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NO. 17.

Written for the Banner of Light, BIRTHDAY THOUGHTS.

Methought I stood upon a height, And, like a panorama grand, I viewed the Long Ago in light With years close ranged on either hand: Tears lost in smiles, smiles lost in tears, Were interwoven through the years.

Sore pains of body and of mind Filled many a year with cold and gloom; But, even then, oft did I find A far-off summer radiance loom; And through my doubts, dull griefs and tears, Rose angel-whisperings from the spheres.

And every year seemed like a book. With some leaves blotted, others-2 ean, Recording every thought and look, And every motive which had been; But still Hope's voice, which ever cheers, Inspired me through those checkered years.

So, every year, we soil or gild With selfishness or acts divine Until earth's volume is fulfilled And closed, and sealed with death's sure sign; Then death-day is the birth-day bright Of earth-souls into realms of light. Sydney, New South Wales. DEVOTION

For the Banner of Light.

THE SOUL AND ITS POWERS.

Inspired by Spirit Elizabeta Barrett Browning through the Mediumship of "White Rose," J. C. F. GRUMBINE,

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[Continued from last issue.] But though matter is thus related it does not follow that it ceases to be the manifestation of essence. Each individualized essence gives rise to certain effects and results of itself in this manifestation of the Divine. It is as if this manifestation were the stuff or material out of which it gathers its own outer garments. but it really is that which it spins, as the spider its web, out of its interior being and in the play of its phenomenal existence changes the form and elements thereof according to the needs of its unfolding but unchanging and ualized essence, that this particular essence creates the matter it uses, but that certain in gredients and particles of this matter belong to it and are drawn to it by a process which the soul follows unerringly and with mathematical exactness, for all matter, whether in the crude or ethereal form, is the manifestation of the Over Soul, into which essence is baptized and by which it is externalized or given its sensuous existence. Matter is to the essence what certain chemical solutions are to photography in the development of the nega-Essence becomes objectified and photographed, so to speak, by matter, and in the

Materiality or matter in the phenomenal or material world has no set of causes and effects, of laws and consequences, that are not the external functions or processes of essence per se. Here enters the fact of Swedenborg's sublime teachings concerning correspondence, for what obtains in the realm of sensuous existence has its source in the realm of spiritual entity. And on the same principle that a star first exists ere its reflection can be mirrored in the brook, so there can be no matter, no material world, no existence of the image of essence, in that sea of manifestation without à priori essence. Matter and force never were a priori reality, but they were ever the manifestations of them. Then perceive the thought of our teaching concerning the soul and the cosmos, which is this, that the Over Soul, or God and the soul, are reality and interact as such in the principle and relations which bind the Infinite to the finite, and that love is the principle that establishes their relations.

chenomenal world outworks its material or

phenomenal destiny.

Whatever essence is, love rules its endless spheres; whatever may be its primal or ultimate states in and out of matter, love shapes its destiny. Love governs the entire cosmos throughout its domain, giving the atom its axis, orbit, sphere, office, and ordering and destinating not only the solar and planetary orbs in the universe, but the life forms thereon: Love actuating the affinities of matter and the laws thereof. Love governing the relations of essence to matter and the transformations and changes of essence. Love reaching out, over and through all the veiled states and dormant energies and hidden possessions, and shaping and interpreting the unfoldment of essence in materiality in the light of the apotheosis. Love as a dominating will, of surpassing sweetness in its ministry, yet inexorable in its justice and perfect in its harmony, drawing the essence as a ray of light that draws the purpose of a seed into outward form of manifestation, into the divine and spiritual likeness. Love, the divinity that roots itself in the birth of the soul in matter, and permeating its growth, proceeds to unfold its character, shaping its currents and spheres of attraction and action, burning away the veils that conceal its fair image in its consuming flame of white light, guiding it from the mire of error to the clear light of the Over-Soul, until the rose blooms in perfectness on the surface of its own being. This is the soul that constitutes all entities, within which are the principle, knowledge and power that explain all that exists in the formal realm of mat ter. For it is not a compound or fusion of material elements and forces, but the realm whence they issue, and as the sea that gives up its dead, so it holds the secret of mute and dead worlds. Issuing from it as the fountain of eternal life, the processions of forms flow in a circle of dreams, and dissipate as quickly into the realm whence they arose. The external holds the internal as the mirror holds the image that is reflected in it, but the soul itself is the ever-lasting and indestructible essence, and with God shares the divine attributes. In the light of soul the material world takes its place, and as its manifestation it reveals outwardly the principle of love that inwardly controls its essence. Let us enter still deeper into the interior of the Sphinx, and gather from her depths the answer to her own silence.

The question of personality must at this point engage our attention. Sir Humphrey Davy, who flourished in the sixteenth and seventeenth centuries, had a very clear percepwhich mar bis writings, he reached and taught not true, then there is a relation without a



THE FIRST SPIRITUAL TEMPLE, BOSTON,

WHERE MR. GRUMBINE IS NOW SPEAKING.

the soul. The question with him, as with all philosophers. was first the fact of the soul's exunchangeable entity. For remember the soul istence, afterward that of its eternality, and never changes its identity or personality, and once realizing its being, that it is something what it is it ever has been and will be, for as the Hebrew word "Jehovah" designated the mysterious conduct, that it seemed to be both character and nature of God, the past, present and the future, so in the science of the occult the soul is eternally itself. We do not mean by the position we here teach concerning the form, that is, the image in materiality of each individpermeating the sphere of matter is a life, or principle, or essence, which Sir Humphrey Davy called the soul, the basis of the facts of the senses and the phenomena of the external universe. Whatever may be the order and law of its manifestation, that something is the cause and source of these outward forms. And this soul is not a heterogeneous compound that has neither form nor intelligence, but is an entity, a personality, an individualized ego, that careers through its wondrous changes and cycles with a destiny most sublime and divine outworking it in every movement and weaving from out its wondrous self the changes and forms which make up the natural history of the cosmos. If it be true, as we have elsewhere taught, that matter is a manifestation of soul, peculiarly related to the finite and in finite soul, then is it clear that matter is not soul. But as a manifestation it reveals in the external sense the image of the soul. The image of the Divine may be likened to the various forms of identity that make up the unit of the entity, but while the forms change, the identity and entity remain the same. Forms never make either identities or entities, but man ifest them. Personality is the unique, original and indigenous property of each soul. Thus, in the growth of the soul in matter, its first manifestation, God, became the reflection in matter, hence fetichism, idolatry, mythology, polytheism, and at last monotheism, grew ou of these successive reflections. As the sou reached a higher plane of knowledge and unison, God manifest in the world, especially in the soul, the Infinite Entity, seeking recognition from the finite entity, unfolded the image of Himself. And do you wonder at all that this image reflected only the form which man could perceive or receive? God, the Infinite and Eternal, the Absolute and Perfect Entity, stood revealed in the perfect white light of itself, but the tiny atom of soul could not mirror or contain it fully, and received, because of its enfolded and undeveloped state, only these forms which it could grasp, and from them, step by step, it ascended Reality. The ideal ever anticipated the real or practical, and enfolded in the forms that served to center the thought on God, the inspiration of the new thought led the soul to fashion even in clay. stone or gold or in the mind a more glorified vision of its apotheosis. So has it been with the soul throughout its metempsychosis-its material unfoldment—and though there is no written data to assure us that the soul in its beginnings of expression recognized God, the silence or the absence of such evidence warrants us in assuming that it felt after Him.

There is more than one form of divine ser

vice, as is attested by the worship of mankind. The outward sign, the mimicries, the word or thought—these, to be sure, are important facts for the religionist to use in favor of his position that man only is religious, but ignorance of the nature and habits of the soul in its first garments made man ignore a realm where the instincts and movements of the soul revealed the same service or worship. Feeling is worship: ay, motion of any sort is service unto the Divine, and the whole cosmos, with its myriads of forms of life, begins when the first breath of air is breathed or the first vibration of soul extends into space, the worship or the adoration of the Supreme Being. Worship differs in forms and modes; but as the cosmos is a unit, and all in it obey the principle of the unit, the soul in all of its forms is feeling after and worshiping God. Every action of the soul in the lowest and highest forms is service to God, is the outworking of that character and divinity which shall ultimate a perfectness of

This thought of worship has been used against the reactionary belief that all other forms of life, excepting man, were not soul; on the contrary, without extending this par-ticular discussion, we allege that the soul worships in all of its forms. And this leads us at once to declare that the soul or essence is personality; that is, it is individualized and has a destiny when so individualized, which, in the zeons of time and eternity, it outworks. Once an individualized soul, always one, whatever tion of the character of the soul and its relation to mind and body and all that is eternal and expression. There is no alternative from thereto, and aside from certain dogmatisms the one we here take, for if this teaching be

a very rational and spiritual interpretation of purpose, and certain forms of life that have in their essence what is not in all essence; and we affirm, and we trust logically, that as essence is uniformly the same, as personality is uniformly one, however differentiated into male and female, or positive and negative poles (and this division is not absolute, but only relative and provisic al), the destiny of all must be one and ideut, al. Because there is this variety of form of essence, this does not destroy this teaching; it simply shows how the differentiation of the personality in the form unfolds itself; and could we read the pages of natural history aright, as Charles Darwin sought to do and did in an external, organic sense, the metempsychosis of the soul would not seem so strangely mysterious or bewildering. And is it not wise and well that the soul should be thus privileged to reveal and have revealed unto it, God, in these spiral unfoldments? Does it detract aught from the sublimity of the ordination or plan of life, that the soul should begin as ooze, moving sluggishly about in a sea of oxygen and hydrogen, and, as defined in its personality, there as anywhere, having within its wondrous sphere of being the logos, having enfolded in its fathom-less depths the paradise lost? Ah! when step by step the inspiration guides it in its course, shapes its sphere and destiny, controls its death and return, what, then, but this terrestrial and celestial interblending and reincarnation? And the justice of God-ay, the integrity of the nature and principles of the soul-demands that it shall have all the experience necessary for its complete triumph and resurrection. There can be no triumph where there is a phase or plane of life unconquered and unpossessed

All must be tributary to its sovereignty. It does not belittle you and us; it does not at all make us less souls by thus rising to the heights from the depths. Being alive, and one with God in essence and principle of love, the unfoldment, though endless and veiled from the outward consciousness, though covering ages in its series of transformations and re births, the end of the travail is gradually attained. The soul fulfills its destiny. Bear in mind, then, that the soul is personality, essence, is entity, and the two terms are collateral syno-There is no soul or essence that is not nyms.

personality or entity. Soul is individualized, and as such it expresses itself.

Kant in his "Critique of Pure Reason," and the control of th ticipated Schelling, who followed him in 1775, who maintained that "there dwells in us a secret, wonderful faculty, by virtue of which we can withdraw from the mutations of time into our innermost disrobed selves; there behold the eternal under the form of immutability; such vision is our innermost and peculiar experience, on which alone depends all that we know and believe of a super sensible world. And herein the systems of idealism and real ism find their ultimate analysis and interpeta-tion, for Kant said that the identity is the absolute first principle, "quid, quid, est, est," that is, "whatever is, is." And in either realm, that of idealism and realism, that in what is à priori causal and that in what is à posteriori effectual, the identity or entity shapes all form and expression. Philosophy has had many interpreters, but still this problem of "Personal-' seems as far to day from interpretation as it was in the days of Plato and his able successors. Still the thought which flashed out from the eminent minds of all generations regarding the soul was in line with what we here teach. A peculiar mysticism often obscured their teaching, yet the central idea of the great and dominating systems of thought that moved the world was that the soul's interior self or personality is responsible for and causal to all the manifold changes and forms through which we

all must pass. Personality is not soul, it is the entity, and by this we mean it is the divine principle of love within all forms of life, for it is the directing, controlling, moving breath of the Divine Essence, individualized and centered in each one, the God in you, and all forms of life. Between it and soul there is scarcely any distinction, for personality is the being aware of yourself, and there is no being that is not personified, yet as a king is related to his kingdom, the personality is sovereign over and in essence. In this it is Godlike.

In the personality originates the fact of responsibility, and out of its depths you become aware of the past, present and future, in the light and law of God. Let it not be understood that you are an integral part of God, and float in his essence as a mote in the sunbeam, ever automatically obeying the will of God as though you were not master of your own household, as though you were not sovereign and responsible over it for your acts, but whatever else is true this is certainly a mistaken idea. Pantheism as thus set forth we cannot accept, although | both better protected.

we are aware of the fact that matter is a manifestation of God, and personality in essence is dominated by the will of God, for we hold to this, that the Over Soul is one with the under soul, that the integer or unity is whole in that the relation of the cosmos to the Over Soul is perfect; and we go still farther; and say that because this is so God with soul is immanent in creation. He is aware only to himself, as we are aware only to ourselves, but are per-ceived to be, are recognized as entities by life everywhere, however dim and vague the recognition may be.

[To be concluded.]



THOMAS LEES.

Persecution of Mediums, and Organ ization.

MEDIUMS' SPECIAL DEFENSE FUND, ETC.

To the Editor of the Banner of Light:

I have read with much interest the whole-M. E. Cadwallader and others, for funds to times, "NATURE'S DIVINE REVELATIONS." of the Banner of Light to the article on the first page, "A Plan of Defense," by H. D. Barrett, President National Spiritualists' Association, the substance of which is a direct call on all mediums to unite and contribute to "The Mediums' Special Defense Fund," just organized by the National Association, whereby, on payment of certain annual and quarterly dues, they receive a beneficiary certificate, under which the National Spiritualists' Association promises to defend them from all unjust persecution.

If the mediums throughout the country only unite on a plan of this kind, they can rely on a much better defense than the old way of soliciting funds by begging for every single separate arrest that is made; and the Spiritualists at large will feel more like helping them when in trouble. The fact is, mediums as a rule are very apathetic over the arrest of any of their brother and sister mediums when in distress of any kind. Not until one of themselves gets under the ban of unjust laws are they in any way much disturbed. It is my experience that the same apathy and selfishness are manifested by the magnetic doctors and healers, whenever State Legislatures: the "irregulars"-such as magnetic healers, clairvoyants, etc.—lay back and do nothing beyond urging a few willing ones to take up the case, fight their battles and afterwards allow such volunteers to pay the bills necessarily incurred in the legal warfare.

To illustrate my meaning and make it clearer, of Cleveland, in its leading editorial of Nov. 2, in a column and a half of willful misstatements and ignorance, winds up by characterizing every female spiritual medium a fraud.

"Mediums," the editor says, are "prostitutes who have outgrown their usefulness and power of attraction as such," etc.; the article, as a whole and in part, is the most scurrilous, perhaps, ever written editorially.

One would naturally have supposed every medium in Cleveland-women, especiallywould have said, if not done, something in defense of the vile stigma cast on them. Did they? No. I presume they waited to see if their friends and those who carry on the public work in the different societies here would not rally to their defense. But this time they was publicly brought before three of the societies here by the writer. I take it, the willing volunteer workers are tired of fighting the battles of mediums, the only ones in the Cause who get any financial benefit for their work.

It is said: "God only helps those who help themselves." By all means agitate and work for "The Mediums' Special Defense Fund," for it is not only the most just and practical measure yet devised, but it will insure the mediums of all phases better protection and prestige than they can possibly get by fighting their own battles single-handed; besides, it will relieve them from constantly begging when interfered with by the law. It is time that both mediums and the investigating public were THOMAS LEES.



Written for the Barner of Light.

SPIRITUAL CULTURE;

OR. THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

PART II.

UR own day furnishes us with striking illustrations of the opening of the interior senses. The veteran seer, A. J. Davis, is quite as remarkable an example of this as the ages past have afforded us. Born of the humblest parentage, his father an illiterate shoemaker, his mother evidently a mystic, but equally uneducated, he himself had not the advantages even of a rudimental education. Notwithstanding, while as yet an infant in the eyes of the law, and so ignorant that he could with difficulty write or spell, he gave utterance to what, taking into consideration all the circur sale arrest of the Philadelphia mediums and stances of its production, we may safely affirm the responses to the stirring appeals of Mrs. to be the most remarkable book of modern

defend them against the persecution now going | If we mistake not, he was only about sixteen on in the Quaker City; but not until reading | years of age when this work fell from his lips, the BANNER OF LIGHT for Dec. 14 have I seen | and could not even spell the words be made anything like a practical solution and way out | use of. We quote from its pages one sentence of the difficulty. I would refer every reader alone as an illustration of this marvelous phenomenon:

> "As it was in the beginning, so the vast and boundless Universalism, the great sun and centre from which all these worlds and systems of worlds emanated, is still an exhaustless fountain of chaotic materials and living, inherent energy to drive into existence millions and millions of billions of suns with all their appendages more than have vet been produced: For it has eternal motion and contains the forms that all things assume; and it contains laws that are displayed in its geometrical and mechanical structure, combinations, laws, forces, forms and motions that have produced. and will still produce, an infinitude of systems and systems of systems whose concentric circles are but an expanse from the great germ of all existence, and are incessantly acting and reacting, changing, harmonizing, organizing and etherealizing every particle of chaotic and undeveloped matter that exists in the vortex."

This one sentence were sufficient under the circumstances to constitute an astounding phenomenon. It is multiplied by hundreds. The entire book is filled with profound descriptions of the supreme creative energy of the universe we call God, as manifested in nature and in man, revealing the most occult mysteries of the creation of suns and systems, and affirming by the lips of this illiterate boy medical bills are introduced into the different truths that at that time the most erudite scientists had not grasped, but which in the subsequent progress of scientific research were demonstrated to be truths.

Nor is this all. Soon he began to write from his interior perceptions, and this wonderful book, the matter of which was taken down by a scribe as the words fell from his lips, was fol-I will cite a case wherein The West Side Sun lowed by a series of equally remarkable books -"THE GREAT HARMONIA," in several volumes; "THE PENETRALIA," "STELLAR KEY," "MAGIC STAFF," etc.—books that ought to be in the library of every Spiritualist in the land, if for no other reason than grateful appreciation of the splendid work they did in preparing the way for the full advent of Modern Spiritualism.

We find that the remarkable unfoldment of this man's spiritual senses when yet a boy was due to magnetism, which developed independent clairvoyance and prepared the way for psychological illumination, thus opening up to his clear perception the occult mysteries of the universe.

It was my privilege to know and enjoy the friendship of the late Mrs. Semantha Mettler did nothing, although the article in question of Hartford, Conn., one of the most remarkable psychics of the Modern Dispensation. She was a whole souled, large hearted woman, possessing a deeply-religious nature and an earnest desire to uplift and bless humanity. She was an active worker in the church, but occupying a humble sphere in life, she was sadly restricted by poverty in her earnest desires to

I think it was in the late forties that she met the renowned seer, A. J. Davis, then in the height of his wonderful powers. In the superior state he told her that if she could once be thrown into the magnetic trance, she would develop remarkable powers that would prove a blessing to herself and to mankind.

She immediately set herself about attaining this earnestly-desired end; but she did not prove an easy subject. Still, she persevered against every discouragement through months, and I think years, until at last her persistent efforts were crowned with success. The treasury of her psychical powers was unlocked by this wonderful key discovered by Mesmer, and she became one of the most remarkable medical clairvoyants known to modern times. Her practice extended all over the country, and by means of it she lifted herself and her family from humble life into opulence.

At her elegant home in Hartford, where I was many times a welcome guest, I was permitted often to sit in her office, and witness her examinations. To the clairvoyant eye of whatever of anatomy, physiology or the science of medicine, the human system was like a glass case, through whose transparent walls she could see every vein, nerve and artery, every tissue and every organ, and detect the slightest deviation from their normal functions.

But her range of vision was by no means limited to this one channel. The spheres of the spirit life beyond were open to it, and she became an instrument in the hands of decarnated intelligences that they could apparently use as they pleased. She was as remarkably clairaudient as she was clairvoyant, and the finest psychometrician I ever knew. She had the singular power of suspending animation at will, and could throw herself into a condition exactly simulating death, the body becoming slightest sign of life.

I recall a remarkable evening passed at the residence of the late Alvin Adams, in Franklin Square, Boston. A brilliant assemblage filled his spacious drawing-room. Mrs. Mettler. Miss Fannie Burbank, afterward Mrs. Felton, who will be remembered as one of the most noted of our early mediums, a young lady whose name I have forgotten, possessing no scientific knowledge of music, never having taken but one course of lessons on the piano forte, who had then been recently developed as an inspirational player of great power and marvelous technique, under what claimed to be the influence of the old masters of music, and myself, were the mediums present.

We were scattered about the different parts of the room, engaged in social converse. Simultaneously we were acted upon by an influence that drew us toward the plane. The young lady commenced playing what proved to be an overture of great power and brilliancy, representing unmistakably a storm at sea. Then followed the presentation of an impromptu drama, interspersed with vocal and instrumental music. Mrs. Mettler, Miss Burbank and myself were the actors. It represented a shipwreck and the death by drowning of a mother and her son and daughter, and their meeting on the spirit-side of life, all of which was presented with great dramatic power and pathos, and with thrilling effect upon the assembled company.

At that time I had never in my life taken part in theatricals; I knew nothing of music. I could not tell one note of music from another by name, although I possessed a tolerably accurate ear, and could easily catch an air and reproduce it in a crude way on the piano or organ. I was told by a teacher of dramatic art who was present, that the dramatic power displayed by each actor was quite remarkable, and, what seemed incredible to me at the time, I was assured by others present that my singing was phenomenally fine. At that time in my conscious state I was no singer. I can only say that there was an interior illumination and quickening of powers that, in my usual condition, were inactive, save in an exceedingly limited degree.

I knew a simple, ignorant young Irish girl, who lived as a domestic in the family of a friend, whose soul senses were opened to such a degree that she became clairvoyant, clairaudient, and could write in French and Latin, and without masters or teachers in the externals, she became educated and accomplished to such a degree that she could take any position she chose in society.

I was for a long time personally acquainted with the late Charles H. Foster, the worldrenowned medium. I knew his father and false belief, if only it had been supplied. mother. They were worthy people, but were exceedingly illiterate and very poor, until the marvelous success of Charles, who was their only child, lifted them into comparative luxury. Some of the older residents of Salem. Mass., to this day remember him as running about the streets of that city, a boy, as they supposed, destined to grow up in ignorance and poverty, without even the advantages of a common school education.

While yet very young he began to manifest the possession of strange powers, whose full unfoldment lifted him out of the sphere of illiteracy, gave him wealth and fame, brought him in contact with the upper classes of two hemispheres, and made him sought after by the aristocrats of wealth and intellect, as well as by the common people.

For two years I had my office on the parlor floor of the house in West Fourth street, New York City, where for several years he had his séance-rooms. He used to urge me to sit in the room with him during his seance hours, as he must yield obedience. If this being chooses to afflict felt that my presence was a great assistance to him in helping him to bear the strain made lar, with some or all of the ills of life, he must have a upon him by his immense patronage. So when my own business was dull, and his patrons did not object, I passed many leisure hours witnessing his remarkable manifestations of power.

I met in his rooms all sorts of people from all conditions of life, scientists, college professors, the pains of the sick, or give bread to the hungry, raiclergymen, lawyers and physicians, the wealthy and refined, the poor and common place, Many of his visitors would seek him incognito, give him fictitious names. I never knew him to be deceived in this way. Invariably before | able to help them. Now, we can and we will help they left him he would tell them who they were, and tell them their real names; and often surprising details of their private life. I have seen this man-who was wholly uneducated in the lore of the schools—write communications in Sanscrit, Hebrew, Latin, Greek, both ancient and modern) and French.

So, too, Hudson Tuttle, while yet a boy whose laborious duties on a farm would admit only of a limited common school education, through the development of his interior senses wrote scientific and philosophical works that have been widely read, and that were thought by a German savant to be worthy of translation into that tongue and of a place in German

It is said of W. J. Colville that once on being asked what he did when ignorant concerning any subject upon which he was questioned, replied: "I go to the colleges above." Veiled within this simple reply lies the secret of this young man's phenomenal wisdom. Through the unfolding of these interior spiritual perceptions that act independent of the external avenues of sense is he brought into direct rapport with the primal source of all truth. [To be continued.]

The Spiritual Rostrum.

Meditations on Charity.

Delivered for the Berkeley Hall Spiritualist Society, Boston, Mass., Dec. 8, 1895, BY SOLOMON SCHINDLER.

NOSSESSION counts nine points in law," is an old maxim which is well understood by professional lawyers, but is as well comprehended by laymen. The right of personal property is so well established, and has been to such an extent sanctioned and hallowed by custom of thousands of years' duration, that it appears to be either foolishness or this uneducated woman, knowing nothing | heroism if a person voluntarily parts with some of his substance for the benefit of another. If he squanders his possessions for the gratification of vain desires, and without getting an equivalent for his expenditures, he is called a "fool," and the proverb, "A fool and his money are soon parted," is thrown at his head. If he gives a part of his substance away to make others, who are less favored than he is himself. more comfortable, he is frantically applauded, and his benevolence is admired and praised as a kind of heroism. One single charitable action, one single donation given to some charitable enterprise, one single bequest made to a hospital or an asylum, will make people forget all faults and shortcomings of the munificent donor. His motives are never questioned. Why should they be? It is immaterial to the recipient whether real sympathy or vanity has moved the giver, so long as he gets something. The sources from which the wealth is obtained are never scrutinized; nor is there ever a calculation made whether cold and rigid, and no expert could detect the such a donation stands in any reasonable ratio to the income of the giver; indeed, charity covers a multitude of sins.

People seem to consider it so great an effort to part with one's money for the benefit-not of number one -but of number two, that the mere act of giving is thought to be a charitable deed, and, as a rule, they never stop to think what in fact constitutes charity.

If a parent bestows his bounties upon his children. such is not charity; he either does it from a sense of duty or because it gratifies his vanity to make them the instruments of his ostentatious display. If a friend assists a friend, it is not charity, because he expects that under changed conditions the friend should do as much for him. The State does not administer charity; a commonwealth or a municipality is merely a mutual aid society. I, as a member of it, pay in my taxes, that eventually aid might be given to me in case adverse circumstances should force me to ask for it.

An action-be it a personal service or the giving of money—can be qualified as a charitable deed only when the donor is under no obligation whatsoever to the recipient; when no bond of blood or of friendship connects the two, and he is solely led to it by his sympathy with the suffering of the party in need. Or, in other words, it is the motive alone which makes of a gift an act of charity. The less that motive is local, the less it is encompassed by the narrow circle of acquaintanceship, the more it becomes cosmopolitan, and broadens into the true spirit of humanity, the more correctly can the word charity be applied to actions springing from it. True charity sympathizes with the misery from which mankind as a whole suffers, partly on account of the hostile forces of nature against which the individual unsuccessfully struggles, partly on account of the ills of life nurtured by the unequal and unjust distribution of the wealth of the world, tolerated by the social order which mankind so far has evolved. Acts of charity, if they wish to deserve that name, must spring from a conscious, or, if you please, the unconscious feeling of duty toward our fellow-creatures; and under no consideration must that feeling be trained to any sort of expectation or hope of reward. If a person aids another in the hope of being rewarded here or in a possible hereafter, such deed, no matter how generous, no matter how timely, ceases to be a deed of charity; and it becomes a plain business transaction, an investment that is to bear inl terest.

the ignorance which beclouds the real conception of charity, is so universal that it passes by common con sent for a truism, simply because peop'e from sheer indifference or laziness purposely neglect to give it a thought.

It is claimed-and, what is worse, it is believedthat charity is the child of religion; that had it not been for the teachings of religion no charitable action would ever have been committed. There is not one religious system in existence which does not raise that claim, and does not point with pride either at the administering to charity of which the pages of their text-books abound at the examples set by the originators of the system, or at the charitable institutions founded and managed under its auspices. And yet, if ever a claim was unjust, if ever a belief was untrue, it is that claim, it is that very belief. And mind, just a little bit of logical thinking could have upset that

First of all, charity is older than the oldest religious system. As far as age is concerned, charity could have been a great-grandmother to religion. Charity sprang into existence with mankind itself. It was the need of mutual help in the struggle for life that drew man to man; it was the administration of unselfish actions that made friends. The sight of suffering touched the soul of human hearts long before the first religious system was invented.

Charity, moreover, is born with a person; it cannot be taught or instilled into him by way of lessons. If a man does not experience a pang of pain in the presence of the ills with which life is beset; if his heart does not tremble at the sight of suffering, no amount of teaching can make him lend a helping hand to the party in distress; and if, furthermore, the attempt to teach him charity takes recourse to promises of reward, the charitable action is at once and, ipso facto, destroyed by it.

Nor is this all. The true adherent to any religious system becomes inconsistent, and a rebel to his God, the very moment he administers charity. Let us see. All religions start with the acknowledgment of some supreme being, who is both all-wise and all-powerful. who governs the universe by his will, to which all all mankind in general, or some individual in particureason for it, and a good one at that, on account of his wisdom. He either wishes to test the allegiance of a person, or to correct or to punish him. What right has mortal man, then, to counteract these providential endeavors? Every charitable deed strikes right into the very face of Providence. When we alleviate ment to the naked, or if we throw a ray of sunshine into the gloom of the submerged classes, the action says in so many words: The Supreme Being does either not wish to help these poor creatures, or is unthem, in spite of Providence. Is that not rather irreligious? The religionist, if he wishes to be consistent, should move neither hand nor foot in aid of a fellowbeing in distress; he should leave it to his God to bring aid. And there are such consistent religionists, whom I cannot help admiring for their logical consistency, crude and foolish as appear their actions in

practice. You have, no doubt, read of religious people who will not call a physician even if the most beloved of their children is dying, and rather trust to their God for help. They are called fanatics. They appear to be cruel; the law proceeds against them, and punishes them; nevertheless these people are acting rightly as long as we concede their premises to be right. If a divine Providence is supposed to rule the world in an arbitrary manner and to interfere in the most trivial affairs of life, it is impious and irreligious on the part of man if he attempts to oppose and to frustrate the divine designs. If he alleviates suffering through some deed of charity he shows that hepoor human creature-is more merciful than is his God, and that the latter might learn from him. Thus, you see, religion, far from teaching and justilling charity, is logically its very opponent; and if ever religious persons have been charitable-and let us gratefully acknowledge that multitudes have been

were religious, but because their inuate charity was stronger than their reigious training, and gained the victory over it.

But whence come the admonitions to charity which we find in religious text-books? As I said before, the innate sentiment of chirity is stronger than all religion. Man is a human leing before he grows up to be a religious crank. No religion could ever have appealed to the human heart which would have ignored charity and would got have made it one of the strongest planks in its platform, even if it had to admit its own inconsistency. The first adherents to almost every religious systen were won over to it by that very appeal to their better nature. It you will admit the play of words, it was not religion that was born or invented or produced charity; quite to the contrary, it was charity that has been instrumental in creating and establishing many religious systems.

I will repeat here—and I beg you to understand me well-that charity is independent of both religion and trreligion, of belief or infidelity. Neither his religion nor his irreligion is a criterion of man's charitable feeling toward his fellow-creatures. Neither the believer nor the skeptic hold a monopoly of charity. It is as untrue and as slanderous to say that religious people are not charitable as it is untrue and slanderous to say that indifference to the suffering of humanity is the outcome of unbelief. There are good, bad and indifferent people in both camps; and even the percentage in both is the same.

Let us be grateful for it that the logic of religion built upon the premises before mentioned has never been able to prevent a charitable person from helping a brother in distress. And so has neither the lack of a religious system of the lack of belief in any of the ruling religions ever interfered with deeds of charity.

Let us now turn to some other kaleidoscopic view which the same subject offers, and to refute another misconception. People think that charity has ever been the same, and all that one needs to do is to enjoy the examples which antiquity has set to us. Charity has ever changed in its features, because by its very nature it had to adapt itself to the demands of ever-changing conditions.

There is a history to charity which, unfortunately has never been written. What in one age and in one country ranked among the noblest deeds of charity became ridiculous and absurd in another, simply because conditions had changed, and with the change of these conditions the demand for that particular charity had died out. Each time, each country, each social order, creates its own charities; to imitate the renowned deeds of charitable people of previous ages must therefore lead us to absurdities which would rival the follies of the Spanish Don whom Cervantes describes so masterly.

Let me offer to you but one illustration: In countries that are not populated, where roads are cut merely by the footprints which some isolated wanderer leaves behind him, and in ages when the words stranger and enemy were synonymous, hospitality was, and is, naturally a virtue admired by the people. What greater charity can be bestowed upon a lonely traveler than to invite him under one's safe shelter and to refresh him with food and drink?

The very first charitable act of which we read in the Bible is the one for which Abraham is still receiving such high praises in every Sabbath school, namely, his hospitality toward strangers. It was indeed praiseworthy then, and where he lived, that he watched the road, and invited the strangers into his habitation. But how absurd and quixotic would it be were we to copy that same special charity.

Just imagine a man haunting the Union Dépôt, and accosting strangers in the Abrahamitic manner: "May my lord not pass the house of his servant, but tarry until I have given you bread to eat, and water to wash your feet," etc. A man would not have to practice that kind of charity for a long time before he would find himself behind the bars of a cell in a lunatic asylum. Now, hospitality is indeed a virtue that is not to be despised: to befriend unselfishly strangers is indeed a great charity; but our conditions have changed; it is no longer needed, or expected, or even desired in that ancient form.

So would our modern charities have been uncalled country where, Abraham lived. You have read how of his own son, Ishmael; how he sent them both into the wilderness with a loaf of bread and a pitcher of water as a parting gift. We would call that action cruel: at his time and in his country it was permissible; it was even sauctioned by his God. Now, let us suppose that our modern charities had existed then and there, what would have been the outcome? Hagar would have appealed to the Society for Prevention of Cruelty to Children, who would have taken the case in hand and would have brought Abraham into the court for bigamy and for non-support of bis child. The Children's Aid Society would have boarded young Ishmael in some nice family and caused him to be a good citizen, and not allowed him to become a highway robber. Hagar would have been placed by the Industrial Aid Society in some industrial home. where she would have earned her livelihood by laundry work. Everything would have been settled to satisfaction without inconveniencing any of the angelic host.

Mankind has marvelously progressed in many things -in science, in knowledge, in inventions; but more than in all these it has progressed in charity. Great as is the difference between a galley of the Middle Ages and one of our modern war-vessels, still greater is the difference between the charities which have been and those which are.

But, pray, why have people grown more charitable than they ever have been before? Has a divine power suddenly turned their hearts from egotism to altruism? Has some new revelation been vouchsafed to them? No. They have simply learned that this universe. great and glorious as it is, is not perfect, and that man, small and feeble as he is, is able to perfect it. Man has grown self-confident. He has seen that by studying the laws of Nature he can make himself her master; that, in fact, nothing is impossible to him if he tries, and that he himself must try to improve things, because no power in heaven or on earth will do it for him.

but mankind, is the unit, that the individual is but a standing that we owe duties to our fellow-beings, that each human being has a right to life and to the enjoyment thereof, and that hence our own happiness depends upon the welfare of the whole body to which we belong.

Modern man studying the laws of nature found that are laws in physic or arithmetic. He searched after the causes from which the ills of life sprang, and in their families in health or in sickness. Orphans or dewhich pauperism with all its miseries and dangers is rooted, and he found them in the imperfect conditions | because their support and schooling costs more than of our social order, which permits large classes of people-the so-called submerged classes-to grow up sion must be made for them by the charitable. in destitution and ignorance. He found that it is useless to appease a man's hunger to-day with the same prospect that to-morrow he will be exactly in of children, the sick, the indigent, and the old who the same condition of misery. He saw that he must are trampled under foot in the keen battle for life. remove the causes of pauperism in order to cure the Present society, as it has been evolved, acts almost evil itself. Heretofore, people were contented to leave the government of the world to the divine powers; they believed that if the gods were satisfied with the unsatisfactory state of society, he (man) should leave well enough alone; partly because he could not alter matters, partly because he should not. Modern man rose to the occasion. For example, he battlefield of to-day, the most ingenious methods and set out to disarm the angel of death, to snatch from his sickle at least the young and the strong. Or is it limbs of hundreds in a few minutes; and then the not true that the ravages of smallpox, the death harvest of cholera and of diphtheria, have been reduced to a considerable extent? And is this not unselfish collective modern charity? So modern man has set his face to cure pauperism. The task is an immense one-one that might frighten and scare any individual in even any class of men; but the greatness of the task cannot frighten any longer mankind, after we have learned that if we wish to improve conditions we must rely upon our own resources, and must do

the work ourselves. Modern charities are distinguished from the charities of the past by various important features. The charities of old dealt with individuals, the charities

old were satisfied to relieve temporary distress; the charities of the present attempt to stop up the sources of distress. The charities of old endeavored to solve a present difficulty; the charities of the present undertake to solve the problem of pauperism itself, and settle that question once forever. Of cource, modern workers in the field of charity do not ignore the fact that while they are seeking the solution of the problem, the sufferers must be relieved, even if that relief is not what it should be, and does not give full satisfaction; but they do not stop there; they do the double work-relieving as well as they can present needs, and preparing the way that in the future similar needs should not arise again. And here I will tell you a secret, which begins to be whispered from the housetops. All workers in the modern fields of charity have grown to be socialists; not exactly in the sense in which the word is generally applied, or rather, misapplied; but they all have come to see that the sources of the evil of pauperism are to be found in the imperfection of our social order, and that to close them a better and more satisfactory order of things must be evolved. Such a reconstruction of society, they know, cannot be performed by any individual, nor by any generation; it will not be brought about by spasmodic revolutions; but it is sure to come as the result of the labors of the best men and women during many centuries. When it will be established, when the new society will be a reality, and not a mere vision, as it is to-day, there will be no further need of charity-save that of sympathetic friendships-and the word will be erased from the vocabulary of that future period.

The title of this lecture has warned you, beforehand, that I do not intend to give you a coherent lecture on charities, but merely some inconnected meditations on that all-important subject. Let me, therefore, again

You may scan the whole literature of the past, and you will be unable to find any organized efforts of charity, save a few attempts. Hospitality, as I have told you before, was one of the greatest charitable efforts. The care of the sick was given some consideration, but there were too many obstacles in the way of developing it into a system like we have it to-day. They did not know how to cure a malady; they believed sickness to be a visitation of the gods, which those above could remove. Strange to say, there existed, up to the Middle Ages, organized societies for the purpose of redeeming prisoners of war; there existed organized bodies whose charitable business it was to bury the slain: but there was never an attempt made to establish a hospital service that would bring relief to soldiers wounded on the battle-field. The poorhouses, if they existed, were in a miserable condition, and while beggars were allowed to swarm through the land, and were hospitably fed with the crumbs that fell from the tables of the rich, no effort was ever made to reduce the number of such dependents. Criminals were uncharitably punished; and never a thought arose in the minds even of the best people that society might have sinned against these miscreants more than they had sinned against society.

There are two reasons which will explain why charity did not flourish nor was made a study and a science in the past as it does and is made to-day.

All hopes were then centered upon the life after death. The poor were given the consolation that then and there they would be placed at the head of the table, that then and there they would be allowed to revel in the luxuries and comforts which they were denied here. Such suppositions-I will not call them superstitions—are of far-reaching consequences.

If this life on earth is not worth while living; if the pleasures of this life are nothing except traps to ensnare man so that he should lose the eternal pleasures of the life to come; if it is better to renounce all comforts of life, and to assume, like Buddha, the garb of a beggar, and live in voluntary poverty, why should any the ills that are brought forth by the unequal districould have existed in the presence of such suppositions is by itself a miracle.

The second, and still more plausible reason, why charity remained so long in its swaddling gowns is for in ancient times, let me say again, merely for the that the social order of the past did not demand it as sake of illustration, at the times when, and in the ardently and urgently as do our present social condi tions. Not that the order of things in the past was a this charitable patriarch treated Hagar, the mother | better one, but it was a different one; it admitted and permitted personal slavery. A man-in antiquityneeded not to freeze or to starve; one resource remained always open to him. He could sell his person. He did not need to beg or to steal in order to obtain food; he did not need to look at the agonies of a starving and freezing family; he could sell them or himself. And, the bargain concluded, his and their miseries came to an end. The master supplied them with the necessaries of life, because it was in his interest to keep his slaves well, in order to get out of them as much work as possible. It was, indeed, not pleasant to be hindered to go where one wished to go or to yield obedience without a question to the wish or the whims of an arbitrary master; but there was, on the other hand, no care and worry how to get money to pay the rent for a most iniserable habitation, or how to obtain food for half a dozen hungry stomachs, or clothing for half a dozen naked bodies. Hence there was no need for the organization of any charitable society to supply warmth to the freezing. food to the hungry, or clothing to the naked. There was no need even for orphan asylums; there were plenty of people willing to raise orphans in order to obtain their work free of charge for some years.

Our conditions of freedom have changed all this. A man can neither sell his children nor himself. Even if the law would permit it, he would find no purchasers, because free labor is more advantageous to the employer than slave labor. Under the law of free contract the laborer has the right to accept or to reject the price offered him for his labor; but the price is not regulated by his wants; it is governed by the conditions of the labor market. If there is no work, the employer simply discharges his help; and while on a pleasure trip to Europe or to Florida his conscience is not molested at all by the thought what his former employes might be doing for a living. He has paid them promptly for their services to the last hours, and has given them the full price agreed upon; he has no further obligation toward them. Or if a With the understanding that not individual man, laborer falls sick and cannot fulfill his part of the contract, the good-natured employer may keep his part, a cell in a grand body, has developed the under- place open for him for a week or two, but then the contract ceases; he will fill the place, and care little

what may become of the family of the free laborer. The present system of free labor demands the modern institutions of charity. Our present charities are the outcome of our present social order. We cannot stand by and look on when we behold persons there are biological and sociological laws, as there starving, who, though willing to work, cannot find employment that will pay them sufficiently to keep serted and destitute children find no ready employers their prospective services will yield. Hence, provi-

No wonder, therefore, that charitable institutions have multiplied, that society has to assume the care like the lone fisherman in Rice's " Evangeline," who, as you well remember, strikes the head of a fish which he has caught with a club and then fans him. With one hand society creates all the conditions of misery and poverty which we observe, and with the other it hastens to cure them, precisely as in the military weapons are applied to take the life or to destroy the ambulance service is called upon to aid the ones that have been stricken down. I cannot help dwelling upon this metaphor for a few moments longer. In the same measure as the modern armies have been developed, in the same ratio as modern weapons have been improved, has also been developed and improved the ambulance corps that follows each army; thus as the battle for life has become more fierce, and the demands of life have become greater, have the charities been multiplied.

Supposing now that the physicians and nurses who work in the hospitals arduously and without hope of ever finishing their labors, would call upon the generais and ask them to stop the fighting; supposing and are—they did charitable deeds not because they of the present deal with classes. The charities of they would advance the very reasonable argument,

that if they would stop throwing shells at one another there would be no need of a hospital, and they all could return to their homes in peace, would that not

be the sole and only solution of the vexed problem? Thus the charitable clamor for a cessation of the strife in life's battlefield, for more peaceable conditions, so that there should be no further need of charity. The disease will disappear with the cause that produces it, and no further cure will be needed.

The work of the surgeon may be admired who amputates the leg that has been fractured by a bullet, or the labors of the nurse may be praised who administers the cooling draught to the fever-stricken sufferer; but still more laudable would be their courageous efforts to prevent the mortal combat. Precisely in the same manner may the efforts of modern charity be praiseworthy who alleviate the miseries of life, while still more glorious are its efforts to usher into life a newer and a better social order, an order in which the competitive strife will cease, and the united armies of men turning one against the other would turn against their natural foes-hunger, cold, disease and ignorance.

Will these efforts be ever crowned with success? No matter how many may doubt the arrival of the socalled millennium, I have full faith that it will some day bless mankind. But we must not measure the life of mankind by years. Supposing that not within our lifetime or that of our nearest descendants, these better conditions that appear before the vision of all charitable persons will come about? What of it? And if in ten thousand years my predictions will be fulfilled, it would be exactly the same to us to-day as if they were fulfilled in two hundred years. We nor our children would enjoy them; but, to be sure, somebody will, and for that somebody, no matter when he will live, it is our duty to work.

And another question is pertinent. Will religion have a share in the success of that work? I think that it will. Of course none of the crude religious systems of to-day will share in it, but that grander religion, which we qualify by the name of "religion of humanity," will surely help to bring about the desired results. That religion will not be based upon belief-upon guesswork-it will raise its structure upon knowledge; that religion will not commiserate man as a feeble nothing whose sole business it is to hide his head for fear or shame; it will proclaim him the mightlest intelligent force in the household of Nature, the force upon which all the rest must look as their master.

That religion will not preach an arbitrary God, who has ordained that the many should suffer while the few rejoice, or who has willed it that an eternal combat should rage between man and his brother for a crust of bread; it will not teach that because the gifts of nature are blindly and unequally distributed among the children of man, the strong may trample with good right upon the less favored; it will teach and preach rather a common fountain of life out of which flow the grains of sand as well as the myriads of worlds that swarm in space, the tiny grass blade as well as the towering rock, the invisible bacilli as well as man himself; and it will also teach and preach that man must use his intelligence and reasoning powers to equalize what blind nature has made unequal, that the less a person has received from the hand of creation the more he should receive from the hands of the human brotherhood; it will teach and preach that the strong must take up the burden of the weak, and not use their strength to enslave them; that the wise must enlighten the dull, and not use their wisdom to defraud them.

The world needs acts of charity to-day more than ever; and let us gratefully acknowledge it, never has the world been so wide awake to the plea for charity, never have so many joined the ranks of the army of charity workers as to-day, but let us not forget that the real goal of charity, distant as it may seem as yet, effort be made to study sociology, or to remove any of | is its self-annihilation. True modern charity strives to abolish charity; and when the time will have come bution of the good things on earth? That charity | that charity will be needed no longer, then and only then will the true mission of charity be fulfilled.

J. B. H., JR.

ASTROLOGY.

[Concluded.] Astrology, then, enables us to understand that primary and most important truth, a knowledge of ourselves, the physical constitution, its strong points and its failings, where it needs to be stimulated, and what it can probably be depended upon to accomplish—the diseases to which it will be liable, and when they may be expected to bear most strongly upon us. It tells us of the mental power and capacity, what branch of education will be most readily attained and by which it will materially benefit; for with the first inspiration we constitute ourselves a part of the universe as it then exists, with all the chemical atoms that are impinging upon our abiding place. We note the zodiacal sign rising at this hour of birth, and this, in connection with the relative position of sun, moon and planets, tells us what will be the form, complexion and disposition of the native. We watch the movements of the planets with relation to their position at birth, and we can mark out the probable career, so far as opportunities are concerned. dangers to be met in the matter of disease or in the mart of business, in the social realm or the pursuit of knowledge, with as much ac-

rocks and quicksands upon our coast. Astrology is the great key to unlock the door and open wide the way to improved social conditions—a reform so much demanded by the enfeebled, mentally and physically, yes, morally diseased children we every day meet. Astrology shows us that we must educate our children aright if we expect to improve the species. Let them be taught in a proper manner their own inheritance from Mother Nature. and how to fit themselves to become noble men and women with the best possible develop-ment of body and mind, the selection astrologically of a partner adapted to a life long social harmony and the proper conditions under which children should be born and reared. This is an imperative demand at the present time; we are responsible for the answer, and astrology can be depended upon to furnish the necessary information.

curacy as the mariner's chart marks the shoals,

The physician and surgeon cannot afford to be without a knowledge of this science, for it shows the commencement of disease, how long the organs of the system have been affected, what will be the probable duration of adverse influences, and when proper remedies can be most successfully applied. It gives the surgeon the information when he can safely operate, and tells him when he must not with any hope of success resort to heroic treatment.

It gives hope to the merchant who sees everything closing in about him, for it tells him if he can weather the storm a little while longer relief will come to him. In every walk of life it is a guide to success, for it shows us where the pitfalls are, and we have a chance to try to avoid them. If sickness is indicated a little way ahead, exercise care and regulate diet and habits to avoid it; if dull business is betokened, go cautiously, frugally, and lay by something to tide over the depressed condition; and so by the grand science of astrology we may find ourselves provided with a compass and chart which shall help us each day to climb the heights of spiritual perfection and unfoldment.

There is, undoubtedly, much truth in the doctrine of foreordination and predestination, but this idea, like the adage "A wise man rules his stars, fools obey them," is subject to qualifaction. fication.

We are learning every day how to control ourselves, and govern the evil tendencies in our nature, and each step of advancement heavenward confirms the truth contained in those beautiful lines of Ella Wheeler Wilcox:

"There is no thing we cannot overcome,
Say not thy evil instinct is inherited.
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited."

Back of thy parents and grandparents lies. The great Eternal Will! that too, is thine Inheritance, strong, beautiful, divine Sure lever of success for one who tries."

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

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 28, 1895.

The Philosophy of Religion.

The modern ideas of Christ among the clergy are happily undergoing modification. Not merely that, either, but enlargement and expansion, and more accordant with the sure teachings of science and the advancement of human knowledge. Rev. George D. Herron, a man who has caused a stir in the West by appealing for a practical application of Christianity to daily life, has of late been preaching in Boston on the subject of "Human Life a Social Discovery." He is Professor of Applied Christianity in the Iowa State College, but his popular reputation is based on his evangelizing tours in the Western States. The characteristic features of his style of address are simplicity, sincerity, directness and power of thought and feeling. He is not what is called oratorical, and he is without noise, tricks of delivery, speech or literary manner. After reciting the familiar facts of the early life of Jesus as they are recorded, he remarked of him on one occasion, that he set out early upon the pursuit of righteousness, confident that he would discover his opportunity and commission. He abhorred the respectable moral duliness of professional religion as wickedness in its worst and stupidest disguise.

The one thing which the Christ grew to actually despise was the virtue which had lost its enthusiasm. The only sayings of his that sound intolerant are his unqualified denunciations of mere conservatism. He was always ready to learn righteousness from any source. He questioned and argued with the doctors of the national religion. He seems to have been among the zealots, the revolutionary party of the nation, and to have considered deeply and well the hope, which he afterward rejected, of establishing the new order of things by violence. It is evident that he learned much from the ascetic Essenes, while he saw how impossible to mere asceticism was the real redemption of human life. He must, said Prof. Herron, have exhausted the possibilities of righteousness in every movement of his time. discovering the fatal lack in each, and appreciating all that was good. Discoveries of failure did not discourage his faith; he turned all the more from each failure to a more eager and hopeful quest. His knowledge grew and his life enlarged by his always being true to the best he knew. Finally he joined himself to the movement of John the Baptist.

Through obedience to service the divinity of his human nature unfolded itself, his finite thought opened to the infinite, and all truth and power became his. Apart from his obedience Jesus could not have known himself, and could not have been the Christ. He became the Christ because he fulfilled all the righteousness he knew. He thus revealed what our human life is, what the principle of its development and perfectionment must always be. His was a complete manhood. In a noble sense of the term he was, above all men, a man of the world. There was nothing of the religious sentimentalist, the pietistic dreamer, the officious devotee, in his nature. His personality was the most massive and robust, as well as the gent- names were also given and messages written lest and purest, that has commanded the world's to us. Other phenomena joined to make this attention. He was the leader of others, be- a remarkably interesting and memorable cause he was the first perfect human master of himself. He is the prophet and the prophecy of the race as it is yet to dwell on the earth in perfect communion with the saints in heaven.

We are called upon to be the sons of God as he was the son of God. There is not an element in his life that is not in ours. He was the model God had before him in the making of man. Instead of our earthly course being but a probation, it is an education in divine sonship. Our human creation is not a divine experiment, but a realization of the life of God in man. That man is the son of God is the reality born to him through every crash of transient things. The world is not a finished creation until every man is the manifestation of God in the flesh. To be always conscious that one is the son of God is to live the messianic life. Human life is ever a social discovery. Life's unfolding is through committing self to the best service one knows. No man knows how much he is good for until he has opened his life to be filled full of the righteousness God is pressing in upon his day. Moral ignorance closes in about the soul that is not true to the best it knows.

To the church were committed the oracles of Christ; but, while they have been pre- accuracy of his tests, were more than ever served, they have been buried in metaphysical unrealities and religious apostasies. In only the most meagre sense is the church faithful to its trust; in the largest sense it is false to assure him of a hearty welcome whenever the its Christ, faithless to its commission. The name of Christ has been blasphemed among the people because the church has taught a philosophy of religion and has kept hid the righteousness of Christ's kingdom of heaven. The time has come when there will have to be done for Christianity what Christ did for Judaism. There must be an appeal from the church to life once again. The teachings of Jesus must be taken from the church and given to man. The first question confronting Christendom is: What are the simple, untheologized | guides laid at the door of dishonest and prefacts of Christ's life and teachings? The second is: Are his life and teachings practicable for a highly organized state of society-can they become social law, procure social harmony and give justice and peace? These questions, said Dr. Herron, must be examined unevasively and accurately. The divine answer will be had only by procuring clear thinking. Meanwhile it is certain that the great religious cult and institutions bearing his name | tecting true mediums, and be among the first are not what he taught or intended.

These have become simply one, even though the best, of the great ethnic religions, to make way yet for some new and better form of Christianity, if progress means advance to social organization and righteousness. It is equally certain that Jesus never contemplated anything but a new mode of life, and that the simplest and most natural sort. There is no place in his teachings for other than the common ownership and enjoyment, or, rather, the nonownership and common consecration of every kind of property. The communion and freedom of economic good is everywhere assumed in Jesus's idea. The real truth of Jesus has not yet been written nor spoken save by himself and his first near friends. The social passion

dividualism as the teachings of Jesus are distinct from the teachings of Judaism. Without doubt, something is taking place in human life to day that corresponds to the crude and materialistic millennial aspirations and predictive distinct of the crude and materialistic millennial aspirations and predictive distinct of the crude and materialistic millennial aspirations and predictive distinct from the teachings of Jesus are distinct of the crude and an and a logical, edquent speaker.

SIONS.

"This ought ye to have done, and not leave the other understance of the crude and materialistic millennial aspirations and predictive distinct from the teachings of Judaism. Without the crude and a logical, edquent speaker.

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"This ought ye to have done, and not leave the other understance of the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations are described in the crude and materialistic millennial aspirations and predictive depends on the crude and materialistic millennial aspirations are described as a true and earmined and the crude and materialistic millennial aspirations are described as a true and earmined and the crude and materialistic millennial aspirations are described as a true and earmined and the crude and materialistic millennial aspirations are described and the crude and materialistic millennial aspirations are described and the crude and materialistic millennial aspirations are described and the crude and materialistic millennial aspirations are described and the crude and materialistic millennial aspirations are described and the crude and the cr tions. Something is bappening to the world of man at this very moment, which has its only historic analogy in the first advent of the Son of God. It is certain that the universal problem of society is to be solved not at all in the ordinary sense of that word.

It will be dispelled in some vast world crisis and spiritual dispensation for which many are now looking. Never was the prophetic instinct of the world so wide and quick as it is now in the social awakening. This prophetic sense is becoming day by day more fixed on some universal divine event which is not far off but near, and to which the whole creation seems moving swiftly.

These thoughts, expressed without contradiction by a Christian minister before the conservative Christians of Boston, are calculated to act as leaven of the most powerful nature, leading the hearers to awaken and perceive the signs of the new Dawn of untrammelled Thought, unshackled Reason and permeative Knowledge which is now reddening the mental and moral sky.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters items of local news, etc., for use in this depart

Massachusetts.

BOSTON.-James Higgins writes: "On Sunday evening, Dec. 15, at Harmony Hall, a test given through Mr. Nelke to a stranger from out of town was verified by the same party-Mr. Nelke telling the party that he saw him in a machine shop ordering men to work, etc. Mr. Nelke said also that in three weeks (a day more or less) an explosion of a steam-engine would occur. The machinist spoke to the men in warning. He directed that the men -as soon as the noise was heard-should drop on the floor and bury their faces in their arms for protection. Three weeks to a day the explosion predicted took place; and the men, remembering the advice, did as directed, and not one was hurt enough to bring pain. Here was a prediction which probably saved life and limb to various human beings. No doubt if limb to various human beings. No doubt if Mr. Nelke were residing in Philadelphia he would be arrested for 'prophecy,' or as being a fortune telling medium; but fortunately we have not declined to that level in the Bay State.'

CHELSEA.-James S. Dodge, one of the veteran workers for Spiritualism (in its camp and grove-meeting phase, especially,) in New England, writes: "Sunday, Dec. 15, I was in Concord, and in the evening, by invitation of George E. Messer, was led to join him in a visit to a Mr. and Mrs. Foss, who are well known residents of that place. Their wonderful mediumistic powers have recently brought them prominently into notice. I have been for the last forty-five years an investigator into spiritual phenomena, and during all that time have seen no demonstrations of spiritpresence to outrival those witnessed on that occasion. Mr. Foss being the principal medium, his lady, Mr. George E. Messer and my-self sat at the table to form the circle—there being no other person in the room. Raps varying in power from the slightest sound to a blow made, as it seemed, with a sledge-hammer, were heard; the table was raised several inches above the floor, and the invisibles actually drew Mr. Foss under the table against his will;

Maine.

SKOWHEGAN .- E. Dow writes: "Spiritualists in this part of the country are doing something for the Cause this winter, though reports of their doings seldom reach the pa-

The women of the Madison Camp-Meeting Association formed an Aid Society at the close of the last meeting at Hadyn Lake, Madison. their object being to do away with a dance, which has always been given the Saturday night before the last Sunday of the meeting, to raise money. The dance is undesirable, as it seems out of keeping with a religious meeting, and makes conditions very hard for mediums the following day.

The Society is working this winter for a fair to be held during camp meeting next year. Hadyn Lake is a beautiful place. A hotel was opened there last summer, and electric cars will run from Skowhegan another year, so all who are contemplating visiting Maine camps another year may count on a pleasant trip, good accommodations and the pleasure of listening to J. Frank Baxter and other of our best mediums, if they visit Hadyn Lake."

BELFAST.-Sarah E. Durham writes: "Dec. 10 and 11, Mr. J. Frank Baxter lectured here, under the auspices of the Belfast Spiritual Union, and created marked enthusiasm by the brilliancy and strength of his lectures. Those who listened to the wonderful clearness and convinced of the faith which he so ably repre-

We were glad to have in our midst so distinguished an advocate of Spiritualism, and can opportunity of hearing him is again offered."

District of Columbia.

WASHINGTON.-Goff A. Hall, Sec'y, says: "The First Association of Spiritualists is being served this month of December, as has been the case for many years, by that sterling trance speaker, Mrs. Adaline M. Glading, whose course of lectures are of the highest order, giving great satisfaction to our people. Her subject last Sunday, 'Spiritualism, Its Uses and Abuses,' was a grand effort, showing its beauty and uses in glowing terms, and its abuses her tended mediums, commending as they did the action of our society in being foremost and determined in its effort to protect deserving and honest mediums, and to discountenance the pretended and dishonest.

Persons who are investigating Spiritualism should always inquire of well known Spiritualists in every community for the most reliable, and they will always be ready to impart the information. It is time that Spiritualists all over the country took decided action in pro-

to weed out the dishonest and unworthy.

During October and November we had the ministrations of Edgar W. Emerson and Hon. L. V. Moulton of Michigan. They drew large and appreciative audiences.

I am glad to say our Association is in a harmonious and flourishing condition. THE BANNER has many friends here."

Florida.

JACKSONVILLE. - W. H. Eddy writes 'Our Society would be pleased to hear from any speakers who are speakers, and any mediums who are genuine and honorable, who think of coming South this winter. Such will please address W. H. Eddy, Secretary First Society of Psychical Research, No. 171 West Bay street, Jacksonville, Fla."

New York.

NEW YORK CITY .- "Ethics" writes, Dec. will bring to light a Christianity as distinct | 16: "Walter Howell has spoken for our socifrom the Christianity of ecclesiasticism and in- ety during the absence of Mrs. Brigham. He

Rhode Bland.

PROVIDENCE. -- Miss A. Wallace writes: Sunday, Dec. 8, I attended a private séance at the house of Mrs. W. H. Allen, 496 Washing ton street.

The highly intelligent order of people present combined in making a most harmonious circle, thereby obtaining the greatest results, as form after form quickly succeeded each other with ready recognition. The fine rendering of selections of the violin, by Miss Helen May Butler, wa a notable feature. I have not witnessed a firer séance in years."

PAWTUCKET.-Jenie E. Warburton, Cor. Sec'y, writes: "We hid as speaker Dec. 1, Frank P. Carter of Providence, and although his first lecture on the patform, gave good satisfaction. His tests were also good. Ida E. Downing, Dec. 8, lectured and gave tests."

New Hampshire.

KEENE.-Mrs. M. M. Holt writes: "We have had two fine meetings in our city of late, and we trust that much good will be the re sult. Nov. 24 and Dec. 15 we had Miss Lizzie Harlow with us, and shewill be with us again

Miss Harlow is doing a good work for the Cause we all hold so dear; she is one that goes to the hearts of her hearsts, and those who do not believe in the philosophy of spirit return were glad to listen to her as she explained it from a spiritual standpoint. May she be long spared to dispense the truth to those hungering for the bread of life.'

The Convention of '95.

To the Editor of the Banner of Light:

The report of the Convention of 1895 will soon be out of press, and wappeal to the Spiritualists of the United States, through your columns, to take an interest in this work.

The revised Constitution and the discussion n relation thereto, the nev By Laws, the question of per capita dues, and the arguments in relation to the same, the eports of the President, Secretary, Treasurer, and the various committee reports, are all given in full. The report of the Committee on Resolutions will be especially interesting in view of the fact that one resolution proffered the sympathy of the spiritualists of America to the labor leaders, Seventh Day Adventists, and others who had been unjustly imprisoned under the laws. This discussion was one of the nost animated, and t the same time friendly, debates that took place during the session. The evening addresses are to be published in full, and are replete with earnest thought, couched in scholarly language, under the inspiration of some of

the most advanced minds n the spirit life. We cannot discriminate between these addresses, but when we saythat each one alone is well worth the price of the book, we are stating only a simple fact. The reports from foreign countries are also interesting and in-structive. The letter from M. Thibaud, one of the most gifted European scholars of modern times, is worthy of especial notice, and we re commend its perusal to every Spiritualist in the United States and Canada.

Copies of this report can be obtained from Secretary Woodbury for twenty-five cents each. We appeal to the readers of this article to send in their orders at once for one or one hundred copies of this excellent work, in order that the officers of the National Spiritu alists' Association may be able to determine the size of the edition of the report that they shall issue. We would like o order an edition of two thousand volumes, lut cannot do this unless the Spiritualists will subscribe and pay for that number of copies at the present time. We have but a few days longer in which to determine the size of the edition, so please sent in your orders, friends, for as many copies as you can afford to take. All orders must be accompanied by stamps or cash. Remember, friends, this excellent work will only cost twenty five cents per volume, and we wish to dispose of the full edition before Feb. 1, 1896. Address your orders to Francis B. Woodbury, Sec'y, 600 Pennsylvania Avenue, S. E., Washington, D. C.

Yours for the success o the National Spiritualists' Association,

H. D. BARRETT, Pres. Washington, D. C., Dec 10, 1895.

Passed to Spirit-Life.

From Kingsville, O., Nov. 30, Ans. RUTH JONES, aged 65

years.

She leaves a husband, John Jones, and two sons, A. B. and O. T., who will never forget he: true and loving soul. She was a kind and affection are wift and mother.

Mrs. Jones has been a Spiritualist for over thirty-five years. She was endowed with the dvine gifts of the spirit, although not a public medium, but one who frankly and fearlessly advocated Spiritualism. Her high moral and spiritual excellence of character commanded the respect of the whole Orthodox community inwhich she lived.

Mrs. Jones was born in Shefield, O.—her folks soon after removing to near Oberlin, where she lived until she was married. Herself and husband soon afterward commenced to investigate the philosophy of Spiritualism. Mrs. Jones became a good medium, but on account of home duties, could not give her full attention to it for the benefit of the public.

public.

Mrs. Carrie E. 8. Twing, of Westfield, N. Y., officiated at her funeral on Dec. 3, and gave a very able, inspiring and comforting address on "If a nran die, shall he live again?" setting forth that the revelations of Spiritualism prove it to mankind beyond a shadow of loubt; that proof of the immortality of the soul had not only been given through Mrs. Jones and her own mediumship, but through other mediums in all area of the world.

O. T. J.

From Winsted, Ct., Nov. 25, 1895, URIAH NICKERSON, aged

57 years.

He was born in Sharon, Ct., in 1838. In his early boyhood his parents died, and teft him with four brothers and three sisters. In early manhood we find him studying for the ministry and holding meetings as an exhorter.

In 1861 the civil war broke out, and he gave up his bright prospects to join the Seventh Regiment Connecticut Volunteers. At the capture of Forts Pulaski, Wagner, and St. Augustine, Fla, he was present and true to duty; he was one of the small company of men under Gen. Glimore who mounted the famous "Swamp Angel" on a battery of sandags resting upon piles driven into the mud of that apparently bottomiess swamp of Morris Island; with Gen. Butler at Bermuda Hundred, and in the disastrous battle of Drury's Bluff he contracted the terrible kidney disease that brought him to an untimely grave. He has been a constant sufferer for thirteen years. He came home from the war a firm believer in Spiritualism, and was ever afterward an earnest worker in its defence as far forth as opportunity of fered.

fered.

He talked in his later hours of suffering of the transition as of an every-day pleasure journey. A few days before he put on the spiritual body he sald, in answer to a question by his wife: "Yes, I will come back if you will give me a chance."

chance."

Feeling that such an example of the uplifting power of our faith ought not to be lost to the world, I have penned this brief sketch of it.

From Palatka, Fla., Dec. 2, 1895; NATHANIEL PALLEN WHITE.

Born at Whitestown, Oneida County, New York State, May 21, 1816; some thirty years ago he became interested in the writings of Swedenborg, and accepted the facts of spirit-return and teachings of the next life; of late years he was interested in Modern Spiritualism; he was a grear reader; for sixty years or more he has not heard anything. He taught himself to talk by the motion of the lips and face expressions.

pressions.

He has returned from spirit life, and reports he can hear perfectly well. "Why," he has, "I can hear the birds sing; I don't remember I ever did before." His soul is filled with the sounds of music: "Music in the trees, the grass, the rocks, the sands and the flowers—each lits peculiar kind." I knew but little about what there is in the world. I am sail fied with this new life, and have no desire to live an earth-life again." earth-life again."
His remains were cremated at Detroit Dec. 7, 1895. He

helleved in cremation, and requested that it should be done in the interest of humanity and science. He had friends and acquaintances in Boston. Hartford, Ct., and New York State.

J. H. White.

From her home in Hingham Mass., Friday, Dec. 17, MRS

EMBLINE F. FRARING, aged 87 years. To cumerate the many kindacts of the deceased would be impossible, for she always sought to conceal rather than admit them. Her husband and herself were among the first to embrace the truth of Spiritualism, and during his lifetime their home was always open to all mediums and investigators; all found a welcome—as many of the old workers can testify. They will be remembered for what they have done.

they have done.

SAMUEL F FEARING passed on to the higher life three years ago. They leave a daughter—their only child—who who deeply feels the loss of their earthly presence; but she realizes that they are still with her in spirit. Our religion will be for her a source of great consolation until the family is regulated in the Better World. reunited in the Better worm.

The funeral services were conducted by the writer.

J. K. D. CONANT.

[Obitwary Notices not over twenty lines in length are pub-tished gravitiously. When exceeding that number, twenty centy for such additional line will be hanged. The words on an aver-age make a line. No poetry admitted under the above heading

Her universal gratitude
For men of every latitude
From the tropics to the poles;
She felt a consanguinity,
A sisterly affinity
A kind of kith-and-kinity
For all these foreign souls For all these foreign souls.

For Caledonian Highlanders, For brutal South Sea Islanders, For wet, and moist, and dry-landers, For Gentile, Greek and Jew; For Fins and for Siberians, For Arabs and Algerians, For Terra-del-Fueglans, She was in a constant stew.

Oh, it worried Miss Sophronia
Lest the men of Patagonia
Should all die with pueumonia,
With the phthisic or the chilis;
Yes, indeed, she worried daily,
Lest a croup or cold should waylay
Some poor Soudanese or Malay,
Thing for the lack of pills. Dying for the lack of pills.

And she tolled on without measure, And with most unstituted pleasure, For the good of Central Asia And the Pagan people there; But meanwhile her little sister Died of a neglected blister; But Sophronia hardly missed her, For she had no time to spare.

The Church Union (N. Y.) for December.

December Magazine.

THE AMERICAN KITCHEN .- The contents of the latest issue are as follows: "The Signs of the Times," Ellen H. Richards; "The Yule Log," Louisa M. Alcott; "Menu for the Christmas Dinner," Mrs. Mary J. Lincoln; "Carving the Turkey and Goose"; "The Souring of Milk," E. W. Allen; "Christmas Confections," Barbara Allen, and other papers relating to culinary science. The Home Science Publishing Co. 485 Tremont street, Boston.

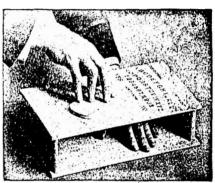


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Refuses to Arbitrate.

The crowning glory of the nineteenth century has been the adoption in many cases, at least, of arbitration by disinterested parties to prevent the national calamity of war. To the United States, more than to any other country, is due this blessed boon of peace-preservation: we are not aware that any country, thus far, has refused the genial offer involved in putting matters in the hands of nationally appointed referees. But the time seems to have arrived family of nations has met a rebuff, and this of Senator Platt is thought to be a suitable country is told, in effect, to reserve its advice preliminary to the bill pending in the Senate Ole Bull, was not on the printed program. He for other quarters.

The world of sympathy which is quick to within the grim halls of war, stands appalled at the spectacle: Two nations practically of the same blood glare at each other across the sea-though we are confident that the people of England and America are in brotherly sympathy, the hostile attitude being due to political managers.

If an all-powerful European combination should serve notice on this country that there was a flaw in our title to the region around the Mississippi delta, and that an area of land equal to the whole State of Maine (including the mouths of the Mississippi) must be surrendered | that the treaties are of no further use. to it, or the nations composing said combination would levy war on us, it would be an anal- The Real Cause of Changes in Religogous case to that of Venezuela in this instance; its national being may be said to rest on the water-way of the Orinoco, whose mouth will pass to the control of the English if the point in demand is yielded.

The history of the present shows the psychic student that the massing of such large numhers of men in Europe who do nothing but prepare for war, results in feverish and acrimonious emanations of magnetism which cannot fail to affect those who come directly under their influence; this fate, thus far, America has escaped. Our weaker neighbors, the republics of South America, have grown up beneath our tacit protection, and been preserved thus far; Europe has not yet enacted with them the pitiful tragedy of the "wolf and the lamb"; but the time has now come, so the daily papers are proclaiming in variously modulated tones, for us as a nation either to open the flood-gates of European militarism, or to say "hands off" to those foreign nations who seek by main force to throw open the South American continent to the carvers of the Old World - as the African continent has been overrun. The prize is a tempting one to the magnates of worn out Europe; and who is there to preserve to the peoples threatened their rights, heretofore unchallenged, except this great Republic?

But when a clear statement is presented, and a request made by the United States State Department that the matter may receive arbitration by unprejudiced parties, or by boards of each nation assembled, with power to further leave out the matter to another commission, should no joint decision be reached, the great Empire beyond the sea declines brusquely to submit the matter to such arbitration. Thus the matter stands; on England-or rather upon its rulers, not its people-will rest the

onus of the outcome, whatever it may be. THE BANNER hopes that in its next issue it | facts with it!

may be able to chronicle that the threatening, sorrowful war-cloud has passed away; but it is unable to see why arbitration was refused -unable to perceive how any harm could come to any party by a recourse to it; we have ever considered the plan to be the spirit blessed dawn of that new day in human relationships, when mere nationality will become sonably understood right shall take the place of mere personal interest, and no nation shall be found willing to bare its forehead to receive Longfellow's "curse of Cain."

A Scattered Fleet.

Orthodoxy at present, said Mr. Savage, in a recent discourse, is a widely scattered fleet, not a single ship. Therefore the latest work by Dr. Gordon, "The Christ of Today," cannot show us where Orthodoxy is to-day. It can, however, show us where one ship is. Dr. Gordon holds a certain modified form of the Trinity. He holds to the antiquity of man, the salvation of all men, a revelation that is not all contained in the Bible, and believes in a God all wisdom, all love, who folds the whole earth in his arms, and is leading humanity to some grand destiny.

It is only in his holding a certain modified form of the Trinity that he differs from the Unitarians, said Mr. Savage He believes in some sort of threefoldness in God, instead of a manifoldness, as Unitarians believe. Yet he does not in his book point to a single place in the Bible as proof of his belief. He does not anywhere quote the Bible to prove the doctrine of Christ's divinity; in fact, he implied that it was a growth in the minds of the apostles from the impression made in their souls; it was their interpretation of the life of Jesus. Unitarians believe and preach the progressive incarnation of God, not in one man, but in the human race. Hence they admit that it takes man to mediate and to manifest God, but they inquire why one man only? All divine men, each in his own measure, manifest God to men. It is evident that God can put into a man only so much divinity as he is capable of holding. When God has made a perfect man, no more can be put in while the man remains man. A perfect man can be no more than a perfect man. How can it be proved that Jesus was more, or could be more? Why, asks Mr. Savage, in reply to Dr. Gor-

don, why should we go back to a limited idea of God's incarnation? We believe, he said, that the God who is living and present now is in all men everywhere, and is bringing on that grand consummation when all mankind everywhere shall be recognized as God's loving and obedient children. God is leading the modern world, and does not go back. One can see from all this how much of what is so readily accepted as religion is pure dogma, or a mere yoke fitted by ecclesiastical power to men's

Indian Home Rule.

Senator Platt has introduced in Congress a resolution on the operation of the treaties made with the Five Tribes, that brings at once to a head a subject which occupied considerable attention at the last session of Congress, but which there was not then time to dispose movement, as well as to secular reforms in of. The Dawes Commission had come back behalf of our common humanity, shall receive acknowledging the utter failure of its attempt to secure the consent of these tribes or any one of them to the severalty allotment system, or to the abandonment of tribal for ordinary territorial government. It was at that time proposed to compel the tribes to accept the plans of the Commission by taking away from them some treaty rights, on the ground that these rights had been misused, and were unsuited to the needs of to-day; but there was no opportunity then to deal with the subject prop

Possibly Congress hoped that the threat of it might frighten the Indians into compliance. when this position of peace-maker among the must have removed that hope. The resolution Five Tribes. But the real question is the first feel the thrill of human pain and the throb of one: whether Congress has a right to set aside kept away by that fast. He proved to be a widowed hearts that wait like ghastly courtiers | any treaties that pledge to the Indians home rule. Secretary Smith wrote urgently to Mr. Dawes in favor of changing the system of government for the Indians, and the President wrote to the Secretary, suggesting that perhaps it would be better to be content with pointing out the way and encouraging the Indians in further progress. These letters were sent by Mr. Dawes to the chiefs of the Five Tribes, and he told them again that their treaty rights were not to be disturbed. Yet the resolution of Mr. Platt goes in the face of all such declarations, and tells the Indians

ious Thought.

Remarking on the changes and modifications in this direction in recent years, in his Thanksgiving Day discourse, Rev. Dr. E. E. Haleshowed that those in the very midst of this religious revolution are really not cognizant of the vastness of the change that has taken place during the last one hundred years. He sketched a picture of the austerity of religion as taught a century ago, and compared it with the love and fellowship it breathed, or was beginning to breathe, at the present time. He was sure that greater progress had been made in the very spirit of interpretation of religion within even the last fifty years than in a whole thousand years previous.

Exactly so; and it is within these same fifty years, we would say, that Modern Spiritualism came to the world bringing its heavenly messages. Spiritualism is at the bottom of it all, and should be credited with the result. Dr. Hale ascribed it to the cooperation of man and man, which gave an impetus to every phase of life and action in the life of man at the present day. We say rather that it is due to the cooperation of man and spirit, to the inspiring and informing communion of mortals and invisibles.

Mrs. H. W. Cushman, the veteran musical medium, whose name has been familiar to investigators and Spiritualists for many years, is now located at 22 Prospect street, Somerville, Mass., and holds her unique séances Wednesdays, at 2:30 P. M., and Mondays at 7:30 P. M.

EAD Mrs. CADWALLADER's eloquent appeal (on fourth page) for funds to carry forward the case of Mr. Theodore F. Price and other persecuted mediums in Philadelphia. The article carries its own lessons and sober

Death of Henry J. Newton.

Telegraphic dispaches from New York announce that Henry & Newton, Esq., was struck by a cable car, at the corner of Broadway and 23d street, that city Monday, Dec. 23, dying almost instantly. Ills age was 72 years. In secondary to universal human good the wide next week's issue a filler account of the tranworld around. God speed the day when rea- sition and life-career of Bro. Newton will be

A New Departure.

The BANNER OF LIGHT will hereafter be issued by a Stock Comany, incorporated under the laws of the State of Maine, with a capitalization of \$25,000; it vas organized by the election of Isaac B. Rich as President, and Fred G. Tuttle, Treasurer-John W. Day, Henry W. Pitman, John W. Diew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuabe books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novelfeatures, such as copious and frequent printing in its columns of "halftone" portraits of piritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per slare. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is realy much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to is stockholders.

THE BANNER has been a paying institution. and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully latored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new eatures to THE BANNER.

To Secretaries.

THE BANNER form go to press this week on Monday, instead of Tuesday, as usual, on account of Christmas; hence we are obliged to curtail our local matter, and there are many regular reports which hecessarily cannot reach this office in time for insertion. Friends will please consider the eigencies of the case, and pardon either the slortening or non-appearance of their favors at this holiday time.

The Ole Bull Monument Fund Concerts in Minneapolis, Minn, proved a grand finan-But this present year's visit of the Commission | cial success, netting the Monument Fund more than \$1,000.

Prof. J. Jay Watson, of Brooklyn, pupil of to give a new territorial government to the had volunteered his services after it had been printed, but had not permitted himself to be very pleasing acquaintance, handling his violin with great skill. Prof. Watson ably filled the place of Mrs. Yale of St. Paul, also Edward Remenyi, receiving three re-calls.

We are in receipt of a pleasant letter from J. J. Morse, by which it seems that the friends and inquirers of San Francisco have given him a warm welcome. We have his promise of a California letter in the near future; and next week we shall give our readers an interesting instalment of his "Echoes from ENGLAND" (which, began in London, has reached completion at his home in San Francisco).

E. W. Eicke, Esq., and wife of West Monterey, Pa., have been passing a week in New York. Mr. Eicke came on to consult with Mr. J. W. Fletcher, the medium, as to his health, and also held some wonderful séances with Mrs. Williams and others. They were tendered a reception by Mrs. Wallace on Sunday evening.

Dr. Dean Clarke, writing us from William Tell House, First and Market streets, Portland, Ore., states that he has postponed publication of pamphlet containing his lecture on Theosophy, etc., of which notice was given in our Christmas number-a recent financial loss having induced him to do so.

THE BANNER'S next issue will contain an interesting account of a séance with the medium Pierre L. O. A. Keeler, from the pen of that spiritual veteran, Ex-Judge Nelson CROSS of New York.

We shall soon print an original story

from the pen of John Wm. Fletcher, of great

dramatic interest, which has been especially written for THE BANNER. "A HAPPY NEW YEAR," written for THE BANNER by J. W. Fletcher of New York,

will be printed next week.

Mr. J. C. F. Grumbine will serve the Women's Progressive Society of Brooklyn, N. Y., during January. He will there form, as he has here formed. classes for development in Psychometry and Clairvoy ance. His success at the First Spiritual Temple was most pronounced, and no less so in the class work. As the series will be but \$6 or \$3 for each one, all sensitives in Brooklyn and New York seeking psychic development should avail themselves of these teach-

For additional editorial matter see third page.

The Latest from Philadelphia.

Theodore F. Price Pronounced Guilty.

To the Editor of the Banner of Light: On the tenth of December, Mr. Theodore F. Price was called before the bar of justice to answer to the indictment charging him with fortune-telling. He pleaded not guilty. The testimony against him rested upon the unsupported statements of one witness only, who testified that on a certain date he had called upon Mr. Price and asked to have his fortune told. The witness said he had been told a number of things by Mr. Price, who took money for what he called a sitting. An attempt was made to impeach the testimony of this witness, but the court ruled that no testimony affecting the character of the witness could be received as companions. received, except such as bore directly upon the case

Mr. Price being called to the stand testified that he had not in any way agreed to "tell the fortune" of the witness as claimed. On the contrary, he said the witness had asked him (Mr Price) to tell his fortune. but he had replied that he could not do it. He told him he was a medium and could give him a sitting, The testimony of Mr. Price was a direct contradic-

tion of all the claims of the prosecuting witness as to sing a fortune teller.
Witnesses were called, who testified as to the good

character of Mr. Price.
Counsel for the defendant stated that Mr. Price was a Spiritualist, a member in good standing of a relig lous society, chartered under the laws of the State of Pennsylvania. Counsel offered the charter of the First Association of Spiritualists in evidence, but the court ruled that Spiritualism as a religion was not on trial, and that the charter must not be put in evidence. Counsel attempted to show that the rights of Spiritu-alists under the Constitution had been violated by the arrest of mediums, who were in reality only instru-ments used by the spirit world to convince the people of the truth of Spiritualism. This was ruled out by the court, as was, in fact, everything that pertained to Spiritualism

The presecuting attorney objected to nearly every question put by the counsel for the defense. In one instance this led to a most absurd position on the part of the prosecution. The familiar "I object" became mechanical, and in one case when the counsel for Mr. Price asked him the question, "Mr. Price, do you be lieve in God?" straightway came the familiar "I ob ject "from the prosecuting attorney. This was too much even for the suave counsel for the defense. In no uncertain tones be thundered out: "What! DO I UNDERSTAND YOUR HONOR TO SAY YOU OBJECT TO MR. PRICE BELIEVING IN GOD?" A smile rippled over PRICE BELIEVING IN GOD?" A smile rippled over the faces of all present at this evident faux pas on the part of the prosecuting attorney, who discreetly with drew his objection to the question being answered.

At every point objections were made to the answering of any question which would tend to show that Snightly have a religious that the state of the same tendent. Spiritualism was a religion or had any standing in the

case.
When an objection was offered to having a clause in the Constitution of Pennsylvania read, referring to the rights of every citizen to hold to any religion he desired, the counsel for Mr. Price protested against the ruling of the court, whereupon the Judge stated that no matter what evidence was submitted, he would instruct the jury that if they believed the witness who testilled against Mr. Price, they must bring in a verdict of guilty.

The Judge charged the jury that there was no ques-

The Judge enarged the jury that there was no question of the rights of individuals being violated; that the only point at issue was whether money was paid for telling fortunes. He said the jury must disabuse their minds of the idea that there was any attempt on the part of the court to prevent any one from believing anything they chose; that if people wished to delude others, who thought the future could be foretold, it was a matter for themselves to settle; but that if money was taken for such exprise, the law determined money was taken for such service, the law determined that it was a crime. Mr. Price's demal of being a fortune-teller was sup-

Mr. Price's definal of being a fortune-teller was sup-ported by other reputable witnesses, who testified that his character was good. Without leaving their seats the jury returned a verdict of guilty. A motion was made at once for a new trial, and the last Monday of December was named as the day for the argument to be heard, and a writ of error handed in

Mr. Price is well known throughout the country and since his arrest affidavits have been forwarded from different sections testifying to his worth as a man and a medium, which make it seem all the more unjust that he should be dealt with in this manner. We are greatly stirred up over this affair in Phila-delphia. How can we secure justice for mediums ij

the Court will make no distinction between the medium and the "fakir" who uses Spiritualism as a cloak? If the Court rules that no evidence can be presented except hearing upon the question as to whether our mediums receive money for their services, what defense can be made for them? In other words, the Court holds that all mediums are mounted banks and fortune-tellers, and they are not allowed to prove the contrary. riends and Spiritualists, this struggle must not

end here. We must demand a hearing in the higher courts, and for this money is needed.

courts, and for this money is needed.

Where are the Spiritualists who will put their shoulder to the wheel and help us? Thus far most of the contributions have been from those who could ill afford to send a contribution. We beg of the Spiritualists to not let this matter go by default for the need of money to carry it through. Let every one feel a pride in contributing to this fund. We cannot allow these mediums to go to prison without putting forth every effort to save them. Other cases are still to be tried, so do not fall to ald us to the extent of your tried, so do not fall to ald us to the extent of your

Spiritualists, the persecuted mediums of Philadelspiritualists, the persecutes in the short of need," is the cry of their hearts. Take it home to yourselves—put yourselves in the place of those who are under the ban of the law-and I am sure you will respond by a generous contribution.

Yours for the defense of mediumship, M. E. CADWALLADER, Cor. Sec'y. Address P. O. Box 446, Philadelphia, Pa.

Written for the Banner of Light. THE PASSING YEAR.

The year departs, as many a year Has fled like flowers from our hearts; So one by one they disappear-The year departs.

But spite of all its pains and smarts, To see it go we shed a tear-While it like bird beyond us darts,

Then for a moment all is drear, Till bright with love, the new upstarts, And shows our pathway still is clear, Though year departs!

WILLIAM BRUNTON.

Marriage of a Lyceum Scholar. Tuesday evening, Dec. 17, at the home of Mrs. Laura

Martin, No. 2432 Haddock street, Mrs. Martin's daughter, Miss Nellie Martin, former Guardian of the Cleveland C. P. L., was united in marriage to Mr. Frank Oergel, Mr. Thomas Lees performing the ceremony. Miss Margaret Wallace acted as bridesmaid, and Mr. Rupert T. Murphy as best man.

The ceremony was quite spiritualistic and impressive, and very attentively listened to by the company of about fifty friends In one corner of the parlor was arranged a bank of palms and chrysanthemums, before which the young couple stood during the ceremony. The bride was attired in a dove-colored silk gown, trimmed with white lace. Gifts were received from Mr. and Mrs. Will C. Martin, Mr. and Mrs. Nicholas Wagner, Mr. and Mrs. Charles J. Palmer, Mrs. Kate Hunt, Mr. and Mrs. Thomas Thomas, and Mr. and Mrs. John Moses. Mr. and Mrs. Oergel will make their home at No. 2432 Haddock street.

The hostess outdid herself on this occasion, and the many friends present had an enjoyable time.

Appreciative Words.

To the Editor of the Banner of Light:

Allow me most sincerely to commend THE Banner for its noble Christmas Number, so replete with good things. The oldest journal devoted to Spiritualism, like old wine, surely should be the best, and may THE BAN-NER continue a long and well-earned career of usefulness.

May we feel it a duty, whatever may be our tendency to this or that line of thought, or our notions of what a spiritualistic paper should be, to support it royally and loyally, that the angel-world may do its work through it, and that the thousands of humanity all over the world may learn the evidences of spirit-communion and return. In this day of newspaper novelties, may we not lose sight of the solid rock upon which the real interests and propaganda of Spiritualists and Spiritualism rest: the necessity of mediumship, and the organs through which it reaches the unregenerate world—THE SPIRITUAL PRESS.

J. C. F. GRUMBINE, (White Rose,)

Present Speaker at the Spiritual Temple, Boston, Mass.

ton, Mass. December 23, 1895.

NEWSY NOTES AND PITHY POINTS.

HOW TO BE HAPPY. In Four Parts. 17.

Though the skies are like brass Overhead, little girl, And the walk like a well-heated brick: And are earthly affairs In a terrible whirit Do something for somebody, quick ; Do something for somebody, quick

The Palmist and Chirological Review, edited by Mrs. K. St. Hill and Mr. Charles F. Rideal, enters into its fourth year in January next, and will, with that month's issue, be considerably enlarged and improved, and a supplement dealing with phrenology, graphology, physiognomy and their allied sciences,

A man in Howard County, Mo., burns the cobs in his pig pen, left after the corn is eaten, and feeds the cob ashes to the pigs, nicely salted.

One of the most striking of the series of pictures which F. de Myrbach is drawing for the Century's 'Life of Napoleon" will appear in the January number. It represents the Prussian Noble Guard sharpening their swords on the steps of the French Embassy in Berlin, an historic event carefully reproduced, but reminding one of a scene from opera.

In getting jobs, the time of year Is an important factor; 'T is easiest in winter, for Jack Frost is a contractor.

ANOTHER CASE .- The steamship Tacoma encountered a typhoon while in mid-ocean between Victoria. B. C., and China recently. The ship was saved by pouring oil on the waters.

A new way of administering chloroform has been introduced by Dr. H. L. Northrop of Philadelphia. He gives it in combination with oxygen, and observations show that the respiration is little affected, that no harm has been done in cases of weak heart, and that recovery from the effects of the chloroform is made speedy and without inconvenient results.

God is the ally of every soul that seeks wholly to be true. Experience, sooner or later, corresponds to genuine and noble aspiration. Opportunities for heroism come to him who is fitting himself for heroic action.—Philip Stafford Moxom.

The Wisconsin Sunday School Association has declared against Sunday trains and Sunday newspapers.

One trouble with the world is that there are too many people in it who will not east their bread upon the waters unless they are assured beforehand that it will come back in a few days a full grown sandwich, all trimmed with ham, butter and mustard, rolled up in a warranty deed for one-half of the earth and a mortgage on the other half.-Ex.

Sixty-nine Christmases are a good many, yet The Youth's Companion, Boston, celebrated its sixty-ninth this year, and is more vigorous than ever before. The handsome Double Number which it issued in celebration of the Christmas holiday will be highly appreciated by its readers.

A tramp was arrested taken before an Australian justice, and sentenced to three months. The judge, in explaining the sentence, remarked that while there was no evidence that the prisoner had been guilty of any crime, he thought it prudent to commit him, as he had the wild, haggard look of a man about to start newspaper.—Ex.

The Military Department at Cornell has this year introduced the "Kriegsplei," or war-game, which has of late found a prominent place in all large military schools. A map is spread on a table, a piece of cardboard hides each half from the other, and opposing officers" match armies of dummies against each other, conditioned by railroad time, etc. This is now regarded as the best practical method of teaching the art of war, a knowledge of which, as of surgery, is often necessary in this sad and suffering world.

A truant impulse led astray That youth of supple joints And wild ambition taught to play
A football game for points.
So, "tackle." "touchdown," "pur "punt" and kick, With wild delight made he And many a new and wily trick
That brought him victory.
But felt his form, in evening's shade, With interference bend,
While his embittered parent made A "run around the end.'

A country school teacher with a vein of humor and much experience says this is the way to parse the word "kiss." "Kiss is a noun, though generally used as a conjunction. It is never declined. It is more common than proper. It is not very singular, and is generally used in the plural number, and it agrees with me."—Sedgwick (Kan.) Pantograph.

Prof. Chauncey M. Cady, of Chicago, will write for the January Century a paper entitled "Responsibility Among the Chinese," which has a particular timeliness. Mr. Cady describes a unique feature in Chinese government, which, for instance, holds all the residents of a street responsible for a crime committed within its boundaries.

> Cheer up, cheer up, ye moody ones!
> Look for the "bit of blue"; And when you find it, you will feel
> The warm sun shining through.
> And if the shadows come, why, then
> Just wait awhile; you'll find
> That clouds can't last forever When the sun lies just behind.
> —Mary D. Brine, in The Churchman.

Why are the ladies the biggest thieves in existence? Because they steel their skirts, bone their stays, crib their babies and hook their dresses.

Very, very blonde hair is now called "the light fantastic tow."

We have received Hood's Calendar for 1896. It consists of the head of a beautiful young woman in an oval panel with a stylish gold frame. The background and pad are printed in harmonious brown tints. The publishers of it have thus shown their enterprise in pushing their famous Sarsaparilla before the public notice.

The human soul cannot lose its essentially moral constitution. Whatever touches and ennobles us in the lives and in the voices of the past is a divine birth from human doubt or pain.—Dr. Martineau.

Keep the ball a rolling-Rolling every day, Do n't let folks forget you, For it does n't pay.

Bicycle manufacturers and wheelmen generally will be interested in a new pneumatic tire made of leather instead of rubber. It is the invention of Mr. Thomas Ingalls Noyes of the Noyes Tauning Company of Freedom, N. H.

Do Not Run Down Your Rival.—It is not business. It will not win. If he is unworthy, your patrons will find it out quicker without your aid than with it. Let him abuse you as much as he will. He hurts himself more than he does you. Recognize the fact that it is not possible for you to have the earth, and that the other fellow has equal rights with yourself. Beat him, if you can, by getting more business, not by abusing him. Do not let other people abuse him to you, for the same people will abuse you to him.—Missourt Editor.

LARGE SPIDERS!-An exchange says that spiders are met with in the forests of Java, whose webs are so strong that it requires a knife to cut through them. A spider of enormous size, which has taken up her residence in a cathedral at Munich, regales herself with a large supply of lamp-oil. A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread, then marches on board with her half-dozen little ones, cuts the thread, and away goes the airship to some iar distant point on the prairie.

Advertise your business freely
If you wish to make it grow,
For some person may be needing
Just the thing you have to show.

The Review of Reviews remarks with truth, that with the possible exception of Prof. David Swing, Chicago would seem never to have mourned so deeply and sincerely over the loss of any citizen as it has now mourned, with loving tributes, over the death of Eugene Field.



MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fel-

Hoston Spiritual Temple, at Berkeley Hall, Odd Feltows Bullding, 4 Berkeley street.—Sundays at 10½ A. M. and 1¼ P. M. Speaker for Dec. 19, A. E. Tisdale. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Savin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt. President.

Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1½ sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion R. Waitt, Clerk.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritual Fraternity Society Sundays, meetings for children and investigators at 11 a. M. Lectures at 2% and 11% P.M. Speaker for December, Rev. J. C. F. Grumbine. Wednesday evenings, at 1½, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Secv.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 1½ r.m. H. B. Storer, President, 406 Shawmut Avenue.

Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

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

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary.

Engle Hall, 616 Washington Street.—Bundays at 14 Mrs. All Street and Mrs. Mrs. Carrie L. Wadneydays at 3 P. M. Street.

1 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Futtle, Conductor.

Zathbone Hall, 694 Washington Street, coraer of Kneeland.—Spiritual meetings every Sunday at il a. m., 2% and 7% P. m. (7% P. m. meeting in Commer-cial Hall.) Thursday at 2% P. m. N. P. Smith, Chairman. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; Tuesday at 2½ and 7½ P.M., Thursday at 7½ Priday at 2½, and 8aturday 7½ P.M. W. L. Lathrop, Con luctor.

America Hall, 724 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Ladles' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6% every night. Mrs. M. J. Davis, Piesident.

Alpha Hall, 18 Essex Street.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 230, 7:30; Tuesday, 3 o'clock; Confrence meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkluson, Pres.

Hiawatha Hall, 241 Tremont Street.—The United Spiritualists of America (incorporated) hold meetings

Red Men's Hall, 514 Trement Street.—Spiritual services every Sunday evening at 8 o'clock. Mrs. Maggie Waite, Paster, residence 13 Dalton street.

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 1% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

First Spiritual Temple, Exeter and Newbury streets.-Rev. J. C. F. Grumbine lectured both afternoon and evening before large and appreciative audi-

After the wonderful manifestations of spirit-power through the mediumship of Mr. Keeler in the morning, the skeptics were ready to receive the inspira-tional teachings of the controlling intelligence, who, after the usual invocation, took possession of the speaker's organism, and discoursed succlucity and cogently on the theme, "The Birth and Signification of the Life of Jesus."

The controlling intelligence opened the lecture by saying that the time was indeed opportune for a dis-course of this kind, especially as two of the greatest and leading nations of the world were in the midst of preparations for war. Jesus was a messenger of peace, and it is pertinent to speak of his birth at this time, as the Christmas season draws near, when his birth or nativity is celebrated by the church. Astrology ory, said the speaker, throws much light on his birth, for, born in the December month, when the sun enters Capricornus, his birth and life would be, all other things being equal, significant of humbleness and regnancy combined.

As Capricornus rules the knees, and Saturn governs the sign, the aspect for material prosperity and triumph was very unpromising. The sun at this time of the year symbolizes sterility, chaos, dark ness, negativity, when he is about to make the right ascension into Aries and give birth to spring and a new impulse to life. Thus the child Jesus entered the world amid outward squalor and poverty, yet his spiritual expression was significant of regnancy.

This is a well known fact to mystics and occultists, the three wise men, astrologers, bearing testimony to the star, the symbol of their order, and following it by their charts to where the child was born. Thus Jesus followed the unerring law of astral as well as psychic influences, and entered the world both as a messiah and man, having the mission of a child of the sun, and a child of the earth.

All souls fulfill a like order of development. There is nothing supernatural in his birth or life. Viewing the synopti s literally and spiritually, we find that they are at one with truth as we perceive it.

Aside from the special purpose which the evangelists had in writing their narrative of the life and works of Jesus, and thus coloring the facts in the works of Jesus, and thus coloring the facts in the light of that purpose, their evidences can be sanctioned by the repeated works of the spirit to day. Spiritualism is the kev that solves the mystery of Christianity. All the alleged miracles of Jesus are not only comprehended by Spiritualism, in its modern as well as breadest sense, but are interpreted by mediumship. Jesus was not an iconoclast or revolutionist. The lived a natural life tionist, but an evolutionist. He lived a natural life as a man, as a medium, and he spoke and did his works as one having authority, and not as the Scribes. works as one having authority, and not as the scribes. He came, he said, as the natural product of past life on this planet, not, in any sense, to destroy the law and the prophets, but to fulfill them. So marvelous were his teachings and works that he amazed the eyes and ears of sense, and awoke the Church and State from lethargy and inanity.

The speaker then touched upon the cosmic environments into which he injured the spirit of his inspira-

ments into which he infused the spirit of his inspira-tion, and led the way for the statement that with Rome on the decline, with Greece inundated with mythology and ritualism, with Palestine corrupted by abbis and rulers, he came as the avatar of the new

Jesus, he continued, was both human and divine Jesus, he continued, was both human and divine, as are all humanity. His mediumship proved his divinity, his spirituality his humanity. Science ever upheld the humanity of Jesus, while the church maintained his divinity. One repudiated the miracles and all the alleged supernaturalism of his life and works as ultra-impossible in the realm of natural law, while the church claimed that it was this feature of his being, it was his miracles, that established his divinity, and hence her authority and mission.

The speaker then showed that both science and theology were at sea because the one ruled the medium-

ology were at sea because the one ruled the medium-ship of Jesus out of existence by denying the alleged ship of Jesus out of existence by denying the alleged miraculous in his life, and the other perverted mediumship, and made it the basis of a false theology. The fact is, that mediumship, when truly perceived and interpreted, explains the naturalness of the work of Jesus. Now, we are spirit, and as zuch we have a divine side to our nature which cannot have its source or origin in matter or the chemistry of earth, as materialists suggest or teach. This divine side to our being establishes our divinity and humanity, and both are under the reign of law, invariable and eternal. The spirit incarnate manifests by the same law that the spirit excarnate manifests. Mediumship is the gateway between the two worlds, between matter and spirit on

the spiritual plane. Hence spirit, through medlumship, operates and shapes matter as Jesus illustrated in his miracles, and we illustrate over and over again

in his miracles, and we illustrate over and over again in the phenomena of Modern Spiritualism.

If this be true, as we feel that it is, then theology has done the spirit an injustice by making Jesus very God, and his mediumship the power by which he set nature and her laws at naught, as science has done wrong in seeking to disprove and discard the divine character of his life by repudiating the miraculous. The contents of the whole Bible can be explained by mediumship, and when fully understood, mediumship will not be found to be a subversion of natural law, an intervention of Delty in the incarnate Christ, but the most natural product of law and of spirit.

most natural product of law and of spirit.

Then the speaker showed that in the light of mediumship all supernaturalism in the ology falls to the ground; the whole superstructure is destroyed when the false base is removed. Hence the vicarious atone ment, literalization of bell and heaven as rewards and punishments, haptism as a saying ordinance, and all the theology of Anselm, Calvin and Jonathan Edwards are found to be unchristion because unnatural. It mediumship explains Christianity, Jesus himself being a medium, all other efforts to explain it are irrelevant

and absurd.

The humanity of Jesus emphasized his divinity, for through his mediumship, said the speaker, Jesus illustrated the law of consciousness and conscience, and showed by his spirituality why he did his works, and why he could talk as one having authority from above. He was a Messiah, inasmuch as he came to incarnate on this planet the logos, or law of love, that through such applied man, the works, the he cache and the works that he cache and the works the head and the works such embodiment, and the works that he performed to bear witness to that embodiment, humanity might perceive the love divine in the love human. God imma nent in the spirit of man. Thus he brought the law of the spirit into oneness, or the manifestation of one-

of the spirit into oneness, or the manifestation of oneness, for the unity of law on all planes is eternally established, and permanent through a material life, and became the angel of light to the new age.

In the evening the theme was "The Law of Affinity Analyzed," and it was treated in a philosophical, scientific spirit, a very large audience being present.

Mr. Ryder and Mrs. Ayer assisted at the service as is their custom, and the conditions for inspiration were most beautiful

Mr. Keeler will again occupy the rostrum at 11 A. Mr. Keeler will again occupy the rostrum at 11 A.

Mr. Grumbine closes his engagement, for this sea. son next Sunday, and his subjects are. "Refinearna-tion and Darwinism Explained," at 2:40 p. m. and at 7:30 p. m., "Beyond the Valley of the Shadows." He goes from Boston to Brooklyn, N. Y.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: Mrs. Helen L. Palmer of Portland, Me., was the speaker Sunday morning, Dec. 22, and received a hearty welcome.

The exercises opened with a piano solo by Mr. Watson, followed by a solo by Miss Grace E. Warren. Mrs. Palmer gave a soulful invocation; Miss Warren sang, and then Mrs. Palmer took for her subject "Mathematics."

Through all the ages there has not come up to the present time one line of manifestation where ability has never been. Mathematics never lie. Philosophy is based upon its laws, and there can be no mightier principle than mathematics to base a religion.

There is nothing in air and heat and cold but what

can be explained through mathematical principle. There is nothing in the spiritual kingdom that is hidden from the human race. Man makes God and spirit. God became to the religious world what man made him. "God is good" is a favorite theme upon which the religious world wishes to dwell. God is in the life that is beneath as well as above us. There is no world out of which the divine spirit can be taken. There is on the that is separate from God. How can you separate sin from good? Down deep in the mud are the germs that are living for themselves. At last there is a shoot, and out of it comes the lily, out of it all the glories of the spirit have unfolded.

a snoot, and out of it comes the miy, out of it all the glories of the spirit have unfolded.

So in this world of humanity, down in the dens of crime, there are the germs of the divine of God. It only needs the use of God to bring it out and up, and its fragrance will go out to all the world.

God is not youder; his law is everywhere; he is the law. Man holys his the development within the

law. Man looks into the development within, not without. This world is but the primary school from which we advance. No man can rise in any direction but what he catches the spirit that brings him in closer relation to God. Man and woman are brought together by the same law that holds every particle of matter together.

There is in life a law, which is gradually unfolding itself to the use of man. We find in mathematics much of the diviner law.

Religion has so developed that man is forgetting there is a hell. Religion has been put beyond every-day life simply because it has been full of divine mystery which man has no right to understand.

If man would come closer to the Divine Law he would never be ill. He would alway a kingdom, and a higher kingdom because in Gold there is the kingdom.

bigher kingdom, because in God there is the kingdom of life. When man knows and sees fully the spirit that is within him, then he will live the spirit that is without him; not until then can he know that there is

Singing by Miss Warren, plano solo by Mr. Watson, ing service. In the evening the exercises opened with singing by Miss Warren, after which Mrs. Palmer gave an in-

vocation, and then delivered her last lecture for this season. Mrs. Palmer has made many friends during her short stay in Boston, and we all hope we shall hear more of her during the season to come.

The exercises closed with singing by Miss Warren and piano solo by Mr. Watson.

On Sunday next, Prof. A. E. Tisdale will be the speaker, morning at 10:30, evening at 7:30.

This will be Mr. Tisdale's last Sunday with the Boston Suritual Tenule this season.

ton Spiritual Temple this season. Watch for the date of the Old Folk's Concert.

Boston Spiritual Lyceum.-Albion R. Waitt writes: The Lyceum had a brilliant session last Sunday. The scholars improve steadily as each Sunday they express themselves on the various subjects.

Dr. Root seems to have a capacity for completely grasping the subject, and so is able, by combining the whole, to give the school a complete treatise. He showed how the philosophy and phenomena are inseparably connected; told how all are but beginners in the philosophy, and how, with all the need of it, it was sidefracked and phenomena given alone. So, where there might have been one entire body of educated Spiritualists, we find scattered here and there

cated Spirituansis, we find scattered here and there people simply convinced of universal immortality.

The answers were given by Carl Root, Eddie Ranson, Charlie Hatch, Mrs. Law, Charles Lang, Eddie Hatch, Mr. Packard, Mr. Albert Blinn, George S. Lang, Mr. Lewis and Mr. Snow.

Assistant Conductor B. G. Russell, 3d, spoke and took charge the remainder of the session. We were favored by recitations from Little Maude Armstrong, Isador McDonald, Master Haynes and Carl Leo Root; songs, Eddie Ranson and Miss Allen, whose voice was never suggest and claps, place and Mr. Western and State of the yery sweet and clear; plane solo, Mr. Watson; remarks, J. B. Hatch, Jr., and Mrs. A. S. Waterhouse.
The march was well led by Miss Felton and Miss Donnelly, Mrs. Hatch being ill.
The subject for Dec. 29 will be: "Name and Define

Some Phase of Mediumship." Rathbone Hall. - " N. P. S." writes: Thursday,

Dec. 19, at 2:45 P. M., Dr. J. Milton White opened the meeting with remarks and readings; Mrs. A. P. Gutierez, Mrs. J. Ackerman. Miss Katle Butler, Miss Webster, tests: Mrs. C. H. Clarke. N. P. Smith. Mrs. Dowland of Lynn, Mrs. Brown, Mrs. S. C. Cunningham, psychometric delineations. Mrs. Mary F. Lover-

Commercial Hall .- Sunday, Dec. 22, 10:45 A. M., N. P. Smith, Miss E. Thompson, Mrs. A. Woodbury, readings. 2:30 P. M., Miss Webster gave an invocation; Miss Annie Hanson, readings; Miss Webster, Mr. Miss Annie Hanson, readings; Miss Webster, Mr. George Hancock, Mrs. Gutierez, Mrs. E. R. Brown, Mr. F. A. Heath, tests, Mrs. M. F. Lovering, ptanist, Mr. W. Baxter, Mr. J. Davis, singing, 7:30 p. M., Miss Webster gave opening address, followed by tests; Mrs. A. R. Gillland, Mrs. C. E. Bell, N. P. Smith, psychometric readings; Mrs. Gutierez, Mrs. Brown, gave tests; musical selections by Miss Katle Burler, Mr. Wetherbee and Mr. J. Smith. Wednesday night, Dec. 25, there will be, under the auspices of this society, a musical entertainment and sociable in Friendship Hall, 12 Kneeland street. ship Hall, 12 Kneeland street.

Ladies' Lyceum Union .- Mrs. Charles T. Wood Sec'y, writes: Met on Wednesday afternoon, Dec. 18 at 514 Tremont street. Supper was served at 6:30 to a large number of members and their friends who had assembled to enjoy the evening with the children, this being the Wednesday in the month set apart for

The evening's entertainment was given by the "Litthe Ones." The exercises were conducted by "Little Eddie," who filled the position with great dignity and ability. The program consisted of songs, dances, readings, and a farce entitled "The Grocery Store," which caused much merriment.

which caused much merriment.

We take great pleasure in thanking the little folks for swelling our treasury with nearly forty dollars, the proceeds of the evening. We think they fully appreciate the efforts that are made to please them, and we shall not forget the kindness of Little Eddle. and his friends in giving us older ones such a treat. The evening closed by all joining in a dance.

The next children's evening will take place the third Wednesday in January. There will be a basket table, contributions for which will be appreciated.

Hiawatha Hall .- "B." writes: The United Spiritualists of America (incorporated) held the usual meeting Thursday afternoon, conducted by Mrs. M. meeting Thursday afternoon, conducted by Mrs. M.

A. Moody. Supper at six o'clock; social entertainment in the evening, which was well attended. The exercises consisted of circle for development, participated in by Mrs. Moody, Mr. Blackden, Mr. Whitlock, Mrs. Stewart, Mr. Hersey, and others; following which were tableaux music and recitations.

Sunday morning, Dec. 22, developing and healing circle. Afternoon services opened with invocation by Mrs. M. A. Moody; remarks and tests by Mrs. S. E. Rich, Mrs. E. J. Peak, Mrs. C. E. Bell, Mrs. G. M.

Hughes, Mrs. Irwin, and Mrs. Haven. In the even-ing, invocation. Mrs. Irwin; remarks, tests and nsy-chometric readings by H. W. Martin, Mr. Quint, Mrs. Smith, Mrs. Moody, Mr. French. Mrs. Leavitt, Mrs. L. J. Akerman, and others. H. W. Martin presiding.

The Helping Hand Society-Carrie I., Hatch, Sec'y, writes-met Wednesday, Dec. 18, at 3 Boylston Place, Mr. S. Piper, Vice President, in the chair,

The evening was devoted to a reception to Mrs. Carrie F. Loring. After an opening song by Mrs. Carlton, Dr. Storer addressed the andience, and in a

Carlton. Dr. Storer addressed the audience, and in a few well chosen remarks paid a tribute of esteem to our guest. Mr. J. B. Hatch, Jr., spoke next, and thanked Mrs. Loring for her loyalty to the Cause. Miss Amanda Bailey, the sweet singer of Salem, was with us and favored us with a choice vocal selection; she was roundly applauded. Miss Lucette Webster read two choice selections, and was well received.

Mrs. Waterhouse, who always has a fitting word to say, paid a loving tribute to Mrs. Loring. Mr. Albion Waitt read a fine selection. "The Convict's Story." Mr. Perkins of Salem, spoke briefly, and Dr. J. R. Root made a few choice remarks. Then came the guest of the evening, Mrs. Carite F. Loring. She spoke at length, and thanked all for their kind wishes. Mrs. Carlton closed the entertainment with singing. Wednesday, Jan. 1, '96, we will have a business meeting at 4 P. M. All members are requested to be present.

Jan. 15 this society will open a Country Store, and we would be pleased to receive donations for same. Notice will be given later in this paper.

The Ladies' Spiritualistic Industrial So ciety - writes S. Etta Appleton, Sec'y-held its

usual meeting Thursday afternoon and evening, Dec. 19. Business meeting was held at 4, Vice President Brown in the chair. Supper was served at 6:30, with good attendance. The evening meeting was opened by congregational singing. Mrs. M. A. Brown followed with a poem and tests. Tests were also given by Mrs. Fredericks and Mrs. J. E. Davis. Mrs. M. A. Chase gave navelometric regainers. Chase gave psychometric readings. Recitations were given by Miss O. J. Smith. Mr. Fredericks gave a zither solo, and one of the best meetings of the season was closed with remarks by by Miss M. F. Wheeler and Mrs. Carrie Bishop.

Next Thursday, Dec. 26, this society will hold its regular mouthly dance.

regular mouthly dance.

The First Spiritualist Ladies' Aid Society-Carrie L. Hatch, Sec'y, writes - held its regular meeting at 241 Tremont street as usual, Mrs. A. E. Barnes, President, in the chair.

In the evening we had a very interesting session. Mrs. Leslie made remarks and gave delineations; Mrs. Hattie C. Mason sang several selections, and Mrs. S. C. Cunningham gave psychometric readings; Mrs. Mason gave tests, and Mrs. Barnes closed the session with a few remarks, wishing all a Merry

Friday, Dec. 27, it is important for all members to be present, and the business meeting will be called at 2 P. M. Public Circle at 3 P. M. All are invited.

In the evening a social will be held.

America Hall .- A special reporter writes: A large number gathered at our morning circle on Sunday last. Fine tests, readings and inspirational music and poetry were given. For the first time many had and poetry were given. For the first time many had their lips moved by visiting spirit-power. We enjoyed two spirited meetings, afternoon and evening. The following excellent talent took part: Eben Cobb, Dr. C. Huot, Mrs. Julia Divis Mrs. A. Forrester, Mrs. F. E. Bird, Mrs. A. P. McKenna, Mrs. A. Howe, Mrs. M. E. Calahan, Mrs. S. C. Canningham, Mrs. B. Robertson, Mrs. E. J. Peak, Miss G. M. Hughes, Mrs. M. E. Saunders, Mr. F. A. Heath, Mrs. Nellie Thomas, Music by Prof. Peak, Mrs. Peak, Prof. Plerce, Mr. Huxley, Mrs. Bishob. Huxley, Mrs. Bishop.

Harmony Hall .- James Higgins writes: Meetings daily during the week were fine. Mr. Nelke and his assistants did good work. Sunday sessions were largely attended. Tests were fine and an honor to the mediums, and Mr. Nelke, our Chairman and developer of our mediumship, as also Mrs. J. A. Woods, one of our best and oldest mediums. Mr. Nelke, we are sorry to state, was very ill; so much so, that fear was expressed of his passing out. All present united in sending good wishes for his speedy recovery. Miss S. B. Lamb, vocalist, planist and Chairman. As Chairman she proved to be one of the BANNER OF LIGHT is for sale at the hall and at

Mr. Nelke's, 604 Tremont street.

Alpha Hall.-Mrs. Wilkinson writes: Tuesday afternoon, Dec. 17-Mrs. Carleton, Mrs. M. A. Wil kinson and other good mediums present. Friday evening Mrs. Nutter, Mrs. Bishop, Mrs. Wilkinson took

part.
Sunday morning developing circle, Mrs. Carleton,
Normal Participated. Afternoon Mrs. Treen, Mrs. Knowles participated. Afternoon session, Mrs. Wilkinson, Mrs. Knowles, Mrs. Saunders, Mrs. N. Carlton, Miss Williams, Mrs. Ackerman and other good mediums furnished rare enjoyment. At the evening session Mrs. Treen, Mr. Matthews, Mrs. M. A. Chandler, little Eddie, Mrs. Knowles, Mrs. William S. Butler made remarks. Indian Peace Council, Friday evening, Jan. 3.

Engle Hall .- Hartwell writes: Wednesday afternoon, Dec. 18, a large and interesting meeting. Remarks, tests and readings were given by Miss M. F. Wheeler, Mrs. L. J. Ackerman, Mrs. S. C. Cunningham, Mrs. M. Ratzel. Mrs. Osgood. C. W. Quimby, J. Hillings, E. H. Tuttle. Sunday, Dec. 22, the three sessions were well attended. Mrs. W. S. Butler, Mrs. sessions were well attended. Mrs. W. S. Butler, Mrs. I. E. Downing, Mrs. S. C. Cunningham, Mrs. M. Ratzel, Mrs. J. A. Woods, Mrs. F. Stratton, Mrs. M. E. Saunders, Mrs. A. Woodbury, Mrs. I. M. Field, Mrs. J. E. Nutter, C. W. Quimby, D. H. Hall, Mr. James, Mr. Smith, Mr. Hancock gave excellent remarks, tests and readings; solos by Mrs. Cunningham, Mrs. D. H. Hall, and Little Eddie; musical selections by H. C. Grinnes

BANNER OF LIGHT on sale at each session.

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

Dr. C. W. Hidden of Newburyport, Mass., was to speak in Springfield Dec. 21. The doctor has also been engaged to address the Convention of the Vermont State Association at Montpeller next month.

Frank T. Ripley is fulfilling an engagement for the Society at the First Spiritual Temple at Baltimore, Md. Mr. Ripley has large audiences, we are informed, and is doing a good work for the Cause. His lectures and is using a good work for the Cause. Its feetures and tests are of a high order, and the people are satisfied with his work. He has open time for the months of January and February. For lectures and platform tests, address him for the month of December at 665 West Saratoga street, First Spiritual Temple, Baltinger Maria Maria (1998).

Mrs. Mattle E. Hull lectured in Providence, R. I. Dec. 22. She has been engaged to serve the Spiritual Fraternity Society, First Spiritual Temple, Boston, the first Shuday in January. Her address in Boston to the first Shuday in January. is 502 Columbus Avenue.

Mr. F. A. Wiggin, lecturer and platform test medium, is engaged for the Sundays of the month of January for the Society in Meriden, Conn.; Jan. 2, he speaks in Stoneham, Mass. Societies in New England and especially in the State of Connecticut may address him, for week evening services, at Salem,

Dr. C. H. Harding, lecturer and test medium, has open dates for engagements. Address him 9 Bosworth street, Boston. J. Frank Baxter is doing excellent work in Brooklyn,

N. Y., again; but with next Sunday, 29th inst., will conclude. In January, 1896, he will fill engagements in Norwich and Danielson, Conn.

False Economy

Is practiced by people who buy inferior articles of food. The Gall Borden Eagle Brand Condensed Milk is the best infant food. Infant Health is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

The Annual Meeting of the Massachusetts State Association of Spiritualists

Will be held at the FIRST SPIRITUAL TEMPLE. corner of Exeter and Newbury streets, Boston. Tuesday. Jan. 7, 1896, morning at 2:30, afternoon at 2:30, and evening at 7:30.

The following speakers will take part: Mrs. Carrie F. Loring, Mr. Frank A. Wiggin, Wm. A. Hale, M. D., Mrs. Hattie C. Mason, Mrs. N. J. Willis, J. B. Hatch, Sr., and oth ers to be announced later.

Election of officers will take place on that

If you do not belong, come and join the As-Seats all free, all day and evening.

J. Browne Hatch, Jr.,

Chairman of Committee. Christmas Festival of the Cleveland

Children's Progressive Lyceum. The Children's Progressive Lyceum of Cleve land, O., will hold its annual Festival in Memorial Hall, 170 Superior street, Sunday, Dec. 29, at 2 P. M. Speeches, music, songs, recitations. Christmas presents, and a good time generally. Friends of the Cause, little and big, cordially

> B. F. BELLOWS, Conductor. CARRIE L. HOPKINS, Guardian.

Children's Progressive Lyceum No. 1. of Boston.

On Sunday, Dec. 22, a largely-attended and successful session of this organization was held at Red Men's Hall, 514 Tremout street-its regular meeting-placeat the usual hour.

In the absence of Mr. Charles T. Wood, the Conductor, who was filling a lecture engagement in Lawrence for the day, the school was in charge of the Assistant Conductor, Mr. Newell B. Austin.

After an overture by the orchestra (Augustus I) After an overture by the orchestra (Augustus D. Coule, Cornetist. Geo. E. Shaller, Violinist, and Willis Milligan, Planist), the usual responsive service was held, the presiding officer, Mr. Austin, Miss Maud L. Porter, Assistant Guardian, and the school, jointly and severally participating; there was also singing by the school of a high order of merit as to execution, and practical pertinence as to choice of matter rendered.

dered

Besides the officers already mentioned, Mrs. W. S.

Butler is Guardian of this school, and its Leaders are:

Mrs. Chas. T. Wood. Mrs. M. L. Jordan, Mrs. W. F.

Porter, Mrs. M. A. Brown, Mrs. C. A. Turner, Mrs. S.

E. Jones, Mrs. H. E. esarles, Miss Martha Lewis, Mrs.

C. M. Daisley, Miss Angelia L. Jordan.

In the interim before the march, and while "lesard" word in each other address of the Bannyan on

sons" were in order, the editor of the BANNER OF LIGHT, who was present, briefly addressed the young men's class (assembled in the ante-room in charge of its leader, Mrs. C. T. Wood) on "Progression" in the beyond, as taught by returning spirits, in place of the "eternal fixedness" of the soul's condition in that life, as taught by the evangelical creeds.

The well arranged Grand Banner March was headed by Mrs. Butler and Miss Porter in their respective stations, and was participated in by some nluety-six children and officers; the issue showing that the school had been carefully drilled as to this exercise.

The literary entertainment consisted of recitations by Grace Dorman and Sadie Falkner; songs by May Williams and Gretchen Stripp, and Helen Gale; recitation by Joseph Forsyth; song by Marie Antoluette Cyr; recitation by Lottie Weston; song by Evelvn Williams; recitation by Leon Sloper; recitation by Dalsy Stephenson Daisy Stephenson.

Miss Louise Horner favored the audience with a

Miss Louise Horner favored the audience with a vocal solo of great power; a recitation was given by little Miss Leone Smith; a song "Tiny Hands" (by request) by "Little Eddie" followed a pleasant effect being introduced by the scholars joining with him in concert at the chorus; recitations by Martin Bemis and Harry Williams; piano solo by Miss Bianche Bennett; recitation by Marie Gale.

Miss Stella Churchill gave a reading of great dramatic energy entitled "The Christian Maiden and the Lion," which received attractive and appropriate treatment at her hands; a vocal solo by Mrs. Jackson

treatment at her hands; a vocal solo by Mrs. Jackson closed the exercises, after which there were remarks by Mr. Algerton, and others. The session closed with the Banner March, and a parting word by the Assist-

ant Conductor.

Notice was given that the Annual Benefit tendered to "Little Eddy" will be held on Monday evening, Jan. 27. at Wells Memorial Hall, 987 Washington street, Boston—concert from 8 to 9, social, 9 to 12. Tickets 25 cents.

Mrs. W. S. Butler is entitled to great credit for her efforts to sustain this worthy institution, and the same tribute applies to all her co-workers.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street Sunday evening, a fine audience in attendance. The Sunday eventualities and additionable of autentialities. The services opened with selections by Misses Lena and Elsie Burns. Mrs. Dr. M. K. Dowland gave an able and instructive address on "Life and the Knowledge of Life." The lecture was listened to with the closest attention. Manifestations were given by Harry G. and Will McNally. Then Mrs. Lizzie D. Butier followed with well-chosen remarks. Tests and messages all correct.

Next Sunday Prof. Charles T. Wood, of Boston, will lecture and give readings at 7:30 P. M.
At Mrs. M. K. Dowland's meeting on Tuesday evenday, Dcc. 17, at 130 Market street, there was a good attenuance. Services opened with appropriate selections by Prof. Fred Heath. Mrs. Dr. Dowland gave an able address on "How Spirit Force or Power Manifests through Matter." Mrs. D. M. Tetrault, Independent musical medium, then gave one of her wonderful scances, satisfactory to all. Mr. G. D. Merrill gave well-chosen remarks and tests and messages. At her developing circle Friday evening there was

Cadet Hall-Lynn Spiritualist Association. J. M. Kelty, President -Mrs. A. A. Averill, Sec'y, writes: The meetings on Sunday, Dec. 22, were well attended. Mrs. Effic I. Webster of Lynn delivered a short address both atternoon and evening followed by a test scance; all recognized. We would recommend her to any Society wishing an honest, accurate test medium. Dec. 29 we are to have with us Mr. W. D. Wood of

Dec. 29 we are to have with us Mr. W. D. Wood of Connecticut.

Newburyport.—"Lincoln" writes: The four Sundays in December have been acceptably filled by A. E.

FLORIDA for Homeseekers and In vestors, is described in a handsome illustrated book mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

J. H. FOSS, I Wabeno street, Roxbury, Mass. Tisdale, the blind medium. He has given his hearers solid food for thought. The next meeting in Fraternity Hall will be held on Sun tay, J.n. 5, when the well-known test medium, Mrs. Nettie Holt-Harding, vill be with us.

Mr. Wm. Welch Reed, one of our local mediums

lectured and gave recognized tests in Washington Hall on Dec. 15, in the evening.

Solem. - "N. B. P." writes: Mrs. Nettle Holt-Harding gave two very fine lectures before the First Spiritualist Society, afternoon and evening, Sunday, Dec. 22: subject. "Is Spiritualism a Religion?" After the lecture she gave tests—all recognized. She will occupy our platform Sunday afternoon and even-ing, Dec. 29.

They Have a Corner on M. D.

Two years ago the Massachusetts physicians of the three leading schools lobbied a bill through the Legislature of the State which makes it penal offence for any physician, not a resident of the State at that time, to put "Dr." before or "M.D." after his or her name without first obtaining permission to do so from a board of official doctors, selected by the medi-cal societies, and appointed to office by the Governor. If the most eminent physician in Europe or America should come to Boston and use LL.D., D. D., Ph. D., A. M., or any other letters designating the honors which have been conferred upon him (except M. D.) he would be entirely safe. But if he had graduated from all the medical colleges in the world, and had a trunk full of diplomas, all in Latin, each one making him an M. D., and he, in his simplicity, should mistake this for a land of freedom, where equal rights were enjoyed by all, and exclusive privileges by none, should put M. D. at the end of his name without praying for permission from the board of M. D.s, who have a corner on that title, and getting a license to do so from them, for a monetary consideration, he would be liable to a fine of five hundred dollars and imprisonment in a common jail for ninety

The editors of Health at Home are, by this statute, denied the privilege of wearing their professional titles in this State, although one them has long held the position of President of a medical society at the Capital of the na-tion, which was chartered by a special act of Congress, and bears the sign manual of the President of the United States, while the other editor is the Corresponding Secretary of the same society.

Were they to humbly pray the Massachusetts board of official doctors for this privilege, and pay a fee, it would probably be granted. But being American citizens, with the blood of Revolutionary heroes in their veins, they scorn to bow the knee at the throne of despotism, and beg for the privilege to do what they possess the natural and constitutional right to do. Nor would they insult the medical colleges in which they were educated, and whose honors they have worn for half a lifetime, by asking of any political organization, or medical trust, for the privilege of continuing to put Dr. or

M. D. to their names. It is not in the power of the Governor and Legislature of Massachusetts to deprive us of our knowledge of medicine and of the laws of health. It is possible for a statute to be adopted, making it a penal offence for us to write and print what we know on these subjects, but we hope that the medical trust may not be able to get a corner on knowledge.—Health at Home

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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A.F. TOWER, July 20. 68 West 65th Street, New York City. The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. BACON.

Pamphlet, pp. 21, price 3 cents.

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SPIRIT Message Bepartment.

SPHCIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported verbatim by Miss Bresis W. PRATT, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also 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.

The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our seance-table. Also, we are requested ostate that all letters of inquiry, or otherwise, appertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 24, 1895-Continued from last issue.

Addie Jackson.

Waiting, as usual, for our opportunity, al though we are only too glad to listen to others, for we gain a great deal of light in so doing. Many, many years have passed since they said Addie was dead. Oh, how many times have mother and father-yes, sister and brotheroften thought: "Where, where are you, Addie? Is it possible that you can return and make yourself known?" Yes; although, dear father, you know well that the church was very strongly represented in our family. I have known more in regard to it since I passed on. I know, and can speak from this which I have learned since I passed on, the church is a good institution, but we will not find progression there, any more than we will outside. Some people would be good outside of the church, if they were thus inclined; some are made better for coming into the folds, because there's a the earth plane, not otherwise. little restraint that will hold them, the influences they will gain from others. Every mortal gives out an influence, one way

or another. Emma. I know you often think. "Is it possible that my mother knows what is passing?' She, when upon the earth plane, the same as myself, knows every heartache, every joy-but not when we are in our spirit homes.

Dannie, I know you will be pleased to hear from me, for Austin stands beside me, asking to be remembered to you all; very much pleased to be one to attend the meeting to day, as he has in times past.

And dear old Grandma Jackson stands here, too, listening to the words of myself and others that shall be given forth to-day-all free, without money and without price.

Daniel, you are in the right channel, and Emma, too, but let the sieve of reason work and know good from evil. Do right, do the best in your power, and then you are furnishing your mansions God has given you. I know some little worriments have come-you would n't be mortal if you had none-but, as we have promised in days past, we will do all we can to bring things right. Then we ask you to trust us, for we certainly will. And, father, I know you were pleased to know when it was said to you Addie could return, and mother and Mabel, also; and in God's own good time shall we all be brought together in that great reunion that shall take place. Oh, how strange it seems to mortals, when the little ones pass away, to know they are well educated in spirit. If not, they would forget their loved ones; they would n't know if they were not taught

How grateful I am to-day to know we can all speak for ourselves in the proper time. James Nichols is here to-day; asks to be remembered; and a little way in the distance some one says: "Please to say to your brother, Daniel, that William Eastman is here to-day." I am very much pleased to know I have this privilege of speaking of others; and, father, when the Angel of Life shall come to beckon you over the river, we will come to loose the latch when thy spirit passes over. We will keep that beacon-light shining from the further shore, and then shall you be privileged to take the hand of your Addie again-not for a week or month, but all eternity.

Daniel, Emma, go on; learn all you can, but learn it honestly, is my advice as I speak to you to day. Addie Jackson, Tamworth, N. H.

John Cosgrove.

How sweet to feel we are all privileged. It matters not whether from the East or the West, North or South, whenever there is an opportunity, the privilege is extended in time. I wish to make a statement here: I find it does not matter whether we have much of this world's goods or very little; and when I have stood by the side of those who have passed over, the thought would overshadow my spirit, where are they now? There's the form, but where are they? I could not answer, as seemingly to me, but after years had rolled by many hardships I passed through, and sometimes a mystified feeling would overshadow me. "How much more have you got to pass through, John?" the question would arise

within me. I was well cared for at the last. Sometimes it would seem to me pretty hard, but I have no memory but what I had enough to get to have know of this, and I think some will re-Sometimes it would seem to me pretty close it's natural for one to speak to another of

corners, yet always a way out; and when I was led to attend the meetings in the halls in Washington, D. C., it was a privilege, for I began to go to school-the spiritual schoolthen, which was a great comfort to learn. I called it a privilege, and so it was. How often have I seen them sit back, gazing into my face or listening to the mediums, who were teachers—were wires that we could get loving words over from the other life. That's what they called it, but I call it to talk.

I was glad from the depth of my soul when I saw the Angel of Life come for me. I knew it would be well, for I could not see one period in my life but what I'd tried to be kind to my brothers and sisters; I was not perfect-none are perfect. As I passed out of the old material form, the first I met was John Metcalf. He threw up his hands and said, "I welcome you, John;" yes, and what a warm welcome it was, before I met my own people-father, mother, and the little sister, Jennie, that passed on when a little girl. I did not know her, but she knew me. She had grown from education in

John Metcalf said, "Cosgrove, I welcome you." He passed away from San Bernardino. Yes, in the Old Soldiers' Home, where we are all privileged to go.

I'm not personal with anybody; but I'm glad I'm privileged, poor old man, as they called me; yet I am young now; I do not feel the weight of years more than twenty-five. I have never met any that told me they felt any older. John Gosgrove, Washington, D. C.

Linnie Leland.

How sweet to feel we are all privileged to speak, and yet how few realize the benefit that mortals might obtain!

When in mortal life I did not know I could come and report this way, although it has been said often: "You can come and report; you are privileged to," yet there 's always a reason; sometimes the desire may come very strong, and yet we hold away, thinking perhaps some one may address you better; yet it is a privi lege that is granted to us all in the proper time.

Oh, how sweet to feel we find our ownfather, mother, sister, brother-all waiting to clasp our hands on that blissful shore that knows no good byes.

That dread disease-consumption-found its way into our home, and how often sister Addie and Annie have said: "Why did they take you away?" I never could answer this, but it was all right. Mother gathers her own to herself. and father was glad when he passed the portal, and when brother Gorham came they were glad to receive him.

Caleb, you think: "Where are they?" Fred, you have done some thinking in regard to us, but you will do much more. And, dear sisters, you would gladly communicate with me if it was your privilege, but as it is now you must wait. The time is fast approaching when mortals shall know more of the friends coming than they do to day.

Uncle Daniel is here also, and sends kind words to you all. And, Sister Annie, be of good courage, for there will be some more bright spots in your path yet, although I know many sorrows have overtaken you; and also have you thought, are we conscious of what you have to pass through here? Yes, when we are upon

the house that I dwelt in was placed away, sometimes with a sad memory, then look forward to the day we shall all be gathered together. You would n't call me back to pass through what I did-the poor, emaciated old form I dwelt in held out as long as possible for the

I am pleased to know this institution is kept open for all; and say to Addie, Gorham's Addie (for there are two Addies), we in pity, we in sympathy reach out for her, and for her mother, for the trials are many that she has to pass through, but she will be cared for and provided

Little Emma is here too.

I did not expect I was going to communicate to-day, but I had asked the privilege sometime in the past, and the promise was given to me "Sometime," and the sometime is to-day, and I certainly appreciate the little time allotted to me to report here, hoping, dear sisters, brothers far away in Chicago, that you will know of my coming.

Sisters Addie and Annie, I hope you will be impressed that when this message shall be printed you will see that Fred has a copy; I do desire it. If he does n't believe it, it will give him something to think of, and Brother Gorham makes the same requests that I do.

These loving words I send to you all; seemingly to me I do not forget any of you. Father says to remember him also, as he and mother

Linnie Leland. My sisters are in Everett, and my brothers in Chicago. I have friends in New York.

Ida Louise Merriam.

I want to speak awhile. I want to tell you that I was going to talk in another meeting, but I could n't 'cause time was gone. [To the Chairman:] You did n't see me, did

you? [No.] Why! I was close to you all the

Oh! my throat hurts me. I lived in Pittsfield, Mass. Did you ever go there?

I was Ida. I go to school; and I want my mamma to know I come there—but she do n' know, but I guess she'll find out some day.

I want her to know my teacher's name is Miss Annie Thomson. My name is Ida Louise Merriam. Oh! I'm glad I could talk here today. There ain't no sides on this house-we go right through them and through the win-

My papa was Joseph N. Merriam. I'm coming again.

Caroline Marshall.

Children must personate themselves. We find it upon the earth-plane, and we find it upon the spiritual the same. As we return upon the earth-plane we carry the same feelings as when here—of the earth, earthy.

I would not have thought when mortal I should have been here to report from this Circle Room. I would n't have thought I would have been found in a spiritual meeting; but I would ask the question of all mortals, what is better than spiritual meeting-spirituality? We cannot possess any too much; and, as my children have often said, "Mother, you did n't know these things when mortal." No,

sir, my education was very different from this. I have some dear friends that I should like through with, and sometimes a little to spare. port it to them. You know, Mr. Chairman,

some things they have read, so for that reason I feel it may be announced to some of my friends. Also, I have friends in Lowell who read your good paper. I did not know of it when mortal, but I do not wish you to understand I had never heard of Spiritualists or Spiritualism: but as for knowing. I did not. I feel it may be announced to some of my itualism; but as for knowing, I did not.

Albert, my husband, did n't know, either. Often has he said, "It is a great school of life we have entered, and certainly it is all eternity

Nellie and Carrie are here with me, but the other children are not all present; yet sometimes we are all together, all the little forms that were laid away so long ago, grown to manhood and womanhood; yet how impossible it seems to you. The education is much more perfect than they could have gained here.

I know, Fannie (excuse me, Mrs. Lee), you have always thought, "Well, it may be possible they are here," for you understood something of these truths that I did not. You are happy together, you and yours; but oh! the difference; you are learning something here, while I must go to school and begin with the children, while I might have learned some while here upon the earth-plane-except for the early education.

In Lowell and connecting cities is where we were well known, and I am not forgotten as Caroline Marshall.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertie Greenleaf; Joseph H. Livingston; Judge Charles S. Bradley; Harriet E. Fuller; Hannah Ramsden; Jessie Stewart.

June 7.—Julla M. Dodd; Hattle E. Meech; Dr. J. F. Moses; William H. Barnes; Frankle Kimball; Callata Works; Warren Chase; George Wiley; Laura A. Peters; Jonathan J. Gloyed.

Gloyed.

June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin;
Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie
Cordingley; Maria E. Goodwin; Alfred Kittredge.

June 21.—Charles Reeve; Abby Cilley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Grantman.

June 23.—Samuel Proctor; Milton O. Slate; Mary E. Smith;
George W. Mitchell; Annie E. Kemp; James Ferguson;
Solomon J. Howard; Lillie Worthen; Lewis B. Wilson;
Nona Bell.

The Anceum and Home.

[From The Churchman.] KASSY'S BOOMERANG.

BY ELIZABETH TIMLOW.

[Concluded.]

"Wait a moment. Do you think somebody could have left it at school for you?"

"I can't remember-yes, I do, too. But that's long ago, and "-Kassy stopped, suddenly crim-

"Exactly. It was long ago. How long, do you think?" "Ever so long," faltered Kassy, more and

more disturbed.

"I-guess-it-was," said Kassy, very low. "Then there was no dinner to-night!" cried

Rose.
"Not at Mrs. Rallston's," answered Mrs. Westbook. "Kassy, listen to what you have done. Mrs. Lynn, whom I was most anxious to meet, was with Mrs. Rallston for a day or two only, coming unexpectedly. So Mrs. Rallston hastily wrote a note, asking papa and my-self, as you know, to dine there 'to night,' dating the note simply 'Wednesday.' She added ass through here? Ies, when we are upon the earth-plane, not otherwise.

And when you look back at that time when the house that I dwelt in was placed away, ometimes with a sad memory, then look formetimes with a sad memory, then look former in the samply wednesday. She added a few lines, about which I will tell you presently. She had the note left with you, thinking that was the quickest way of reaching me.

That is the way it got into your pocket."

Kassy was silent and scarlet. She remembered now the maid's coming into the class.

bered now the maid's coming into the class-

room—how long ago?

"That was Wednesday—a week ago," went
"I suppose that you
"How did you on mamma, relentlessly. "I suppose that you forgot it when you came home. How did you chance to remember it at last?"

"I found it in my pocket," answered Kassy, very miserable indeed. Why did n't you find it before?"

"I do n't know-yes, I do. I tore the ruffle; and Sarah did not mend it for ever so long, so could n't wear it till yesterday.

"That explains it. Last Wednesday-a week ago to day-was the dinner. Only Mr. and Mrs. Campbell, besides ourselves, were invited. As we sent no word to the contrary, they expected us, and waited dinner an hour. Mrs. Lynn left the next day.
"To night papa and I encountered Mr. and

Mrs. Rallston at their door on their way out. Our mutual surprise was great; but, as they were invited out themselves, and the carriage was waiting, they could only stop a moment to

explain."

"And the coincidence of the days of the week," put in Rose, "prevented your noticing

'Yes. of course. They had thought it strange we sent no word; but, knowing I had not been well, they thought it an oversight on my part. They regretted exceedingly their own engagement to night; but, as it was, there was nothing to do but come away. So we went to the Brunswick for dinner."

Kassy lifted a very wretched face to her mother's, but she had not a word to say.
"So much, my dear, for the annoyance and

disappointment you have caused us and others.

Now for your side. Kassy's distress visibly increased. What else

was coming?
"Mrs. Rallston," pursued her mother, inexorably, "made up a little matinée party for Emily, last Saturday, to see the 'Old Home-stead.' You know you were invited to lunch, You know you were invited to lunch, and the theatre was a surprise. Well, the party came off last Saturday, and the children had a most delightful time. Mrs. Rallston made a charming affair of it. After the matinée the children were all taken to Delmonico's to dine. as a bit of grown-up pleasure. The note you forgot to deliver contained, you know, the in-

word could hold went into that one.

The rector disapproved of the theatre for children, and Kassy had never been but once or twice in all her fourteen years. To see the "Old Homestead," as all her friends had done, was her dream of bliss. This, added to all the rest that she had missed, made her feel like the

'Oh mamma!" as much utter misery as one

vitation for you.

Peri at the gate of Paradise. She succumbed to the pressure of the situa-'Oh! mamma," she sobbed, "it's too dread ful for anything. I can't bear it! To think I"—sob—"might"—sob—"have gone"—sob—sob—

sob.
"This is a boomerang, and no mistake," said Wilfred, mischievously, though he really pitied his little sister. "Come, Kass, take your whack-

ing like a man. You'll know now how it is yourrelf."
"Make him stop, mamma," sobbed wretched Kassy. "I don't want to hear about boomerangs and things, I'm always sorry when I

forget your things. Yes," assented teasing Wilfred, "it's easy to bear another man's misfortune like a Chris tian. I'm awfully sorry for you, youngster; and if you'll promise not to forget the next time that I ask you to leave a note at Miss

But Kassy put her fingers into her ears and retreated into the library, whither papa had long ago retired, in silent disgust. Mamma followed her, and gathered her, still

sobbing, into her arms, after a serious talk. Truly, mamma, I never did realize it before," she said; for she was an honest little soul. "But you see if I catch any more boom-

erangs, or throw any to hit other people!"

And, to do her justice, her improvement was wonderfully rapid. Six months later, on her birthday, teasing Wilfred presented her with a curious curved stick of hard wood, about

twenty inches long, three inches wide, and half an inch thick.

will be done."

Faith, Hope and Demonstration. A Story of the Mammoth Cave.

BY HON. A. B. RICHMOND.

66TT/HAT good does a belief in Spiritualism do?" inquired a reverend friend of me the other day. "Is not the hope and faith of the Christian sufficient to satisfy the longings of the human soul?"

"What good does a belief in Spiritualism do?" I replied, interrogatively. "Does it not confirm the Christian's hope and faith? Does it not exchange doubt for certainty, and is it not good to give positive knowledge of safety where hope may fail and faith become weakened by

doubt and uncertainty?"
My reverend friend passed on; there was a look of commiseration on his face as he turned away. He evidently had no hope of my salvation, or faith in my prospects of happiness be-yond the boundaries of the great "by-and-bye." No, no; my heresy in asserting that a theory which he ardently preached, and be-lieved through faith alone, was susceptible of demonstration—was in his charity a sin that deserved divine condemnation. Although the very foundation of his religious creed was a belief in immortality, based alone upon hope and faith, yet he rejected as a heresy that which demonstrated the fact of a future life. He could find abundance of consolation in hope and faith, but no comfort in positive certainty. It is true that where there is no bet ter evidence afforded, the human mind oft times is consoled with hope and faith. hope for the best and may have faith that it will occur, yet all is uncertain, and the heart trembles with an anxiety and fear that positive certainty would overcome.

Thirty-five years ago, in company with a number of ladies and gentlemen. I visited the Mammoth Cave in Kentucky. We entered its dark and silent avenues early one bright spring

Afternoon found us on the banks of the River Styx, five miles from the entrance of the cave. This stream is about fifty feet wide at the place where we reached its banks. By the dim light of our lanterns we could trace its dark and sullen current several hundred feet to our right and left. It is very deep, and in the gloom of the surroundings its waters looked as black as those of the fabled Stygian River.

A boat was moored to a rock on its bank. Our guide, a dark mulatto, a slave owned by the estate that held the title to the cave lands, unloosed the chain that secured it, and invited a portion of our party to be seated therein. We hesitated a moment, gazed into the dark ness beyond, listened to the wash of the turbid waters against the rocks along the banks, looked at the face of our guide who was to play the part of Charon, and a feeling of awe crept over us. The gloom of our surroundings—the river, and the ferryman, with the consciousness that we were in the deep caverns of the earth, five miles from the light of day, the weird and fitful shadows cast upon the water by our lamps-all helped the illusion. It seemed as if we were about to invade the realms of Pluto, and I would not have been surprised to have heard from out the dark. ness the stern challenge that greeted Æneas on the banks of Cocytus: "By what right do living mortals approach this shore?" ment only for imagination to weave its fantastic imagery, when the illusion was broken by the pleasant voice of old Mat: "Step in, la

dies and gentlemen. She's safe as a Mis-sis sip steamboat, and as stanch as a church. I'l set ye on odder side in a minnit, safe and sound." Verily, this was not Charon—and we were not in Avernus, the fabled realm of so many of the living dead.

Thrice the boat crossed the river, and all our party were on the "other shore." We spent We spent

two hours in the enjoyment of our lunch, and the examination of the wonderful stalactite and stalagmite formations with which the cave abounded. When the time came for our return, a merry laughing group approached the spot where our boat had been drawn up, with its bow on the beach, to prevent its floating off. Old Mat reached the bank a short distance ahead of us, when we heard him exclaim: "De good Lord help us; de boat is clean gone! For a moment we did not fully appreciate the awful import of his words, but on approaching the river we discovered that the water had risen nearly two feet, and our boat had floated away into the darkness beyond all hope of re-covery. We did not at first realize our danger; but the guide explained that at this season of the year the stream was subject to the sudden rising of its waters, and that we were in a room in the cave from which there was no other avenue of egress than the one by which we came, and that we must cross the river, or remain imprisoned until the waters subsided; and that sometimes the waters filled the room we were in nearly to its ceiling. There was no chance for an escape in our rear; we were hemmed in by a solid wall of rocks behind and around us. while before us were the swift, deep waters of the Styx, which we imagined we could perceive reaching higher and higher up the sloping bank

upon which we stood, even while we watched Our brave guide, who owned nothing in the world but his immortal soul, endeavored to quiet our alarm with encouraging words and explanations. He said there was another boat a half mile up the stream moored to the opposite shore, and that by swimming the river—i the avenues were not yet flooded—he would reach the boat, and bring it down to us. He directed us to return to the spot where we had eaten our lunch, and gather up the broken fragments that we had thrown away, and preserve them for our sustenance, should he be unable to reach the boat, and we remain imprisoned until the water subsided, which, he assured us, would be in the course of two or three days at the furthest. He also directed us to extinguish all our lamps but one, that we might husband the oil as well as our food. He assured us that we should be rescued if he lived to reach the boat. He directed us to keep one of our lamps burning as long as we had a supply of oil, that it might be a beacon light to as sist him in finding us on his return. He also pointed out to us the highest point of the floor of the cave, to which we were to retreat when driven by the rising waters. He said it would take him an hour to reach the boat, and nearly another to return; then fastening his lamp to the top of his hat, he plunged into the stream and in a few moments reached the opposite shore, when, giving us a few words of encouragement, he disappeared in the darkness of one of the avenues that seemed to run nearly parallel with the course of the river.
Only two of the gentlemen of our party beside myself could swim, and had we been alone

we would have followed our guide and secured our safety; but there were three who could not, and five ladies, the wives and daughters of my companions, and of course we could not desert them; and even if we had crossed the stream, without the assistance of our guide, whose duty it was to rescue the helpless, w would soon have been lost in the labyrinths of the cavern and in danger of falling into some unknown chasm had we strayed from the usual safe avenues that led from the river to the entrance of the cave. No; our only safety was in the successful exertions of our faith ful guide. We seated ourselves on the rocks and attempted to cheer each other with ordinary topics of conversation, but the awful danger that surrounded us almost paralyzed our tongues. We all had an abundance of faith in the courage and fidelity of old Mat, our guide. Hope also whispered its cheering words in our willing ears; yet, notwithstanding our faith and hope, we feared the worst. Our guide might not be able to reach the boat we knew that great danger beset his pathway, and why should he, a human chattel,

Who born beneath life's burden to groan, Never once dreamed that his soul was his own—

accident might prevent his return; the boat might have been washed away; ten thousand surmises passed through our minds, as the lingering moments—which seemed hours in length—moved on with leaden feet. At last our hope began to falter and our faith lose its confidence. We could see that the dark water of the river was steadily rising, and that if succor did not soon come, in a few hours we would be imprisoned, we knew not how long, between the river and the rocky walls that surrounded us. By the dim light of our lamps we looked at our watches. What! was it possible that the long, long ages of our suspense were registered in the short half hour indicated by the leaden movements of their almost motionless hands? Could it be that those unering sentinels of passing time counted the minutes as swiftly as they did the evening before, when in the parlor of the hotel a gay party had assembled—

"To chase the glowing hours with flying feet?" Are the ceaseless footfalls of passing time always the same as they measure the fleeting moments of joy or the lingering hours of suffering and woe? It does not seem possible. No. Time moves with each of us slowly or swiftly as it brings to us pain or pleasure, as it hastens the approach of those we love or speeds

the parting hour.

Again we waited long, long ages for the sound of the rescuer's return. Hope yet told a flattering tale, but it was whispered into unlistening ears. Faith lent its cheering assurance, yet our hearts throbbed with the uncertainty of its prophecies. We had faith in our guide, and hoped that he would succeed in reaching the boat. Yet doubt whispered: He is only a chattel; he does not even own his wife and children, or himself; nothing but life and its sensual enjoyments; why, then, should he risk that for us, to whom he owed nothing but the fetters which we had helped to forge, by sustaining the laws that made him a slave?

Another half hour passed, and doubt and

fear had almost silenced both hope and faith. Reason as we would, it did not lessen the dangers that surrounded us, for our reason might be in fault, and our faith a broken staff. Oh, what would we have given for the faintest of demonstrative evidence? The rap or sound of a distant falling oar would have turned our agony of uncertainty into the very exuberance of joy, for we would have known that there was an intelligence directing the falling oar, and that design accompanied that intelligence. Swiftly the encroaching waters crept up the bank toward us, and as each succeeding wave came further and further up the floor of our living grave, two of our party became almost frantic with fear. Hope had lost its consoling power, while faith no longer cheered us with its uncertain support; when, suddenly in the distance and the darkness, to our right, we saw a feeble ray of light. Soon we heard the sound of oars. The light grew stronger, the sound louder. What cared we for hope and faith—here was demonstrative evidence. A light kindled by intelligence in the gloom of the cavern, a sound whose measured cadence needed not hope and faith to convince us that it was the result of an intelligent action, informed us that we were saved, and we were not more certain when, a few moments after, the boat, guided by old Mat, emerged from the surroundng gloom, than we were a few moments before, when a ray of light and the sound of an oar falling in the water, told us with unerring truth that all danger was past, and that soon we would safely reach the "other shore." We greeted our trusty guide with a shout of

welcome. When he had moored the boat near us, and proceeded to light our extinguished lamps, he said: "I saw dis wicked water was risin' very fast, and was afraid it would be so high that I could not get under 'hanging rock, and 't was a tight squeeze; an' I was afraid you would be drowned, but I hoped for de bes'. But now, bless God! I knows you's all right, and dis ole darky is happy. An' we'll get home to late supper anyhow.

And we did; but the scenes of that awful hour and a half when we sat in the gloomy cave, uncertain whether life or death awaited us, have come to me in my sleep like a horrible nightmare; and since then I have had no diffin aeterminin the difference in effect on the human mind between hope and faith

and the certainty of demonstration. How like the story of the cave is the drama of life! The race of man is standing on the very brink of the Stygian river, environed by the impregnable walls of one common doom. In front is the dark stream that bounds the limit of human life. Day by day we see its waters approach nearer and nearer. Certain as fate, and remorseless as its decrees, it slowly creeps up the treacherous sands on which we stand. Daily by our side it reaches those dear to us. Uncounted millions of the past have been engulfed by its ceaseless flood. We know that we cannot escape from its deadly embrace. Beyond the river all is enshrouded in an impenetrable gloom; a dread and dreary uncertainty, through which neither hope nor faith can penetrate, envelopes all the country of the

We see the finite effects, but not the infinite cause that preceded them, and truly has it been said that "the mysteries of life are before the cradle, and not beyond the grave." dence of what occurred in the distant past we must depend upon history and revered tradition; for what is occurring at the present time we depend upon the testimony of living witnesses. Of those who believe in the so called inspired narrations of the Bible, let me ask, is t true that when Abraham sat in the door of his tent on the plains of Mamre three materialized spirit forms appeared to him, and that he conversed with them, and gave them food, which they ate? Is it true that two angels came to Lot when he sat at the gate of Sodom? Did Job tell the truth when he said, "A spirit passed before my face?" Did Ezekiel and Did Ezekiel and Isaiah talk with departed spirits? Did Saul converse with his old friend Samuel in the presence of the mediumistic woman of Endor? And in later times, when John baptized the Savior in Jordan, is it true that he saw a spirit descending like a dove, and lighting upon him? And did he hear the approving voice, as narrated by St. Matthew? After the Nazarene was tempted on the mountain, did the angels come and minister unto him, as related by the same apostle? When Peter went to Jerusalem, and narrated what he saw at Joppa, while in a trance, is it true that the spirit bade him go with the six brethren, and that they entered into a man's house who showed them how he had seen an angel? Did Paul and the shepherds talk with the spirits in the air? Are the hundreds of incidents of spirit-communication narrated in the Scripture true, or are they idle tales of the ignorant past?-By special permission, from the New York Recorder.

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In Memory.

MRS. ELLEN L. ANNIS passed to spirit-life from her late residence in Rochester, N. Y., Nov. 14, 1895, at the age of seventy-two years.

She was the wife of H. W. Annis, for many years a prominent preacher of the Methodist denomination. Some fifteen years ago Mr. and Mrs. Annis embraced the Spiritual Philosophy, and he ceased to act as a clergyman of the Methodist faith. Occasionally he now attends funerals and speaks at meetings of Spiritualists.

Mrs. Annis, though a member of the church while mrs. Annis, though a member of the church while her husband was a pastor, entertained views outside and beyond the creeds, and on investigating Spiritual-ism found a religion or philosophy that she could em-brace with all her heart.

Though not claiming to be a medium she realized the presence of spiritual friends, and enjoyed communion with kindred spirits.

Mrs. Annis was a good woman, an intelligent and consistent Spiritualist, and her friends are well assured that she is now enjoying in the Summer Land the happiness resulting from a well-spent life upon Mrs. Annis leaves a husband and three daughters. They know that her spiritual presence will be with them while they sojourn upon the earth.

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why should he risk his life for us? Some effect, and am well pleased with it."

A Legend of the Witch-Hazel.

BY HUDSON TUTTLE.

[An influence has frequently come to me, giving the name Hans Christian Andersen, and raised me out of the depression caused by prolonged writing on other themes. This presence comes like a benediction, and is so sweet and gentie, so subtile in thought, yet childlike, I do not question its personality. The following story, which I send for a Christmas Greeting to the young readers of the BANNER OF LIGHT, had this authorship.]

TN the South-land grew a Flower-like-a-Rose. It was in a dense forest by the side of a stream, and when it saw itself reflected in the surface of the clear water, the delicate pink of its blossoms blushed with consciousness of its own loveliness.

Yet although the orioles awoke the morn with concerts, and the whip-po-will sang until the evening star sank into the cradling arms of the western forest, it was a monotonous life.

The squirrel sprang from tree to tree, or came down to the roots of the shrub to slake its thirst, and the bees came to sip nectar from the perfumed blossoms. They came and they went at pleasure; the flower could not move, and had to await the coming of its visitors. It was unhappy and discontented.

One bright day a butterfly came, like a spirit of the air, and spread its golden wings over the flowers. As he delicately sipped the honey from their cups, he whispered:

"Beautiful one, the sunny days are nearly over, and the Frost will soon come to such as you and I."

"The Frost? What may that be?"

"The Frost is as white as death and as cold, and when he comes he will spread a crystal veil over such as you, but I shall fall like a withered leaf." Then he flew away, leaving the agitated flower wondering what the Frost might be, and when he would come.

The days went by, the nights lengthened, and black clouds came with gusty winds. The oriole had reared her young in the hanging nest on the pendulous branch of the elm, and gone to seek a warmer home. The whip-powill's voice no longer rang in the glade, for it had also gone. The leaves flamed in scarlet and gold for a day, and then became brown and rustled as the squirrel sought the shining nuts.

In the sombre evening the call of wild geese came from the upper air as they winged their flight southward. There was an icy chill in the winds from the north, which tore the withered leaves from the branches which stretched their skeleton fingers against the dull sky. From the harsh and torn clouds came flakes of snow blown angrily. Then the storm came, and the white drifts, swept by wailing winds, fell in the deepest recesses of the forest and over the Flower-like-a Rose.

"Oh! the Frost has come," it cried, and in mute wonder remained motionless as sparkling crystals wove themselves into a white mantle. "Beautiful! beautiful!" it cried, "this raiment the Frost-King has brought me. Oh, that I might see him, and thank him for his gift!"

Then the flower was conscious of a shadow falling, and heard a whisper: "Come with me to the Northland, where no burning sun will dissolve this pure robe I have given you; come!"

The discontented flower went with the Shadow into the Northland, and was transplanted by the side of the great North Sea, which with billowy plains and jagged icemountains extends around the pole. The aurora borealis gave no warmth to the air sparkling with icy spears. In its sepulchral light the polar bear passed in search of its prey.

The Frost-King was fond of the flower, yet he chilled her life, and his kiss was like the touch of death. The pale sun was a mockery of day, and the flower shrivelled as needles of ice were driven through and through the leaves. Years and years of waiting, until the Flowerlike a Rose was so changed you would not have known her. The blossoms had lost their soft velvet lustre, and had become like straggling knots of yellow thread. She was sadly out of unison with the seasons, for when the leaves were blown away from every tree and shrub, and the wild asters and gentian were withered weeds, she decked herself with these crazy blossoms, which gave no fragrance nor distilled nectar for the belated bee.

Years of waiting, and she wandered back over the waste of moorland and forest to the old home, where she once heard the morning concert of the birds, and the whip-po will sang the evening star to repose. Deceived by the Frost-King, the Flower-like a-Rose wandered far with much suffering, and had become transformed into the witch hazel, which yet shows the patient grace acquired through disappointment and suffering.

[From the San Francisco Call, Dec. 9, 1895.]

Morse's Lecture.

He Speaks on the Doctrine of Immortality to a Cultured Audience in Beethoven Hall.

At Beethoven Hall, last evening, under the auspices of the California Psychical Society. Prof. J. J. Morse of London delivered to a large audience the second lecture of his series. entitled "The Doctrine of Immortality."

The Professor spoke concerning the foundation of this doctrine in nature. He said that the idea of the immortality of the soul has existed from the earliest dawn of man's intellect, and that the question has ever been, "What may be beyond?" The conception of immortality has developed with the progress of the race. When the intelligence of man began to emerge from its first darkness there the idea of immortality began to assume a definite

"The fact is undeniable that the hope of a "The fact is undeniable that the hope of a life beyond is the one thing to soften the asperities of this life we live," he said. "The thought of immortality has become part and parcel of the human mind. It is necessary to account for the existence of an idea in the minds of men. Some claim the idea is a revelation of the soft of the state of the soft o tion from without; others that it has grown up in the consciousness of the individual. Man cannot solve problems the elements of which

his mind cannot conceive.

"If immortality is a doctrine of comfort—if it actually exists in the universe-then it must

be a part and parcel of the universe.
"If man is the outcome of the latent possibilities from the world from which he is, then whatever he thinks is evolved likewise from

"The spiritual world must be a legitimate sequence of the material world. The differences are no greater in character or more marvelously conceived in higher planes than on the plane of this world. The doctrine of immortality on this foundation can never be thrown down, because it is impossible to overthrow the constitution of nature.'

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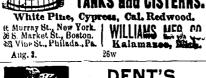
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Rev. Dr. P. E. Kipp's Three Sermons, Delivered in the First Presbyterian Church, San Diego, Cal., Against Spiritualism,

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The Reviewer.

"In the Sanctuary."

MONG the many interesting and instructive books dealing with the ever entrancing subject of Occultism, no work published in recent years has excited more widespread interest than that delightful romance, "On the Heights of Himalaya," from the facile and eloquent pen of Prof. A. Van der Naillen of San Francisco.

A sequel to the above, by the same gifted author, has just been issued by Wm. Dox-y of the same city, whose enterprising and attractive publishing house and bookstore in the Palace Hotel block is one of the him. most progressive and inclusive on this continent.

"IN THE SANCTUARY." which is the title of Prof. Van der Naillen's latest production, is announced as the first volume in the California Authors' Series, which is intended to introduce to the reading public all over the world (international copyright has been | the origin of which is lost in the dawn of time. secured) the fine productions of native sons and daughters of the Golden West, and of others whose long residence in California and sympathetic identification with the interests of the State entitles them to rank as California authors.

Before entering upon a review of "In the Sanctuary," it will be well to inform the reading public that same name is always borne by each of the three though nominally a sequel to "On the Heights of Himalaya," and in reality such so far as the chief branches, feels his earthly end or the time for his recharacter in the new story is concerned, the new book | tirement from active service approaching, he is spirreader in no way depends upon the latter's acquaint- through intuition an infallible choice of a suitable ance with the preceding volume, though we can hardly imagine any intelligent person reading one without becoming earnestly desirous of also perusing the

As a holiday present, "In the Sanctuary" is exactly the thing wanted by the thousands of persons whose sorbed in deep devotion. means are somewhat limited, and who wish to offer to incident and replete with amazing scientific informa-

As an author who has produced a startling book becomes at once an interesting personality, it may be almost divine aura, is highly conducive to assist and well to introduce Prof. Van der Naillen to those who accelerate this process of spiritualization. are not yet acquainted with him, as President of a | Commencing with chapter three, the narrator prolarge School of Engineering, situated in the Ban croft | ceeds to give in rapid succession a thrilling series of Building, 723 Market street, San Francisco.

This school was established in 1864, and has for over thirty years continued to graduate young men thoroughly equipped for civil, electrical, mining and other branches of engineering.

pariment is extremely interesting, and visitors who couched in the following beautiful language: "His invited by the genial instructor to watch some truly celestial harmony as seldom has fallen on human wonderful displays of human power over one of the most astounding forces in nature.

Having met the professor, and seen his school in practical operation, a reviewer feels better able to joy and gladness. write sympathetically if not understandingly of the really great book which this great and good man has oped into a rhythmic melody, in which was conveyed. offered to the world.

After an introduction which presents a vivid summary of the plot of "On the Heights of Himalaya," the author launches immediately into the life history of his principal hero, who is both a prince and an depths of the shrine he beheld the All-seeing Eye archbishop. Concerning this illustrious man the biographer records that before entering upon his mill- proceeding from this emblem of the Heavenly Father tary career he had received from the foremost univer- gave forth a lustre so dazzling that he could not look sity of France the degree of Doctor of Science and upon them except for the moment. Even the closing Philosophy, and while in the army had continued to of his eye did not obliterate the image of this occult zealcusly pursue his studies. After his consecration | emblem; he saw it as plainly as before, but not as as archbishop he continued these studies more zeal- before did its lustre blind him. ously than ever, and as his duties to the church were, at the time the story opens, scarcely more than honorary, he had ample leisure and opportunity to pursue his beloved scientific and philosophical researches | sweetest melody the mysterious words inscribed as far as he could possibly carry them.

some natural force, either known or yet unrevealed. | world." hence he concentrated all his energy on the discovin the earlier volume), and also during his residence | extreme. in Belgium, where we find him when the present story

He had frequently received visits from Himalayan masters, who came to him in their astral bodies, and imparted to him much valuable information; thus year tion of the brain-cell has been induced by supreme by year he became more and more ready for the high faith in God, healing the sick will be the occult power and wonderful office of Magus, which he was destined | derived. ere long to fill.

Through careful study of the principles underlying occult operations, he became increasingly able to demonstrate at will many of the marvels he had wit- governing the manifestations of the universe, brings nessed in the Orient, thereby proving himself an apt into existence the power of healing the mind as well pupil of those highly enlightened magians with as the body, and even of influencing the souls of men. whom he was psychically in close relationship, regardless of his or their external whereabouts.

Though much honor is bestowed upon the Hindu of healing either body or mind. adepts, they are not regarded as the highest order of spiritual attainments, he makes a discovery that order of Magion earth, and that the aura surroundof a bright golden character, while that of the mas- minds susceptible to its odic radiations." ters of Thibet is not so brilliant, though pure and radiant to a high degree.

It is from his old Hindu preceptor that Angelo receives his first intimation of the existence of this viewer as far more than ordinarily suggestive on this still higher order, and by him is informed that for many years past the attention drawn to Hindu oc- guage of the writer: "Remcarnation is true, and its cultism by discoveries made by European travelers, especially by Englishmen, has led to the initiation of has not entered the state of self-consciousness; seca considerable number of European into Oriental Or-

The East is, however, described as being non-progressive, and though marvels are constantly being shown in India and Thibet, the methods of the Orient are not calculated to antidote in a successful and scientific manner the prevailing materialism of the West, hopes, aspires to no higher state of existence, but therefore a new crusade is to be conducted against this growing error, and for its triumphant conduct Europeans and Americans are being mystically organized for the study and demonstration of true oc- trating the saying of one of our order, 'man is the arcultism under the guidance of wondrously unfolded masters who have graduated from the ranks of Occidental scholarship.

After starting a European propaganda these initiates found themselves continually beset with questions of scientists and philosophers which they could verify the theories they so ardently proclaimed.

To meet this pressing need a council was summoned in Thibet, and it was there decided that all European initiates should join a European branch, tant in India and its vicinity. Though there must be | tion; never again will it return to flesh and blood. henceforth a separation in the work of Hindu and European Occultists, the initiates of both orders remain on the most friendly terms, and are actually cooperating, though their lines of work may differ.

The introduction of Angelo to the scene of his new responsibilities as future head of the European branch of the order of the illustrious Magi, whose influence for good is world-wide, is accomplished in a manner well befitting the important event, for while absorbed in meditation in his palace in Liège, he hears the sweet tone of astral bells, and by interpreting their

silvery chime he receives the following message: "Proceed to London, and there thou wilt be guided to thy destination. One of the European masters desires to converse with thee."

immediately obeyed, as new and highly important revelations in Occult science were awaiting him, and as a matter of secret history pertaining to the extramoreover that his visit to the master, who was then calling him, would be made the occasion of his affiliation with the European branch, of which he was subsequently to be the leader, as formerly his connec- of the most exciting and impressive we have anytion had been with a distinctly Oriental fraternity.

On his arrival in London he was accosted at the station by a singularly intelligent and prepossessing matic interest circles, is the recovery of some wonderyoung man (Raiph, by name), who showed him to a ful Egyptian papyri placed in the Vatican library carriage, in which he was conducted to a stately man- many centuries ago by Baithazar, the Magus of Egypt, sion in one of the older quarters of the city, where and which have for long been useless to the papacy. he soon found himself face to face with a singularly A new and very noble character, Marius, is hence-

less an individual than Gaspar, one of the three Magi, who represent to-day, as they have done for many thousands of years, the three departments of the highest occult society on earth, representing respectively Egypt, India and Europe.

Mention is here made of the Knights of Malta and the part they bore in olden times in connection with the work of the Magi, and a profoundly suggestive conversation is related between the venerable Magus about to retire and his almost awe struck successor, upon whom the declaration fell with overwhelming suddenness, producing within him a deep sense of his own unworthiness for such, influential standing, but at the same time a fervid determination to trust in the Supreme Being to carry out to the utmost of his ability whatever obligations might be imposed upon

During Gaspar's address to Angelo the statement is made that the three Wise Men who visited the Holy Child at Bethlehem, and presented gold, frankincense and myrrh, were the heads of the supreme occult order known as the sacred order of the Magi,

When the twelve tribes of Israel dispersed, this order divided into three branches, one of which, whose head is always styled Melchlor, has its centre in India; another, under Balthazar, remained in Egypt, the early home of the entire order; a third branch, under Gaspar, has survived in Europe. The Magi, for whenever a Magus, or head of one of the is so entirely complete in itself, that its interest to the litually made aware of the fact, and also makes successor.

Concerning the career of Jesus between his twelfth and thirtleth years, it is said that he passed his time in the sacred temples of the Magi, and while there his body often became translucent while he was ab-

It is transmitted through the authentic records of a friend a fresh, readable story full of extraordinary | the Magi, that the brain of a regenerating human being is spiritualized in a strictly scientific manner, and that retirement for awhile in a temple specially dedicated to the noblest uses, and pervaded with an

accounts of transcendent spiritual manifestations of so amazing a character that the reader is completely raised above his ordinary self if he do but attempt to realize the vivid scenes so graphically outspread before his mental vision. A singular, striking intro-The laboratory and workshop of the Electrical De- duction to still greater wonders which are to follow is wish to see the students at work are often very kindly | prayer was interrupted by such soul-entrancing and ears, transfiguring the countenance of the archbishop, removing from his features their expression of unutterable sadness, and filling his eyes with the light of

> "As by degrees the notes grew louder, they develas he thought, a mystic but as yet unintelligible meaning.

> "While thus absorbed, the door of the holy tabernacle was opened as by invisible hands, and in the enclosed in its mystic triangle, while the radiations

"Then from above descended two celestial beings, who, hovering on white wings, displayed a scroll of gold above the shrine, and pronounced in tones of thereon: 'Thou art the Chosen One; have faith, for As a thorough scientist and true philosopher he is thy election is from on high.' And now the music represented as knowing that all manifestations of became still more spiritual, more exultant in its inpower, whether occult or visible, are the result of tonation. It was the Gloria in Excelsis of the angel-

The above is but a brief sample of the writer's eloery of the laws underlying the various phenomena he | quent and attractive style, which sometimes rises to | perfect ovation was tendered both to the author and had witnessed during his travels in India (described | notable heights of majesty, and is always vivid in the | the reviewer, and numerous copies of the new book |

Passing on to the author's statement concerning spiritual healing, as taught by the Magi, we again quote, for the purpose of making quite clear the exact view taken in the story, "When the spiritual evolu-

"The evolution of the cell, resulting from such faith, accompanied with intellectual spirituality or the philosophic understanding of the laws and harmonies But the brain-cell whose evolution proceeds from intellectual spirituality alone, will not possess the gift

"Though it may be the brain-cell of a person professmagi, and as Archbishop Angelo progresses in his ing veneration for the author of all that is, nevertheless, if that man be lacking in the perfect and living there is a European branch of the most illustrious | faith which has its root in the innermost depths of being, its aura will not have attained the healing power, ing and proceeding from these still higher adepts is though it may exercise a great influence for good over

On the subject of refocarnation-so much discussed at present-this remarkable book is by no means silent, and as the following statement appeals to the remomentous topic, we again quote in the exact lanlaw operates first, on every human being whose soul ond, on those having entered that state who yield to the powerful and ever recurring attractions of earth which often control every thought and action in the life of the individual.

"In both instances man is of the earth earthy, his ambitions and desires centre in self, he cherishes no leaves earth with regret, and to it would fain return.

"In such condition of life man constantly gathers unto himself elements for a refucarnation, thus illuschitect of his own destiny.' After death he will assuredly enter a new body, and return to earth as soon as the odic and planetary influences permit.

"When, however, man has acquired spiritual consciousness, when with eyes uplifted he sends forth heartfelt supplications to the Heavenly Father-not not readily answer, and proofs were often lacking to | prayers for the granting of some personal favor, but earnest petitions for spiritual light; when realizing the omnipotence and omnipresence of the Almighty, he yearns for a more exalted condition of existence, then will the soul imbued with such aspirations no which was actually higher than the branches now ex- longer have to pass through the ordeal of reincarna-

> "Though reëmbodied, the body that it will put on will be a spiritual one, and this process of reëmbodiment will be repeated through all the zons of eternity, every spiritual body being succeeded by a more brilliant one as the soul progresses through higher states of being, ever gaining new experiences, acquiring greater knowledge, increasing steadily in purity, until finally it becomes worthy of alliance with the Infinite Spirit. But never does the soul become absorbed and lost in the infinitude of God."

Turning from the profoundly scientific and deeply philosophical aspect of this astounding tale to one of its highly dramatic incidents, we call the reader's particular attention to the hero's interview with the Pope. Whether the author intends the thrilling adventure The message indicated that the summons should be recorded in chapter five to be accepted as historical or prophetic we are not prepared to state, but whether ordinary affairs of the Vatican, or as a prediction of what may any moment come to pass in these eventful days of spiritual upheaval, the narration is itself one where encountered.

The startling episode around which the chief dra-

venerable and impressive man who proved to be no forth a prominent figure in the story, and during the

course of conversation between him and the Migus Gaspar (formerly Angelo) the amazing scientific disclosures which constitute the real value of the book to the earnest student reach a culminating point. Diagrams are judiciously introduced which serve to illustrate, as far as possible, the theories advanced, among which the following will probably be of highest interest to all students of metaphysics who are seeking to reduce abstract ideas to practical philosophy, and now listen well to this most occult revelation made for the first time to the world.

The divine lines of force are composed of three main rays, forming the mystle trinity—the ray of matter, the ray of mind and the ray of spirit. The ray of matter is the parent of the material universe. In it is contained, in an utterly inconceivable state of sublimation, the essence of all material things.

The first interference with the vibrations of this ray of matter is caused by the natural current inherent in polarity. This first interference, or lowering of the rate of vibration, engenders the magnetic lines of force; these in turn produce electric currents, and the infinite combinations of both, due to their limitiess interconvertibility, project incessantly into the ray of matter such endless series of counter-vibrations that matter, gradually passing through the unperceivable state of essence, becomes visible in its radiating and gaseous condition, finally to assume the visible and tangible form of liquid and solid-this, mark well, by having its rates of vibration constantly lowered."

We know, and are not sorry to feel assured, that these brief excerpts can only what the intelligent reader's appetite for vastly more from the same exalted source of instruction; we therefore, having striven in faintest outline to suggest somewhat the nature and scope of the volume, commend the book itself in its harmonious entirety to all who are truly seeking to acquaint themselves with the most edifying teaching on occult themes accessible to the book-buyer.

Before the narrative concludes the leading characters express themselves very strongly on the virtue of talismans, and other articles to which virtue is often ascribed, and it must be admitted that the explanations given are far above the commonplace.

Sophia, the virgin of the world, well known to all true Theosophists, is put forward as the real power behind the throne wherever Mary the mother of Jesus is upheld as the channel through which celestial blessings flow to man on earth.

Interesting and edifying in the extreme though the entire book is, we think that the appendix will exercise superlative fascination over all who wish to be assured that the romantic portions of the work are indeed founded not only on fact, but on the solid bedrock of exact science.

In these concluding, or rather supplementary pages, Prof. Van der Naillen has laid before the reading public information concerning the cells of which the human brain is composed, drawn from the latest and most precise microscopic investigations. This final chapter is illustrated with a most valuable diagram, showing the cell as it appears under the most power ful instrument yet perfected.

We cannot refrain from ending this review with the author's final words, called forth in consequence of these startling scientific discoveries so recently made known: "Thus it is seen that the spiritual growth of man, the unfolding of the higher self, is not wrought by miracle, but is primarily a process of nature, of physical evolution terminating in and finally merging into the psychic realm. Then the battle of the angel against the animal in us is nearly won, and will hence forth resume itself in a succession of skirmishes, severe at times, but holding forth the promise of final victory.

"In our dissertation upon human cells we have confined ourselves to the consideration of those only which are entrusted with the working out of the higher func-W. J. COLVILLE. tions of the brain of man." 922 Geary street, San Francisco, Dec. 10, 1895.

On Monday, Dec. 9, W. J. Colville lectured in San Francisco on the above wonderful book to a large and cultured audience, including Prof. Van der Naillen and family.

The learned Professor responded to the lecturer's request that he address the meeting at its close. A were eagerly purchased as the audience left the hall.

ILLINOIS.

Chicago.- W. J. Masters, Cor. Sec'y, writes: On Tuesday evening, Dec. 17, there was another meeting given by the Auxiliary of the Chicago South Side Society at No. 77 31st street, for the purpose of raising ciety at No. 77 sist street, for the purpose of raising funds toward building a Spiritual Temple. Mrs. Clements, the chairman, being absent on account of illness, Mr. Seckner, the President of the South Side Society, acted in her place. Lizzle and May Bangs gave several independent slate-writing communications. The last one given was written in letters of gold. These ladies need no endorsement as their won-These ladies need no endorsement, as their wonderful mediumship is known the world over.

F. Corden White made a few remarks of an inter

esting character. Mrs. M. R. Palmer, of Philadelphia, who is a most noble woman and a credit to our Cause, made an eloquent address, in which she appealed to her audience for the support of the persecuted mediums of Phila-

delphia. This lady is doing much good for Spiritualism, and is taking a tour as far as the Pacific Slope at her own expense, as a missionary for the Cause. Chicago. - Mr. Noyes B. Miner writes of a psychi-

scope given him through the mediumship of J. C. F. Grumbine, Geneseo, Ill.: "Thank you very much for the most excellent reading which I received from you. It is in every respect truly satisfactory. Thanks, also, for the BANNER OF LIGHT, which I shall read with interest."

COLORADO.

Denver.-G. C. Beckwith-Ewell writes: THE BAN-NER comes week after week a welcome messenger.

bearing to our homes much of profit at all times. In this City of the Plain we have builded a home according to the direction of the spirit, and are now pre-pared to accommodate invalids for treatment. Our magnetic work is extending, and many are the expressions daily heard testifying to the great benefit received by the many who have long sought in vain. Clairvoyant diagnosis is a wonder to the majority, but its unfailing clearness in discernment of human ills quickly converts the wonderer to belief.

all am speaking for a society called the Independent Spiritual Church, and we are seeking a presentation of the scientific side of Spiritualism. We meet in one of the finest halls of the city, and are drawing to us a class of earnest, progressive thinkers who represent the sound fruitage of our modern spiritual movement. Our one need is a church and the leaders of the So. Our one need is a church, and the leaders of the So ciety are working nobly and earnestly toward that end, and we hope before many more months to have

our temple.

I feel that in our National Spiritualists' Association lies our strength, and we should make it something to be proud of at all times by our support.

The time is for organized effort, and let us, realizing

it, put our shoulder to the wheel and sustain our Cause by holding the banner of the National Spiritualists Association broad to the breeze.

RHODE ISLAND.

Providence.-B. F. Prouty, Sec'y, writes: Providence Spiritualist Association, Columbia Hall, Dec. 22. We had with us Mrs. Mattie Hull, who gave two fine addresses. "Spiritualism as a Factor of Religion and Science" was the subject of the afternoon address, and she gave it a most excellent rendering. Her subject for the evening was "The New Religion," which was a very able effort, and was highly appreciated by a large and attentive audience.

At the close of the lecture both afternoon and evening, Mrs Sarah Hungs gave a test charge and week

ing, Mrs. Sarah Humes gave a test scance, and most of the tests given were recognized. The vocalist, Miss Gertrude Johnson, rendered several fine selections during the evening, and was ac companied by Miss Jennie Reynolds, organist.

Recent statistics showed that there were 555 churches in New York city and 7,800 saloons.

There is more Catarrh in this section of the country thau all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedles, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference mosts every saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street Mondays, 8 P. M. Prominent speakers and mediums. Au-Mondays, 8 P. M. Prominen rusta Chambers, President.

Fraternity Hall, 889 Bedford Avenue, near Myrtie Avenue.—Meetings Sunday at 3 and 8 F. M. J. Edward Bartlett, Medium and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at 8mail's Parlors, 327 Franklin Avenue (near Greene).

1188 Bedford Avenue.—Spiritual meetings are held at this address every Sunday evening, at 8 o'clock. Lectures, vocal and instrumental solos, readings, recitations and tests. Seymour Van Brocklin, Conductor. Society for Eclectic Spirituality, 484 Lafayette Avenue, 3½ and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

Brooklyn.-Felix writes: On last Sunday, Dec 22, the Woman's Progressive Union of Brooklyn, N Y., had J. Frank Baxter again for its speaker and r, had J. Frank Baxter again for its speaker and medium. Through October he had served the Union most acceptably, and his exercises of last Sunday were anticipated with pleasure; it is no exaggeration to say that he went beyond all expectation, far excelling any previous service. His lecture was upon "The Significance of Facts," and was in every way an opportune and telling one. He was several times roundly applauded. At the close of his lecture he gave one of his unique séances, full of excellent tests, and replete with evidences of spirit presence and aid. The neeting over, many congratulations were ten-The meeting over, many congratulations were ten-dered Mr. Baxter, and large numbers lingered, freely expressing delight over the grand results of the even-ing, and praise for his noble efforts, and their effective

Mr. Baxter will lecture again next Sunday, the 29th for the Union, and doubtless will be greeted by a large appreciative audience.

Great care should be exercised in the choice of food for growing children. Bread made from the Franklit Mills Fine Flour of the Entire Wheat contains nour hment for all parts of the human system.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 55th and 57th streets, on Seventh Avenue, entrance on 57th street, w.ere the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% r. M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% r. M. Mrs. Helen Temple Brigham, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P. M. Prominent, sneakers and me held Wednesdays at 8 P. M. Prominent speakers a diums. H. F. Tower, Manager. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall .- "M. A. N." writes: The morning lecture by Mr. Peck was devoted to a consideration of the many contradictions contained in the Hebrey and Christian Scriptures, which, from the standpoint of the believer in the infallibility and inerrancy of the Bible, were utterly unreconclable, but, viewed from a rational and spiritualistic point of view, were easily understood as the expressions of more or less inspired men, colored and warped by their own idio-syncrasies and mental and physical surroundings. The worst enemies of the Bible are those who make a fetish of it and worship it—cover, fly-leaves and all. As a history of man's gropings in mental darkness after moral and spiritual light, it is a valuable book and deserves an honorable place in all libraries.

The afternoon meeting was entertained by an interesting address by Dr. Burgess upon the habits, character and religion of the American Indians. The doctor has lived among the Indians a great many years, and his discourse was very interesting and in

structive. Dr. Burgess is also a medium, and gave some tests that were recognized.

Speeches by Mr. Newton and Prof. Peck, and tests by Mrs. Neille Barnes, filled the remainder of the

The evening lecture upon "The French Revolu-tion" was a clear and coucise statement of the causes that led up to that great uprising and the results which flowed from it. Prof. Peck has made a pro-found study of the subject, and proved clearly that the popular opinion that the "Reign of Terror" was the result of atheism and infidelity has no founda tion in fact.

tion in fact.

Next Sunday closes Prof. Peck's engagement, when he will speak upon "The Progress of Spiritualism in Forty-Seven Years," and "Spiritualism the Coming Religion of the World."

STERN PARENTAL RESOLUTION .- "Father," said | MR. COLBY'S MEDIUMSHIP. Sammy, "the teacher says you ought to take me to an optician's. He says I've got astigmatism." "Got what?" "Astigmatism." "Well, if he do n't thrash that out of you." roared Mr. Wipedunks, "I will."— Chicago Tribune.

HIS STRONG POINT.—"He—"But your father is n't literary, and does n't know a good thing when he sees it." She—"Just the same, he can write forty checks that will be accepted, and you can't write one. The bank knows a good thing when it sees it, even if he does n't."-Detroit Free Press.

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 colle, and is the best

remedy for Diarrhoea. Twenty-five cents a bottle.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streams even sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CALIFORNIA.

San Francisco.—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 10% A. M. and 7% Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

Oakland.—Congregation of Truthseekers meets in Ham liton Hall, 13th and Jefferson streets, every Sunday at 3 P. M ilton Hall, Isin and Jenerson Streets, Steel, Sunua, a. J. L. and Friday at 8 P. M.

Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regular lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Ouster Post Hall, 85 South Sangamon street, every Bunday at 104, 214 and 74. Lyceum at 14. Mrs. Mary C. Lyman, perma nent speaker. E. N. Pickering, President. First Society of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Cors L. V. Richmond. Band of Harmony. Thursday, 7M P. M., Orpheus Hall, Schliber Theatre.

MEETINGS IN WASHINGTON, D.C. First Society, Metserett Hall, 18th Street, be tween E and F.—Every Sunday, 11% A.M., 7% P.M M.O. Edson, Pres.

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TO MR. ISAAC B. RICH, the carnest friend and faithful co-partner of Mr. Colby for many

TO THE PIONEERS OF MODERN SPIRIT. UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies";

AND TO THE YOUTH OF THE NEW DIS-PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory:

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Briefly descriptive of an earnest and practica life now closed in the mortal, are lovingly dedi-

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets. Boston) and the Birthplace of Mr. Colby in Ames-

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