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NO. 15.

Written for the Banner of Light. GROWTH.

Lines suggested on reading the little poem entitled "That's the Way," by Ella Wheeler Wilcox, which appeared in the Banner Aug. 22.

Just a little every day-That's the way! Bravely we must climb the height, From vales of darkness into light: Never any other way, Than toiling, struggling for the right-Hand in hand, and might with might: That's the way!

Night will change to golden day. Just a little every day; That's the way! In our homes-where'er we go, Let us serve and cheerful sow, Our very best, from day to day:

And by-and by, before we know, As we help others, so we grow To lead the way, As we press forward day by day.

Just a little every day; That's the way! We shall learn to cast aside, Hate, and bitterness, and pride, And all the show of self-array; And then, when love has conquered fears, And our blind eyes are opened, dears, We then shall say,

Just a little every day, Poets say! Man and hero mounts the plane-Then angelic states attain; Never any quickening ray Floods to glory at a bound,

Hail! each for all, and all for aye!

Slowly, slowly, round by round-That's the way, Light proceeds from dawn till day.

Thus a little, day by day, Angels say, Did they rise upon the earth, From low estate to spirit-birth, From harsh discord to rhythmic lay; And from experience gained here, Transmuted all to wisdom's sphere.

All this, they say, They learned while here, from day to day.

Unrolling thus an endless page, Says the sage! Angels-then to gods-we ken, Then, beyond all speech or pen; Never any one can gauge, Infinitude by sense, forsooth, And limit thus the realm of truth. Age after age,

Eternities the soul engage. Oh! let us each, day after day, In every way Strive the noblest to attain-To Knowledge and its power to aim; That like the May, That giveth freely of her flowers, To crown with grace the leafy bowers,

So may we give with purest joy. Of conquests won without alloy, And strew the way, To bless mankind from day to day.

NELLIE E. DASHIELL. 836 Sutter street, San Francisco, Cal.

European Letter.

Monsieur de Rochas Interviewed.

New Experiments with Eusapia Paladino.

To the Editor of the Banner of Light:

A new series of sittings with this celebrated medium has recently been held in Paris by French scientists, including Professor Richet, Monsieur de Rochas, of the Polytechnique University of Paris, Monsieur Sully Prudhomme, of the Academie Francaise, and others. No fresh feature was noted, however. The usual phenomena, as previously described, occurred again-the levitation of a table above the heads of the sitters without contact by the medium, and which resisted pressure on the part of two members of the committee who tried to force it down; movement of objects at a distance from the medium; lights, etc.

A further series of séances was held afterwards at the house of M. Maxwell, Deputy Attorney General of Grenoble, at Bordeaux, to which Monsieur de Rochas, Baron de Wateville, and Count de Grammont had been invited. These gentlemen had hoped to mechanically experiment with the psychic force radiated through the medium and obtain records by recording apparatus they had specially pre-pared for that purpose. It was, however, found that the expression of this force through the medium could not be directed by the investigators, and they had to abandon their hopes in that direction. Apparently the phenomena occurring through Eusapia are conditioned by her physical peculiarities, and also, perhaps, limited by the capacity and knowledge of the invisible operator. While the sitters may obstruct their manifestation by an aggressive or determinedly skeptical attitude, entailing "suggestion" to the medium and perhaps determining fraud, yet the phenomena cannot be modified in character to any great extent apparently in an individual medium.

It was decided, therefore, to take the phenomena in the order presented, but to specially observe the manner by which the movements of objects at a distance from the medium were moved without contact on her part. The conclusion was unanimously arrived at that these movements are effected by means of "astral' hands projected from the medium to a distance, while objects close to the medium may be moved by an invisible force flowing from her hands. This conclusion is considered by Monsieur de Rochas to constitute an important addition to our knowledge with regard to psychi-

While Monsieur de Rochas himself held both of the medium's hands in his own, his face was squeezed with some force by an astral hand. Hands were inserted under his arms, and he was lifted off his chair, the chair being then constitutes strong evidence that mediumistic placed upon his shoulders. Several of the phenomena are the result of "suggestions"

other investigators were touched in a similar | made by invisible operators to their subjects or | Society does with all its might, and perfect harmanner; one of them saw the fingers of the hand that was held over his face.

Monsieur de Rochas would express no opinion

as to whether the hands thus externalized and moving at a distance from the medium were those of the medium's own "astral" form or

It would appear to be impossible that the vitality called "astral," or psychical, could be extracted from the molecular cells of Eusapia's physical hands and externalized. That would entail the disintegration of her hands, as occurred in the case of Mme. d'Esperance, when the lower part of her organism was dissolved, according to the account of M. Aksakoff. But as one or other of the investigators retained hold of Eusapia's material hands throughout these sittings, this evidently did not occur in the present case. The astral hands which were projected, and acted at a distance from the medium, must, therefore, have been most probably those of the invisible operator, mate-

rialized temporarily by the use of the subject's exteriorized vitality.

There remains, however, the possibility to be considered, that these astral hands may, perhaps, have been constituted by the invisible operator's thoughts, or determination, act ing through the subject's vital radiation. It is now well-known that suggestion by a mesmeric or hypnotic operator entails the objective presentation in the subject's mind of the idea suggested, or transferred. Such visualizations even appear more vivid and concrete to the subject than his normal physical surroundings. On the other hand, occultists claim to effect the externalization or projection of thought-forms, which are substantiated by means of their aura, or vital radiation. When taken in connected association, the latter phenomena, it will be observed, are but a sequential development of the former. Such thought-forms are but thought-objectivizations, but externalized and substantialized in auric radiation. We may infer that operators in higher s ates than ours may probably be able to develop this process yet another stage, and by "coagulating and fixing," as alcuemists say—or, in other words, condensing the exte-riorized vitality of the subject further than is possible to occultists—render such objectivizations more solid and palpable to our senses.

The fact that the vital aura carries dynamic

energy and sensation has been shown in M. de Rochas's published works. It was further demonstrated in the present experiments. Eusapia was requested to hold her hands over one end of a table, when the end rose into the While so suspended, M. de Rochas pinched the intervening space, between the table and the medium's hands. Eusapia uttered a cry of pain, showing that the sensation of the pinch had repercated to her, and consequently that an invisible connection passed between her and the table, which carried dynamic energy and sensation. Materializations are now known to be invisibly connected with the medium in the cabinet, and injuries done to such materialized figures repercate to the medium. M. de Rochas has shown that sensations produced in the vital human exteriorized "double" repercate to the embodied self, or original of the double. These astral hands may consequently be materialized thought suggestions of hands, projected through the medium and clothed in her vitality, while carrying dynamic energy

There remains still the further question as to whether these astral hands are the objectivizations of auto-suggestions of the medium herself, or are determined by the suggestions of the invisible operator. Several leading psychologists, such as Profs. Richet and Ochorowicz, consider that mediumistic phenomena are produced by auto-suggestions of the medi-But as all objective visualizations in hypnotic phenomena do not result from auto-suggestion, but presuppose an operator, the same law most probably applies in mediumistic ob jectivizations or phenomena. Dr. Baradac has indeed experimentally demonstrated that mesmeric suggestions imply a transference of vital ty from the operator to the subject.

That an operator was present in Eusapia's séauces was verified by several of the investi gators, one of whom entered the cabinet, and was handled most palpably. Others saw his face in part, and his beard, at other times. Curiously this intra-normal operator took the name of John King, and told his audience, through his subject, that he had been an Egyntian when embodied. It would have been interesting if some of the committee had asked in what way he was related to the John King who used to perform similar services for Madame Blavatsky, when she called herself a Spiritualist, in the early days in New York, etc Col. Olcott, however, informs us that this King claimed to have been an English buccaneer called Morgan. When Madame Blavatsky came to call herself an occultist, this unfortunate John King b∈came simultaneously degraded in rank, and was described as an elemental, which Mr. Sinnet now explains is a "thought." How John King liked the change does not appear in the story; yet he must have enjoyed the mystifications of that lady, which perhaps were in affinity with his love of creating a sensation in his old days of sea-roving, or presumably he would have abandoned his subject, and undoubtedly have entailed the simultaneous cessation of her "occult" tricks. A John King used to act as operator for Miss Cook, whose

of work affect that name particularly would be interesting to discover. It was discovered that passing an electric current through the medium, and connected with the object to be moved, assisted considerably in the strength of the phenomena. A Wimhorst machine was used. Eusapia in her normal state was afraid of electricity, but when under control asked that it should be

phenomena Mr. Crookes investigated. A John

King still works for a London medium. Why

the entities who are delegated to do that sort

used. Eusapia was found to be very susceptible to mesmerization and suggestion. The usual visual and auditive phenomena were reproduced with her by M. de Rochas. It saved time to induce her mesmerically into the secondary state, when the invisible operator took control of her, rather than wait for him to entrance her. The phenomenon of the "exteriorization of sensibility" was also produced with her by M. de Rochas, which formed into a column at her right hand side. He was prevented from developing this into the human "double," however, as he wished, by the invisible operator, John King, who seized on this vital radiation and used it in the production of his own phenomena as described

Eusapia was found to be as susceptible to suggestion when entranced by her invisible pperator as when mesmerically induced by M. de Rochas. Suggestions made to her by M. de Rochas when she was entranced were executed by her in as earnest a manner as the suggestions made by her invisible operator. This in itself

mediums.
Subjective phenomena arm evidently caused by suggestions which give rise to visualization in the medium, while objective phenomena are

of a similar origin, but externalized and sub-stantiated in the medium's aura.

The positive value of these experiments, as compared with the mere negative results

achieved at Cambridge, entailed probably by persistent determining skepticism, is self-evident. M. de Rochas observed with regard to this that he was of a similar opinion as Ochorowicz, that if a considerable number of experimenters in different places affirm the reality of certain phenomena they have observed, while a few others fail to obtain them, the probability is that the latter did not know how to establish the necessary conditions to obtain them.

The special value of the evidence here adduced will probably be considered to lie in the similarity of process which is shown to exist in the production of mesmeric and mediumistic phenomena. The suggestion evidently arises therefrom that by the study of mesmeric phenomena we may come to understand the meaning of spiritualistic phenomena. The mesmeric operator evidently stands in the same relation to his "subject" as the invisible and discarnate operator stands to the medium. In both cases the medium or subject is a relay for the trans-mission of messages from an operator visible in the latter case and invisible in the former.

Passy, Paris.

Written for the Banner of Light. Rambling Reminiscences.

BY MOSES HULL.

I believe my last letter to the BANNER OF LIGHT left me in Allegheny, Pa., where I ministered to the Church of Spiritualists during the month of October. I did something more, however, than to preach to them twice on Sunday and once during the week; I made several political speeches; beside that, I attended the meeting of the National Association of Spirit ualists at Washington, D. C.

That meeting in Washington, I think, presented good omens to those who can read and rightly interpret the signs of the times. A more intelligent, or a more earnest body of men and women, does not often get together.

from each other in plans of accomplishing the work, all felt that the work must be done, and each was willing to listen to the plans of each These annual gatherings will not only confer an annual baptism, and thus annually increase our energies for the work to be done, but they are leading to a combined, a united assault on the bulwarks of ignorance and superstition Spiritualism will stand before the world in the future more as an organized—a combined work, than it ever has in the past.

Now, if we can induce all of our speakers, who have not already done so, to study Spiritualism systematically, so as to present it in a logical and concise form to the world, our Cause will not suffer so much from wasted energy as it has in the past.

Thope the school which is to be inaugurated in Mantua, O., next June, will do something in that direction. Speaking of "The Spiritualist Worker's Training School," I wonder what its real prospects are? I wish those who desire to avail themselves of the benefits of that institution would write to me; or, if they prefer, write to Prof. D. M. King, at Mantua Station, O. Those who have inaugurated that enterprise begin to want to know about how many students they are to have; they have taken a heavy financial responsibility upon their shoulders, and deserve and should receive encouragement. Wealthy Spiritualists all over the land should contribute to this enterprise. I am in no way financially connected with this school, and only urge Spiritualists to take hold of this matter, because it is an enterprise which deserves the approval and aid of every one who is interested in the growth of the Cause we all profess to love. I doubt whether there is a church in Christendom whose more wealthy members do not contribute more or less annually to educate those who are to

spend their life in working in their Cause. We come before the world with the most worthy and important truths it ever heard why should not those who have been blest with a knowledge of these things do something toward preparing young men and women to march out in their defense? Spiritualists, put your means in this work; it will be found to finally pay much better than to spend your dollars for personal communications and tests to re-convert you every week to the facts of Spiritualism. I urge you to do this for the sake of the Cause, for the sake of many honest and talented men and women who would gladly enter this work, but have not the means to properly prepare themselves for this arena, and partly for your sakes; you will, in this work, find a blessing in proportion to the interest vou manifest in assisting it.

Other schools are started, and yet others will start; undoubtedly all will be good in their place, but none are in incubation to do the spe cific work for which this one is to be inaugu-

rated. Mr. Editor, allow me, while I am jumping from one subject to another, to endorse the several articles I have seen from the pen of that noble worker, George W. Kates, in the various Spiritualist papers, about starting and maintaining a Spiritual Speakers' Association. Such an Association would have many good features which cannot be mentioned. clergy know the benefits of ministerial associations. Speakers, if they could meet in convention occasionally, to discuss the methods of work, could be of great benefit to each other. Bro. Kates, put me down as a charter member of that Association.

At present writing I am in the city of Philadelphia, where I have spoken to audiences increasing in size and interest for the past four Sundays. I have one more Sunday here. There are few Societies that know how to treat a speaker better than does the Philadelphia Society of Spiritualists. It seems like a rest to speak here; in this I only echo the sentiment, so far as I know, of all who have spoken here Bro. Locke, a distant relative of old John Locke, from whom everybody likes to quote, is the President. His good wife is the Treasurer, and in a certain sense the financier of the Society. The somewhat odd name of the Secretary I cannot at this moment recall. Whatever brother and sister Locke propose, that the

mony reigns.

Connected with the Society is also a Ladies' Aid, which does much to keep the main Society

afloat. The Ladies' Aid is small, but as plucky as a bantam rooster.

One other Society, the oldest in the city, if not the oldest in the State, is presided over by that venerable worker, B. B. Hill, with Mrs. M. E. Cadwallader as Secretary. That Society is also striving to sustain regular lecturers. Oscar A. Edgerly is speaking for it this month;

understand that he, too, is having good audi ences. He is to be followed by Mr. W. J. Col ville, and Mr. Colville by Mr. J. W. Fletcher. The Philadelphia Society of Spiritualists, for whom I am speaking, will be favored during December with the services of Prof. W. F. Peck and during January Prof. Lockwood will speak

There are other societies here, but they depend upon mediums and home talent to enter tain and instruct their audiences.

Mrs. Hull and I soon go to our new home in Stoneham, Mass. We still own our home in Chicago, but, as Mrs. Hull's health is always better in New England than in the West, and as speaking-places are nearer together, we de cided to rent our home, partly furnished, and ship enough of our goods to furnish two or three rooms, and try the East for a year or two at

Our house in Stoneham will be found next door to that veteran worker, Mrs. M. S. Town-

If we could exchange our Chicago property, at reasonable rates, for property in some desirable locality in New Eugland, we might perhaps

again become Yankees.
Sundays, Dec. 20and 27, will be spent in Bridgeport, Ct. We go to New England to work in fact, to become a part of the work. Any one desiring the services of Mrs. Hull or myself, or both of us, for either Sunday or week-day ing her life and labors, evening work, can hereafter address us at Helen Juliatte Temp Stoneham, Mass.

I hope that the BANNER OF LIGHT may still be the "Banner" given to those "who love the truth," and a "Light" to enlighten all who "sit in darkness"

Another Authentic Apparition.

In the recently published biography of James Holmes, the artist, by M. Alfred T. Story, a chapter is devoted to the Leigh family, who were related to Lord Byron, and were on inti-

acquainted:
"A private in his regiment had been sent to the hospital for a wound that appeared likely to prove fatal. He was greatly concerned lest he hould die and his grandmother, his only living relative, not know what had become of him. The Colonel promised that he would write to acquaint her with his condition. In the morning he paid the man a visit, and informed him that be bad dispatched a letter to his grandmother. Said the man, as it appeared very happily, 'Ah! sir, it will never reach ier-she is dead. She came to my beoside in the night and told me she died shortly after 1 left home. But she bade me be comforted, for she said I should get better and return to England and live happily.' He added, as he thanked the Colonel for the trouble he had taken, 'It's very pleasant, sir, to know that she's not in want, and that I shall see her again some day.' The proof of the accuracy of this vision came to hand in the form of a letter from the schoolmaster of the village in which the old woman had lived, saying that she was dead and giving the date of her decease, which coincided with what the soldier had been told in his vision.

This could not be called a telepathic communication, because it occurred some time after the death of the aged woman; and the only rational explanation of the phenomenou is that her spirit, attracted to his side by his affectionate concern for her, visited her grandson under the circumstances described.-The Harbinger of Light, Australia.

Joan of Arc Before the Judges.

The questions addressed to Joan, and her answers day by day, have been transmitted in the records of the court. To read them is to understand the brutal ferocity with which she was tortured, until, turning on her accuser, she cried: "You call yourself my judge; be careful what you do, for I am indeed sent by the Lord, and you place yourself in great

To answers almost sublime succeeded answers filled with naïve ingenuity. Questions were plied, traitorously conceived, concerning the visions which had come to her, and the celestial voices which she heard and which throughout her mission had counseled and guided her. But on this point she was firmly silent. It was as though it were a secret which she was forbidden to betray. She consented to take an oath to speak nothing but the truth, but concerning her visions she made a reservation. "You could cut my head off before I would speak," she protested. At night, in the darkness of her dungeon, St. Catherine and St. Margaret appeared to her, and celestial voices comforted her. She avowed that she had seen them "with the eyes of her body," "and when they leave me," she added, "I wish that they would take me with them."—"The National Hero of France," by Maurice Boutet de Monvel, in the November Century.

The Great Increase of City Population.

More than one-third of the entire population of these United States now live in cities. In some States it is much greater. In Massachusetts, 70 per cent.; in New York, 60 per cent.; in Connecticut, 54 per cent.; in New Jersey, 52 per cent. In 1790 there were but six "cities" e., having a population of more than 8,000-in 1890 there were 448 such cities. In 1840 there were but three cities with more than 100,000 inhabitants; in 1890 there were twenty-eight such cities. In 1870 there was no city having 1,000,000 inhabitants; in 1890 there were three such cities. In 1896 the new New York is estimated to contain 3.200,000 inhabitants, or nearly as many as the thirteen United States when George Washington took the oath of office as first President.—From "The Government of the Greater New York," by Col. F. V. Greene, in October Scribner's.

We suppose a man in a cyclone feels a good deal like a fly in a glass of water.— West Union Gazette.



Mrs. Helen T. Brigham.

Mrs. Helen T. Brigham, or "Nellie" Brignam, as she is known to her friends, is one of the inspirational speakers of the early days of the movement. We quote from the Religio-Philosophical Journal certain points concern-

Helen Juliette Temple was born at Henniker, N. H., and was the youngest of eight children. She was a frail child from her birth, and did not inherit the robustness of the hardy races from which she was descended-English on her father's side, and Welsh and Irish on her mother's. Her parents were married when they were very young, Jabez Temple being but twenty, and Mary Boardman but sixteen. This young pair started out bravely and boldly, but it was a bitter struggle for many years. The men and women, does not often get together.

All seemed to feel that Spiritualism is a grand truth vouchsafed to this world by the angels; and that we enjoy the glorious privilege of cooperating with the good and blest of former generations in devising ways and means of leading the world to see the light which shines upon our pathway. The result was that, while many of the delegates differed was that, while many of the delegates differed was the private in his regiment, and begun to tell upon the strength of this devoted mother, and for several months preceding the birth of little Helen she was obliged to rest. It was the first time in her busy life that she had had time to read. Among the books that she read was the "Scotting ways and private in his regiment, hard life of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother, and for several months preceding the birth of little Helen she was obliged to rest. It was the first time in her busy life that she had had time to read. Among the books that she read was the "Scotting of the Chiefe," the chieffel to the private in his regiment, hard life of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother, and for several months preceding the birth of little Helen she was obliged to rest. It was the first time in her busy life that she had had time to read. Among the books that she read was the "Scotting of the company of the delegates differed in the terms with Holmes, whose eldest surviving search at the life of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother, and for several months preceding the birth of little of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother, and for several months preceding the birth of little of a New England housewife of fifty years ago had begun to tell upon the strength of this devoted mother, and the preceding the birth of this devoted m hard life of a New England housewife of fifty tish Chiefs," that delight of the past generation, and it was from her favorite character, Helen Mar, that "Nellie" received her name.

It was impossible for a child so delicate to be submitted to the confinement and routine of school life, so she was allowed to roam the fields and become a firm friend with all the birds and animals. Her entire school life was contained within a period not exceeding two years, and little did the friends of Helen Temple dream that other forces were at work that would give her a knowledge more satisfying than that derived from books, and that she was destined to become a teacher among men.

When she was about fourteen years old, her mother and uncle, who had become very much interested in the new subject of Spiritualism. sat down with Helen to see if any possible result could be obtained. To their astonishment Helen became "entranced," personated several spirit-friends, played upon a guitar, and improvised some verses which she could not possibly have done in her conscious state.

She no doubt inherited this mediumistic tendency from her mother, who remembers at the age of twelve, while she was visiting an aunt in Chelsea, Mass., seeing at the foot of her bed one night a boy, who looked at her intently with large, brilliant eyes. She woke her sister, who was sleeping with her, and so thoroughly frightened her that she aroused the whole household. At another time, soon after her marriage, she and her husband were awakened by strains of wild, weird music. It seemed to come from a deep dell across the road, and was different from anything they had ever heard. They went out to listen, and tried to find the cause, for everything was apparently deserted. As they lived on a lonely hillside, with no other house near, it was apparent that it did not come from any neighbors; as they listened, the strange sweet music, deep and full like the tones of an organ, seemed to rise from the dell, then passed slowly over them and died away into silence. They never heard it again, but Nellie remembers hearing her mother singing the air as she recalled it.

Helen Temple married Luther A. Brigham, and in April, 1866, her only child, Clarence. was born. For many years her home has been in Coleraine, Mass., but every Sunday has found her in New York, where she has given lectures morning and evening, at first before the First Society of Spiritualists, and later for the Ethical Society of Spiritualists. Besides this, she has given on an average four lectures a week, to say nothing of numerous funeral services. No call but finds her ready, for she is never so happy as when doing for others, and many a family will feel comforted if she is there to say the last words over the lifeless form.

Her life from the beginning has been a noble example of a pure, gentle woman who has helped to make the world better for having lived in it, and her teachings from the rostrum have always been of a high order.

It is a wonderful thing to the newspaper publisher just why so many people are so zealous of the integrity of the news in the publication. Let a mistake appear, no matter how trivial, and every reader of the appear, no matter now fivial, and every reader of the paper that has noticed it takes it upon himself to remind the publisher of it. The next time you stop a newspaper man to remind him of a mistake that he let slip in the paper, just stop and think that he is only human, and occasionally is misinformed or misunderstands, just like you do once in awhile.—Sedgwick (Kan.) Pantagraph. Written for the Banner of Light

THE

NEWEST OF NEW

A BOSTON INCIDENT.

BY W. J. COLVILLE,

AUTHOR OF "ONESIMUS TEMPLETON," "DASHED AGAINST THE ROCK," "WITH ONE ACCORD," ETC., ETC.

CHAPTER II.

MURISTMAS EVE had come again with all its copious wealth of beautiful tradition and glorious association. Boston was gay beyond compare in honor of this the sweetest festival of all the livelong year. Shops and stores, houses and churches, all seemed to vie with each other in the splendor of the garments in which they were arrayed to greet the annual birth of the Christ-child of humanity into a world which often seems so cold callous, and heart lessly indifferent, that sympathetic natures feel sometimes almost driven to doubt the sincerity of the loudly-professed declarations of the optimistic school of anthropology which unswervingly teaches the essential goodness despite the apparent badness of our common human nature.

If any day in the year can serve to dispel the clouds of pessimism which gather occasionally over even the brows of those whose dispositions are sunniest and sweetestthat day is December 21, for on the eve of the gladdest holiday in all the year everybody seems to be going out of self to seek to make others happy.

The blessed institution of Christmas grows more and more dear to the hearts of the millions of New England with every passing season.

The old puritan Fast-Day is practically dead. Thanksgiving-Day continues to hold its own as a religious and trusted housekeeper. family festival, but Christmas and Easter are rising year by year into ever-widening prominence.

Never had Boston been so brilliant, never had the business houses done such a tremendous business as during the ing which we write, when, after a dull, wet, though not cold. The air was keen and frosty, but this was favorable her. to the busy shoppers, who crammed the stores to suffocation, and elbowed each other mercilessly in their usually good-natured efforts to get served as quickly as possible, that they might the sooner reach their homes laden down with gifts for those to whom they felt they owed some especial offering.

We can afford to be silent with regard to the lavish presents the rich bestow upon each other, and most of all can we wisely omit to dilate upon the prudent, calculating one to another, always excepting a fully-returned equiva-

every midwinter by reason of the love which attracts them from so many honest, childlike hearts.

At 10 o'clock in the morning of the Christmas eve of which we write, Mrs Eastlake-Gore, accompanied by a when only nine months old. All her past history seemed sweet, bright girl of nineteen summers, sat in her carriage compressed into a moment, as though a vast moving tab facing an array of packages formidable in bulk; the large carriage was so full of Christmas presents for the | mained thus hour after hour, forgetful of the present and needy that the two small ladies had hardly room to deposit all its joys and obligations, had not a glorious strain of their little selves in the midst of such an immense array of music suddenly awakened her. turkeys, toys, and all sorts of sweetmeats, in addition to and address, carefully selected by Mr. Gore during the touch, and she was instantly recalled to the festivities course of his painstaking investigation of the actual con- which were just commencing two floors below her. Quickly dition of the Italian population at the North End of Boston. These levely children of beautiful Italy chose to deposit they knew how greatly an offering was enhanced when the donor can go in person with it and speak the mother-tongue of those to whom it is given.

Among the Italians of Boston there are many very necessitous families who strive to keep up courage amid all disappointments, and do, to a wonderful extent, illustrate in their simple lives some of the sublimest teachings of the girls and boys, all belonging to the much despised "lower highest ancient and modern philosophy. Neither cold, neglect, poverty, hunger nor unkindness, ever does more than mar the surface of their natures, which, underneath a never altogether unprepossessing exterior, remain sweet, tender and courageous. The itinerant musicians and chestnut venders, so often slightingly alluded to by people who do not know them, are for the most part people of innate refinement and entire good-nature, needing only to be better known to be much more greatly loved.

Down into the midst of the Italian quarter went the fine. ly appointed carriage from Beacon street, and out of it sprang two beautiful young women, accompanied by a footman, who carried all he could possibly lug in his strong willing arms, while the ladies were equally weighted down with Christmas burdens. Into a large old rickety tenement house they entered, and to every family therein made offering not alone of the food which nourishes the body, and the clothing which protects the flesh from frost, but of that divine sympathy which is felt beyond all words.

An Italian Christmas festival is always singularly touching, and though some would-be art-critics will surely be offended at the tinsel displayed on every hand, there is, notwithstanding the crudity of the art itself, an inexpressible charm in the hallowing sentiment which accompanies it, and not infrequently in the really beautiful combination of colors and effects, which, despite the tawdriness of the material employed, suggests at once a fervent love of the beautiful, which is always the uplifting.

All too quickly sped the hours away thus happily and usefully employed, for when the last turkey had been bestowed on a very poor woman with seven children (among whom the last of the toys had been distributed), it was long past the hour set for luncheon.

Quickly the carriage returned with the two ladies to their home, and quickly too was lunch despatched, as they had resolved upon another charitable expedition during the afternoon, this time accompanied by Mrs. Catt, who knew of many poor families at the South End who were sorely in need of cheer for Christmas, though they were American natives, and therefore in a sense in a less pitiable condition than those who felt themselves in a foreign land, with whose language they were unacquainted.

The afternoon offerings were far more quickly delivered than those of the morning, as it was unnecessary for Mrs. Gore or Signorina Bernardo to linger to speak in their native tongue with the inmates of all the houses visited. Wherever the three ladies went they were welcomed as much for their kindly selves as for the generous gifts they brought.

Would that all givers could and did but realize how much is added to the felt and appreciated worth of an offering when the giver puts something of living, sympathetic, personal influence into the gift! Charity often seems cold when institutionally and mechanically administered, whereas the individual presence of the friendly donor contributes more than words can express to the true psychical value of whatever may be ostensibly bestowed.

Mrs. Catt, who was a practical, far-seeing woman, was rarely, if ever, deceived by hypocritical assumptions of distress, and as she had been looking up cases at Mrs. Gore's request for ten days or more previous to this delightful Christmas eve, the distribution of gifts was far wiser and more systematic than it could have been if only the spur of immediate desire to help others had been unaccompanied by knowledge of the most pressing wants of deserving individuals and families.

All sorts of things were given away that bright glad afternoon: Cakes, ducks, shawls, coal and books, figured prominently among the offerings, and in addition to the actual presents a great many inquiries were made as to what would be most useful to certain worthy people who were

asked for a wig, declaring that her nearly bald head was well appointed establishment the venerable dame discovered exactly what she wanted within an hour after Mrs. Gore's carriage had driven away from her door in Camden

A young man who had recently had a severe fall in an elevator, which had resulted in the knocking out of nearly all his front teeth, wa; given a letter to Dr. Edward Bots-Dental Association on Tremont street, who at once took assistants immediately to work upon the much desired artificial molars.

Every gift proved thoroughly useful to its recipient; no judgment coupled with prolific generosity marked the entire outlay.

Soon after six o'clock all the inmates of Eastlake House (as the Gores had named their Boston residence), sat down to a simple dinner served in the breakfast-room, gifts. as the large dining-hall was reserved in connection with other spacious chambers for the festive exercises, which ous jollifications, as well as some more serious exercises.

As Mrs. Catt was a lone widow, living in thoroughly respectable but not over-cheerful lodgings, the Gores insisted that she should spend Christmas with them, and, as they had no idea of limiting the Christmas celebration to anvthing less than the full octave, she was comfortably domiciled, with a good-sized trunk containing a plentiful change of raiment, in a cozy little front bed-room adjoining the larger room occupied by Signorina Gloria.

Signor Bernardo had another large room back of his sister's, and the fourth room on the same floor (the third in the house) was occupied by Mrs. O'Connor, the trusty and

Never had Mrs. Catt realized during the ten long years of her widowhood such a sense of perfect homelikeness as she experienced in that large and stately house. As she went to her room directly after dinner to dress for the engreat ante-holiday season of this memorable year concern- tertainment, and looked out over the beautiful Common in its pure white dress of winter's substitute for verdure, her particularly cold November, December had brought with heart swelled with thankfulness alike to God and man for it a glorious, exhilarating wealth of pleasant sparkling the perfect joy and rest which then and there possessed

> Verily houses have their atmospheres; they take their dominant notes from those who occupy them, and little do many realize the boundless influence for good which can be exerted by "magnetizing" the very walls of one's dwelling and all the furniture therein through the always potent and ever-accessible agency of strong, kind, wisely directed thought.

Ruminating thus, and for the nonce forgetful of the swift passing of the moments, Mrs. Catt sat herself down offerings which many people in middle circumstances make in an ample easy-chair beside a perfectly-appointed writing desk, and yielded to sweet, blissful reveries. Reminiscences came thick and fast. Childhood returned, with It is with nobler gifts than these that the angels of the all its innocent pastimes and sweet associations. Her long-Nativity are pleased as they draw specially near to earth | departed parents were again beside her. Brothers and sisters, some gone from earth and others in lands far distant, mingled their voices with hers in Christmas carols. Once more she kissed the little baby boy who had passed to spirit leau was outspread before her. Mrs. Catt might have re-

The grand organ in the music room was pealing forth she sprang down stairs with the agility of a kitten and the four great rooms (all thrown into one this evening)-dining. room, drawing-room, music room and library-she was arrested by the sight of the most amazing spectacle she had disappointment. I must have you with me, dearest.' ever dreamed of witnessing in an aristocratic house. "Society" was not represented, but in place thereof appeared a moving throng of Italian "peasantry," men, women, classes."

The fair, dark sons and daughters of sunny Italy, all in the simple, beautiful and decidedly picturesque dress of their native land, were filing into the brilliantly-lighted and splendidly-decorated reception rooms of this lordly mansion, each one personally welcomed by the hostess and her Italian guests.

Visalia and Gloria stood on either side of Ludovico, who played the part of receiving host, as the master of the house was seated at the organ, filling the place with rapturous harmonies. Ludovico, tall, stately and magnificent in Roman festive attire, smiled his sweetest and spoke his cheeriest to these sons and daughters of his own beloved land, through which the immortal Tiber flows. "Io son frame and from every gesture of his fine, expressive lion-

Contrasting forcibly with this large, imperial-looking youth, appeared the exquisitely-delicate sister, who, though small in size, and apparently almost fragile, when one took a first glance at her, nevertheless displayed in the powerful build of her petite frame the enduring nature of the true artist. The strength and beauty of her small, exquisitely fashioned hand excited so much admiration from her beauty-adoring compatriots, that many were the fervent kisses bestowed upon it by her many loving if humble

Visalia (Mrs. Eastlake-Gore), the hostess of the feast, had Italian robes, unpretentious but wondrously artistic in all earth's most coveted possessions. their soft and generous folds, she thanked each of her guests for honoring her with their presence. Queenly, dignified, but ineffably sweet, these newest of new women stood, all unconscious of their charm, wearing their crowns of beauty as unpretentiously as flowers blossom and birds pour forth their entrancing song.

True greatness is always simple, yet invariably sublime. Its majesty speaks loudest when its possessor is unmindful of her diadem; thus Visalia Discalcelis (as she was known to the reading multitude, who loved her through her exquisite books) received her crowd of simple "peasant" guests with as much stately grace, combined with loving welcome, as had been shown to her not very long before by Her Majesty Victoria, Queen of England, Her Royal Highness the Princess of Wales, and Princess Beatrice, when she had dined at Windsor Castle en famille with three of the noblest, purest, kindliest women who ever graced thrones or set examples of genuine womanly nobility to all who rejoice in the endearing titles of wife, mother, daughter and sister.

Was this "proud, cold" woman who had received \$17,500 royalty in a single year on a single book, and who had said to a Duke and Duchess, as well as to the richest multi-millionaires of England and America: "No one can honor me with patronage, for I am the personal friend of Queen Victoria," really sincere in her cordial attitude to all these 'inferior" people who flocked around her? Absolutely so, for her great heart and noble mind, which scorned pettiness and detested littleness, when masquerading as importance, went out in copious love to every honest, loving nature, regardless of nationality, creed or social station.

Three hundred eager, delighted, Christmas-loving pairs of eyes (mostly very bright ones) were soon fixed upon the improvised stage, where the performance of a Christmas Cantata commenced as soon as the audience was seated. The stage represented the first Christmas eve in the world's history. Bethlehem was the focal point toward which all were tending, but the first scene was purely pastoral, and therefore outside the town. A bright electric | tite for the grand Christmas dinner, which was served pre-

given orders upon well-known firms or responsible indi- choir was heard, but not seen; one atrong, rich voice rang viduals within reasonably defined limits. One old lady out alone, declaiming in the soft, sweet Italian tongue the salutation to the shepherds; then a choir of child angels the cause of her pitiful neuralgia. An order was at once sang in sweetest unison the sublime historic words, "GLO given upon Mme. D'Agincourt, of Winter street, in whose RIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIB."

Again and again the superb tenor pealed forth the well known words of the inimitable gospel, and again and again | glorious music of a superb organ, exquisitely manipulated the answering angels sang the Gloria.

When the story reached the point where the words occur Let us go even now unto Bethlehem." the curtain fell on the scene of shepherds marching in the direction indicated ford Chandler Woode, the genial and gifted manager of the by the celestial luminary. Whilst the shepherds were supposed to be traveling to Bethlehem (a considerable disthe necessary impression and set his staff of competent | tance), a door flew open into another room, and a monstrous Christmas tree, richly decked and heavily laden, stood revealed. Everybody was in ecstasies over this splendid electrical triumph, for, in place of the traditional money was wasted, no foolish caprices gratified, but good | candles, hundreds of fairy electric lamps hung all over and around the tree. The presents were piled on the floor at the foot of the tree, in front of two beautiful statues. one representing Father Nicholas, and the other Santa Claus, who were both represented with hands extended full of

After the presents were distributed a collation of rare excellence and much beauty of surrounding was served in | ings of the soul. were to commence at 7:30 with a Christmas tree and vari. | the servants' dining-room, in the large basement of the commodious old house. Fruits, nuts, cakes and sweetmeats there were in almost bewildering variety, and though plished vocalist. In the course of her fervent exhortation three hundred mouths (some of them pretty hungry) were to be fed, there was no bustle, rush or grab once manifested; all these Italian "peasants" behaved in a manner which, if it were but imitated by the frequenters of "fashionable crushes," would encourage the uninitiated to believe what they now seriously doubt, viz.: that "civilization" civilizes.

After supper there was a return to the upper regions, where the cantata was beautifully concluded with an exquisite representation of the Holy Infant surrounded by all that history and legend have reverently and poetically associated with the sacred scene. "Il bambino" was, however, no wax doll or parian image. Intense realism was lent to the scene by the actual, living presence of the beautiful child of the host and hostess, while Mrs. Gore herself impersonated the Madonna, and as she bent over her own beloved darling, she did indeed portray a scene of actual motherhood, inspiring and ennobling in the extreme to all who were privileged to witness it.

A private view of a sculptor's studio was the last number on the program, but strange to say Mrs. Catt was shut out from this most curiosity-exciting feature of the entire evening's entertainment. Could she have understood the enthusiastic and excited Italian phrases which greeted her ear on all sides, she would soon have discovered what was evidently intended to be, from her, a secret.

As it was she was compelled to rest content with her kind friend's reiterated assurance, "To morrow you shall know everything."

By eleven o'clock all the company had departed, and then it was that sweet, loving Gloria nestled her beautiful dark head on her devoted guardian's lap, and softly whispered, "No mother could be more to me than you are, loved one." The elder lady, looking straight into the deep true eyes of this pure loving orphan, whom she had adopted as a sister, said, "Now, tell me truly, is there no cloud to night on Gloria's radiant brow, no wish ungratified, no prayer un answered.

Very reluctantly, as though she scarcely dared to frame a word that might cast the suspicion of a shadow over her devoted guardian's joy, she answered, "The only regret I can have to night is that at twelve o'clock I shall not be in church, as I always was with my mother in Italy, but though there is no midnight mass in the churches here, I piles of clothing, every package labeled with some name the strains of a majestic march under Mr. Gore's masterly can go to sleep before twelve, and go at five in the morning, when it will seem just the same as though it were mid-| night."

"So my darling has one disappointment, has she? bebuoyancy of a girl just home for a vacation; but as she was cause we are in America, and not in Italy?" answered their offerings among their special compatriots, because rapidly descending the second flight of stairs to reach the Mrs. Gore caressingly. "In half an hour from now the carriage will be at the door to take you and me to see a very dear friend, so you can't go to bed and sleep through your "With you I am always perfectly happy," fervently re-

sponded Gloria; then the two ladies retiring to their rooms to change their dresses, Mr. Gore and Mrs. Catt were left to spend as long as they wished together in animated conversation.

No sooner had the ladies left the room than the noble gentleman, who almost worshiped his beautiful wife for her goodness, said to his genial visitor: "That wife of mine has found out that there's midnight Mass in the chanel of the Angel Guardian, a private sanctuary to which the public is probably not admitted. She told me that Gloria had said a day or two ago that she wished she could go to church at midnight, and it was not half an hour later when she was in Mme. Marlier's Catholic Art Store on Tremont street, earnestly soliciting information as to the possibility of gratifying that girl's desire. Now this carriage ride is to end in a surprise, for the destination is that chapel. It is probably not every husband who Romano" (I am a Roman) spoke from every muscle of his can say what I can; but, thank God, every act of my be loved companion stamps her more and more as one of those angels of heaven clad awhile in mortal guise, whose happiness solely consists in the joy they bring to others. You, my friend, have seen and are still seeing the world; in your journalistic career you must see much to shake your confidence in your own sex as well as in mine, but one such woman as the queen of my life is enough to redeem a world of error. Good women do live, and we know it."

Mrs. Catt's eyes filled with happy tears; she had seen intrigue, ingratitude, vulgarity, and much else too vile to mention, disfigure her sister woman; but in the serene, bright home where she was now spending the loveliest season of the year, she found herself thrown only with men never looked more beautiful than when clad in simple and women who counted honor and friendship dearer than

> Mrs. Catt had worked and suffered; often had her toils been many, her remuneration scant, and her well-meant attempts to help her struggling sisters perverted by base ingratitude to the most unrighteous ends. Now at last she had seen her ideal of womanhood actually realized, and she was blissfully content.

> Two hours slipped away, and still she and Mr. Gore were conversing, chiefly upon some of the most striking incidents in "Cynthia." Then about 1:30 A. M, the carriage wheels again approached the house, making music with their rumbling on the clear night air, and two of the very happiest faces she had ever seen beamed upon her, two pairs of sweet, fresh lips were pressed against her cheeks; a strong, manly hand shake was the last impression left upon her, and the good hearted, thankful widow ran up to her room, slipped off her garments very quickly (for she now realized she was intensely sleepy) and sprang into a snowy bed in the midst of a fragrant pine and holly decorated room to meet (who shall say in fancy only?) in slum. ber-land the dear ones of her youth, all of whom came to her in gladsome vision, assuring her of the realities of life immortal, and the deathlessness of love sincere.

> Nine o'clock in the morning. It is Christmas Day, and the breakfast bell is loudly clanging through the resounding house. Mrs. Catt wakes with a pleasant start, to find her delightful apartment flooded with sunshine, and she herself summoned to good cheer. No such Christmas waking had been hers for over twenty years, if ever, for fortune had never before emptied cornucopia in her lap.

Breakfast was a bright, simple meal, and as it consisted of nothing more elaborate than coffee, rolls and omelets. it was over in ample time to allow of the whole party attending service at half-past ten in one of the great churches, where the music and decorations are made especial features.

After a magnificent festival service, in a brilliant, overcrowded church, and a brisk walk in the clear, frosty air of a truly ideal Christmas Day, every one had a hearty appe-

arranged for a beautiful Christmas entertainment in their charming headquarters on St. Botolph street, and Mr. and Mrs. Eastlake Gore were specially interested in the educational and benevolent work carried on by that excellent organization, they drove over at four o'clock to lend their presence to at least a portion of the exercises. Directly they entered the doorway their ears were greeted with the by the master hand of Prof. Augusto Elliott Franklyn, a gentleman of great wealth and exalted social standing. who devoted a large share of both time and means to furnishing refined and ennobling recreation for young working people, with whom the hall was filled to repletion when the visitors entered.

Mrs. Fielding, who had charge of the entertainment, was never so much in her element as when actively contributing to the benefit as well as the amusement of those whose lines were cast rather in shadow than in sunshine, and who needed the invigorating influence of noble surroundings to cheer them on their difficult way and help them to rise superior to the many temptations incident to their state.

When the music ceased Mrs. Genevieve Livingstone sang a heart-reaching Christmas carol in her rich, full, mezzocontralto voice—that rare, deep, soulful voice which can better than any other interpret in purest melody the plead-

The song ended, an address followed, also by Mrs. Livingstone, who was an excellent teacher, as well as accomto all the young people before her she spoke forcefully concerning the vital connection which must ever exist between psychical and physical development, contending that the intercourse between mind and body is so intimate that whatever emancipates the one must of necessity benefit the other.

A collection for purely, practical benevolent work followed the speaking, and as the plate passed in front of Mr. and Mrs. Gore each deposited thereon a fresh crisp one hundred dollar bill.

More music succeeded the taking of the offering, this time a magnificent tenor solo by Mr. Franklyn, whose great expansive heart seemed to pour itself out in generous abandon as his rich, sweet tones reverberated through the crowded, gaily decorated rooms. The very spirit of Christmas, that sweet, holy influence of which Shakspeare, Walter Scott, Dickens, and many another great writer has written so fervently, seemed to have verily incarnated itself anew amid the festive celebrations in those delightful rooms, and it was with a feeling almost akin to pain that when the impressive and most enjoyable exercises finally terminated, the large audience slowly melted away.

As Mr. and Mrs Gore were alone in their carriage, and Mrs. Fielding had no very pressing engagement for the evening, they insisted upon taking her home with them, as they knew she would heartily appreciate what was in store at their house, for the evening. Mrs. Fielding knew very little of the Eastlake Gores, but she was intensely desirous of meeting the renowned though unknown sculptor, whose surprisingly beautiful work she had gazed upon more than once with almost adoring eyes.

The scene which greeted her as she alighted from the carriage on Beacon street was indeed inspiring. The magnificent reception room in the front of the house, gorgeously decorated and brilliantly illuminated with electric lamps in all sorts of fancy devices, shed its glories not alone on the road outside, but far across the wide stretch of Common, which it directly faced.

A Christmas tree superbly ornamented with a blazing electric star on its topmost bough was the centre-piece, while on every hand rare pictures, works of sterling art, were surmounted with holly crowns, while mistletoe pendants dropped gracefully from the massive chandeliers. Scarlet ribbons and fair white blossoms contrasted symphonically wherever a place could be found where they might enhance the beauty of the scene, and as this splendid room opened out into two others of still larger dimensions and equal grandeur, it was plain to be seen that the approaching soirée would be one of unusual magnitude and symmetry.

Tea was served immediately in the library—a delicate, artistic repast, consisting chiefly of fruits and cakes whose contribution to the sense of taste could certainly have been no greater than to the sense of sight. Food is never so wholesome, and never serves its purpose so perfectly, as when it appeals as forcibly to man's love of the beautiful as it ever can to the gustatory sense of the fastidious epicure.

By eight o'clock the fête of the evening was ready to commence. This time the guests, to the number of at least one hundred and fifty, were many of them people who stood well in the most distinguished circles of Boston literary and artistic life. The music was worthy of the grandest cathedral or of the finest opera house. A string quartet from the celebrated Symplony Orchestra accompanied the organ and piano—both splendid instruments—the one manipulated in masterly style by Mr. Gore, the other attacked with equal power and efficiency by the hostess.
Signor Bernardo really made his debût on this occasion,

and though his voice had always been fresh, clear, strong and beautiful, he had never before risen to the heights to which he soared on this Christmas night, when his rendering of Adams's inimitable "Cantigue de Noel" seemed to open the very gates of heaven to his admiring and almost awestruck listeners.

This gem of the evening came at the very end of the program, long after the intermission at ten o'clock, during which refreshments of the choicest character and in purely artistic variety had been bounteously dispensed.

At the close of the song Mr. Gore faced his guests, stand-

ing just in front of a rich velvet portière which had not been lifted, and proceeded to read a sublime extract from his wife's unequalled novel, "Cynthia," as a fitting close to the day's festivities. His voice was rich, distinct, and deeply sympathetic, and it vibrated with intensest feeling as he read the following words:

Gloria had made a conscientious and thorough study of anatomy before she ventured to undertake her most ambitious design, which was to portray the Sacred Heart in strict accordance with the true construction of a perfect human organism. Unlike all previous portrayals of this unprecedented theme, her conception was wholly natural and entirely lifelike. The marble opened slightly on the left side of the body and displayed a heart of exquisite perfection exactly where the Creator places it in the human frame. One hand of the heroic figure was extended in blessing, and reached outward as though to embrace the world; the other pointed to the exposed heart, and on the back of this exquisitely molded member were graved the words, 'Venite ad Me Omnes.'

"The girl sculptor, a beautiful Italian maiden of only nineteen summers, was seen in her workshop, chisel in hand, on that memorable Christmas night, and as they saw they all exclaimed in chorus, 'Here indeed have we the newest of new women, heaven's latest ambassador to earth!

As Mr. Gore ceased reading, before any member of the eager listening throng attempted to break the mystic, magic spell which rested over all, hushing them into almost supernatural silence, the curtain lifted at his back, and there stood the actual living sculptor, putting the last finishing touch to her latest masterpiece. Lavinia Gloria Victoria Bernardo was the owner of the strong though delicate hand and arm which had dealt powerful, biting blows to all the solid marble which, fashioned into rarest molds of almost super-terrestrial symmetry, bad won for the un-

known "youth" who had executed such wonders the well-deserved title of "the greatest sculptor of the age."

The initials "L. G. V." no longer a mystery, and the "impossible, unnatural" heroine of one of the greatest romances of the age was proved, in spite of all contradiction,

a superb living reality.

Wearing her diadem of transcendent genius as a true queen wears her regal crown, this innocent, unassuming girl received without bashfulness or pride, the unstinted plaudits of the enraptured gathering.

Every one longed to shake her by the hand, yea, and to kiss the little hand with fervent gratitude and heartfelt love, because through it not only had art been gloriously crowned, but woman's power to produce majestic creative work had been superlatively demonstrated.

Gloria's studio was a large room, in an extension of the lower stories of the house, and there stood beside the central glory of the place, a full size representation of England's beloved Queen, Victoria, Regina Dei Gracia, and, though sixty years have sped since a tender, graceful girl was called to wear the crown upon her proud yet humble brow, still rises the cry from hearts and lips alike of millions of loving, revering subjects not alone in Britain, but far off in distant lands and 'mid the islands of the sea:

Long live our gracious Queen! Long may Victoria reign! God save the Queen!

Woman's era has come, and come to stay, and she who may dare to rank among the newest of new women must fill to the very brim the high requirements voiced in that sweetest of sweet ballads, "My Queen":

"She must be gracious, she must be holy, Pure in her spirit, the maiden I love; Whether her birth be humble or lowly, I care no more than the spirit above."

The midnight hour sounded the departure of another The midnight hour sounded the departure of another Christmas Day, but with its last sweet message of peace and good-will to all, there rose over many a doubting heart a new star of faith shining with the light of the ever-glorious and divinely truthful words, AMOR VINCIT OMNIA, and as Love conquere all things, the truest of true women, because of the greatness of her love (regardless of her station) must ever he in sweetest fellowship with true manstar shone over the hill-slopes, on which sheep were cisely at half-past one and lasted till after three.

peacefully grazing or lying down at rest. The celestial As the Directors of the Faith and Hope Association had her brother and her equal, the ever royal Victoria!

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department. BRING MY MOTHER BACK TO ME.

BY ELIZABETH FISKE.

Comes a beautiful band of angels fair, They draw so near, in this soft, sweet air, That I can feel o'er my weary brow Their hands softly laid in blessing now. Oh! angel friends, do you draw so near, That I, with my short, earthly sight, may peer Through the shadowy portal of perfect day, Where friends I love have been called away?

Do you come, oh! angels, with pure white hands, To lead me to this-the promised land? To unfold to me, 'mid its beauties rare, The loved and lost in that home so fair? I feel your presence beside me here, And stretch out my hands in hope and fear; I try to pierce with your angel light, The mists that gather about my sight.

Break, oh! break this strong earthly chain! That seems to hold me, and still to claim. When, oh! angel friends, I long to be In perfect communion with them and thee, I can feel your presence, and hear your voice. Oh! come still nearer, and let thy choice Of gifts to me, be the one I would choose; The one I would beg, if all others I lose.

It is this, oh angels! that I may meet In material zed form, and once more greet The dear mother, now gone to heaven above, Away from me and my yearning love. Bring my mother back, with her centle smile, Her love for me, which knew no guile. Oh! I've missed her form in her old arm-chair Such a weary time, let me see her there. Let me see once more her much loved face. Oh! only once more in her looks to trace The old affection, so true and tried-No other like hers, since the day she died.

Once more to sit by her old arm-chair, My head resting low in happiness there; To know my mother was with me again, Would be the best gift I could wish to gain. Oh angels, listent draw still more near, Guide, oh! guide me through shadows drear. And if only one gift I may beg of thee, 'Tis this: Bring my mother back to me! Orange, Mass.

President Barrett's Remarks on the Lyceum Appreciated.

Many thanks to you, Bro. Barrett, for the well-merited chastisement which you deal out to those who, under the head of Spiritualists, allow their children to be sent to secular Sunday-Schools, thereby "setting them backward" some fifty years in their education and devel-

Now the facts in the case are that in nine cases out of ten the parents are to blame. They teach their children to speak and think slightingly of this "school" transferred from spirit-life and watched o'er by our spirit-friends to these mortal shores. Shame on you! What answer will you make the spirit-world when they ask: "Didst thou eat of the heavenly manna, and give it to the young, that they might be refreshed likewise?" Alas! I am afraid you will go sneaking through the byroads of spirit life, saying, when too late, why did I cater to popularity and close the door of my child's heart? I have spent over eighteen years of my life as a worker in the Lyceum, and there is not a better equipped one in America, as regards regalia, flags, books, targets, etc.; but there are plenty of empty seats, as far as earthly forms are concerned, in the Worcester Lyceum.

The aim of the Lyceum is improvement. "I come not to call the righteous, but sinners, to repentance." If our "sessions" are not interesting to you, come and help make them so we will give you all the opportunity one can desire. Where are the audiences that will greet the next generation of speakers, if all your children attend secular Sunday Schools and are educated in them? One more fact, and I will close. In all these eighteen years of struggling not a word has been said concerning the morality of our teachers by the spiritfriends who watch over and guide us from day to day. Are they not able to see the conditions of earth? Many, many little spirit children are brought there by their white-robed guides. Are ye better than they? If, when I am called to spirit life, this earth-experience is deemed sufficient to allow me to become a worker in spirit Lyceums, what few outcast children and sad-hearted Magdalens are within the scope of spirit vision will be most kindly invited, in morality or no morality, by FRED L. HILDRETH.

Worcester, Mass.

A Little Gentleman.

The outward bound electric car, running from Boston to one of the large suburbs, was unusually crowded on the particular night on which I was obliged to take it. Before it left the crowded part of the city there was hardly standing room; and yet eager people beckoned to the conductor, and crowded into the narrow

Among these was an old woman, bent with age, and feeble with evident ill health. Her shabby dress and shawl showed her poverty; and the large basket which she carried with difficulty, seemed to grow heavier and heavier as she changed from one arm to the other. Seated near where this woman was standing sat two persons-one whose immaculate dress and dignified bearing proclaimed him a man of the world. The other was a ragged newsboy. Tired from his work, the little fellow's head now and then dropped on his shoulder, and his

Awaking from one of these naps, he saw standing near him the shabby woman with her heavy basket. Perhaps he thought of his tired mother, taking in washing in order to swell the small earnings which supported him and his baby sister. Perhaps it was only the instincts of the true gentleman in this little newsboy; but, at any rate, the old woman, standing there so patiently, felt a little hand on hers, and a voung voice saying: "You must be tired, Mrs.;

young voice saying: "You must be tired, Mrs.; take my seat. I'll hold your basket." Why was it that at the next stop, when an elderly woman entered the car, the boy's neighbor rose, and said, "Here's a seat, madam?"—Christian Register.

Overheard at Noon on the Lawn.

"Say," said the Lawn Mower to the Lawn Roller, "I'm as hungry as a bear. Give me a roll, won't you?"

"Can't do it," said the Roller. "They're too heavy to eat. The Rake tried to eat one the other day, and broke two of his teeth off short. Why don't you ask the Sickle for a pear?"
"I'd rather go to the Ax. I don't want any

What can the Ax give you?"

"A chop, of course,"
"That's so—didn't think of that. If he fails you, you might go down to the garden and get a Stake. By the way, what's the matter be-tween you and the Weeds? They tell me you cut them whenever you pass."
"I do. I don't like the Weeds. They in-

truded themselves into a lawn party I was at last summer and spoiled the whole thing. Did you get off to the mountains this summer?" "No, I went down to the seashore to see my

Relatives? I didn't know you had any down there.'

Oh! yes, the Rollers are famous all along the Jersey coast. You get away?"
"No; I've been right here, attending to business. I did n't feel that I could afford to go off this summer. I've been pretty poor, and I had to do a good deal of cutting down to pull through

the hard times as it was. I hear that Hose is going to be married." Yes; he met one of the Faucets at a watering place up here, and they got much attached

to each other. It's a good match."
"I think so myself; but for lighting a lamp
I think I'd rather have a parlor match." Ha! ha! How cutting you are!'

"Yes, that's my business, And then, as the bired men had finished their luncheon, the Roller and Mower had to return to work.—Harper's Young People.

What is Wealth?

By suggestion of one of our exchanges we reprint this from a back number:

Does wealth consist in money, houses, lands, banks stocks, railroad bonds, etc., alone?
We think not. The young man starting in life with no money, but with good digestion, good sleep, good health and ability to work in some profitable employment, has what the aged capitalist would be glad to exchange all bin millions for his millions for.

What compensation is money for sleepless nights and painful days or the misconduct of dissipated children?

What brings the greater happiness-the glitter, show, jealousies and faisity of fashionable life, or the heartfelt friendships which prevail so largely in the homes of the industrious

In how many of the palaces of our million. aires will you find greater happiness in the parlor than in the kitchen?

How many millionaires will tell you that they are happier now than when starting life

we find the vineyards. Let no man envy those richer than himself until, taking all things into account—age, health, wife, children, friends—he is sure he would be willing to exchange.—George T.

Flotsam.

BY M. A. KELLEY LOGAN, W. VA.

Work wins. Doubt destroys. Patience is power. Faith finds a way. Self is the worst foe. Laziness brings want. Ill words have wings. Gold is poor medicine. Time has no back hair. Integrity walks in light. Rogues hate photography. Do good without question. Sow favors and reap friends. Seek good; sin needs no finding. Children's pranks show parents' folly. Falsehood is often the shadow of truth. Industry and economy are parents of plenty. Sloth and fear are the parents of despair. Childhood's innocence gives a glimpse of Flattery is food to the fool, but poison to the

Men who never make mistakes seldom make

anything.

Prayer does not bring down, but brings us up to, the blessing.

Poverty to propel, honesty to guide, and love to lead, make the most possible of a man.—Religious Herald.

Two Friends.

In one of the police stations in New York there are two friends, Jennie and Nellie. Jennie is a South American monkey, and Nellie is a terrier dog. Jennie is a life prisoner, tied to a chain. The chain is ten feet long, and that represents Jennie's limit of freedom. Jennie is a thief. When she first came to the stationhouse she had entire liberty. She climbed fences and visited the neighbors; but after a time it was discovered that when Jennie went home something was missing. Last summer she stole all the raisins out of a rice pudding set on a window-sill to cool. The neighbors complained of the disappearance of small articles, and Jennie was caught with a hand mirror in her possession. Since then she has been fastened by a ten foot chain. She is moved about, and she and Nellie have very delightful times together.

Are You Kind to Your Mother?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you how to read? Who has borne your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother—your own mother? Now let me ask you, "Are you kind to your mother?" -Michigan Advocate.

Burdett gives good advice, as follows: "There are young men that do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old so and so's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do. son. and take off your coat, and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holi days, and the better satisfied will the world be with you."

The Boston Spiritual Lyceum.

Sunday afternoon, Nov. 29, this Lyceum met as usual in Berkeley Hall.

"How Can we Best Place Spiritualism Before the World?" was the topic considered by the o'der groups, and Eadle Hatch, the first pupil to respond, said, in part: "I think we can best place Spiritualism before the world by its phenomens, but we should first be sure that the emediums are genuine, that their character is of the best, and not leave the "jublic to be imposed upon in the name of Spiritualism by avery imposed upon in the name of Spiritualism by every impostor that comes along." George S. Lang substantially agreed with Mr. Hatch, and suggested organization as a remedy for correcting this evil. Mr. Albert P. Blinn thought that to the Christian world Spiritualr. Binn thought that is the Christian work spiritualism could be best presented as Moses Hull does, from the Scriptures. Mr. Packard, Mr. Manserth and Mr. Watson also responded from the yeung men's group, and Mr. J. H. Lewis, their leader, said he felt proud of his boys for the very excellent answers they had

Mrs. A. S. Waterhouse, Harold Frost, Mr. J. R. Snow, Master Charlie Hatch and the Assistant Conductor, Dr. J. R. Root, also answered the question.

The subject for the little ones was "Heroes," and all but two had something to say about heroes, and Dr. Root told them a story lilustrating the subject.
Following the Grand March there were recitations

by Mabel Emmons, Little Maud Armstrong and Miss Maud Becketh. Miss Grace E. Warren sang two verses, with chorus, written by Mr. Manerth and set to music iy Mr. Watson, that we hope to coon introduce as a feature of the Grand March.

One of our new members, Mrs. J. S. Soper, was called upon, and feelingly spoke of the despinterest she had taken in the Lyceum, and expressed the hope that she mi ht continue to work with us, although soon to be the Conductor of another Lyceum, and we know that Mr. Hatch voiced the sentiments of our members when he raid, in reply to Mrs. Soper, "We wish you God-speed in your new Lyceum. Our only regret is that your opening hour is so close to our own that it will not allow those that wish to do so an oppoitubity to attend both Lyce ms, as many did last season.

weason.

"We are interested in promoting the cause of Spiritualism through Lyceum work, and know that the more Lyceums there are the more children will be reached, therefore I say again we wish you all God speed, that your efforts to revive the Children's Progressive Lyceum No. I may be crowned with success."

Subject for Dec. 13, "What Value has Music as an Auxiliary to Spiri ualism?"

Lyceum meets at I P. M. All are welcome.

A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Statton K.

Original Riddles or Character from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

> Written for the Banner of Light. ANGEL MEMORY.

We only see Dimly, a little way, When it is day! When night her murky pall Sullen lets fall. Oh! then we turn to thee, Serene, sweet soul, Besceching dole Of angel ministry.

Sacred, that never fail Our fever'd ail. Oh, spiritual wine! Oh, draught divine! Softly thy succor sings A balmy peace. Our pains surcease Aneath the mercy-wings.

Oh! spirit springs,

The Disappearing Horse.

We have all grown familiar with the trolley, cable and electric cars on the streets, and even country roads have been taken possession of by the trolley. Now, what has become of the horses who used to do this work, and of the men who used to care for the horses? Think of all the oats and hay and straw that was needed to care for the thousands and thou-sands of horses that were used in drawing street cars in this country! In Chicago alone On the tops of mountains we find rocks and ice and snow. It is down in the valleys that we find the vinevards. for them, besides 1,500 blacksmiths. They ate 5,460,000 bushels of oats and 1,000,000 tons of hay. The men will have to learn new businesses, and the farmers will have to raise something else than hay and oats. The horses, perhaps, are back on farms, plowing and reaping, and carrying children to school. Do you sup-pose they have to ring a bell to make the horse stop and start? I heard of one farmer who could not use the horse he bought from a street car company until he had put a bell on his plow, and another on his rake. After the farmer learned how to ring the bell so that the horse recognized the sound, he proved a valuable horse.—Northern Christian Advocate.

> MEDICAL EXPERTS.—A child in Philadelphia vomited a creature looking substance about six inches long, and the family physician pronounced it a very dangerous worm, and recommended medicines accordingly. It was taken to another physician, who declared it was not a parasite of the worm persuasion, but something of the reptilian class, which must have been taken in with water when young, and had grown to this great size in the child's body. A third physician admitted that there was something "mysterious-looking" about the creature, but—it is supposed, being a homeo-pathist—he cast doubts on the verdicts of his pseudo fellows, and recommended that the marvel be sent to the Academy of Natural Sciences. The first test proved that the "creature" belonged to the vegetable and not to the animal world; and with a little skillful unrolling and microscopic work the fearful thing proved to be a narrow strip of banana peel which the child had eaten with the fruit! How many wonderful things recorded in pathology may there not be which could be as simply explained if the proper care had been taken. - Independent.

> In 1871 Wm. Lloyd Garrison wrote: "I will state for your private information that after a long and close investigation of the subject, I have had sufficient evidence again and again to convince me that it is more or less practicable for those who have left the body to hold communion with relatives and friends still in the flesh, and to make known their presence by signs and tokens in the shape of what are called 'manifestations.'"

Education is a curious thing. A Russiau Nihilist, a graduate of the University of St. Petersburg. was recently pursuing advanced studies in Cornell University. He was professing his great admiration for President Lincoln. when some one chanced to mention his assassination. The Russian's look of astonishment would have made his fortune on the stage. Yet this same man who did tot know Abraham Lincoln was assassinated, had read every one of Cooper's novels in a Russian translation. er's novels in a Russian translation.

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M. World Mfg. Co., Columbus, O. Dases are indestructible, will last foreer and make a beautiful appearance on any monument. Anyone can autit on in 2 minutes. I sold 6 the first day, profit \$12 n 8 days my profits were \$19. Everybody is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$19 last week selling elegant Aluminum Phory plates and house numbers for the asses firm Door-plates and house numbers for the same firm. Anyone can do as we if they try. JOHN C. B.—.

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Banner of Tight.

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Will the regular subscribers for THE BAN-NER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

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The Christmas Banner

Will appear Dec. 19. That issue will be of an extra number of pages, and contain many articles by various writers, such as Dr. F. L. H. WILLIS and his family, W. A. CRAM, HUDSON TUTTLE, and, if possible, EMMA TUTTLE, and many others.

We trust the friends will remember, and make efforts to send us orders for special copies.

The Last of a Year.

In spirit life there is no time, neither is there space. All is life alone. But on this "bank and shoal of time," where so much is external and material, we feel necessitated to measure passing experience by the coming and going of the sun in his vast orbit, the rolling of the silver moon, and the ceaseless march of the starry constellations across the deeps of the concave that canopies our heads. Thus come in their regular order the procession of the months and years, the filing march of the weeks and days, and the softly silent footstep of the dissolving hours. At the present time we stand on the line of the great divide between an ending year and its yet invisible successor. At such a time memory awakens us to almost a new consciousness. As we know nothing as yet of what is to come, what has so recently gone into the great reservoir of the past becomes vivid and real in a sense it did not possees while in the unnoticed act of passing. To most minds the contemplation of such a past brings not much more than feelings of saddened melancholy. Yet we are left the consolation to reflect that memory is but a treasurehouse for every one of us. As we advance in years, it contains possessions that are dearer to us than almost all of those that are left. Say what we will, none of us would give up the

riches of his and her past. The Psalmist exclaimed, "I remember the tury, in England, the practice was prohibited and enthusiasm.

days of old." We all have a personal past. It | on the ground that it was a barbarous custom: what we have gone through in the time remembered. Childhood has no memory; it is friends, grieves for no recognized losses, lives wholly in present sensations. As we become older, as year follows year with its glad or sorrowful experiences, the past grows more and more into the life of to-day. Shadow-land as we may call it, nothing can be more real. It is a land of romance, in which we love to inachieved years ago, and brought us keen satisfaction, thrills us again to-day. The friends more. We experience again the loves and the country in which things are more real than this in which we are playing every day our we call forth from it that makes a part of the to us. and a means of inspiration for to day. It is a part of ourselves, and we can neither escape its presence nor its influence.

In a very real way every flitting emotion, every thought, hope, feeling, wish, every experience of our lives, is henceforth a part of us. Suppose the past were wholly blotted out, were a perfect blank, and we stood on this narrow little isthmus of to day, neither remembering the past beyond the time we last went to sleep, nor seeing anything of the future; we cannot conceive how empty and bare our lives would be, how many of its pleasures would be wanting. The most absorbed man of business will at times relax his mental hold on what is before him, to let his thoughts wander away through the pleasant land of retrospection. It is the Roman moralist, Seneca, who says: "That which is past we are sure of; it is impossible to make it not to have been." We are sure of nothing in the world as we are sure of these treasures of the past. The joys, the friends, the experiences passed through, so long as we are ourselves, are ours forever; when we cease to be ourselves, if so it could be, it will not matter. But of all sad remembrances, the saddest are those of what we might have done or become -a lost opportunity, a lost friendship, a lost love. They are the saddest of all things in the world. Yet not altogether so, either. There are certain others. Carlyle's heart-breaking grief for the loss of his wife, in his old age, illustrates our meaning best.

He sits alone in his study after she was called away, reading over her letters and recalling her patient, gentle life and the relations in which he stood to her. He, a rough, strong giant, she at his side all through his life, frail, gifted, beautiful, poetic, appreciative, he not once dreaming what she was till after she had faded from his sight. He sits broken-hearted, sorrowing and wailing because he cannot speak to her and tell her now what he has in his life learned of her. And he cries out aloud: "Oh! if I had only spoken what was really in my heart while she could hear it-if I could only have her back five minutes, to tell her what I think of her now!" Such saddest memories of the past, grievous as are the hard lessons they teach us, ought not to overburden or crush us, nor should the memories of our sins, mistakes, and failures, if only they can be turned to account in the future. The sweetest fruit is sometimes shut within a bitter rind. So, then, does memory play the part of a guide, or a warning in our daily lives. We organize memory into our lives in the unconscious and spontaneous activities of every day. Morality is only the result of the world's experiencethe world's memory organized into precepts, principles, examples. Humanity would be utterly disorganized, and life would be impossible, if all that goes with memory were to be cut off.

We have no cause for discouragement, even if there have been vices and wrong habits in the past, if we now see the course we ought to have taken, and are ready to use these experiences as helps and guides for the future. We are not to deem the irrevocable past as wholly wasted and wholly vain, if, rising on its wrecks, at last to something nobler we attain. The mainspring and motive force of our self sacrifice, our devotion, our resistance to temptation, our sincere endeavor to make the world a little sweeter and better, is to be found in some fountain of memory of which others may know nothing, but which is a sacred shrine to us. where we go to kneel in the silence and soli tude of our own hearts, and yow that we will do our sweetest and best as though the lost the dearest words of praise, or ready with the warning look of appeal to deprecate anything unworthy, and anything poor, or low, or mean. Thus the past is all alive for us, for joy and for sorrow, for guidance and for inspiration. The passing year is not dead, nor will it ever be. We are not to be in the future what we would have been if one even of the least of the expewhole world has been influenced by it. The universe itself can never efface these slightest personal experiences of ours that have made up the dying year. They will tread close in our footsteps with their warning if they are evil, until we have outgrown the evil, and made it only a means of being noble and true

The Docking of Horses.

The horse's tail has fifteen bones and four pairs of muscles. The latter are all supplied with nerves of sensation and of volition. The common way of getting the animal ready for the barbarity of docking is to firmly secure him by a twitch on his nose, to raise one of his four legs to his breast and tie it there, to cut the hair from the stump of the tail, and to tie a string or a piece of catgut above the verte- Fletcher and myself were raised in the same bræ which are to be removed. Finally, after the severance of the tail by the docking instrument, a red-hot iron is applied to stop the bleeding. The animal's behavior while undergoing the operation is sufficient evidence in respect to the torture. The horse's first action from the rostrum, on account of ill health, is to jerk the head as violently as he can, but there is now a prospect of Dr. F. L. H. Willis the twitch on his nose soon controls that movement, the twitch being an instrument of torture of itself. He then crouches nearly to the ground, and screams or moans with pain. When the operation is over he is found to be dripping with sweat; as some who have seen it say, the water fairly runs off of him. Grooms especially advise docking, for it saves them the trouble, which is considerable, of caring for

is our personal experience; it is according to The American Society for the Prevention of Cruelty to Animals offers a standing reward of a large sum for the arrest and conviction of always looking forward; it parts with no any person found docking horses. It is argued that the operation is nearly, if not quite, painless, because of the low degree of sensibility possessed by the tail, and to the rapidity with which the amputation is effected. Also, that harnessed horses are prevented from throwing the tail over the reins, and thus prevent running away or kicking. It is denied on the dulge our aimless wanderings. The activities highest authority that the horse's tail is enof our lives are gone through again. What we dowed with but little sensibility. And it is asserted that when horses have run away or kicked from getting the reins under the tail, we knew in our waking hours, but are no long. I they have nearly always been docked, their beer visible to sense, are seen and heard once havior being due to their remembering the painful operation, and dreading to have anyfriendships that are now no part of the living thing touch the tail. Docking is, moreover, a world. Till at length the past becomes to us a disfigurement, which destroys the contour of the body. There is no valid reason in favor of docking the tail but disease of the tail. On the parts as active men and women. The past is other hand, docking is liable to cause lockjaw. never wholly gone and forgotten. It is what Paralysis, due to inflammation of the spinal cord, is also liable to ensue. Or the inflammajoy and the sorrow of life, a means of warning tion may extend to the muscles of the hind quarters, and lead to gangrene. The testimony of veterinary experts is conclusive against the practice. It is defended only by a cruel fashion. It it is pronounced a useless, worthless and inhuman mutilation. And oftentimes the death of the animal is the result of it. It is time such a barbarity went out of practice everywhere.

A Spiritualist Church Established.

Since the return of Rev. Samuel Weil from a sojourn in Chicago to his old home in Bradford, Pa., he has been chosen pastor, or teacher, of the newly-organized First Spiritual Church of Bradford for the ensuing year. An Advisory Committee of seven was likewise chosen for the same term. The church has a large membership, and prospects are flattering for an addition of many more in the near future. The aims and objects of the new church are announced to be as follows:

To spread the light of Spiritualism as a reli gion, a science, and a philosophy; to lift up, reclaim, and save the erring; to give justice, aid, and encouragement to the sorrowing, suffering, and disconsolate; to give the unbelieving and doubting minds evidences of a contin ued and mortal existence, and of a continued intercourse and relationship between the living and the so-called dead; to advance the interests of civilization and humanity, and thereby encourage the highest religious, moral scientific, intelligent and humane conditions, both for this life and the future; to encourage lectures upon Spiritualism and kindred subjects.

Further, to foster the moral training of the young by establishing a Lyceum for the teaching of the philosophy of Spiritualism; to meet together, united in song and thanksgiving, and exchanging literature and experiences, so that they may be mutually benefited and promote universal friendly relations, and to hasten the ushering in upon earth the glorious fulfillment of the beautiful truths and teachings of Jesus,

as taught by him in the Sermon on the Mount. Mr. Weil had served the old society faithfully for about a year, but had felt that he did not enjoy a complete liberty to express his views for fear of opposing those of some of the most prominent members, and he was ill at ease from this cause continually. This was one, if not the chief, reason for establishing the new church to supplant the former Free Religious Society. It really was not free, if it truth for fear of giving offense and arousing hostility. The object was, in dissolving the society and establishing the church, to form a more perfect union among Spiritualists, to be known under that name and title before men in their true light. It is our sincere wish that the new church may prosper in its belief and in numbers, and become more and more a shining light to illuminate the region round

The Indians as Landholders.

The five civilized tribes are now willing to accept severalty allotment, on the payment to them of forty million dollars altogether. Hitherto they have been almost violently opposed to it. Ex Senator Dawes is the father of the severalty law, and naturally takes great pride in the system. The law specifically exempts the five tribes from its operation, but Mr. Dawes has never ceased his efforts to bring about an acceptance of it among these tribes. Allotment measures have been carried out with the other tribes on a large scale. The movement of Indians to get homesteads, and dear absent ones were by our side giving us of others to induce them to take such allotments, must be set down among the most note worthy of recent developments regarding the red race. It is considered a little singular that the five tribes most fitted for severalty landholding are the latest to come to it; but this no doubt arises from their exemption from the provisions of the Dawes law, and from other causes. Among the latter is the feeling that riences of the past could be blotted out. The the allotment system will render isolation more difficult, and bring the Indians into more direct competition with white men. The leading men of the Indian tribes likewise have an interest in leasing for themselves the lands held in common at low rents for grazing or agri cultural purposes. Severalty allotment, too, means the disintegration of the tribal system of government. This leasing carries with it a provision for education without taxes for it. It supplies the school fund.

> Fred L. Hildreth writes from Worcester. Mass.: "This Sunday morning I have devoted to reading THE BANNER, and one of the best things in it is Bro. Fletcher's 'Are Spiritualists in Earnest?' I am glad one keen, discerning speaker is not 'harnessed down' to some milk-and-water society where his desire for engagements hampers his usefulness. Bro. town, and that perhaps makes us more akin. I give him high greeting for his straightforward letter."

After an absence of eighteen months returning to the spiritual work of which he is so fond. We understand that the genial Doctor has concluded an engagement with Mrs. Rathbun to speak in New York the month of February.

Dr. C. W. Hidden of Newburyport, Mass., lectured in Fitchburg, Mass., Sunday afternoon and evening, being greeted by the largest audiences of the season. Following the evening lecture he gave an exthe tail. Even so long ago as the eighth cen- hibition of healing which aroused deepest interest

A Eulogy to be Coveted.

At the public funeral services of William Steinway, the great plano manufacturer of New York, after singing by famous vocalists, an address was delivered by Hon, Carl Schurz. He spoke of the deceased as one who "remained always the simple, honest, restless workmanthe true, the ideal knight of labor in the broadest, noblest sense." "He was a pattern," said Mr. Schurz, "of German-American citizenship, blending in himself the best traits of American character with the best of the German—a great American in enterprise and affection for this republic, and a German in soul and in true reverence for the old fatherland-the patriotic American with a German heart. He was a pattern of the master-manufacturer on whose heart the weal of his workmen lay like a father's, and who found in their contentment his happiness and pride.

"And," continued the speaker, "what is in our day of special significance, he was a pattern as a rich man. I wish I could call the the tabernacle, the tent, the house that I live millionaires of the land to this pier, and say to them: 'Those among you who lament that at times poverty looks with mutterings on front door, and the hairs the shingles upon the riches, learn from this dead man. His mil- roof. Age has whitened them. But I, the ego, lions were never begrudged him. The dark glance of envy never fell upon him. Covetousness itself passed him by disarmed and reconciled. Yes, every one would have rejoiced to see him still richer, for every one knew that everything he got contributed to the welfare of all. Simple as ever remained his being. modest his mode of life. But he knew one luxury, and he practiced it: that was the luxury of the liberal hand-a princely luxury that few of the world's greatest have indulged in more richly than he."

Clairvoyant Work Again.

An interesting case of the discovery of a brother and sister by a Rockland, Me., man, after a separation of twenty years and more. comes to the light, to show what changes occur to individuals, and how strange are the combinations of events for some of us. Mr. Carleton, otherwise David E. Supplee, one of Rockland's well-known citizens, has been anxious to find his relatives, in which desire his wife has shared equally.

He was given away conditionally when but three and a half years of age to a Mr. Carleton, who lived at Isle au Haut, about thirty-nine years ago, by his uncle. The boy liked his new home so well that he refused to go away with the latter when he came for him. But he was told that it would be useless for him to attempt to find his relatives. At one time he received cards, on which were the names of his brother and sister, which he carefully kept. His uncle also told him of the former life of his folks at Seneca Falls, N. Y. He and his wife took the cards to a clairvoyant, sealed in an envelope. He was at once told that the parties were living in the West, and that his sister had a great desire to see him. He wrote a letter of inquiry to the postmaster at Seneca Falls, who corroborated what was told him, and located them both. Immediately they went to that place. found his brother, Charles II. Supplee, and then proceeded to Bethlehem, where they found the married sister. So the clairvoyant helped them to find the objects of their long

Dogma in an Executive Proclamation.

The Rabbi of a Jewish temple in Cleveland, O., makes public protest that the President, in his Thanksgiving Day proclamation, did what no other President ever did in mentioning was necessary to suppress any portion of the | Christ. He believes the President exceeded the prerogatives of his office and all precedent by referring to a mediating influence in religious affairs.

The Jews recognize no mediator. The proclamation could be construed as a secular declaration. Saying to the interviewer that he intended to make a public declaration of his views on the following Sunday, he did not regard the matter as serious enough to require a lengthy comment; but its serious possibilities cannot be overlooked.

The President tells us-the Jews as well as so called Christians-to implore forgiveness of our sins and a continuation of heavenly favor through the mediation of Him who taught us how to pray. The Rabbi said he would be inclined to let the matter pass unnoticed if it did not interfere with one of the principal tenets of the Jewish faith, which recognizes no medium between man and God. The President undoubtedly used the language he did obediently to the dogma ingrained in him from his

Sunday Law in New Jersey.

A man, Peter Larson by name, has been lying in jail for more than two months for the dreadful crime of protecting the property of his employer on Sunday. He shot and killed a chicken-thief. The chicken-thief was a hawk, that happened to be hovering over the chickenhouse of Farmer Nicholson of Bound Brook.

Of the murderous transaction the New York Sun ironically remarks that so far the courts of the State have not been able to determine whether the shooting on Sunday of a thieving hawk, with no visible means of support, barring his wings, and caught almost red-clawed in the act of stealing, and with strong circumstantial evidence against him in previous cases, is legal or illegal.

The case must go up to the Supreme Court, which does not set till next February, and Larson must stay in jail.

Verily, verily, and yea, verily, Sunday in New Jersey is a day of the week that will stand no secular trifling. By-and-by a man will have to dress as well as shave himself over Saturday night, for fear of committing the unpardonable sin. How pious and holy some people would be, if eating and drinking were prohibited on Sunday, or perhaps altogether!

The Fancy Dress Party, held under the auspices of the Boston Spiritual Lyceum, in Phoenix Hall, Monday evening, Dec. 7, was a very pleasant affair, under the floor direction of A. R. Waitt and the following alds: J. Browne Hatch, Jr., Geo. S. Lang, Albert Blinn and Edward B. Hatch. It is sufficient to say that Coule's Orchestra furnished the music.

PROF. LOCKWOOD, the widely known Spiritual Physicist of Chicago, who is filling an engagement with the Berkeley Hall Society, Boston, during the Sundays of December, will respond to mid-week evening lectures in adjoining places at very low rates. Address him at 603 Tremont street, Boston, Mass.

E. W. Gould is now located at 1443 Q street, Northwest, Washington, D. C.

Read the announcement made by Dr G. W. Fowler, on the seventh page.

A Parting Word, Bro. Day.

In a few days I shall be upon the rolling ocean, on my third pilgrimage around the world. Oh! Neptune, brother of Jupiter, and God of the Sea, deal gently with me while gliding o'er your deep waters! "And as ye go, teach," said the man of Nazareth. I have already engagements to lecture in Australia. Ceylon and India. Personal friends are writing me, "You are too old, doctor; too old to take such a journey alone; you cannot stand what you could when I knew you fifty years ago." Old! I am not old; but in the morning, the morning-time of eternal youth.

True, the hairs may have whitened, but the silvered hairs are not me. The brow may have become wrinkled, but the wrinkles are not me. The knees may be weaker, stiffer than fifty years ago, but knees are not me. The hands may be a little tremulous, but the hands are not me. They are but the instruments that I use. This body of mine is not me, but in. I've fashioned it very much to my taste. The head is the topmost story, the mouth the the conscious myself, am not growing old. I tent this evening in the center of eternity. am young, and life to me is afire with youthful hopes and towering aspirations.
Growing old is only a delusion of the senses;

the inmost soul, a divine entity, a potentialized portion of God, cannot grow old. Eternal youth

occasionally I have neglected the house that I inhabit, for the purpose of repairing the houses of others. Both duty and the law of self-sacrifice required it. There's no loss, however: "Whosoever loseth his life for my sake"-that is, for the sake of truth and human good-said Jesus, "shall find it"-find youth eternal!

The BANNER OF LIGHT was never so interesting-never so rich in spiritual truth and wisdom—as now. Spiritualists may well be proud of it. All honor to its present editor. Speaking of the BANNER OF LIGHT brings to mind a thousand sunny memories of William White, Mrs. Conant, Wilson, Colby, Denton, A. E. Newton, Sargent, Brittan, Storer and other dear saintly co-workers of whom the world of materialism was not worthy—faithful veterans—gone, all gone on and up higher. . . . Pardon me, friend Day, my eyes are swimming in tears. Memory is undying—and friendship with me is as abiding as the stars.

Scarred by battles fought in the anti-slavery movement, the temperance movement, the woman's suffrage movement, the liberalizing medicine movement, the anti-vaccination movement, I can only compare myself to an old, time worn oak, standing on the hillside quite alone, battered by storms and torn by wild tempests, awaiting the call of my com-peers from the other side—waiting only to renew the battle for the right over there.

This life is only rudimentary. And it matters little to me whether my body go down into the depths with green sea weeds for a winding sheet, or perish upon a Hindoo pyre aflame with bamboo and sandal wood. If I do not return to America in body, I shall in spirit. The universe is my home. All human beings are my brothers and sisters. My peace, my love, I leave with them. God reigns, and all is J. M. PEEBLES, M. D. well.

San Diego, Cal.

During this voyage Dr. Peebles will take in Honolulu, the Fijis, New Zealand, Australia, the East Indies, Siam, Malacca, Johore, Ceylon, India, Persia, Egypt, Palestine, Southern Europe, Rome and Paris to London, and will be absent one year or more. We join our own to the many good wishes that are ex-

Mrs. Gulick Informed in a Mysterious Way of Her Husband's Death.

At 8:25 o'clock Friday evening, Nov. 6, at Atlantic City, says an exchange, Mrs. Peter Gulick, a deaf mute, rushed into the room of Mrs. Peterson, with whom she was stopping, and seizing a pencil and paper, excitedly wrote:

"Something has happened to my husband!" At that time Gulick was supposed to be well, and on his way home from a tour of the New England States, where he had been selling pic-

Mrs. Gulick became hysterical, then unconscious, and soon died. Next morning came a telegram addressed to

her. Mrs. Peterson opened it, and read: "YONKERS, N. Y., Nov. 7, 1896.

Mrs. Peter Gulick, Somers Point, N. J.: Your husband was killed on the railroad track near

here last night. WILLIAM JAMESON." The Gulicks were a most devoted couple.

They had four children, one of whom is in the United States Navv.

Reorganization of the Arena Publishing Company.

On petition of the creditors of the Arena Publishing Company made Oct. 1, 1896, before Judge Dunbar, to appoint a temporary receiver, A. D. Chandler, Esq., was appointed for the protection and adjustment of the interests of the creditors during a reorganization of this company. The officers of the company did not contest the petition, feeling that it is for the best interests of all parties concerned as an equitable plan pending the business changes to be made.

The Arena Company will be recapitalized by experienced business men and placed in new hands and on a firm financial basis, the magazine to be an open court for the promulgation of all authoritative and important opinions.

Verification of a Message.

To the Editor of the Banner of Light:

I wish to state that the communication from my wife, LIZZIE FOSTER, given in THE BAN-NER for Nov. 14, is in the main correct and satisfactory.

She had many friends among Spiritualists in Boston and elsewhere, and was herself an excellent medium, although she never made public use of her gifts. She will be better remembered by friends in Taunton, as Lizzie M. Wrigley. JAMES M. FOSTER. Wrigley.
58 Day street, Roxbury.

To the Editor of the Banner of Light:

In your issue of the 21st of November is a communication from MARY HAYDEN. I knew her well, and have visited at her house before she passed away. Have waited to see if some of her people

would acknowledge the communication, but dare say they have not seen it in your paper. Her mother was cousin of the late Gov. Rice, and she a sister of the noted medium, Joseph D. Stiles. WM. G. PRESCOTT. Quincy, Mass., Dec. 5, 1896.

Correction. To the Editor of the Banner of Light:

I beg to correct an error in my letter of last week. In that letter I said Mrs. Bliss holds materializing séances Wednesday and Sunday afternoons and Thursday evenings, and dark circles on Tuesday evenings.

I have learned since that she holds materializing seances on Saturday afternoons, and dark circles on Sunday evenings, as well as on Tuesday evenings.

T. A. BLAND.

Thomas Jackson holds circles at 89 I street, South Boston, every Monday evening.

Modern Wonders: Or, What Psychic Force, Coupled With Scientific Knowledge, Can Do.

To successfully treat and ours a patient, it is essential that the physician understand fully the diseases and lesions affecting the patient. Bombastic assertion and unsupported claims carry no weight with the public. The thousands of cases which Drs. Peebles & Bur. roughs have diagnosed in the past year, without a single failure, demonstrates that they do understand diseases and the causes producing them. We submit the following few from the many which are received every day, testifying to the absolute accuracy of their diagnoses: Sedgewick, Ark., Nov. 18.—In regard to the diagnosis of my case, it is perfect in every respect.

MEEDIE SHAFER.

West Pullman, Ill., Nov. 24.—Your diagnosis of my case received, and will say that it is correct in every GEORGE A. WOOD.

Hollister, Cal., Nov. 22.—Your kind letter of the 16th came to hand yesterday, giving a diagnosis of my case, and I must say that it is a very true and correct one—far better than I could have described it myself. JOHN L. LINDELEAF.

Ashtabula, O., Nov. 5.- I am in receipt of your letter, and would say that you told me how I feel better than I could myself.

MRS. F. A. APPLEBEE. than I could myself. MRS. F. A. APPLEBEE.

Colorado City, Col., Nov. 23.—I received your diagnosis of my case yesterday, and will say that it is entirely correct.

CLARA PARKER. St. Edwards, Neb., Nov. 26.—Your answer to my letter of inquiry came last night and greatly surprised me, for I think you diagnosed my case correctly.

MRS. J. O. DISHER.

The most enlightened and successful treatment practiced to day is the psychic. The won-derful results achieved without the adminis-

tration of medicines are something wonderful. We set forth no exorbitant claims, but the following will demonstrate that this feature of our treatment is rarely, if ever, duplicated: Central Falls, R. I., 29 Ill. street, Oct. 10.-To-day

when your letter came, I was suffering with neuralgla in my face. I took your letter in my hand and laid my head on the table, and in ten minutes the pain had left me and has not returned. MRS. M. R. HUGHES.

Chicopee, Mass., Oct. 28.—Last Thursday evening, during our half-hour sitting, I asked you to visit a lady in Springfield and relieve her of her mental depression. I insisted upon it, feeling sure that she would feel better. I have since been told that she did feel better and slept all night that night and worked all day Friday, and said she had not felt so well for four years. ADA L. STONE.

Mancelona, Mich., Oct. 9.—One month ago, it hurt me so between my shoulders that at times I could not lean back against a chair. Last Tuesday I ached from my neck down to my kidneys, but that evening, no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this. I found my aches were gone.

MRS. SADIE UPDIKE.

But the many cases that are thoroughly chronic in their nature, the causes producing the lesions dating back many, many years, require, in addition to the foregoing, the most skillful and scientific medical treatment and the wisest discretion in the selection of medicines and their doses, it being an established fact that what is a dose for one person will pro-duce disastrous effects upon another. In our hands medicines act like magic, as the following will demonstrate:

Peoria, Ill., Oct. 14 .- Pursuant to your request for information as to my case at weekly intervals, I write to say that, from the first dose, I have noticed an im-O. H. BARKER.

Evans City, Pa., Nov. 14.-I am feeling in splendid health at this writing, thanks to your kind treatment and the help of God. Dear Doctor, I hope you will live two hundred years, that you may still bless suffering humanity. I have taken your treatment three weeks, and received more good than from all the medicines I have taken during the whole six years I have had asthma. Wishing you more and still better success, I remain, your ever trusting patient.
MRS. ANNA DANCE.

For an absolutely correct diagnosis and free medical advice concerning your case, address DRS. PEEBLES & BURROUGHS, Indianapolis, Ind., giving name, age, sex and leading symp tom, and you will receive same by return mail.

The Veteran Spiritualists' Unio

To the Editor of the Banner of Light:

The regular monthly meeting of the Union was held on Wednesday evening, Dec. 2, at Gould Hall, Vice-President Eben Cobb, Chairman.

The audience sang "Throw Out the Life-Line," Mrs. M. F. Lovering, accompanist. The record of the previous meeting was read and accepted. Our first speaker was Mr. Henry F. Campbell of Waverley, the former owner of our new Home, in the sale of which to us he was a liberal donor of the grove, etc., in which to hold our open-air meetings. Mr. Campbell, after commending the practical and humanitarian direction in which our work had now taken shape, paid a lengthy tribute to the poet Robert Burns; in his opinion he was the sweetest or all poets, as he lived nearest to nature, therefore nearest

poets, as he nived nearest to nature, therefore hearest to God. He said one way to be truly happy is to get light on the hereafter and make others happy.

Brief addresses were made by Mr. James H. Lewis, Mr. Hebron Libbey, N. B. Perkins. Mr. Baxter, Dr. E. H. Mathews, F. D. Edwards, Dr. U. K. Mayo, Treasurer Dole and Vice-President Eben Cobb.

Dr. Mathews appropried his intention to furnish one Dr. Mathews announced his intention to furnish one

room in the new Home.
Dr. U. K. Mayo contributed \$30 to the Home Fund, making, with a previous amount of \$75, a total payment of \$105. Mrs. Mary A. Karcher also paid the sum of \$25. Several new members were obtained,

and while a collection was being taken Mrs. Penny and Mrs. Lovering gave a vocal selection.

The next regular meeting will be held the third Thursday of December (17th), at the ball of the Ladies' Spiritualists' Industrial Society, at 7:30 p. M. Supper can obtained there at a low price at 6:30 o'clock.

It was intended to commence regular public meetings with the Ladies' Ald Society on the fourth Friday of each month; but as this would occur this month on Christmas night, therefore meeting with them will not commence until the following month. Donations are solicited, also memberships; annual, at \$1, and life memberships at \$25 each.

WM. H. BANKS. Clerk. No. 77 State street, Boston.

When the hair begins to fall out, or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

Pilgrim Peebles Abroad. To the Editor of the Banner of Light:

Dr. J. M. Peebles departed from his home in San Diego on Wednesday, Dec. 2, for his third circumnavigation of the globe, in his seventy-sixth year. He goes from here to San Francisco, whence he will sail to Honolulu, thence to New Zealand, Australia, India, China, Egypt, Palestine, France, Germany, England and many other countries in Asia and Europe, return-

ing home via New York.

While in India the Doctor intends to make a microscopic search for the "Mahatmas." His sage lectures will undoubtedly give our Cause a new impetus in all the countries where his voice is heard on this his last long pilgrimage in the mortal form.

ERNEST S. GREEN. San Diego, Cal., Dec. 2, 1896.

The greatest waves known are those off the Cape of Good Hope, where, under the influence of a north-west gale, they have been found to exceed forty feet west gate, they have been found to exceed toty leet in height. Off Cape Horn they have been measured at thirty-two feet from trough to crest, and in the North Atlantic waves from twenty feet to twenty-five feet are by no means uncommon.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

An Appeal to the Spiritualists of America.

The Veteran Spibitualists' Union was incorporated in 1891, under the laws of Massachusetts, for the purpose of enrolling and organizing Spiritualists for cooperative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spirituwork which it has carried on to the full extent of its means, having sent out nearly six hundred checks and post-office orders, ranging in amounts from three dollars to fifty dollars, into fifteen States of the Union, from Maine to California, to sick and destitute Spiritualists, who, but for the assistance received from the Union, would have suffered for the necessaries

The Union is not local in its membership, or in the bestowal of its bounties—its members being from nearly every State of the Union and even from Europe, and its beneficiaries in nearly half the States. There are many old people among Spiritualists who have outlived relatives and friends, and are dependent upon the cold charities of the world, and many more who have been ostracised and abandoned simply because of their belief, and, in many cases are without home or friends to care for and sympathize with them in their declining years. Many of them have drifted to us. To whom else could they go?

It was for these unfortunates the Union was organized. It was for the fixed purpose of providing a "Home" on a large scale, commensurate with our needs. The Union has steadily worked to acquire the means to accomplish its purpose, and has at last reached the point of

Believing that the time has fully arrived, and the needs of the hour call for immediate action, the Union, in accordance with the objects for which it was organized, proposes to estab-lish and equip a "Home," in which to care for the aged and destitute, and in connection therewith, as soon as practicable, a Hospital building, in which to treat the sick, in accordance with the most advanced ideas in hypnotism, magnetism, and kindred remedies.

It has also been proposed to care for orphans as soon as our means will allow. It is with great pleasure that the "Union' announces that after six years of persistent effort, it has succeeded in procuring a tract of land, with building thereon, peculiarly adapted

to the purposes of a Home. The establishment is situated in one of the most beautiful suburbs of Boston, known as Waverley, in the town of Belmont. This property, known as the "Campbell

This property, known as the "Campbell Mansion," has been purchased from Mr. Henry F. Campbell, a gentleman who is deeply in sympathy with the objects and purposes of the Union, and a member thereof, and who accompanies the sale with very generous gifts of both land and money. The estate immediately adjoins the "Beaver Brook" reservation (so-called) of the new "Metropolitan Park," and embraces within its limits a part of the celebrated "Agassiz Moraine" and "Agassiz Oaks," well known to scientists throughout

the country.

The grounds also contain a grove in which to hold open-air meetings in the proper season, which will undoubtedly be a marked feature of the movement and a valuable aid in disseminating the truths of Spiritualism. Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn, and the towns of Belmont, Water-town, Winchester, Arlington, Stoneham, and the historic battlegrounds of Lexington and Concord, and embraces a population of nearly or quite a million of inhabitants; thus open ing a vast field in which to sow the seed of the new gospel of Spiritualism.

The executive work of the Union is done gratuitously by a board of fifteen Directors, and no member receives any pecuniary compensation for services rendered. Having assumed the large pecuniary obligations of this great spiritualistic public to sustain it, without whose aid success will be impossible.

Let every Spiritualist in the land join hands with us to support this movement and contribute according to his or her means, believing it will redound to the interests of our grand Cause, remembering that THE POWER TO DO IMPLIES THE OBLIGATION, AND THAT

THE GIVES TWICE WHO GIVES QUICKLY." Spiritualists' Union are: Life, twenty-five dollars; yearly, one dollar. All Spiritualists are cordially invited to join. All applications, accompanied with the membership fee, to be sent to William H. Banks, 77 State street, Boston.]

All contributions for the Hospital and Home fund sent to the Treasurer, Moses T. Dole, No. 71 Perkins street, Charlestown District, Boston, Mass., will be acknowledged in the BANNER OF LIGHT, with the names of the CHRISTOPHER C. SHAW, Pres. Moses T. Dole, Treas. Wm. H. Banks, Clerk.

> VETERAN SPIRITUALISTS' UNION. TREASURER'S REPORT.

Contributions to the Home Fund, Dec. 7.

Amount previously acknowledged...... \$6,436 00 donated by her.....

Moses T. Dole, Treasurer.

Death from use of Tobacco.

The Tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an autidote chewstrong affording safe and prompt relief. Try it to-day. 25c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

What All the World's A-Seeking. The above is the title of a most attractive new book

from the facile pen of Ralph Waldo Trine, who gives great promise of fully justifying his right to the possession of two of the names of one of the greatest essayists of the present century. In this contribution to practical idealistic literature Mr. Trine has succeeded remarkably well in combining transcendental theories of life with self-evident appropriations of exalted visions to the daily needs of struggling humanity. Each of the five parts into which the book is divided is complete in itself, but the earlier four distinctly and logically pave the way for the superlative fifth, which clearly sets forth the total gist of the gifted writer's meaning. Asceticism receives no mercy at the hands of this valiant knight of optimism. Joyousne h is everywhere shown to be the legitimate concommant of righteousness. The good use of every faculty with which we are endowed is shown to be the truest road to all we understand by those three mighty words, health, success and happiness. The interior, spiritual thought-forces are explained in a simple, practical manner in their vital relation to daily living, and the entire practicality of truly idealistic philosophy is proved to demonstration. All who are interesting themselves in the truly practical aspects of psychical or metaphysical teachings will find in this choice book of nearly two hundred pages a concise, helpful guide to a happier, holler and more successful union of sci ence with religion than has often been accomplished That such a book will carry hope and gladness to many thousands of readers; that it will intensify living (aith in all that is divine, and broaden human affection, seems a self-evident conclusion.

The volume is tastefully bound, and seems especially adapted for a holiday offering to a thoughtful friend. W. J. COLVILLE.

For sale by BANNER OF LIGHT Publishing Co.

"It must have been awfully uncomfortable inside of that whale," said Keats to Jonah. "It was frightful. I could n't even smoke," said Jonah, "for fear of setting fire to the oil. '-Harper s Bazar.

Fear God and you will be safe from all other fears.

NEWSY NOTES AND PITHY POINTS.

The Mexican government has placed an order for a thousand bicycles with an American firm. They are to be used in the Mexican army.

An enthusiastic artist up in U ay U ounty, who wanted to get a snap shot picture of a mad buil, asked permission of the owner of the beast to stir it up a little in order to get a life-like picture. The result, like the man's account of his pitato orop, war rather less than he expected, but more than he anticipated. The built entered into the same with great which relies the alists who desire through its agency to alleviate the necessities of the sick or destitute—a work which it has carried on to the full extent wick (Kan) Pantagraph,

> The poorest tenant of the Libyan wild, Whose life is pure, whose thoughts are undefiled, In titled ranks may claim the first degree; For Virtue only is Nobility.
>
> —Epicharmus, B. C. 540.

"Smith got off a bright thing the other day." "What was it?" "A lighted cigar some one had carelessly dropped into the chair he sat on."—Detroit Free Press. Thought is the first faculty of man; to express it is one of his first desires; to spread it, his dearest privi

lege.—Diderot.

Irishman (at telephone)—"Sind me up tree bales hay and wan bag oats." Kansas City Hay Dealer—"All right. Who for?" Irishman—"There now, do n't get gay. For the horse, av corse."

Condemn no man for not thinking as you think. Let every one enjoy the full and free liverty of thinking for nimself. Let every man use his own judgment, since every man must give an account of nimself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—Kansan.

> Life toucheth still this secret; That none can find his good Save as one happy unit In one grand brotherhood. - The Moslem World.

Ancient Medicines.—In a standard work, "Collecteanœ Medica," London, 1725, page 26, are prescribed the following remedies: For quinsy, powder of burnt owls, two drachms: burnt swallows, one drachm; cat's brains, two drachms; dried and powdrachm; cat's brains, two drachms; dried and powdrachm; dered blood of white puppy dogs, two drachms; wolf's guts dried and powdered, two drachms; sheep's excrements, two dracums; with other like horrors are a sovereign remedy." Bah!

The new psychology is coming to understand that what constitutes life is the intensity and variety and cope of what we feel-that is, what makes men. Stanley Hall.

Gussy-" Why do you so persistently wear the hair of another woman on your head?" Beatrice—"For the same reason that you wear the skin of another calf on your feet."-The Great Divide.

In the absence of the regular golf editor the following question from a beginner was referred to the turf editor for an answer: "In a game of golf is it right to fuzzle your put, or is it better to fetter on the tee?" The turf editor set his teeth firmly, stared hard at the wall in front of him a few moments, and wrote the following reply: "In case a player snaggles his iron it is permissible for him to fuzzle his put; but a better plan would be for him to drop his guppy into the pringle and snoodle it out with a niblick."—

I am unable to see what the modern system of burying bodies in the soil has to rest upon except custom and that prejudice which springs from custom.—

Charles Francts Adams.

Cornell University has received a patent of nobility. the was issued by Emperor Joseph I. of Austria in 1706, and confers the rank of Baron on Procopius von Bollen and his heirs. This patent, which is engrossed upon veilum, is a present to the University from Henry R. Ickelheimer, '88, of New York City. Among other interesting memorials in the possession of Cornell are some of those letters de cachet committing men to the Rastile, which were stoned blank by the French those Bastile, which were signed blank by the French kings and given to their favorites. Cornell's library also contains a decree issued by the "Committee of Safety" with Robespierro's speaking signature crawling off on one side, and the signatures of his colleagues huddled together on the other.

Some one threw a head of cabbage at an Irish orator while he was making a speech. He paused a sec-ond, and said: "Gentlemen, I only asked for your ears, I do n't care for your heads." He was not bothered any more that evening. -Ex.

PRECIOUS TIME -Mrs. Wheeler-" My husband an I decided not to go to Europe, because it takes too long to get there." Mrs. Jones—"Too long?" Mrs. Wheeler—"Yes; fancy being unable to use one's wheel for six or seven days!"

Uncle Hiram—"No wonder them bleycle fellows is all bent over like monkeys." Aunt Hulda—"I'd like to know what you know 'bout it, Hiram." Uncle Hiram—"I don't know much, I'll allow, but they say the best on 'em has got rheumatic tires."

For Over Fifty Venry

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

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

Helen Stuart-Richings speaks in New Bedford, Mass., during December. She has fluished an en-gagement in Brooklyn, where she filled one of the most agreeable terms of service.

Mr. J. Frank Baxter closed a successful series of lectures in Titusville, Pa., last Sunday, having been there, and in vicinity, since the first of Nov. He returned to Boston this week, and on Sunday next, Dec. 13, he will lecture afternoon and evening in Cate's

Prof. M. Milleson would fill a few Sunday platform engagements this winter. Societies wishing to see his new drawings, showing the X-Rays of the soul, in action—one of the many marvelous attributes of the action—one of the many marveious actiones of the spiritual man—should engage thu, and permit him to demonstrate that these "X-Rays" were drawn through his hand under the control of arisen artists, thirty-five years ago, when Prof. Roentgen was quite young. Address Carondond Many dress Groveland, Mass.

Abbie N. Burnham will speak Jan. 10 at Lynn, Cadet Hall; Jan. 17, Pawtucket, R. I.; Jan. 24, Man-chester, N. H. The last three Sundays in December are uneugaged. Address, 350 Salem street, Malden,

The address of G. W. Kates and wife during December will be 283 Seventh street, Buffalo, N. Y. Mrs. Leslie, the medium, would like to state that she is seriously ill, and unable to see any one.

W. J. Colville lectures on Sundays during December for the First Society of Spiritualists, Philadelphia, in Warner Hall, Broad street, near Wallace street. On Sunday, Dec 6, he was greeted by two large and very appreciative audiences. Meetings commence at 2:30 and 7:30 P. M. On Monday, Dec. 7, he spoke to a class of earnest students, at 504 North 10th street, at 2:30 and 8 P. M. Class lessons are continued each Monday until Dec. 28 inclusive.

Mr. F. H. Roscoe, the well known lecturer and platform test medium, of Providence, R. I., would like to hear from societies within a radius of one hundred miles from Providence, relative to lecture engagements for the season of 1897. He may be addressed 151 Broadway, Providence, R. I.

Mrs. O. A. Robbins, platform speaker and test medium, open for engagements for '96 and '97. Address BANNER OF LIGHT.

E. W. Sprague of Jamestown, N. V., will serve the Philadelphia Society for the month of February next. He can be engaged to lecture and give tests for January, March and April. Address him at 965 Grove street, Meadville, Pa. Mrs. Annie E. Cunningham, test medium, would

like to make engagements for the Sundays of December, also January, 1897; would also like to make en gagements for camp-meeting... Address 247 Columbus Avenue, Suite 8, Boston, Mass. W. J. Colville is now in New York, where his pres

ent term of work commenced in Union Square Hall, Tuesday. Dec. 8, at 3 P. M., and at 52 West Fourteenth street at 8 P. M. He lectures in Brooklyn on Wednes-days at 3 and 8 P. M., at Singleton Hall, 1188 Bedford avenue. Address all letters, etc., care Warde Bingley, 8 Union Square, New York City.

A Christmas Tree and Festival Is to be held in B. T. Hall, No. 728 Westminster street,

opposite Deau street. Providence, R. I., on Monday evening. Dec. 21, for the benefit of the deserving poor. There will be provided : most excellent musical and literary entertainment by some of the best talent in the city, who have volunteered their services; also

Christmas Tree and Santa Claus. Contributions of money, cake and pastry, groceries

of all kinds, dry goods, toys, coal and wood, or any useful articles of clothing, are solicited.

This entertainment has been arranged and projected by Mr. and Mrs. F. H. Roscoe, of No. 151 Broadway, where all contributions may be sent, and where tickets may be obtained, to be given to the poor; where all acknowledgments of money, or whatever may be contributed, will be made.

F. A. Wiggin's Work.

To the Editor of the Banner of Light:

Dec. 6 was the tenth Sunday that I have tried to serve the wants of the people of the First Spiritualist Church of Indianapolis for this season.

My work will terminate here with the last Sunday of this month for the present. For the month of January my work is to be done in Baltimore. Md. If large audiences are to be taken as a criterion of successful meetings, we can certainly lay claim to over cessful meetings, we can certainly lay claim to over two months of successful work done in this city. Since I came (though through no effort of mine) a Lyceum has been started, and has at present a regular attendance of about seventy-five. New members are being taken in each Sunday. The work here is not organized as well as it might be, and as it doubtless soon will be. It can be justly claimed, however, that the machinery of both Church and Lyceum is being run with much less friction than can be claimed for many another society.

The propie here, as in many other places, are, as it seems to me, too anxious for the presentation of the Phenomena. and too unwilling to inform themselves properly concerning the Philosophy. There are, how-

properly concerning the Philosophy. There are, how-ever, about a hundred and fifty who come out to our

meetings when no tests are expected.

I am afraid, Mr. Editor, that a too niggardly disposition upon the part of Spiritualists, as a whole, is now and will be, if not corrected, a fearful check upon the wheels of our progressive movement. As Spiritualists, we certainly have much to learn, and possibly more to put into practice, through a little personal sacrifice, than we have to learn. I feel that great progress has been made here in the last few months; but then not much can be done in so short a time.

"I ate a piece of pie for supper last night." "How did you feel when you awoke this morning?" have n't been asleep yet."

The Second Summer. Many mothers believe, is the most precarious in a

child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gall Borden Eagle Brand Condensed Milk do SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

John Win. 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. J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER of LIGHT and the publications of

To Foreign Subscribers the subscription price of the Banner of Light is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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Mrs. M. R. Coff.

TUESDAY, 8 P. M., Saturday and Sunday, 2:30 P. M. 7 East Newton street, Boston. 4w* Dec. 12. ADDRESS a stamped envelope to J. C. F. GRUMBINE, Boston, Mass., for terms, flattering testimonials, etc., for development by correspondence in Psychometry, Clairvoyance, Inspiration and Psychopathy. Reduced rates.

FREE-Pages of Astrological information, T good and evil days, listed numbers, accurate descriptions, &c., &c. Send date and hour of birth, with stamp, Box 3408, Boston, Mass.

A Charming Spiritualistic Story.



Nora Ray,

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Now is the time to get a copy of this delightful book, as the entire large edition will soon be disposed of at this low price. It comprises 170 pages, good clear type.

The volume gives a remarkable experience of spirit power through the wonderful mediumship of the little girl, Nora Ray, who is abducted in her childhood by those who wish to obtain her property; but through her mediumistic powers she is enabled to discover the plot, and returns to her native land and secures the valuable plantation by the aid of friends, who received advice from her while in the

While on the passage out she goes off into unconscious ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are sared. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

PROCTOR BROTHERS, Publishers, Gloucester, Mass May be obtained at the BANNER OF LIGHT office. Sent to any address upon the receipt of 25 cents, with 5 cents to pay

The Lyceum Guide. BY EMMA ROOD TUTTLE.

Spiritual Songs for Lyceums and Societies; Songs for the Home and the Friendly Circle;

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A Book by the aid of which any one of ordinary intelligence can, without other assistance, organize and conduct a Tyreum

gence can, without other assistance, organize and conduct a Lyceum. The Progressive Lyceum, first seen while in a superior state by the wonderful Seer, A. J. Davis, in its beautiful organization of the spirit-children ranged under its beamers by loying teachers, was by him transposed and adapted to carth. It is the most vital and important part of Spiritualism, and is not only for children but for all who would make intellectual and spiritual growth.

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Jan. 4

OF Newburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday and Friday from 9 A. M. to 5 P. M., main entrance; take elevator. Columbus Avenue cars pass hotel.

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this end without fail, make the following liberal offer for a limited time: To any person not now a subscriber to the BAN-NEB, who will send us 50 cents, we will not only send the paper for three months, but also one

LUTHER COLBY. MRS. CLARA H. BANKS. DR. ARTHUR HODGES.

This memorial sheet contains three new and choice This memorial sheet contains three new and choice compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Vell Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between," and that to Arthur Hodges, "Onl What Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spirituali Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Trib-

walue it all spiritualists.

We will furnish free one copy of the Musical Tribute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Musical to seek of the two new subscribers. Music to each of the two new subscribers. RECEIVED FROM ENGLAND.

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Raphael's Every-Day Guide. The Voice of the Heavens.
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Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc. Price 85 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

Gifts for the Holidays.

To those who desire gifts for the "Glad New Year," the following list of books is offered: Studies in the Outlying Fields of Psychic Science. Price 75 Life in Two Spheres; or, Scenes in the Summer-The Secret of the Convent of the Sacred Heart... "
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SPECIAL NOTICE.

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 Measages 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 mandane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak 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.

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 30, 1896.

Spirit Invocation. Thou Spirit Divine! again do we consecrate ourselves to thee, seeking thy wisdom and knowledge, that our light may shine so that it will glorify the angels that brought it to mortals. As we meet this morning in our circle to open the pathway, that those who have passed through the change called death may assist in b inging glad tidings of immortal joy to their friends, we ask thy great divine spirit to assist, help, and teach us how to send forth that light so it may be a benefit to the mortal world. Oh! inspire all this morning with such words as may start the narrow soul to a consciousness of what constitutes right and justice, and what is the true relationship of man to man: Oh! may each one be filled with that all-flowing power, that we may have liberality, that we may have su perfority, that we may realize there is a broader pathway that leadeth to light-that we are not in the narrow and straight way only, but that we are in the bright way of

Oh! draw near this morning; we ask it not only for ourselves, but for all such as may be affected by the various environments that surround the mortal body and the spirit therein. Bless us while we are here engaged in our work. Be with us this morning, oh! thou Great Spirit of Love;

bless each one as thou seeth is needed; lead each one into the pathway wherein they can do the best; and may thou be able to sustain the feet and nerve the soul of those that are trying to love and benefit humanity. We seek the destruction of all selfishness, but we know from the spirit-life that after all what seems evil is only undeveloped good. Hear us this morning, bless us as we are now ready to take up the work once more in this our circle, and give each one strength, knowledge, and the consciousness that out of all darkness will come light; and thy name will have the praise

INDIVIDUAL MESSAGES.

David Carpender.

Good-morning, Mr. Chairman. I am very much pleased at being permitted to speak here this morning. It seems as I take control that it is hard for me to fully express independent thought through this organism, and then have others read it and criticise it; but I have learned from experience, both in the mortal body and in spirit life, that it is impossible to suit all people.

This morning I feel interested in the various advancements that humanity makes. I loved, when I was in the body, to see things brought about that would help humanity; whether it was through the power of religion, through the power of political affairs, or whatever the power might be, if it brought happiness to the soul, if it was only happiness to a few, I felt thankful for it-because I realized the great law of life, so vast in its comprehension that I know it is impossible to bring happiness

I feel this morning that I always had an interest in the welfare of our country, especially in the town that I so well represented. It is to day as it was while in the body, we appred dowed it with nature's gifts alone; but ciate our friends and their encouragement when we are battling with strife and when we are in trouble. We appreciate them more, for they come to our assistance more all, I am pleased that they have carried out than when all is sunshine and pleasant. It is with that spirit, then, that I desire to return this morning, to encourage my fellow men, to encourage all to work for the welfare of the many and not of the few.

I have also those near and dear to me by the tie of love and affection, and I should like to say unto them: "Be of good cheer. While things seem to look dark sometimes, I say your father is not silent, neither is he dead." I thank God, Mr. Chairman, that I had some little consciousness of your beautiful Philoso-

phy. I want to return to bring knowledge and truth, that I may say unto all, whether they believe or not, that I have found a home-yea, more natural: I find our homes are decorated. ornamented, by the deeds that are done while in the body. This morning I should like to say to all: "Seek well; make good use of your time; do not be directed by others; use the faculties that God has given you, that you may know and understand for yourself what lies both in the spirit-world and in the earth-

Mr. President, there is much I would like to say, but time will not permit. I want all to know that David Carpender is still active, and is trying in his feeble way to assist mortals in the struggle and the environments of life, especially at the home where I was wellknown. I feel like sending this message through the BANNER OF LIGHT, because your columns are very many times searched for a word of consolation or enlightenment—whether it comes from any one they personally know, or whether it merely comes through some spirit that is willing to assist others. Hence I hope that the mortals, while they are struggling in this election time, will remember the day has come when the spirit is working, and will work, to rise superior to matter. All things are for the best. My home was in Bennington, Vt.

Israel Piper.

This seems natural, and it seems really good when I can look through the eyes of the mortal again upon earth action, and the people that surround me in the earth sphere. I feel perfectly at home in Boston, although some time has elapsed, yea, years since I passed from the body; it seems to me I hardly know how to express the change, as I was pretty well used up before I passed on to the spirit life. After laving the body aside I felt so comfortable that it seemed it was impossible that I had passed effects of the physical form; and at this time especially, when I look back thirty or thirtyfive years ago, and think of the excitement that the various elections brought, and the anxiousness of the various parties to place themselves in office.

I have not come this morning to speak directly on that point, although while in the body it was one of the happiest times of my life to watch the various candidates as they worked their way into position, and I have watched as carefully ever since, although I suppose some of our people in time gone by would have been very much amused if they really thought those that had laid the physical body aside could be traveling around interesting themselves in the earthly ones' welfare. I thank the good angels that as humanity grows in intellectuality, we find progress advancing in free thought. Spiritualism has also done much, in my estimation, in opening up to those inquiring friends the destiny of the spirit after death.

I would like to return this morning, and send words of comfort and consolation to the few of my own who are still in the body. I should like to say I have got most of them on the spirit-side, and that is what made my transition so beautiful—there were so many of my friends that went ahead of me, that when I awoke in spirit it seemed I was at home; there were father, mother, Charles, and so many of them, that it seemed I had just got home again. We are still all together. There are a few yet in the body, and especially one that I am anxious to reach. I think that through her own sensitive organism I shall be able to assist and encourage her. I would like to say to all that will remember me, that I feel happy this morning, and more so, because I have been permitted to enter this channel, and send forth encouragement-to make all realize that death is not the change of the past; it does not bring darkness to the spirit, and the dread they used to have, but now it is like unto a new birth. We feel rejoiced when we can step out of the body, and feel free from all creeds and pains.

I should like to say there are those who have joined me on the spirit-side since I passed on that would like to speak this morning, but time will not permit-hence I will not send a long communication, because it has been a mental request; if they will follow out their desires I will communicate with them in private, so that they will know that I have known, and am conscious of their thoughts.

You can put me down, Mr. President, as Israel Piper. I left the body in Dorchester. Mass. I will be remembered in Great Falls, N. II., in Dover, and in many other places both in the vicinity of Boston and in New Hampshire. I want to say to all it is well, it is well.

Jennie A. Stamps.

Good-morning, Mr. Chairman. It seems to me as if I am almost too full for expression. Oh! it has been a long time since I left the body-that is, a long time as the mortal reckons it-and I, perhaps, to a certain extent, may be forgotten; but I don't feel so, as I oftentimes hover around those yet in earthlife who are working for humanity. There have been many changes in earth life since I was called home, and there have been many, many advancements that I feel pleased at, but it don't seem possible to me that time has elapsed as it really has. I feel that the mortal has made good use of the time.

Mr. President, years ago it was harder for a person to understand Spiritualism; it was something seemingly new, and one was very apt to be criticised in their belief. It was through the change of my husband's being called to spirit-life that I sought comfort, and got it, through the ministering angels of mediums. My home was a long distance from here, and at that time was not surrounded with the modern conveniences that you have now; so I feel pleased at returning and recognizing the improvements that the mortal has made, both in thought and also in conveniences to work with. My home was away down in Texas; away down there where it seemed everything was woods and prairie - that God had enthrough the advanced ideas and progress I see how the place has been improved-how much easier it is for people to live there now. Above my ideas, to a certain extent-although it has taken a long time to do it - and that is, with the advancement of the material things they have entertained and sustained Spiritualism and its

beautiful teachings. Oh! it does me so much good to see the work that has been done, and I know it has been a struggle for many to even accomplish what has already been done; and it is with that influence around me this morning that I reach this open door, so as to send encouragement, and make them feel that years may have rolled on, and many have been called to the spirit-side who worked with us then, but we are still serving with those who have taken our places. I should like to say to all, especially those who are interested in Spiritualism and humanity. that they will go on; falter not, neither must you fear; the angels are with you, and we will try and open up the doors, so that you will find that your friends can meet with you, and bring to you that sustaining part that is needed in the mortal life to make things successful.

Mr. President, I am glad to be here this morning, and to send forth a few words of recognition; for when your paper reaches its various corners, as I oftentimes express it, to the various homes where it is despatched all over the world, the title is well recognized the BANNER OF LIGHT. Long may you be sustained in your work for humanity, and not only sustained by spirit-power, but we ask all those in mortal, for we know as we have done in the past, a good work caunot be wrought without the material sustaining and assisting. I want all to know that I have an interest in the progress of life, and to help them to stand, both financially and also with their good thoughts. Oh, Mr. President. when I look

to-day? Why don't you sustain one of the most beautiful religious that the world has ever been endowed with? I wish I had the power-not from any egotistical thoughts, but my soul is astir as I see so many, many of our | within-that you will never amount to anysocieties and meetings and good works going down for lack of financial aid. Oh! cooperate. dear ones; bind yourselves in unity, destroy all jealousy; and oh! mediums, instruments in the minds of the spiritual world, oh! how much is expected from you, how much is depending on you. Then be true to yourselves; each one through the change, any more than it made me of you, and clothe yourselves in spotless garfeel much happier; I did not need to feel the ments; bring to yourselves higher and loftier spirit-power.

> My name is Jennie A. Stamps; my husband was always known just as Judge Stamps. I am so happy and pleased to have this privi-

William J. Brown.

Good-morning, Mr. Chairman. It seems to me that after having such a strong demonstration of knowledge from our last friend who tried to manifest, I feel as if I were in the background; but my love for my friends is none the less, and I feel like coming in this morning, especially as I have those in the earth-life who are not very well physically. As years roll on, and they are still growing older, I feel like encouraging them and bringing a little consolation to their souls-and especially when I realize that those of the earth ones who have passed on to the higher life are still conscious both of their physical suffering and sometimes the mental suffering.

I would like to reach my own people. I have been out of the body some time, but I was only a young man when I passed on; if I recall aright, just about twenty-two. I know I had just got to where I thought I was going to accomplish things, but I found that the physit consumption.

I don't want to change ideas, but to me today, as I look back over my earthly career and experience, I think it was more nervousness than really consumption. I want to say to mother: Do n't fret, all will be well, and I can see where there are so many times I have tried to come in contact with you, but I cannot always come close enough to make the mortal ones understand me. I do n't feel like sending a long publication this morning, nor going into details; I should like to meet them in private, and I will try and assist them materially, because I can see where they oftentimes need assistance much in the mortal, badly as they want to know that their friends

I would like to say that I am not so very far from home, for my home was in Plymouth Highlands, Mass. I want them to know that I am still waiting and watching for them. I would like to say that your paper goes to the to send these few words this morning, so that they may realize that I am still interested.

My name was William J. Brown, and my is progressive and that which seeks for the elevation of humanity.

Oh! how happy I am this morning that the good Chairman on the spirit-side said I might come in and say a few words. I have been waiting so long, and it seems sometimes so tedious when one feels they want to do some thing, and cannot. I did not know much about your Spiritualism when I was in the body, and vet we always learned in our church that our spirit friends were near to us, and if we were good we would go where they were. I want to say to the mortal ones that it is true that we go where our friends are; they are not informed that they can come back and talk with them, but I want them to know we can talk with them under the right conditions, and under certain influences, or come in contact with the medium we can control.

I would like to send to Marian and Sarah, my two sisters, that they must not get discouraged because they go to some medium, and they don't get what they want; they wonder why mother or I do n't come, but we can't always come, nor can we always speak, and that is why I think there are so many people who dou't believe the spirit can return-because they seem to run with the idea that after we get out of the body we are just like the open | hear our own faults, we do not like to express air, just like a bird in the air, we can light publicly that we have done wrong. I don't down anywhere, and talk with them, and tell them all they want to know. Again, they seem to think the medium has read their mind; and so I feel as if I would like to have them understand why they don't always get what they want. For that reason, Mr. President, I have been around this morning.

Oh! for so long have I thought that if I could send a communication through your paper they would understand it better, and perhaps it would destroy some of their doubts, and then I could do more for them; for my sister Sarah is somewhat mediumistic, and she is anxious to be assisted, but somehow do n't get all that she thinks I could do for her. I want to say ling, and we are preparing for a greater and a to you, dear, don't fret, don't be too anxious, | broader work than now. I want to say also to let nature develop, for circumstances in earthlife are such that it is not always beneficial for me to communicate. You know what I mean, for now you are surrounded by those that are one to dictate or yet feel that I did not know very skeptical, and think you are crazy.

pleasant over here, but the pleasantness is only given to those that have been able to round | life as I found out after I was in spirit. out their health in earth-life, and not to those that have got tired of the mortal life, and come here before their time. I think that will cover all that is necessary this morning, Mr. President, for as I have told them, if they will only be patient, I feel they will yet be convinced there is no death.

My name is Mary Donahue, and my home is here in Boston. I shall be remembered in Lowell, Mass., also, as I have friends there.

Caroline Temple.

Good-morning, Mr. Chairman. The atmosphere is just as warm and nice as it can be, and it seems such a pleasure to give our friends news, to bring tidings from heaven, to bring the selfish side of life. Luther Colby. tidings from beyond the grave, and to make them feel it is so much better, for we are so much happier. Yet how oftentimes we can hear the mortal ask if the spirit can return, and does return, and if they are conscious of the mortal they don't think the spirit can be is pouring into all the churches, and each one is willing to give something, and the people feel that they can put one brick into the tabernacle for God, oh, where are you, Spiritualists, can see where they are struggling a great deal very happy, because they think we worry and

with material affairs, and they have been going through a great deal of trouble lately, especially Henry. I want to say to you, my boy: "Don't give up to that terrible feeling that you have thing. Do n't give up to that feeling that you will not be able to conquer conditions-for you will." I know that he feels the spirit forces around him, and yet he doubts so many times, and so do the others, that it seems sometimes hard for us to manifest.

I want to say that, by the first of January, or, in other words, by the time this year passes on and the new year comes in, you will see things different. I do not want to make a public statement, for I don't think they would like it; but I want them to agree among themshall be remembered in Brenham, Texas; [| selves, and would say: "Hold out; be firm."

Oh! there is so much I would like to express, but can't, for just now there is a shadow hovering over them in earth life that makes them feel there is no justice in God or man; and it is with that, that the good chairman said I might send forth this communication, for in due season they will receive it, and I think it will be beneficial for them.

I should like to say, Mr. President, I was not a Spiritualist myself. I was interested in the Methodist church; but I have one boy that is very much interested in Spiritualism, and always has been-and I have also got others. I would like to say to Henry that truly now I see you was more right than I thought you were: but I want you to know that I have learned many, many things, and yet find many things I have yet to learn. Should say that father is with me this morning, so is Francis, and so I want you all to feel I am satisfied.

Mr. President, my name is Caroline Temple. My home was located in Providence, R. I. I have been out of the body about four years. My boy is here in Massachusetts, for he travels a good deal and is all around, but the memical could not sustain me. The doctors called bers of my family will be located in Providence, R. I.

Luther Colby.

Well, Mr. Day, I am glad to see you. I want you to know that I am better pleased now than I have been, and I want the people to know at large that I have not been asleep; I have found so many, many things that I didn't understand, that I want to rectify, and yet at the same time I hardly know how to go about doing it. I am much pleased at the way things are running here, and yet if I had known as much as I do to-day I should have liked to have had things a little different. I want to send this communication this morning not only for the benefit of the firm, but also for the benefit of all who are interested in the work-for I am still interested in the work, and I know, especially as I come in contact with my own, there are many things now I should like to have changed-I don't expect ever to be able to, and the reason is, I know family, and it is for that reason that I wish | that while I was in life, with my duties and peculiarities, I often attracted spirits around me; it seems sometimes as if I was hardly able to express my ideas, for it doesn't seem just father was the doctor; every one in Plymouth | right. I have become conscious on the spiritand around there knows Dr. Brown. I want side that if I had had more confidence, and obeven more for myself.

I should like to reach my brother, and try, if possible, to convince him of what ought to be done, as his time on the earth-sphere will be limited, and I know that we cannot do much now, for anything that comes, I suppose. through this medium, or yet from your BAN-NER OF LIGHT, I am afraid he may think is all cut and dried-that the mortal within it is with the spirit, and for this reason I am satisfied that I was always impressed that I was taken advantage of for some reason; but I want him to know it was wrong, for if I had understood you, Mr. Day, and had comprehended your merits, and read you as a man, I should probably have accomplished more.

I should also say to Isaac B. Rich, that if I had known him as the man, and understood him better, we would probably have had things more congenial all around. I want all the world to know that while I am still interested in progress, and while I am still very much interested in the BANNER OF LIGHT. I think we oftentimes see things differently than while in the body. I would like to say, also, that it is sometimes amusing as we study the law of control-for as we come in contact with the various instruments, and with the various brains, it is sometimes hard to get a real honest opinion; but we do not like to own it, to hardly feel that way-that I have done wrong -but I feel that there were many times when in my own narrow contracted brain, from the egotism of my own soul, I was guilty of misjudgment. It is for that reason I want to come in for a few minutes this morning. I should like to say to all, I am with you, and I hope to see you in even better conditions than you are: but when you see your own conditions, and see your own faculties and think for yourself, and not be so afraid of others, or hold yourself too much in submission to others, it will be better.

I want to say to Spiritualists at large that the work in spirit-world is remolding and inflatevery one that has come in contact with meyou may think this sounds wrong and odd, because I never while in earth-life allowed any just as much as they did-I found that as age I want all my friends to know that it is very | grew upon me, and my childhood returned, the brain was not so valuable to the realities of

I should say, go on with the work; but I want Isaac B. Rich to know and feel that I do not only understand things differently, but I comprehend things differently; and I want him to study others, also, for when he comes on to the spirit-life, as we all have to to review our past, he may find much wanting.

With that, Mr. Chairman, I will not detain you a great deal longer this morning. I feel as our election is so close at hand, we must bring forth things financially, because you are passing through a crisis; but you will find it will come out all right, and right away, because the change in government affairs will make things in general better. I want you to know that I understand things on the material side as well as on the spiritual side, and I want you to know that I have still an interest in the welfare of all from the spirit, not now from

Messages to be Published.

Nor. 8.—Herrey Van Waggoner; Lewis B. Wilson; Sarah Otis; John Warren Tuttle; Idaline F. Martin; Amasa Balley.
Nov. 18.—Mary Lee; Capt. Albert Cumminga; Charles P. Temple; Elizabeth Norris; Mary Elizabeth Cook; James McClellan; Alfred Frederick Morton.
Nov. 28.—Elia J. King; Charles F. Edgerly; Charles Hooper; Ida Dyer; Capt. Elijah N. Bolton; Jerome Butler; Mary E. MacLaurblin.

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 department.

New York.

ROCHESTER.-G. W. Kates writes: "Mrs. Kates and self have been overwhelmed with kindnesses rendered us in Rochester. We are almost induced to make it our home for awhile; and the local friends are insisting that we shall.

When we came here there was only an indifferent relation to the Cause. Small efforts (but they were then the best possible) were being made to hold meetings. Several attempts have been made here to organize the local work but perpetuity has not ensued. That is the history of Spiritualism in most places. But in Rochester it should not continue. places. But in Rochester it should not continue. There should be a national pride to sustain the Cause in the city where really it found birth. Spiritualism is as little comprehended here in Rochester as in any city we have visited. There are persons here who never heard of Spiritualism. Mediums and speakers have not found it a fertile city for their labors. But all that is passing. A wondrous interest is being evolved. A few earnest souls are determined to make heroic effort.

We have succeeded in organizing 'The First Spiralized.

make heroic effort.

We have succeeded in organizing 'The First Spirtual Church of Rochester.' It will not have much
(if ally) support from the wealthy; but there are
wealth y persons here who are convinced of the truth
of spirit-communion. They will use mediums for personal help. The local church of the Spiritualists will
attract them when they erect a beautiful auditorium
if they exert do. But now if much be protected. of they ever do. But now it must be poor people who will support Spiritualism, and keep it in purity and for the masses—a religion of the people, and not of the classer.

Shall we have some help fere to sustain the work

begun by the Fox girls? If we cannot purchase the Fox cottage, we may before long erect here a 'Fox Memorial Hall.' But the immediate work in hand for the new local society is to help provide for and arrange the same society and controlled the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for and arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help provide for an arrange the same society is to help the same same society is to help the range the semi-centennial celebration in 1898. They hope to ecoperate with the National Spiritualists' Association, and are willing to assume their share of the risk, with a hope to realize help toward the Memorial Hall. Hence the friends everywhere, who are disposed to help, will be gratefully welcomed into the fold of honorary membership in the First Spiritual Church of Rochester.

The following Committee has been appointed by the Rochester Spiritualists to arrange for and manage the semi-centennial jubilee, in connection with the Committee of the National Spiritualists' Association: G. W. Kates, Chairman; Dr. Sanford, W. W. Mosier, Mrs. C. A. Hammond, Mrs. R. H. Joslyn,

Thus local ecoperation is assured the National Spiritualists' Association. The greatest celebration ever made in behalf of Spiritualism will then attract after tion of the world's people.

Mrs. Kates and self bave had such encouragement

here, and the local work has so prospered under our help, which has been cordially sustained, that we have promised to roturn and help develop the great results which will be expected of Rochester.

Whosoever may belp us will be rendering good service to the cause of truth and the desire of apirits."

BROOKLYN .- "W. F. P." writes: "About nine months ago Mr. E. W. Barber was told to take this hall (Fraternity Hall, 869 Bedford Avenue), and conduct the meetings, and he should be aided. He undertook it with fear and trembling; for three others had tried and falled; but Mr. Barber heeded and obeyed, and now after nice months of attention to duty there has been formed a society to conduct the meetings in the hall. From the first the attendance has increased, and

many times extra slittings have been needed. So interested have the audiences been, that they were loath to depart after the tests given by our medium, Mrs. we are to start a Lyceum for the children very soon,

so that they can grow in knowledge, and be ready to take our places when we shall pass over to work on the other side of the river."

Ohlo.

COLUMBUS .- J. H. Randall, M. D., writes: "There is no State in the Union in which, in proportion to the population, there are more Spiritualists than in Ohio, and no city in Ohio in which, in proportion to the popthem to know I am still interested in all that served the merit of others, I would have gained | ulation, there are so many Spiritualists as in Columbus. From a very early day, in connection with Spiritualism dating from the manifestations at Hydesville, N. Y., Columbus has the most of the time had from two to ten resident persons bearing the reputation of being exceptionally good test me ilums for various phases of phenomena. Mrs. Elizabeth Colt during all these years has been widely known as during all these years has been widely known as a si eaker of very marked and superior ability. She is the mother of Mr. Stanton Coit, a speaker and a practical humanitarian worker of the Society for Ethical Culture, who worked for human advancement in connection with Mr. Felix Adler, in New York, and is now carrying on the same work in London, Eng.

At the present time there are several trumpet mediums in the city, first among which is Mrs. J. D. Arias, the wife of President Arias of the First Spiritualists' Church of Columbus, O., an auxiliary of the National Spiritualists' Association; he is a most indefatigable and enthusiastic worker, and with Mrs. Arras's very exceptional powers as a trumpet medium, who is constantly in demand for treble the time her strength will permit her to give the cause, is spreading the light of the truths of Spiritualism by and through new converts they are making every day.

Mr. Ernest Stevens, also, is well known and highly

spoken of as a trumpet medium. He has averaged holding seven to ten séances every week for several years. Mr. Stevens, being devoted to the practical, philosophical and religious work of Spiritualism, was recently elected Conductor of the Children's Progressive Lyceum. Mrs. Clemens is also well known and kept busy in the exercise of her gifts as a healing and trumpet

medium.

Mrs. Read, a trance medium, who gives sittings and is Guardian, and Mrs. St. John, who is Musical Di-rector of the Lyceum. are highly spoken of as de-voted workers for the Cause.

Another exceptionally gifted woman—who for many years has spread the glad tidings of great joy of the return of departed loved ones—is Mrs. N. R. Walker,

The general outlook for the growth of a public sentiment favorable to Spiritualism that will be permanent could not be much better than at the present time. The writer, during his three months' engagement as minister, just closed, organized and got into very successful running order a Children's Lyceum, and, as some of the most thrifty and thoughtful people in the city have enlisted in the work, the day is not far off when they will have a temple or church of their arm."

Massachusetts.

BOSTON .- "J. C. C." writes: " The meetings that have recently taken place in Berkeley Hall wil! ever be remembered by Spiritualists as among the most notable held in this city. The attendance at these gatherings has been steadily on the increase, and it has been a marked feature of them that by far the larger portions of the audiences have that by far the larger portions of the audiences have been composed of strangers. These have been attracted by what can only be described as the astounding powers of Mrs. J. J. Whitney. Her tests from time to time have been of such merit as to prove convincing to those having no sympathy with Spiritualism. Her control is most essentially of an evangel? In almost every instance to those outside the fold, and are thus calculated to largely increase belief in spirit communications. Giving complete and satisfactory messages from departed relatives to their friends—these being total strangers to the medium—and this after identification by explaining minute details regarding names, dates and plaining minute details regarding names, dates and occurrences in many instances known only to a few near relatives, the medium has moved many to tears

The answering of mental questions is another beau-The answering of mental questions is another beau-tiful test given by Mrs. Whitney, and one that has proved very convincing to many skeptics.

On Tuesday last a well-known Buston gentleman, not associated with the spiritualistic mevement, who had been at two of Mrs. Whitney's meetings, and been deeply impressed with the evidences she had given, expressed to her his regret that she should have heap hidden from the Boston public in a some-

have been hidden from the Boston public in a somewhat remote hall, and so in earnest was he to make her powers more widely known that he offered her three hundred dollars to give four test meetings, and he would agree to take the largest hall obtainable in the city, in which they should be given, after liberal and extensive advertising. Mrs. Whitney, who leaves shortly for her Californian home, and contemplates

You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

breaking the long journey for a few days at Chicago—where the friends will have an opportunity of meeting her once—was unable to accept the offer, though highly gratified at the spirit that prompted it. It is undoubtedly to be regretted that greater facilities were not afforded during her stay, so that the public could have had opportunities of witnessing Mrs. Whitney's remarkable powers; and if on any future occasion she can be persuaded to sojourn among us, it is to be hoped every effort will be put forth to utilize to the utmost her ability to demonstrate the truth to all mankind."

District of Columbia.

WASHINGTON.-Mary E. Lowback writes: "Oalifornia should be proud of Mrs. J. J. Whitney, for she is one of the best trance test platform mediums that has ever visited Washing:on. She gave tests at the National Convention, on the evening of the 22d of October, at Masonic Temple. The large hall was crowded to the door. While she stood upon the platform giving messages you could have heard a pin drop in the hall.

the hall.

Her control took pains to pick out skeptics and strangers, and in every test given they asked if the person receiving the communication was a stranger to the medium. In every case they proved to be so, and also to Spiritualism.

Mrs. Whitney is entranced; the spirit controlling her is W. H. Saulsbury. She is converting thousands. Mrs. Whitney is a lady of refinement and culture.

December Magazines.

THE ATLANTIC MONTHLY opens with a very clear study of "Social Classes in the Republic," by Mr. E. L. Godkin of New York; Prof. B. L. Gildersleeve, of the Johns Hopkins University, writes an article, partly reminiscent and partly prophetic, on "Classical Studies in the United States." There are in this number three notable personal studies: Prof. Kittredge, the associate of the late Prof. Child at Harvard University, gives an appreciative article about this great scholar's life; Mr. William Sharp writes of the late poet and artist, William Morris, "The Man and His Work"; Mr. Bradford Torrey makes a present-day estimate and appreciation of Thoreau. There is a notable paper by Mrs. Mary Caroline Robbins. An article of social and economic significance is a description of the German method of caring for the unemployed. There is, also, an exceedingly instructive series of sketches from crowded city life, by Mr. J. K. Paulding, of the university settlement in New York; Col. Thomas Wentworth Higginson has a second installment of his "Cheerful Yesterdays"; and there is a dramatic continuation of Charles Egbert Craddock's thrilling story of life in the Tennessee mountains; Mr. Laicadio Hearn writes most interestingly on "A Living God." Houghton, Mifflin & Co., Boston and New York, publishers.

THE CENTURY for the current month continues to emphasize the Christmas traditions of this magazine, not only by papers and plems bearing directly upon the festival, but by others breathing the spirit of the common human feelings. There are poems in the Christmas spirit by James Whitcomb Riley, R. W. Gilder, Edith M. Thomas and others. "Light in Dark Places," by Jacob A. Rils, is a study of the better New York, presenting hopeful aspects of tenement-house work in the metropolls, illustrated with striking pictures by Jay Hambidge; "A Group of American Girls" is a paper on life along the Hudson River early in the present century, by Miss Helen Evertson Smith, dealing with the families of Chancellor Livingston, Robert Fulton, the Beeckmans and others. Besides the serials by Dr. Mitchell and Marion Crawford, there are short stories by Mrs. M. G. Van Rensselaer, Elizabeth Eggleston-Seelye and Margaret Collier Graham; General Porter's recollections of Grant deal with Grant's bearing during the battle of the Wilderness. The Century Co., Union Square, New York.

ST. NICHOLAS. - The Christmas number of this magazine is full of the holiday spirit. The frontispiece is from a painting by Toudouze, and is accompanied by a poem by Mrs. Mary Mapes Dodge, "As They Danced Them a Measure on Christmas Night."
Edwin S. Wallace contributes a paper on "Christmas in Bethlehem," giving a description of the midnight service in the Church of the Nativity (illustrated with drawings by Harry Fenn from photographs). There are other Christmas stories, Christmas poems and jingles, most of them illustrated with Christmas pictures; "The True Story of Marco Polo," as told by Nosh Brooks, reaches the chapters that describe the wonderful palaces of Kubiai Khan; "The Pumpkin Psychology, 176 Euclid Avenue, Cleveland, O. Nov. 7. Dwarf" is the latest tale in "The City of Stories," by Frank M. Bicknell. There is also a new installment in Miss Marion Hill's story for girls, "June's Garden." The Century Co., Union Square, New York.

RECEIVED.-The Phrenological Journal Fowler & Wells Co., 27 East Twenty-first street, New York; The Journal of Hygiene and Herald of Health, Dr. M. L. Holbrook, Editor, 46 East Twenty-first street, New York; Cassell's Family Magazine, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York; The Magazine of Art, The Cassell Publishing Co., 31 East Seventeenth street (Union Square), New York.

TOGETHER.

Not brethren these—but sister and brother, A maple and a chestnut tree; And the lady blushes, as if no other Maple in love but herself could be.

In majesty over the roadway towering—
A lane of daylight their trunks between:
Their breaths are one when the chestnut flowering

Showers his bloom on the maple's green. In rain and sunshine and hazy weather,

Stately together this couple stand; Leafless and naked and c ose together, When snow lies heavy o'er all the land. In calm and storm long time I 've seen them,

Halled them oft in the starry night;
And not for the world would I pass b-tween them, Nor darken their day for my own delight.

Oh! how the chestnut, his shoulders shining, Pushes big buds to the lady's side. When bountiful spring, their loves divining, Comes clothing the maple like a bride!

Yearly then when to him she yields her. Coy to the love spell o'er her cast, Should a gale arise—how the monarch shields her Rosy bloom from the stormy blast!

Oh! that a wife for all kinds of weather,
The lates or fortune would send to me;
That we with our heads in heaven together
Might match this maple and chestnut tree.
—Moses Teggart, in Hariford (Ct.) Times.

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Use Horsford's Acid Phosphate.

Dr. J. C. How, Haverhill, Mass., says: have seen great benefit from the steady use of this preparation, in cases of chronic wakeful-

jects to women serving with men on school boards and in other public capacities, on the ground that "the overpowering fascination exercised by the women will transform the men into their humble followers, incapable alike of argument or opposition!" Mrs. Maitland, a well known member of the London School Board, gives a crushing renly to the School Board, gives a crushing reply to the charge in these words: "Though the article is intended to be adverse to the claims of women, it seems to me a much more deadly in-sult to men. If they are so hopelessly weak that they cannot do business with one or two women among them, they must be almost unfit to conduct business at all."

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Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.

Very truly and fraternally yours,

Berkho D. Nickebson,

Recording Grand Secretary.

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Dec. 5.

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Oct. 17.

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May be Addressed until further notice, Gienora, Yates Co., N. Y.

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

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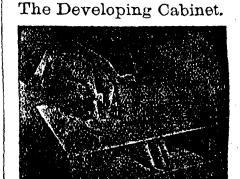
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Angels, Come to Me.
Angel Presence.

Beautiful Isle.
Come Angels.
Come Angels.
Compensation.
Day by Day.
Golug Home.
Guardian Angels.
h. me of Rest.
Inope for the Sorrowing.
Humility.
Happy Thoughts.
He's Gone.
I'm Cailed to the Better
Laud.
I Thank Thee, oh, Father.
Jubilate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.
Repose.
She Has Crossed the River.
Strike Your Harps.

Read Me Know Each Other
There?
The Happy By and Bye.
The Soul's Destiny.
The Angel of His Presence.
The Soul's Destiny.
The Happy By and Bye.
There Soul's Destiny.
The Happy By and Bye.
The Soul's Destiny.
The Happy By and Bye.
The Soul's Destiny.
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The Happy By and Bye.
The Soul's Destiny.
The Happy By and Bye.
The Soul's Destiny.
The Angel of His Presence.
There Is No Death.
There Is No Death.
There Is No Death.
The Music of Our Hearts.
The Fetter Land.
The Music of Our Hearts.
The Fetter Land.
The Music of Our Hearts.
The Fetter Land.
The Well Meet Us on the Shore.
Will You Meet Me Over
There?
Whill Guide My Spirk
Home?
While Guide My Spirk
Home? Angels, Come to Me. Angel Presence. Reautiful Isle. Shall We Know Each Other

Welcome Angels. We Long to be There. Strike Your Harps. Some Day of Days. NEW PIECES.

Bethany
By Love We Arise.
Gone Before.
Gone Home.
Invocation Chant.
I Shall Know His Angel
Name.
Nearing the Goal.
No Weeping There.
Our Home Beyond the River.
Parting Hymn.

Rest on the Evergreen Shore
Ready to Go.
They Te Calling Us over the
Sea.
They The Calling Us over the
Sea.
We'll Know Each Other
There.
We'll Meet Them By-aidBye.
Will Bloom Again.
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BOSTON, SATURDAY, DECEMBER 12, 1896.

MEETINGS IN BOSTON.

Beston Spiritual Temple meets in Berkeley Hall every Sunday at 10 % A. M. and 7 % P. M. Speaker for December, Prof. W. M. Lockwood. J. H. Lewis, President; J. B. Hatch. Jr., Secretary, 74 Sydney street, Station K, Poston Meets.

J. B. Hatch. Jr., Secretary, 74 Sydney street, Station K, Boston Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 F. M. All are welcome. Send the children.

J. B. Hatch. Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch. President; A. Augusta Eldridge, Secretary.

First Spiritual Tomple, Exeter and Newbury Streets—Spiritual Traternity Society. Sundays at 10½ and 7½ P. M., techness for full-form materialization, etc., through the mediumship of Mr. and Mrs. O. L. Concannon. At 2½ P. M., lecture through the mediumship of J. C. F. Grumbine. Wednesday evenings, at 1½, sociable, conference and phenomena. Other meetings announced from the mattorm. 4. H. Sherman, Sec'y.

Ohildren's Progressive Lyceum—Spiritual Sunday

Children's Progressive Lyceum—Spiritual Sunday School—will meet every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%, beginning Sunday morn-ing, Dec. 6. Subject of lesson for that session, "Harmony." All are welcome. Mrs. J. S. Soper, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 3 o'clock. Mrs. M. Adeline Wikinson, President

Appleton Hall, 0½ Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Sonie. Pastor, will hold services every Saturday and Sunday at 2½ and 7½ P. M.

Hollis Hall.—The United Spiritualists of America (incorporated) hold meetings Sindays, at 11 A. M., 2½ and 7½ P. M., and Tuesday at 1 and 7½ P. M. G. W. Jones, Pres. Elysian Hall, 820 Washington Street.—Meetings Sundays, 11 A.M., 2% and 7% P.M.; Wednesdays, 2% P.M.; Fridays, 2% P. M.; Saturdays, 8 P.M. Mrs. A. R. Gilliand,

Eagle Hall, 616 Washington Street.—Meeting at 11, 2% and 7% Sundays, Thursdays at 7%. Thomas Jack

The First Spiritualist Ludies' Aid Society meets every Friday afternoon and evening-supper at 6 P. M.—at 341 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

Harmony Hall. 724 Washington Street.—The Band of Harmony Meetings, Sunday 11 A. M., 2½ and 7½ P. M. Tuesdays and Thursdays, 2½ P. M. Mrs. K. E. Parnell. President.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 P. M. C. C. Shaw, P State street, Boston.

Arlington Hall, corner Dover and Washington Streets.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 642 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary. Spiritualistic Industrial Society meets every Thursday afternoon and evening; supper at 642. Mrs. M. A. Brown, President; Mrs. Ellis, Secretary.

Hiawatha Hall, 241 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M. 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin II. Tuttle, Leader. Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M. N. P. Smith, Chairman.

America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Facts Meetings, 724 Washington street, every Mon-lay, at 8 P. M. Supper at 6 P. M.

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7% o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templars Hall-1 Johnson Avenue, Charlestown Mst.-Wednesday and Friday evenings, Mrs. E. J. Peak,

Chelsen.—Spiritual meetings every Sunday evening at 4 at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-591 Massachusetts Avenue, Temple of Honor Hall: At 2½ P. M. and 7½ P. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon. The Ladies' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-ols, President.

Owing to the great increase of meetings in Boston, THE BANNEL—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-ovening meetings.

Our directory of Boston meetings will, however, be contin-

Boston meetings will, however, be ged as heretofore.

Boston Spiritual Temple, Berkeley Hall .-

J. B. Hatch, Jr., Sec'v, writes: On the morning of Dec. 6 a large and enthusiastic audience was in attendance. Prof. Wm. M. Lockwood of Chicago, Ill., was speaker. Mr. Lockwood during his engagement last season made many friends in this city, and judging from the size of the audience that morning he has

not been forgotten by his new friends.

Owing to the lateness of the arrival of Mr. J. J.

Morse, that gentleman was unable to be ore of our guests in the morning. We had as a ruest that veteran Spiritualist and worker Mr. J. W. Day, the editorin chief of the good old paper, the BANNER OF LIGHT.

The meeting opened with a plane solo by Mi. Fred Watson, followed with a sweet song by Miss Grace

Chairman Allen then introduced Mr. Lockwood, who was received with great applause. Mr. Lock-wood read a poem entitled "A.) Hall the Ray." At the close of the poem the Wallinthin Sisters, who had volunteered to sing, render d a very beautiful duet, which was well received. These sisters came among the people as strangers, but with the beautiful music that they bestowed in the morning, it does not seem as if they would be strangers very long. Mr. Lock-wood then prefaced his lecture as follows:

We always feel it an honor to appear before scholars and thinkers—before that class of mentality that dares to penetrate every department of Nature's resources, however obscure and secret, and however much we may have been instructed that they belong only to the realm of the gods.

We are here to help you to think, in a very humble way, along these lines of natural resources that Nature has ever projected upon the subtle mentality of man, and yet which, owing to erroneous education and wrong ideals and unfaithful tendencies on the part of those who have sought to be teachers, we have been misled—drawn out of the path of the real

The great necessity of understanding a theme belongs to a correct apprehension or comprehension of certain premises—these premises, if not hypothetical, to be capable of demonstration. Logic consists in a synthetical arrangement of enervata, which may support the hypothesis, or which may inductively lead up toward the demonstration.

Almost every demonstration in physical science the great discoveries that belong to the last ten or the teen years, leads up to a new and granger interpreta tion of cosmic processes than has ever been pres by ecclesiasticism, or any formula of ancestral super

stition. We have been taught that matter is dead, crude and inert, and I regret to see so many of our spiritualistic writers along that line of thought, because it seems to verify that they, the writers, are still in the toils of the idea of that old curse, that traditional curse, that God is supposed to have given to Adam, because Adam, forsooth, followed his wife's invitation, and ate of a little fruit that made him something better

than an anthropomorphic brute.

Let us get out of our old creedal ideas; let us "let out a link," and broaden our mentality until we can take in more of the divine truths that belong to nat ural processes, beautiful principles of attraction and repulsion—the basis of cosmic formula.

Science, the wonderful torch-light of reason, the search-light of analysis and verification, are leading our divilization rapidly, and it seems to me that now the center of these great discoveries is right here in the United States, and I believe that our American civilization, when it shall have become more free from the trammels of superstition, will be the first to rock the real cradie of intellectual liberty, the goddess born out of the mental womb of American civilization. After singing by Miss Warren the audience were

Afternoon.—An invocation by Dr. Charles Root, and singing, introduced the exercises. Mr. J. Browne Hatch, Conductor, pronounced the question of the Hatch, Conductor, pronounced the question of the day to be "What is Influence?" This was placed before the school, and the answer of Mr. Hatch's eldbefore the school, and the answer of Mr. Hatch's eldest son seemed largely to cover many presented, to wit, that if we seek the bad we shall find it—the same being true of the good. A person who did right would be happy, and exert a happy influence—while he who did wrong would meet the influences thrown out by it, and scatter its influence broadcast.

Mrs. A. S. Waterhouse referred to certain influences we received for good, and referred to Mr. Luther Colby's influence, and others, and what they had accomplished for the spreading of the knowledge of truth.

Dr. Root also added remarks of pertinence and har-

Dr. Root also added remarks of pertinence and har-

mony.

The Grand Banner March supervened; Mrs. Carrie L. Hatch, Guardian, and Miss Alberta Felton. Assist ant Guardian, had charge of the service, with a solo by Miss Grace B. Warren, as an added point of interest. The march was well carried out.

Mr. Hatch, Conductor, addressed the large audi-

ence for the Lyceum cause. The present school was very successful, but of course could do more if funds were in its hands. He said that any adults who chose to do so could become members by paying \$1 per year. He also thanked the invited guests for their presence, and said that Mr. Morse would appear in the evening, with Mr. Lockwood.

In the evening, with Mr. Lockwood.

He then commenced the literary exercises by calling on little Mand Armstrong, who recited; a song by Winnie Ireland; Willie Sheldon gave a recitation; Charlie Hatch executed a violin solo; Mabel Emmons recited;

Miss G. B. Warren gave a song; Miss Maud Beck-with, elecutionist, followed by reading a selection in a striking manner; Prof. George E. Shaler gave a

a striking manner; Prof. George R. Shaler gave a fine solo with violin.

Mr. Hatch then made reference to the new Lyceum, which had been started that day at Red Men's Hall, of which Mrs. Boper was Conductor. He was glad to hear of the step—glad to notice this new movement for Spiritualism, and wished it success. He then announced the collection; Miss Victoria Moore elocutionist, and the Omega Club (instrumentalists) next gave proof of their powers; Miss Leo Thrall, elocutionist (from Conn.), gave an interesting recital; Miss Emma Granduli also gave a fine recitation.

Mr. Hatch again referred to the guests as representing the Lyceum's history; Mr. J. B. Hatch, Sr.; Mr. Alonzo Danforth and others were present to show those who had given of their best in the earlier days; in the name of the Lyceum he welcomed them.

those who had given of their best in the earlier days; in the name of the Lyceum he welcomed them.

He then introduced as speaker for the occasion the English brother, J. J. Morse.

Mr. Morse, in commencing, thanked all the adults who were present, and the children, two. The young people could not but be cheerful and happy at the Lyceum session.

He referred to a publication in England, with which many were conversant; he said the "Aunt Editha," who was so prominent in the production of the magazine, while he thought she did not wish to be known, he thought she was known to the people before him; and he wondered if those before him would not endorse his statement to her, that he had met those whose healts were warm for the Lyceum cause, and who sent their warm remembrances to her. In the who sent their warm remembrances to her. In the country to which he soon would go there would be many who recognized what he had seen in this land, and who were full of good wishes for their transatlantic brethren.

He referred to the lesson that had been involved in the answer of Mr. Blyno, and hoped that the Lyceum Cause would increase till a dozen schools could be

found on the roll in this city.

Mr. Hatch then spoke of the presence among them of Mrs. J. J. Whitney, the celebrated medium from California (who with her husband was also among

California (who with her husband was also among the invited guests present), and asked that she address the people for a space.

Mrs. Whitney thanked the people for their hearty reception. The case of her son "Harry," who was killed by accident, was related by her; also the appearance of a younger sister of his, who was also in spirit-life, was mentioned and given as the firm ground upon which her belief was based. She then became entranced, and described several spirits in the hall and also a scene in which the history of Australia. and also a scene in which the history of Australia was involved.

All present seemed to join in the farewell which this eminent medium was to take from Boston on the fol-lowing Wednesday. She was going West, and would devote a few days to Chicago, thence to California. The pleasant meeting then adjourned.

Evening Session —A song by Grace Warren opened the regular exercises at Berkeley Hall at the closing meeting of the day and date.

A large audience was present to listen to the remarks of Prot. Lockwood and Mr. J. J. Morse.

Mr. Lockwood said at opening that he did not propose the consumer that the same great extent as he

pose to consume the time to any great extent, as he wished to listen to the remarks of Mr. Morse.

Prof. Lockwood took for his subject 'Spiritualism the Basis of Evolution; and its Philosophy the Foundation of Moral Ethics."

Miss Grace Warren saug, and then Chairman Allen introduced Mr. Morse, [whose remarks will appear in

ntroduced Mr. Morse, [whose remarks will appear in next issue.]

On Sunday morning, Dec. 13, Prof. Lockwood will take for his lecture "The Five Senses of Men, or the Relation of Molecular Modes of Motion to Consciousness." (Illustrated.) In the evening, "The Spiritual Molecular Hypothesis of Nature, or the Philosophy of Co relations." (Demonstrated.)

The full list of Prof. Lockwood's lectures have been placed a published to the RANNER OF LICEUR.

already published in the BANNER OF LIGHT. Remember that THE BANNER is always for sale at this hall. It contains reports of all these meetings, as well as many meetings throughout the country. Subscribe for it. It is only \$2.00 per year.

The Helping Hand Society-writes Mrs. A. A. Eldridge, Sec'y-met as usual at Gould Hall, 3 Boylston place, Wednesday, Dec. 2, President Mrs. Carrie L. Hatch in the chair. Business meeting at 4 P. M. At 7 P. M., the Veteran Spiritualist Union held its

regular monthly meeting.

The Helping Hand Society will tender a reception to Prof. W. M. Lockwood of Cheago, the present speaker of the Boston Spiritual Temple, Wednesday, Dec. 16.

First Spiritual Temple, corner Exeter and Newbury Streets .- A correspondent writes: J. C. F. Grum. bine of Chicago began his ministrations to a large audience, the theme upon which the guides spoke through his mediumship being "The Message of Spiritualism to the World." In substance the inspirations of the guides may be thus abbreviated: They began, after the usual invocation, by saying that they were pleased to appear in the Temple at this time, especially while confusion and chaos ruled the minds of so many investigators of spiritual manifestations, not because they enjoyed argument and discussion, or courted antagonism, but rather because they might come more directly or closely into the lives of the people. Spiritpalism adapts its inspirations to the needs of the people. They elaborated their thought by showing that a church or college is not an oracle, but vehicle for the expression of truth, and that revelation is the theme of the church, science of the college and inspiration of Spiritualism.

The synthesis as well as unity of inspiration as conveying the message of Spiritualism, was dilated upon and the correlation of inspiration among all peoples on the globe was shown, wherein the message was racial or ethnic, and how the cosmic end of the divine

It was said that Spiritualism was not a specious but a cosmic movement and religion, and that in so far as it is so perceived, is its lessen understood. A post mortem inspiration should not be resurrected to apply to mankind to-day. The inspirations of a Jesus, Bud-dha, Zoroaster, Mahomet, Socrates, are for the generation to whom they came—not for us. They disparage the propaganda of Christianity in seeking to occidentalize the East, or conform Eastern peoples to an occi dental or Western system of philosophy and religion. God, the infinite intelligence, is omnipresent and om-nipotent, and is no respecter of persons, and aside from the folly of such a propaganda it was an insult

In the Orient the people are led as in the Occident, by inspirations that fit into their needs and environments. They showed that inspiration has been as it is progressive, unfolding each age, as the conscious s of mankind is ready to receive the higher sphere of thought. The seers and media are the forerunners of the new dispensation, ministering, as did Jesus, to the awakened and awakening consciousness. Thus each lesson or message has its place in the civilization and history of society. Evolution in the spiritual is one with that process in the material universe.

Finally they showed how the message of Spiritualism applies to science, ethics, philosophy and religion; to science it shows that spirit is causal and permeates the natural world, and is immanent forever in the life entities. Therefore spirit must interpret and limit, not force, matter or materiality, the law, ex-pression and nature and being of spirit. A new sel ence Sp ritualism effers to the world. In philosophy t points to consciousness as eternal and the source of all ideas. In religion it proves the termality of spirit through divination and the occult and spiritual faculties that transcend the realm of the physical senses. In ethics it holds to the infallibility of conscience, the voice defining the voices of the world and guiding man forever in the path of the ought, of duty and the way of peace. And thus above the church above college, above the vox populi, above all mate rial systems of thought, Spiritualism leads the world by the light of truth, which inspires the world to-day in planes and spheres of reciprocal thought, life and

The speaker was applauded throughout the dis-Next Sunday, at 2:30 P.M., the theme will be "The Science of Materialization."

Mr. Grumbine opens his classes in clairvoyance and inspiration at the Temple next Monday and Tuesday evenings. Apply to him for circular of the program of teachings. Address him, Boston, Mass.

Mr. and Mrs. Concannon held their usual scances for tests and materialization before crowded houses. They will be at the Temple next Sunday, at 11 A. M. and 7:30 P. M.

Children's Progressive Lyceum, Spiritual Sunday School.—Abbie F. Thompson, Sec'y, writes: Sunday morning, Dec. 6, the initial session of this school for the season was held in Red Men's Hall, 514 Tremont street. The result was most gratifying to those interested. Sixty pupils (including nine new members) were present, also many spectators, showing an interest from the general public tators, snowing an interest from the general public most encouraging. There were the usual opening exercises, after which the younger groups, with their leaders, retired to an outer room, while the older groups discussed their lesson in the main hall. (Subject for the younger groups, "Kindness," for the older, "Harmony.") Considering it was the first Sunday, the answers were very acceptable, especially from the little ones. little ones.

Assistant Conductor, Mr. Yeaton, gave a very good idea of harmony. The President of our Association, Dr. Hale, gave his idea of harmony. Then followed the Grand March, entered into with a will, after which a fine program was presented by the following: Little Rddie rendered one of his best songs: rectation by Miss Florence Walker, "When Grandma Was a Little Girl"; song, Little Evelyn Williams, "We Come Again to Greet You"; Miss Blanche Bennett rendered a fine violin solo, with a piano accompaniment by Miss Estell Churchill; little — Williams sang "A Little Faded Flower." Pres. Hale made well chosen Little Faded Flower." Fres. Hale made well-chosen remarks. Our Guardian, Mrs. M. A. Brown, remarks. Conductor Soper called on Bro. Geo. Lang, who addressed us; Mr. Austin made a few remarks; Susie Dodsworth gave a recitation; song by Rthel Bryson; song by the Lyceum. Our Conductor, Mrs. Soper, made a few remarks to the school, closing with the benediction.

Owing to a little, misunderstanding, as to when the

Owing to a little misunderstanding as to when the Musical Director should be present, it was necessary

to call upon members of the Lyceum, and they responded creditably for the March, and as accompanies.

The subject for the lesson for Sunday, Dec. 13, will be for the older groups, "Our Duty Toward our Neighbors," for the younger, "Gentleness."

Eagle Hall .- A correspondent writes: Developing circle opened at 11 A. M. Dr. Amerige took charge of the circle, being assisted by Mrs. Fannie Stratton, Mrs. Putnam, Dr. Hersey, Mr. Hall, Mr. A. Krasinski, and others.

Afternoon meeting opened with the usual services.

Bro. Jackson made a short address. A portion of the
Scriptures was then read. and a prayer offered. Prof.
Hilling, Mrs. Woodbury, Mrs. Robbins, Mr. Jackson
and Mrs. Knowles, all gave good readings and tests,
also Mr. Hardy.

Evening session was opened with song service and
reading of the Scriptures by the Chaplain. Mrs.

Evening session was opened with song service and reading of the Scriptures by the Chaplain, Mrs. French. Mr. Jackson gave an invocation, after which Mrs. Jennie Brown rendered a solo; Miss Wheeler made the opening address, also gave very fine tests; Mrs. Irwin gave good tests; Mr. Osgood Stiles and Mrs. Stiles also gave satisfactory readings and tests; Mr. Jackson then gave excellent psychometric readings, which were all recognized. Meeting closed with all singing "God Be With You." and benediction.

Banner Of Light for sale at the door. BANNER OF LIGHT for sale at the door.

Rathbone Hall .- A correspondent writes: Sunday morning, Dec. 6, opened with the usual exercises, followed by another grand seance in the light by Mr. Poster. The manifestations were wonderful and con-

vincing, and the audience very harmonious.

Afternoon session opened with singing, led by Mr.
Bartlett; reading and prayer by the Chaplain; Dr.
Saunders gave a short address. After a song, the following medium took part in tests and readings: Mrs.
Carbee, Mr. Bartlett, Mr. Rollins, Mrs. Knowles and

Carbee, Mr. Bartlett, Mr. Rollins, Mrs. Ruowies and Mrs. Wilkluson.
Evening session. The opening address was given by Mr. Bartlett; also a number of fine tests. Mrs. Knowles was very good in psychometric readings; Mr. and Mrs. Tyler gave several very fine vocal selections, after which a number of excellent mediums participated—Mrs. Emma Odiorne, Mrs. Woods, Mrs. Snow, Mrs. Shirley, Mrs. Robbins and Mrs. Wilkinson.

BANNER OF LIGHT for sale at these meetings.

Elysian Hall .- A. R. Gilliland, Sec'v. writes: Sunday morning circle, very harmonious; messages and tests given, scenes described, songs sung, and names given by spirit-impression or under spirit-control.

given by spirit-impression or under spirit-control.

Afternoon, invocation by Mrs. Gilliland; tests. Mrs. E. C. Dickinson; readings, Mrs. Hayes, Mrs. Milan, Mrs. Weston, Mrs. Hughes; mental questions answered by Mrs. Gilliland, interspersed with solos by Mrs. Cariton, and congregational singing.

7:45 P. M.—Opened with song service; solo, "Only a Thin Veil Between Us," Mrs. Cariton; remarks by the guides of Mrs. Gilliland, "Effect of Spiritualism and Church"; original poem, "Come Near Me, Angel Loved Ones"; also many fine tests by Mrs. B. Robertson; readings, Mr. Hardy; remarks and tests, Mr. Quimby; delineations and names by Mr. Heath; tests, Mrs. Goff; remarks on closings of spiritual meetings, and benediction, Mrs. Gilliland, Conductor.

BANNER OF LIGHT for sale on Wednesday at 3 P. M., also at all other sessions. . M., also at all other sessions.

Hiawatha Hall .- "Hartwell" writes: Sunday, Dec. 6, the three sessions were well attended, and of a nature to give satisfaction to all. Those taking part in speaking, tests and readings did so with great ac-

In speaking, tests and readings did so with great acceptance. Those contributing to the enjoyment of the meetings were Miss J. Rhind, Mrs. M. Knowles, Mrs. J. Woods, Mr. and Mrs. O. F. Stiles, Mrs. Dr. Bell, Mrs. J. E. Davis, Mrs. M. E. Pierce, Mrs. M. Raizel, Mrs. A. Woodbury, Mrs. L. K. Hartman, Mrs. Gulterrez, Mrs. E. R. Brown, Mrs. C. H. Clarke, Jennie K. D. Conant, Mrs. Putnam, Mrs. O. A. Robbins, Mrs. B. Robertson, Dr. C. E. Huot, Dr. E. M. Sanders, W. Rollins, J. Hillings, C. W. Quimby, F. A. A. Heath, E. J. Bartlett, C. T. Wood, Mr. Martin, Mr. Marston, Mrs. D. H. Hall sung several beautiful songs. Piano solos by H. C. Grimes.

Don't forget to obtain the Banner of Light.

Don't forget to obtain the BANNER OF LIGHT, which is for sale each session, also Thursday after-

The Ladics' Lyceum Union-Abbie F. Thompson, Sec'y, writes-met in Arlington Hall, Wednesday, Dec. 2, afternoon and evening. Business meeting called at 5 o'clock, President Mrs. M. A. Brown

The evening was devoted to an old-fashioned circle. Mr. Thomas Jackson gave some excellent tests.
"Lulu Nova" entertained those present not only with her cute sayings, but gave a great many tests, which were all recognized. There were other mediims present, and, being controlled, helped to make l interesting.
Next Wednesday evening is "Children's Night."

'Little Eddie." Chairman of that Committee, will be present with a large corps of assistants, and the entertalument will be one of the best. All cordially welcome. Supper at 6:30; entertainment at 8 sharp.

day morning last our circle was one of the most inter esting we have as yet held. The tests, communications speaking and singing, were all fine. At the afternoon and evening meetings the larg audiences had the pleasure of listening to the follow

America Hall .- A correspondent writes: On Sun

lng talent: Eben Gobb, Dr. C. Huot, Mrs. M. A. Chandler, Mrs. E. D. Adams, Mrs. A. P. McKenna, Mrs. B. Robertson, Mr. and Mrs. W. Anderson, Mrs. A. Forrester, Mrs. M. M. Reed, Mrs. E. J. Pak, Mrs. E. A. Colller, Mr. C. E. Elliot, Mrs. A. H. Kibbee, Mr. E. Matheway, Mrs. Mrs. A. H. Wibbee, Mr. E. Matheway, Mrs. Mrs. A. H. Wibbee, Mrs. E. J. Pak, Mrs. E. A. Colller, Mrs. Mrs. A. H. Wibbee, Mrs. E. Matheway, Mrs. A. H. Wibbee, Mrs. E. Matheway, Mrs. A. H. Wibbee, Mrs. E. Mrs. A. H. Wibbee, Mrs. E. Mrs. A. H. Wibbee, Mrs. E. Mrs. A. H. Wibbee, Mrs. E. M. Wibbee, Mathews, Mrs. A. Howe. Music by Profs. Peak and Pierce, Mrs. E. Rockwell.

Mr. and Mrs. Walter entertained the audience with some fine selections. BANNER OF LIGHT on sale. Hollis Hall .- A correspondent writes: Sunday, Dec. 6, morning developing circle at 11 o'clock, acting

mediums, Messrs. Wilson, Hardy and Badger; circle in charge of Mrs. Erwin.

Afternoon session opened as usual. Speaking and tests by Mrs. Hartman, Miss Wheeler, Mr. Bartlett, Evening, song service and tests by Mr. Pierce; psychometric readings and tests by Mil. Fetce; psy-chometric readings and test mediums, Mrs. Putnam, Messrs. Heath and Hardy, Miss Wheeler, Mrs. Irwin, Messrs. Hersey, Smith and Mrs. Ratzel. BANNER OF LIGHT for sale.

First Spiritualist Ladies' Aid Society-Car rie L. Hatch, Sec'y, writes-met Friday, Dec. 4, with Mrs. A. E. Barnes, President, in the chair. Business

meeting as usual, with supper at 6 P. M. The evening exercises opened with music, followed with brief remarks by Mrs. Alice Waterhouse, Mr. Hatch, Jr. Mrs. Butterman gave tests, which were well received. Mr. Moses Hull spoke at length upon the "Needs of Spiritualists in Regard to Education Organization," etc. The exercises closed with singing e invite all to meet with us Friday evening The BANNER OF LIGHT is for sale at this hall.

The Ladies' Spiritualistic Industrial Sociery—S. Etta Appleton, Sec'y, writes—met at Arlington Hall on Thursday afternoon and evening, Dec. 3 Business meeting was called to order at 5:30, by the President, Mrs. M. A. Brown. Supper was served at 6:30. The evening was devoted to a social, during which a vocal selection was rendered by Mrs. Bishop and Mr. Baxter, accompanied by Mrs. Lovering.

RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meetings afternoon and evening, Sunday, Dec. 6, at Columbia Hall, No. 248 Weybosset street. Our speaker, Mrs. Helen L. Ruesegue, gave us two grand lectures, and they were highly appreciated by a very cul-tured audience. Our Medium Circle, from six to seven, had a very large attendance.

Pawtucket .- John Marrs, Sec'y, writes: The Spiritual Association of this city met Sunday evening, Dec. 6, in St. George's Hall; a large and intelligent audience greeted Mrs. Nettle Holt Harding of East Somerville, who was speaker.
Sunday, Dec. 13, Mrs. J. W. Kenyon of Cambridge-port will be with us.

NEW HAMPSHIRE.

Manchester .- David Thayer writes: Mrs. Abbie N. Burnham spoke for the First Progressive Spiritual Society on Nov. 29. Her lecture was fine, and was appreciated by the large audience. She is reengaged for Jan. 24.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 830 Powers' Block, Bochester, N. Y.

Chicago has thirty colored lawyers, twenty colored doctors, and fifty colored preaches

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MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held services Sunday, at 33 Summer street, with good audiences.

At 2:30, test, healing and developing circle. Mrs. S. J. Wilson presided at the plano. Capt. J. Balcom made remarks on "The Channel through which Spirits Communicate with Mortals." Mrs. Dr. M. K. Dowland spoke on "Justice in Nature's Laws." Mrs. C. A. Sherwin spoke on "The Power of Spirits." Mrs. C. D. E. Matson spoke on "Untolding of Suirit Power." Dr. I. A. Pierce spoke on "Caution." Dr. J. H. Orne on "Mediums." Many recognized tests and spirit messaves were given by Mrs. L. A. Prentiss, Mrs. Alice M. Lefavour, Mrs. D. E. Matson. Mrs. Annie J. Brennan, Dr. J. H. Orne. Mrs. C. A. Sherwin, Mr. C. A. Brown and others. Dr. I. A. Pierce, Alfred E. Warren, W. H. Rounseville, Jesse H. Bickford and others gave magnetic treatments to many.

At 7-30, appropriate selections by Misses Lena and At 2:30, test, healing and developing circle.

At 7:30, appropriate selections by Misses Lena and Elsie Burns. Mrs. Dr. Dowland gave a masterly address on "How to Gain Knowledge of Life." Mrs. L. A. Prentiss gave a test scance of an hour's duration, giving many recognized tests and spirit messages. Next Sunday, at 2:30, test, healing and developing circle by the same mediums, and another at 7:30. Short addresses and tests by Alice M. Lefavour, Mrs.

L. A. Prentiss, Mrs. C. B. Hare, Mrs. D. E. Matson, Dr. I. A. Pierce and others. At Mrs. Dr. Dowland's meeting, Tuesday evening, and at the Mediums' meeting, Friday evening, at 130 Market street, the good work for the Cause still continues. Friday evening Mrs. Alice M. Lefavour gave one of her musical seances. Tests and messages were given by Mrs. L. A. Prentiss, Mrs. Vina P. Goodwin, Mrs. Lefavour. Remarks by Mrs. Dr. Dowland, Dr. I. A. Pierce, A. E. Warren and others.

Worcester .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Dr. George A. Fuller was greeted with good audiences afternoon and evening. His evening lecture was a reply to statements made by President G. Stanley Hall, of Clark University, of this city, and printed in the Worcester Gazette Dec. 1. President Hall made the statement that some years ago he devoted much time to the investigation of so-called spiritual manifestations, having visited Slade, Foster, and other noted mediums, and that, while he would not make the downatic assertion that there were no such things as spiritual manifestations, he would say that he had never seen anything of the kind which he was not convinced was produced by and through human agencies. No limited synopsis of this lecture can be given here. It was a masterly effort on the part of the Doctor, and elicited frequent applause from the audience. Dr. Fuller will also speak for our Society

next Sunday.

BANNER OF LIGHT for sale at each session.

Lowell.-George H. Hand, Sec'y, writes: Never since the First Spiritualist Society has occupied Odd Fellows' Hall has there been within its doors such a crowd as that which greeted Miss Blanche Hazel Brainard, Sunday, Dec. 6.
Miss Brainard is positive, and gives every delineation as though she knew every word she said to be a

fact. All must be recognized.

Her lecture, or "talk" as her control calls it, was upon the subject "What is Spiritualism?" and questions were answered in the same line of thought. In the evening, the subject "What Skepties May Learn from the God of Nature," was considered. We shall have Theodore Price next Sunday.

BANNER OF LIGHT OF Sale. Salem.-"N. B. P." writes: Mr. Theodore F. Price of Philadelphia was speaker and medium for the First Spiritualists' Society, Cate's Hall, Sunday, Dec. 6, and delivered two very interesting and instructive lectures, which were listened to by quite a large and in-telligent audience, and he also gave a number of tests, and sometimes names in full were given, which

ere all recognized. Sunday, Dec. 13, Mr. J. Frank Baxter of Chelsea, splendid lecturer, and a test medium who has no uperior and few equals. BANNER OF LIGHT for sale at the hall, and subscriptions taken, annually, \$2; semi-annually, \$1;

Springfield .- T. M. Holcombe writes: The First Spiritualist Ladies' Aid Society of this city is in a very flourishing condition. Mr. W. H. Bach (regular speaker) gives satisfaction by his lectures, and the

society is growing under his ministration. The hall is well filled every Sunday evening. The The ladies have their regular annual Fair and sale of fancy and useful articles next Thursday, which is the regular Social day of the Ladies' Aid. Lyceum is a grand success.

Cambridgeport, G. A. R. Hall, 573 Massachu setts Avenue-Patriotic Band Spirit-Return Society.-L. J. Akerman writes: Our morning circle is growing; it is filled with spirit power and harmony. Afternoon and evening sessions are very interesting; there is a large attendance at each meeting, and perfect harmony prevails. We have a large number of fine me diums to assist in this good work. All mediums are cordially invited.

BANNER OF LIGHT on sale.

quarterly, 50 cents.

South Decrfield .- Jennie E. Wilder, President, writes: Since last account we have had Miss Abble Judson, Mrs. May S. Pepper, Mrs. Julia A. Davis and Dr. George A. Fuller. We were well pleased with each one. Friday evening, Dec 11, we are to have Mrs. Nettle Holt Harding; service to begin at

Foxboro .- L. A. Mears, Sec'y, writes: Mrs. Helen Stuart-Richings occupied the platform in Liberty Hall. Foxboro, the evening of Dec. 4, giving a grand lecture, and many correct psychometric readings. Her audience was large and appreciative. She will be with us again Friday, Dec. 11.

Haverhill.-Otto Henckler writes: Mr. Edgar W Emerson of Manchester, N. H., lectured to a very appreclative audience, which taxed the seating capacity of the hall, concluding with one of his usual convincing test scances. Mr. Emerson will again occupy the platform Sunday, Dec. 13.

Fall River.-S. Mottershead writes: Dec. 6 we had with us Mrs. J. W. Kenyon of Cambridgeport, She is an able speaker, and one of the very finest test mediums we have ever had.

Next Sunday, Mr. F. M. Atherton of East Saugus. Malden .- Mary E. Wellington, Asst. Sec'y, writes: Dr. Wm. A. Hale delivered a lecture and gave tests

Sunday evening—the last of four lectures. Mrs. Carrie F. Loring lectures for us next Sunday. She is a fine speaker and test medium.

Providence, R. I. To the Editor of the Banner of Light:

The People's Progressive Spiritual Association held a largely-attended meeting on Sunday evening, Nov. 29, at B. T. Hall. Mrs. N. J. Willis, of Cambridgeport, Mass., answered questions propounded by the audience to the entire satisfaction of all. Dr. Stevens, formerly of Lawrence, Mass., most ably presided over the exercises of the evening. Miss Oille Hunter, the sweet soloist of the society, sang two fine solos. Prof. A. S. Josselyn most ably presided at the

On Sunday, Dec. 6, our hall was filled to repletion. We had as speaker on that evening Mrs. William S. Butler, a great Providence favorite, and Mrs. Adeline W. Wildes, M. D., of Boston. Mr. Harold Leslie sang two very fine solos, and Miss Ollie Hunter, by special request, sang most acceptably. Mrs. William S. But-ler was introduced by our President, and spoke elo-quently. At the conclusion of her remarks she was highly applauded.

plano.

Certainly the meetings at B. T. Hall, under the management of Mr. and Mrs. Roscoe, are doing a grand and glorious work.
On Monday evening, Dec. 21, our Society is to have a Christmas Tree and Festival in B. T. Hall.

COLLARS and CUFFS ARE NOT TO BE WASHED.

Made of fine cloth in all styles. When soiled, reverse, wear again, then discard Ten collars or five pairs of cuffs for 25 cents. They look and fit better than any other kind ASK THE DEALERS FOR THEM. If not found at the stores send six cents for sample collar and cuffs, naming style and size. A trial invariably results in continued use. Reversible Collar Co. 91 Milk St., Boston, Mass.

Col. Ingersoll's Open Letter

To Indianapolis Clergymen, and the "Genevis of Life," by W. H. Lamaster. The Letter of Col. Ingersoli is an answer to questions propounded to him by Indianapolis clergymen, while the article by Mr. Lamaster deals with the subject of Life from a scientific standpoint. Every Liberal should have a pamphlet. Postage free. 25 cents a copy; five copies, \$3.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the Banner of Light can be had. Services Sundays II a.m. and 8 p. m. Afternoon meetings for facts and phenomena at 3.

Meetings in Fonkers, N. F.—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.

The First Society .- Mrs. Milton Rathbun, Cor. Sec., writes: Mrs. Carrie E. S. Twing and Mrs. Maggie Waite continue their good work with and for our Society and the Cause of Spiritualism, and all will regret when their engagements cease. Mrs. Twing lectures and gives readings morning and evening.

At the afternoon meeting on Sunday, Mrs. Twing's opening address was most touching, and the poem read by Mrs. Mary A. Newton, our President, was well selected and finely rendered. Mrs. Waite's tests were fully recognized, and were startling in their accuracy and detail. Miss Nellie Barnes followed with

most excellent tests, which were also promptly and fully recognized—one of them being most remarkable. The duet and solo by Mr. Myers and Mrs. Stone went far toward making the meeting of deep interest. Mrs. A. M. Glading will succeed Mrs. Twing in January, beginning her work with us the first Sunday of that month. Thus shall the good work continue.

PENNSYLVANIA.

Tituaville. - A correspondent writes of Mr. J. Frank Baxter's continued success in his work in Titusville, Pa. Speaking of Sunday, Nov. 29, he says one of the most practical and valuable lectures was given by Mr. Baxter that afternoon on "The Opporgiven by Mr. Baxter that atternoon on "The Oppor-tunities of Spiritualism, and the Inconsistencies of Spiritualists." Those who know of Mr. Baxter's vig-orous and complete style can easily imagine the op-portunity such a subject would afford him, and it might go without saying that he did the subject justice, and won for himself encombums of praise both

for his daring and worthy lecture.

"The Spirituality of Spiritualism vs. the Worldliness of Spiritualists" was the subject of the evening discourse. It was as full of common sense and practical tribute to the subject of the sevening discourse. discourse. It was as full of common sense and practical utility as a well-developed, ripe nut of meat and

As usual, he closed his exercises with a mediumistic séance, offering some tough knots for skeptics to un-tie. On Sunday, Dec. 6, it was announced that Mr. Baxter would conclude his present series of lectures the second month in 1896—and hie him to other fields. Mr. Baxter surely has made a host of friends here, and to the most casual observer that friendship is openly displayed, by the invitations to private dinners and teas, and to public parties and favors, as well as by a public reception and generous patronage and ap-

olause Sunday after Sunday He has been urged, and has consented, to remain a little into the week after his closing Sunday, Dec. 6, and give the public and the Society an extra evening. Monday evening, Dec. 7, was aunounced, as a later would prevent his getting to New England in time for pending engagements there.

Philadelphia.-A correspondent writes: Prof. Peck began his engagement with the Philadelphia Society with excellent and appreciative audiencesthat of the evening being especially large. Many of the speaker's old friends gave him a hearty welcom after an absence from the Philadelphia platform of about six years. His lectures on "Reason vs. Faith" and "Spiritualism the Coming Religion" were enthuslastically applauded. President Locke called spe-cial attention to the Banner of Light, on sale at

Christianity vs. The Religion of Jesus" and "Evolution and Immortality." It is often a mystery how a cold has been "caught." The fact is, however, that when the blood is poor and the system depressed, one becomes peculiarly liable to diseases. When the appetite or the strength falls,

Prof. Peck's subjects next Sunday will be "Modern

Ayer's Sarsaparilla should be taken without delay.

MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amplion 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'spar-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock. The Advance Spiritual Conference meets 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

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 3 o'clock. Social meetings every Friday evening at 3 o'clock, at the hall, 227 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other mediums recularly provided.

Mediums' Progressive Meetings.—Sundays, 3P. M., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday evening at

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 852) meets at Warner Music Hall, Broad and Wallace treets. President, Capt. F. J. Kener; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services to 10% A. M. and 7% P. M. Lyceum at 2% P. M. Philadelphia Spiritualists' Society mosts at the northeast corner of 5th and Horing Gardon streets ever; Sunday at 24 and 7½ P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services overy Sunday 11 A.M., 214 and 73. P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday 2. W.

First Seciety of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cors L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C. First Society, Metserott Hall, 13th Street, be-ween E and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Maion, Press tween E and s M.O.Edson, Pres.

Spiritual Unity Society meets at Ethical Auditorium, \$58
Jefferson street, every Sunday at 7% P. M., and Thursday
at 8 P. M. J. O. Bigler, President.