VOL. 74.

(9 Bosworth 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's gloom, And the wheels are turning early and late, And the wood is wound 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 in 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.

Ahl 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-say? 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. SIBENHUENER.

. (From the German Review Sphinx.)

In the year 18- I was with my regiment stationed at Kuttenberg. 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 rosy 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 em- to the soldier who was on guard before the phatically 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 Kuttenberg 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 s path leads from the main highway directly through some villages to Kuttenberg. 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, whistling 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.

"Ahl" 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, loy 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 throw ing 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 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 •peed; however much I strove I could not over-

take him.
"H'm!" said I to myself, "the fellow does n't seem to desire company. Very likely the churl isn't worth the trouble I have taken to reach him." Whereupon I resumed my uusal gnit. 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 Kuttenberg 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 kindhearted and attentive to the safety of others.'

The clock was striking twelve when we entered Kuttenberg. 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 residence of the commander of the Post I asked him 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?" '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 this 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 offi cer 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 looked. It is therefore-"Is the Commandant in his room?" I inter-

rupted.

"I think so " "Well, then, I will find out the truth," -1 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 you will bring with it a blessing." with the hospital accounts. He received me with some surprise, but without embarrassment, and it was evident from the freshlywritten papers that lay before him that he had not left his desk within the last half hour.

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

"The second in rank, Herr W." "Only her Making a chine and a

"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 orman a few yards in front of me. Well, I will dinary 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 duliness 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 trans-figured. 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 phiefly 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 monients.

"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 ones. tions. "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 Stepping down, she greeted me and walked to ask myself. I accepted without questioning what had been taught me. My mornings had come, and brought the days; the days had gone, 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

"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 be-

lieve?' '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 bless-

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, dving 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 vou believe and trust, whatever may befall

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

A CURIOUS PHENOMENON. - The Blloxt Herald isks a question that evientists may find it not easy to answer. It wants to know why it is that the hurri cane 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 scances 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 unfoldment of her mediumistic powers will readilv 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 for ward 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 circum stances. 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 obser vation 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 hight 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. 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 scances 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 seance 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 evidencemany 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; well known that a certain number of invisible fashion of the days of the French Revolution.

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 en rapnort 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 develapment.

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 46th street, to witness the startling and intensely 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 seance 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 wastin 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 seances, 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-de-do, everybody?" which announcement indicated that the forces were at work. Almost immediately the deep bass of Mr. Cushman (who is 4 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 that every material form is nothing more than of the ladies appear in colors, dressed with a combination of invisible atoms that can be great richness and taste. "Charlotte Corday." restored to their original conditions. It is was costumed in a gown in keeping with the

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 Nettie Maynard conversed with two or. three friends who were present, also the Indian malden "Pinkey," 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, leggins 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 ourtains 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 hever 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 pats affectionately on the cheek.

Those two ministering angels, Alice and Phobe Cary, appeared together, and asked for the writer; and on drawing near they informed me that they had both at times inspired me, especially Phœbe, 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 pecutiar 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 BAN-NER. 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 invesigate-I have written the above in the interest of truth. Yours sincerely,

THEODORE F. PRICE. 320 East 14th street, New York, Dec. 13th, 1893.

Original Essay.

A CHRISTMAS LETTER TO THE BAN-NER 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 perusers 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 centuried 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 mes. sage 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 ling, and you translate these waves into sounds. heaven to thaw the ice-bound rivers of the So with sight. Two-thirds of the light-rays soul. Surely we can celebrate Christmas with around us fail to rouse in the eye the sense of 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 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 con-

sciousness 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 wellwisher, 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 hav-ing a horse's tall docked. Served him right!

Good Nows 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., 1164 Broadway, New York, who are sending out large trial cases free by mail to sufferers.

and the first of the passion in the Secretary are

THE HUMAN OCTAVE.

We are now sufficiently advanced to know how little we know-a great point! We are, solentific 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 torohes 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 or the person regaled. Think what that would 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 eyeto 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 colorand 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 lower 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 keyboard, 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 sentimenwere differently constructed (and adequately wood on a summer evening would be a roarsay like the roar of the traffic before the Royal Exchange at mid-day. It is only a question of one's range. Sir John Lubbuck deliberately says, "The universe is probably full of sounds which we cannot perceive."

I am not talking mediaval 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 octavesand again and again extend the range, and you might hear, not me at all, but the heavenly host.

Go back to Mr. Tyntall. 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 hearvision. "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 materialisti

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 liches 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 Oroydon by John Page Hopps, 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 cernaturally, exceedingly proud of our mighty tain 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 subtile 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 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 fails, 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; fleeing, 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 today? 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. tality; it is a sober fact. If the human ear | For many years all men were equal, and by mutual exchange prospered in their modest constructed) what we call the stillness of a 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 selfish ness, under the rule of false business principles, feel it necessary to lock 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.

f 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 promótion. 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

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 prin-

ciples 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

tian pride. Grand cathedrals may please the wanlty of the people, but to the eyes of the thoughtful they represent yest 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 at-

tempt 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 Nehantic (Niantic) Indians were among the first to welcome the whites. In a memori-al to the General Court they said they wanted at 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 purchase price of lands from the Indians. Remains of the fortified villages of the Indians, have been found at Nightia Mystic Indians have been found at Niantic, Mystic, Groton, Norwich, and many other places about Groton, Norwich, and many other places about the State. Sometimes a single-family would stray away and have a wigwam 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 rarest of all the relics of this stone age are these 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

brook snot 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 cances 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 the supplies there would became afraid the supplies there would become exhausted, and fought the visitors. The big shells of the sea-clam made excellent hoe blades for the In-

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 adz from Lyme is on exhibition at

land and Fairfield.

A stone adz 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 badges. 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

At Niantic, and Haddam have been found paint 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 bowlder weighing about a ton. It has six oupshaped depressions, averaging three inches in diameter and half an inch in depth. Mr. McCook thinks it had something to do with In-Cook thinks it had something to do with In-dian 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.

at Niantic.

There are now many half-breeds around Norwich and Montville. Not one of them, it is said, is ever in the criminal court, yet they are contemptuously called Seesucks. Every Sun-day 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 can with the suet, etc., and beat all together thorwith 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-half ounce ground ginger, one nutmeg, grated, and a little salt; add at the last 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 lighted 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.

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 table-spoonful 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 heafers 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 graftfude. Your scholarly ability, knowledge of the study of medicine and your great heafting power, place you in the Gret rank of the world's true helpers to the sick and persons with depleted nerves. I wish you every success in your great work. Yours truly,

J. Cleage Wright.

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

Horsford's Acid Phosphate Makes an Invigorating Drink have light enough to discern the folly of Chris. with water and sugar only. Delicious.

Passed to Spirit-Life.

From North Scituate, Mass., Dec. 6th, Mrs. Caroline A

Nott,

Bhe was a faithful worker in the cause of Spiritualiam, which had lifted her from the ranks of materialism to be a ministoring advocate as an inspirational speaker in the Progressive Lycount, site was Treasurer of the Spiritualist Ladies' Afri Association, and President of the "liappy liand." She will be greatly missed in her spiritual work, and by her inithful husband and son.

Funeral services were held at Gamett Hall in Sunday. Dec. leith, which were attended by Mrs. N. J. Willis, whose cloquent words have left a good impression on those rarely heating spiritual truth. Every available seat was filled in the high my the Lycoum quartet—closing, with the hymn "There is a Happy Time to Come" by the Lycoum, the after service of which was impressive.

B.

From North Walpole, N. H., Sunday, Dec. 3d, Henry James

Heald.

He was one among the most prominent citizens of this town; was son-in-law of Mr. Nathaniel Monroe of, N. Walpole, with whom he was for many years in business. He held many positions of prominence and trust, being representative in the State Legislature of 1881-28, Selectiman for three years, and Deputy Sheriff ten years. He stood high in Masonry, was a Knight Templar, and prominent in temperance work. He was a man in every way active in all that related to the general welfare and good of the people that related to the general welfare and good of the people. His transition was unlooked for, although he had not been in pobust health for several years. He was but forty-six years old whop he dided.

Funeral services were held at the Universalist church. Bellows Falls, Wednesday, Dec. 6th, at loclock, Rev. E. Marygraf, resident pastor, and Rev. S. H. MaCollenter of

From Brunswick, Me., Nov. 28th, Mrs. Lydia Thomas, aged RYOM Brunswick, Me., Nov. 28th, Mrs. Lydia Thomas, aged 88 years and 7 months.

Long she waited for the messenger to welcome her to the sweet beyond, and with joy and peace she entered spirit rest. By her request the writer conducted the funeral services. May those left behind feel within their hearts the truth which was sweet satisfaction to her, and know that after a few more years of toil they will meet where there is no death, and where the struggles of life are well repaid in the land of light and song.

E. H. TUTTLE.

From the home of his daughter, Mrs. Horatic Colony, 104

West street, Koeno, Nr.H., Dec. 7th, 1893, Ellas Joslin, at the age of 85 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 writer and listening to the messages that he always received through her medial powers. As 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. 5th, 1893, Benjamih 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 all these years has taken an active interest unthe growth and prosperity of the Puget Sound country. He has been a rational, steadings and faithful Spiritualist for forty years. Emilient for his goodness, purity, intelligence and manly character, he was highly esteemed by all who knew him.

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 or attuitously. When exceeding that number, twenty centrol or each additional line will be charged. Tex words on an average moke a line. No poetry admitted under the above heading.]

Ill Tempered Babies

Are not desirable in any home. Insufficient neurishment naturally produces ill-temper. Guard against the annoyance of fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brabd condensed Milk is the most perfect and successful of all upon foods.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 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.) Buffalo, N. Y.-First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Beesing, Secretary, 848 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A.M. and 8 P. M. at Raines Hall, corner Baltimore street and Poet Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The Psychical Society meets every Sunday at 8 P. M. at Newton Academy Hall, 1120 West Baltimore street. Mrs. Rachel Walcott, permanent speaker. Truth" our motto.

Chicago, Ill:—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor. Sunday evening meetings free at Army and Navy Hadl, at 7½ o'clock, Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block, second floor, corner 5th and Jefferson streets. J. C. Cox, Cox, Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minuse Carpenter gives lectures and tests Sundays at 2½ P. M.

Duburger Lower Services are belt recommended.

Dubuque, Iowa.—Bervices are held every Sunday at 7½ P.M., and Thursdays at 7½ P.M. Lyceum Sunday, at 2½ P.M. Dr. O. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 35 Fountain street. L. D. Sanborn, Serretary, 205 North Latayette street. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10\(\frac{1}{2}\) A.M. and \(\frac{1}{2}\) F.M.; Thursdays, \(\frac{3}{2}\) P.M. and \(\frac{3}{2}\) P.M. Mrs. Effic F. Josselyn, President.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ p. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Sec'y.

Children's Lyceum meets Sundays, 12 m., in-the same Hall.

T. J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwaukee, Wis.—Public meetings every Sunday in Fratornity Hall. 216 Grand Avo., at 2½ and 7½ P. M. Secretary, H. O. Nick, 213 Lloyd street.

Minneapolie, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. C. Westerfield, President.

Turenase street.

Norwich, Conn.—First Spiritual Union holds services

n Grand Army Hall every Sunday at 1½ and 7½ r. m. Chil-tren's Progressive Lyceum meets every Sunday at 11¾ 4. m.

n the same hall. Mrs. F. H. Spalding, Conductor.

North Scituate, Mass.—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 P. M. tach Sunday. Silas Newcomb, Conductor.

Nashville, Tenn.—The First Sp'ritualist Church holds meetings every Sunday at 11 A. M. and Sp. M., and overy Monday for spirit communion at Sp. M., at 6024 Church street. Medlums with remarkable gifts officiate. C. H. Stockell, President. New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Onland, Col.—Mission Spiritualists meet every Sunday at 2 and 7% r. M. at Native Sons' Hall, 918 Washington street.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thursday, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

er, Secretary.

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

Portland, Me.—The Spiritual Association, Mystic Hall Monument Square: meetings at 7½ r. md. 7½ r. M. Medlums and speakers wishing to visit Portland should dommunicate with H. O. Berry, 159 Oxford street.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2½ and 7½, lectures, tests, psychometric readings: Tuesday evenings, medlums meetings. Seats free. Parties wishing ehigagements can address Dr. Ol Goodrich, 51 Preble street.

Port Huron. Mich.—Meetings held regularly Sunday.

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

evenings, at White Building. Mrs. Annie L. Hobinson, settled speaker.

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7g. R.

The Ladies' Aid Society—Mrs. H. G. Holcomb, President (14 Howard street) Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday norning and evening in Scottish Hall, 105 Larkin street. Also a Modiums' and Conference Meeting every Sunday at 2 p. M. Good mediums and speakers always present. S. B. Whitehead, Scoretary.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% p. M. in G. A. R. Hall, on Sth street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings ever Sunday at 105 the street of the s

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10% A. M. and 7% P. M. at Howard Hall, 3001: Olive street. A welcome extended to all. M. S. Beckwith, President.

President.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 568 Main street.—Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Scoretary; Woodbury C. Smith, Becretary; Edgar P. Hewe, Trossurer. Lectures at 2 and 7 p. m. Children's Progressive Lyceum at 12 m.

The Spilitualists' International Connesponding Society—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mir. M. Palmer, 3101 North Broad street, Philadelphia, Australia, Mr. Webster, 5 Peckville street, North Melbournet, Canada, Mr. Woodcock, "Waterniche," Broakville; Holland, Van Stratten, Middellana, 82; India, Mr. Thomas Hatton, Ahmedabad | New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Ohristiania; England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. O. Robson, French Correspondent, 1887.9 Hill, Newcastle-on-Tyne.

Robert Coopen, Pres., 2 Manchester street, Brighton, Eng.

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

For the Banner of Light, & THE VEILED HEAD.

BY EMMA ROOD TUTTLE. I shudder through all my being At the facts of struggling life; My eyes are wearled seeing The pain and the sears of strife.

It is gnaw and claw and vanguish, And strife for another's place, 'Til the powers of the weak ones languish, And pallors o'erspread the face.

He who invented Progress, Outwritten in Nature's laws, Is brainy; but, oh! how heartless The mighty, swerveless Cause!

Banner Correspondence.

Missouri.

OREGON.-"Holt" writes: "Hume rarely makes an effort at eloquence, and in all his writings there are very few of those specimens of what are called literary gems. The most striking instance is in the fifty fourth chapter of his 'History of England,' where, speaking of the sudden revolution from absolute monarchy almost to pure democracy, he warms up, and begins, 'Every day produced some new harangue on past grievances. The detestation of former usurpations was further enlivened; the jealousy of liberty aroused; and indignation excited no less by the view of a violated Constitution than by the ravages of the most enormalized constitution than by the ravages of the most enormalized constitution.

tution than by the ravages of the most enormous tyranny.

'This was the time when genius and capacity of all kinds, freed from the restraint of authority, and nourished by unbounded hopes, began to exert themselves and be distinguished by the public. Then was celebrated the sagacity of Pym, more fitted for use than for ornament; matured, not chilled, by his advanced age and long experience; then was displayed the mighty ambition of Hambden, taught disguise, not moderation, from former constraint; supported by courage, conducted by prudence, embel-

ambition of Hambden, taught disguise, not moderation, from former constraint; supported by courage, conducted by prudence, embellished by nodesty; but whether founded on a love of power or zeal for liberty is still, from his untimely end, left doubtful and uncertain; then, too, were known the dark, ardent and dangerous character of St. John; the impetuous spirit of Hollis, violent and sincere, open and entire, in his enmities and in his friendships; the enthusiastic genius of young Vaue, extravagant in the ends which he pursued, sagacious and profound in the means which he employed; incited by the appearances of religion, negligent of the duties of morality.

Than the foregoing there have been few things better expressed.

The style of Gibbon, though cold and stately, affords quite a contrast to that of Hume. Grand and splendid as it is, we tire of so much richness. Never did any writer use a more artificial style than Gibbon. Incessantly he employs either three words or three half sentences to complete a whole one, or two nouns each preceded by adjectives and coupled by the conjunctive and. The very first lines of his 'Decline and Fall' are examples of this. 'In the second century of the Christian era the empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind. The frontiers of that extensive monof the earth, and the most civilized portion of mankind. The frontiers of that extensive monarchy were guarded by ancient renown and disciplined valor. He revels in adjectives, and never omits the use of three nouns where they ean possibly be employed, and his narrative flows onward from the first line to the last with a stately rhythm. The following may be taken as one of the fairest examples of his style and capacity as a writer. It is from chapter twenty-

three:
'At the distance of five miles from Antioch At the distance of five miles from Antioch, the Macedeman kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world. A magnificent temple rose in honor of the God of Light, and his colossal figure almost filled the capacious sanctuary, which was enriched with gold and gems and adorned by the skill of the Grecian artis. The Deity was represented in a bending attitude, with a golden cup in his hand, pouring a libation on the earth, as if he supplicated the vengrable mother to give to his arms the cold and beauteous Daphne; for the spot was ennobled by fiction, and the fancy of the Syriap poets had transported the amorous tale from the banks of the Peneus to those of the Orontes. The ancient rites of Greece, were the Orontes. The ancient rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy, which rivalled the truth and reputation of the Delphic oracle, flowed from the Castalian fountain of Daphne. The and reputation of the Delphic oracle, flowed from the Castalian fountain of Daphne. The perpetual resort of pilgrims and spectators insensibly formed in the neighborhood of the temple the stately and populous village of Daphne, which emulated the splendor, without acquiring the title, of a provincial city. The temple and village were deeply bosomed in a thick grove of laurels and cypresses, which formed in sultry summer a cool and impenetrable shade. A thousand streams of purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odors, and the peaceful grove was consecrated to health and joy-to luxnry and love. The vigorous youth pursued, like Apollo, the object of his desires, and the blushing maid was warned, by the fate of Daphne to shun the folly of unseasonable coy ness. The soldier and the philosopher wisely avoided the temptation of this sensual paradise, where pleasure, assuming the character of religion, dissolved the firmness of manly virtue. But the groves of Daphne continued for ages to enjoy the veneration of natives and strangers; the privileges of the holy ground emperors, and every generation added newornaments to the splendor of the temple."

Washington.

SEATTLE.-George Knight writes: "Spiritvualism is the only religion (if I am allowed to use that term) in the world that demonstrates what it preaches, and is the only one that tres to prove the immortality of the soul or spirit. Webster defines the word Spiritualism as follows: (1st) 'The state of being spiritual'; (2d) 'The doctrine that all which exists is soul or spirit'; (3d) 'A belief in the frequent communication of intelligence from the world of spirits.' We, as Spiritualists, have a different definition, and say it is a positive knowledge of frequent communication of intelligence from the world of spirits.

As far back as history takes us we find records of spirit-communications, and every day and age has had revelations from unseen forces, which forces have guided, or tried to guide, the people of the different times. It is a well-known fact among Spiritualists that we have communications that have little or no intelligence; but the fault lies with ourselves, for we can in a great measure, decide upon the kind of an intelligence were to hear from what it preaches, and is the only one that tries

gence; but the fault lies with ourselves, for we can, in a great measure, decide upon the kind of an intelligence we are to hear from. If we come together with a pure, holy deaire to know all that is good in the universe, we shall attract spirits with active minds, full of knowledge and love for humanity. We must constantly aim to become so ourselves, and by so doing we attract a like spiritual force to

were lings, trees, flowers, and all objects familiar to us, and sulted to the fequirements of life in the state only to make the necessary on us to call spirits to us, we have only to make the necessary onditions, and they come. If there, is any truth in his statement, how necessary it is that we make the very best conditions by purifying, ourselves and our surroundings, and meeting in perfect harmony. It is not sufficient that we live oor rect moral lives; but it is necessary that we bring ourselves into an active and intelligent state, for spirits assert that they cannot use a medium beyond, his or her capacity. We are not to be passive all the time, as some teachers claim. There is a time for all things, and the time to be passive is when we draw together with one thought, to commune with our brothers and sisters who have passed on before. I do not mean my brother in the ordinary sense-of the term; I mean advanced spirits who are ready and willing to draw near us when we make the necessary conditions.

The time to be positive is when we are car-

rying out the instructions given to us at such times and applying them to our delly life. What is the use of wasting our valuable time in scances if we kain no knowledge? and if we do not apply the knowledge we gain in our daily life. We are not only wasting our own time but also the time of the controlling spirits. I know it is necessary to gain information from departed friends to convince us of the truth of this philosophy, and that is the mission of public test mediums; but having once gained that knowledge, the work of the public test medium is finished; and it is then we have to fall back upon ourselves for further light and information. Then it is that we are ready for the home-circle, and it is here that the true light of Spiritualism is given. Here we find we have some sacrifices to make if we would ever attain anything. It is here we learn that mankind is its own savior, and that it is only by individual effort that any spiritual light is gained. We have all to become our own mediums. I do not mean we are to become automatons, but each of us has a special place to fill which can be filled by no one else, and each one can best receive that which is best for his own spiritual unfoldment through special experiences peculiar to himself. If we make no effort, we shall never progreshtherefore the necessity to strive.

Spirits teach us we are to subdue our passions and appetites, and make the lower self subservient to the higher. All that is debasing in any degree stunts our spiritual growth and attracts a like force to us from the spirit-

ing in any degree stunts our spiritual growth and attracts a like force to us from the spiritual world."

California.

ALAMEDA.-Mrs. F. A. Logan, under date of Dec. 6th, writes as follows: "We have had no frost or snow, and there is no hurry nor flurry to prepare for cold weather, no change from summer garments to winter ones. The only change is that necessitated by the inexorable laws of fashion. I am glad that a few, the Quakers and Salvationists, have independence of character sufficient to dress plainly and ence of character sundient to dress plainly and simply, thereby conserving their time and strength with which to do good unto others less fortunate than themselves, for there is need of earnest and thoughtful endeavor in this direction at the present time. I wonder how many ladies have ransacked their garrets, closets, bureaus, wardrobes and trunks to find east off garrants, show and steelings or even closets, bureaus, wardrobes and trunks to find cast-off garments, shoes and stockings, or even blankets, shawls and comforters that would keep some poor family from the blighting cold this winter? I have faith to believe that the railroad corporations, if the case were faid before them, would carry as freight boxes or bundles gratuitously to those towns where so much destitution exists among the unemployed. Will not some humane women in every town or city form a band of noble-hearted workers to visit every mansion, and solicit such things as visit every mansion, and solicit such things as can be spared, even if half worn out, which the unemployed laboring man's wife could remodel for herself and children?

model for herself and children?

The spiritual meetings held Sundays at 11 A. M. at St. George's Hall, Market street, San Francisco, are doing much good. Each one is invited to speak as the 'spirit moves.' Here also those visiting the city can become acquainted, and no longer feel that they are strangers in a strange land. Your aged correspondent has for many years possessed the gift of healing, as well as that of aiding in the unfoldment of mediumship, however strange it may seem to some as they behold her fragile form, but the spirit is strong when united to a band of co-workers on the angelic plane, and many have been healed through this agency."

Michigan.

DETROIT.—Mrs. 4, M. Ray writes: "The work of Spiritualism in this city has received quite a stimulus by the presence in our midst of Marguerite St. Omer, who has held circles in her parlors, which have been very well attended. Her powers as a medium are wonderful; assa psychometrist I never saw her equal; many predictions made by her controls have been already fulfilled, to the astonishment of the receivers. One of the most remarkable phases of her gifts is that through her agency independent spirit telegraphy is obtained, and can be plainly read by any operator—messages coming on a table when she does not touch it; no instrument is visible, and none is used, saved by the unseen forces.

Alderman Lambert of Windsor, Canada, received one of these telegraphic messages stating that death was in his immediate surroundings—not a blood relation, but near a blood relation; four days after his son-in-law was killed on the railway. Mr. Lambert has been a Spiritualist over forty years, and he considers this one of the best tests of his life. New light has been thrown on the phenomena of Spiritualism since she came: we wish her good success. quite a stimulus by the presence in our midst

been thrown on the phenomena of Spiritualism since she came; we wish her good success, and a restoration to health. She leaves here with her companion, Mrs. Sarah Law of New Bedford, for Cincinnati, O., where she will make a short stay; thence to Jacksonville, Fla, until spring, when she expects to sail for her home in England."

Maryland.

BALTIMORE. - Edwin W. Knight, President, writes: "On Sunday, Dec. 3d, Oscar A. Edgerly of Newburyport, Mass., began a Edgerly of Newburyport, Mass., began a month's engagement with the Religio-Philosophical Society of this city; having filled a successful term of labor in this city last April, he was no stranger to our people, and was greeted by a host of friends on this his second engagement with us. The services of Sunday evening, Dec. 10th, proved to be of more than ordinary interest, inasmuch as the subject chosen by the audience for the consideration of Mr. E.'s guides was one peculiarly in harmony with the present agitation of the public mind here in Maryland, to wit: 'Parochial Schools versus Public Schools.' We can truly say that for force, eloquience and logic this discourse has never been surpassed on our rostrum. The large audience present was

this discourse has never been surpassed on our rostrum. The large audience present was aroused to the highest degree,

We, the members of the R. P. S., feel that with such mediums on our rostrum as Mr. Edgerly, we can at least be considered a factor in helping to perpetuate the liberties that are so dear to every true child of America, and in guarding their continuance, by the advocacy of secular common schools alone, we are but doing our duty toward Spiritualism, the universal liberator."

New York.

NEW YORK CITY .-- Mrs. Nellie J. T. Brigham writes: "I noticed in The Banner of Nov. 18th a criticism of a remark copied from Nov. 18th a criticism of a remark copied from a lecture of mine which recently appeared in your valuable paper. Will you kindly allow me to say I have never said in any lecture that spirits have no bodies? The many who have listened to the teachings given through years of public ministration will testify to the fact that I have always taught the opposite doctrine.

that I have always taught the opposite doctrine.

It is difficult for a reporter to give exactly what is spoken; hence these errors are common, and, as it stands, the criticism is just. The idea which my unseen friends seek to convey is that the spirit world is as real to a spirit as this, world is to a mortal; that there are as this world is to a mortal; that there are dwellings, trees, flowers, and all objects familiar to us, and suited to the requirements of life in its higher condition; and that we shall see the faces we remember and love, only changed into fadeless beauty.

They teach that spirit is indestructible and uncreated, but that in this earthly life it awakens to a consciousness never to be lost and forever progressive."

he opened wide to the glory of the universe. Her tests and psychometric readings were wonderful and very satisfactory."

Massachusetts.

WEST DEDHAM .- John Wesley Howlett writes: "Having during the past few months attended several seances for spirit materialization, and been much pleased with the manifestations given by those returning spirits who come through the 'gates ajar' to their mortal friends, and thus prove the immortality of the soul, and life eternal, I feel that a short recital of the same will prove of interest and pleasure to some others, and induce them to take the apostle's advice: 'Add to your faith knowledge,' for 'concerning spiritual things I would not have you ignorant.' I have attended the seances of Mrs. Mary Hull, 15 Broadway, Mrs. C. B. Bliss, 340 Shawmut Avenue, and Mrs. S. S. Martin, 55 Rutland street, Boston, and in every instance have met with very gratifying results, the spirit-friends appearing in full form, and conversing with their friends presents. attended several séances for spirit materiali-

ent.
The spiritual joys of such occasions cannot be adequately portrayed by pen, but must be gersonally experienced; to all who have not attended such séances I would say. 'Go and par-toke of the heavenly feast that is prepared for you.' Those who have once attended will cer-tainly need no urging or invitation to go again."

New Publications.

THE BOOK OF THE FAIR. By Hubert H. Ban-croft. Published by The Bancroft Co., Audi-tonium Building, Chicago, Ill. Parts Five and Six of this elegant publication have

been received, and the admiration and interest excited in the mind of the reader at the rare judgment displayed by the author in that which he has determined to preserve, the manner of its preservation, and his lucid and charming descriptions, continue unabated. The full page engraving of the American cut glass exhibit is exquisitely beautiful. Chapter the Ninth is devoted to foreign manufactures, which, the author claims, are in larger volume and variety, of ricker material and more finished workmanship than at any other of the great world's fairs.

In England's exhibits, Doulton and Royal Worcester ware and textile fabrics are well represented. The French exhibit is especially fine in bronzes. In the German section pottery takes a prominent place. The wrought-iron fence, with its delicate tracery work, that guards this exhibit, is worthy of special mention. The Bohemian glass department is very fine and complete. In the Austrian section a life-size portrait of the Emperor, Francis Joseph, woven in cotton and slik, by the power loom, the first work of the kind executed by machinery, is one of the chief attractions. The Belgian display is said to be the most purely national contained in the Hall of Manufac tures. The Russian bronzes are particularly spirited, and the choice furs reveal the luxurious phases of Russian life. The Norway section is rich in specimens of parved work. Switzerland makes a beautiful display of music boxes and wood carving. As might be expected statuary is exhibited in lavish profusion by Italy.

Part Seven, which has been received, will be no ticed in a later issue.

We understand that a few more canvassers can find profitable employment in taking orders for this superb work. Write for particulars to E. B. Hall, 15 State street, Boston, Mass.

THE YOUNG NAVIGATORS; OR, THE FOREIGN CRUISE OF THE MAUD. By Oliver Optic. Cloth, pp. 344. Lee & Shepard publishers, 10 Milk street, Boston, Mass.

This is the second volume of the second series of 'The All Over-the-World Library," and contains the continuation of the voyage to foreign lands of the Guardian-Mother, beginning at Constantinople, describing visits to the various islands of the Archipelago, with some exciting adventures. This is an especially welcome holiday gift for the boys, being healthy in tone and interesting in narration.

Friendly

Regard is never en-

tertained by the children for a medicine that tastes bad. This explains the popularity among

little ones of

Scott's Emulsion, a preparation of cod-liver

oil almost as palatable as milk. Many mothers have grateful knowledge of its benefits to weak, sickly children. Prepared by Scott & Bowne, N. V. All druggists,

Price Reduced from \$1.50 to \$1.00. Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shall never die."

Edited and compiled by GILES R. STEBBINS, Detroit, Mich-These Poems are gathered from ancient Hindostan, from Persia and Arabia, from Greece, Rome and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit estebling glimpses of the future, and the wealth of the spiritual life within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory—full, too, of a divine philosophy.

words full of awordiness and a very wide range of literature, losophy.

The best translations from a very wide range of literature, ancient and modern, all relating to a most important subject. From so many gems each reader will find some treasured favorite for hours when the weary heart reaches out toward the higher things of the immortal life.—Chicaga later Geom.

niter-Ocean.

Poems dear to sti who look beyond this mortal life. It is a good service to gather them into this convenient form; an unusually good collection, and to many a drooping soul their music will bring refreshment.—Christian Register.

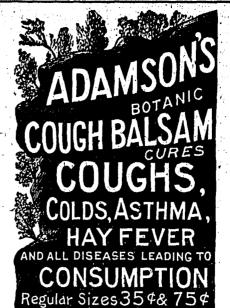
Fonth edition. 12mo, pp. 264. Price 81.00, postage free.

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

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

Independent Slate-Writing. Through MRS. LIZZE S. GREEN and others as Mediums compiled and arranged by C. G. HELLEBERG, late of Olucinnati, Ohio.

This work contains communications from the following exaited spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Palmo, P. Morton, Polhelm, A. P. Willard, Margarot Fuller, Madame Ehrenborg and others.
Cloth, Izmo, with engravings. Price 50 cents, postage free. For sale by COLBY & RICH.



More than twenty years ago it was introduced throughout New England as a remedy for Coughe, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAISON'S BOTANIC BALSAM is the

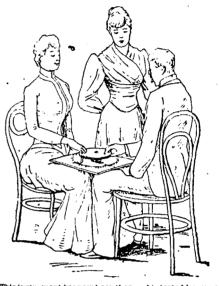
BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles.

MADE ONLY BY

F. W. KINSMAN & CO., New York, and Augusta, Mo. For sale by all the best drugglets. Trial size, 10 cta. 26teow

The Psychograph,

DIAL PLANCHETTE



This instrument has now been thoroughly tested by numer ous investigations, and has proven satisfactory as a mean of developing mediumship. Many who were not aware otheir mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

RECEIVED FROM ENGLAND.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide, FOR 1894.

Comprising a Variety of Useful Matter and Tables,

Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC.

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

Seventy-Fourth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Hreeding Table.
Astro-Metoerologic Table.
Astro-Metoerologic Table.
Table of the Moon's Signs in 1894.
Symbols, Planets, Moon's Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden-Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Incorner Tables.
Building and Incorner Tables.
Manure and Weather Tables, etc.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Good and Bad Harvests, etc.
Sizes of Tanks, etc.
Pawmbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food Imported, etc.
Religious Denominations.
Railway Information.
Prime Ministers, Digestion and Nutrition Tables.
Yield of Wheat, The National Debt, etc.
Value of Minerals, Population, etc.
Agricultural Returns, etc., etc.
Where the Money Goes, Education etc.
Postal Information.
Eclipses during 1894.
Best Periods during-1894 for observing the Planets.
General Predictions.
Periods in 1894 for gathering Medicinal Herbs.
List of Horbs Under Certain Planets.
The Orowned Heads of Europe.
Explanation of the Hieroglyphic for 1893
Fulfilled Prodictions in 1893.
Hints to Farmers.
Legal and Commercial Notes.
Table for Farmers.
Legal and Commercial Notes.
Table for Farmers Abroad, etc.
Reviews, etc., etc. CONTENTS.

Price 85 cents, postage free. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00. RELIGION OF MAN

Ethics of Science.

BY HUDSON TUTTLE.

The Past has been the Age of the Gods and the Religion of Fain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of ETHIOS as treated in this work. The following are the titles of the chapters:

PART FIRST—Religion and Science.

Introduction; Religion; Fetishism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Problems—The Origin of Evil, the Nature of God, the Future State; Fail of Man and the Christian Schome of Redemption; Man's Position; Fato, Free-Will, Free-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself.

sity, Responsibility; Duties and Colligations of Man to God and Himself.

PART SECOND—The Ethics of Science.
The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability, Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present-and, Future; Duty of Prayer; Duty to Children; to Parents; to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

320 pages, finely bound in muslin. Sent postage free for \$1.00.

For sale by COLBY & RICH.

WILBRAM'S WEALTH; Or, The Coming Democracy. BY J. J. MORSE.

This is an English edition of Mr. Morse's wonderfully successful serial, originally issued in the BANNER OF LIGHT Of Boston, U.S. It embodies Love, Philosophy and Social Economics; and deals in an attractive and educational form with the pressing questions of the day, as affecting capital and labor. It also presents many-graphic pictures of life in England and the United States.

Haper covers. Price 35 cents.

For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH. Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of High?
PAGES—containing FORTY COLUMNS OF INTERESTING AND
INSTRUCTIVE READING—embracing

INSTRUCTIVE READING—SINCE AND A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Science EDITORIAL DEPARTMENT, which treats upon spiritua

and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

Postagé Free. Specimen coples sent free.

SPECIAL NOTICE:

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

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Bion, & preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. ferred.
ADVENTISEMENTS published at twenty-five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a complete assortment of

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

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

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

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

lished shot for sale by COLBY & RIGH:

New York, N. Y.—BRENTANO BROS., No. 5 Union
Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The
office of The Truth-Secter, 28 Clinton Place. Onset, Mass.-D. N. FORD.

Philadelphia, Pa.—8. WHEELER & SONS, 473 North h street. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st. Oleveland, O.-THOMAS LEES, 105 Cross street.

San Francisco, Cal.—J. K. COOPER, 745 Marketstreet. Chicago, III.—CHAS. MACDONALD & CO., 55 Wash-igton street; THE POST OFFICE NEWS CO., 101 Adams treet. Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block.

Providence, R. 1.—WM. FOSTER, JR., Is Peace Strot.

Detroit, Mich.—SPIRITUALISTIC SALE AND CIRCULATING LIBRARY, Fraternity Hall Office, 73 State St.

Hochester, N. Y.—ALFRED JACKSON, Arcade Bookstore; WILLIAMSON & HIGBEE, E. West Main street. Springfield, Mass. JAS. LEWIS, 63 Pynchon street. Hastford, Ct.—E. M. SILL, 89 Trumbull street. Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Deltar.

Milwaukee, Wis-OTTO A. SEVERANCE, 125 6th st. St. Louis, Mo.-E. T. JETT, 802 Olive street.
Grand Rapids, Mich.—MR. DAVIDSON, corner of
Pearl street and the Arcade.
Luckets, Va.-STOUT BROS. & CO

Portland, Ore.—W. E. JONES, 291 Alder street.

Australian Book Depot.—W. H. TERRY, AustraBuildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on hie at GEO. P. ROWELL.

Works by Carlyle Petersilea.

The Discovered Country,

"Although The Discovered Country is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature departed from."—East London Advertiser.
"No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."—Emma Hardinge Britten, in the Tascen Universe. Unseen Universe.
12mo, cloth, pp. 460. Price 81.00.

Oceanides.

"This second volume is graphically described as a 'psy chical novei.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired 'Discovered Country.' The chief theme of 'Oceanides' is the stern law of natural 'affinity' existing between the male and female individualities of the human family, and the mistakes and consequent unhappiness which resuit on earth from such mistakes."—Emma Hurdinge Britten, in the Unseen Universe.

12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.

Philip Carlisle: A Romance.

The hero of this thrilling romance is introduced to the reader as a bright, manly lad of twelve years of age, residing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, however, he is thrown upon his own resources, but, meeting a hernit who lives in Acave on a mountain outside the village, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philip his wonderful art, and in time the latter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of spirit return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually developed until he proved a useful instrument for the spirit world. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL. The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if piaced in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

12mo, pp. 252. Price per copy: cloth, 60 cents; paper, 46 cents.

For sale by COLBY & RIOH. WORLD'S FAIR TEXT-BOOK

Mental Therapeutics, COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, 8 SOUTH ADA

STREET, CHICAGO, BY W. J. COLVILLE. STREET, CHICAGO, BY W. J., COLVILLE.

LESSON I—Statement of Being, Relation of Man to Delty
II—Prayer and Unction: A Study of Desire and Expectation. III—Faith: Its True Nature and Efficacy, IV—
Ohemicalization or Crisis, V.—Divine and Human Will.
VI—The Creative Work of Thought: Our Thoughts Bulle
our Bodies. VII—Tolepathy, or Thought-Transference and
Hypnotism: with Practical Directions and Statement of
Benefits. VIII—Invuition the True Educator. IX—Diagnosis. X.—A-Practical Lesson on the Most Direct Method
of Spiritual Healing. XI—Concentration, its Development
and Use: The Real Antidots to Hysteria. XII—Practical
Illustrations of the Correspondences between Menical States
and their Physical Expressions.
Leatherette, pp. 139 price 50 cents.
For saie by COLBY & RICH.

There is no Death. BY FLORENCE MARRYAT.

This singularly interesting book contains an account of alies. Marryat's own experiences in the investigation of the solonce of spiritualism. In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to skeptics, and abould be widely circulated.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Geiby & Rich, Publishers and Ricchsellers, O Besworth Street (formerly Montgomers Place); deries of Province Street, Hoston, Mass., keep ders ale a complete assertment of Spiritual, Progressive, Reformatory and Miscellanceus Hocks, at wholesale and Retail.

Thams Cash.—Ordersfor Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sumident to fill the order, the balence must be paid (0.0.D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the samount of each order. We would remind our patrons that they can come to the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations is looking to the sale of Books on commission-respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Bauscriptions to the Bannan of Liour and orders for our publications can be sent through the Purchasing Department of the American Express Corat any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the pager sent for any stated time, free of charge, except the usual fee for issuing the order, which is sent for any sum under \$5.00.

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

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

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

Banner of Piglit.

BOSTON, SATURDAY, DECEMBER 23, 1893. SOURD EVERY THURSDAY MORNING FOR THE WEEK BRIDING AT DATE.

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

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

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

THE AMERICAN NEWS COMPANY,

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Luther Colby, } John W. Day, }

B. Rich.....Business Manager.Banner Editors.

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

New Trial Subscriptions!

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

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

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

A Practical Revival.

When this issue of THE BANNER 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 greetlings 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, invigome the battle of life 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 plethoric purse 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 olergyman would practically comply, then glad of the chance to make a safe investment. and there, with the philosophic teachings he had read, and would ask his communicants perance as a cause of poverty has been over- and our interpretation of Spripture. But I do had read, and would ask his communicants perance as a cause of poverty has been over- and our interpretation of Scripture. But I do Haskins, who called recently at our office to and Ohristian hearers to follow his example, worked both by temperance reformers and by not apprehend any serious results from that, subscribe for THE BANNER

क्षेत्र के अनुमान के इसके हैं और

be manifested the spirit of the law of brotherliodd, of love and true benevolence, such would week. That would be a genuine revival of the heart would rejoice in its appearance. THE 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 bigoled 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 evangels 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 deprivation of labor and its rewards, or the tures which are only too common. 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 unfural result of a thankful and peaceful heart; not as a 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 grudge ing 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 rentmoney for the family bread-winners who suffer from enforced idleness, in place of a costly sealskin coat which gives warmth in proportion to the hotice 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 van ity of their recipients; these are the practical essons of to-day, adapted, not alone to the lattude of Boston, but to the whole country, and wherever a suffering member of the him man family is to be found. Obey the law, friends, and receive the rewards of obedience in your own spiritual natures.

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 statements 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 bush the lift of a finger at the right moment is some times 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 age and pleasure to a relief committee with should not fail to exert ourselves to the utrecital of two of the cases that gave most courwhich 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 institutions 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 modelled. But and is the irrepressible power in the universe 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 over the world with the wish for a "Merry 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 Asso ciated 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 needler 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, generality and over comprehensiveness of most plans but they do not preach them. We never," said urged upon their notice. General movements for the relief of pauperism or the elevation of | Oh, no; the new theology cannot hurt us. reasonable and definite work in a precisely de- gladness everything that throws additional fined and practicable way, they are generally light on the Bible."

Dr. Gladden says in The Century that intem-

so that from ininister to sexton there should optimistic economists. He admits it to be a Our church is broad and liberal anyway, and great cause of poverty, but it is by no monnacor tain that it is the chief cause. The causes in genbe the volume of the Christmas offerings that | eral, as he proceeds to state them, are victous | that beautiful hymn in our hymn book, which there would be no suffering from poverty and and unhygienic environment, indolonce, intemwant in Boston at the close of the Christmas perance, the garret system of swenter working, Well, fifty years ago that hymn could not the underpaying, and consequent general de- have found a place in our hymn-book. I find, Christian religion, and every humanitarian pression of women's work, undiscriminating, as I grow older, that I know a great deal less charity, the tendency to crowd into cities, out than I used to. Twenty-five years ago, I knew BANNER believes in practical revivals of that own flood of pauper immigrants, and the greed exactly who were to be damned; to-day, I of the landlord. He says that "it is probable can't tell who are to be." That to us seems a 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 fachionable 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 strin- grows older. Theology does not quite take in gent sanitary legislation; no city can afford to as yet the whole of God in its narrow and hard tolerate these pest-holes of pauperism. He conceptions. 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 are burdened with stagnation in business, the twenty five per cent. from the shameful struc-

It is likewise suggested that the poorer class es 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 result of faith in God, but as in accordance with | 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 simi- of his residence. He has decided to have the matter lar occasions, wholly unrelated to this except investigated. on their higher and more distinctly spiritual side. Christmas signalizes the universally accepted birth-time of a divinely-commissioned avatar to the human race, the innocency 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 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 lové, and without whose richest grace all other things are but as sounding brass and a tinkling cymbal."

Custom has long crowned Christmas with nerry 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. 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 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 gratifica-

tion and good. . Bishop Vincent is reported to have admitted that "the Methodist clergy have their doubts, he, "have any trouble on doctrinal points. the human race people take slight interest in; Methodism encourages the most critical exbut if they are asked for money or time to do a jamination of the Scriptures, and hails with

> Bishop Fowler said the new doctrine would, "I believe; gradually modify some of our views

welcomes new light from any source. We are growing more liberal every year. You know begins, 'There's a wideness in God's mercy '? pretty plain confession of the narrowness of the Methodist creed fifty and even twenty-five vears 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

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 Vuccination

Ella Stone Died, and Her Young Sister is in a Preca rious 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 Ella, one of the two girls, died from blood-polsoning, 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

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 savespecially 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 be the common lot at least for the time, we contractors, indicted with him for manslaughmost to freate and distribute it in the largest | Theatre building on the 9th of June last, by 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 employé, 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 Delfino 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 he 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-

> We are much pleased to learn from recent issues of our English exchanges that our old friend. WM. TEBB. the stanch upholder of the auti-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. 16th 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. F. L. H. Willis-the subjects this time being "Ann Lee, the Shakeress, and Jemima Wilkinson, 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.

TIMELY TOPICS.

A Good Vindiention.-We note in a late issue of the Oshawa (Oan.) l'indicator an expository dotense of his belief and position as a Spiritualist, by H. C. Williag, against the attack of one subscribing himself." Not a Spiritualist," who had been pleased to criticise 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 referm 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. Noves, 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 fo-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 retain, 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 inflhence 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 de termining 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.) Ploneer 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 a 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 magdzines take everything that distinguished writers offer them is fallacious absointely, and declares that he knows at least one magazine by which he can abandantly 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 ter in causing the collapse of the old Ford's air, cleanliness, hard work, if you will, but also recreation and rest-these are necessary not only to physwhich twenty-one clerks lost their lives and a | ical 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, picturegalleries 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 tocome."

The Theesophist [Nov.] opens with "Old Diary Leaves," followed with a paper by K. Narayanaswamy Iver on "The Esoteric Significance of the Ten Avatars"; J. Simons gives an account of "Phenomena of Slade while Sleeping," in the genuineness 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 Charya, and will be read with more than ordinary interest: 'American Iudian Jugglers," by "Exeter," 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. Thishe 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 Whittler Club occurred Friday evening, Dec. 15th, at the Whittier nomestead, 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 briskly 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 emphatically a reminder of the early days of the century.

There Could Be no better cure suggested for that "rage d'écrire," 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 synical 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. Decay, fire and vandalism have destroyed the works of many a genius, whose name alone, radiant with the encommuns of contemporaries, is known to us. of a history of libraries, says a writer concerning the

The state of the s

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. 22d, 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 enjoy-

" 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 Thinkerl. whom I had never before seen. He received me with the utmost cordiality, and did not even ask me to produce a place 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 BAN-NER 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 palpitates 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.

Spirmualist 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 contime to Dec. 23d. Admission 15 cents. Season tick-

cts, \$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 bunting, and flowers fill every available booth and nook. Mrs. Georpe E. Bruce of Copley Square has the flower stand in the centre of the hall. The other tables are presided over by Miss Angle Jordan, Mrs. William S. Butler and Mrs. E. C. Anderson.

Entertainments are given each evening, in which fitry little ciris take part, assisted by Baby Lou. thy

fifty little girls take part, assisted by Baby Lou, thy Olive Smith, Millie Smith, Baby Gifford, Willie Shel-don, Eddle Hill. On Thursday evening, Dec. 21st, tableaux will be presented.

Christmas Services.

W. J. Colville will conduct special Christmas exereises on Sunday, Dec. 24th, in Conservatory 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 Forty 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 MONEYS RECEIVED.

C. P. C., \$5.00; F. H. Morrell, 50 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, \$6.55; Mrs. M. Stubbeman, 55 cents: Jas. P. Willey, 50 cents; Friend, \$5.00; Thos. F. Seymour, \$10.00; Friend,

Married.

Mr. Fred Crockett and Nellie F. Stoddard, at the City Registrar's office, Boston, Mass., Dec. 9th, 1893, the ceremony being performed by Mr.John C. Short, Assistant City Registrar.

Annie 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 henevolently inclined should remember this veteran medium in the hour of her need; her address is as above,

Mr. G. H. 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

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," White Rose," lectured Wednesday evening, Dec. 13th, in the 31st street hall, before the Spiritualists of the South Side, 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.

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

Mrs. Ada Foye, 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

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."

"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. Wiggin is engaged to speak in Willimantic, Ct., Dec. 19th; Merlden, the 20th; Marlboro, Mass., the 21st; Salem, the 24th and 31st. The Sundays of January are all engaged. Open for week-evenings. Address 60 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 43d street, New Yerk City.

Mrs. M. E. Wallace's address in New York City is now at 222 West 59th street. Prof. Silas W. Edmunds, inspirational speaker and pusiness medium, can be addressed in care New Or-eans 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 announced for a couple of evenings, also, in Glens Falls, N. Y.; Sunday, Dec. 24th, and Monday evening, he will lecture hgain in Springfield; on Suhday, 31st inst., he will speak in Bath, Me. The Sundays of January, 1894, will be devoted by him to Spiritualism's interest in St. Louis, Mo. He will lecture on February's Sundays in Berkeley Hall, Boston; and is secured for March 31st (Anniversary) by tile Children's Lyceum.

NEWSY NOTES AND PITHY POINTS.

A genuine epidemic of "grip" is now creating niarm in New York, Connecticut and elsewhere; in other parts of the East, and "over the water" in Rurope, "influenza" holds sways mightly. 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, an' wen I want to know anything I'll jus' ask th' class."

Good Name

THE WAY OF THE CHURCHES | - Tidbits records the following morceau, which clearly sets forth the trend of the truly "Orthodox" churches at the pres-

An Argylishire 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 left; then a disruption, and only ten of us left. Then we had a heresy trial; and now there's only me and ma brither Duncan left, and I ha' great doots o' Duncan's orthodoxy."

He who purloins my purse, steals trash; [Shaks. re. vised] but he who fliches from me my umbrella, is the worse "sneak thief" imaginable.

The Boston Post, we're glad to see,

Is getting where it ought to be: High-toned, energetic, newsy. 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. Bolus and Lawyer Sharpe will probably be there, and I really do not feel equal to saving him from both."—

Undiscouraged by failure to succeed in our last Leg-Islature, 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 Gazzum to a colored brother, "you are from Virginia; I wish you would tell me what these words mean in this Virginia dialect story" "Neber heard no sich words as dem in old Virginia, boss," replied Kink, after five minutes' study.—Vogue.

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.

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

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 no yet known an untruthful man to come to a good end

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 definite proposals of nationslism.

NOT A RARE COMPLAINT.—"What is the matter with Spriggins?" "Alphabetic derangement." "What do you mean?" "Not enough v's and x's, and too many 10 u's."—Washington Star.

Those who have the utmost "cheek" Profess to be extremely meek, And thus by using hyperbole

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 het as to "set" it, as is

The honest soul they deceive-you see?

THE MOST APPROPRIATE.—Mr. E. Hamson writes to us from Guildford to suggest that for those persons who have decided to seek for a safe 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 heweth out the road to progress,
While ignorance graspeth at the blade,
And is wounded by its own good sword.
Knowledge distilleth health from the virtilence of op-

posite poisons,
While ignorance mixeth wholesomes with the breathings of disease. — The Two Worlds.

An exchange sapiently remarks that "There must be something very good in human nature, or neonle 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 glving."

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. Longleyone 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, hav ing 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.

Dole reported the needy condition of Mrs. H.

thought best.

Mr. Dole reported the needy condition of Mrs. H.,
No. 54 Berkoley street. It was referred to the Quick
Relief Offinnittee for action, and since then 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 voice of thanks was given to Mr. Wm. G. Prescott
of Quincy for a valuable work presented for our library.
A letter from Titus Merritt, of 148 st. Ann Avenue,
New York, was read, stating that the remains of Mrs.
Fox Jencken and Margaret Fox Kane would be buried
in Cyprus 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 Mr. John T. Lillie.

After brief remarks by Mrs. Baboock, Mrs. R. S.
Lillie was called upon, who addressed the Union on
the subject of the National Organization 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. Magoon, F. D. Edwards, Dr. D. B. Baker and Mr. Jacob Edgon.

Bro. Wilder next addrossed us. relating some of the early work of the Hingham Boclety and Lyceum, which he was officially connected with many years ago.

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

Br. U. K. Mayo very liberally contributed at this meeting to our treasury, handing us a check for seventy five dollars.

Treasurer Dole's statement of install ments paid out for the last two months was presented, viz.: Nov. 1st, to sixteen beneficiaries, eighty-eight dollars; Dec. 1st, to fitteen 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 Boylaton Place, 7:30 P. M.

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 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. I. Warren Chase of the "Jubliee Poem"; remarks, Mr. O. S. Adams on "Spiritualism, and Our Duty to Each Other"; remarks, Mr. James M. Kelty; Mr. T. H. B. James explained the call and reviewed the proceedings of the National Convention of Spiritualists at Chicago; Mrs. Y. Pierce related interesting experiences; song, Mrs. Wm. Arthur Estis; reading, C. S. Adams; song, Miss Amy F. Adams; reading; I. Warren Chase; subscriptions and donations for the National Association were explained by Mr. James; the toast, "The National Association," was responded to by Mrs. Dr. M. K. Dowland; "The Progress of Spiritualism," by Dr. Arthur Hodges; "Our Old Workers," by Mr. Alexander; Mr. Edwin Hitchings, nearly eighty seven years of age, related some experiences as a Spiritualist for over forty years; "The Children of Spiritualism," Mr. M. V. Stevens; "The Children of Spiritualism," in Spiritualism," was responded to by Dr. Charles Faulkner in a beautiful rendition of the song, "Rock Me to Sleep, Mother," and remarks by Pr. T. R. Nichols; "The Future of Spiritualism," Mr. Wm. Woundy, 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. Mer. carried out: Singing by Mrs. G. D. Merrill; remarks.

sages.
At 7:30, after appropriate music by Mrs. G. D. Merrill. Mr. Stiles gave an invocation, poem and a short
address, followed by one of his grand test scances.
Next Sunday-Hon. Sidney Dean will occupy the
placform 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 "Jubilee Day" as appointed by the National 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 suggesand advice to Spiritualists; whether banded to

gether or not.

In the evening the hall was filled to its utmost capacity by an intelligent and appreciative audience that listened interestedly to a philosophical lecture on "Spiritualism and Its Phenomena." It led up exceeding the property of the property of the property of the property of the party when the property of the party when the property of the party when the party w

that distenced interestedly to a philosophical lecture on "Spiritualism and its Phenomena." It led up excellently well to the scance 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. F. Peck, the resident lecture 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 Willimantic, and Mr. Baxter again in Springfield. As appropriate to the day, the Sunday following "Forefathers' Day," he will give in the afternoon his lecture "Pilgrim rs. 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 falent, for the benefit

evening, Caristmas night, he will give a "Nimas En-tertainment," assisted by local Lalent, 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.

Miniden .- Thursday evening, Dec. 14th, 1893, Mr. F. A. Wiggin of Salem gave a lecture and test scance at Odd Fellows Hall, under the auspices of the Ladies'

Aid.

He will lecture and give tests before the First Spiritualist Society at this half 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 plat

form.

The Children's Progressive Luceum met as usual at Odd Fellows Hall at 2:15 r. m. Sunday, Dec. 17th, 1893, Conductor W. E. N. Potter presiding. Usual Lyceum exercises; music under direction of Miss Emma Chatfield. Topic for study was directed by the Assistant Conductor. "Little Eddle" from the Boston Lyceum rendered several songs acceptably. Recitations by Misses Hertha Willard, Lottle Palmer, Jennie Potter, Masters Ralph Carter, Charlie Chatfield. Ernest Carter; plano soloy Miss Mabel Carter; cornet solo, Mr. Wiley; remarks, Dr. Toothaker, Mr. Potter, Mr. Newhall, Mr. Southwell.

Next Sunday Christmas will be celebrated, after

hall, 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. Cowen; 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 Mr. Thompson, Mr. Dodge, Mr. Nickerson, Mr. Black, and the reading of the call for the State Convention by the President.

by the President. \
Evening, short addresses and many correct delineations and messages through Mrs. Loring's instrumen

Notes and messages directly lates. Forming's institution tallity.

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

SEC'Y. Worcester .- Dec. 17th Mrs. Ida P. A. Whitlock spoke eloquently in favor of the observance of above

date as a jubilee of spiritual rejoicing on our platforms and in our homes. The tests given were very clear and correct. Dec. 24th Dr.: Geo. A. Fuller is to speak.

Dec. 24th Dr. Geo. A. Fuller is to speak.
Dec. 23d the Lyceum, Woman's Atrillary and
Worcester Association unite in celebrating Christmas
in Union Veteran Legion Hall. Supper, entertainment
and Christmas tree.
Delegates sent by us to Convention Dec. 18th in Boston were: Woodbury C. Smith, Dr. Geo. A. Fuller and
Mrs. Helen E. Smith.
GEORGIA D. FULLER, Cor. Sect.

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

Fitchburg .- Mr. F. A. Wiggin of Salem, Mass. lectured with great acceptance before the First Spirit ualist Society Sunday, Dec. 10th.

ualist 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.

Cella M. Nickerson will speak for the society next Sunday.

1)tt. C. L. Fox, See 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 parties of indicated; fars. Letavor, intestear and rapping medium, also gave evidence of her gifts on the guitar; she will answer calls from societies; her address is 11 Sachem street, Lynn, Mass.

Next Sunday evening 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, 14 therefor street Fact Savays Mass.

7 Atherton street, East Saugus, Mass. Waltham .- 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." Musical selections, Miss Winslow. DR. O. F. STILES, Con. Fall River .- Spiritualist meetings were opened

here Dec. 17th, when Miss Mary B. Williams of this place gave two fine addresses, closing with recognized tests. Large audiences. Mrs. Hattle Hodson of Warren, R. I., rendered two beautiful solos—music by Mr. Wm. Williams. The occasion was pronounced a Grand Jublice 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 D. Ryans Caswell, in Rogers Block, Melrose High-lands. 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. view of ancient and miner. Miss Day acted as organized convincing manner. Miss Day acted as organized The services are held every Sunday afternoon at 2:45. Subject for next Sunday: "The Spiritual Birth of Christ." EDWARD, P. FAXON.

3 Appleton street; Boston.

Haverbill and Bradford.-Last Sunday Miss Celia 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 greefed by a large evening andience. 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.

F. H. F.

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. 1894.

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

This will give 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 aftendmany of our best test mediums, who will be in aftendance.
The scenery in and around Winter Park must be

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 Northerf people who are in search of health. ern 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

south of Jacksonville, on the main line of the South Florida R. R., and the most charming spot found on the entire road.

Orfando and 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.

Furfilshed 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 Sunny South. The fruit found in this vicinity is of the very best quality, and in quantity quite sufficient to supply many a market in the North, beside freeding a colony of thou-ands in Winter. Park itself. This beautiful little city has a permanent population of over eight hundred people, which 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 entertalnment to which they are accustomed at home.

The lecturers already engaged are Lyman C. Howe.

The lecturers already engaged are Lyman C. Howe

whose names are nousened whose among special sits.

These excursions certainly offer great attractions to our friends in the North. There will be no biting frosts bor deep snows to annoy one in Florida. Rare "June" weather rules here alone.

Pierre L. O. A. Keeler, the gifted slate writer, will spend the entire season at the Camp, and will start

Pierre L. O. A. Keeler, the gifted slate-writer, will spend the entire season at the Camp, and will start for Winter Park with the first excursion, on Jan. 9th and 10th, 1894. Miss Maggle Gaule is expected during the last three weeks of the Camp; while negotiations are pending with other gifted mediums, in reference to their spending the winter with us in the South. Parties intending to go South via Cincinnati, desiring information in regard to rates, etc., should address Dr. W. S. Rowley, 9 Glen Park Place, Clèveland, O. Excursionists from New England and the East should address Prof. H. D. 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.

A. Gaston (President of Cassadaga Lake Camp.

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 solourn at De Leon Springs and St. Augusthe. Fta., in February, 1893, I became much impressed with the good that might be accomplished through the establishment of a permanent campmeeting in the South. The healthfulness of the climate, and its good effect upon all who made the journey, 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 liberal 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. John's 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, 9th and 10th special expursion rates will be given from all principal "During a month's sojourn at De Leon Springs and rates, etc. It is expected that on Jan. 9th 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 out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and gray ness.

To Correspondents.

W. W. S., BROOKLYN, N. Y .- We have no confidence what

ever in the party you name. R. J., BROOKLYN, N. Y .- We never before heard of the parties you speak of.

A Card. To the Editors of the Banner of Light:

It is with pleasure that the Management of the National Association of the Spiritualists announces to the public that fifteen hundred copies of the proposed publication of the proceedings of the late convention at Chicago have been ordered, and that the manuscript is now in the hands of the printers. All who have ordered the report are therefore requested to forward the amount of their subscription to Secretary Robert A. Dimmick, 514 East street, N. W., Washington, on or before Jan. 1st. 1894, about which time the ton, on or before Jan. 1st, 1894, about which time the work will be ready for distribution. The Management also requests that those who have not subscribed will do so at once, in order that it may determine the size of the edition to be issued.

R. A. DIMMICK, Sec'y.

H. D. BARRETT, Pres.

A Timely Bit of Advice.

In these times of grip and pneumonia, it is of great importance that we should know where to look for a safe and sure remedy. A slight cold may become a serious one; the scarcely-noticeable pain in the chest is too often the forerunner of pneumonia. The first cough may lead to consumption (a cough is always dangerous). Never neglect a cold or cough for eveu one day, but get at once, as a safe and sure remedy, Kemp's Balsam, the best cough cure, which is recommended on all sides. It should be kept in the house regularly, to avoid delay when needed. It is sold at all the drug stores.

A Wondertal New Book by W. J. Colville.

By kind permission of the publishers of my forthcoming Scientific Romance, Dashed AGAINST THE ROCK, which will soon be issued from the press of Colby & Rich, I beg to call attention to the fact that in this book of about three hundred and fifty pages I shall publish some of the most remarkable facts in connection with exact though occult science yet presented to the reading public. I have in my possession valuable papers entrusted to my charge by a practical occultist, who gives me full liberty to print them, provided they are

introduced in the course of a story. In order to place this book wherever it will be appreciated at the lowest possible price, I guarantee to send one handsome cloth-bound copy to each of the first three hundred subscribers, who must send sixty cents on sight of this notice, with full name and post-office address, to Messrs. Colby & Rich, 9 Bosworth street. Boston. After three hundred names have been enrolled, notice will be given in these columns, and regular price be stated. ** W. J. COLVILLE.

Eligible Rooms to Lot-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

D. N. Ford has been appointed resident agent for the BANNER OF LIGHT, and all the publications of Colby & Rich, at Onset, Mass. He has a supply of THE BANNET for sale-each week. Visitors, and all those who make the camp ground their winter home, should remember this fact, and give him a call. . . tf

For Sale at this Office:

THE TWO WORZES: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. THE BIZARTE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 all Departments of Literature. Monthly. Single copy, 10 cents.

RMLIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE TRUTH-BERKER. Published weekly in New York. Single copy, 80 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

LIGHT OF TRUYH. A Spiritualistic weekly journal. Published in Cinciniati, O. Single copy, 5 cents.

THE PATH. A Monthly Magasine, devoted to Universal-Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE BOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

Clairvoyant Examinations Free. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. Enclose look of hair, stamp, name and age, for a written diagnosis of your condition. July 1.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Bannes of Light and the publications of James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT

and keeps for sale the publications of Colby To Foreign Subscribers the subscription price of the Banner of Light is \$3.00 per year,

or \$1.50 per six months, to any foreign country, embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the cir-culation of the paper will be speedily

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

ADVERTISEMENTS.

DR. ANDREW JACKSON DAVIS'S Alterative Compound

Is constantly performing cures, and restoring health to persons who have been suffering from Scrofulous Humors, Hip Disease, Eryshedas, Eczema, Pimpies, Bolis, and all Diseases caused by impure and Vitiated Blood.

Price gl.00 per bottle, six for g5.00.

Blood Purifier

DR. ANDREW JACKSON DAVIS'S Wild Cucumber Pills

Assist Digestion, cure Headache, Constipation, Bitionsness, and fone up the Stomach, Liver and Bowels. Try a box and be convinced.

Price 25 cts. a box, five boxes for \$1.00.

If you do not need these medicines yourself, please call the attention of your afflicted friends to them. "They stand atone."
Circulars and Testinonials will be sent on application by S. WEHSTER & CO., 63 Warren Ave., Boston.

Druggists supplied by GEO. C. GOODWIN & CO., or CAR-TER, CARTER & KILHAM, Boston. is Dec. 16. Mrs. M. T. Longley,

PORMERLY of the BANNER OF LIGHT, will diagnose and prescribe for disease and give spiritual defineations and advice by mail. Terms 81.00. Address at 1 Polk street, San Francisco, Cal. 8wis* Nov. 4. Mrs. Kate R. Stiles

Permanently located at 354 Columbus Avenue, Boston. Dec. 23. 4w* \$12.00 to \$35.00 a week can be made working for us. Parties preferred who can turnia a norse and traver infougation country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage.

B. F. JOHNSON & CO., Eleventh and Main streets, Richmond, Va.

Oamly

Dec. 23.

mond, Va. oamly Dec. 23.

A STROLOGY.—Business anxieties and all affairs in life settled by the Planets. Fee, 81. Nativities written.

H. MORRIS, 41 Sharron street, Boston.

Dec. 23.

A STROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston. Mass.

Nov. 18.

A STROLOGY.—Would You Know the A Future! Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Nov. 18. 97 Revere street, Boston.

SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers. Price Reduced from \$1.50 to \$1.00. THE

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul: the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, according to the Teachings of Spirits of high degree, transmitted through various Mediums, collected and set in order by Allan Kardee.

Translated from the French Sport A.

Alian Kardec.

Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell.

The translator's preface, giving, as it does, a fine and readable sketch of Rivail's (or "Kardec's") experiences, and the exquisitely finished steel-plate portrait of this celebrated genileman, are of themselves worth almost the entire price of the book.

Printed from duplicate English plates, on white paper large 12mio, pp. 438, cloth; price \$1.00.

For sale by COLBY & RICH.

The Child Physically and Mentally.

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

BY BERTHA MEYER, "From the Cradle to the School" and other works. Translated by Friederike Salomon. Revised by A. R. Aldbrich,
Paper, 12mo, pp. 155; price 50 cents,
For sale by COLBY & RICH.

Search-Lights and Guide-Lines;

Man and Nature, What They Are, What They Were, and What They Will Be. BY EDGAR GREENLE AF BRADFORD. CONTENTS.—Preface; First Principles; General Classifi-cation; Attributes and Faculties; Sex.—Temperament-Marriage—Parentage; Education—Progression—Destiny; Good and Evil, Health and Happiness; Edsume; An Alle-

ory. Cloth; price 50 cents. For sale by COLBY & RICH. BIBLE STORIES, No. 1. The sacred Vedas, as written by Manou, and the Genesia of Moses, or the story of the Oreation and the Fall. Three. hundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young.
Paper, pp. 180. Price 50 cents, postage 2 cents.
Forsale by COLBY & RICH.

Message Department.

The Messages published from week to week from secarnated individuals under the above heading are hereafter to be given in private, and reported as per dates—as our Public Circle-Room has been permanently closed, ET Questions propounded by inquirers—having practi-cal bearing upon human life in its departments of thought or labor—should be forwarded to this omce by mail or left at our Counting Room for answer.

at our Counting Room for answer.

13 It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

137 It is our express the characteristics.

The processes in more.

It is our earnest desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication. Letters of inquiry in regard to this Department should be addressed exclusively to Colby & Rich.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.

First Scance of the Season, held Oct. 6th, 1893.

[Reported verbatim by Miss Ida L. Spalding.]

Spirit Invocation by Father John Pierpont. Our Father and Mother God, we lift our hearts to thee at this time, asking thy guidance in every word that may be uttered through our medial organism at this hour. We thank thee, Divine Intelligence, for thy continual goodness and for every blessing which cometh from thy hand; we thank thee for life and its discipline; we even thank thee for the burdens that have been laid upon our shoulders, and we thank thee above all for spirit communion. We ask that thy blessing may rest upon all humanity now and forever, and that thou wilt give unto us at this time more and more of the bounties of thy spirit. To this end we pray, and thy name shall over be blessed by thy children.

INDIVIDUAL MESSAGES.

John Pierpont.

Friends — Our grand and glorious work for the season opens to-day under very pleasant auspices. We have helped you to bear the trials and burdens of life for over fourteen years, and through all the discouragements that have come to you upon the material plane of life we have been by your side and sympathized with you, dear friends.

To-day would I make this statement before the whole world, namely, that when I was appointed Spirit-President of the Banner Free-Circles it was not to serve in that capacity for one medium only, but wherever I might make my voice heard in behalf of our common humanity. Be it understood that only goodness comes from the higher intelligences; and we would not by word or deed wrong any one upon would not by word or deed wrong any one upon your mortal plane.

your mortal plane.

I gaze upon the many inhabitants of the spiritworld who have come into this spiritual head-quarters while I have been speaking to you today, and I know they coincide with me in what I have uttered. I know well that spirituality has been with us, yet many times inharmony has stealthily crept in. So I say to you to-day: Let inharmony find no footing here in your Circle-Room; this is no place for it; but instead let charity reign—that charity that goes forth like an angel of light with words of consolation falling from her lins, with nity in her eves tion falling from her lips, with pity in her eyes and with comfort for all.

and with comfort for all.

You thoroughly understand that your Circle-Room was established not by mortals, but by the higher intelligences, as was also the BANNER OF LIGHT, that has waved so long and so successfully. God forbid that it should cease to continue its glorious mission. I speak emphatically, and I speak from the depths of my soul today as one that has promised to stand soul to day, as one that has promised to stand by you, as one that will fulfill those promises as God gives me strength.

as God gives me strength.

I am very glad to come into the atmosphere of this truly honest organism. As I have said to you before, if you want good messages from the spirit-world, if you want truthful ones, your medial instruments must live continually in purity of thought and action; they must be charitable; they must be tender and sympathetic, entirely devoid of polloy.

I will not make an extended address to-day. Brother White, Prof. S. B. Brittan, Judge Edmonds, Dr. Gardner and many others of your personal friends, Mr. Chairman, are present, listening to the words that have been uttered; and I can assure you, dear friends, that in this grand and glorious work we will still labor hand in hand, united in heart and purified in spirit.

Now, Mr. Chairman, I have a word for you, and I think you will coincide with me in what I shall say: This work, given me to do by the higher intelligences, I did not shrink from; but when I found inharmony existing I have stood as a silent listener with pity in my heart.

May the hollest and the purest of angels be your companions through all the vicissitudes of life, and may this grand and glorious work in which we are all engaged go on and on pros-pering until the whole earth is illuminated with light from the celestial realms. John

Prof. S. B. Brittan.

Prof. S. B. Britan.

Good morning, friends. As we approach your seance room to-day we palpably feel the peace and harmony which prevails, and we thank God for it. I have been invited by our good spirit friend, Pierpont, to address you for a few moments, and I wish to say that I coincide with him, as one of the old workers.

I looked forward, when in the flesh, to the time for the Circle-Room to be opened each fall, when grand advice would be given us as mortals, and kind words of sympathy would be spoken by each one permitted to commune with the loved ones who were hungering for a crumb of comfort and consolation from that land beyond, which many in mortality have but a faint idea of. The reason is, you all place us too far away, when it is but one step from us to you. We often walk by your side. It is impossible for you to gain even a slight idea of the immense work that is given us to do, of the interest we feel, and of the law of attraction which continually draws us to the earth-plane of life.

Many old-time workers have I met in the spirit, to whom I have given a cordial handshake. We have often spoken of the burdens of human life, which each one in his way could lighten for another. Our work in the spirit is to aid you all with pure thoughts, good influences and lofty impressions. We are no idlers, no drones, but are earnest workers on the other side of life.

side of life.

I do not give this message to day to any one particularly; it is for all humanity. I desire every one to know I forget not the work which has been given me to do by Divine Intelligence. I feel to say that we have opened this season's work under very pleasant conditions, and in a harmonious state, and I feel to remark to you at this hour that the changes that have been made have been directed by high intelligences—not by those upon your earthly plane. I have heard the remark on this side often made that you mortals have done such and made that you mortals have done such and such things, when you have had nothing to do with them, only as co-workers with us. A new era is dawning, and mortals will find, as the

worked together for good.

I thank you, Mr. Chairman, for listening to the words I have spoken to-day. I shall ever remain a worker with you all.

S. B. Brittan, late of New York.

Joseph G. Chandler.

I have been invited to address you briefly to-day, and I feel that I am welcome at this meet-ing. I did not expect to speak to you when I entered this hall, but through the kindness of Father Pierpont I am permitted to say a few

[To the Chairman:] You knew me while in [To the Chairman:] You knew me while in the mortal. I have frequented your Circleback to the earth-plane, as you call it. I cannot many which it was impossible for you as a mortal to behold, unless you possessed the gift that permitted you to see those from the land beyond. We should not forget the relationship that we still bear to the great whole.

I leave here with the kindest of feeling, as only the best motives have prompted me to

speak to-day. I am the old artist, Joseph G. Chandler, late of Boston, where I was well

Father Henry Fitz James.

[To the Chairman:] I would like to speak a few words to you, if there is no objection. [Not the least.] I would say to you that it is not pleasant to refer to the past, for in progression we go on and on; but I first came to you in a condition, as you know, that I have felt condemned for ever since: not for coming, but for my earthly weakness; and you, Mr. Chairman, aided me with pure influences, sympathy, and words of wisdom, which I have never forgotten. It took me out of purgatory. It was a period in my life that I can never forget. You bore with me kindly, as a parent would with a child. I made a promise to you that I never shall forget: that I would ever be your friendbe like a guiding star before you. Dear friendlet me say brother to-day—since that period I have been closely connected with you. When you have felt the weight of burdens cast upon you by others, when you have needed sympathy and encouragement, I have been by your side, as has that good pure spirit, the medium [Mrs. J. H. Conant] that I was permitted to use at that period. "Great God!" I cry out in the anguish of my spirit, "take care of my good friend; do take care of him! Keep him, cherish him, protect him from all harm!" I have said to you in times past that no evil influence should harm you. I am emphatic in regard to those words to day. fluence should harm you. I am emphatic in regard to those words to day.

regara to those words to day.

I come to you with the purest of feelings, and I know you will greet me kindly as Father Henry Fitz James. My object in coming here to-day is to get more fully into the atmosphere of not only yourself, but of the medium I now control, that I may do more good to the people of earth in the future.

Susiè Nickerson White.

Good morning, friends. How sweet it is to know we are welcome here in your Circle Room, which we have frequented many times! To-day I have been invited mentally to speak to you. This is an occasion long to be remembered. Hundreds, very likely thousands, have congregated here that will not be able to voice their thoughts although they are sands, have congregated here that will not be able to voice their thoughts, although they are anxious to be made known to those who dwell upon your earth plane as still being human entities. It is only one step from us to you. How true it has been said, "Far away, and yet so near." While I am speaking to you, I gaze into your faces so clearly that I feel it to

gaze into your faces so clearly that I feel it to be a sweet privilege.

Mr. Chairman, I fully sympathize with you in your trials. I understood full well what trials were; I understood full well what had been spoken thoughtlessly by mortals in regard to mediums and their guides; and to-day I say "God bless the mediums!" Mortals little understand the effect of words spoken so lightly, words spoken so heartlessly, when we, as mediums, need sympathy more than anything else. But I come not to find fault; I come not to upbraid; I come in all kindness, in all love. We as individual spirits witness many things we do not care to speak of; we hear many things that are unpleasant, and sometimes we leave abruptly because of harsh words that are spoken, harsh thoughts that are given out when we are anxious to aid you upon the material plane all that is possible for us to do.

I know it is customary to register each one's I know it is customary to register each one's name, so I give you mine: Susie Nickerson White, medium, late of Boston.

Luther J. Fletcher.

As we gaze around us in this inner chamber and see so many with faces saddened by disappointment, we say within our spirits that we are blessed to have this opportunity of sending a word to our loved ones, although we readily understand that while some on earth receive these communications kindly, others lay them away in the silent chamber of thought, unwilling to accept a message from a "dead person." I will say here that I do not blame them for that; but I would inform them that we are active, living entities yet, more active than we could be while in the flesh. I have often felt I would like, oh! so much, to raise the veil that hangs like a curtain between us; but I am not permitted to do that yet.

I come with a warm, affectionate feeling for all, and a pity for ignorance, not blame. It is pleasant to feel that we are remembered It is pleasant to feel that we are remembered apon the earth-plane, but much pleasanter to know we can have the opportunity of voicing our thoughts through a human organism. It has been said that life is a mystery, and death is no less so. We have solved the mystery of death, but the mystery of life is never solved. Is life any more of a mystery than the fact that we, as immortals from the golden shore, can control a spirit within the flesh? I answer, No.

No.

I left on earth dear friends and loved ones. I would here say this communication is in part intended for Frederick and Mother B.; and to say that Amanda and Rose are present with me. I am greatly interested in your grand work that is going on here upon the .earth-plane in regard to what is termed Spiritualism; we will leave off the ism, and call it spirit. What should we be without spirit? for I consider that we are important and you mentals are that we as immortals and you as mortals are parts of the Great Spirit, the Great Whole. This is a subject which I studied much while here upon the earthly plane. It was my privilege to meet and mingle not only with my parishioners, but with many of all denominations, and in the spirit-world I mingle with many who hold different opinions, but I have learned that we all belong to one family.

Luther J. Fletcher.

[Controlling Spirit.—We desire to add for the gentleman who has just spoken that he was a clergyman of the Universalist persuasion, who had parishioners in Cambridge, Lowell and Walpole of this State, at different periods, and also friends of whom he spoke.]

Charlie Elms.

[To the Chairman:] Please, sir, may I speak? [Certainly.] The flowers are so lovely that they attracted me here, and the gentleman said I might come in, and you would send my letter to my mamma in South Boston. I've been in the meeting before. My name is Charlie Elms. There are many children here, but they're not all going to speak to-day. I'm glad they let

me come.

I think these flowers are lovely; they 're not as pretty as those we have in the Summer-Land, though, and nobody says, "You must n't pick 'em," for they 're all free. Grandma says they 're planted by the hand of God and tend-db with a same.

they're planted by the same.

ed by the same.

Oh! I'm so happy; and I'm going to school.

Do you know who my teacher is? [No.] Her name is Miss Alice Cary. She's a lovely lady. She's never cross; she's always pleasant; but when she says so softly, "Be quiet, children,"

Mary Ditson.

I do not know as it will be out of place if I speak to you, although I have never spoken in public. I was one of your old Bostonians, and I feel almost as if my home was here with you still. I cannot count the time, but it seems very short to me since I laid off that old garment of clay (for it was an old one) and put on the bright garb of immortality. Many things rise in my spirit while speaking that I forbear to mention.

There are loved ones in the surroundings of

your city who will be glad to learn that Aunt Mary Ditson has been permitted to speak

Mary Ditson has been permitted to speak here to-day.

I send loving words to Lizzie—yes, and to the Doctor. I will say, "Willie C., do n't talk any more about that little affair. Lizzie was perfectly right, and I have no fault to find. All I have wished in my spirit when I have come on to the earth-plane was that she had taken care of more. Now, do n't say any more about it, for I would not change anything."

I am very happy in my spirit home, and my husband is with me; but we are attracted back to the earth-plane, as you call it. I cannot say it is "back." when we are here, for there is only a thin, filmy mist between us.

do n't you try to report, so that Mary will know you have found it to be a truth since passing over? You knew something of these things before, but you hid your light under a bushel?" I do n't mean to be personal, but my people will understand why I speak so pointedly.

I am Mary Ditson, of Boston.

Caroline Harrison.

Dear friends, for as such I claim you all today, I feel I can hold back no longer, when I know there are loved ones yet saddened by the vacant chair, saddened because one has passed on to the higher life, but confident of the truth of their own convictions. I live, my dear companion, dear children—I live an active life. Before the spirit was released from that body I saw beautiful visions, and I knew it would be well with me. Since the sincere desire of the spirit is a prayer, and that carnest would be well with me. Since the sincere desire of the spirit is a prayer, and that earnest desire I have found deep in the thought of the loved ones that have been left behind, I said mentally weeks and months ago, "When there is an opportunity I surely will embrace it to send a few loving words to them, which they may ponder over and be convinced that I reported to them." Although very little had been spoken in regard to these grand truths, I felt while in the mortal that the life beyond was only a continuation of life here.

As I look back to the loved ones yet pressing on in the uneven journey of life, I feel happy in my spirit to know that it is my privilege to aid them while they are here upon the earth-

aid them while they are here upon the earth-plane. To assist those who have passed on is also a part of my work. I could not be happy to feel I had nothing to do, and so I lead an active life, in which I have more satisfaction

than I can express.

I am grateful for this privilege, and for the I am grateful for this privilege, and for the kind invitation that has been extended to me to send these loving words, these kind thoughts out to not only my own, but to all the world. I would not be selfish, and so I extend them to all humanity, with the prayer that the time may be hastened when mortals will be more spiritual and less material.

Caroline Harrison, of Indianapolis, Ind.

Captain Nutter.

Captain Nutter.

I know I shall be welcomed here by some, and some will ask within themselves why I have not reported before. While upon the earth-plane I loved music, and I have lost none of that interest now. More and more does my spirit reach out to grasp its harmonies. We from the spirit-world love your music, and admire your flowers planted by the hand of God. I feel to impress this upon your minds, that you may be led to study the works of nature more and pass them not idly by.

I know there are some loved ones who will be glad to hear from me, although I passed away far from here. I would say, "Fanny, dear child, go on and utilize the talents with which you have been endowed, and they will be increased tenfold."

Mr. Chairman, fear not; you are in the hands of a mighty power, and that combined power will protect you against all designing persons, even to the death, if necessary.

John, Mary and Nancy are all here to-day, but not to speak for themselves. In Wiscasset, Me., I am not forgotten, and I feel I never shall be. I also have friends connected very closely with your good city. I will not detain you longer; but I am grateful in my spirit for these few moments given me. I know, James, you often think, 'Where are they to-night?' We are very, very near when you ask that question mentally, because your thought attracts us to you."

I was known as Captain Nutter, of Wiscasset,

I was known as Captain Nutter, of Wiscasset,

Lewis B. Wilson.

Friends, I greet you warmly. As I have listened to the words spoken here to-day I have been anxious to let you know that I hold an interest still in you and the Banner of Light, and even in the old building, up and down whose stairs. I have presed so, but income I feel to stairs I have passed so many times. I feel to say that it is my home here. I love to come here, even in the stilly hours of the night. I love to be one of the frequenters here, going over the place from basement to printing-room;

over the place from basement to printing-room; and I feel to-day to say I am one with you all.

I could not appreciate all the kindnesses shown me so thoroughly here as I did when I moved out of that old fleshy tenement of mine. I was glad to be released from it, and know that I would become a live, healthy, active man. I am very thankful that some changes, not only in the Circle Room but in many other ways for in the Circle-Room, but in many other ways for

the better, have been inaugurated of late.
I send love to all humanity. I will not be personal, for my own personal reasons.
Lewis B. Wilson, formerly Chairman of The BANNER public oircles.

Emily Chace.

Good morning. I know you will greet me tindly to-day, Mr. Chairman, and each one. I am happy to announce myself again here in your Circle-Room. My mother, my loved ones, and many that I had communion with through this instrument privately several years ago, met this instrument privately several years ago, met me according to their promises; there was not one mistake; and as I opened my eyes in spirtlife upon them they stood ready to grasp my hand. Promises they had made me many, many times through this medium. At the last sitting, a little before I passed on, I said: "You will not fail me; you will keep your promises." "Yes, emphatically yes!" was the answer that came. I was more than happy when I gazed upon those that I had known. Aunt Annie came close to my side, and grasping my hand, said, "Come, dear child, you have been faithful to your work, and now cometh rest." "Rest?"

your work, and now cometh rest." "Rest?" lasked. "Yea," she answered. In one way of speaking it has been a rest, although I find it an active life, and I have been grateful in my soul that I was ever brought into the Banner Circle Room, through the influences of dear Fannie Conant, who is so companionable to me at the present time. Her interest is with you now, for it has never been lost, and we shall continue to especially hold our interest shall continue to especially hold our interest in you and your work. Bear with me if I speak personally; but I feel to thank you for all the kindnesses you have shown me, Bros. Colby and Rich, in times past.

Since I exchanged the garments of flesh for the raiments of spirit-life, I have been happy, very happy; but think me not an idler. My work lates aid all hympolicy that a contraction.

work is to aid all humanity that come within my reach.
To each one of the friends upon the earth

Plane I send greetings and loving words to-day.
Emily Chace, formerly the reporter at the
Free Public Circle-Room of the Banner of
Light.

George W. Morrilf.

I would like to extend a hand to each one of my numerous friends still in the earth-life, but find I cannot—that is, a material hand. I wish to send loving words to Frank Forrest Morrill.
Lydia, my dear companion, stands beside me,
and would check me, lest I speak too plainly. I
would like very much to have an interview with
him when convenient, and talk over some things.

him when convenient, and talk over some things I do not care to speak of in public.

I am heart and hand with you, friend Colby, in the grand and noble work that you feel still an interest in. Although you are one of the old-time workers, you will never be recompensed here for what you have done, and are doing: but, waiting at the gate, what you have earned shall be fully measured out to you. I have felt thankful when I have seen any one coming into your atmosphere with a friendly feeling, grasping your hand so warmly, and have seen that there has not been a little something in his mind of benefit for self.

I am glad of this opportunity to speak at this seance to day. George W. Morrill, late of Amesbury, Mass.

Ed. S. Wheeler.

I have many things to congratulate my friend George Bacon upon. Front our spiritual standpoint we see there must be a change, dear friend George, which Iffeel that you will eventually be thankful for in your spirit; and there are other changes that will come, not, however, to your detriment.

I well remember that fine, free feeling that you gave me, and any time and anywhere and

with you in your earthly surroundings. I do not mean to be personal, although I see with the eye of the spirit, and readily read whether a person is true-blue or not. You know, friend George, that polloy often lays an embarge on friendship. Don't be caught in that trap. A few words to give you cheer: Your own dear, baby boy, grown to manhood, dear Ernest, stands beside me, I am glad to say. I have formed the acquaintance of that pure spirit, that has had no earthly education to outgrow, nor earthly temptations to overcome, and I am proud to have him as a companion to-day.

to-day. Ed. S. Wheeler, formerly trance medium and lecturer.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 13.—Caroline A. Riddle; Edgar A. Conant; Capt. Calebookins; Juliet Stovens; Bessie Wass; Exther Williams; Cilic Nelson; Capt. A. Atkinson; Hannah Bassett; James orman; Annie Burbank; Mary Lefter Tallman.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.—[By "Free Thinker."] Prof. Wallace of England asserts that "every alleged superstition has had a basis of fact." Your inquirer desires this point more definitely ex nlained.

Ans.-Alfred Russel Wallace, whom we number among the greatest scientists and soundest philosophers of the age, is a profound thinker and a true radical; consequently he goes to the roots of things, and seeks to discover on what bases superstructures stand.

A superstition is only a superstructure—it may be of hay, stubble and other combusti-

bles, but it cannot rest on nothing. All the religious systems of the world have their excrescences, and the older the system, the more likely it is to be largely covered with rubbish; but these ancient oults which are now receiving so much attention are well worthy of examination, for they are like valued to the system of the system. uable old paintings blackened with smoke and festooned with cobwebs—they need renovat-

gods and goddesses of ancient polytheistic sys-tems were actual men and women, who were worshiped after their translation to the unseen

Ancient Spiritualism taught, as Modern Spiritualism teaches, that progress beyond the grave is gradual; therefore it is not singular

grave is gradual; therefore it is not singular that the countless human divinities to whom the ancients acrificed everywhere might be pleased with the performance of such ceremonies in their honor as would have delighted them had they remained on earth.

We contend that religious systems are compounds of widely opposing elements, because all systems now extant have had a two-fold origin. Every great system has had its inspired and illumined prophetic leaders, and it has also had the rank and file of a priesthood representing the average attainment of the masses. As the Hebrew Soriptures, no longer blindly venerated or ignorantly derided, come to be intelligently surveyed, the palpable conclusion will be reached that prophets and priests were never in harmony. At the very time when an inspired bard or seer was telling the people that animal sacrifices were vain, blood was flowing in torrents from bulls and goats immolated on temple altars. These sacrifices, howlated on temple altars. These sacrifices, how-eyer, were not the awful tragedies many people suppose them to have been, for never in Israel wefe the atrocities of the modern cattlecars and slaughter houses tolerated; and as to medical vivisection, it was utterly unknown. There are two sets of prevalent errors concern-There are two sets of prevalent errors concerning the past which thoughtful people should exert themselves to refute: The first is that the past was divine and the present diabolical; the other is, that the present is almost perfect, while the past was hideous in the extreme. We gain nothing either by unduly glorifying or berating antiquity; a reasonable position steers clear of both extremes. The most highly-inspired teachers of all lands and times have given to the world the sublime moral prehighly-inspired teachers of all lands and times have given to the world the sublime moral precepts which constitute the innermost ethics of every cult. The uninstructed, semi-barbarous hordes could do no better than describe the universe as it appeared to them, and act according to their limited knowledge. Every custom has a natural foundation.

Q.—[By an old Spiritual'st.] What do the spirit-world workers think of the late movement in the West to inaugurate a Spiritual'st National Organization, similar to the effort made years ago by Dorus M. Fox, and others, at Sturgis, Mich., which did not "materialize"; and, later, the "American Spiritualist Alliance" (headquarters in New York City), that held meetings for several years, and then died out? What I desire to know is whether the new move is sanctioned by the excarnated or not.

A.—So far as the intelligences are concerned.

A .- So far as the intelligences are concerned who prompt the answers to the questions pro-pounded to the present instrument, the reply is emphatically and exhaustively as follows: pounded to the present instrument, the reply is emphatically and exhaustively as follows: There have been in the past, and there are at the present time, well-meaning persons, both seen and unseen, who fail to grasp the immensity of the spiritual movement in these days, but who, nevertheless, are efficient aids to the Cause in stirring up thought, arousing public attention, and doing necessary local temporary work, all of which is valuable service.

The great mistake made by would-be organizers, on a national or international scale, is that they fail to distinguish sufficiently between the nature and scope of the spiritual revelation, and the mission of a religious sect. In attempting to do too much people often succeed in accomplishing much less than they could well carry out if their schemes were less pretentious. There are bands of influences backing organizers the world over, but that is not saying that such bands are the most enlightened of all who come in contact with the incarnate section of humanity.

Two causes have led to the comparative failure of the organic efforts enumerated by the questioner and of many others. First, the at-

Two causes have led to the comparative failure of the organic efforts enumerated by the questioner, and of many others. First, the attempt to be altogether too officially representative and dictatorial; second, lack of prolonged, earnest effort on the part of officers to fully carry out a program as at first devised.

We can and do see a certain amount of exterior good in such an organization as the one just started. If a considerable number of Spiritualists go before the world as a united body, they will carry weight to prevent the passage of unjust laws attacking mediumship, and they will also facilitate the building up of local societies.

cieties.

The dissensions which crept into organiza-tions in the past were largely due to the very extreme doctrines advocated by some leading workers, and the intense opposition manifested to those views by others. If bigotry and undue self-assertion are kept out, the new at Related to Ethics," which was read before the above

tempt to organize may be far more successful than past attempts; and why should it not be? We all learn by experience, or experience would be in vain. Failures are stepping stones to successes; so without at all endorsing the entire platform and methods of the new attempt, we can readily recognize it as a movement which will do some useful work.

Q.-[By "Inquirer."] It is said that gentus is safe and free only in the thorny path of poverty. Now, as there are many phases of gentus, I would like to know which one is the safest and freest—if any—in consequence of poverty?

freest—if any—in consequence of poverty?

A.—We do not consider that because some-body has said something the question is therefore settled; on the contrary, we maintain that many widely accepted statements are far from correct, and that it is by no means evident that genius can safely endure thorns, but is in danger from roses. As thorns and roses grow on the same bush, is it not far more probable that both have their mission to fulfill, and that the greatest genius is he or she who can bear heat and cold, shadow and sunlight? Poverty should not be confounded with destitution. Chatterton was a genius, but destitution drove him to suicide in early youth. The trial of poverty is not always as severe as that of wealth, for unless one is exceptionally strong morally and intellectually, affluent circumstances bring flattery and conduce to laziness, and humility (though not servility) is necessary with industry to perfect the expression of with industry to perfect the expression of genius.

genius.

Mendelssohn and Beethoven are both rare examples of musical genius: the one was well-to-do; the other was poor in worldly goods; which was the greater? They were widely different, but we refrain from passing judgment on their relative attainments.

Our own decided conviction is that for the year what and readlest expression of graphy.

Our own decided conviction is that for the very best and readiest expression of genius, the most desirable conditions are those which make it necessary for the gifted individual to work for a living, but not to work under pressure of actual starvation. Anxiety, worry and annoyance incidental to extreme poverty often deprive genius of its mest fruitful expression, and the necessity of doing common work for a subsistence because better work is not yet appreciated by those who cater to medicority, is one of the sorest trials and greatest drawbacks to an otherwise noble and beautiful career.

We would far rather see true artists in affluence than as paupers, and we know of no better way of encouraging real talent and inspiration at the same time, than by helping men and women unmistakably gifted to do their best work fearlessly, knowing that to lower its.tone will never be required of them. Geniuses are the true prophets and educators of the race;

worthy-of examination, for they are like valuable old paintings blackened with smoke and festooned with cobwebs—they need renovating the destroying.

There are in all religious systems a number of puerile and forbidding phantasies, and these are most numerous wherever there is the least intelligence. In dim light things do not appear as they really are: if anybody sees men and trees and confounds them, it is because his vision is imperfect. Grotesque and horrid dreams have some basis of fact; the absurdity of such experiences is the incongruity of their parts. We need not laugh at the superstitious ceremonies of savage tribes, for they all originated in some human experience.

The idea of propitiatory sacrifice, which is one of the oldest and most revolting of theological dogmas, had a natural origin. Crocodiles were worshiped in Egypt because of their strength and subtlety, and it needs no very elaborate research into the mysteries of antiquity to account for the practice of throwing animals to these rapaclous monsters, that, their rapacity being satisfied, they might not in hunger attack human beings. Even human sacrifices were offered to colossal animals, in the hope that by the voluntary sacrifice of a minority a majority might be spared.

The Old Testament treats of the gradual evolution of a refined religious system in the midst of barbaric peoples, and though were anot of those who declare that all gods are human inventions, we do maintain that men show their stage of development when they proclaim what it is they worship. Animal traits are not confined to animals: men and women share them, and there can be no reasonable doubt but that the originals of the multitudinous gods and goddesses of ancient polytheistic systems were actual men and women, who were the strength of the receive the sortest trials and then esceuse better work is not denoted the least trailed by those who cater to medicarity, in one of the sorest trials and then teaces the least trails and then esceuse better work lawards and then esc

opportunity to pour some truth through a chan-nel often used for falsehood; but when the dominant purpose is deception, the class of indominant purpose is deception, the class of in-fluences attracted must be of a distinctly earth-bound grade. Does not the Spiritual Philoso-phy clearly teach that we enter the next state of existence without undergoing any immedi-ate moral or mental change? On an average ninety thousand mortal bodies are vacated within every twenty-four hours, and those who are least developed spiritually are sometimes the most ready to continue their abruptly ter-minated earthly careers in congenial surround-ings. We may be sure of one fact, viz.: that whenever the supreme purpose of a life is sor-did, the consequences to the individual will be deplorable. The higher intelligences never ar-bitrarily force people to do right; their work bitrarily force people to do right; their work consists, however, in checkmating error in the ong run.

December Marazines.

THE ATLANTIC MONTHLY opens with the third and interest-culminating division of Elizabeth Cavazza's story, "The Man from Aldone"; "His Vanished Star," by Craddock, continues to be of truly surpass-ing interest; F. B. Sanborn writes of "Thoreau and his English Friend, Thomas Cholmondeley"; the different conditions existing for woman in Japan and in the Western nations are succinctly set forth by Laicadio Hearn; "Tom o' the Blueb'ry Plains," by Kate Douglas Wiggin, is a touching sketch of life, having New England for its scene; there are articles constituting studies of nature, etc.; poetry is furnished, and the regular departments round out the " meaty" number with which this popular favorite concludes its one hundred and thirty-fourth volume. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE MAGAZINE OF ART Opens with Part I of an article "In Memoriam: Cecil Gordon Lawson," by Heseltine Owen, with two portraits of the former, and five beautiful illustrations of his works: Percy Anderson contributes a paper on "Art in the Theatre: Costume on the Stage"; John Bell, the sculptor, writes of "An Attempt Toward the Restoration of the Venus of Melos," and his article is accompanied with three illustrations of his suggested restoration of the statue: a deeply-interesting paper from the pen of Claude Phillips is entitled "The Ruston Collection; The Old Masters," and among the exquisite engravings of masterpleces with which it is illustrated, "The Blenheim Madonna," by Vandyck, is deserving of special mention; "Grez," by R. A. Stevenson, with seven illustrations by Ernest Parton, is a charming sketch; a photogravure of Danté Gabriel Rossetti's "Veronica Veronese" forms the frontisplece of this unrivalled number. The Cassell Pub. Co., 31 East 17th street, New York.

WORTHINGTON'S MAGAZINE opens with a deeplyinteresting article, fully illustrated, on "The Life-Saving Service of the United States," by S. G. W. Benjamin; "One of the 'Forty-Niners'" is a story founded upon facts and events of those exciting times, by Mary A. Livermore; John H. Whitson furnishes a graphic sketch of the native dances of the Pueblos and their remarkable foot-races, under the title of "A Day with the Pueblos of Nambe"; other articles of interest appear, interspersed with poems and short stories, and the departments are especially excellent. "Sweet Sounds that Waken Memories of Home" is the title of the beautiful frontispiece that embellishes this number. A. D. Worthington & Co., publishers, Hartford, Conn.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with an address by Charles H. Shepard, M. D., delivered in Brooklyn, N. Y., on "The Turkish Bath"; W. E. Pabor writes of "The Pineapple as a Food and Medicine"; "Notes Concerning Health" are contributed by the editor; Jennie Chandler's tenth paper on "Hygiene for Women" appears. together with other valuable and instructive articles. Dr. M. L. Holbrook, editor, 46 East 21st street, New York.

MISCELLANEOUS NOTES AND QUERIES contains "The Riddle of Riddles, or the Secret of the Rings."; "The Orestion Legend"; "Astrology and Astronomy"; "Some Old Sayings," and other matter of interest. Conducted and published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rjoh, Bosworth street, Boston, Mass.

NEW OCCASIONS.—The favorable reception accorded by the public to this new magazine has encouraged its publishers to change the form and increase the number of pages of the present issue, which is the first of the second volume. Dr. Lewis G. Janes. President of the Brooklyn Ethical Association, contributes 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 Allen Labor Tariff"; other timely and instructive articles also ap pear. Chicago: Charles H. Kerr & Co., 175 Mouroe

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 "Toomat of the Elephants"; Mark Twain contributes an installment of his fascinating serial, entitled "Tom Sawyer Abroad"; Dr. Alexander Eastman, an educated Sloux 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 Stedman, "Cousin Lucrece," is exquisitely illustrated by Albert E. Sterner; 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" ig a pathetic story by Lizzie W. Champney; "A Psychological Experience" is a fascinating account by Jane Mason; "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 Whitley writes a thrilling account of "The Capture of the Slaver" 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.

THE RELIGIOUS EVENT OF THE NINETEENTH CENTURY, a full and verbatim report of the address es delivered before the World's Parliament of Re ligions, held in the Memorial Art Palate, is a weekly publication issued by the Werner Co., Chicago, Ill. Part one of the above work has been received.

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.

R. J. CLEGG WRIGHT, as a reasoner and spir itual philosopher, never falls 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 brother hood 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 mental state is an obstruction to the introduction of spiritual phenomens 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 rev elation they say is blank atheism.

As a rebel against all dogmatic formulæ, I accept no revelation extant as "God given." To those who claim such a revelation I say, You are honest in the proof anation 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 con demn 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 from and bad fron, good sugar and bad sugar, but only as re-lated 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 if 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 perfidy, and plant in every soul conscientious sincerity; a god that will redeem hypocrites, inspire fra-ternity in the breast of man, and settle the interhational problems of the day; one that will make a polttician 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 coordinated, 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? J. F. Snipes.

For Stomach

Bowel,

Liver Complaints, and Headache, use

AYER'S

CATHARTIC PILLS

They are purely vegetable, sugar-coated, speedily dissolved, and easy to take. Every dose

Effective



BEST LINE CHICAGO AND ST LOUIS

DAILY THROUGH TRAINS

Can this disease be cured? Most physicians say No-Isay, Yes; allforms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by oplates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy-sent free for trial. Mention Post-Office and Express address Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

SOUL READING. OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of lates be has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

Sept. 30.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

Col. Ingersoll's Open Letter

To Indianapolis Clergymen, and the "Genesis of Life," by W. H. Lamaster, will soon be ready in pamphlet form for mailing to subscribers. The Letter of Col. Ingersoll is an answer to questions propounded to him by Indianapolis ciergymen, while the article by Mr. Lamaster will deal with the subject of Life from a scientific standpoint. Every Liberal should have a pamphlet. Postage free. 25 cents a copy; five copies, \$1.00; twelve copies, \$2.00.
Address THE VINGENT PUBLISHING COMPANY, Indianapolis, Ind. Please name this paper. 4w Dec. 2.

Veteran Seer and Astrologer

POR thirty-seven years. Consultation by letter; will write prospects for two years, with advice upon Business, Changes, Marriage, etc. Most fortunate dates to marry; persons described very minutely. Send correct date of birth, or present age—hour, if known—sex, and personal description. Terms, \$1.00. Address PROF. FAIRBANKS, 29 Pleasant street, Brockton, Mass.



Pleasant street, Brockton, Mass.

Dec. 16.

MY

WIFE CANNOT SEE HOW YOU DO

IT AND PAY FREIGHT.

\$10.50 Buy the Oxford Improved SINGER Seventers and gustrained for 10 percent Shippermay
suchments and gustrained for 10 percent Shippermay
new 15,000 arts use. World's Faff Media awarded.

Buy from factory, may dealers and apents profit

Write to-day for our LARGE FIRE CATALOGUE.

Oxford Hig. Co., 342 Washa Ara, Chicago, Ill.

Yoy. 25.

ly ASTONISHING OFFER.

END three 2-cost stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Oct. 14.

H. Frank Lamb.

QUESTIONS answered. Advice given upon business, etc. Terms \$1.00. Address H. FRANK LAMB, North Oxford, Mass.

FREE BEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sox, and I will send you a clairvoyant diagnosis of your disease free.

Address
DE. O. E. BATDORF,
Mechanicsville, Iowa.

ASTHMA∞NASAL CATARRH CURED By Dr. B.W. Hair's Asthma Cure and Catarrh Specific. Only known unfailing permanent cure.

I send treatise free. B. W. Hair, Cincinnati. O.
Nov. 11. 4teow

DARALYSIS OURED without medicine. Becommatism, Spinal Diseases and Dropsy carly cured. Gara Valuable book FIRE to all.

July 1.

OLD COINS Wanted. Highest prices dated before 1873. Send stamp for our 16-page book, and by keeping your eyes open you may get wealthy. National Coin Co., 501 State Street, Boston, Mass. Nov. 4.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 60 cents and stamp. Whole Life-Reading 31.00. Magnetic Reading property of the prepared by spirit-direction. Address Dexter, Me. Dec. 23.

DERSONS and Places released from obsessing spirits and influences through the mediumship of MAR GUERITE BERGIN, Scattle, Washington (Gen. Del. P.O.) Dec. 9.

DYSPEPSIA — Its Nature, Causes, Prevention and Cure. What food to eat; what food to avoid. By JOHN H. MoALVIN, Lowell, Mass. Mailed free. Nov. 4.

MAGNETIZED POWDER for healing discase. Treatment, \$1.00 per week. State case. Address Dec. 23.

DR. FULTON treats sufferers successfully through Tolopathy and Spirit Healing. 244 St. Catherine street, Montreal. 3w* Dec. 16. rine street, Montreal.

MRS. B.F. SMITH, TRANCE MEDIUM,
holds sittings daily, Fridays, Saturdays and Sundays
excepted, at Vernon Cottage, Crescent Beach, Revere, Mass,
Terms, Sl.O. Hours, from 9. Am. to 6 P.M. tt* Cot. 21.

CPIRITUALISM, and its True Relation to
Secularism and Christianity. An Inspirationa. Lecture
by W. J. COLVILLE.
Paper. Price & cents. Paper. Price 5 cents. For sale by COLBY & RICH.

Mediums in Boston.

Dr.C.E.Watkins

K. NOWN the world over as the Independent Slate-Writer, will diagnose disease free of charge by his new and maryolous gift. If you are satisfied with your present doctor do not send for a diagnosis, for you will not receive one. This offer is only for those who are not satisfied with their present treatment. Send leading symptom, age, name and sex, and two 2-cent stamps.

J. K. D. Conant. Trance and Business Psychometrist. STITINGS daily from 10 A.M. to 4 P.M. Sances every Sunday evening at 7:30; also Friday atternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Scances. Dec. 23.

340 SHAWMUT AVE. BOSTON. Seances Sundays, Tuesdays and Fridays, at 8 P.M. Sundays and Wednesdays, 2:30 P.M. Rhotos of "Billy the Bootblack," Mrs. Bliss's control, or of Mrs. Bliss, 25 cents each; by mail 30 cents., lw Dec. 23.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays, at 8 P. M. GEORGE T. ALBRO, Manager. Mov. 25.

Mrs. Katherine Brown, 7 BOWDOIN ST., BOSTON, Weish Astrologer and Inspirational Reader. Office hours 9 a. M. to 5 P. M. Business consultations a specialty. Lessons in Astrology Tuesdays and Fridays. Tests by mail, 25c. Send date of birth, and hour, if known. State sex. 2w Dec. 16.

Miss A. Peabody. DUSINESS, Test and Developing Medium. Sittings daily.

Diricles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.

36 Common street, near Trement street, Boston.

Dec. 23.

DR. JAMES R. COCKE,

138 Huntington Avenue, Boston, Mass.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium.
Obsession a specialty. Circle Tuesday evenings at 7:30,
Thursday afternoons at 2:30. No. 70 Waitham street.
Dec. 23.

Mrs. H. W. Cushman, TPEST, Business and Masical Medium. Circles Monday, 7:30 P. M., and Wednesday, 2:30 P. M. Six Questions Answered, \$1.00. 7 Walker street, Charlestown, Mass.

Sept. 23.

Dr. Sarah E. Whittemore, OXFORD TERRACE (Suite 3), Boston, Vital Magnetic and Montal Physiciau, diagnoses and treats all Diseases. In A. M. to 5 P. M. Iw* Dec. 23.

Addison D. Crabtree, M. D., 131 TREMONT ST. Diagnosis and Cure of Diseases a Nov. 1. Send stamp, age and sex.

Miss J. Rhind, Seer. BUSINESS, Health, Description of Friends. Advice by letter gl. Circles Thursday, 3 and 8 P. M. Sittings daily. 1064 Washington street, Boston. 1w* Dec. 23.

Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston. Will answer calls for platform work. Dec. 2.

Mrs. Fannie A. Dodd, M AGNETIC PHYSICIAN and Test Medium, No. 233 Tre injout street, corner of Ellot street, Boston. Dec. §3.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. 10 9 P. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 8, Boston. Dec. 23

Mrs. W. P. Thaxter, TRANCE MEDIUM, 8% Bosworth street, Boston (Ban ner of Light Building, Room No. 3). Diseases diagnosed Spirit Messages given. Dec. 2.

Mrs. A. Forrester, TO S.P. M. No. 181 Shawmut Avenue, up one flight.
Circles Sundays at 2 P. M. 4w° Dec. 16.

Miss Helen A. Sloan, M street, Boston.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 445 Shawmut Avenue, Boston. Hours 10 to 6. Nov. 18.

Dr. C. D. Fuller, Scientific Massage, 275 Shawmut Avenue, Boston.

MRS. M. A. CHANDLER, Business, Test and Medical Medical Median, 66 Warrenton st.. Boston. Private Sittings dally. Séances Tuesday evenings and Friday afternoons. Dec. 23.

H. S. S. HUTCHINSON gives the Solar, Spir-La Grippe and other diseases, with great success. Hours from 2 to 5 P. M. 8 Pembroke street, Boston. 4w* Dec.-9. PSYCHOMETRIC and Business Reading, or stamps.

MARGUERITE BURTON, 1472 Washington street, Boston.

Oct. 14.

W. P. WARE.

Electric and Magnetic Treatments, 61 Clifford st., Roxbury.

Dec. 18.

DR. A. H. RICHARDSON
Is located at No. 2 Harvard Place, Charlestown
c. 2.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

Dec. 2.

MISS KNOX, Test, Business and Medical Medidum. Sittings daily. 128 W. Brookline st., Swite. I.

Dec. 16.

DR. JULIA M. CARPENTER, 2 Stanmore Place, of Warren street, Roxbury.

SENT FREE.

RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. . BY EMMA HARDINGE BRITTEN,

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

Sent free on application to COLBY & RIOH.

PRICE REDUCED FROM \$1.50 TO \$1.00. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Bovelopinen of Mediumship; the Difficulties and the Dangers that are to be Spirountered in the Practice of Spiritism: By ALLAN KAR-DEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price §1.00.

Cloth, price \$1.00. For sale by COLBY & RICH. How Nature Cures. COMPRISING

A New System of Hygiene; , ALSO

The Natural Food of Man. A statement of the principal arguments against the use of Bread, Cereals, Pulses, Potatoes and all other starch foods. BY EMMET DENSMORE, M.D.

Large 12mo, cloth, upwards of 400 pages. Price 52.30. For sale by COLBY & RICH.

Criterion and Parabolon MAGIC LANTERNS
and Stereopticons, Oil, Lime, or Electric Light, Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private

Miscellaneous.

TREATS PATIENTS AT A DISTANCE, HOWEVER GREAT THE DISTANCE, WITH PHENOMENAL SUCCESS The Worst Cases Invited.

> DR. R. GREER, 127 Là Salle Street, Chicago.

Send statement of case with \$1 for trial treatment.



BOSTON, MASS., chief consulting physician of the PEABODY MEDICAL INSTITUTE to whom PEABODY MEDICALINSTITUTE, to whom was awarded the GOLD MEDAL by the NATIONAL MEDICAL ASSOCIATION FOR the PRIZE ESSAY on Exhausted Vitality, Atrophy, Nervous and Physical Debitity, and all Diseases and Weakness of Man, CURES the young, the middle-aged and old. Consultation in person or by letter. Prospectus, with testimonials, FREE. Large book, THE SCIENCE OF LIFE, OR MELF-PRESERVATION, THE PRIZE ESSAY, 300 pp., 125 invaluable prescriptions, full gilt, only \$1.00 by mail, double sealed, secure from observation.

FREE TO THE WEAK

DO N'T SUFFER ANY LONGER, but send to A.

No ALDWELL, Clairvoyant and Healer,
who will diagnose your disease free, under especial instruction of is spirit-band of electro-magnetic doctors. Lose no
time, but send at once, lock of hair, age, one leading symptom, and three 2-cent stamps to A. CALDWELL,
Dec. 23.

Adams & Co.'s Golden Pens.

THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Durability, Anti-Corrosiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to the best cold nens

BEWARE OF IMITATIONS.

EVERY GENUINE PEN has stamped upon it

ADAMS & CO.'S COLDEN PEN.

No. 1. For General Use in Every Department. Large box,
containing one gross, \$1.50.

No. 2. Extra fine points for Choice Penmanship. Large box,
containing one gross, \$1.50. These pens are sold for the benefit of the widow of the late John S. Adams. For sale by COLBY & RICH.

The Writing Planchette.

CIENCE is unable to explain the mysterious perform. Sinces of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without pne. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. — Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable
(ALL 8 UGAR-COATED) Medical Confections.

A Universal Biessing.

SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Benovator and A Blood Purifier. Cleanses the entire system from all Billousness and Blood Poisons from Malarin, etc. And cures Hendache, Backache, Bide and Stomachache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbuess, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary allments, etc. Also, Rheumatism, Neuralgin, and in fact almost all the various allments of humanity.

PRIORS: Trial box, 25 cents—by mail, 30 cents; second size, 85.00; large boxes, 81.00; six large boxes, 85.00.

For sale by COLBY & HICH.

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 32 Maple street, Englewood, Ili. Price, per box (one fourth pound), 25 cents, postage free. For safe by GOLBY & RICH.

RESEARCHES

The Phenomena of Spiritualism.
By WILLIAM CROOKES, F.R.S.

A new edition of this valuable work (which has been out print for some years) has just been issued. Price \$1.25, postago free. Pror sale by COLBY & RICH.

ST. LOUIS MACAZINE TO YOUR ADDRESS

Two Years for \$1.

The regular price of the St. Louis Magazine is \$1.50 a year, but in offering it to you at \$1 for two years (which is less than cost) we hope to in that tineget you so interested in our blontilly that you will continue taking the Magazine always. The loss to usin sending it to you two years for \$1 we consider as so much money spent in advertising our Magazine and creating a permanent and enormously increased circulation. Hence if the monthly visits of the St. Louis Magazine to your family for two years are made, we datter oursolves you will become a permanent subscriber. Send along your dollar and receive the St. Louis Magazine to rive full years. If you desire a latesample copy, send log for one and also receive an At I MINI MINI COLLYCENID.

with Lord's Prayer coined in smallest characters.

ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.

ALUMINUM SOUVENIR CHARM

\$1.00 per year. \$1.00 per year. A LARGE EIGHT-PAGE WEEKLY, The Pacific Coast Spiritualist, Devoted to Spiritualism and Reform.

Dec. 2.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, III.

Wabsah Avenue, Unicago, III.

THE LIGHT OF TRUTH. A Large ThirtySix Column Journal, published at Cincinnati, O., every
Saturday, at \$1.00 per year, in advance. Advertising
Rates are reasonable, and will be furnished on application.
Specimen copies FREE to any part of the world. O. O.
STOWELL, Room 7, 206 Race street, Cincinnati, O.

DEAD "THE TWO WORLDS," edited by L. W. WALLIS. It is progressive, reformatory, popular, rigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Fostfree for 32 weeks for \$2.00. Address—Hanager, "The Two Worlds" Office, 734 Corporation Street, Manchester, Eng.

NEW THOUGHT: A Monthly Magazine, 48 to 60 nearly printed octave pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a velocome in its pages. Subscription price: One year, \$1.00; six months, 50 cts.; sample copies, locts. each. MOSES-HULL & CO., Proprietors. Chicago Terrace, Chicago, Ill. THE BOSTON INVESTIGATOR, the oldest reform feurnal in publication. Price, \$3.00 a year, \$1.50 for six months, &conta per single copy. Address J. P. MEN. DUM, Investigator Office, Paine Memorial, Boston Mass

Rew Mork Advertisements.



Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by cradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmless, cure. Samples, 10c. Small packages, 25c., large ones, \$1. Sent by mall to any address, post paid. HERBA VITA REMEDY CO., N. Y. CICN Oct. 24.

DR. DUMONT C. DAKE,

Mrs. Florence White,

P. M., prompt.

Mrs. Stoddard Gray and Son, De Witt C. Hough,
THE Materializing Mediums, hold Sances Sunday,
Wednesday and Friday evenings; Saturday at 2 o'clock.
33 West 34th street, New York. Sittings daily.
Dec. 2.

May be Addressed until further notice,

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 2.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

Song and Chorus by F. M. PAINE,

The Summer-Land.

NEW EDITION.

The Devil and His Fiery Dominions,

Disclosing the Oriental origin of the belief in A DEVIL AND FUTURE ENDLESS PUNISHMENT.

BY K. GRAVES,

Das Gebaeude der Wahrheit.

Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gehüllt war, und beweist klar den Spruch, dass es mahr Dinge giebt zwischen Himmel und Erde, als unsere Schulzeisheit zich träumen läzst.
Für Vieles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wirden neues Feld der Forschung eröffnet, welches ein Segen für die Menschhelt zu werden verspricht. Das Fortbestehen des gelstigen Löbens nach dem Tode ist klar und vernunftgemäss, ja Seger an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Fostgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hoffnung, es glebt uns die Gewisshelt eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

Preis \$1.00. Bei COLBY & RICH zu haben. Antiquity Unveiled.

Ancient Voices from the Spirit Realms
Disclose the Most Startling Revelations, Proving Christianity.) to be of Heathen Origin.

WHÉRE IS MY DOG?

Or, Is Man Alone Immortal? BY REV. CHARLES JOSIAH ADAMS.

DIAGNOSIS FREE.

Catalogues

Catalogues

J. B. COLT & CO.

189 La Sulle St., Chicago, III.

SEND two 3 ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF Sex, and I will give you a CLAIRYOYANT DIAGNORIS OF SEX, and I will give you a CLAIRYOYANT D

The Great Oriental Remedy, CURES

PEGIALIST for Nervous and Chronic Diseases. Com-plicated Cases Cured when other methods fail. Patients at a distance successfully treated. Send for Circular.

John Wm. Fletcher,

PSYCHIO MEDIUM, 268 W. 43d street, New York City. Endorsed by Prof. Wallace, Florence Marryst and the Spiritual Press.

4.7 EAST 44TH STREET, New York City, Trance and Business Medium. Private sittings daily. Hours to 12-1 to 5. Test seances Sundays and Thursdays at 8; admission 50 cents. MISS E. C. SILVESTER,

REMOVED to 311 West 21st street, New York City. Clairvoyant, Trance and Psychomotrist. Sitfings daily,
Hours 10 A. m. to 4 P. m. Circles Tuesday and Thursday, 8
P. M., prompt. Dec. 23.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings. 310 West 28th street.

Dec. 16.

DR. F. L. H. WILLIS

No. 46 Avenue B, Vick Park, Rochester, N. Y.

BY C. P. LONGLEY.

New Music.

Price 25 cents. For sale by COLBY & RICH.

Biography of Satan;

A Historical Exposition

AL80,

The Pagan Origin of the Scriptural Terms, Bottomiess Pit. ake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Punish-ment, the Worm that Never Dieth, etc. etc., ALL EXPLAINED.

pp. 123, with portrait of author. Cloth, 50 cents; paper, 35 cents. For sale by COLBY & RICH.

VON USEG.

to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1889. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from it in the year 315.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Cloth, 12mo, pp. 608. With portrait and other illustrations Price \$1.50, postage 12 cents.

For sale by COLBY & RIOH.

At its outset the author states his purpose to be: "To call attention to the fact that man possesses the physical faculties in common with the beast... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's immortality which may not give us hope for a future for our more humble brethren, who cannot speak for themselves."

Cloth, Ismo, pp. 302. Price \$1.00.

For sale by COLBY & RIOH.

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 98, 1893.-

MEETINGS IN BOSTON.

Hoston Spiritual Temple, Herkeley Hall, 4
Herkeley Street.—Lectures Sundays 10% A.M. and 7%
P.M. Mrs. R. S. Lillie, speaker for December, Wm. H.
Banks, President; F. B. Woodbury, Secretary, 189 Centre
street, Roxbury.

street, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Place at 2½ p. M. Business meeting 4 p. M.; ten at 6 p. M.; public meeting 7½ p. M. Miss Lucette Webster, President; Miss Neilie M. Bennis, Secty. First Epiritual Temple, corner Newbury and Exeter Streets.—Bpiritual Fraternity Society: Sundays, at 2½ P. M. Sunday School at 11 A.M. Sociable Wednesdays at 7½ P. M. Other meetings announced from platform. Seate free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Pace, at 7% r. M. Dr. H. B. Storer, President, 406 Shawmut

Avenue.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7½ o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more perfect development of mediumship. Investigators are especially invited. All are welcome. P. O. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Ohitdren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10½. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P.M. Suppor at 6. Entertainment in the evening.

evening.

Eagle Hall, 616 Washington Street.—Sundays at li A. M., 2% and 7% P. M.; also Wednesdays at l P. M. E. Tuttle, Conductor.

Tuttle, Conquetor.

Rathbene Hall, 694 Washington Street, cormer of Kneeland.—Spiritual meetings every Sunday at
11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 7½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 25 and 75 P.M.; also Tuesday and Thursday 3 P.M.; W. L. Lathrop, Conductor.

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

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President; H. E. Jones, Secretary, 19 Oak Grove Terrace, Roxbury. Holis Hall, corner Washington and Holls Streets.—Meetings Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adoline Wilkinson, President.

Irving Hall, 1125 Washington Street.—Meetings Sundays; 19% A. M., developing circle; 2% and 8 P. M., speak-ing and tests. Mrs. O. A. Robbins, Conductor.

ing and tests. Mrs. O. A. Robbins, Conductor.

First Spiritualist Ladles' Aid Society Parlors,

1031 Washington Street.—Business meetings Fridays,
at 4 P. M.; Tea at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E.

Barnes, President; Mrs. E. D. Mayo, Secretary. Montgomery Hall, 735 Washington Street.— Meetings every Sunday II A.M., 2½ and 7½ P.M., and every Wednesday 3 P.M. Dr. A. C. Davis, Conductor.

The Home Rostrum (21 Soley street, Charlestown).— Meetings Sunday at 11 A.M., 2% and 7% P.M. Dr. E.M. San-ders, President.

Cheisen.—Spiritual meetings every Sunday at 75 Central Avenue at 2½ and 7½. W. Anderson, Chairman.

Boston Spiritual Temple, Berkeley Hall .-The morning service on Sunday last opened with congregational singing, and an invocation by Mrs. Lillie. After a most feeling rendering of the beautiful hymu. "No Night There," by Mr. John T. Lillie and Mr. John W. Lane, the guides of Mrs. Lillie proceeded to answer the several questions upon the table, speaking substantially as follows:

The first query was regarding the meaning of the word "witch," as used in the Bible. The command. "Thou shalt not suffer a witch to live," was an expression of the persecution everything received that was not strictly in accordance with the orthedoxy of that day, and is the spirit exhibited to some extent at the strict of present. A witch has been considered in all ages as The BANNER O a person who pessessed a power of mind and of spirit sale each session.

which produced effects not understood by the general tryle of the hour was "Our Cause and the Jubilee Day of Spiritualism; The Needs of the Cause We Love."

As a distinct movement our Cause should command the attention of every one who has been benefited by it, and we should look over the world and see what are the demands of the present hour. We know that Spiritualism has taken a deep hold upon mankind; the people are ready to accept and inquire regarding it under some other name, showing that there is a yearning after something that is not given by the old dispensation. The people are hungry and dissatisfied. In 1848 the transmission of thought was presented to the world in a new light, beginning with the spirittelegraphy at the Hydesville home; and this process has become so perfected that Spiritualists are no more doubtful of receiving messages through spirit triegraphy than through the ordinary telegraph. But the skeptics are apt to pronounce those who believe in this truth fanatics, while the fact is, there have been demonstrations that the theological societies cannot explain. If you seek to harn the truth you will discover that our best Spiritualists have been members of the church, and began their investigations with the belief that they should see through Spiritualism's of the church, and began their investigations with the belief that they should see through Spiritualism's filmsy pretenses and expose them. The church is not what it was, and if there were expelled from it every one who is inquiring into the philosophy and phe nomena of Spiritualism there would be very few left

nomena of Spirituatism there will be a considered to listen to the service.

The belief in a personal God and a personal devil has become almost obsolete. Jesus said, "The king-may heaven is within you," and we must take heed "Work also." Work dom of heaven is within you," and we must take heed that the kingdom of evil is not there also. "Work out your own salvation" is the doctrine of Spiritual-

ism.
It is time, the speaker added, in conclusion, for Spiritualists to unite for the propagation of the grand truths of Spiritualism. It is a very important thing to have our united organization begin at Washington, the centre of our republic, and spread out all over

truths of Spirlinalism. It is a very important thing to have our united organization begin at Washington, the centre of our republic, and spread out all over our country.

The services closed with a song by Mr. Lillie, accompanied by Mr. Wm. H. Bovce.

The evening session opened with Phobe Cary's "Nearer My Home To-day," very finely rendered by Mr. Lillie, followed by "Beckoning Hands," with piano accompaniment.

Mrs. Lillie announced as her subject. "Light," the light of life, the light of God or good, being that which lighteth every man that cometh into the world.

Man possesses something of an infinite power, no matter what his surroundings, and is always trying to develop the light from within. When we see the mind unfolding from childhood we find the light expressed sometimes under dark conditions, yet sparks of infinite light will shine out in that life.

We know that the earth is growing riper, men express themselves more clearly as the light of life fills the soul with its illumination. This light is again expressed as the light of reason, that power which calculates the effect from the cause.

Light is ever endeavoring to express itself, and the lofty aspirations of the soul must be made manifest. This light of life and reason enables us to assert our positive knowledge of immortality. Darkness has been illumined by the light of life; creeds have been demolished by the angel-world, and we know that the so-called dead come back to us.

As Spiritualists every one has this light, and we ask each one of you where are you keeping it? Are you afraid to declare yourself as a Spiritualist? If so, we assure you that you can afford to be derided of men who are not willing to receive the light. The world is procressing, and this light will yet be universal. We say that this light has touched the earth in the advent of Modern Spiritualism is to be the light of the world, giving knowledge in the place of faith and hope.

The speaker urged upon every Spiritualist the importisation upon "Immortality," in which she vi

of Frum.

Mrs. Lillie, at the close of the lecture, gave an improvisation upon "Immortality," in which she vividly pictured the land immortal, which is the heritage of all beyond the river of death.

The Helping Hand Society gave a public reception

Over Fifty Teachers of Cookery (and in their work they must have the best) are using



"If you want the best, buy Cleveland's."

to Mr. and Mrs. Lillie Wednesday evening, Dec. 13th. The entertainment opened with an address of welcome by the President. Miss Lucette Webster, and music by Prof. Rimbach and Mr. John W. Lane. Soveral speakers gave expression to their esteem for Mrs. Lillie in her honest and sincere advocacy of the truth, and sevoral character songs were sung by "Little Kiddle." 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 exercises, among them the poem by "Ouina," Mrs. Richmond's control.

Next Sunday the study of Carlyle Petersilea's book will be continued.

ALONZO DANFORTH.

ALONZO DANFORTH. 1 Fountain Square.

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.

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, Bro. 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.

kins, and Mr. C. O. Gridley participated. Miss Lillian Rich gave a recitation. Rivening, Mrs. S. E. Rich, 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.; Indian Council, Friday at 3 P. M.; Indian France of Light, the leading spiritualistic paper, is for sale at all of our meetings.

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

1762 Washington street, corner Chester Park,

Engle 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,

Mrs. E. L. Soule, Mrs. L. K. Hartman, Mrs. Wheeler, Mr. E. H. Tuttle. Mrs. Soule answered questions. Sunday, Dec. 17th.—The morning developing circle was full of interest.

Afternoon, plano and cornet duet, Mrs. Carleton and Prof. Rimbach; invocation and poem. chairman; Dr. L. F. Thayer, Mrs. M. Knowles, Mrs. Wheeler, Miss K. Higbee, recognized 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 song by the controls of Miss K. Higbee; tests and readings, Dr. Wm. Franks, Mrs. M. Knowles, Mrs. E. F. Taylor Mrs. A. Wilkins, Mr. E. H. Tuttle; Mrs. I. E. Downing, closing poem and benediction.

The meetings throughout the day were well attended. Musical selections, Mrs. N. Carleton.

Meetings Sundays, 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.

America Hall .- We had at the three session last Sunday the following mediums: Mr. A. D. Haynes (Somerville), Miss A. Peabody, Mrs. J. A. Woods, (Somerville), Miss A. Peabody, Mrs. J. A. Woods, Mrs. J. Fredericks, Mrs. Osborn, Mrs. Stratton, Mr. Heath, Mrs. Georgie 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; Mr. Clias. Weber gave some solos on the zither; Prof. Scott Forsyth sang "The Bridge." We had also with us for the first time little Miss Josle Smith, a promising vocalist.

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

ated.
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 attendance. Mr. Wood continued his reading upon the subject of Mohammedanism, after his regular talk upon the lesson; Dr. Willis, remarks; Miss Helen Higgins, plano solo; Homer Hall, declamation; Winnie Ireland, song; Mabel Hall, recitation; Mrs. M. A. Brown, reading; Eddie Hill, song; Mr. Wood, remarks; Willie Sheldon, recitation; a recitation from Miss Souther was the last on the list.

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

George S. Lang, Sec'y.

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

Rathbone Hall.-Dec. 14th, 2:45 P. M., Prof. Hartman and Mrs. L. Hartman of Chicago, in phrenological and psychometrical readings; Mrs. J. W. Hill,

Mrs. A. Woodbury, Mrs. M. E. Soule, Dr. N. P. Snith, 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. Blackden, Mrs. A. Woodbury, Mrs. M. Irwin, Mrs. E. F. Howe, Mr. J. T. Coombs, gave remarks and psychometric 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.

N. P. S.

The Home Rostrum (21 Soley 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. Neille Kneeland, Dr. Leighton and Mr. Hardy took part interestingly. Mr. Hall and Mr. Hardy will be with us at the three meet-

Hall and Mr. Hardy will be with us at the three meetings of next Sunday.

Evening, Mrs. Hodgdon and Mr. Burbank gave convincing tests; Dr. Sanders, psychometric 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

Evening exercises consisted of several songs by Amanda Balley; planist, 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 3:20 same date.

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 3:30; supper at 5; 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 U. J. Smith, Mrs. Ida Dike, Mrs. J. E. Davis, Miss Jessie Judkins, Mrs. Conant, Mrs. French.

Dec. 21st, a dance; Dec. 22th, an illustrated lecture on spirit phenomena by L. L. Whitlock; Jan. 11th, Mr. Walker of Salem, and evening with the stereopticon.

H. E. Jones, Seo'y.

Montgomery Hall (735 Washington Street.) -Sunday, Dec. 17th, morning, developing circle. Afternoon, recognized tests, readings, etc., Mrs. G. M. noon, recognized tests, readings, etc., Mrs. G. M. Hughes, Mrs. J. A. Woods, Dr. A. C. Davis, Mrs. E. D. Williams. Evening, Mrs. G. M. Hughes, Mrs. E. D. Williams. Dr. A. C. Davis, Mr. J. P. Talcott, Mrs. Stratten 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. C. DAVIS, Conductor.

Endies' Aid Parlors. 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, Miss Frank Wheeler, Mrs. M. A. Moody, Dr. D. S. Baker and others. Spiritual harmony prevailed through the entire session. F. W. JONES.

Hollis Hall, 789 Washington Street, (Society of Ethical Spiritual Culture Sunday meetings) .- Developing class well attended. In the afternoon the follow. oping class well attended. In the alternoon the londying persons took part in speaking and tests: Mrs. Frank Wheeler, Dr. James Magoon, Mrs. Hartman, Mrs. Littlefield, Mrs. George Hughes, Prof. Hartman, Mrs. Dr. Howe, Mrs. Annie Smith; singing by Mrs. Luoy Kimball and Mrs. Bishop.

Luoy Kimball and Mrs. Bishop.

Evening, song service; prayer, Dr. Magoon; Prof. Hartman in phrenological delineations; songs, Mr. Forsythe; readings, Mrs. Hartman, Mrs. Fredericks; and invigorates. Invalids need it.

Dr. Makoon gave fine readings; Dr. Wm. Pranks tests and readings; after Mrs. C. E. D. Davis, Mrs. Wikinson gave a large number of independent clairvoyant descriptions of apirits present.

Next Sunday evening, after the usual exercises, Mr. Willis Wikinson will give an exhibition of some grand sterooption views of Western scenery, including the Ganons of Colorado, Xosemite Valley and Yellow Stone Park.

The Indian Peace Connell 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 68th and 67th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 16% A.M. and 7% P.M. Henry J. Newton, President

President.

Knickerbocker Hail, 44 West 14th Street.—
The Ethical Spiritualists' Society meets each Sunday at
11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 11t West
14th Street, near Sixth Avenue. Sixth year. Every Wednesday evening, 80'clock. Appropriate congregational music,
representative speakers and excellent test mediums. The
investigating public especially invited. J. F. Snipes, Pres.
Soul Communion Meeting on Friday of each week,
2 P. M.—doors close at 3/1—at 270 West 28th Street. Mrs.
Mary C. Morrell, Conductor.

Independent Meetings.—J. W. Fletcher will lecture
and give tests every Sunday at 3 and 8 P. M. at Flifth Avenue.
Hail, 27 West 42d street, between Flifth 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 Shaksperian reader, Mr. William Booth (124 Lexington Avenue), recited Hamlet's noted spiritual solliquy, deferring until next week the delivery of his new lecture on "The New Era," 20 be followed by

solliquy, deferring until next week the delivery of his new lecture on "The New Era," 10 be followed by psychical tests.

Mrs. Herter delivered an interesting rhythmic account of her spiritual experiences, and Mr. Eastland, another new-comer, also offered remarks. How J. B. Gibbs warmly commented upon the extravagance luduiged 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 read proposing the purchase of a beautiful grove of twenty acres for a spiritual camp ground, "convenient to the teeming millions about this great centre," a consummation devoutly to be wished, and surely the many in and about New York should unite in perfecting the plan.

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 resting in absolute quiet, but will soon start for the South and California for the winter, with the best wishes of all friends of honest mediumship. He took occasion to express his great satisfaction with our audiences. 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 visitors as a first class disseminator of the truths of the Spiritual Philosophy.

Our society continues to hold its regular meetings Wednesday evenings.

26 Broadway.

Spencer Hall, 114 West 14th Street .- The strong aggregation of inspirational talent that contributed to fill out the program at Mrs. Florence

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. Colvilfe and T. F. Price; and Mrs. White gavatests.

The meeting was opened with a plano solo well rendered by Mrs. McCarthy, followed by 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 it could be done by no one else. 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 related 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 was in sympathy with every spiritual enterprise, and would do all he could for all that were conducted in a spirit of good fellowship. Mr. Fletcher's remarks were pithy, and to the point.

Mr. Golville requested that a subject be given him from the audience; and the theme, "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; that spirit is the initiative entity, the all important immortal and indestructible part of man, was clearly and scientifically expressed.

Mrs. White was, as usual, clear and convincing in her tests, all, without exception, being recognized, the recipients being entire strangers to the medium.

The meeting for the Friday following was announced, also that it was the intention to give a grand litter, and and miscal entertainment, in connection with testably mediums with various of hases. Friday evening. Dec. 20th.

ALEX. Summerrield.

In an interesting manner he told of the origin of the story of the flood, which drowned all the world save the mythical Noah and his family. He also briefly sketched the origin of the Christ-idea in the rotation of the seasons and the regeneration which follows the

The speaker drew a graphic sketch of the character

winter.

The speaker drew a graphic sketch of the character and work of Wilberforce, and also spoke generally of the great reformers 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.

The afternoon meeting was largely given up to the relation of experiences, Mr. Randall, Mr. Wright, Mrs. Williams, Mrs. Tingley, Mrs. Henderson and Dr. Fish taking part. Dr. George Wright urged every one to sign the petition to repeal all medical monopoly laws. Mr. Striker gave a few tests.

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 rapt 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. Ads Foye has been engaged by the First Society to give eight séances, beginning Wednesday evening, Jan. 10th, and each following vening through that month and February, in Carnegle 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 only, while experience serves to unfold the spirit. What is called imaginative genius is the action of the spirit upon higher lines. The artist, the musician and the reformer have ascended into the spheres of the higher life, and simply bring down to the conception of those below these higher things, 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 alive to spiritual things are prepared to go on with the greater duties beyond.

Miss McCarthy sang several beautiful selections, and Mr. Fletcher closed with an excellent séance, in which clear demonstration of spirit return was given.

Next Sunday Mr. Fletcher speaks again at 3 r. M. Subject, "The To-morrow 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, furnish much food for thought.

268 West 43d street.

A. E. WILLIS, Sec'y. Fletcher, Sunday afternoon, his subject, "The Pow-

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hall Sunday, Dec, 17th, at 2:80 and 7:30 P. M. [Progressive School at I. P. M.] The "National Jubilee" was observed in form. At 2:30 P. M. meeting opened with singing, followed by appropriate remarks from Elder J. N. Sherman, Mr. Lucian Carpenter, and others. Tests by Mrs. J. L. Parker. Supper was served at five P. M., of which a large number partock. 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. C. Fannie Allyn will occupy our platform.

SARAH D. C. AMES, Seo'y.

[We are also in receipt of a report by Mr. Wm. H. P. M. [Progressive School at 1 P. M.] The "National

[We are also in receipt of a report by Mr. Wm. H. Potter, of the same city, regarding this occasion, but 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 festal day. "A Merry Christmas to all!"—the greeting this year is hardly a propos, for there are so many to whom it will not apply. To thousands it will be but an empty phrase—a mockery. 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. While Cleveland is 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. through old beliefs and associations, even Spiritual-

various charitable organizations of the city and private benevolence.

Mrs. H. S. Lake.—A large audience greeted the paster of the Cleveland Spiritual Alliance Sunday, the 10th, at Army and Navy Hail.

*The National Spiritual Jubiles was appropriately observed by the West Side Suclety last Sunday, with Hudson and Emma Tuttle as speakers.

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

R. 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 wisibes of a large circle of friends in this city, where he was so well known and generally liked.

The Fortherming Spiritualists Engaging and the city.

ilked.

The Forthcoming Spiritualist's Encyclopædia.—It may not be considered exactly.lu 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. Britten, to proceed with the publishing of this work she has been so long engaged in compiling. Address Dr. Wm. Britten, Humphrey street, Cheetham Hill, Manchester, Eng.

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

body invited.

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

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 efficient Conductor, Mrs. F. H. Spalding, were of an interesting character, consisting of singing, recitations by the children, and speeches in re organization by the children, and speeches in re organization by

by the children, and speeches in re organization by the older members.

Mr. Willard J. Hull delivered the regular address for the occasion at the afternoon session, taking as subject, "Units and Fractions." He expressed himsubject, "Units and Fractions." He expressed himself in entire harmony with the movement for origanization. The address was very fine, and well appreciated by an intelligent audience.

The evening address upon "The Democracy of Death," was one of the best ever delivered by this talented orator before our Society.

Fine musical selections were given by the male quartet, with Mrs. J. R. Messenger instrumentalist.

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

PENNSYLVANIA.

Doylestown .- A correspondent writes: "At the close of Mrs. Adeline M. Glading's engagement in Washington, D. C., with the 'First Society of Spiritu-

Washington, D. C., with the 'First Society of Spiritualists,' on Dec. 31st, she returns to spend the first week of the new year at her beautiful and peaceful country home in Doylestown.

On Jan. 3d, 1894, she will be 'At Home' to her friends to celebrate the twenty-fith anniversary of her wedding. No Cards, but 'Hoolah's' medium sends kindest greetings to her many friends throughout the United States, and hopes to be spared many years to do the work of her spirit-guides in elevating mankind to a higher and nobler plane."

0H10.

Toledo .- Mr. Coulson-Turnbull lectured for the Progressive Thought Society of this city, in G. A. R. Hall (Adams street), on Sunday, Dec. 10th. Subject: "A Review of Ancient and Modern Spiritualism."
The speaker considered ancient Spiritualism in a very interesting manner, particularly dwelling on the fact that all countries had had spiritual communion in the past, and that it had been withheld as the races had used their knowledge for selfish purposes; the Spiritual Philosophy aims to bring out the higher self

There are men who go to a gymnastum for exercise while their wives are sawing the wood.—Ram's Horn.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

world is teal, and unfailing and CUTICURA
Remedies, consisting of CUTIOURA, the great skin cure, OUTIOURA SOAP, an exquisite outlier and beautifier

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the freatest skin cures, blood purifiers, and humor remedies of modern times, and mL, be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfalling success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston. "How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and fall-ing hair cured by Curicura Soar.

RHEUMATIC PAINS In one minute the Cuticura Anti-Pain Plaster releves rheumatic, sci-atio, hip, kidnoy, chest, and muscular vains and weaknesses. Price, 25c. Have you promised yourself the Rare

Pleasure of LFE Reading this Beautiful LFE Work by the, good old-time IN writer, Hudson

SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 a. M. and 7% P. M. W. J. Rand, Secretary. Baind, Secretary,

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whiten, Chairman.

Jackson Hall, 515 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Manchester, Eng., with teats.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Brond street. President, Beni. P. Benner; Vice-President, James Marlor; Becretary, Frank H. Morrill, 221 Chestnut street; Tressurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2%, P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society. Metserott Hall, 12th Street, between. B. and F. - Every Sunday, 11% A. at., 7% P. M. Speaker for November, J. Frank Baxter. M. O. Edson, Pres. Second Society—"Seekers after Spiritual Truth"— mects every Sunday, 7½ P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Wm. C. Scribner, Chairman Business Committee

HOLIDAY BOOKS!

Gifts for the People.

COLBY & RICH.

No. 9 Bosworth Street, BOSTON, MASS.

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

Poems from the Inner Life.

By Lizzie Doten. Fifteenth edition. This volume contains the gems of the inspirational utterances given chiefly before public audiences, under direct spirit influence. Cloth, full glit, \$1.50; cloth, plain, \$1.00, postage 10 cents.

Poems of Progress.

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

The Voices.

Poem in four parts. By Warren Sunner Barlow. Part I. The Voice of Nature; Part II. The Voice of a Pabble; Part III. The Voice of Superstition; Part IV. The Voice of Prayer. Twelfth edition; new and elegant steel-plate portrait of author. Cloth, \$1.00; gilt, \$1.25, postage 10 cents.

Immortality and Our Employments Hereafter.

With What a Hundred Spirits, Good and Evil, Say of their Dwelling-Places. By J. M. Prebles, M. D. New-edition, re-vised and enlarged. Large 8vo. cloth, beveled boards, glit sides and back. Price §1.50, postage 10 cents.

Religion of Man and Ethics of Science. By Hudson Tuttle. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of ma: and his eternal progress toward perfection, is the foundation of the relivion of man and the system of ethics as treated in this work. 320 pages, finely bound in muslin. Price \$1.00, postage free.

Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by Giles B. Stebbins. Cloth \$1.00, postage free.

Outside the Gates:

And Other Tales and Sketches. By a Band of Spirit Intelligences, through the Mediumship of Miss M. T. Shelhamer. It should be read by all who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and hereafter. In one volume of 815 pages, neatly and substantially bound in cloth, \$1.00, postage free.

Life and Labor in the Spirit-World:

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer. Cloth, \$1.00, postage 10 cents.

An edition has been issued embellished with eight illustrations representing scenes in spirit-life. \$1.50, postage 10 cents. Works by Carlyle Petersilea.

THE DISCOVERED COUNTRY. Emphatically a psychological work. 12mo. cloth, pp. 460, 8, 00. OCEANIDES. A. Psychical Novel. 12mo, paper, pp. (REASTIPES) 18. 50 cm anne. 12mo, pp. 460, 81.25. MARY ANNE CAREW: Wife, Mother, Spirit, Angel. A valuable addition to the library of every Spiritualist in the land. 12mo, pp. 252, cloth, 6) cents; paper, 40 cmts.

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

Was Abraham Lincoln a Spiritualist?

Or, Curious Revelations from the Life of a Trance Medium. By Mrs. Nettle Colburn Maynard, of White Plains, N. Y. Together with Portraits, Leiters and Poems. Hustrated with engravings and frontisplece of Lincoln, from Carpenter's portrait from life. Cloth, 12mo, pp. 264. Price \$1.50; paper, 75 cents.

Why She Became a Spiritualist. Twelve Lectures delivered before the Minneapolis Association of Spiritualists by Abby A. Judson, daughter of Adoniran Judson, Missionary to the Burnese Empire. Cloth, 12mo, pp. 263. Price \$1.00, postage 10 cents.

The Star of Endor.

By Eben Cobb. An interesting and valuable work. Cloth, pp. 311. Price \$1.00. A Review of the Sevbert Commissioners'

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

Addendum to a Review in 1887 of the Sey-

bert Commissioners' Report; Or, What I Saw at Cassadaga Lake. 1828. By A. B. Richmond, Esq. Paper, pp. 163, price 50 cents; cloth, 75 cents.

A series of Spiritual Discourses, given through the Mediumship of Thomas Gales Forster. These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism. Cloth, large 12mo, beveled boards, \$1.50, postage free. Unanswerable Logic:

Lifting the Veil:

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

Scientific Basis of Spiritualism.

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

Transcendental Physics. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic. Translated from the German, with a Preface and Appendices, by Charles Carlton Massey, Esq. Large 12mo, illustrated. Cloth, tinted paper, 75 cents, postage free.

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

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

This work consists of nearly one hundred communications on an equal number of subjects relating to life in the spirit-world, selected from those received during the past eight years at private circles hold at the residence of Mr. D. E. Balley, Buffálo, N. Y., Mrs. Swain, medium. Cloth, with portrait, \$1.25, postage 16 cents; paper, 76 cents, postage 10c.

A Galaxy of Progressive Poems.

By John W. Day. Price \$1.00, postage free. Life in Two Spheres.

By Hudson Tuttle. In this, Mr. Tuttle's last work, we have a book which will enlighten, benefit and upilit all Spiritualists and those interested in the Cause. 12mo, cloth and gold, \$1.00. Paper, portrait edition, 50 cents.

Life-History of Our Planet. By Prof. Wm. D. Gunning. One volume, bound in fancy English cloth, with black and gold ornamentation. Illustrat-ed by nearly 100 engravings, from original drawings, by Mrs. Mary Gunning. Price \$1.60, postage 12 cents.

"As It Is To Be,"

By Cora Linn Daniels. F. L. Burr, for a quarter of a century editor of the Hartford Hally Times, writes: "Your experiences on the border-land of two worlds are curious and fascinating." 12mo, pp. 266, with portrait, profusely illustrated. Paper covers, 50 conts; cloth, glit, \$1.00.

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

Ayer's Sarsaparilla braces up the system; purifies