" said I to myself, "I have been deceived by the sound of my own footsteps," but I became at once convinced that this was not the case; for I stopped, and the noise of the footsteps seemed to be steadily increasing, as if the cause of it were coming nearer to me. Once more I looked back over the road; but no one was in sight.

Then I thought that perhaps some belated traveler was walking on the highway, and that in the stillness of the night the sound of his steps was borne to me; but the strength and distinctness of the sound were out of all proportion to such a distance as separated me from the highway; so, giving myself no further trouble about the matter, I spoke to my dog, that seemed to have suddenly lost his lively spirit and was keeping close to my side, and continued my way.

Suddenly a sharp, icy breeze swept by me, and a sensation as if a cloud were moving over

the face of the moon came over me; but no looking up to the heavens I saw that, undimmed, the friendly companion of the earth was throwing her brilliant light far over the broad expanse of snow. The noise behind me was no longer to be heard; and drawing my cloak more closely about me, I quickened my pace. Immediately after this, to my great surprise, I noticed for the first time a man, who, only a short distance in front of me, and wrapped, as I was, in a cloak, was traveling the same footpath.

To what strange illusions, thought I, does the stillness of the night give birth! Steps that I thought I heard behind me come from a man a few yards in front of me. Well, I will see what sort of man he looks like. With this I began to walk faster toward him; but in proportion as I quickened my pace the man in front quickened his. I made a greater effort; he did the same, and appeared to compete with me in speed; however much I strove I could not overtake him.

"H'm!" said I to myself, "the fellow does not seem to desire company. Very likely the churl is not worth the trouble I have taken to reach him." Whereupon I resumed my usual gait. The stranger, too, seemed to feel no further need of haste, and accommodated his pace to mine, and we remained the same distance apart as at first. Dismissing my unsocial neighbor from my mind I turned my thoughts to the inn at Kollin, a much more cheerful subject.

Sometime after, however, I noticed that I had been unconsciously following my strange guide, and had left my path. I should, however, come to Kutenberg by this way, but with the loss of at least half an hour spent in the Pass of Bergstädtchen. The little city, in fact, soon lay before me. Now, thought I, I shall lose my strange forerunner. Not so, however, for without stopping he strode forward. Once, in the middle of the Pass, I saw him halt, look back at me, and make a sign with his right hand, enwrapped in his cloak, and point to a spot near the road.

When I reached the place to which he had pointed I found that the path ran close to the brink of a deep excavation, probably the pit of a disused shaft, into which a traveler, careless or unaware of the fact, would surely fall and be seriously injured.

"This fellow," I said to myself, "though shunning my companionship is evidently kind-hearted and attentive to the safety of others."

The clock was striking twelve when we entered Kutenberg. My guide turned into the lane that led to the garrison grounds, and for a while I lost sight of him; and when I came to the soldier who was on guard before the residence of the commander of the Post I asked him: "Who is the man that has just passed you?"

The soldier assured me that he had not seen any one go by. I turned to see if the stranger might not be seen in the lane, and there he was, slowly moving toward the barracks.

"There!" cried I to the guard, "there—that man—who is he?"

But the guard, whose eyes had followed the motion of my hand, said that he saw no one.

Now, becoming decidedly curious, I waited no longer, but hastened toward the retreating stranger, who immediately quickened his pace, directing his steps to the hospital, that was situated in the east wing of the barracks. The door opened for him, and after he had again turned to look back at me, he disappeared within the hospital, and the door was closed.

A short time before this day, the order had been given that the station of the guard at the hospital during the night should be no longer within the building, but outside, consequently I found the officer on duty, wrapped in his white night-cloak, walking to and fro before the sentry-box.

"Who has just gone into the hospital?" I asked.

"Nobody, sir," replied the soldier, who was a Pole; "nobody since I have been on duty here."

"But," I answered, "I saw just now a man go in at that door."

The Pole shook his head incredulously. Impatient with this mystery I pulled the bell. A few minutes after I heard the key turned in the lock, and what sounded like the drawing of a bolt, and the door was opened by the officer in charge of the night-inspection.

"Who is it that came into the house just now?" was my eager question.

"I have opened the door for no one since nine o'clock, at which time the Commandant, who was the latest out, came home," was the officer's reply.

"Has any one a duplicate key?"

"Nobody. There is, but one key in existence, and this is always in the keeping of the officer who is on duty for the night. Beside, a second key would be of no use, since the orders are that the door shall, during the night, be kept bolted as well as locked. It is therefore—"

"Is the Commandant in his room?" I interrupted.

"I think so."

"Well, then, I will find out the truth," I said.

The officer preceded me to the Commandant's room, the door of which he opened. There, at his desk, in his dressing-gown and slippers, sat the Commandant, busily occupied with the hospital accounts. He received me with some surprise, but without embarrassment, and it was evident from the freshly-written papers that lay before him that he had not left his desk within the last half hour.

"Which of the physicians is on duty to-night?" I inquired of the officer who had accompanied me into the Commandant's room.

"The second in rank, Herr W."

"Only he?"

"Only he. The head-physician, who lives in the hospital, is away on furlough."

"Is the second physician in his room?"

"No. He is in No. 8 with comrade S., who will not live through the night; it is thought. He has been at the bedside of the sick man many hours."

I went at once to No. 8, and found the physician by the bed of the dying comrade. He turned slightly as I entered, and pointed to the sick man.

Comrade S. was personally known to me, and I approached the bed. He was a man of no education; before he enlisted he had been an ordinary day-laborer. His countenance had all the signs of great simplicity and want of intellect, and, on all occasions, his mental capacities had shown great dullness, and lack of common sense. But now, as he lay there on his bed of pain, his face wore a noble, almost an exalted expression; his features were transfigured. Soon after my entrance, he opened his eyes, and recognizing me, he changed his position in bed, and began to speak. His words were directed chiefly to me, and the clearness of his statements, the nobility of his thought, astonished me. He realized the nearness of his death, and talked of death and the destiny of man in a way that excited my wonder.

Soon after the sick man sank again into his former apathy, and I expressed to the physician my amazement at the extraordinary vigor of mind in this man now that he was in his last moments.

"This is not at all an unusual occurrence," replied the physician: "I have frequently seen the like, when a dying person retains his consciousness to the last. It is the first movement of the wings of the soul toward freedom. It is the prophecy of a higher and brighter sphere to which the spirit is to go."

I remained by the bedside, watching intently the last struggles of a departing life. But all was not yet over. The sick man raised himself, and fixed his eyes searchingly on mine. In this position he remained a few seconds, then beckoned to me to come nearer. I sat upon the bed, and took his hand in mine.

"Do you wish for anything?" I asked, placing my ear close to his lips.

For a minute he made no answer; then, in a broken voice, he asked, "Do you believe?"

I did not understand him. His words were clear enough; but what did he mean? I could not at once reply, and from my hesitation he realized that I did not understand. Drawing his free hand from under the covering, he pointed upward.

The question was now plain enough; but it disturbed me. Never before had such a question been put to me; never had I asked it of myself. Much had I seen of life. Scarcely had I reached the age of manhood when I had many experiences of the sort that should have led me to give earnest thought to the grave questions, "What am I? what is my destiny?" but none of them had had this result. What I believed? why I believed? I had never thought to ask myself. I accepted without questioning what had been taught me. My mornings had come, and brought the days; the days had come, and the evenings had passed into nights; but none of them had left behind any ennobling remembrances. Even what had been clearer to the unperverted vision of my youth, had been gradually obscured. I had become a creature of habit and circumstances. So passed nearly thirty years of life, without ambition or interest, or preparation for a higher purpose than the present. I was, I lived, I hoped, even; but what I believed—this I had never asked, and now this question was put to me by a dying man.

"Do you believe?" asked comrade S. again, pointing upward once more.

I buried my face in my hands. I was silent for a few minutes; then I gained strength to utter the words, "What do you wish me to believe?"

"In God, in Christ, in the Eternal Life."

"Amen," I replied, and folded my hands.

"And in the Providence that watches over us," he continued, after a short pause. "And then, if you believe, trust in Him, and whatever may befall you will bring with it a blessing."

Then he sank back, and opened no more his lips; but in this holy moment he had spoken to me, and had looked deep into my soul—this simple, dying man. Such moments, so earnest and so searching, had I never passed before. I closed his sightless eyes; the spirit had conquered matter; the soul was free.

When I recovered my self-control I went to my quarters; but I had forgotten the cause that led me into the hospital. Nothing stood before my thought now but the hour I had just passed, and, scarcely conscious of myself, I found myself before my quarters. The door was opened for me; my servant had been long waiting.

"You cannot sleep to-night in your room," said he. "A quarter of an hour ago the ceiling fell down, and your camp-bed, with many others, is in ruins."

And such was the fact. Then first I recalled my mysterious guide, and the last words of the dying soldier were repeated in my ear, "So you believe and trust, whatever may befall you will bring with it a blessing."

And nothing has happened to me since without a gracious use.

A CURIOUS PHENOMENON.—The *Biloxi Herald* asks a question that scientists may find it not easy to answer. It wants to know why it is that the hurricane of Oct. 1st caused the artesian wells along the coast to discharge muddy water, and one of them—that at Biloxi—to stop flowing. If the facts of the case be as represented, it is a most curious phenomenon, and worth the attention of the geologists.—*N. O. Picayune*.

Spiritual Phenomena.

ADVANCE IN MATERIALIZATION.

BY E. A. BRACKETT.

To the Editors of the Banner of Light:

It was my privilege something more than two years ago to be present at the opening séances of Mrs. Martin. I was so impressed at that time, not only with the manifestations, but with the sterling qualities of the medium, that I was led to state in an article published in THE BANNER that there was good reason to expect that her séances would develop something more than is ordinarily found in materialization.

Those who have watched the gradual unfolding of her mediumistic powers will readily endorse the statement that the manifestations at her séances in Boston are very wonderful. To the honest skeptic who is desirous of obtaining evidence of the truth of these phenomena, they offer exceptional advantages in the way the forms appear and disappear under conditions which preclude the possibility of deception.

On Saturday afternoon, Nov. 23d, two forms came from the cabinet, and, stopping about six feet from it, facing the audience, bent forward and called up a third form, arising apparently from the floor. This form, which was well known to me, came directly to a friend sitting beside me on my left.

Again, near the close of the séance, the two forms came out, passed down to the center of the circle, fifteen feet from the cabinet, and, kneeling down, made passes in front of them over the carpet. By permission, I also went down beside them, and carefully watched what I have so often observed under like circumstances. A faint light appeared on the carpet, gradually increasing, and developing into a perfect embodiment of a human being. This form also went to her friend, and was fully recognized, while the other two retired to the cabinet. This occurred under a light sufficient to enable any one to note what took place, and the forms were surrounded on all sides but one, and were under the close observation of all present.

I was again present at a séance Dec. 2d. The parlor, or séance-room, is a long one, and at one end, twenty-five feet from the cabinet, and behind the circle, is a sofa. During the séance Mr. Albro asked me to leave the circle and sit down in front of this sofa, which I did, so close that my knees touched it. He then requested two others, strangers to me, to stand, one on either side, and take hold of my hands. (I afterward learned that these manifestations were new to them.) While in this position, a light appeared on this sofa, and slowly developed into a well-known form who never fails to meet me at any séance. She often comes with short hair, and afterward develops it to long, flowing locks, falling below the waist. Stepping down, she greeted me and walked with me to the cabinet.

While I talked with her Mr. Albro asked the audience to rise and stand in a compact circle, so that it would be impossible for any one to pass out of it, or even attempt to do so, without being detected. I then led her into the centre of this circle, and stepping back closed up the break.

That all might be sure that she still retained her apparently solid organization, she moved about, talking to those around her; then taking a position in the middle of the circle, she commenced to dematerialize, the lower part of her body dissolving and disappearing as she settled down, until she entirely passed from sight.

These and similar manifestations occurring at these séances are more satisfactory evidence of the truth of the phenomena than locking the medium in a wire cage. They mark very clearly the line between transfiguration and distinct, individual materialization, and show the progress that these spirits have made in controlling their temporary forms. I should do them injustice did I not say that there is a corresponding progress in their efforts to express themselves.

It is interesting to note the effect which these manifestations have on persons who are honestly seeking for information on this subject. Many fully realize that they are standing in the vestibule of another life; that the séance is a little world in itself, entirely unlike any phase of life to be found elsewhere.

If any one is laboring under the impression that those who are investigating this subject are "cranky," or lacking in common sense, they are greatly mistaken. I have here met some of the strongest and most refined intellects I have ever known, thoroughly capable of examining facts and weighing evidence—many of them often too critical for their own good. If they were less exacting they would obtain better results.

The evidence of materialization is unanswerable. The facts are here, and they cannot be accounted for on any other theory than of a direct spiritual manifestation. That we cannot explain how those things are done does not invalidate the fact that they are done.

Ever since man came upon this earth he has seen the lightning flash across the sky, has trembled at its reverberations. This is called electricity. Can any one explain it or know what it is?

Scientific investigations are demonstrating more closely every day the great fact that what we call matter is only an expression of spirit; that every material form is nothing more than a combination of invisible atoms that can be restored to their original conditions. It is well known that a certain number of invisible

atoms, properly combined, produce a visible and apparently solid substance. The richest perfume, once supposed to be only a product of nature, is now successfully produced by chemical combination. If we study these things carefully, we may possibly arrive at some conception in regard to the creation of these temporary bodies. The same laws that govern atoms also control the universe.

If the spirit survives the body, and we claim that the manifestations in the séance-room clearly prove that it does, is there any reason to suppose that it does not carry into the other life the same but more extended power that it had here to select, mold and appropriate the invisible atoms everywhere at its command?

If you ask the manifesting intelligences where they obtain the material for constructing these temporary forms, they reply that it comes from the medium, the sitters and the atmosphere. Not only do they make use of these things, but the mental and magnetic atmosphere of the sitters permeates their efforts to express their own thoughts. Their individuality is marred, and sometimes lost, in the concentrated mental influence that surrounds them. Not until you are sufficiently in rapport with them to enable them to rely upon you for much of the strength that is necessary to sustain them, will you realize the child-like simplicity of their affection, blended with the strength and beauty of their intellectual development.

SEANCES WITH MRS. M. E. WILLIAMS.

To the Editors of the Banner of Light:

Seated last night environed by a large circle of visitors—comprising thinkers drawn from the strongly individualized elements of New York society, gathered at the parlors of Mrs. M. E. Williams, 232 West 45th street, to witness the startling and most interesting manifestations by materialized spirit forms—my mind (during one of the short intervals required for the harmonizing of the forces) instinctively wandered back to the days of the incipient stages of this most fascinating phase of Spiritualism's phenomena. How startling was the announcement, and how difficult it then was to give credence to the statement that the actual hand and arm of a spirit had appeared at a séance of investigators! Scarcely had this comparatively small demonstration been accepted by consistent and unprejudiced minds as a fact, before another step was gained and a face was seen at the cabinet window! To be followed shortly after by the head and bust; and ere long by the full form, and the familiar lineaments of the features of some friend who had gone over to the great majority.

Then followed the simplification of the original cabinet; it was discovered that an ordinary curtain placed across the corner of the room, behind which or near which the medium should be placed, was all that was in most cases necessary in order that our friends might reproduce their materialized proportions by means of the magnetic aura of the medium and the magnetic forces of those present.

From this but a brief period elapsed before the spirit stepped forth in full view of the assemblage, grasped the hand of the friend still in the mortal form, gave the name in full, and conversed familiarly on topics which had been of common interest to both when the spirit was in earth-life, and which could not have been known to the medium or any possible confederate. Expressions of love and sympathy were given by spirit husbands, wives, children and friends; by the lips of those whose earthly forms had been laid in the grave, lost in the sea, or had perished amid consuming flames, kisses were impressed on the lips of those who had long grieved after them as lost for aye to friends and all earthly things.

From the best and most intellectual classes of New York society—not to speak of those attracted from abroad—hundreds have seen at these, and similar séances, the spirits of those in their special professions walking forth as in life; and leaning on the arm of some friend, passing around the circle and greeting, as in the days of earth experience (often overcome with real human emotion), those whose sympathy and remembrance have attracted them thither.

On a late occasion, at Mrs. Williams's parlors, an intelligent and critical company witnessed eighteen full materialized forms walk from the cabinet during a séance held one Saturday afternoon. After the usual harmonizing instrumentalities—the music box, and a stanza or two of a hymn—had brought the assembly to a condition of passivity, the childlike voice of little "Bright Eyes," the familiar spirit of the cabinet, was heard: "How do-do, everybody?" which announcement indicated that the forces were at work. Almost immediately the deep bass of Mr. Cushman (who is ostensibly the chief director of matters within the cabinet) explained the nature of the present conditions, as indicative of what was anticipated in the way of manifestations on this occasion.

The first spirit to appear was "Priscilla," who always comes as an introduction to those who follow in the usual miscellaneous variety of form, feature and costume. The female forms, those specially who manifest for the first time, appear always in white ethereal drapery, frequently materializing a portion of it outside the curtains. The gentlemen appear some with beards and some with smooth faces, as was their custom in earth-life; the ancients come in their Oriental garments, draped, with turbans, and usually heavy black beards. Some of the ladies appear in colors, dressed with great richness and taste. "Charlotte Corday" was costumed in a gown in keeping with the fashion of the days of the French Revolution.

She seemed to have come with a French lady, a medium, whom she was often trying to influence; she called this lady to the cabinet, and with characteristic volubility conversed for a few moments with her in her native tongue. Spirit Nettle Maynard conversed with two or three friends who were present, also the Indian maiden "Pinky," who had been her controlling spirit while, in the form, and who appeared arrayed in all her native articles of apparel—short dress, ornamented with beads and wampum, leggings and moccasins. I was granted the privilege of taking the hand of this interesting personality, which was like that of an Indian, as I have seen them in the wilds, and as cold as ice, which seems the characteristic of all materializations.

Prof. Henry Kiddle came, stepping from the curtains of the cabinet with considerable celerity, and calling for more light, which was given. He then asked for two or three old friends, with whom he conversed familiarly, and insisted that they should closely scrutinize his features, and assure themselves that it was indeed he. His whole personality was that of Prof. Kiddle, as all who spoke to him bore emphatic testimony.

If the philosophical explanations and comments by Spirit Cushman in relation to the laws, forces and conditions of the other world could be preserved, the result would be a work of the most intensely interesting description to the student of spiritual science.

Little "Bright Eyes" is never at a loss for the exact thing to say, and her replies to the most puzzling remarks from the audience are instantaneous and to the point. This piquant and unique intelligence appears as a "wee" child, apparently about six years old, and is in the habit of materializing and dematerializing outside the cabinet. She will call some one to her on the pretext of whispering in his ear, and then instantly and provokingly become invisible. A vase of flowers is usually placed near the cabinet for her, which she distributes to her friends in the audience, whom she sometimes puts affectionately on the cheek.

Those two ministering angels, Alice and Phoebe Cary, appeared together, and asked for the writer; and on drawing near they informed me that they had both at times inspired me, especially Phoebe, in composing the volume of poems which I had just given to the publisher—a fact with which the medium was entirely unacquainted.

My own dear wife, who has not yet been two years in spirit-life, came to me, with all the familiar lineaments of feature by which I knew her in the early days of our married life. She was small in stature, as in life; and I recognized a peculiar lisp in her speech which was quite distinguishable before she left the form. We conversed in regard to matters of which we alone were cognizant, she alluding to them in a way to have formed indubitable proofs of her identity without the perfect resemblance to her earthly form.

Other spirits manifested during the séance to Mr. MacDonald, the sculptor, et al.

Feeling that if some of these interesting happenings as I saw them were made known through the popular columns of THE BANNER, the details would be read by your patrons with pleasure—as well as to comply with the suggestions of several disciples of the Cause, who desired to stimulate some of their friends to investigate—I have written the above in the interest of truth. Yours sincerely,

THEODORE F. PRICE.

330 East 14th street, New York, Dec. 13th, 1893.

Original Essay.

A CHRISTMAS LETTER TO THE BANNER OF LIGHT AND ITS READERS.

To my co-workers in the cause of human progress, my brethren in the knowledge of spirit communion, and the pursuers of the Banner of Light at large, Greeting!

We who have outgrown the beliefs of our childhood have not lost sympathy with those tides of thought and sentiment that inspired the human heart with hope in days of yore. For us, the person of Jesus may no longer occupy the throne of the majesty on high; he may cease to be the special object of our worship, the reconciler of God to man, or Deity incarnate. But the truth he taught will still be enthroned; the self-forgetful life shall for ever be an object of veneration; and God manifest in every inspired thought, every noble deed, and the presence of the Infinite in all unselfishness to reconcile a lower to a higher self, remain apparent!

The song of the angels, as heard by the shepherds on the plains of Bethlehem, may have died away among the centuries hills of time; but the glad tidings of great joy to all people to which we listen to day come not from the realms of myth, but from the world of eternal reality! The anthem of personal immortality is their theme, communion with our dear ones the gospel they bring, and the message of eternal progress is the lesson they preach. The Christ they proclaim is the indwelling spirit of peace and good-will, the beauty of inward holiness, and the ultimate reign of all-conquering love crowned with heavenly wisdom.

In the winter's darkness of materialism and doubt came our light to dispel the gloom, and the warm breath of life descended out of heaven to thaw the ice-bound rivers of the soul. Surely we can celebrate Christmas with joyful heart and jubilant voice! While rejoicing ourselves in this glorious deliverance from the shadow of death, let us not forget there are thousands in need of light and hope, to whom we may carry the angelic message. And while commemorating the advent of self-forgetfulness, let us catch that spirit and embody it. There are hungry people to be fed, the thirsty who want "the cup of cold water," and the partially clad who need clothing. Go carry the comforter to the forlorn, help to the unfortunate, and your loving sympathy to all mankind. Then your Christmas will be the birth of Christ-likeness in your heart, and to the consciousness of others.

Wishing the BANNER OF LIGHT and its many friends a pleasant Christmas and a happy and successful New Year, I am, as always, its well-wisher, and their sincere brother in the truth, WALTER HOWELL.

An Englishman, proprietor of the White Hart Inn in Orpington, Kent, has just been fined \$17.50 for having a horse's tail docked. Served him right!

Good News For Asthmatics. We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 118 Broadway, New York, who are sending out large trial cases free by mail to sufferers.

THE HUMAN OCTAVE.

We are now sufficiently advanced to know how little we know—a great point! We are, naturally, exceedingly proud of our mighty scientific advances; but the greatest advance of all is this discovery of our ignorance and of the limitations of the senses. We are like a race of beings born in a vast cavern, who have found out how to make torches and light them. Our main business now is to explore. Perhaps we may find the entrance to the cave.

But, even as to these limited senses, we know not at all what they really are. We only know that they deceive us at every turn. What we call color, for instance, has no corresponding reality outside of the eye and brain. There is no such thing as color, apart from sensation; only vibrations which we translate as, or into, color; and the senses only respond to a few of these vibrations. In a sense, "every bush burns with fire" just as every shell does, or every blade of grass; just as every crystal does, or the human hand; but we are limited and dull, and do not see all there is to be seen. There is never any color until there is an eye to see it—only vibration that appeals to space in vain.

Every one of us may know these things well, but I am convinced they are very far from having their full influence over us, so ingrained in us is the old notion as to the adequacy of the senses to reveal all that nature is and all that nature has to show. So let me recall to you the familiar exposition of the phenomena of color and sound as given by Mr. Tyndall: "Color is determined by length of light-wave, and consequent frequency of repetition on the optic nerve." That is to say, the sight of blue or yellow or red or violet is not the sight of objects that are really blue or yellow or red or violet, but the sight in a special state of agitation produced by vibrations or waves of light. If these waves are short and quick, you see one color; if they are long and slower, you see another color. When you see violet, for instance, there is nothing in the object at all resembling violet; but what happens is that you are receiving from the object six hundred and ninety-nine millions of millions of shocks per second; and so tiny are these waves which spell violet that about fifty-seven thousand five hundred would make a thread of waves an inch long.

Now our range is very limited. There are colors we cannot see, though they are before our eyes; or, to speak more accurately, there are waves of light so short and swift that no ordinary eye in its ordinary condition can translate them. "Beyond the violet we have rays of too high a pitch to be visible," says Mr. Tyndall, "and beyond the red we have rays of too low a pitch to be visible. The phenomena of light are in this case paralleled by those of sound. If it did not involve a contradiction, we might say that there are musical sounds of too high a pitch to be heard; and also sounds of too low a pitch to be heard. Speaking strictly, there are waves transmitted through the air from vibrating bodies which, although they strike upon the ear in regular recurrence, are incompetent to excite the sensation of a musical note." The human creature carries about with him, as it were, a kind of key-board, and that is his range. Very naturally, he is apt to think that his poor little key-board embraces all the music there is; but what a delusion that is! Huxley, describing the movements of the fluid which courses through the hairs of the common stinging nettle, says: "The wonderful silence of a tropical forest is, after all, due only to the dullness of our hearing. Could our ears catch the murmur of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city." That is not a venture of scientific audacity, or a bit of poetic sentimentality; it is a sober fact. If the human ear were differently constructed (and adequately constructed) what we call the stillness of a wood on a summer evening would be a roar—say like the roar of the traffic before the Royal Exchange at mid-day. It is only a question of one's range. Sir John Lubbock deliberately says, "The universe is probably full of sounds which we cannot perceive."

I am not talking medieval nonsense, then, but sober modern science, when I say that this church might be full of the music of angels and we not hear it, just as it might be full of their bright presences and we not see them. You hear my poor earth-born voice because your key-board's earth-born range can respond to it. Alter that range—add to the octaves—and again and again extend the range, and you might hear, not me at all, but the heavenly host.

Go back to Mr. Tyndall. He finely says: "Were our organs sharp enough to see the motions of the air through which an agreeable voice is passing, we might see stamped upon that air the conditions of motion on which the sweetness of the voice depends." Think of it! If you could see the lovely curves and shapes of the waves of sound, when the voice is musical and sings in tune, you might see the music, and even find it more exquisite than that which the ear reports as sound. At this very instant, this church is filled with millions upon millions of tiny waves of air produced by my voice. You do not see the waves, but some of them impinge upon your instruments of hearing, and you translate these waves into sounds. So with sight. Two-thirds of the light-rays around us fall to rouse in the eye the sense of vision. "The rays exist," says Mr. Tyndall, "but the visual organ requisite for their translation into light does not exist." So, for us, two-thirds of the light around us is as though it were not; and yet, "from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of proper intellectual organs to translate them into knowledge, as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of the planet." And that is from a man who hates everything that bears any semblance to superstition, and who is supposed to be a materialist!

Take another step into this inner world. Not only are we surrounded by countless myriads of rays of light and color whose value we never perceive, but it is a scientific fact that every object has its own aura of emanation—a shell, a sea-wave, a look of hair, a blade of grass, a human hand, a magnet, a grain of sand, a drop of dew, a drop of blood. What you see is only the husk of it. The wondrous flashing aura, fire, or soul of it, you see not. You see a rose two inches long, and you say, "How beautiful it is!" What if you could see the lovely lake of fragrance in which it lies; a

Condensed from an address delivered at Croydon, by John P. Hoppes, publisher of *The Coming Day*, London, Eng.

little sea of exquisite beauty, with myriads of color-waves!

A few years ago, a laborious and patient German lover of science discovered that certain persons had the power to actually see the emanations from material objects which transcend the range of our ordinary key-board; and, strange to say, he found that these subtle auras were only visible in the dark. These visible emanations or auras proceeded from potent centres—such as magnets, crystals, minerals and the human body; and by hundreds of persons they were seen.

It is now an axiom of science that one body cannot act upon another at a distance without affecting every atom on the way and on the same plane. It follows that the magnet with its power of attraction, or the rose with its fragrance, must act upon every particle lying between itself and the object attracted or the person regarded. Think what that would mean to one who had eyes to see.

Why not give the glorious possibilities the benefit of the doubt? The world that is seen is greater than we know. What must the unseen be? We only know that there is room for our most lavish faith, for our most enchanting hope. No dream of spirit-life was ever half so glorious as that which our knowledge now allows us. No faith in angel presences was ever half so vivid as that which science must now at least condone. That fine religious thinker who lately bade us believe that fathers and mothers and dear children "dead and gone," were only just beyond the line of the visible, no longer indulged in mere rhapsody. He stood on the rock of science.

This is the gospel for our day, in the presence of which old creeds and dogmas seem but as dust and ashes. Believing this, we might make a new world of it. The common streets, the fields, the clouds, the roaring city, the burdens and those who carry them, the ceaseless, dim, inexorable struggle, the bed of sickness, the still, silent clay, might all receive a new and deep significance. The way may be rough, the stress of battle may weigh us down, the night may be dark, and mists may part us from some who made it for us a blessed thing to be. As we press on the old force falls, the old vision grows dim; presently we shall fall in the path, unconscious but not alone. We are waited for—they are looking for us; they will see us, will come to us, will care for us; and when we wake it will be only to be at home; and we shall learn that in the old life, though we did not know it and could not see it, we were in the midst of the paradise of God.

Free Thought.

LESSONS OF THE HOUR.

BY J. D. CRACKEN.

We boast of freedom. We claim that all who come to this country—whatever their nationality—desiring to be one with us, can, by taking the oath of citizenship, become sharers with us in all things, free to choose their way without hindrance to what may promote their happiness—free to choose any occupation so long as they do not lessen the liberty of others.

This liberty was what our forefathers desired when they came to this country; feeling, as they did, from political and religious tyranny, what could please them more than absolute freedom? That was what they fought to establish. But what are their children doing to-day? What are they doing who have sought our shores more recently, of all nationalities? Do they, do we know the duties of an American citizen? Do we realize what constitutes brotherhood?

Soon after the Revolution, in which struggle our fathers won their freedom, there fell upon all men a mantle of peace and brotherly love. For many years all men were equal, and by mutual exchange prospered in their modest way. They could not at that time see it possible for any man who, when his brother asked for bread, would give him a stone, or through his misfortune, his need, buy his birthright with a mess of pottage.

How fallen are we! At this time who is his brother's keeper? Now, to gain a living, we feel it a duty to waylay, to set up false lights, to deceive all men and drive a hard bargain with them, and in the name of business to profit by their misfortunes. With this state of feeling pervading all business circles, all professions, where can we find safety? where can we find a brother, in the true sense of the word?

We at this date, under the curse of selfishness, under the rule of false business principles, feel it necessary to look our doors when we go in and when we come out; we withhold from others their dues, feeling justified in so doing by the fear that our neighbor, in like manner, might take ours if an opportunity should offer. Should this continue (and there is no apparent reason for us to think otherwise), then we may look with certainty for an overthrow of our free institutions.

It may be proper at this time for us to find, if possible, a cause for this state of things.

First in the list is pride. Pride of rank is the first step out and away from the Eden of prosperity, and out from the land of promise. Pride of rank—a feeling that one class of necessary labor is more ennobling than another, and deserving of special favor—breaks the bond of brotherhood. In this strife some gain position by climbing over and even by crushing their less fortunate competitors; position once gained, there is a desire to hold it, and they will and do sacrifice honor, using the purchasing power of money, and yoke their brothers by bribes to their car of promotion. This establishment of classes is discouraging to those who think that merit should win; so now in the strife they are induced to place policy before principle, bend their knees and worship the "golden calf."

Our moral and religious teachers seem inclined to do homage to the wealthy (those who can flatter and bestow favors), and wickedly shrink away from the common people. Pride seeks the high in power, looks arms with many questionable institutions, thinking by so doing it may be exalted. Justice is driven out of our courts by money-changers, and Christian principles are at a discount in our code of honor.

In viewing the evils that beset us to-day, the laboring people have grown jealous of those who are seemingly more fortunate, for extravagance is rampant over the land in all the departments of life.

What is called religion, with its many forms and ceremonies, its extravagance in building places of worship, whose towers seem to pierce the heavens, is to-day one of the heaviest burdens that the people bear, a burden that will increase until the time comes when men shall have light enough to discern the folly of Chris-

tian pride. Grand cathedrals may please the vanity of the people, but to the eyes of the thoughtful they represent vast and profitless expenditures.

Now a word to laboring men: Covet not the possessions of the rich—who pay a high price for all they enjoy. Wealth robs its possessor of much happiness that the laboring man little knows of. To have anything as our own so as to enjoy it, we must pay the full price. If you wish to be employed, and be appreciated and successful, be faithful, for no one can pay a higher price.

Strikes work mischief, for they are an attempt to force the judgment of those who would employ, and they retaliate in the same spirit. This is not victory, but only a matching of forces. To strike while many are idle around you is to appoint others to fill your places, and you need not grumble if they are filled. In this country a man has the right to labor to support his family whenever and wherever he can, and no labor organization should have the power to prevent him or in any way cripple the usefulness of honest capital as it often does. Strikes work disaster in crippling industries by frightening capital. Strikes tend to double the number of laborers by giving an impetus to immigration, and so reduce the amount of work for each, necessitating a low scale of prices. An honest laborer who is willing to give a just equivalent for the wages he receives is indispensable to capital. Such as he will never be discharged or have need to force his way by strikes.

Press Points.

Early Connecticut Indians.

There are a large number of evidences of the stone age to be found in this vicinity. Nearly all the hardware of the Connecticut Indians was stone. The weapons and tools found wherever the tribes frequented are the best records of the old-time savage life.

The Nohantic (Niantic) Indians were among the first to welcome the whites. In a memorial to the General Court they said they wanted to live like Christian people and keep hogs. All agree that they abandoned stone and used iron as soon as they could get it. Recorded deeds show that in the five different parts of the State then known they had obtained useful tools. Hardware formed the principal part of the purchases of lands from the Indians. Remains of the fortified villages of the Indians have been found at Niantic, Mystic, Groton, Norwich, and many other places about the State. Sometimes a single family would stray away and have a wigwag in some isolated spot, but the rule was to build the villages. The fortifications were made by setting up endwise, and close together, a row of logs, with only one opening in the whole enclosure. The first of all the relics of this stone age are two pieces of wood. One of the most valuable of the relics is a mighty bow, which at Saybrook shot an arrow which entered the side of one of Gardner's men, "passed entirely round the chest and pierced one of the opposite ribs."

The Indians used to venture in their frail canoes over to Montauk Point when they were hard pressed for the fine, smooth shells for wampum, and could not find enough on this coast. The Indians at Montauk became afraid they would be taken for the purpose of extermination. Another curious thing is a perforated sea-clam made excellent hoe-blades for the Indians. Clam-shells were also used as tweezers for pulling out the beard.

In 1830 half a peck of arrowheads were found near Norwich. Among the axes found at Niantic there was a fine one of black and green stone, sharpened at both ends, which was an unusual weapon. An exact duplicate of it is in the Edmunds collection at Norwich. There are twenty-two axes from this State in the National Museum. They came from thirteen towns, and represent every county except Tolland and Fairfield.

A stone adze from Lyme is on exhibition at Washington. It is remarkable for its great thickness at the head. It is three inches wide at the cutting edge. A banner axe from North Lyme, in the National Museum, is pick-shaped. In the Smithsonian Institute is a gorget from Saybrook. Gorgets were probably used as shields. Another curious thing is a perforated piece of slate, neatly finished in the form of a fish, which was found by David Whittlesey of Niantic. He thinks it was a bluefish jig.

At Niantic and Haddam have been found painted cups made of red oxide of iron, some of which are wholly natural in form. On the grounds of the Rev. John McCook of Hartford, at Niantic, there is a cupped granite boulder weighing about a ton. It has six cup-shaped depressions, averaging three inches in diameter at the rim and an inch in depth. Mr. McCook thinks it had something to do with Indian religious observances. (More likely for pounding corn.)

The last lineal descendant of the Queen of the Mohegans died recently at Montville. He frequently attended the militia encampment at Niantic.

There are now many half-breeds around Norwich and Montville. Not one of them is said to ever in the minimal court, yet they are contemptuously called "Seesucks." Every Sunday a few whites gather at the Mohegan chapel at Montville for worship, but efforts to Christianize the Indians have generally been fruitless.—*New London Day*.

Christmas Plum Pudding.

From the personal recipe book of an English housekeeper the following formula for a real English plum pudding—the Christmas pudding—has been copied. These puddings are better made several weeks before using, and will, in fact, keep for months, needing only to be warmed through before serving.

English Plum Pudding.—One pound raisins, stoned; one pound currants, washed, dried and dredged with flour; one pound beef suet, one pound bread crumbs, one-half pound flour, one-half pound sugar. Mix bread, suet and flour in a pan; beat six eggs and add to them one-half pint of milk; pour this mixture into the pan with the suet, etc., and beat all together thoroughly with a wooden spoon; stir in the fruit with one-fourth pound candied peel (orange and lemon) cut fine; one ounce ground cinnamon, one ounce ground ginger, one nutmeg, grated, and add salt; add the milk one wine-glass rum or brandy. Boil six hours in a mold, or if baked, allow one and one-half hours. Just before serving, stick the pudding over with blanched almonds. For use on Christmas day brandy is generally poured over and lightly just as it is carried to the table. To be eaten with a hard and cream or wine sauce.

An every-day plum pudding which is much less expensive and more wholesome, is got from the same source.

Plain Plum Pudding.—One cup ground rice, one cup flour, one cup suet, one cup sugar, one cup raisins (stoned), one cup milk, one tablespoonful vinegar, one teaspoonful carbonate of soda. Stir well together, and boil three hours.—*Hartford (Ct.) Times*.

A Card.

Dear Dr. Dake: I can heartily recommend you to the afflicted as one of the most powerful healers I ever met. Your treatments of myself from time to time have been so useful and successful that I must express to you my appreciation and gratitude. Your scholarly ability, knowledge of the study of medicine and your great healing power, place you in the first rank of the world's true healers to the sick and pained with depleted vitality. I wish you every success in your great work. Yours truly,

J. C. LEOG WRIGHT.

128 West 43d street, New York City, Dec. 13th, 1893.

Horsford's Acid Phosphate Makes an Invigorating Drink with water and sugar only. Delicious.

Passed to Spirit-Life.

From North Scituate, Mass., Dec. 26th, Mrs. Caroline A. Nott.

She was a faithful worker in the cause of Spiritualism, which had lifted her from the rank of a common woman to a spiritualist. She was a member of the Spiritualist Association, and a frequent speaker at its meetings. She was a woman of great energy and a happy husband and son.

Funeral services were held at Gannett Hall on Sunday, Dec. 26th, when were attended by Mrs. N. A. Williams, who eloquently words have left a good impression on those rarely the hall. Singing by the choir, and a solo by the choir, hymn "There is a Happy Time to Come" by the Lyceum, the latter service of which was impressive.

From North Walpole, N. H., Sunday, Dec. 26th, Henry James Head.

He was one among the most prominent citizens of this town; was son-in-law of Mr. Nathaniel Monroe of N. Walpole, and was for many years in business. He held many positions of prominence and respect, representative in the State Legislature of 1882-83, selectman three years, and Deputy Sheriff ten years. He stood high in the community, and was a man in every way active in all that related to the general welfare and good of the people. His transition was sudden, and he was not long in the land of light and song.

From the home of his daughter, Mrs. Horatio Colman, 104 West street, Keene, N. H., Dec. 1893, Elias Joslin, at the age of 55 years 6 months and 9 days.

Mr. Joslin was for many years a firm believer in the Spiritual Philosophy; he took great comfort in visiting the writers and lecturers to the messages that he always received through his medium, and he was long as he could read, he was a subscriber to the BANNER OF LIGHT, in the perusal of which he took great pleasure. Mrs. M. M. Holt.

From Olympia, Wash., Dec. 26th, 1893, Benjamin F. Brown, aged 78 years.

Mr. Brown was a pioneer in the settlement of the Commonwealth of Washington—having arrived there in 1851—and during his long life he has taken an active interest in the growth and prosperity of the Puget Sound country. He has been a national, steadfast and faithful Spiritualist for forty years. Sufficient for his goodness, purity, intelligence and many charities, he was highly esteemed by all who knew him. P. D. M.

From Grand Rapids, Mich., Dec. 3d, Joseph M. Fisher, aged 90 years.

He was a great friend to and a constant reader of THE BANNER for more than thirty years.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The subject on which age make a line. No poetry admitted under the above heading.]

Ill Tempered Babies. Are not desirably in any home. Insufficient nourishment naturally produces ill-temper. Guard against the annoyance of fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most perfect and successful of all infant foods.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings Sunday from 3 to 5, and 7 to 9 p. m., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)

Amherst, N. Y.—First Spiritualist Society meets Sunday at 8 p. m., at G. A. R. Hall, corner Court and Broadway streets. Speakers, Mr. Henry Van Buren, President; H. O. Bessing, Secretary, 844 Prospect Avenue.

Baltimore, Md.—The Religious-Philosophical Society meets every Sunday at 11 a. m. and 8 p. m., at the corner Baltimore street and Port Office Avenue. Miss Estelle Kapp, 1100 Clifton Place, Secretary.

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Baltimore, Md.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookkeepers, 9 Bowditch Street, Boston, Mass. We have for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, Tracts, etc. Orders for books, to be sent by Express, must be accompanied by bill of exchange or cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. D. Orders for books, to be sent by mail, must invariably be accompanied by cash to the amount of each order. We will not accept of orders for books unless the full amount is paid in advance. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Publishing Department of the American Express Company at any place where that Company has an agency. Agents will receive money or order receipts 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 1 cent 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 opinion, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice is paid to any correspondence. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled 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.

BOSTON, SATURDAY, DECEMBER 23, 1893.

PUBLISHED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

THE AMERICAN NEWS COMPANY, 69 and 41 Chambers Street, New York.

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Issue B. Rich, Business Manager.
Luther Colby, Editor.
John W. Day, Editor.

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager.

New Trial Subscriptions!

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

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

A Practical Revival.

When this issue of THE BANNER is in the hands of its readers they will be in the midst of the annual holidays. It would be unlike THE BANNER not to bear to its patrons and friends the accustomed greetings and appropriate reflections. In this utilitarian age and country, characterized by great business zeal, hard, continuous and exhaustive work of both brain and muscle, we have too few rest days, periods of repose and recreation in which the entire man, mental, moral and physical, can recuperate his exhausted forces and, invigorated, resume the battle of life with renewed vigor and hope. Hence we welcome all annual periods which call a halt in the feverish pursuit of earthly acquisitions, and give an opportunity for the spiritual man to find voice and appropriate action.

To our Christian friends the festival day of Christmas is sacred, though historically it is not an anniversary day of the birth, death, spiritual resurrection, or dematerialization of the body of the great spiritual philosopher, moralist and medium of the Orient at the close of the Jewish and the opening of the Christian chronological cycle. And yet we rejoice that the Christian world so far recognizes the Teacher and his lessons that an anniversary is observed, in which are brought to the front in material form some of the best, truest and most spiritual of all his philosophic teachings, to wit, man's love of man as man; his hatred of none; and the law of sympathy and helpfulness flowing from each individual heart in a practical outpouring upon others who are in need of such ministrations.

It is the law of self to segregate the individual from all sympathy with the human brotherhood, its sufferings and needs. The more intense the selfishness, the further removed the individual spirit from any sympathetic contact with the needs or the sufferings of the human brotherhood of which this falsely-educated and unattuned member forms a part. The steady drift of the so-called Christ churches from the simple, humanitarian teachings of Jesus, and the practices of the world which these churches proudly boast as Christianized, are largely, if not wholly, responsible for the spirit of selfishness and greed which masters and often consumes so many otherwise noble natures and benefactors of suffering humanity.

If all the professed Christian clergymen in Boston only would collate from their acknowledged New Testaments, and read them to their people without comment, all the recorded words of the Nazarene philosopher touching charity and its practical exemplification; touching selfishness and greed, and the duty of their suppression; touching the harvestings of wealth at the expense of the spirit of benevolence, and the consequent peril of a true, spiritual nobility, fitted to shine in celestial realms; touching the suppression of pride and self-glorying in the manner of giving; touching the law of bestowing benefactions from one's accumulations, as exemplified in the puerile pursuit of the Pharisee, cast openly and ostentatiously into the treasury dedicated to offerings for the poor, and the humble widow's offering of a farthing—all she had—cast into the same receptacle in silence, with an unspoken prayer for the needy and suffering in her heart, with the natural result of each upon the nature and life of the donor—and then if each clergyman would practically comply; then add, there, with the philosophic teachings he had read, and would ask his communicants and Christian hearers to follow his example,

so that from minister to sexton there should be manifested the spirit of the law of brotherhood, of love and true benevolence, such would be the volume of the Christmas offerings that there would be no suffering from poverty and want in Boston at the close of the Christmas week. That would be a genuine revival of the Christian religion, and every humanitarian heart would rejoice in its appearance. THE BANNER believes in practical revivals of that kind, and will gladly chronicle and heartily endorse the first of which it hears, for it will chronicle the beginning of the end of creedal and bigoted Christianity, the great obstacle to a true spirituality, the false educator of youthful minds, and the stalwart opponent of mental and spiritual freedom for the race.

The angel-world proclaims itself in full sympathy with all manifestations of benevolence which aid humanity in combating suffering and want, and bring sunshine and joy into human hearts and homes. It inculcates bountiful assistance to God's deserving poor. All times are alike to the bright, loving evangelists of the hither life, but their sympathies are quickened, and their love goes forth intensified and with greater volume and force when the drear cold winter months of our northern zone are burdened with stagnation in business, the deprivation of labor and its rewards, or the presence of pestilences, with their sad harvests of sorrow, suffering and death. All true Spiritualists should be in touch with a sound humanitarian philosophy by whomsoever enunciated, for its practice brings the natural result of a thankful and peaceful heart; not as a result of faith in God, but as in accordance with the law which a loving God has given for the government of humanity as a whole, and in its individual parts.

Gifts should be practical, generous, and according to one's ability and the needs of others. They should be free, and not poisoned in their beneficent working by an unwilling or grudging temper. A load of coal sent to an empty bin, in the place of a pair of fancy-embroidered slippers for the popular clergyman; a barrel of flour for a hungry family, in place of a stylish, costly dressing-gown for his study; some rent-money for the family bread-winners who suffer from enforced idleness, in place of a costly sealskin coat which gives warmth in proportion to the hotness which it attracts; some warm clothing for the thinly clad and shivering parents and little children, in place of jewelry and fancy gew-gaws which only please the vanity of their recipients; these are the practical lessons of to-day, adapted, not alone to the latitude of Boston, but to the whole country, and wherever a suffering member of the human family is to be found. Obey the law, friends, and receive the rewards of obedience in your own spiritual nature.

Solving the Problem of Poverty.

The necessity for a great central labor bureau, conducted by a thoroughly responsible organization, that could appeal to the community with a certainty not only of enlisting the aid of the employers but also of reaching the unemployed, in a large city like New York, for instance, is strongly advocated by Mr. Jacob A. Riis in *The Forum*. According to his statement, based on personal investigation, fully one-half of those who apply for aid to charity organizations need work more than alms, and he believes that through such a labor bureau many of these persons in want would be able to find employment. Mr. Riis treats the subject in this practical way: "The slightest push, the lift of a finger at the right moment is sometimes enough to start a family that hovers on the edge of pauperism on the road to independence, even to prosperity on a modest scale; while without it it would certainly have taken the downward course from which there might never be any recovery."

He illustrates this statement in the following recital of two of the cases that gave most courage and pleasure to a relief committee with which he was connected—which this committee had really despaired of at first survey. Ten dollars bought a push-cart and a load of truck for one man that started him in a business that proved so successful that in a very few weeks he came to repay the loan, beaming with honest pride. In the case of the other, a Jew, the committee clubbed with the United Hebrew Charities and bought him a pack, and that was the beginning of a new life for that family, which had just seemed so helpless.

In the same issue of *The Forum* Professor Peabody of Harvard showed that we in America are in want of a well-defined principle of poor relief. Our plan of caring for the poor, as he stated, is a continuation of the German and English methods; following the former, we administer relief by personal and continual visitation; and following the latter, we aim to do as little for the needy class outside of institutional care as is safe for the community. The official work of our cities is after the English tradition, and our private charity copies more and more the German model. It is after this plan that our Associated Charities are modeled. But the great proportion of visitors in this country are women, while in Germany they are men. In a German town cases are assigned, not as with us by the selecting of visitors, but by the districting of the town. Dresden, for example, in 1890, was districted into four hundred and thirty-eight little squares, each regulated by a poor-relief visitor, only five cases to be permitted to each visitor. But it is to be remembered that the poor in Germany are not penned in city slums, but distributed among the whole population.

Professor Peabody inquired why the Associated Charities in our large cities should not proceed more aggressively than they have yet done. Hitherto they have waited for volunteers, and assigned cases of need to such helpers as presented themselves. They have always lacked good visitors, and never really covered the ground. He suggested that they district the needier regions of the city, and then invite the men and women whom they judge most competent to the inspection of limited blocks. A surprising number of persons would accept such service if it were made special, limited and real. Many men who think themselves too busy for such a vocation would be unable to refuse such specific work under a trustworthy plan. What chiefly deters benefactors and allies is the vagueness, generally, and over-comprehensiveness of most plans urged upon their notice. General movements for the relief of pauperism or the elevation of the human race people take slight interest in; but if they are asked for money or time to do a reasonable and definite work in a precisely defined and practicable way, they are generally glad of the chance to make a safe investment.

Dr. Gladden says in *The Century* that temperance as a cause of poverty has been overworked both by temperance reformers and by

optimistic economists. He admits it to be a great cause of poverty, but it is by no means certain that it is the chief cause. The causes in general, as he proceeds to state them, are vicious and unhealthy environment, indolence, intemperance, the garret system of awater working, the underpaying, and consequent general depression of women's work, undiscriminating charity, the tendency to crowd into cities, our own flood of pauper immigrants, and the greed of the landlord. He says that "It is probable that the very poor in our large cities pay more per cubic yard for the squalid quarters they occupy than do the dwellers on the fashionable streets for their salubrious and attractive homes." In the line of remedies, it is boldly suggested that when, by the greed of landlordism, any quarter of a large city has become a nest of squalor, and the conditions of life are such as inevitably reduce the vigor and undermine the health of the inhabitants, it should be ruthlessly destroyed and rebuilt under stringent sanitary legislation; no city can afford to tolerate these pest-holes of pauperism. He would reinforce a clean and energetic city government by the philanthropic landlord, who is willing to take five per cent. on his investment in a first class tenement house, instead of twenty-five per cent. from the shameful structures which are only too common.

It is likewise suggested that the poorer classes of working-folk be helped to combine into organizations by which all work for which living prices are paid should bear some kind of stamp to certify to that fact. Also to give the children of the poor instruction in domestic economy. Next, to abolish out-door relief altogether, organize and humanize charity helpers, and unite private and public agencies.

Christmas.

The greatest of all recognized birthday anniversaries is close at hand, known and joyfully celebrated to the farthest limits of Christian civilization. All the other anniversaries are national, social, associated, political and similar occasions, wholly unrelated to this except on their higher and more distinctly spiritual side. Christmas signifies the universally accepted birth-time of a divinely-commissioned avatar to the human race, the innocence of an infancy whose unjust and cruel martyrdom in the maturity of a divine manhood forms the living story of the ages.

As the unparalleled story during the centuries became a living part of the hopes of humanity, alternately clouded by the darkening religious conceptions and self-aggrandizing ambitions of authority, it has deeply rooted itself in the passing customs of different peoples, and left its trail of heavenly light across the entire empyrean of a progressing civilization. But from the very beginning it has been an observance specially dedicated to childhood, the object of the common adoration having declared that its existence prefigured that of the kingdom of heaven.

Our modern times have selected the annual advent of Christmas as the appropriate occasion for the universal exchange of gifts, which above all other external objects typify friendship and love. The pleasing custom may have had its origin in the story of the wise men of the East, who came bringing gold and frankincense and myrrh as their offerings to the holy infant occupying its manger cradle. So long as the spirit of gift-bearing remains unrestrained by the too prevalent feelings of envious competition or misplaced ambition, it is to be held a welcome manifestation in the midst of a life already overwhelmed with similar characteristics. We may adopt these offerings as symbols of a prevailing sentiment of peace and good will toward those with whom we are brought into constant relation.

One thought should rise to overtop and master all other thoughts in connection with Christmas: it is, that as we wish happiness to be the common lot at least for the time, we should not fail to exert ourselves to the utmost to create and distribute it in the largest practicable proportions. Let us not omit to recall to mind those around us whom fortune and circumstance have displaced from their merited advantage, while our own still remains to us unimpaired, and to offer them the kind testimony of a remembrance that should be unfadingly fresh and green for the temporary removal of painful contrasts, and the alleviation of sufferings made many times more poignant for their silent and solitary endurance. Not as relief, but in true charity, which is the essence and continent of love, and without whose richest grace all other things are but as "sounding brass and tinkling cymbal."

Custom has long crowned Christmas with merry pleasure and joyous delight. It ought to be so, in the right and full acceptance of its meaning as a divine birthday, since genuine joy is the highest possible expression of grateful worship and its diffusive happiness. We always feel better, and for a long time afterward, for having duly celebrated it in this desirable spirit. Love is the fountain of all joy, and is the irrepressible power in the universe of God. And as we assume the spirit of childhood at this time, it is natural that innocent joy should overflow, and all voices should echo only sincere delight, and be responsive of general happiness. To such voices we herewith add our own, greeting friends and readers all over the world with the wish for a "Merry Christmas!"

The Methodists on the New Theology.

There was an annual meeting of Methodist Bishops, fourteen in number, in Milwaukee recently, which led the *Chicago Inter-Ocean* to indulge in the remark that "there has been nothing heard of the doctrinal reform movement, known as the new theology, in Methodism." It says the apparent quietude of the Methodists "has been explained in various ways, some holding that Methodist theology was so impervious to new thought and light that it did not even feel what fell upon it; others holding that Methodism was so liberal that it had taken in the new theology without knowing it was new." Accordingly it sent out a reporter to obtain the opinions of some of these bishops on the subject, and published the result afterwards for the public gratification and good.

Bishop Vincent is reported to have admitted that "the Methodist clergy have their doubts, but they do not preach them. We never," said he, "have any trouble on doctrinal points." Oh, no; the new theology cannot hurt us. Methodism encourages the most critical examination of the Scriptures, and hails with gladness everything that throws additional light on the Bible.

Bishop Fowler said the new doctrine would, "I believe, gradually modify some of our views and our interpretation of Scripture. But I do not apprehend any serious results from that,

Our church is broad and liberal anyway, and welcomes new light from any source. We are growing more liberal every year. You know that beautiful hymn in our hymn-book, which begins, 'There's a wideness in God's mercy?' Well, fifty years ago that hymn could not have found a place in our hymn-book. I find, as I grow older, that I know a great deal less than I used to. Twenty-five years ago, I knew exactly who were to be damned; to-day, I can't tell who are to be." That to us seems a pretty plain confession of the narrowness of the Methodist creed fifty and even twenty-five years ago.

The other bishops reported held that the new movement in theology and theological belief would have "no noticeable effect on Methodists."

On the whole, and summing it all up, we think Bishop Fowler expresses the truth of the matter in saying that he knows less as he grows older. Theology does not quite take in as yet the whole of God in its narrow and hard conceptions.

Another Case!

A correspondent forwards us the following, which he reports having encountered in the columns of the *Cincinnati (O.) Inquirer* for Dec. 13th:

From Vaccination

Elta Stone Died, and Her Young Sister is in a Precarious Condition.

About three weeks ago Mr. James Stone of Plum Run, a small place east of Peebles, Ohio, came to this city with his two young daughters, and while here concluded to have his children vaccinated. He took them to a physician on Eighth street, who performed the operation. Yesterday morning Elta, one of the two girls, died from blood-poisoning, which resulted from her being vaccinated. She was twelve years old and was a bright child. Her younger sister, who was vaccinated with her, is also reported to be in a precarious condition. Her arm is swollen to double its normal size, and the flesh has turned to a greenish color. Mr. Stone has forgotten the name of the doctor who vaccinated the girls, and does not know the number of his residence. He has decided to have the matter investigated.

Comment on the above sad story is on our part wholly unnecessary! People in Boston, who—in view of the present public tendency hereabout toward a "smallpox" scare—are contemplating vaccination of themselves or children, will do well to read it, and "look before they leap."

That people generally become easily alarmed—often with but very little cause—the present state of affairs in this city illustrates. Everybody must be vaccinated—so the doctors say—especially children, who are not permitted to attend the public schools without submitting to this dangerous experiment. Many very sensible people, both in this country and in Europe, do not believe the practice prevents smallpox contagion, hence they object to being themselves vaccinated or allowing their children to be; hence, also, the controversy upon the subject going on at the present time in the daily newspapers of Boston.

We are decidedly opposed to vaccination, and have potent reasons therefor. The remedy, in a great majority of cases, has proved to have been worse than the disease.

We have known many people whose otherwise good health would have allowed them to live in their physical forms to a good old age, and in excellent condition, who have prematurely died, or have been injured, and condemned to lingering discomfort and misery, from and by vaccination! We have in the past also cited, from both American and European sources, palpable evidences going to prove the accuracy of this position.

The District Court of Appeals, Washington, D. C., has sustained the demurrer in the case of Col. Ainsworth, Chief of the Bureau of Pension Records of the War Department, and three other persons, engineers and contractors, indicted with him for manslaughter in causing the collapse of the old Ford's Theatre building on the 9th of June last, by which twenty-one clerks lost their lives and a number of others were injured. THE BANNER, it will be remembered, gave a full account of the catastrophe at the time, in which our personal friend, N. Frank White (a good and true Spiritualist), who was a government employe, saved his life, while a companion, who had a premonition that he was going to lose his life on that day, was killed. The spirit of this man has since stated to us that had he taken the advice of his companion and left the building previous to the accident, he would have remained longer in the form.

It took seventeen hundred and sixty volts of electricity to kill (murdered by the State, approved of by our best Christians, murderer Delano in New York the other day! How long will such barbarism be kept on our statute books? That the victim did not suffer in consequence of electrocution, as asserted by the physicians present, is a monstrous fable, for the poor wretch was spiritually hurled into eternity all unclad, and is wandering about in the realms of space doubtless declaring vengeance against all humanity. We have many times denounced capital punishment, the same as did Hon. Robert Rantoul of this State years ago. Send all murderers to the State Prison for life—this is the only true method to pursue in such cases, giving the culprit ample time to repent, before he is ushered into the spirit-world.

We are much pleased to learn from recent issues of our English exchanges that our old friend, Wm. Tenn, the staunch upholder of the anti-vaccination doctrine in Great Britain, continues to improve in health after his long sickness from typhoid fever—his case involving a direct triumph for magnetic treatment, as he took no medicine during his illness. His convalescence is, indeed, "glad tidings" in America as well as over the water!

With the issue of Dec. 10th Mr. B. F. Underwood assumes entire control of the *Religio-Philosophical Journal*, with which he has so long been connected. In his announcement he states that he shall endeavor to maintain its present standard, and make such improvements as the progress of the age may demand. Mrs. Underwood will be associated with him in the editorial department.

We shall print next week No. XXV. of "THE SPIRITUAL FACTS OF THE AGES," by Dr. E. L. H. Willis—the subjects this time being "Anna Lee, the Shakers, and Jimina Wilkison, the Universal Friend."

The message of Spirit Ed. L. BAKER, published in our issue for Sept. 11th, '93, is recognized as entirely correct by Mr. Stephen P. Haskins, who called recently at our office to subscribe for THE BANNER.

TIMELY TOPICS.

A Good Violation.—We note in a late issue of the *Oshawa (Can.) Pioneer* an expository defense of his belief and position as a Spiritualist, by H. O. Whiting, against the attack of one ascribing himself "Not a Spiritualist," who had been pleased to criticize and contradict Mr. Whiting at several points. The latter sets out with the general and broad declaration that Spiritualism is the science of life here and hereafter, and is founded on facts. One of its accepted formulas is that "he should not call God father who cannot call every man brother." We should do nothing against, but everything for, the kingdom of heaven on earth. To reform society we must reform the individual. He declines to engage in any theological controversy as useless in his case; but is content to cite the recorded opinions and experiences of Rev. Lyman Abbott, Rev. Mr. Noyes, missionary to Japan, Miss Molly Fancher, Swedenborg, Judge Edmonds, J. M. Peebles, Rev. Heber Newton and Bishop Clarke, and to refer to many others in the different churches, all agreeing in their testimony that the manifestations of to-day are the same in kind with those in the early days of Christianity.

In spite of the desperation of the opposition to Spiritualism, he rightly says that the gates of heaven still keep open. The abuse and misrepresentation so steadily hurled at it are of no effect, but the progress of truth is right onward. Its opponents either become weary of their fruitless task or die out of the world of men. Sooner or later they are compelled to adopt silence as their portion and recompense. Spiritualists, he says, fear no ordeal that reason may impose. And he closes his conclusive reply with an eloquent and impressive extract from a recent lecture by Mrs. Richmond, in which it is laid down as a truth not to be controverted, that in the other world all government is from within, the law being that the individual must be self-governed, the spirit being thrown upon its own responsibility.

The Condition of the Indians.—The Secretary of the Interior, in his official report, asserts that slowly but steadily the wards of the nation are being advanced to a condition suited to citizenship. The Indians are increasing in number rather than decreasing. During the last fiscal year over twenty-one thousand children have been carefully trained in the schools in the habits and customs of civilized life, as well as instructed in those branches taught in common schools. It is not to be expected, he says, that all these Indian children will remain, when returning to their savage parents, the habits and manner of life which they are required to adopt when attending school, but the education and the influence which they carry to their homes is having a gradual effect which will be certain in its result. The Secretary suggests that the teachers in the Indian schools should be selected in a different manner, and that in the case of those engaged in school work experience as well as mere technical knowledge should be considered in determining the selection. And he insists that these local superintendents and teachers shall hold their positions during competent service, and shall in no sense be subject to change on account of politics or official caprice. Their tenure of office should be as permanent as if they were within the classified service.

The Unknown Author.—In reply to an editorial article in the *St. Paul (Minn.) Pioneer Press* on the unknown author's chance for recognition in the popular publications of the time, the editor of *The Century*, to which reference was distinctly made, admits that there is great deal of truth stated in the criticism thus uttered, but that, as he views it, the unknown author has, nowadays, a better chance than he has ever had before in the history of literature, because there are more periodicals, and more hospitality has been shown, for many years past, toward new contributors, than there was in the old days. He says *The Century* editors have from the first, to his personal knowledge, eagerly examined the writings of unknown contributors, and inquires how unknown authors get to be known unless they began as such, and as such were welcomed. And he cites a number of instances in support of his statement as borne out by the course of *The Century*. He asserts that the idea that magazines take everything that distinguished writers offer them is fallacious absolutely, and declares that he knows at least one magazine by which he can abundantly verify his assertion.

Prof. Tyndall's Religion.—There is nothing, said he, in an address to the Glasgow Sunday Society, "that I should withstand more strenuously than the conversion of the first day of the week into a common working-day. Quite as strenuously, however, should I oppose its being employed as a day for the exercise of sacerdotal rigor. Wholesome food, pure air, cleanliness, hard work, if you will, but also recreation and rest—these are necessary not only to physical but to spiritual well-being." It is in strict harmony with these sensible ideas that churches are turning their attention from fruitless theological dogmas to benevolent and humane offices, and Sunday is slowly ceasing to be a day of gloominess, and an unwelcome weekly visitant. Libraries, museums, picture-galleries and public gardens are being thrown open to the working people of England and the United States on that day, thus making Sunday their best friend and helper. Tyndall wished most sincerely for the highest good for his fellow-men. To that end he spurned for them the old superstitions that had for long and dark centuries held them in bondage, and held fast to a religion whose "main concern is to purify, elevate and brighten the life that now is, instead of treating it as a more or less dismal vestibule of a life that is to come."

The Theosophist (Nov.) opens with "Old Diary Leaves," followed with a paper by K. Narayanaswamy Iyer on "The Esoteric Significance of the Ten Avatars"; J. Simons gives an account of "Phenomena of Slade while Sleeping," in the gentleness of which the editor expresses his belief, stating that they were perhaps more convincing proofs of his mediumship than those viewed by his clients; "The Doctrine of Maya and the Hindu Scriptures" is by N. Ramanuja Charaya, and will be read with more than ordinary interest; "American Indian Jugglers," by "Exejer," contains descriptions of some remarkable occurrences; other valuable and instructive articles not mentioned here are contributed. Published at the Theosophical Society's Headquarters, Madras, India. For sale by Colby & Rich, Boston.

A Worthy Act.—William J. Rand writes us from Brooklyn that the "Church of the Heavenly Rest," New York City, situated in a fashionable parish, has decided not to decorate its edifice for Christmas, but will devote the usual evergreen fund to charity, because of the great want in its own parish. This—he says truly—is a step in the right direction, and "this noble deed should invoke blessings without number upon the pastor, who it is said suggested it, and upon this church, which has set such a grand example before the fashionable world. Will other churches emulate it?"

Whittier Remembered.—The *Haverhill Gazette* records that the yearly gathering of the Whittier Club occurred Friday evening, Dec. 16th, at the Whittier homestead, at eight o'clock, when the election of officers was held and other annual business transacted, after which poetic selections from "Snowbound," and other poems, were read by Mrs. Harry Chase, and the annual address was delivered by William Lloyd Garrison. There were present at this December anniversary about sixty persons, who were conveyed there in a special trolley car, returning about 11:30. The gathering was chiefly in the Whittier kitchen before a brightly burning wood fire in the open fireplace of other days, with the crane, the pot-hooks and the hanging kettle visible to all. The scene was an emphatic reminder of the early days of the century.

There Could Be no better cure suggested for that "rago d'ortopie," that vanity of seeing one's self in print, so characteristic of these days, than a study of a history of libraries, says a writer concerning the two great libraries of Chicago. It teaches with a cynical persistency that literary immortality is a phantom more delusive than fortune. More than two thirds of the literary treasures of antiquity are lost and the survival of the fittest is not an unvarying law. De cency, fire and vandalism have destroyed the works of many a genius, whose name alone radiates with the encomiums of contemporaries, is known to us

Special Notice to Patrons.

Monday next being Christmas, the BANNER OF LIGHT ESTABLISHMENT will be closed on that date.

Parties having advertisements which they wish to renew on our seventh page must have them at the Counting Room on Friday, Dec. 23d, instead of Saturday, Dec. 23d.

Our friend and correspondent, Prof. J. Jay Watson, has returned to New York after a pleasant trip to the West. The following, from a private letter, relates some of his enjoyments:

"My concert experience was of the happiest kind; in fact, my whole tour was a continued ovation. While in Chicago I called upon Mr. J. R. Francis [editor and publisher of *The Progressive Thinker*], whom I had never before seen. He received me with the utmost cordiality, and did not even ask me to produce a piece of red tape, but at once he and his noble wife proceeded to make me as comfortable and as happy as need be. He invited a large party of choice friends to his spacious parlors, and the tones of the famous old Cremona were heard in many musical selections. I have rarely met a more delightful gathering of the friends of progress and seekers after the good and the true. The name of the senior editor of *The Banner of Light* was frequently mentioned with the kindest accents of friendly words—in fact, I doubt if there was a person among the half a hundred present who did not know him as one whose great heart so often palpitated in the interest of humanity. I also had the pleasure of spending an evening with Mrs. Rosamond Templeton, the accomplished daughter of that great and good man, Robert Dale Owen."

Repeating the notice of last week, we would state that quite a number of questions, received at this office for answer in our Spirit Message Department, and which were forwarded to Mr. W. J. Colville's post-office address by mail, have been lost—they being in his overcoat pocket, and the coat being stolen. He therefore requests that writers who have forwarded questions to us within eight weeks, will now send to this office duplicates, if possible.—We should also be pleased to receive additional questions for answer in this Department.

We had, recently, a pleasant visit from our friend—the veteran Spiritualist of New York—Judge Nelson Cross, who is at present in Boston on business.

Spiritualist Building Fair.

The Children's Lyceum and the Ladies' Industrial Society have united in a Fair, which is now being successfully held in Horticultural Hall, Boston, to continue to Dec. 23d. Admission 15 cents. Season tickets, \$1.00.

This enterprise presents to the view of the visitor one of the most beautiful floral exhibitions and fairs seen of late in Boston. The hall is draped with sunning, and flowers fill every available booth and nook. Mrs. George E. Bruce of Copley Square has the flower stand in the center of the hall. The other tables are presided over, by Miss Agnes Jordan, Mrs. William S. Butler and Mrs. E. C. Anderson.

Entertainments are given each evening, in which fifty little girls take part, assisted by Baby Lou, tiny Olive Smith, Millie Smith, Baby Gifford, Willie Shelton, Eddie Hill, On Thursday evening, Dec. 21st, tableaux will be presented.

Christmas Services.

W. J. Colville will conduct special Christmas exercises on Sunday, Dec. 26th, in the City Hall, Bedford Avenue and Fulton street, Brooklyn, N. Y., at 11 A. M. Subjects of discourse: "Is there a New Messiah Coming?" and at 3 P. M., "Christmas, Its Origin, History, Purport and Destiny"; also at Fifth Avenue, 27 Fort second street, New York, at 8 P. M.; also in Union Square Hall, New York, Christmas Day, at 3 P. M.

Fund for the Destitute Poor.

DONATION MONIES RECEIVED.
C. P. C., \$6.00; F. H. Morrell, 10 cents; Mary D. Bell, 50 cents; B. W. Whipple, 50 cents; L. R. Evans, \$1.50; E. P. Upton, 50 cents; E. P. Upton, \$1.40; W. E. Hurst, \$1.00; Mrs. D. J. D., \$2.00; Daniel B. Allen, \$6.65; Mrs. M. Stubbeman, 50 cents; Jas. P. Wilcox, 50 cents; Friend, \$5.00; Thos. F. Seymour, \$10.00; Friend, \$2.50; Friend, \$1.00; A. G. F., \$1.00.

Married.

Mr. Fred Crockett and Nellie F. Stoddard, at the City Registrar's office, Boston, Mass., Dec. 9th, 1898, the ceremony being performed by Mr. John C. Short, Assistant City Registrar.

Auntie Lord Chamberlain writes us from her home in Mattapan, Mass., that since last report "A Friend," Bangor, Me., has sent her one dollar, Solomon W. Jewett, forty cents, and another friend in Boston has forwarded her five dollars; for which kindly remembrance she returns thanks. The benevolently inclined should remember this veteran medium in the hour of her need; her address is as above, Box 56.

Mr. G. B. Rich, one of the founders of the Temple Heights Camp-Meeting, passed to spirit-life at his home in Bangor, Me., the 18th ult. An article in memoriam, by Brother H. C. Berry, will be published next week.

NEW ORLEANS, LA.—A word from Prof. Edmunds as to the spiritual work in the "Crescent City" will appear next week.

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

Our occasional contributor, "The White Rose," lectured Wednesday evening, Dec. 19th, in the 31st street hall, before the Spiritualists of the White Rose, Chicago, on "The Industrial Question." He may bring out the address in tract form hereafter.

Mrs. May S. Pepper spoke to good attendance in Brockton, Mass., Dec. 6th, but on account of sickness was obliged to cancel her other engagements for Dec. 10th and 17th.

Able N. Burnham is lecturing in Allegheny, Pa., to fine and appreciative audiences.

Mrs. Ada Foy, a grand platform test medium, will be at Conservatory Hall, Fulton street, corner Bedford Avenue, Brooklyn, N. Y., every Sunday in January and February.

Mrs. H. S. Lake returned from Anderson, Ind., and resumed her regular work upon the platform of the Cleveland Spiritual Alliance Dec. 3d. Dec. 10th a large audience assembled to listen to her lecture. "The interest in her work continues unabated," writes "Reporter."

Prof. Theodore F. Price has been secured by the Progressive Spiritualists of Brooklyn, N. Y., to speak for them at their hall, 102 Court street, Sunday evenings, Dec. 24th and 31st. The lectures will be followed by tests from various mediums.

F. A. Wiggins is engaged to speak in Williamsville, Ct., Dec. 19th; Meriden, the 20th; Marlboro, Mass., the 21st; Salem, the 24th and 31st. The Sunday evenings are all engaged. Open for week-evenings, Address 66 Essex street, Salem, Mass.

Mr. J. W. Fletcher—who will have spoken at Conservatory Hall, Brooklyn, the Sunday evenings of October, November and December—will begin his evening meetings, at Fifth Avenue Hall, New York City, the first Sunday in January. He attends funerals, but is not open to out-of-town lecture engagements. Address 208 West 45th street, New York City.

Mrs. M. T. Williams, an influential speaker and business medium, can be addressed in care New Orleans Association of Spiritualists, 50 Camp street, New Orleans, La.

Mr. J. Frank Baxter this week has spoken in Springfield, South Deerfield and Greenfield, and was, on Sunday, Dec. 19th, in the 31st street hall, before the Spiritualists of the White Rose, Chicago, on "The Industrial Question." He may bring out the address in tract form hereafter.

Mrs. May S. Pepper spoke to good attendance in Brockton, Mass., Dec. 6th, but on account of sickness was obliged to cancel her other engagements for Dec. 10th and 17th.

NEWSY NOTES AND PITHY POINTS.

A genuine epidemic of "grip" is now creating alarm in New York, Connecticut and elsewhere in other parts of the East, and "over the water" in Europe, "Influenza" holds sway mightily. What are we coming to?

Teacher—"That is the fourth question you have failed to answer. If you don't study harder now how do you expect to get along when you grow up?" Little Boy—"I guess I'll be a school-teacher, 'n' w'en I want to know anything I'll just ask th' class."

THE WAY OF THE CHURCHES.—Tubitt records the following morceau, which clearly sets forth the trend of the truly "Orthodox" churches at the present day:

An Argyleshire elder was asked how the kirk got along. He said: "Aweel, we had four hundred members. Then we had a division, and there were only two hundred members. Then we had a reformation, and we were left. Then we had a heresy trial, and now there's only one and ma bither Duncan left, and I ha' great doubts o' Duncan's orthodoxy."

He who purloins my purse, steals trash; (Shaks. revised) but he who fleeces from me my umbrella, is the worse "sneak thief" imaginable.

The Boston Post, we're glad to see,

Is getting where we ought to be:

High-toned, energetic, newswy. This is what we hear a good many people say almost every day. It reminds us of the good-old times when Col. Chas. G. Greene was its talented editor, and ex-Mayor Frothingham of Charlestown assistant-editor. Success to you, Mr. Post.

Rev. Dr. Fourthly—"I do not feel like going to Brother Harper's bedside alone." Mrs. Fourthly—"Why not, dear?" Rev. Dr. Fourthly—"Because Dr. Polus and Lawyer Shemps will probably be there, and I really do not feel equal to saving him from both."

Undiscouraged by failure to succeed in our last Legislature, the advocates of reform in the matter of stock-watering and kindred schemes evidently propose to renew the fight with vigor the coming winter on Beacon Hill. Go ahead. Knock out the "rings."

AN UNKNOWN TONGUE.—"Mr. Kink," said daz-zum to a colored brother, "you are from Virginia; I wish you would tell me what these words mean in this Virginia dialect story." "Never heard no glich words as dem in ole Virjiny, boss," replied Kink, after five minutes' study.—Togues.

At Louisville, Ky., on Dec. 15th, the middle span of iron and timber falsework of the bridge, now under construction between East Louisville and Jeffersonville, Ind., collapsed at 10:18 o'clock in the morning, crushing to death or drowning twenty men, and injuring over twenty more. The disaster was occasioned, it is thought, by a terrific wind.

Frankie—"Papa, I've just been looking at a granddaddy long-legs, and thinking." Papa—"What have you been thinking, my dear Frankie?" "I've been thinking that if he took the rheumatism in his legs there'd be very little wellness left."—Harper's Young People.

When beggars are choosers

They soon become losers.

The annual meeting of the Woman Suffragists was held at the Park Street Church, Boston, Mass., Dec. 15th. It was voted to hold a fair later in the season. Mrs. Mary A. Livermore was elected President.

I have been young, and am now old, and have not yet known an untruthful man to come to a good end.—Auerbach.

Mr. Bellamy's paper, the *New Nation*, now appears in an enlarged form. The return to its old size has been decided upon, in the hope and expectation that its constituency will cooperate in placing the paper in the hands of those who are strangers to the defunct proposals of nationalism.

NOT A RAMP COMPLAINT.—"What is the matter with Spriggins?" "Alphabetical derangement." "What do you mean?" "Not enough V's and X's, and too many I's."—Washington Star.

Those who have the utmost "cheek" profess to be extremely meek. And thus by using hyperbole The honest soul they deceive—you see?

It is rather late for "hog-killing time," but, as a Western exchange remarks, it may still be appropriate to advise any man who has a job of this kind on his hands to invest in a thermometer, and when it comes to scalding the hogs see that the temperature is just about 180 degrees, which is 32 degrees below the boiling point. This is just hot enough to make the hair come off, but not so hot as to "set" it, as is often done.

THE MOST APPROPRIATE.—Mr. F. Hanson writes to us from Guilford to suggest that for those persons who have decided to seek for a life vaccination in the use of some form of animal lymph, and who are only hesitating as to the particular form to select, the most appropriate is clearly donkey lymph. It is rather neatly put.—*Vaccination Inquirer*, London, Eng.

In 1872 the late Prof. Tyndall made a lecture tour of the United States. His earnings on this tour were \$23,000, most of which he devoted to founding scientific scholarships at Harvard, Columbia, and the University of Pennsylvania.

Not very long ago in London a preacher indulged in a little bit of sarcasm over a small collection, and he did it very neatly. "When I look at the congregation," said he, "I ask where are the poor? and when I look at the collection I ask where are the rich?"

Knowledge holdeth by the hilt, And beweth out the road to progress, While ignorance graspeth at the blade, And is wounded by its own good sword. Knowledge disdeth its health from the virulence of ignorance, while ignorance mixeth wholesome with the breathings of disease.—*The Two Worlds*.

An exchange sapiently remarks that "There must be something very good in human nature, or people would not experience so much pleasure in giving. There must be something very bad in human nature, or more people would try the experiment of giving."

The Veteran Spiritualists' Union.
To the Editors of the Banner of Light:

On the evening of Dec. 6th the Veteran Spiritualists' Union held its regular monthly meeting at Gould Hall, No. 3 Boylston Place. Previous to the public meeting the Directors met, with Mrs. John Woods in the chair, and the following business was transacted: The Clerk read two letters received from Mrs. M. T. Longley, one relating to the work going on in San Francisco, the other reporting a case of need, namely, Mrs. A. H. Swan of 210 Hyde street, San Francisco. It was voted to pay Mrs. Swan five monthly installments of five dollars each, the first one to be sent to her immediately. Mrs. Swan is an aged medium, and is well known, having resided here many years.

A letter was read from Mrs. J. W. Wheeler of Orange, Mass., in which she offered to furnish free to our Union a new home sewing machine, to be sold for the highest sum possible, the net proceeds to be used for the relief of needy people. This liberal offer was accepted with thanks, and Mrs. Wheeler was made a life member of the V. S. U. Mr. Wm. Boyce, Mrs. John Woods and Treasurer M. T. Dole were appointed a committee to dispose of Mrs. Wheeler's gift as they thought best.

Mr. Dole reported the needy condition of Mrs. H. No. 4 Berkeley street. It was referred to the Quick Relief Committee for action, and secured the sum of fifty dollars has been paid into our special relief fund for this case, this amount to be paid out in monthly installments.

A vote of thanks was given to Mr. Wm. G. Prescott of Quincy for a valuable presentation for our library, a letter from Miss Merritt, 148 St. Ann Avenue, New York, was read, stating that the remains of Mrs. Fox Jencken and Margaret Fox Kane would be buried in Cypress Hill Cemetery in a private lot belonging to a Brooklyn Spiritualist; that the expense would not be more than thirty dollars; and that the Spiritualist Aid Society had already appropriated twenty-five dollars toward it.

This ended the Directors' meeting, after which the public meeting of the Union was held. Mr. Jacob Edson presiding. Mr. Geo. B. Cutter opened with a vocal selection, accompanied by Mrs. John T. Little.

After brief remarks by Mrs. Babcock, Mrs. R. S. Little was called upon, who addressed the Union on the subject of the needy condition of Spiritualists, and strongly recommended that a State organization, auxiliary thereto, be formed. The subject of both national and State organization was discussed by Mr. M. T. Dole, Dr. Macgown, F. D. Edwards, Dr. J. S. Baker and Mr. Jacob Edson.

Bro. Wilder next addressed us, relating some of the early work of the National Society and Lyceum, which he was officially connected with many years ago.

Mr. Lewis introduced Mrs. Sarah C. Huzzell of Stowe, Vt., who spoke briefly, and was followed by Dr. A. H. Richardson.

Dr. A. H. Richardson, who liberally contributed at this meeting to our treasury, handing us a check for seventy-five dollars.

Treasurer Dole's statement of installments paid out for the last two months was presented, viz.: Nov. 1st, to distressed persons, eight dollars; Dec. 1st, to fifteen beneficiaries, ninety-three dollars; also twenty-five dollars additional paid to the Quick Relief Committee, to be distributed in small sums.

Our public meetings are held the first Wednesday in each month at Gould Hall, No. 3 Boylston Place, 7:30 P. M. Wm. H. Banks, Clerk.

No. 77 State street, Boston, Mass.

MEETINGS IN MASSACHUSETTS.
Lynn.—Last Sunday at 10:30 A. M. Jubilee services were held in Cadet Hall. The following program was carried out: Singing by Mrs. G. D. Merrill; remarks, Mrs. Dr. M. K. Dowland's control, followed by an invocation, reading, Mr. J. Warren Chase of the "Jubilee Poem"; Mr. C. S. Adams on "Spiritualism, and Our Duty to Each Other"; remarks, Mrs. James M. Kelly; Mr. T. H. B. James explained the call and reviewed the proceedings of the National Convention of Spiritualists at Chicago; Mrs. J. Pierce recited "The Progress of Spiritualism"; Mr. Dr. C. S. Adams; reading, O. S. Adams; song, Miss Amy F. Adams; reading, J. Warren Chase; subscriptions and donations for the National Association were explained by Mr. James M. Kelly. The National Association was responded to by Mrs. Dr. C. S. Adams; "The Progress of Spiritualism," by Dr. Arthur Hodges; "Our Old Workers," by Mr. Alexander; Mr. Edwin Hitchings, nearly eighty years of age, related some of his grand old test stories. Arthur Hodges, Mr. C. S. Adams, Mr. M. T. Dole, Mr. J. S. Baker, "The Children of Spiritualists in Spiritualism," was responded to by Dr. Charles Faulkner in a beautiful rendition of the song, "Rock Me to Sleep, Mother," and follows by Mr. T. H. Nichols. "The Nature of Spiritualism," Mr. Wm. Wounded. Joseph D. Stiles, lecturer and test medium for the day, gave an improvised poem on "Our Jubilee," followed by a very able and instructive address on "The Future of Spiritualism," concluding the exercises with a large number of satisfactory tests and messages.

At 7:30, after appropriate music by Mrs. G. D. Merrill, Mr. Stiles gave an invocation, poem and a short address, followed by his grand old test stories.

Next Sunday, Hon. Sidney Dean will occupy the platform at 2:30 and 7:30 P. M. T. H. B. JAMES, 88 South Common street.

Springfield.—Sunday, Dec. 17th, Mr. J. Frank Baxter was the speaker and medium for the Society of Spiritualists here, lecturing afternoon and evening.

In the afternoon he gave an address appropriate to "Our Old Workers," by Mr. T. H. Nichols. Organization, speaking in commendation of the latter institution and its purposes, and calling attention to the benefits that might accrue from a State organization. The discourse was replete with most valuable suggestions and advice to Spiritualists; whether banded together or not.

In the evening the hall was filled to its utmost capacity by an intelligent and appreciative audience that listened intently to a philosophical lecture on "The Nature of Spiritualism." It led up excellently well to the scene of one hour which followed, the latter offering much in illustration and corroboration of what had been presented for consideration in the lecture.

Mr. W. E. P. the resident lecturer of the society, spoke in Northampton in the afternoon of the 17th, but returned, and was present in the evening. On Sunday next Mr. Peck will lecture in Williamstown, and Mr. Baxter again in Springfield. As appropriate to the day, the exercises will be "The Future of Spiritualism," and in the afternoon his lecture "Pilgrims' Puritan," and in the evening, Christmas eve, his theme will be "Christ and Christmas."

On Monday evening, Christmas night, he will give a "Xmas Entertainment," assisted by local talent, for the benefit of the society.

Mr. Baxter lectured nearly every evening of the week Dec. 17th to 24th in Western Massachusetts, or Eastern New York.

Malden.—Thursday evening, Dec. 14th, 1898, Mr. F. A. Wiggins of Salem gave a lecture and test séance at Odd Fellows Hall, under the auspices of the Ladies' Aid.

He will lecture and give tests before the First Spiritualist Society at this hall the last two Sundays in January next.

Miss S. Lizzie Ewer of Portsmouth, N. H., lectured for us and gave tests Sunday evening, Dec. 17th.

Next Sunday evening, Dec. 24th, at 7:30 P. M., Rev. Laban G. Beale of Brockton will occupy the platform.

The Children's Progressive Lyceum met as usual at Odd Fellows Hall at 2:15 P. M. Sunday, Dec. 17th, 1898, for Christmas exercises. The exercises consisted of vocal exercises; music under direction of Miss Emma Chaffield. Topic for study was directed by the Assistant Conductor.

"Little Eddie" from the Boston Lyceum rendered several songs acceptably. Recitations by Mrs. Charles W. Dutton, Lottie Feltner Potter, Masters Ralph Carter, Charlie Chaffield, Ernest Carter, piano solo, Miss Mabel Carter; cornet solo, Mr. Wiley; remarks, Dr. Tothaker, Mr. Potter, Mr. Newhall, Mr. Southwell.

Next Sunday Christmas will be celebrated, after which the Lyceum will adjourn to the lower hall, where Santa Claus and a Christmas tree will be found.

Mrs. C. A. BUTTERMAN, Sec'y.

New Bedford.—Last Sunday a cordial greeting was given to Mrs. Carrie A. Loring, the gifted test medium of East Braintree.

Afternoon, the time was devoted to celebrating "Jubilee Day." The exercises consisted of singing, invocation, remarks by the President; a song by Miss Owen; reading of the "Jubilee Poem" by Mrs. Loring, at the close of which she gave a fine improvisation appropriate to the occasion; singing, remarks by Dr. Tothaker, Mr. Dutton, Mr. Black, Mr. Baker, and the reading of the call for the State Convention by the President.

Evening, short addresses and many correct delineations and messages through Mrs. Loring's instrument.

Next Sunday Mrs. May Seannell Pepper will occupy our platform, and Sunday, Dec. 31st, Mrs. C. Fannie Allyn will be with us.

Worcester.—Dec. 17th Mrs. Ida P. A. Whitlock spoke eloquently in favor of the observance of above date as a jubilee of spiritual rejecting on our platforms and in our homes. The tests given were very clear and correct.

Dec. 23d Dr. Geo. A. Fuller is to speak.

Dec. 23d the Lyceum, Woman's Auxiliary and Worcester Association unite in celebrating Christmas in Union Veteran Legion Hall. Supper, entertainment and Christmas tree.

Delegations will be by us to Convention Dec. 18th in Boston were: Woodbury C. Smith, Dr. Geo. A. Fuller and Mrs. Helen E. Smith.

GRACIA D. FULLER, Cor. Sec'y.

Fitchburg.—Mr. F. A. Wiggins of Salem, Mass., lectured with great acceptance, before the First Spiritualist Society Sunday, Dec. 10th.

Last Sunday he again occupied the platform in the afternoon. Subjects were taken from the audience, and handled in a very able manner. At the conclusion of his lecture he gave a large number of tests and spirit descriptions which were correct in every particular.

A crowded house greeted the speaker in the evening. Subject "Where was the Soul before It Inhabited the Body?" The tests and spirit descriptions were numerous, and all correct.

Delegations will be by us to the society next Sunday.

DR. C. L. FOX, Sec'y.

Everett.—Dec. 10th: lecture, tests and readings by Mr. and Mrs. Atherton. Sunday, Dec. 17th, the same parties officiated; Mrs. Lefavor, musical and rapping medium, also gave evidence of her gifts on the guitar; she will answer calls from societies; her address is 11 Schenck street, Lynn, Mass.

Next Sunday, Mrs. Butler, one of the best test mediums, assisted by others with tests, readings, etc., will be with us.

MR. AND MRS. F. M. ATHERTON, Conductors.

Walham.—At Shepard Hall Sunday evening, Dec. 17th, well attended meetings. Invocation, Chairman; excellent tests and readings, Mrs. Dr. Bell, Mrs. Stiles, Dr. Stiles; remarks, Mrs. Brown. Medical selections, Miss Winslow.

DR. O. F. STILES, Con.

Fall River.—Spiritualist meetings were opened here Dec. 17th, when Miss Mary D. Williams of this place gave two fine addresses, closing with recognized tests. Large audiences. Mrs. Hatfield Hudson of Warren, R. I., rendered two beautiful solos—music by Mr. Wm. Williams. The occasion was pronounced a Grand Jubilee Sunday.

EDMUND MOSS, Conductor.

Melrose Highlands.—Quite an interest has been awakened among believers and unbelievers in Spiritualism by a series of meetings that are being held by Dr. Evans Caswell, in Rogers Block, Melrose Highlands. The service on Sunday, Dec. 17th, was on the Spiritual Jubilee. The controlling powers gave a re-

view of ancient and modern Spiritualism in a very convincing manner. Miss Day acted as organist. The services are held every Sunday afternoon at 2:45. Subject for next Sunday: "The Spiritual Birth of Christ." EDWARD F. FAXON, 3 Appleton street, Boston.

Haverhill and Bradford.—Last Sunday Miss Cella M. Nickerson was the speaker before the Spiritual Union; the question of Spiritualism and Materialism in their relations to each other was treated in an entertaining manner. She was greeted by a large evening audience.

Mrs. Kate R. Stiles will be the speaker before the Union next Sunday.

Newburyport.—Sunday, Rev. Andrus Titus of Abington Station gave an interesting afternoon lecture on "The Life and Work of John G. Whittier."

In the evening he chose for his subject, "Creeds and Spiritualism," which was ably handled, and the lecture gave great satisfaction.

Southern Camp-Meeting.
To the Editors of the Banner of Light:

The second session of the National Spiritual and Liberal Association will be held at Winter Park, Florida, opening January 14th and closing March 11th, 1899.

Rates closely approximating those of last year have already been granted by the railroads belonging to the Central Traffic Association, and by the Merchants' and Miners' Transportation Co., on the East Coast.

The form of the Spiritualists of all sections of the United States an opportunity to attend the winter assembly at Florida, where they will hear some of the most talented speakers in our ranks, and meet many of our best test mediums, who will be in attendance.

The scenery in and around Winter Park must be seen to be appreciated. The town has an elevation of over one hundred feet above the St. John's river, hence is entirely free from malaria and kindred diseases. A large number of picturesque lakes can be found in the immediate vicinity of the place, whose waters analyze ninety-two per cent. pure. This one fact should be of itself a great attraction to all Northern people who are in search of health.

Winter Park is one hundred and forty-four miles south of Jacksonville, on the main line of the South Florida R. R., and the most charming spot found on the entire road.

Orlando, Sanford, cities of several thousand each in population, are only a few miles distant, while Tampa Bay, with its marvels, is but sixty or seventy miles distant on the West.

Excellent hotel accommodations can be found in Winter Park also in Orlando and Sanford.

Furnished rooms, with or without board, can be obtained at reasonable rates. Tents and cottages may also be rented for the entire season by those who wish to have homes of their own during their sojourn in the South.

It is a fact that in this vicinity is of the very best quality, and in quantity quite sufficient to supply many a market in the North, besides feeding a colony of thousands in Winter Park itself.

This beautiful little city has a permanent population of over eight hundred people, while the number is always largely augmented each winter season.

It is also the seat of one of the leading colleges in Florida, hence has peculiar attractions for literary people, who will not be deprived of books, or any other form of intellectual entertainment to which they are accustomed at home.

The lecturers already engaged are Lyman C. Howe, Mrs. R. S. Little, Mrs. Anna Orvis and Geo. P. Colby. These names are household words among Spiritualists.

These excursions certainly offer great attractions to our friends in the North. There will be no biting frosts nor deep snows to annoy one in Florida. It is a fact that in this vicinity is of the very best quality, and in quantity quite sufficient to supply many a market in the North, besides feeding a colony of thousands in Winter Park itself.

Parties intending to go South via Cincinnati, desiring information in regard to rates, etc., should address Mr. S. W. Fowler, 412 Park Place, Cleveland, O. Excursionists from New England and the East should address Prof. H. C. Barrett, 1121 10th street, N. W., Washington, D. C., in regard to routes.

Dr. E. C. Hyde, Winter Park, Fla., will answer all letters in regard to cottages, tents, board, rooms, etc.

H. D. BARRETT.

A. GASTON (President of Cassadaga Lake Camp-Meeting Association) writes from Meadville, Pa., Dec. 12th, a letter somewhat covered by the above, from which we condense the following:

"During a month's sojourn at De Leon Springs and St. Augustine, Fla., in February, 1893, I became much impressed with the good that might be accomplished through the establishment of a permanent camp-meeting in the South. The faithfulness of the immediate cause of effect upon the minds of the country, coupled with the apparent need for spiritual enlightenment, induced me to join in the work of establishing a winter home at some point that would become a nucleus for those of like faith who wished to spend a few weeks or months in this land of flowers and sunshine. Winter Park (the point finally decided upon) is located among the pines on a chain of beautiful clear water lakes, twelve miles from the St. Johns river; it is surrounded by numerous thrifty orange groves and delightful winter homes of Northern visitors, and is especially noted for its balmy climate and dry atmosphere. A program of the meetings will be published shortly, as well as information as to rates, etc. It is expected that on Jan. 14th and 10th special excursion rates will be given from all principal points north to Winter Park, good to return until May 31st." [Said rates are expected to be a little over one fare for the round trip.]

Lack of vitality and color-matter in the bulbs causes the hair to fall

dent of the Brooklyn Ethical Association, contributed an able and thoughtful paper, "Cosmic Evolution Related to Ethics," which was read before the abo-

association in the course of lectures for the present season. Charles G. Brown offers a solution of the immigration question under the title of "An Alien Labor Tariff"; other timely and instructive articles appear. Chicago: Charles H. Kerr & Co., 175 Montrose street.

ST. NICHOLAS.—This beautiful holiday number comes in a handsome new cover, and has been greatly enlarged. The first on the list of remarkable attractions offered is Rudyard Kipling's thrilling East Indian story of "Tomal of the Elephants"; Mark Twain contributes an installment of his fascinating serial, entitled "Tom Sawyer Abroad"; Dr. Alexander Eastman, an educated Sioux Indian, begins a set of papers describing his daily life, adventures and experiences when with his tribe, called "The Wild Life"; a charming poem by Edmund Clarence Steadman, "Cousin Lucretia," is exquisitely illustrated by Albert R. Stern; George W. Cable gives a delightful account of his own boyish pranks in the second installment of his paper describing New Orleans; many other good things appear in the lengthy table of contents. The Century Co., Union Square, New York.

THE ST. LOUIS MAGAZINE.—"The Bride of Saint Antonio" is a pathetic story by Lizzie W. Champney; "A Psychological Experience" is a fascinating account by Jane Masou; "Timely Topics" and "Around the Home" will be read with interest. Publication Office: 2819 Olive street, St. Louis, Mo.

THE QUIVER.—The Rev. D. Gath Whittier writes a thrilling account of "The Capture of the Slave" on the coast of Africa; "The Working Men of the Bible" is an interesting paper by Sarah Wilson; "Away to the West" is contributed by F. M. Holmes; the usual number of short stories and an installment of each of the serials appear. The Cassell Publishing Co., 104 and 106 Fourth Avenue, New York.

OUR LITTLE ONES.—This is a particularly pleasing issue, containing delightful stories in prose and verse of child-life in all climes. The Russell Publishing Co., 196 Summer street, Boston, Mass.

MR. WRIGHT IN NEW YORK.

MR. J. CLEGG WRIGHT, as a reasoner and spiritual philosopher, never fails to excite the profound attention of his audiences.

Sunday morning, Dec. 10th, at Carnegie Hall, N. Y., among other striking expressions he said, regarding magnetic healing: The more you know, the better equipped are you for healing and for warding off sickness. It is not necessary to die at the present rate. With a better understanding of the laws of health, with a better management of the kitchen and a better understanding with the cook downstairs, average life should run up to a hundred years. Civilization does not shorten but lengthens human life, but the rapid consumption of tissue in the present social conflict shortens it. We are living too fast and working too hard. Acquisitiveness consumes our vitality, and the seeking of social distinction by the acquisition of wealth shortens mortal existence. When the fountain of honor becomes the public good and the brotherhood of man, the acquisitive impulse will decline. Desire for laudable distinction will not be lost, but the intense personal friction will be lessened. I do not mean that there will ever come a time in the history of man when he will not possess that quality of character which seeks to acquire social advantage by the possession of wealth. I will not stretch out my imagination to a possible time when acquisitiveness will be abortive in the constitution of man. I think that such a cessation would be the greatest calamity that could overtake the human race.

Civilization cannot be justly ascribed to mental stimulus alone; the civilization of the world is propagated by the rivalry of merchants rather than by the rivalry of schools. It is trade, commerce, the man with the hammer, that takes the lead in civilization. Acquisitiveness is the basis of social sanction and distinction, assimilating and stimulating the world's advancement, and it is doing it to excess. If civilization were left to moral agencies alone, progress would stagnate. Morals are effects, not causes, and the crowning results of mighty energies in the amalgamation and destruction of organic society.

In the healing art a study of the whole constitution of man becomes necessary; the interior life needs to be understood. When the heart is broken, the mind crushed, the aspirations dead, the "soul" needs curing. Sympathy and love are essential qualities in a healer. A man who turns to healing as a work, when he has failed in every other thing, will fail at healing. Healing is a phase of mediumship; the healing medium is a transmitter of magnetism from the spirit spheres, and dispels disease with almost miraculous power. It is not a miracle, but a baptism of magnetic assimilation of the spiritual and material forces of nature. By his dominant ideas sometimes a man may stand right in the doorway of success. Doubt is a vibration on the magnetic sphere, and this material state is an obstruction to the introduction of spiritual phenomena on the plane of magnetism. But, you say, we have to have these mental conditions for the necessary evidence. No; evidence is not increased in value by unbelief.

Man started to build a philosophy upon divine revelation. Long before the Hebrew Bible and the beginning of the Christian religion, men believed that sometime and somewhere a code of divine law had been given to mankind, and that right and wrong were determined by unalterable statutes. This is the fatal error of all ethical philosophy. To deny it in some places is radicalism, in others a crime. To found morals on any principle other than that of divine revelation they say is blank atheism.

As a rebel against all dogmatic formulae, I accept no revelation extant as "God given." To those who claim such a revelation I say, You are honest in the production of your belief, but it is really hereditary disease founded in habit, in that process which naturally comes in the evolution of philosophy, religion and organic society; I know the origin of your standard; it began in the early morning of the intellect, as a necessary product of a spiritual condition; I condemn it no more than I would any unorganized quality or condition in nature. I would not quarrel with the rose or the tulip, nor with a planet or asteroid, nor complain of a comet because it is not a star. Every form of physical nature is the expression of a law and condition under which it came to exist, and every intellectual state is governed by its environment.

Nature knows no morals. In nature nothing is good or bad. A bad action is an act committed at the wrong time and in the wrong place. A good action is something done at the right time and in the right place. Nothing in itself is bad; it is the use to which it is put. A ten-horse-power steam engine is not a bad engine because it cannot do the work of a twenty-horse-power engine. There is good iron and bad iron, good sugar and bad sugar, but only as related to use, and not to the thing itself.

We cannot say anything good or bad about the Infinite, because we do not know what the Infinite is. There is no special mental selection in a cyclone. When the poet Goethe contemplated the catastrophe at Lisbon he was shocked, and his great mind reasoned a priori, why did not God stop it? He knew it, and he knew it and had the power to stop it, and did not, he killed those people. The theistic hypothesis needs a god that will kill all tyrants and all perdy, and plant in every soil conscientious slavery; a god that will redeem hypocrites, inspire fraternity in the breast of man, and settle the international problems of the day; one that will make a politician a statesman, the statesman a philosopher, reform the courts of law and purge the pulpits. This world needs such a god. There is dislocation everywhere; side by side with too much wealth is poverty, in rags. Millions of prayers go up to heaven to-day, but things go on in their usual cobwebbed, mechanical fashion; and the question is not what can we do to please God, but what shall we do to observe the laws of the phenomenal universe in which we live, and how shall we live for health, physical, intellectual and spiritual?

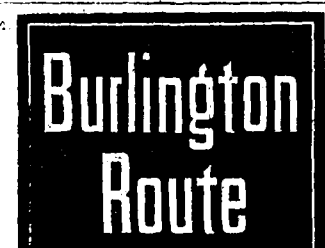
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MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

First Spiritual Temple, corner Newbury and Essex Streets.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

The American Spiritualist Association.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

The Progressive Spiritualist Association.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

The Ladies' Industrial Society.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

Harmony Hall, 724 Washington Street.—Lectures Sunday 10 A.M. and 7 P.M. Mrs. R. S. Lillie, speaker for December. Wm. H. Franks, President; F. D. Woodbury, Secretary, 189 Central Avenue, Roxbury.

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to Mr. and Mrs. Lillie. Wednesday evening, Dec. 16th. The entertainment opened with an address of welcome by the President, Miss Lucretia Webster, and music by Prof. Kimball and Mr. John W. Lane. Several speakers gave expressions of their appreciation for the help and sincere advocacy of the truth, and several character songs were sung by "Little Lillie." The guest of the evening, Mrs. R. Shepard Lillie, was introduced amid great applause. She said that it is nine years since she first came to Boston Spiritual Temple, and that a review of those years showed a progress in spiritual truth that is very remarkable. Her thanks were given to all who had so cheerfully sustained her in the work. Quite an interesting and lengthy program was carried out.

Mr. and Mrs. Lillie remain with the Society during December, when they go South to fill a three-months' engagement.

POINTS.

A grand literary and musical entertainment will be given at Gould Hall, Wednesday evening, Dec. 27th, for the benefit of the Helping Hand Society of the Boston Spiritual Temple. Some of the best talent in the city will take part. Admission twenty-five cents. Dr. Smith, President of Queen City Park, was present at both sessions Sunday. F. ALEXIS HEATH.

First Spiritual Temple (Exeter and Newbury streets).—Mrs. Clara H. Banks, trance medium, will occupy the platform again next Sunday, Dec. 24th.

First Spiritual Temple Fraternity School.—Last Sunday we remembered the request of the National Spiritualists' Association, and songs and recitations appropriate to the occasion were a part of our program, among them the poem by "Ouisa," Mrs. Richmond's control.

Next Sunday the study of Carlyle Peterson's book will be continued. ALONZO DANFORTH.

Harmony Hall.—At our circle on Tuesday, Dec. 12th, the following mediums took part: Mr. C. O. Gridley, Mr. H. B. Hersey, Dr. C. D. Fuller, Mrs. Hatch, Mrs. H. E. Fuller, and Dr. Lathrop.

Thursday afternoon, Mrs. S. E. Rich, Mr. William Hardy, Mr. H. B. Hersey, Mrs. J. Fredericks, and Dr. Lathrop were the mediums.

Friday afternoon "The Indian Council" was well attended, and very interesting.

Sunday morning an interesting circle. Tests and readings were given, beside developing power. Bro. Martin, Mr. Gridley, Miss Williams and Dr. Lathrop were the mediums.

Afternoon, Mrs. Martin presided and gave tests. Mrs. S. E. Rich, "Wild Rose," through Dr. Lathrop. Mrs. J. Fredericks, Mrs. L. E. D. Davis, Mrs. A. Wilkins, and Mr. C. O. Gridley participated. Miss Lillian Rich gave a recitation.

Evening, Mrs. H. B. Hersey, Mr. H. B. Hersey, Mr. L. A. Hulse, Mr. C. O. Gridley and Dr. Lathrop gave remarkable tests, and Miss Rich an excellent recitation. Meetings Tuesday and Thursday at 3 P.M.; Indian Council, Friday at 3 P.M.

The Banner of Light.—The leading spiritualistic paper, is for sale at all our meetings.

W. L. LATHROP, Conductor, 1762 Washington street, corner Chester Park.

Eagle Hall.—Wednesday afternoon, Dec. 13th. Tests and readings, Mrs. M. A. Chase, Mrs. M. Knowles, Mrs. E. L. Soule, Mrs. L. K. Hartman, Mrs. Wheeler, Mr. E. H. Tuttle. Mrs. Soule answered questions.

Thursday, Dec. 17th. The morning developing circle was full of interest.

Afternoon, piano and cornet duet, Mrs. Carleton and Prof. Kimball; invocation and poem, chairman; Dr. L. F. Thayer, Mrs. M. Knowles, Mrs. Wheeler, Mrs. E. H. Higbee, recitations, readings and tests, Mrs. I. E. Downing, Mrs. J. K. D. Conant, favored the audience with remarks, tests and readings.

Evening—Invocation, chairman; remarks, music and songs by the choir; tests and readings, Mrs. I. E. Downing, Mrs. M. Knowles, Mrs. E. H. Higbee, Mrs. J. K. D. Conant, Mrs. E. H. Tuttle, Mrs. E. Downing, closing poem and benediction.

The meetings throughout the day were well attended. The musical selections were by N. C. Wells.

Meetings Sunday, 11 A.M., 2:30 and 7:30 P.M.; Wednesday afternoons, 2:45.

The Banner of Light.—A paper of true merit, for sale each session.

HARTWELL.

America Hall.—We had at the three sessions last Sunday the following mediums: Mr. A. D. Haynes (Somerville), Miss A. Penobsky, Mrs. J. A. Woods, Mrs. J. Fredericks, Mrs. Osborn, Mrs. Stratton, Mr. Heath, Mrs. George M. Hughes, Mr. C. O. Gridley, Mrs. Forrester, Dr. L. F. Thayer, Mrs. Smith, Mrs. Kelly-Hartmann and Dr. S. H. Nelke. Miss Sadie B. Lamb presided at the piano, and favored us with the most inspiring songs. Mrs. N. C. Wells gave solos on the zither; Prof. Scott Forsyth sang "The Bridge." We had also with us for the first time little Miss Joseph Smith, a promising vocalist.

Miss S. H. Nelke presided at all the sessions, and delivered short addresses, which were greatly appreciated.

The Banner of Light is for sale at these meetings, and also at the residence of Dr. S. H. Nelke, 587 Tremont street.

SIMPSON.

The Children's Progressive Lyceum held its session Dec. 17th, at 514 Tremont street, with a large attendance. Mr. Wood continued his reading upon the subject of Mohammedanism, after his regular talk upon the lesson; Dr. Willis, remarks; Miss Helen Higgins, piano solo; Homer Hall, declamation; Wm. Ireland, song; Mabel Hall, recitation; Mrs. M. A. Brown, recitation; Eddie Hill, song; Mr. Wood, remarks; Willie Sheldon, recitation; a recitation from Miss Southern was the last on the list.

The Banner of Light on sale at this hall every Sunday morning.

GEORGE S. LANG, Sec'y.

Rathbone Hall.—Dec. 14th, 2:45 P.M., Prof. Hartman and Mrs. L. Hartman of Chicago, in phonological and psychometrical readings; Mrs. J. W. Hill, Mrs. A. Woodbury, Mrs. M. E. Soule, Dr. N. P. Smith, in tests; Miss A. E. Perkins and Mr. Jas. Hogan in musical selections.

Sunday, Dec. 17th, at Commercial Hall, 11 A.M., Dr. E. A. Hulse, Dr. N. P. Smith, Mrs. M. Knowles, Mrs. E. F. Howe, Mr. J. T. Coombs, gave remarks and psychometrical readings. 7:30 P.M., Mrs. A. Woodbury, Mr. J. T. Coombs, Dr. N. P. Smith, the chairman, Mrs. L. Hartman, Miss Kate Higby, in tests and readings.

The Home Rostrom (21 Soles street, Charlestown).—E. M. Sanders, President. The developing circle of Sunday A.M., Dec. 17th, was largely attended. Afternoon session opened by Chairman with poem and invocation. Mr. Hall, Mrs. Nellie Kneeland, Dr. Leighton and Mr. Hardy took part interestingly. Mr. Hall and Mr. Hardy will be with us at the three meetings of next Sunday.

Evening, Mrs. Hodgson and Mr. Burbank gave convincing tests; Dr. Sanders, psychometrical readings—some of them given to persons who never saw anything of the Spiritual Philosophy before.

C. B.

The First Spiritualist Ladies' Aid Society met, Dec. 15th, at its parlor, 1031 Washington street, at 4 P.M.

Evening exercises consisted of several songs by Amanda Bailey, pianist; Mrs. Cassell (Chelsea); remarks by Dr. A. H. Richardson, Mrs. Kate R. Stiles and Mrs. Fannie Taylor.

A Christmas turkey supper will be given Dec. 20th. Tickets to supper and social festivities during the evening, twenty-five cents. A circle will be formed at 3:30, same date.

Next meeting Dec. 22d, at 4 P.M.

E. D. MAYO, Sec'y.

The Ladies' Industrial Society met Thursday, Dec. 14th, at Dwight Hall. Business meeting at 3:30; supper at 6; called to order by the President for the evening at 7:45. Songs, recitations, tests and remarks were presented by the following talent: Mr. Foxam, Mrs. Cunningham, Mrs. Walker, Miss O. J. Smith, Mrs. Ida Dike, Mrs. J. E. Davis, Miss Jessie Jones, Mrs. Cora, Mrs. J. E. Davis, Mrs. J. E. Davis, Dec. 21st, a dance; Dec. 28th, an illustrated lecture on spirit phenomena by L. L. Whitlock; Jan. 11th, Mr. Walker of Salem, and evening with the stereopticon.

H. E. JONES, Sec'y.

Montgomery Hall (735 Washington Street).—Sunday, Dec. 17th, morning, developing circle. Afternoon, recognized tests, readings, etc., Mrs. G. M. Hughes, Mrs. J. A. Woods, Dr. C. A. Davis, Mrs. E. D. Williams, Evening, Mrs. G. M. Hughes, Mrs. E. D. Williams, Dr. C. A. Davis, Mr. J. P. Talcott, Mrs. Stratton participated. Miss E. Green of East Boston and Miss B. Tilden of Charlestown furnished music. Meetings are held in this hall every Wednesday afternoon at 3 o'clock.

BANNER OF LIGHT is for sale at the meetings.

DR. A. O. DAVIS, Conductor.

Ladies' Aid Parlor.—Meetings on the 17th inst. were very interesting. Inspirational addresses and exceedingly positive and convincing tests were given by Mrs. E. M. Shirley, Mrs. Staples, Mrs. Taylor, Mrs. Frank Wheeler, Mrs. M. A. Moody, Dr. D. S. Baker and others. Spiritual harmony prevailed throughout the entire session.

F. W. JONES.

Dr. Magdon gave the readings. Dr. Wm. Franks tests and readings after Mrs. C. E. D. Davis, Mrs. Wilkins gave a large number of independent clairvoyant descriptions of spirits present.

Dr. Magdon gave the readings of the usual exercises. Mr. Willis Wilkinson will give an exhibition of some grand stereopticon views of Western scenery, including the Canons of Colorado, Yosemite Valley and Yellowstone Park.

The Indian Palace Council will occur Tuesday, the 20th, at 3 P.M. Union test meeting every Saturday at 3 P.M.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 66th and 67th streets, on Seventh Avenue; entrance on 67th street. Services Sunday, 10 A.M. and 7 P.M. Henry J. Newton, President.

Kneckerbocker Hall, 44 West 14th Street.—The Ethical Spiritualist Society meets each Sunday at 11 A.M. and 7 P.M. Mrs. Elizabeth O'Brien, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th Street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, and songs by the choir. The program of the evening is an interesting public especially invited. J. F. Snipes, Free Soul Communication Meeting on Friday of each week, 7 P.M.—doors close at 1/2—at 8/2 West 28th street. Mrs. Mary O. Morrell, Conductor.

Independent Meetings.—J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 P.M. at Fifth Avenue Hall, 7 West 42d street, between Fifth and Sixth Avenues.

The New York Psychical Society met in Spencer Hall, 114 West 14th street, Wednesday evening, Dec. 13th, and the exercises were very interesting, and satisfactory.

The Shakespearean reader, Mr. William Booth (124 Lexington Avenue), recited Hamlet's noted spiritual soliloquy on "The New Year," followed by psychical tests.

Mrs. Herter delivered an interesting rhythmic account of her spiritual experiences, and Mr. E. H. Gibson, who has been offering remarks, Hon. R. B. Gibbs warmly commented upon the extravaganza indulged in at this season. He thought that food and money enough are thrown away in selfish wastefulness during the holidays to feed and clothe many of the hungry poor.

Mrs. Jennie Potter, in answer to inquiries, sent a very graceful letter, expressing her continued goodwill while prevented from constant attendance. A circular letter was also received from the purchase of a beautiful grove of twenty acres for a spiritual campground, "convenient to the teeming millions about this great center," a consummation devoutly to be wished, and surely the many in and about New York will be glad to hear of it.

Mr. Harlow Davis, the phenomenal medium, made his appearance on this occasion, much to our surprise and pleasure. Instead of leaving the city as expected, he has been testing in a quiet, but not so soon for the South and California for the winter. The best wishes of all friends of honest mediumship. He took occasion to express his great satisfaction with the goodfellowship extended to him generally, and especially by the society, and the interest in the spring will resume his association with our audience.

Mr. Davis then proceeded to give tests in his usual direct and accurate manner until a late hour. Copies of the BANNER OF LIGHT were given away to the society, and the dissemination of the truths of the Spiritual Philosophy.

Our society continues to hold its regular meetings Wednesday evenings. J. F. SNIPES.

Spencer Hall, 114 West 14th Street.—The strong aggregation of inspirational talent that contributed to fill out the program at Mrs. Florence White's meeting last Friday night will cause the occasion to be long remembered as one of peculiar interest. The speakers were J. W. Fletcher, W. J. Colville and T. F. Price; and Mrs. White gave tests.

The meeting was opened with a piano solo well rendered by Mrs. N. C. Wells, and a beautiful vocal selection by Miss McCarthy, executed in her usual finished style.

Mr. T. F. Price was the first speaker, his subject being "Inspiration." He affirmed that each one had his own work to do, and by it to glorify God and himself. Happy he whose lot placed him in congenial conditions to perform it.

Mr. J. W. Fletcher spoke in relation to the duty of spiritual workers to the cause and to each other. All personal differences, so far as relate to the treatment of ideas from opposite points of view were concerned, should be allowed. All should work together for the good of the common cause. For his part he believed in the value of spiritual enterprise, and would do all he could for all that were conducted in a spirit of good fellowship. Mr. Fletcher's remarks were timely, and to the point.

Mr. Colville requested that a subject be given him from the lecture, as the subject, "What is Spirit?" was presented, which was handled in a masterly way. The thought that the spirit is the real, and that all visible things are but the results of the unseen forces; that the seen is from and by the unseen; that spirit is the real, and that all visible things are but the results of the unseen forces; that the seen is from and by the unseen; that spirit is the real, and that all visible things are but the results of the unseen forces.

Mrs. White was, as usual, clear and convincing in her tests, all the audience, being recognized, the recognition being given to the mediumship of each. The meeting for the Friday following was announced, also that it was the intention to give a grand literary and musical entertainment, in connection with tests and readings, with various phases, Friday evening, Dec. 20th.

ALEX. SUMMERFIELD.

Carnegie Hall.—Last Sunday morning Mr. J. Clegg Wright, under control of Spirit Keshion, gave us a fine historical and ethical discourse upon "Noah's Ark" and "Wilberforce vs. Parkhurst."

In an interesting manner he told of the origin of the story of the flood, which drowned all the world save the righteous Noah and his family. He also briefly described the origin of the Christian era, the relation of the seasons and the regeneration which follows the winter.

The speaker drew a graphic sketch of the character and work of Wilberforce, and spoke generally of the great reforms who have endeavored to educate and uplift mankind, citing Garrison, Phillips, and others, earlier and contemporary with them, who brought about the freedom of the black man.

After the afternoon session, a largely given up to the relation of experiences, Mr. Randall, Mr. Wright, Mrs. Williams, Mrs. Tinsley, Mrs. Henderson and Dr. Fish taking part. Dr. George Wright urged every one to sign the petition to repeal all medical monopoly in this country.

The evening discourse was one of Mr. Wright's best, upon questions presented, which were many and varied. The audience was large, and listened with rapid attention during the hour and three-quarters occupied in its delivery.

Mr. Wright speaks under spirit-control next Sunday, morning and evening, and the following Sunday.

Mrs. Ada Foye has been engaged by the First Society to give the night sessions, on Wednesday evening, Jan. 10th, and each following evening, through that month and February, in Carnegie Hall. Admission twenty-five cents. Mrs. Foye's wonderful mediumship will no doubt fill the hall to overflowing.

R.

Fifth Avenue Hall, 27 West 42d Street.—A large and fashionable audience listened to Mr. J. W. Fletcher, Sunday afternoon, his subject, "The Powers of the Spirit," being particularly happy in its illustration. The body and the mind are but the instruments in the hands of the spirit, that uses them to express itself through. Education relates to the development of the mind, and the body is the instrument that they may be more easily comprehended. Those who are indifferent to spiritual growth enter into that life ignorant of what to expect, while those who are desirous of attaining to the higher life are prepared to go on with the greater duties beyond.

Miss McCarthy sang several beautiful selections, and Mr. Fletcher closed with an excellent stanza, in which clear demonstration of spirit return was given. Next Sunday, Mr. Fletcher speaks again at 3 P.M. Subject, "The Tomorrow of Death."

The book, "The Other World and This" given through the mediumship of Mr. Fletcher, is meeting with a large sale, and spiritual papers, particularly The BANNER OF LIGHT, much for thought.

268 West 43d street. A. E. WILLIS, Sec'y.

PROVIDENCE.—The Spiritualist Association met in Columbia Hall Sunday, Dec. 17th, at 2:30 and 7:30 P.M. [Progressive School at 1 P.M.] The "National Jubilee" was observed in form. At 2:30 P.M. a meeting opened with singing, followed by appropriate remarks from Elder J. N. Sherman, Mr. Parker Carpenter, and others. Tests by Mrs. J. L. Farker. Supper was served at 4 P.M. and the evening service followed. At 7:30 P.M. Dr. F. H. Roscoe occupied our platform. Subject, Lucy Stone's last words: "Make the world better." He spoke with power and eloquence to a large and appreciative audience. Dr. Roscoe is heart and soul in the work, and carried conviction with his words. He was followed by Mr. W. B. H. Spencer, illustration-test medium, who gave many recognized tests. The Doctor also gave very fine readings.

Sunday, Dec. 24th, Mrs. A. O. Davis will occupy our platform. SARAH D. O. ALEXIS, Sec'y.

No. 65 Daboll street.

[We are also in receipt of a report by Mr. Wm. H. Potter, of the same city, regarding this occasion, but space forbids its use.—Eps.]

Ayer's Sarsaparilla, braces up the system; purifies and invigorates. Invalids need it.

RHODE ISLAND.

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Cleveland (O.) Notes.

To the Editors of the Banner of Light:

"Merry Christmas to all!" is the orthodox greeting for this season of the year, a greeting in which, through old beliefs and associations, even Spiritualists love to indulge yet, though now placing a different interpretation on the origin of the festival day. "A Merry Christmas to all!"—the greeting this year is hardly a proper one, for there are many to whom it is not applicable. It is not a greeting to be given to a "hooky" or a "snooty." Unless our wishes are accompanied by something more substantial than words, the customary greeting may with propriety be omitted at this time of such general distress of the masses. We are suffering from the money panic, and general business depression, the unemployed and hungry are being looked after as never before by the various charitable organizations of the city and private benevolence.

Dec. 17.—A large audience greeted the pastor of the Cleveland Spiritual Alliance Sunday, the 10th, at Army and Navy Hall.

The National Spiritualist Jubilee was appropriately observed by the Wm. H. Franks and his wife, with Hudson and Emma Tuttle as speakers.

A Vote of Thanks, on Sunday the 10th, was tendered Mrs. Effie Moss and Mrs. John Slater, for their kindness and trouble in the late benefit gotten up by them for the Cleveland Progressive Lyceum. The hand, some embroidered and patterned satin quilt made by them, and donated to the Lyceum, realized nearly twenty dollars, and was won by Mrs. Wilber.

Dr. Coulson Turnbull.—We are glad to learn that our friend and co-worker, who recently left Cleveland, is ministering satisfactorily to the Toledo Spiritualists. Mr. T. is a young man of very promising talent, and has the united best wishes of a large circle of friends in this city, where he was so well known and generally liked.

The Forthcoming Spiritualist's Encyclopedia.—It may not be considered exactly in my province to embody English doings in my Cleveland Notes, but I trust the Spiritualists of America will, by their advance promises to subscribe for this historical and therefore useful volume, make it possible for the author, Mrs. E. H. Britten, to proceed with the publishing of this work she has been so long engaged in compiling. The Encyclopedia will be published by the Children's Progressive Lyceum, Humphrey street, Chatham Hill, Manchester, Eng.

The Children's Progressive Lyceum will hold its Christmas Festival Sunday, the 24th, at 2 P.M. Everybody invited.

I send best wishes to yourselves and readers for a merry and joyous time as you can evolve from present environments.

THOMAS LEEZ.

For Over Fifty Years

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

CONNECTICUT.

Norwich.—Sunday, Dec. 17th. "The National Spiritual Jubilee" was observed by the Lyceum and Spiritual Union with appropriate services.

The Lyceum exercises, under the direction of the effect of the Spalding, were of a most interesting character, consisting of singing, recitations by the children, and speeches in re organization by the older members.

Mr. Willard J. Hull delivered the regular address for the Children's Progressive Lyceum, taking for his subject, "Units and Fractions." He expressed himself in entire harmony with the movement for organization. The address was very fine, and well appreciated by an intelligent