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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

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PLANNED BY A SPIRIT-GUIDE.

THE MANSION OF MANY ROOMS IN THE SANTA CLARA VALLEY.

Mrs. Chynoweth's house has one hundred and nine rooms, and yet the owner's family is not a large one. Around the house are seven hundred acres of the finest land in the fertile Santa Clara valley, but the owner needs no income from sale of olives or almonds, or prunes or quinces.

Mrs. Chynoweth lives in the big house, which is at Eden Vale Station, six miles from San José on the Monterey road, and with her are her sons, E. and J. Hayes, children of her first marriage, and their wives.

Mrs. Chynoweth says that she was influenced by spirit control to make her home at Eden Vale, just as she was influenced to locate the great iron mines in Wisconsin, whence she receives the almost fabulous income that enables her to buy outright seven hundred acres of land, and build a house with one hundred and nine rooms.

"For thirty eight or thirty-nine years I have been influenced," said Mrs. Chynoweth, "but not by the spirit of a human being. I am not to be classed as a Spiritualist, as Spiritualists are generally understood. I have never joined any society, have never had any one with me in my work. I know that I am controlled to do and say certain things. Of what I have said and done there are many witnesses, and they give their testimony.

"When the power first controlled me I was a skeptic. I doubted immortality, and did not believe in the bible. I had not read the bible, and yet the first time I was controlled to speak I spoke in a strange tongue. I quoted Scripture in that address—texts that I had never seen. I am now a Christian, and I call this power that controls me the influence of the Holy Ghost. Some people might call that a sacrilege, but I cannot help it. I assume nothing, I claim nothing, I can do nothing by myself, but when controlled I can work miracles, even as Jesus Christ worked miracles. That might be called sacrilege, too, but I say it in all reverence. I am merely telling you what I know I have done when controlled and what many people can testify."

HEALING THE SICK BY MIRACLES.

Mrs. Chynoweth is a widow the second time. Her first husband's name was Hayes, and in Wisconsin, her old home, she is better known as Mrs. Mary Hayes than as Mrs. Chynoweth.

"When I am under control," she says, "I am not conscious of what I am saying, and after my sermons I do not remember what I have said. I have healed the sick by miracles, but what the means of healing are I do not know save that I believe it is the influence of the Holy Spirit. I actually took the sicknesses of others upon myself and suffered the physical pain that they suffered, and they were made well. At a time predicted the sickness leaves me.

"Do you see that scar?" she asked, pointing to a perceptible mark in her left hand near the base of the thumb. "That scar came from a cancer transferred from a patient to my hand.

"It remained there for some time; then, one night, just as was predicted to me, the cancer left. I awoke in the morning, and my hand was as you see it now; the scar was there, but the cancer was gone. My sister and I examined the bed. We could find no spot of blood there—no sign of the cancer. It was miraculously removed.

"I take no medicines when I take upon myself the diseases of others. The diseases leave me as I have told you. Sometimes I prescribe medicines for people who are ill, but commonly my treatment is laying on of hands and use of water in baths. My sister attends to this water treatment.

"Not long ago, by application of my hands a dislocated hip-joint was set, though the dislocation had occurred five weeks before, and the doctors had not been able to put the bone in place.

"I cured a tumor by laying my hands on a woman. The tumor disappeared entirely. I do not know where it went, but I know that it disappeared, and the woman was well. I never have to ask a person what is the trouble with him. I am told by a higher authority than human what to do, and that I do.

"For many years not many people knew of this influence that inspired me, because I was told that the world was not ready to receive the news, and I was not to cast pearls before swine; but people heard of the miracles that had been performed through me, particularly when the location of the mine became known."

HER FEET STEPPED OVER RICHES.

From these mines that Mrs. Chynoweth mentioned comes the wealth with which she is endowed. "It was promised," as she said, "but it was a long time in coming."

Years ago Mrs. Chynoweth and her sons lived in Waterloo, Wis. Thence they moved to Madison, in the same State. Her sons were engaged in the practice of the law. An aged lawyer at Ashland desired to turn over his business to some young attorney, and asked William F. Vilas, who was in the Cabinet of President Cleveland, to recommend some one. Mr. Vilas recommended the Hayes brothers.

"The influence told me to tell my younger son to go to Ashland if he desired to make money," says Mrs. Chynoweth, "and therefore he went. He prospered, and both he and my elder son invested their money in pine lands. One day I was sitting in my house when the influence told me to tell my sons to stop putting their money into pine forests that might burn up, and to put it into iron mines.

THE HOUSE OF ONE HUNDRED AND NINE ROOMS, SIX MILES FROM SAN JOSE.

[From a photograph taken soon after the mansion was finished this year.]

"I went to my son's office, and told him the instruction I had received. My elder son, too, was informed, and we went in the direction I was told to go. We took with us a captain who had had years' experience in mining.

"The place I was influenced to go to was Hurley, about forty miles from Ashland. Three different companies had spent thousands of dollars in sinking test pits there.

"I walked out upon the ground, my sons carrying stakes to drive, and the captain we had hired following. The captain turned aside, and calling to us, said:

"'Here is the place to locate the mine.'

"'No,' said I, and continued to walk on. Then my feet stopped suddenly, and I knew within me that right under the place where I was standing was the mine.

"'Here is the place,' said I, and my son drove a stake into the ground.

"'You are wasting your money to dig there,' said the captain.

"'Well, it is our money, so let us waste it,' I answered him in a good natured way, and he laughed as he said:

"'If you want, of course, I will sink a test pit here.'

"'No test pit,' I answered; 'sink a shaft, for here under my feet is the mine.'

"Mind you, only thirty feet away was a test pit sunk by a company and no traces of ore had been found.

FINDING THE IRON MINES.

"Our captain hired his men and began the shaft. My oldest son was Superintendent, though he had no experience in mining. They had dug but a short distance when they found a vein of Bessemer iron ore. The captain in charge of the men told me that the vein was shaped like a ridge of a house, and the place where I had stood as the stake was driven was the very apex of the vein. We still own that mine, which is named the Ashland, and we also own one half the Germania mine on the same lode.

"My sons and I moved to Hurley to manage the mine. I located several other mines by the guidance of the same influence that directed me to stop when over the apex of the vein of the Ashland mine. I have gone out on two feet of snow, when the ground was entirely covered, and been influenced to show the places to dig shafts. The people in that neighborhood learned to place confidence in my announcements, and would sink a shaft at any place I would direct, and they always found the mine just as I predicted.

"When we had a quantity of ore from the Ashland mine I was controlled to send my son to Cleveland and Pittsburgh to sell it. I told him the names of firms to whom to sell, names I had never heard in my life, and exactly at what price to sell the ore. He went according to my direction, and everything I had told him happened exactly."

Mrs. Chynoweth and her sons and daughters-in-law have lived in California but four years, and she says she was ordered to come hither by the same power that directed her other movements. She thought she was directed to go to California merely for a visit, but on the way, while in the drawing-room of a sleeping-car, she was suddenly told that she and her family were bound for California in order to make their home there, and was advised to select no place that was not entirely satisfactory to every member of the family.

HARMONY AT EDEN VALE.

They went to Los Angeles, Santa Barbara, Mayfield, and other places, and then to San José, looking at many places, but none of them were entirely satisfactory to every member of the family.

"My sons just saw this place," continued Mrs. Chynoweth, pointing to the magnificent domain about her, "and the next day they brought me along this road, but said nothing to me about this place. I asked them to drive in here, and we were all perfectly satisfied, but the real estate agent said that the owner, John Tennant, charged three times its value.

"I told them that the price would be no more than was just, for we could rely on the influence that had guided us so long. After they had some conferences with him without any result I went with them and told Mr. Tennant we would pay him just so much, but not a cent more. He took a week to think about it, and then he accepted just what I told him we should pay him.

"So here we live in harmony. My sons and their wives and I are perfectly united. We love the bible. This place is heaven."

The house of one hundred and nine rooms is surrounded by perfectly kept flower beds, and by a magnificent grove of live oak trees, the finest in the Santa Clara valley. Mrs. Chynoweth's purpose is to found a central place for the cult she teaches and practices. Several cottages on the grounds are occupied by her followers. Now she is building a chapel, at a cost of one hundred thousand dollars, in which to hold séances. Her meetings are meantime conducted in the old house in which Tennant lived. Every Sunday morning at 11 o'clock she preaches, and every Sunday evening she makes an address, all her words, she says, being inspired by the spirit. On Wednesday evenings she holds a meeting, and during the week examines the sick, prescribes for them, or lays her hands on them. Sometimes one hundred and twenty-five or one hundred and fifty people gather at Eden Vale to hear and be taught.

HOME OF THE TRUE LIFE.

No money is taken by Mrs. Chynoweth for treatment. No collections are taken at the meetings. Everything is without price, and, indeed, visitors are frequently entertained in the big house.

All of Mrs. Chynoweth's sermons are reported in shorthand, and printed in a pamphlet called *The True Life*, which is issued semi-monthly, and sent, without charge, to every one who desires to read it.

No commercial benefit accrues to Mrs. Chynoweth from any of the meetings at Eden Vale.

The great house is luxuriously furnished throughout. Upon the walls are several large paintings by an artist named Strait, a young man of Mayfield, who has received commendation from Meissonier for his work. He is now working on a painting, "A Glimpse Into Spirit-Land," the subject and detail of which were told to him by Mrs. Chynoweth at a time when the inspiration moved her to give the direction.

Plans for buildings and furniture are also given by her, according, as she says, to the spiritual control.

One room in the great house is furnished entirely in white. A great thick white carpet covers the floor, and the furniture and hangings are of ivory whiteness. No one has entered this room since the furnishing and decoration were completed. The visitors who have faith in "The True Life as taught and lived by Mrs. Mary Hayes Chynoweth" expect that in this room will be some extraordinary spiritual manifestations.

The property of rich people is commonly exaggerated, and maybe the opinions of people in San José of Mrs. Chynoweth's possessions are magnified. Common repute places her wealth at $8,000,000, and the value of all the possessions of herself and her sons at $17,000,000. Her sons have invested in bank stock in San José, and one is a director in one of the banks.

However exaggerated may be these tales, the evidences of vast wealth are palpable. The land and houses and chapel at Eden Vale represent an investment of $500,000, and money comes constantly from the great iron mines in Wisconsin.

Mrs. Chynoweth, a woman of rugged countenance, indicative of a life of hard work, is between fifty and sixty years of age. She sees all who come, and devotes to them her time and energy.

PECUNIARY PROFIT NOT DESIRED.

In the pamphlet containing her sermons is this announcement:

Mrs. Chynoweth, by reason of the purity, unselfishness and nobility of her life and the knowledge and power which such qualities will always develop, has been able to bring help, elevation and happiness to many. Suffering bodies have been healed; troubled minds and heavy hearts have been relieved; poverty has been dissipated, discord and inharmony have been banished from home and heart; dissipations, with their attendant evils, have been overcome; and where was suffering and unhappiness, in their place have grown peace and joy. The many lives that have thus been changed by her help and ministrations make us feel sure that could they be extended to many more, even by imperfect and indirect methods, the good that might be done would be very greatly multiplied. And this is the only excuse for this publication. Neither Mrs. Chynoweth nor the other promoters of the enterprise desire any recognition or pecuniary profit for themselves. Nor have they any creed or ism which they wish promulgated or upheld. The only object they have in view in the matter is the good of their kind. They fondly hope that the principles and the inspiration of God which have touched their lives and built them up from the hard and unbeautiful elements of the world into some degree of harmony and happiness may reach some, at least, of those who may read *The True Life*, and make them also feel that life is worth living.

"I cannot help it that my followers regard me as they do," said Mrs. Chynoweth. "I intend no sacrilege, for of myself I am nothing. We live the right life in perfect peace and harmony, and, as I have said, our home is heaven to us."—*The Examiner, San Francisco, Cal., Nov. 1st, 1891.*

EDITORIAL REMARKS.

In consultation with our spirit friends they inform us that they have known of Mrs. Chynoweth's work for years: That she is undoubtedly a fine medium under the guidance of a band of human intelligences, and that their work through this lady's agency is precisely similar to the work of individual spirits through other mediums.

According to Mrs. Chynoweth's own statement she is unconsciously controlled at times by an intelligence that quotes scriptural and other matter with which she personally is unfamiliar—precisely as our trance-mediums are daily doing. She also heals the sick and performs wonderful cures under the power of the same influence; and, although the lady ascribes this to the "Holy Spirit," and considers the work "miraculous," it is exactly the same power or influence producing these results through her agency that performs like marvels of healing through the instrumentality of thousands of magnetic healers in the world. Intelligent spirit is undoubtedly the source and operating power producing these wonderful works through mortal agency. There are no "miracles" in the sense in which that word is generally used—as natural law governs all life and its manifestations. What seems miraculous to uninformed minds, is perfectly clear to the student who has gained through study an understanding of the law by which the seeming "miracle" is produced. It matters not in this case whether Mrs. Chynoweth considers the power directing her work to be that of the "Holy Spirit" or of Individual Spirit Intelligences: The results are for the good of humanity, and that is all the inspiring forces desire.

Wise medical men do not treat somnambulism as a pillow-case.—*Boston Courier.*

Literary Department.

AMY LESTER;

OR,

A STRANGE GIRL.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA,

Author of "The Discovered Country," "Oceanides," a Psychical Novel, Etc., Etc

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CHAPTER XIV.

The Strange Voice.

"Mr. Goodman," said the voice that issued from the childish lips, "the human heart is not naturally depraved, and no blood can wash it clean. To be truly wise is to be truly good; it needs no miraculous change of heart; love and wisdom combined are the true saviors of mankind, the only redeemers from error and ignorance. Man errs through ignorance, and this is the only hell or devil there is. Mr. Goodman, try to learn wisdom, for 'out of the mouths of babes and sucklings' shalt thou be taught. Do not try to stamp your erroneous dogmas on the clear and innocent minds of little children, for they in their innocence and purity naturally hate and abhor the fearful and most unnatural things which you teach. Go to the ant, thou sluggard in intellect; consider her ways and be wise, for she buildeth her house in wisdom, and garnisheth it with the sweetness of love. Look abroad over nature's domain, and to the rolling worlds on high, and let thy mind broaden in true wisdom; let the flowers in the hands of this innocent babe teach thee of the fragrance of love; forget your wrathful God, your burning hell, your fiery devil, your torturing of innocents, and turn your attention to things of higher import."

Mr. Goodman sat tipped back in his chair, his eyes starting from their sockets, a look of unutterable surprise on his countenance. As the child paused to take breath he brought his chair down with a jerk, and with a loud stamp of the foot, he cried:

"Stop! stop, you little vixen! How dare you? You child of the devil! What do you mean by talking to me in this most outrageous and abusive manner? The master whom you serve hath a ready tongue, and puts words into the mouths of the least of his imps. Mrs. Lester, am I to be insulted in your house by a child like this? Came near dying in the closet! I do not believe a word of it; she is capable of any kind of fraud or dissimulation; you were deceived, Mrs. Lester; she has cheated you with her wicked, lying tongue. Get out!" said the minister, as he would to a dog; "get out of my sight, and may my eyes never look on your impish face again!"

Amy Lester drew her slight form up to its extreme height; her eyes wore a strange, fixed look, and she did not appear as though she heard what the minister said. Again she went on as though there had been no interruption:

"Mr. Goodman, you have not wisdom enough to answer the questions that naturally arise in the mind of a child less than ten years of age! And you set up for a teacher! You expect the world at large will take your word as infallible. You are supposed to expound the true word of God, to do the thinking and praying of others of less calibre, and yet you do not allow yourself to think as clearly, naturally and reasonably as this little child. You need not get angry, Mr. Goodman; it is not the child who is speaking, it is I, a spirit; one who has passed through that which you call death, a traveler whom you say can never return. Even that is false, Mr. Goodman, for I am one of those travelers, and I stand here now talking with you. Throw your sledge-hammer invectives at me, Mr. Goodman. We will stand man to man in a fair fight. Cease torturing the body of this frail girl; stand up like a man, and let us have an intellectual warfare. You cannot hurt my body, I will not hurt yours; and now for it. I throw down the glove! I challenge you, Mr. Goodman, and we will fight an intellectual duel!"

"Get out! Get out! Get out!" screamed Mr. Goodman, pale as death, his under jaw dropping nearly to his breast. "Great God! that girl is insane! She is as crazy as the craziest lunatic that ever helped to fill an insane asylum. Mrs. Lester, you will be obliged to put that girl in a straight-jacket at once!"

Mrs. Lester sat, pale as the minister, staring at Amy.

"Yes," she said, faintly, "I have heard her go on that way now a number of times, and it has crossed my own mind that she was becoming insane. Have you ever known of a little girl going crazy, Mr. Goodman?"

"Well," answered Mr. Goodman, "that's neither here nor there, but this girl is insane beyond a doubt."

"Mr. Goodman," said the voice of the invisible, "do you decline to fight? I swear to you, you shall not hurt this child; she shall not be punished more on our account, neither shall she be put in a straight jacket; she shall be as free and clear as the air of heaven. Dare to lay but a finger upon her, and you shall be struck to the earth by this traveler whom you say never returns. You shall find to your sorrow, Mr. Goodman, that one traveler, at least, has returned to take the part of a helpless child. Come on now! Mr. Goodman, accept my challenge, and let us have a fair fight. Square off now, and here goes! Defend yourself, sir. Where is hell? Tell me, if thou art able."

"It—it—is below," stammered Mr. Goodman in spite of himself, for it seemed as though some unseen power were forcing him on.

"Where is below?" asked the stern voice, holding him straight up to the mark.

"Well—well," answered Mr. Goodman, "it's below the earth."

"Thou fool!" said the voice. "The merest babe at school knows better than that; there is neither above nor below to thine earth; it is but a globe rolling in space, like countless other globes which are also rolling in space; answer me, then: Where is thy hell? Tell me if thou knowest; and if thou dost not know, how darest thou to preach it to the world, how darest thou to poison the minds of little innocents like this with such falsehoods?"

"The Bible—the Bible says so," stammered the minister.

"I did not ask thee what the Bible said, I asked thee where thy hell is located, and thou canst not tell me; but I can tell thee! *Thy hell is located within thine own ignorant skull*, and nowhere else; nothing but blows from the sledge-hammer of truth can ever enlighten such men as thee; truth must be beaten into thee after the fistcuff style, just as thou art trying to beat error into the minds of children and the people. Now, at it again, sir. Where is thy devil? Answer thou me!"

"In—in in hell," stammered the minister.

"Thou meanest the devil is the keeper of hell, dost thou not?"

"Yes, yes, he is the keeper of hell."

"Then if hell is located within thine own ignorant skull, *thou* art the keeper of thine own skull, and therefore *thou* art thine own devil, and thou being a devil, according to thine own showing, art trying to hoist thyself on other people to keep their skulls for them; therefore thou art constituting thyself a devil to others as well as to thine own self. Now, sir, for it again! Where is heaven?"

"It is above, far, far beyond the stars," answered the minister, brightening.

"I have already proved to thee there is no below nor above," said the stern voice, "and thou knowest that this earth is a globe whirling in space, and what appearest to thee as above at one hour of the day is apparently below at another; so thy talk of above and below is the twaddle of a fool; thou puttest thy heaven far, far beyond the stars," said the voice mockingly. "It delighteth thee to put it afar off, and of a truth it is afar off to thee; but the stars extend throughout all space, and infinity is their home. Therefore thy heaven cannot be beyond the stars; it is amongst them, if it is anywhere, and thine earth is but one of a countless throng; therefore heaven is with it, as with them; then, tell me, where is heaven? Thou canst not—thou teacher of the people, thou self-constituted keeper of souls; but I will tell thee: *it is here within the heart of this little child*; it is everywhere, if thou hast eyes to perceive it; it surrounds your earth as it doth all other earths; it is where spirits and angels dwell; it is eternal and in the heavens; in other words, the heavenly spheres surround this earth and other earths that are progressed enough to be inhabited and have atmospheres. The heavenly spheres are even more countless than the stars, for each developed earth has seven distinct spheres, beside all the intermediate grades. Now, sir, defend yourself once more and for the last time, for I intend to thrust you through and through—thou coward and beater of babes! Where and who is God?"

"He is the supreme being, the ruler of heaven and earth," answered Mr. Goodman, thinking he surely had the best of the case now.

"Where doth he dwell?" questioned the voice, authoritatively.

"In heaven," answered the minister.

"Thou fool!" said the voice. "There is no end to the heavens or the earth; they are forever and forever; they begin not, they end not; then if thy God dwelleth in heaven he dwelleth in all things; he is all things; he beginneth not, he endeth not; he dwelleth in the earth; he dwelleth in the heavens; he dwelleth in the beasts; he dwelleth in the birds and the fishes; he dwelleth in man; he dwelleth in the spirit of man; he dwelleth in the angels, and without him is not anything. But how is it that thou callest thy God a he? Dost thou forget there is a she? Didst thou ever hear of anything coming into existence without a she? God is he and she, for he cannot be without a she, and a she cannot be without a he. They are coëxistent and equal; therefore, God is the he and the she, spirit and matter equally proportioned, and their union bringeth forth form; but all this is far beyond thy comprehension, thou dullard, thou dolt! Get thee gone, and

say to thy parishioners thou hast fought an intellectual duel with a little girl of less than ten years of age, and been thrust through and through by her. Get up, thou ministerial vagrant; thou poverty-stricken man of creeds and horrible dogmas; go, work out thine own salvation, for the blood of no other man will ever save thee from ignorance. Work out thine own salvation through wisdom, for it alone can save thee. Go tell thy people that Amy Lester floored thee, for thou dost not believe the so called dead return to earth. They, prithee, dwell far, far beyond the stars. Go tell them that thou hast been floored by little Amy Lester in a fair fight—little Amy Lester of less than ten years—in her short frocks, her white sunbonnet, her baby-blue eyes, her golden curls, her little hands filled with daisies and buttercups. Here, take her flowers; they are a free gift, as heaven is a free gift to all who will take the trouble to gather wisdom in its various forms." And with these last words, Amy scattered her flowers over the minister's knees. They fell in bright heaps at his feet; the child glided from the room and up the stairs to her own chamber. She threw herself down on her bed and fell asleep—her fair little face looking more transparent and childish than ever.

Mr. Goodman arose and took his hat. He looked humbled and crestfallen. He stooped and gathered up a few of the flowers. Mrs. Lester also arose, the picture of amazement and despair.

"Oh! Mr. Goodman," she said, "do not blame me. I cannot help it. Amy does go on awfully. I really do n't know what to do with her."

Mr. Goodman opened not his mouth. He bowed low, still holding the flowers in his hand, and took his departure. As he wended his way homeward, when he thought no one could see him, he kissed the flowers, and a tear trickled down his hard cheek. A good thrashing was the only way to reach this man's heart and brain; a good intellectual thrashing is the only way to reach many hearts and brains. Amy Lester had done the work well, or the unseen hand which guided her had.

At tea time that evening Mr. Lester was informed that Amy had "sauced" the minister in the most dreadful manner. Her father looked at her sternly, as he said:

"Amy, what can induce you to go on after this style? Why do you take it upon yourself, a little girl, to fly in the face of those so much older and wiser than you are?"

"I do not know what you and mamma mean," said Amy, looking the picture of childish innocence and truth. "I did not speak to the minister at all. I just went through the room and up stairs to rest a little while, for I had been skipping and playing in the woods, and was very tired. I did n't want to speak to Mr. Goodman at all. I do n't like him since he whipped little Benny."

Mr. Lester looked at his wife.

"Amy," said her mother, "what can you mean by telling such fearful falsehoods? You stopped in front of Mr. Goodman, and went on in the most impudent manner for fifteen minutes, at least, and now you say you did n't speak to Mr. Goodman at all. Amy, either you are the most wicked girl who ever lived, or you have spells of insanity. Mr. Goodman thinks you are crazy."

"Mamma," said Amy, "perhaps I am insane," the tears springing to her soft, blue eyes, "but I thought I went directly up stairs, and fell asleep. I do not remember of speaking to Mr. Goodman at all."

Mr. and Mrs. Lester looked very much perplexed; just then the tea table began to twist and whirl, this way and that; and one of the table legs, the one nearest to where the child sat, thumped violently on the floor.

CHAPTER XV.

A Startling Manifestation.

Mr. and Mrs. Lester sprang from their seats.

"Amy," said Mr. Lester, in a dreadful voice, "if you cut up any more of these shines, I 'll whip you till you can't stand!"

Amy began to sob piteously.

"Papa," she whispered, half affrighted, "I have not touched the table."

And then, suddenly, a change came over the child, her eyes took on a vacant and far-away look, her little form straightened, her voice sounded deep, like that of a man, and thus it spoke:

"My friends," said the voice, "do not punish this poor little girl for any manifestations that may take place through her instrumentality. She is what is called a medium. We are well aware that neither you nor she have ever heard the word used in this sense. We know you do not even understand the spirits of the so-called dead can be with you and manifest in this way; but such is the fact. This much-abused child is not insane, but, on the contrary, is a very bright and extremely-intelligent little girl, free from guile of any kind; in fact, she is one of the most loving and innocent of beings, and therefore, Mr. and Mrs. Lester, we beg of you to leave her in peace to follow out the way in which nature has intended her to go. It is not the child who is now speaking to you; it is not the child who has moved the table, but it is a spirit, the spirit of one who loves you well, and will never harm any of you. We are merely using the body and brain of this child, she being a medium, to prepare her for a great work which she shall do in the future. It is not this child alone who is being prepared, but many, all over your land. It is high time that the earth became more enlightened on the subject of a future life. All the present ideas are imperfect and erroneous; we are obliged to take these little innocents, while they are very young, before their minds are forever stamped in error, and keep them almost entirely under our control, in order that they may be fitted for their future work. Mr. Lester, you are an intelligent man. Listen well to my voice, and heed all that I have said, for whoever injures this girl, she being a chosen instrument in the hands of the angels, will be severely punished. Whoever treats her kindly and well will meet with a great reward at last. We do not expect she will have many friends, and her life on earth will, at best, be hard and sorrowful, for she is one of those who are set apart from the rest of the world. She will be constantly misunderstoood, misinterpreted; she will be driven and buffeted about. This we cannot help in the present state of man's enlightenment. Her life on earth will be hard and sorrowful; so treat your little girl kindly. She is and will be like a stranger in a strange land, for she must lead two distinct lives at the same time, one on earth and one in the heavens, not fully comprehending either; but, at last, when you and your wife are both here with us, and this girl is a mature woman, she shall be rewarded for all which she will be called upon to suffer, and you then, being here with us, looking down upon your child, shall aid in repaying her, and her later life on earth shall be crowned with wisdom and love. Mr. Lester, the spirit of prophecy shall be with this girl; and herewith, to prove to you that all we say is true—that it is not the child but ourselves who are speaking to you—we will tell you what is about to happen in your own family. Two of your children will very soon come to be with us, your little daughter Leonora, and your baby Louis; but be comforted; weep not for them; they will escape the sorrows which this little girl will be called upon to endure; therefore treat her kindly. This is our parting benediction."

When the voice ceased speaking Mr. and Mrs. Lester were in tears. Amy returned to herself once more, but looked pale and weary.

"Amy," said Mrs. Lester, kindly and in a choked voice, "you had better go to bed."

"Papa," asked Amy, "have I had another spell? Do you think I am insane?"

"No," answered the father, "you are not insane, but there is something about all this that I cannot understand."

A week or two passed by; the children went to school as usual, and nothing of importance transpired until one afternoon Amy was led home from school really delirous and in a burning fever; but this delirium was not at all like the spells before mentioned. The doctor was sent for, pronounced it scarlet fever, and for two weeks Amy lay on her bed absolutely deranged, not knowing she was sick, and when she became convalescent baby Louis lay in his little white casket in the parlor, or his little body did, but the baby's spirit had gone to be with the angels. Charley and little Annie had both been very sick with the fever, but were now out of danger, and little Nora lay dying. Amy sat propped up with pillows by the side of the dying little girl. Nora was but seven years old. The death-rattle had already sounded in the child's throat; the mother stood over her in an agony of tears. "Nonie," said Mrs. Lester, "Nonie, darling! pray—pray that God may forgive you your sins and take you into heaven."

The child raised her large dark eyes to her mother's face. "Mamma," said she faintly, "tell me who those ladies are, all dressed in white, just up there?" and she pointed with her little attenuated finger toward the ceiling.

"Oh!" sobbed the mother, "Nora is out of her mind."

"No, mamma," said the child clearly and brightly. "I am not out of my mind; but I see a great many lovely people, all dressed in white, moving about up there; but, mamma, I cannot see the room at all; I can only just see your face and Amy's. Mamma, they are all singing, and I hear them say, 'Come, little Nonie,' and they tell me to say you must be good to Amy. Mamma, they are taking me in their arms: Good-by, mamma, good-by, Amy." The beautiful dark eyes closed, and Nora was with the angels.

Mr. Goodman came, preached a funeral sermon, and the little forms were laid side by side in the village churchyard. Amy shed not one tear; she could not, for to her the children had gone to that beautiful place where she had been with her angel grandma; she only thought of them with envy, and was unhappy that they were more favored than she. She had tried *so* hard to break the cord; the angels would not let her. Now they had allowed Nora and Louis to go, and compelled her to stay on the earth. She wailed and complained at the partiality of the angels; but the child was yet feeble; she had not recovered her strength. A while afterward, as she was sitting by her mother's side, suddenly she started up, a bright smile on her lips, and a look of surprise in her eyes. "Mamma," said she, "there is grandma, with baby Louis in her arms, and Nora is with them. Oh, mamma! Nora is throwing flowers all over me." Then Amy's eyes took on that strange vacant look, her voice sounded just as Nora's did before she went to be with the angels, and thus she talked:

"Mamma, I am little Nora come to pay you a visit. Do n't you know me? And here is little Louis, too. Grandma has brought us. We are just as happy as two little children can be. We do n't want to live with you any more, we had rather be here. Louis can't talk much, but he wants grandma to put him in Amy's arms a little while, for he loves Amy better than anybody else."

Amy stretched forth her arms, and seemed to be fondling the baby; then another change passed over her; she straightened herself up, her voice took on a deep ringing sound, and seemed the voice of a superior being; her words were not those of a child: "Emily," said the voice, addressing Mrs. Lester, "Emily, my daughter, I am your mother. You have considered me dead for many years. I am not dead, but living, and I am with you much of the time. You are mourning for your babes. They are here with you at this moment. They are content and happy. It is not they who need your tears; but, rather, weep for the little girl who sits now by your side; she is the one who needs your sympathy, your love, your tears. Emily, heaven is not afar off, as you think, but very near, and heaven is not as you think it is, but far better; a more natural and happier place than you have ever dreamed it could be."

Mrs. Lester did not believe that this talk was from any spiritual being; she considered that she had given birth to a strange child, and looked upon her as one regards the insane; she was conscious of a feeling of fear and awe, and she could not find it in her heart to love Amy as she did the other children; she really wished that if any of her children had to be taken it might have been Amy instead of Nora; she found herself repining that this child was left, the others taken, and could not reconcile herself to it; she really never felt comfortable in Amy's presence; she now said:

"Amy, child, take your bonnet, run out and play, and do try to get some of those wild notions out of your head."

Amy was only too glad to go out in the woods, and by the little brook, sing and live with her unseen visitors.

The people in the village and surrounding neighborhood began to hear about Amy Lester's strange behavior and talk; some laughed, others were curious, and others thought a good whipping would soon break her of that sort of thing, which they believed to be the work of the devil, and that Amy Lester was possessed by his satanic majesty. Some of the most devout members of the church talked with Mrs. Lester about it, saying they believed in witchcraft, that Amy was a young witch, and thought Mrs. Lester ought to flagellate her continually in order to drive Satan out of her. The most of the children in the village began to shun her, and the rude boys would hoot after her, and cry, "There goes the little witch! Spooks! Spooks! Ghosts!" Of course, this was all very hard for the poor little girl to bear, something that she was in no way responsible for; her little heart was often near to bursting with grief; she had no companions but the angels; her tender heart had been bound up in the baby Louis, for she had taken nearly the entire care of him since his birth, and now he rested no more in her fond arms; his little blue eyes and baby lips met hers no more; still, many times when she was alone, Nora and Louis were with her, she thought, and she would talk and play with them.

[*To be continued.*]

Banner Correspondence.

New York.

TROY.—W. H. Vosburgh writes: "When I was twelve years of age, a circumstance occurred that changed my whole life and way of thinking. My mother was a devout Methodist, and a noble woman. My father was a Universalist, and very much more liberal in his views, and at the time was healing the sick by the laying on of hands. My mother labored hard to bring her children up in the popular idea of the church and Christian religion. I was the eldest of three children. It was customary for the minister to come occasionally and pray with the family. One day he called, and during his prayer my father entered the room, and reaching the nearest chair bowed himself also out of respect to his family and the minister, who in his supplication prayed God to save the whole human family. When he was through my father said to him, 'I noticed you committed a sin in that prayer.' He replied, 'I think not, Bro. Vosburgh.' The minister was a good man, and meant well. Father said, 'You certainly did, sir, if I read Scripture correctly.' But the minister insisted that he had not. 'Well,' father said, 'did you not pray for the whole human family to be saved?' The reply was, 'Oh! yes, I have often done that.' 'But,' rejoined my father, 'are you not preaching right to the contrary, and if honest what you do not believe? (His name was Starks.) For, friend Starks, I read that whatsoever is not of faith is sin,' and pointed him to the chapter and verse. I saw at once the minister had no argument to meet the case, and he was in a hurry to go. My father said, 'That will not do, Mr. Starks; when you gentlemen get in a tight place you are always in a hurry to go. The book commands us to reason together, and where two or three are assembled in the name of Christ there he will be also. Now, Mr. Starks, I am looking for light, and if you have any more than I possess your duty as a teacher is to dispense it.' The clergyman was nonplussed. Father continued, 'You really believe you are a true follower of Jesus and his teachings?' He answered, Yes—what else could he say? 'Well,' said my father, 'I am going to try you, friend Starks, by some of the precepts Jesus laid down. You remember he commanded his followers to go out among the people and preach the gospel, and said certain signs *should* follow them that believe; they shall lay their hands on the sick, and they shall be healed, and if they take up any deadly serpent, it shall fall from them, and not injure them; they shall make the blind to see, the lame walk, etc. Do any of these signs follow you, Bro. Starks?' 'No, sir,' he said, 'those words refer to the apostolic times!' 'Where do you learn that? Jesus did not say so; on the other hand, he said his true disciples would do even greater things; he did not say the doing of those things was confined to any certain age. I think, my brother, you are all wrong, and off the track.' He was very anxious to go, but father held him as long as he could, beating him in the argument at every point. I thought if the minister and teacher of the people could not meet my father's argument, and on Bible grounds, there was something sadly out of joint in the Christian religion and teaching; and my poor mother, though earnest, conscientious and good, could not impress on my young mind her doctrinal views following the event above narrated. She embraced and became schooled in a far more liberal and consistent view of life and its requirements before she passed over to reap her reward. I have been a Spiritualist forty years, and rejoice that I still live to proclaim the truth, and help fight the battles of justice and right. I have had a long and glorious experience, and feel powerfully moved occasionally to give some account of it to the world."

NEW YORK CITY.—Mrs. Chadwick writes: "Being a constant reader of THE BANNER, and a Spiritualist, I wish to relate a wonderful experience of mine with Miss Maggie Gaule, at the residence of Mr. H. J. Newton. I formerly resided in New York, but the past five years have lived in Portland, and visited Miss Gaule as a perfect stranger. I had scarcely seated myself before she said, 'The word Portland is over your brow; do you live there?' I had to smile, but replied only by simply saying, 'Go on.' She then said, 'You attract many spirits to you.' Still I spoke not. She continued, 'Before you left home you took with you an article belonging to a departed spirit, to see if in any way you could secure a message.' I said, 'Miss Gaule, who tells you so?' She answered, 'Your mother; I see her near you.' 'Describe her,' I said. She did so, and the description was perfect. Now the name? 'Lydia; father called her Lid.' This was true. I asked her to name the article referred to, and to whom it once belonged. She then described a silk handkerchief that belonged to my departed favorite brother, told me I had it in an envelope, and tucked under my basque; gave me the name of brother, Ferdinand, called me Kate, and told me not to doubt the mediums. I will no longer doubt. To me the test was everything. All was perfect. The medium never saw or heard of me, and no one knew of the handkerchief but my immediate family, who doubted my being able to get anything satisfactory."

Florida.

FEDERAL POINT.—Herbert Marathon writes: "The season of orange harvesting through which we are now passing entails upon me such a busy life that I find but few opportunities to study the trend of human thought in the outside world. In particular my interest attaches to the spiritual movement, and the brief moments of my leisure are devoted to the subject of moral advancement through the agency of the Spiritual Philosophy. A perusal of the literature upon this topic is, to me, a pleasant occupation, and affords me occasion for much thoughtful contemplation. There is so much to commend and admire that I am grieved whenever a tendency is exhibited by any of its advocates to depart from a dignified exposition of the principles of the Philosophy. Notwithstanding that intelligent, heroic criticism of error should be encouraged, and that Spiritualism must necessarily strike vigorous blows to win popular consideration, I deprecate a contemptuous bearing on the part of any of its adherents toward those who maintain opposing beliefs. Such a course, to my mind, is injudicious, and to be deplored by everybody. If there is one influence more than another which should surround a Spiritualist and permeate his whole life, it is that of loving kindness; and in no better way may this be exemplified than by leniency toward those who dissent in opinion. Furthermore, it is impolitic to repel investigators by scornful allusions to their religious predilections. I do not believe a sneer ever won a heart or evoked a loving response. It is a principle of this Philosophy to foster liberality of thought and encourage careful examination into existing theories and ethical systems, and the argument of Spiritualism would receive additional weight and prove more effective if presented by living examples of this precept.

These thoughts have occurred to me in a general way many times; but my attention is now directed chiefly to the animadversions which are occasionally made upon church dogmas and the expounders thereof. If these opponents of Spiritualism are only such through ignorance, let their confidence and good-will first be obtained, and then we may proceed to enlighten them. Every hand outstretched to the fallen and disconsolate; every holy aspiration instilled in the heart of humanity; every word spoken for the reformation of character is worthy the highest commendation, however great may be the errors of doctrine which accompany the act. And whatever persons or class of persons perform one little act of loving kindness should receive the love and sympathy of all.

If reply be made to this that the intent is not to oppose the principles which inspire these acts of mercy, but to condemn certain dogmatic errors and the enmity of a few, I would still maintain that greater benefit would result to the world, and that the ranks of Spiritualism would receive more numerous and desirable accessions through argument dominated by brotherly love, than by a disdainful attitude."

Maine.

PORTLAND.—"Victor" writes: "The First Spiritual Society of Portland opened its meetings for the season the first Sunday in October, and has had full houses every Sunday. We are in a more prosperous condition than we have been before since the Society organized, over two years ago. We have good speakers, and everything looks like a good season before us.

Sunday, Dec. 6th, we had Miss S. Lizzie Ewer of Portsmouth, N. H., with us. She occupied most of the time in giving tests, which were recognized as true. We consider Miss Ewer one of the best of mediums, and hope to be able to have her with us again soon.

Miss Ewer on Monday evening kindly gave a benefit to the society, which was gladly patronized by a goodly number.

The last two Sundays in this month Mrs. Hurd of Lynn, Mass., is to be with us; and the first three Sundays in January Mrs. Maud Gould of Boston is to be here."

Rhode Island.

PROVIDENCE.—Mrs. C. M. Whipple, Secretary, writes: "Our Progressive Aid Society continues to meet at Mrs. Susan M. King's, 58 Prairie Avenue. We have a large attendance, and a deep interest prevails. Nov. 25th Mr. and Mrs. Whitlock of Boston were with us. Mrs. Whitlock gave a very interesting experience of her spirit leaving her body, and fine psychometric readings. Mr. Whitlock favored us with remarks pertaining to the Cause. Mr. Parmelle and Mr. Fales expressed their views, followed by tests by Mrs. Humes. Each week brings into our meeting new faces and earnest seekers after the truth. Dec. 2d the meeting was opened as usual by our President, Mrs. Mary Goodrich. Remarks were made by Vice-President J. Carroll, Mr. Bliss and Mr. Parmelle. Music was furnished by Miss Yesa Shaw. Tests by Mrs. Lawton and Mrs. Humes."

Missouri.

ST. LOUIS.—Joseph Brown, President of the Ethical Spiritual Society, writes: "The following preamble and resolutions were adopted at the close of the lectures for the month of November, delivered by Moses Hull before our Society:

Whereas, Moses Hull, our colaborer and lecturer, has just closed a month of most successful and instructive lectures, and as he is about to enter upon other lecture fields, in some of which he may be a comparative stranger, therefore,

Resolved, That we cheerfully and confidently recommend him to those in the spiritual field in need of lectures as one admirably adapted not only to enlighten Spiritualists of old standing but to bring many new converts into the ranks.

Resolved, further, That we recommend him as a congenial, social friend and companionable gentleman, and we hope and believe that perfect success will attend all his efforts wherever he is afforded suitable conditions for the dissemination of spiritual truth.

Resolved, That copies of these resolutions be forwarded to the BANNER OF LIGHT, *The Better Way* and *The Progressive Thinker* newspapers with the request that they publish the same."

Texas.

DENTON.—J. B. Sawyer writes: "The people of Texas are urgently in want of a good medium, and success is certain to attend any one who comes—a good slate-writing or materializing medium, or inspirational speaker, who will follow a lecture with tests or psychometric delineations. There are in all our towns and cities a few Spiritualists, and not only they but many others will warmly welcome whoever may come as a pioneer of the truth in this region.

I have lived in Texas thirty years, and am well and favorably known, and can aid a good medium socially and financially. Texas is the best field in the United States. I have a good home for one who may come when rest or recreation is desired, free of charge."

Michigan.

RODNEY.—S. M. Ohmart writes: "Permit me to say a few words in behalf of the blind medium, Fred. A. Heath, of Detroit, Mich. Nearly two years ago he gave me a wonderful reading, and I would most emphatically recommend his medial powers to all. I positively *know* that he can read the past, discern the present, and foretell the future. He has done so for me. His services make him deserving of the patronage of the public, and his life-long affliction—that of blindness—commends him to the sympathy of all."

Take good care of your beard and keep it clear of gray hairs, so as to retain your young looks, by using Buckingham's Dye for the Whiskers.

December Magazines.

MAGAZINE OF AMERICAN HISTORY.—A full-length picture of Queen Isabella as the frontispiece is followed by an article from the pen of the editor, Mrs. Martha J. Lamb, upon "Some of Queen Isabella's Descendants," of whom portraits are given: Emperor Charles V. of Germany, Queen Mary I. of England, Philip II. of Spain and Sir Francis Drake. Roy Singleton contributes an interesting account of "The Colonial Meeting-House" and the Thanksgiving Days and Christmas Festivals in the early days of New England. "A Pen Portrait of Washington," consisting of extracts from the journal of Prince de Broglie, by Hon. Horatio King, gives the reader an excellent impression of its subject. Something of the history of dueling in this country is given in "The Code in North Carolina," by Prof. Weeks of Trinity College, N. C. New York: 743 Broadway.

ST. NICHOLAS.—Christmas Eve in 1465 is the date of events described in the opening story, entitled "The Christmas Inn," by Ella F. Mosby, with illustrations, one of which is the frontispiece. Like all of the December magazines this celebrates the festival-day of its namesake with a profusion of Christmas stories, poems and pictures. Mr. C. F. Lummis has the first of a series of "Strange Corners of Our Country." Its illustrations are superb in impressing one with the sublimities of Nature as exhibited in the Grand Cañons of the West, appearing like cathedrals more majestic than any the hands of mortals have raised. The text imparts much information to all, old and young. J. T. Trowbridge in his usual attractive vein contributes a traveler's adventure in a Neapolitan story, "The Corner of the Column." "David Cameron's Fairy Godmother," "The Long Hillside," "The Admiral's Caravan," and "The Escape of a Whole Menagerie," by the humorist, "Bill Nye," are among the remaining contents. New York: The Century Co.

NEW ENGLAND MAGAZINE.—A portrait of Gov. Endicott, from a painting in possession of the Essex Institute, Salem, is the frontispiece. The opening article is upon "Canadian Journalists and Journalism," illustrated with thirty portraits. In "Randolph of Roanoke and His People," Mr. A. G. Evans describes very commendable traits in that eccentric and illustrious statesman. "Brunswick and Bowdoin College" is the title of a fully illustrated historical article by C. L. Slattery, and the charms of the Orient gather about "Pen Pictures of the Bosphorus," by A. D. F. Hamlin, with their score of illustrations. "Stories of Salem Witchcraft," are commenced by W. S. Nevins, the illustrations being a portrait of Gov. Bradstreet, views of the Parris house, Danvers, in which the first manifestations occurred, the Ann Putnam house, Witch Hill, Salem, and others. "The Odor of Sanctity" reaches its ninth chapter, and two complete stories are given, "Only an Incident" and "The Trapping of Widow Rose." Boston: 88 Federal street.

CASSELL'S FAMILY MAGAZINE.—In the line of fiction the closing chapters are given of "That Little Woman" and of "A Quaker Girl." "Their Living to Get" is continued, and three complete stories given: "The Heroism of Mark Leslie," "The Widow's Portion" and "Pards." "A Game of Chess" is the subject of a poem. New York: Cassell Pub. Co.

OUR LITTLE ONES—One of this month's attractions is an illustrated account of "Hero's Birthday Party," that of a horse twenty-one years old, who was garlanded with golden-rod, led in a procession of children, and presented with a birthday cake. Whatever teaches kindness to animals is a blessing to all. Boston: Russell Pub. Co.

THE HOUSEHOLD has an elegantly illustrated cover, symbolizing the month's festal day, and it is needless to say that within is to be found instruction and entertainment, for that is a usual occurrence the year round; but special care is made in this number to excel if possible. Every housekeeper should have *The Household*. Pub. office, 50 Bromfield street, Boston.

HALL'S JOURNAL OF HEALTH.—The editor gives a summary of what his patrons may expect in the new volume (39th), the first number of which will appear with the opening of the new year. Under the heading "Habits of Eating," excellent advice is given for the avoidance of indigestion and the multitude of discomforts resulting therefrom. Articles that follow are entertaining and instructive. New York: 340 West 39th street.

THE COMING DAY.—The editor, John Page Hopps, gives the conclusion of his "Scientific Basis of Belief in a Future Life," and the fifth of "Sunday Evenings with John Ruskin's 'Crown of Wild Olive.'" London [Eng.]: Williams & Norgate.

We should as soon go without matches in the house as Johnson's Anodyne Liniment, for croup.

THE SPIRIT OF ETERNAL PROGRESS.

BY THOMAS L. HARRIS.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunder in silent sleep?
The sun which rises, the seas that flow,
The thunders of heaven, all answer, NO!

Can ye drive sweet spring from the blossoming earth?
Or the tempest still in its awful birth?
Will the hand on the dial plate backward turn,
Or the scorching sunbeams cease to burn?
The flowers that blossom, the winds that blow,
The lightnings of heaven, all answer, NO!

Can a truth be consumed in the martyr's fire,
Or a soul be enchained in the dungeon dire?
Can ye keep back the spirit that soars away,
From dungeon and fire to the realms of day?
The ages of progress as onward they go,
And the angels of heaven, all chorus, NO!

Oh priest, oh despot, your day is done,
Oh tyrant and bigot, your race is run;
From the hands of the slave, and the feet of the soul,
The angel of progress your chains will unroll.
Shall the tides of enlightenment cease to flow?
The armies of heaven are shouting, NO!

You have marched through the earth with banners unfurled.
You tyrants who 've preyed on a famished world;
You have crushed its martyrs in gory graves,
You have made its children a race of slaves.
Shall your evil power continue to grow?
The God of the nations is answering, NO!

The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the freed soul's eyes,
And heroes and prophets and seers arise.
Their burning words to the heavens ascend,
As the angels of God to the earth descend.
Shall the oceans of progress then cease to flow?
The earth and the heavens both answer, NO!

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, 820 *Powers' Block, Rochester, N. Y.*

Passed to Spirit-Life.

From Chattanooga, Tenn., Nov. 27th, Mrs. Geo. W. Farrington, formerly Ida F. Keyes, and daughter of Mr. and Mrs. Warren C. Keyes of Worcester, aged 28 years 8 months and 25 days.

Mrs. Farrington had endeared herself to a large circle of friends, both in her new home in the South and in her native city, by her many charming qualities. She will be remembered among Spiritualists as one of the quartette that formerly furnished music at our Spiritualist meetings in this city. She leaves a husband and small child, also father, mother, two brothers and a sister, beside hosts of friends, to mourn her departure to the higher life. May the consolations of our religion be with them. The funeral services were conducted at 17 Oak Avenue, this city, the residence of her sister, Mrs. Webster Thayer, by Rev. Austin S. Garner, Unitarian, and the writer.

From Worcester, Mass., Dec. 5th, Frances L. Lombard, widow of the late Wm. W. Lombard, aged 46 years and 1 month.

After a long and painful illness her pure spirit took its flight to that realm where pain and suffering are known no more. Mrs. Lombard was a quiet, unpretending lady, beloved by all who knew her. In her last illness she was cheered and comforted by angels, who ministered to her through her own mediumship. She leaves a brother who will deeply feel the loss of her outward presence. May he be sustained and uplifted by her spirit guardianship. The floral tributes at the funeral were many and very beautiful. The services were conducted by Rev. Mr. Hosmer, Congregationalist, and the writer.

GEO. A. FULLER, M. D.

Worcester, Mass., Dec. 10th, 1891.

From his home in Thornton, N. H., Nov. 25th, 1891, Carter Foss, aged 94 years.

Carter Foss—or "Uncle Carter," as he was more generally known by his large circle of acquaintances and friends—was a veteran Spiritualist and a zealous worker for the Cause. For over forty years he has been a medium and a firm friend of mediums; and gave many words of encouragement to earnest seekers after truth. Hundreds can attest to the remarkable manifestations, generally of a musical nature, which have occurred in his circles at home and elsewhere.

He leaves a wife and three children. The funeral occurred Nov. 27th, and by request was attended by Mrs. A. P. Brown of St. Johnsbury, Vt., who for many years was a friend of the deceased.

A. W. D.

Nov. 27th, 1891, Bro. Amos H. Cowdry, aged 76 years.

Bro. C. was a firm believer in the glories of immortal life; he has been a resident of Geneva, O., and a member of our Society, for many years. He was born in Hartland, Ct. Mrs. Carrie C. Van Duzee officiated at his funeral—her guides using these words for a text: "Ye must be born again."

A. J. V.

[*Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No space for poetry under the above heading.*]

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10¾ A. M. and 7¾ P. M. Speaker, Mrs. Cora L. V. Richmond.——The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Wm. F. Pfleffer, President; H. Eaton (253 Franklin street), Secretary.

Indianapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 7½ P. M.; also séance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 10½ A. M. and 7½ P. M. Seats free. Public invited. Wm. E. R. Kates, 1209 West 4th street, Secretary.

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P. M. at 512 South 8th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

Original Essays.

Closing the World's Fair.

It is stated that fifty thousand gospel ministers have been served with blank petitions for their respective flocks to sign, praying Congress to enact unconstitutional "religious legislation" to close the World's Fair upon the Constantine-Heathen Sunday.

If the American government were a Church and State government—which it is *not:* And if all the world, who are invited to the Fair, knew that this was a *Christian nation*, and had a "Christian government"—which its father, Washington, declared it was not, and had not: And knew, further, that if they come from India, from South America, from Spain, China, Africa, Turkey, Russia, France and England, they would be compelled to lose one seventh of their time in the observance of a sectarian, unscriptural Sabbath, in addition to their own Sabbath, coming upon another day: And, knowing all this, they still choose to come, well! But they *are* really invited to come, *not* to an Infidel, an ecclesiastical, Christian, nor even to an American Fair, but to a WORLD'S FAIR, open to Anabaptists, Jews, Buddists, Mohammedans, who have their own Sabbath days—to say nothing of the millions of non-sectarian, or the religious people, who, like Shakers, regard all days alike, and to be kept holy by ceasing thereon to do evil, and learning to be and to do good.

Infidels to Church and State governments like Paine, Franklin, Washington and Jefferson, wrote and signed the Declaration of Independence, and framed a constitution that expressly forbids all "religious legislation." The "Age of Reason" had arrived, the "Rights of Man" were boldly set forth, and when "The Crisis" came the truth prevailed. All men were legally equal, and had inalienable right to entire liberty of conscience, even down to the priests of Balaam, who, for their salaries, seek a union with Balak.

Religious freedom, perfect exemption from priestly rule and domination, is the great honor and glory of the secular government of these United States. But "eternal vigilance" will alone maintain it. Under God we are all indebted to the skeptical classes for our secular government. The anti-Christians ought to be thankful to them, for they have returned good for evil.

By what the Church and State Christians have done in Tennessee without specific law, we may judge what they will do when they have the special law in their hands. They tore a good American citizen from his home and family, imprisoned him, worried and browbeat him; his soul in the spirit-land is now "marching on" to vengeance upon them. He was doing what he, and all of us, have a perfect United States constitutional right to do—plow our fields whenever we choose. Where is the Ecclesiastical Court to determine upon which of the seven Sabbath days we must not plow?

Could there be a greater absurdity than the stamp upon our coin: "In God we trust"? when thousands of good citizens do not believe in any God at all! Yet their inalienable rights remain intact, as do the rights of those who profess to believe there are three Gods, all masculine, ignoring woman. Are there any Christians except Shakers? And are there any human beings in the spirit-world, in heaven or hell, or upon this earth, who may not become Christians? "A great company of priests were obedient to the faith." And if the Inquisition clergy may become Christians, who shall despair of being saved? Belief is the result of evidence. There is no virtue in it, nor is there any vice in *un*belief. It is want of evidence; having evidence, belief is the result.

Jesus said: "My kingdom is not of this world, therefore my servants will not fight." If the chaplain is a Christian, what is he doing in a secular worldly legislature, that is spending the principal revenues of the country in manufacturing *war material?* And what place has he in the army and navy, or on the bloody battlefield? Is it not fifty thousand Balak Priests who are going to move heaven and earth to fill their churches and increase their incomes?

Let us have peace, but not the "peace of Warsaw." Let Infidel, Jew or Turk be left in perfect liberty of conscience, to do by others as they would be done by. Did Jesus ever denounce the skeptical Sadducees as he denounced the believing Pharisees?

Either open the World's Fair upon the seven Sabbath days, or close it upon the seven Sabbath days and tax the Church and State fifty thousand Balak Priests to pay the outlay and all losses to the exhibitors. F. W. EVANS.

Mt. Lebanon, Columbia Co., N. Y.

Science and Scientific Investigation.

BY WILLIAM FOSTER, JR.

Much is said in these days about science and scientific investigation. All questions must be probed in the light of science. Many who very glibly use the term, really have no correct idea of its meaning. To them it is undefinable, something of the nature of a solvent; exactly how or what, they cannot tell. Eminently true is this of many of the anti-Spiritualists, who are very critical, demanding that everything psychic shall pass through the sieve of science, so that the matter receive a scientific investigation. No one objects to science, or scientific investigation, be it legitimate and not spurious. Now a word as to science. Worcester thus defines it: "Knowledge; knowledge methodically digested and arranged; learning." All well enough, though the second has the most pith and marrow, and is nearer the true definition. But let us see if we cannot find a better, one which will be more exact. Science I define to be the ascertainment and correlation of facts, whatever the domain may be we are investigating—psychic or physical. When we have ascertained our facts we must weigh and balance them to deduce their logic, which done we arrive at the truth of the matter.

I was told years ago that under certain conditions a table could be made to do many wonderful things, talk by raps, jump, dance, and move in divers ways by some invisible power beyond the ken of the ordinary senses. So I went to a sensitive susceptible by adaptability to this power, or through whom the weird manifestations were possible. She sat by the table, charging me to make a thorough examination to ascertain if there were any hidden springs or cords, or other appliances capable of producing the phenomena. Seating myself by the table, opposite the sensitive or medium, both of us lightly resting our hands on the table, in a few moments there is a rap immediately under my hand; then it is heard the other side of the table, and again at the ends. I watch intently, but the hands of the medium are motionless, as well as mine. To be sure that the hands of the medium are not the cause, I ask her to put them on mine. She does so, and there is no motion or pressure; the raps are independent of action on her part. Again I examine the table, turn it over, closely scrutinize the legs and frame, finding it to be a plain table standing on the floor without machinery or attachments. The medium moves back a foot or two; I do the same. Then we hold our hands over the table without contact, taking care at the same time that none of our clothing shall come in contact with any part of the table. The raps are repeated, first in one place, then in another, and finally several distinct raps are simultaneously made. I thus ascertained fact No. 1, which is that the rap is not the work of the medium, but is extraneous to him or her. At the same time I ascertained fact No. 2, which is, that force of some kind is exerting itself, for force can alone produce the raps. Force was exhibited in various movements of the table; its rising bodily from the floor, its tilting and sliding along, also its vigorous wrestlings when I attempted to hold it.

Let us take another step, and see whether more facts are obtainable. I say rap one, and it is rapped; then three, five, twenty, getting a correct response every time. Intelligence has been manifested; this is fact No. 3. Interested to test this intelligence further, I come to an understanding with the table, agreeing that one rap should indicate no, two, doubt, three, yes, or an affirmation. Then I ask, "Is there an invisible power producing the raps?" Yes. "Now if I call the alphabet will you spell your name?" Yes. So I call the alphabet; as there is a response to certain letters which I call, I note finally that I have the name William Foster, my father. I get the name Brooklyn, where his transition took place, his age, and other particulars, all going to show that whoever was communicating was entirely cognizant of my family matters. Hereby I more pointedly proved intelligence.

Now I claim that my investigation has been strictly scientific. I have ascertained and established three facts: 1st, That the medium did not produce the raps or move the table. 2d, That force was exhibited which came from an invisible source. 3d, That intelligence was developed, coupled with the manifestations; and, therefore, it must have come from the same invisible source—in this case from my father, so-called dead.

Correlating these facts, their logic is irrefragable, as much so as the logic involved in a demonstration of Euclid. The deduction must be the continuity of life, individual spirit existence, capable of manifesting itself and proving its identity in various ways, and needed besides the one I have taken as an illustration.

No; Spiritualism does not shun scientific investigation. It only asks that the investigator shall pursue the true method, and not dodge the facts he may obtain because their logic cuts asunder his dogmas and creeds. The Harvard Professors who attempted to crucify Dr. F. L. H. Willis were *scientific* men, so-called. So were the members of the Seybert Commission; but their procedures were a strange mixture of ignorance and assumption—ignorance of occult law, and assumption in the endeavor to make the public believe they knew it all.

50 Battey street, Providence, R. I.

"THIS MAY INTEREST YOU,"

Was a printed inscription resting upon sundry articles of value on the children's table at the Lyceum Fair lately held in Boston, which articles were to be donated to whoever should receive the largest number of votes. As is now known, "Lotela" received every vote for the handsome silk quilt, mention of which has already been made in THE BANNER. Lou Kivlan received many hundreds of votes for the Falls Heater and lamp—presented the Fair by W. F. Falls—and won the prize, although Mrs. Ireland gained a very large number of votes on the same list, and made the contest a very close one. The set of Thackery's works was voted to Mrs. Charles Thayer. On the guessing chances, Miss Emma Ireland won a set of handsome draperies, and Mrs. Wm. S. Butler, the elegant banquet lamp, gift of J. B. Hatch, Jr.; Mrs. Kivlan won the framed portrait of our conductor, Wm. F. Falls, and Mrs. J. A. Shelhamer, one of a pair of exquisite sofa pillows, Miss Herford the other; Little Edith Barlow won the handsome parlor-rocker which had been on exhibition during the week. The friends of Mrs. Blodgett voted to her a dozen quart jars of nicely preserved fruit—the work and donation of Mrs. J. A. Shelhamer—also a bed-quilt of pretty design, and the same lady won another quilt during the week.

Interest in the Fair was largely displayed by the Lyceum organization and by the Ladies' Industrial Union of Boston. Members of the Ladies' Aid also appeared from time to time, adding their encouragment to our work for the Children's Spiritual School. An entertainment of music, song, recitation, character-acting, fancy dancing, and other features, was presented by a number of talented young people each evening during the week under the management of J. B. Hatch, Jr. These entertainments won the admiration of all who witnessed them, and called out commendatory notices in all the daily papers. "Moxie," the finely trained little dog that appeared in costume, executing her famous dances, and otherwise delighting the children with her cunning tricks, must not be overlooked in this report; and the thanks of the committee are hereby extended to Mr. Albro for bringing this very knowing little animal to the Fair on four successive evenings. Mrs. Carrie L. Hatch was presented with a large and exquisite basket of roses on Monday evening, Nov. 23d, as a token of esteem from her many friends in the Lyceum.

Taken altogether, the affair throughout appeared more like a festival than an ordinary fair. The success of the venture proved such as to gratify the management and all friends who had labored to make it assured. Over four hundred dollars will accrue to the Lyceum treasury from the results of this Fair, after its expenses have been paid. So liberally were we supplied with useful and pretty articles for our tables by generous donors, that when the season closed there remained quite a quantity of these goods. Of this collection the committee has donated a large supply to the Fair in aid of the Home for Inebriate Women, to be held in Boston the present month; also a box to the Lyceum at Greenwich for its Fair, which is soon to open. A sale of fancy goods will be held by the Boston Lyceum, in connection with a social dance, at 514 Tremont street, Dec. 18th, at which we hope to dispose of many of the beautiful things we have on hand, while the children's Christmas-Tree will yield a willing support to all that remains of our stock after the above-mentioned affair.

The thanks of the Lyceum Association are extended to all friends who contributed to make the Children's Fair a success; to the generous donors who responded to our solicitations for donations for our tables and booths; to the ladies who faithfully served at the same during the week; to the managing committee whose oversight and good judgment were constantly displayed; to our patrons whose open purses and willing hearts made our task of lightening the tables of their load an easy one; and to the young people of the Lyceum and their friends, whose valuable assistance at entertainments and in other ways cannot be readily estimated. Also to Mrs. Maude Jones Gillette for one of her public slate writing séances, at which, in the presence of a large number of witnesses, the inner surfaces of two slates, that had been cleansed and placed together, were written over with messages from the spirit-world. M. T. LONGLEY.

Telegraphy Without Wires.

THE WONDERFUL ELECTRICAL POSSIBILITIES OF THE FUTURE DISCUSSED.

At the recent third annual dinner of the Institution of Electrical Engineers, Prof. William Crookes, in proposing the toast of the evening, "Electricity in Relation to Science," said that they had happily outgrown the preposterous notion that research in any department of science was mere waste of time. The facts of electrolysis were by no means either completely detected or coördinated. They pointed to the great probability that electricity was atomic; that an electrical atom was as definite a quantity as a chemical atom.

It had been computed that in a single cubic foot of the ether which filled all space there were locked up ten thousand foot tons of energy which had hitherto escaped notice. To unlock this boundless store and subdue it to the service of man was a task which awaited the electrician of the future. The latest researches gave well-founded hopes that this vast storehouse of power was not hopelessly inaccessible.

Up to the present time they had been acquainted with only a very narrow range of ethereal vibrations, but the researches of Lodge in England and Hertz in Germany gave an almost infinite range of ethereal vibrations or electrical rays from wave-lengths of thousands of miles down to a few feet. Here was unfolded a new and astonishing universe—one which it was hard to conceive should be powerless to transmit and impart intelligence. Prof. Nikola Tesla had lighted a room by producing in it such a condition that an illuminating appliance might be placed anywhere and lighted without being electrically connected with anything. He suspended two sheets of metal, each connected with one of the terminals of the coil.

If an exhausted tube was carried anywhere between these sheets, and placed anywhere, it remained always luminous. The extent to which this method of illumination might be practically available, experiment alone could decide. From Tesla's researches it appeared that a true flame could now be produced without chemical aid. The slower vibrations to which he (the speaker) had referred revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our present costly appliances. It was vain to attempt to picture the marvels of the future. Progress, as Dean Swift observed, might be too fast for endurance. Sufficient for this generation were the wonders thereof.—*Pall Mall Gazette.*

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H. G. ROOT, M. C., 183 Pearl St., N. Y.
Nov. 28. 2ow

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For the Banner of Light.

SOUL LONGINGS.

In unknown countries, stretching far away,
The footsteps of our friends may sometimes stray
Beyond our care, beyond our helping hands,
To 'bide with strangers in some foreign lands.

Ah, then, while waiting with subdued regret,
How oft we're thinking, "Do they love us yet?"
Responsive, softly comes the heart's reply,
"We hope that Love will never, never die."

To realms in yonder clear, ethereal space,
Which sensuous vision has no power to trace,
Our dearest pass to homes beyond our own—
Ourselves bereft, heart stricken, sad, alone!

Oh! then through tears, with wistful, yearning eyes,
We pray for some slight token from the skies;
To show that, though unseen, they ne'er forget—
Who loved us truly here—to love us yet.

And oh! what joy those tiny raps once gave
That broke the fearful silence of the grave,
Telling of life beyond! Of unquenched love!
Of charmed existence in sweet homes above.

JAMES S. DRAPER.

Beauty often depends on plumpness; so does comfort; so does health. If you get thin, there is something wrong, though you may feel no sign of it.

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Daughter of ADONIRAM JUDSON, Missionary to the Burmese Empire.
November 30, 1890——March 15, 1891.

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

☞ No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 19, 1891.

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☞ All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Christmas Notice to Patrons.

Those who have advertisments on our seventh page which they wish renewed must see that they are at this office on Friday, Dec. 18th, as the first forms, containing the seventh page, will go to press that night.

The Banner of Light establishment will be closed on Christmas Day (25th).

Those having **notices,** etc., for the editorial department must have them at this office on Monday morning, Dec. 21st, as the paper will be put to press on Monday night.

The Riches of Gratitude.

It is men's conceit that chiefly stands in the way of thankfulness, and makes the habit of fault-finding so much more common than that of gratitude. It is a common thing for people to be dissatisfied, feeling as if they had been and were continually being wronged by somebody, just because they do not happen to have got all that they think they want. One man complains, secretly if not openly, because he is not yet rich. Another because of another thing, and so on through the list.

But what is it that gives us a claim for anything? We certainly have claims on our parents, because they and not we are responsible for our being here at all. Also, with all reverence, on God, and a similar claim. On society as such we have no claim. God is under obligation to his creatures to make this life a good to us rather than an evil. But to that end it is by no means necessary that we be rich, or possessors of beauty, or dwell in fine houses, or at the top of what is called society.

One trouble with us is that we do not estimate properly that which we have. Most people not only covet something more, but something different. Dissatisfaction seems to be the law of their lives. We fall insensibly into the habit of regarding as commonplace what is in reality a constant marvel and miracle. Who, for instance, pauses to feel grateful for the possession of health, which Emerson rightly pronounces the greatest wealth? Yet there is no end of complaint from those who have lost it. What right have they to complain, when they never stopped to feel and express gratitude for the health they once enjoyed?

Happiness, in the elements requisite for its combination, lies all around us. Yet we wear out our lives in fruitless lamentations over the impossibility of attaining to it. We are all the time longing for what we have not, and even after we sometimes get it we are just as discontented as before. All of this wretchedness could be escaped by the cultivation of a spirit of thankfulness for the gifts and opportunities we already possess.

A certain way to discipline ourselves into the habit of thankfulness is to go out among men and offer help and sympathy to those who need it. The reflex influence of such action is far greater than one would readily believe. And again, why should we not cultivate the sentiment of thankfulness for our sorrows, our crosses, our disappointments, and our trials, as well as for what may be called our indulgences? How can we say that they are not best for us? Does the loving parent never deny the request of his child, knowing it to be so much more for his good than unresisting compliance would be?

Gratitude as the habitual attitude of the human spirit is the one great secret of happiness. No circumstance can oppress the one whose heart is constantly attuned to this key. Nothing can daunt, nothing can overwhelm. The happy spirit knows that above the clouds, and even beyond the fiercest storms that encompass it, shines the sun of everlasting light and love.

☞ The religious question has got into the French Chamber of Deputies. The debate—Dec. 11th—between M. Floquet, president of the Chamber, and Paul De Cassagnac, on the question concerning the recent difficulty between M. Fallieres, the minister of public worship, and the Bishop (Catholic) of France, became so violent and dangerous that a motion to adjourn further argument until the next day was carried by a vote of 290 to 241. What next?

Forty Years Ago.

It is interesting and instructive to refer to the history of the phenomena of Spiritualism, and to remember that although for many years the spiritual world has been seeking to reveal its power over the spirit of man, and also over material things, yet in all these years there has been the same consistency of purpose, the same elevated instruction, and the same affirmations.

As long ago as 1853 the spirits asserted that they could create for themselves physical hands from the elements of the atmosphere, which could be rendered visible to the natural sight; that with these hands they could write communications, either with pen or pencil, and perform on musical instruments. They also gave proof forty years ago of their assertion. In Mr. Koon's room in Dover, Athens Co., Ohio, reliable witnesses testified to such power and its manifestations.

Their instructions were also direct and definite: First the worship and love of God, and of love to one another, and to all mankind without limitation; that salvation is the total renunciation of error and wrong, and the reception of truth, love, justice and wisdom; that the Bible is a history of the ministration of angels who were once the inhabitants of earth. We have been looking over the communications that were published in the spiritual papers of 1853, and later. The same elevated philosophy pervades them. We quote:

"At death man drops little but the flesh, and some of its lowest principles. The soul naturally clings to some of its greatest evils, until it becomes reconciled to the change, and is inspired by the governing divinity; then it gradually emerges from the corruption, and progresses to the highest attainments."

"I declare to the inhabitants of earth that no truth is too simple for mankind to cherish, acknowledge and apply, but there are many truths too vast for the limited intellects of earth."

"Intuition belongs exclusively to the germinal essence of purity—the spirit in its most interior selfhood. Now when thou art tempted to err, pause one moment, but attempt not to reason, for the very attempt may prove fatal, because the process requires time. Instead of this suspend for a moment all intellectual action, and that very moment intuition will assume the helm, and light and salvation will flow in upon thee by virtue of the human constitution and the relation subsisting between thee and the Sun of the Universe—God the Father."

We make these extracts because they seemed one of the links in the chain of progressive thought in the past, and illustrative of the unity of purpose in the communications. "Line upon line, precept upon precept," has been the motto of these patient workers in the spiritual realm. Truth is never old or new, but always the same. Its revelation is dependent on the condition of those who receive it, and its impartation upon the power of the intellect to put into language what is revealed by intuition.

☞ In copying our late editorial *in re* the lukewarmness of a certain class of professed Spiritualists who are prone to *borrow* rather than subscribe for the papers devoted to the Cause, the *Religio-Philosophical Journal* remarks that it may be comforting, if not immediately encouraging to us, to be told that a few thousand years hence things will be different. We hope so, and also hope to be able to take a hand in promoting the so-much-desired change when that auspicious epoch arrives, if not before.

This state of things reminds us of an experience we had many years ago while on a visit to a country town in Massachusetts. We called at the periodical dépôt there, and inquired of the proprietor why he did n't keep for sale on his counter THE BANNER, as there were quite a number of Spiritualists in the town. He replied that he was perfectly willing to do so if they would agree in advance to buy the paper when offered for sale. The consequence was that we saw one of the prominent friends of the Cause, and gave him the points above noted; prompt action was taken by himself and others, resulting in the disposing of a dozen or more BANNERS in the town for nearly a year. Upon a subsequent visit we were told by the conductor of the news dépôt that he had not had any orders for the paper for some time. Of course we naturally felt curious to know the reason, which we were not long in finding out. Calling soon after upon one of our yearly *subscribers*, who received the paper by *mail*, the first thing she did was to remark as follows: "Mr. Editor, you do n't know how well THE BANNER is appreciated! Why, there are twelve people here who borrow my paper each week, and it is read by so many who are interested in Spiritualism, that it comes back to me nearly worn out from so much handling." The secret was out. These *patrons* of the old lady's paper formerly purchased copies at the periodical dépôt; but, learning of her great desire to advance the Cause she had so much at heart, they one after another (and unwittingly to her) obtained the use of her copy by loan—thus penuriously saving to their pockets its price, and leaving the printer "out in the cold."

☞ In reference to President Harrison's message in its comments on the existing relations of the United States with Chili, President Montt makes an official reply, which he transmits to the ministers representing Chili in the United States and Europe. It treats of the assault on the American sailors who went ashore from the cruiser Baltimore at Valparaiso. He positively asserts that the Chilian authorities have at no time attempted to evade in the slightest degree any responsibility for which Chili could be justly held, but he insists that the proper and ordinary forms of Chilian procedure must be preserved. In the course of a personal interview granted by him on the subject, he said he was fully convinced that in the end American people would judge the Baltimore affair without bias. Believing, from the closing sentence of President Harrison's message, that he will await the conclusion of the investigation now being made before taking aggressive action, he has no idea that there will be any trouble between the two countries.

☞ The new penny paper, *The Boston News*, is a sprightly daily. It deserves patronage, and is getting it. It is not inoculated with creedal prejudice, and thereby shows its wisdom. It alludes to "the gay throng of pencil pushers" who were at the recent reception and dinner of the press, meaning the daily blanket reporters that take every occasion possible to speak against Modern Spiritualism, without stopping to consider whether it is true or not, thus thinking to secure the patronage of religious bigots. But the time is rapidly approaching when this thing will cease, and those—and they are millions—who believe in spirit-communion, will be fully appreciated. That is the way we look at it, as, although all things else will fail, yet the TRUTH will prevail. So mote it be.

A Noble Tribute.

The venerable poet Whittier reached his eighty-fourth birthday on Thursday of the present week. He was the recipient of a great many reverential and affectionate attentions from his admiring and grateful friends in all parts of the United States. Mrs. Julia Ward Howe sent him her congratulations, as did also Dr. O. W. Holmes, Harriet Prescott Spofford, Robert C. Winthrop, Rev. Dr. A. P. Peabody, Lucy Larcom, Sarah Orne Jewett, Edna Dean Proctor, Celia Thaxter, and many others in the wide field of literature.

The letter of Dr. Holmes, his fellow-poet and long-time friend, is such a complete tribute to the life and service of Mr. Whittier that we here transfer it to our columns:

MY DEAR WHITTIER: I congratulate you on having climbed another glacier and crossed another crevasse in your ascent of the white summit which already begins to see the morning twilight of the coming century. A life so well filled as yours has been cannot be too long for your fellowmen and women. In their affections you are secure, whether you are with them here or near them in some higher life than theirs. I hope your years have not become a burden, so that you are tired of living. At our age we must live chiefly in the past—happy is he who has a past like yours to look back upon.

It is one of the felicitous incidents—I will not say accidents—of my life that the lapse of time has brought us very near together, so that I frequently find myself honored by seeing my name mentioned in near connection with your own. We are lonely, very lonely, in these last years. The image which I have used before this in writing to you recurs once more to my thought. We are on deck together as we began the voyage of life two generations ago. A whole generation passed, and the succeeding one found us in the cabin with a goodly company of coëvals. Then the craft which held us began going to pieces, until a few of us were left on the raft, pieced together of its fragments. And now the raft has at last parted, and you and I are left clinging to the solitary spar, which is all that still remains afloat of the sunken vessel.

I have just been looking over the headstones in Mr. Griswold's cemetery entitled "The Poets and Poetry of America." In that venerable receptacle just completing its half century of existence—for the date of the edition before me is 1842—I find the names of John Greenleaf Whittier and Oliver Wendell Holmes next each other, in their due order, as they should be. All around are the names of the dead—too often of forgotten dead. Three which I see there are still among those of the living: Mr. John Osborn Sargent, who makes Horace his own by faithful study and ours by scholarly translation; Isaac McLellan, who was writing in 1830, and whose last work is dated 1886; and Christopher P. Cranch, whose poetical gift has too rarely found expression.

Of these many dead you are the most venerated, revered and beloved survivor, of these few living the most honored representative. Long may it be before you leave a world where your influence has been so beneficent, where your example has been such inspiration, where you are so truly loved, and where your presence is a perpetual benediction. Always affectionately yours, OLIVER WENDELL HOLMES.

The Message on the Indians.

President Harrison says in his recent annual message that it is a startling anomaly that there should be within our borders five independent States, having none but treaty relations with the government, with no representation in the national legislature, and their people not citizens. He particularly refers to the five civilized Indian tribes now occupying the Indian Territory. He does not think their relation to the government the best calculated to promote their highest advancement. It seems to him inevitable that there shall be before long some organic changes in this relation, and that they should certainly involve the acceptance of citizenship by these Indians, and a representation in Congress. He thinks they should have an opportunity to present their claims and grievances upon the floor of that body, instead of, as now, in the lobby.

His suggestion is that a commission be appointed to visit these tribes, and confer with them in a friendly spirit on the whole subject. Even if no agreement should be developed, the discussion would naturally prepare the way for changes which must come sooner or later. The president refers to "the good work" of reducing the larger Indian reservations by allotments in severalty to the Indians, and the cession of the remaining lands to the United States for disposal under the homestead law. He reports that it has been prosecuted during the year with energy and success.

Since March 4th, 1889, about twenty-three million acres have been separated from Indian reservations and added to the public domain for the use of those desiring to secure free homes under existing laws. He observes that it is gratifying to be able to feel that this work has proceeded upon lines of justice toward the Indian, and that he may now, if he will, secure to himself the good influences of a settled habitation, the fruits of industry, and the security of citizenship.

☞ Speaking of James Russell Lowell's expressed wish to be buried with the service of another church than his own, his friend George William Curtis, in the Easy Chair of the November *Harper's*, gives the following reason for Lowell's desire to have all forms of funeral speech and address dispensed with: "Like all men Lowell had seen too often the invasion of the sober propriety of burial by the cruel recklessness of well-meant but untimely words. The formal service of the English Church is very distasteful to many spiritually-minded persons, but it is at least a measured and definite form of expression for a public occasion which involves profound emotion, and in which the risks and chance of unregulated utterance are very great." Still, under the circumstances, the ceremonies would much more fitly have taken the form of a testimonial to the faith that inspired the noble utterances and deeds of the deceased poet's entire life.

☞ The convention of representatives from the medical colleges of Ohio, called for the purpose of formulating a "medical practice act," was held at the Neil House, Columbus, Dec. 4th. We have heard nothing more save the statement of this fact. The "Regulars" and their allies on that occasion showed their would-be persecutive hand, and in it was a bill (with all the usual examining-board, diploma-bearing, independent-crushing attachments) which they hope to get through the "Buckeye" Legislature in the form of a law. Look out for them, friends of medical freedom in Ohio!

☞ Mining explosions, with great loss of life in different parts of the world, are of too frequent occurrence. It seems to us that scientific experts should be consulted, to the end that fatal fire-damp may be avoided.

☞ We had last week a pleasant call from Mr. Dwight R. Chapman, a Spiritualist veteran, of Peoria, Ill.

☞ "W. M.'s" letter from New York will appear next week.

The Mediums of Bible Times.

Miss Abby A. Judson, whose book, "Why She Became a Spiritualist," is attracting special attention in all sections, addressed a large and deeply interested audience in Minneapolis, Minn., Sunday evening, Nov. 22d, on "The Mediums of the Old and New Testaments," in which, as reported by *The Tribune* of that city, she said:

"The Jews were a 'peculiar people,' in that they were peculiarly mediumistic. The leaders were mediums, as Moses, Joshua and Samuel. Their writers were the same, as David, John and Paul. Their seers were mediums, as Elijah and Daniel. Elijah was bold, stern, truthful and self-denying. As Savonarola boldly withstood Alexander VI., so Elijah withstood Ahab, who adored idols, instead of the great tutelar spirit of the race. Secluded in the desert Elijah learned the future from spirits, and then boldly rebuked his king. Being mortal, he became fearful, and again sought solitude under a juniper tree. Powerful spiritual manifestations made him again ready to face the foe. When needful, he was a healing medium. Elisha was promised the same powers if he should be clairvoyant at Elijah's death. He became so, and saw the spirit body of Elijah ascend to the spirit-world. Nine hundred years later Elijah took control of the mediumistic cousin of the Nazarene, John the Baptist, and filled him with his own characteristics. John went 'in the spirit and power of Elijah' (Luke i.: 17). His control ceased when Herod killed John's physical body. Later, at the marvelous materializing séance on the summit of Mt. Tabor, both Moses and Elijah appeared in form, and were seen by the three strongest mediums among the disciples, Peter, James and John. This was his last appearance as recorded in the Jewish Bible."

☞ The "firebug," so designated, is getting in his nefarious work at Beverly, Mass., *ad infinitum*. It is a sad commentary on the morals of the community in these latter days. What it means is inexplicable. Dec. 11th there was a $11,000 blaze in that town. In this instance it is not believed to have been of incendiary origin; but this does not militate against the firebug incendiary theory, as about noon, Dec. 10th, announcement was made (showing the cool daring and pure deviltry with which the firebug is possessed) through a letter to the Beverly authorities that he shall continue his depredations until the night of Dec. 26th, when the entire manufacturing district of the town will be burned—that on that night there will be a conflagration the like of which Beverly has never dreamed of; that not only the Methodist and Baptist churches will be destroyed, but private buildings will meet with a similar catastrophe. The police are on the alert, and it is to be hoped that the "bug" or "bugs" will be detected, convicted, and sent to the penitentiary during their natural lives. Our present laws in regard to burglars and incendiaries are not half severe enough, and it is hoped that our Legislature will revise them at once, and make the penalty in these cases, when the culprits are caught, as severe as possible. The safety of the community at large demands immediate action in this terrible condition of things.

☞ Rev. J. H. Weeks, pastor of the Unitarian church at Melrose, Mass., surprised his congregation on a recent Sunday by presenting his resignation. He has been pastor of the church for the past two years. The cause of his sudden resignation was the influence on the minds of his people of a rumor that he believed in reïncarnation. Though he never preached it, he did not disguise it at all in private conversation. Mr. Weeks, like many another Unitarian minister nowadays, is an evolutionist. He believes that all higher forms of life have been evolved out of lower forms, and that there is no retrogression for the human soul. One of his parishioners said he had speculated considerably about preëxistence and similar problems, as almost all thinking men do. Another one said he "did n't want any minister at his deathbed who would try to console him with the doctrine that his soul might come back on earth and inhabit the body of a hippopotamus, a ring-tailed ape, or a gypsy moth." He would prefer to die in peace and let that end it.

☞ Another of the veterans among Boston journalists passed away last week in the person of Col. William W. Clapp, for twenty-six years editor and manager of the *Boston Journal*. So they go, one by one, leaving the fast diminishing remnant almost solitary and alone. The new school that is coming on lacks many of the marked and strong characteristics of the departing ones, whatever peculiar merits and features of their own they may possess. Col. Clapp was an industrious, energetic and constant worker in his profession, if not also to be remarked for intellectual versatility. He fairly won and persistently held the high place he so long enjoyed, and was in all respects a model for younger aspirants to copy after.

☞ In answer to a question propounded to Spirit President John Pierpont recently at our Public Free Circle, a report of which may be found on our sixth page, he replied by saying that "there is in spirit-life no arbitrary system of restraint which prevents spiritual intelligences from returning into contact with this planet, or from coming into communication with their friends who dwell on this earth," etc. We call attention to this fact, especially at this time, because many correspondents have propounded this question to us personally many times. The spirit has gone into the subject very thoroughly, as the reader will see on a careful perusal of the entire message.

☞ We print on another page of THE BANNER a very interesting statement made in London, Eng., before the institution of Electrical Engineers, upon the subject of *Telegraphy Without Wires*, by Professor WILLIAM CROOKES. The idea is not new, however, as it was advanced in this country years ago through the instrumentality of several medial instruments. We remember that verbal messages were given at a séance in West Roxbury, and transmitted *mentally* to a like séance in New York, at the instance of John W. Edmonds, Esq. Subsequently, with Mrs. J. H. Conant as the medium, we experimented successfully in the same direction.

☞ The time is ripe for war in the Old World. The big black cloud is rapidly coming to the front. There has been real fighting on the Indo-Russian frontier, the English troops having slain many tribesmen at Gilgit, the consequence of which is a probable war with Russia, the *social* relations of the two countries notwithstanding. It is the most serious news that has come from India for a long time.

☞ F. A. A. Heath is open for engagements for day and evening reporting. Societies desiring his services should communicate with him at once; also solicits auditing or examining books, stenographic writing, or any work which an expert book-keeper or stenographer can perform. Address 13 Dover street, Boston.

☞ See what that great scholar and noble man, ELDER EVANS, says in another column in regard to closing the World's Fair on Sunday.

☞ The St. Petersburg correspondent of the *London Chronicle* writes that matters in Russia are drifting from bad to worse. All classes are discouraged because of the government's half-hearted measures to cope with the famine troubles. The consequences of the famine are only beginning to be realized. The merchants complain that the prohibition of grain has locked up capital, and that there is no circulation of money. The nobles cannot collect their revenues, and therefore do not pay what they owe the shopkeepers. The famine funds have been frittered away by local authorities. The grand remedial measures exist only on paper. Complaints of enormous expenditures on the army and navy are taken advantage of by those unfriendly to the government. The whole empire is described as a mass of seething discontent. The pastor of the British and American church having made the tour of the famine districts, said that the full horrors of the terrible affliction were yet to be described. The famine was caused by three successive bad harvests.

☞ Passed to spirit-life from Central Falls, R. I., Dec. 11th, 1891, A. D. Hawkins, Esq., aged fifty seven. Mr. Hawkins and his companion were firm Spiritualists, and he has already—we are informed—manifested to his wife the persistence of his memory and consciousness since leaving his body. The funeral exercises were conducted by Dr. H. B. Storer of Boston, and by the Knights and Ladies of Honor, of which Order the deceased was a member.

"Upward Steps of Seventy Years."—This book by G. B. Stebbins bearing the above title is one that, from an historic point of view, is of much value to all Spiritualists and progressive, liberal-minded people, as it furnishes an authentic record of notable events that have led to our present advanced position in religious and other matters of belief and practice. A partial table of contents and other particulars are given in our advertising columns.

W. J. COLVILLE lectured in Waltham, Mass., to a very appreciative audience on Wednesday afternoon, Dec. 9th, and again on the 16th. His class in Spiritual Science at The Copley, 18 Huntington Avenue, severely tests the capacity of the rooms occupied by Mrs. F. J. Miller, on Tuesday, Thursday and Saturday at 2:30 P. M. An evening class is held at Room 1, 4 Berkeley street, Monday, Wednesday and Friday at 7:45.

☞ We are glad to know that the husband of that noted trance-medium, Mrs. B. F. Smith, is convalescing after a severe illness. Mrs. Smith will now have more time to attend to her many patrons, and will resume sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass.

"Outside the Gates"—an excellent gift for the Holidays—is a handsomely-bound volume of over five hundred pages, descriptive of life in the spirit-world, and giving in narrative form personal experiences of intelligences in the other life. It was written by the guides of Mrs. M. T. Longley. For sale at the Banner Bookstore.

Christmas Services.—Special attention is called to the Christmas entertainment in Room 1, 4 Berkeley street, Boston, Dec. 24th, 7:45 P. M.; and to the Christmas festival service Dec. 25th, at 7:45 P. M., which will consist of an elaborate programme of Christmas music by professional talent of rare excellence, and a Christmas lecture and poem by Mr. Colville.

Rev. James K. Applebee leaves this city early in January upon a lecturing tour West, going as far as Dakota, expecting to be absent three months. We congratulate our friends in that section upon the prospect of an opportunity to meet and listen to an exceptionally able, entertaining and instructive speaker.

MR. WILLARD J. HULL will be tendered a reception under the auspices of the Boston Spiritual Temple (Berkeley Hall) at the home of Mr. Wm. Boyce, 52 Rutland Square, Boston, on Thursday evening, Dec. 17th.

"THE STAR OF ENDOR," by Bro. Eben Cobb, is a unique and interesting volume, with which Spiritualists generally should become acquainted.

NEWSY NOTES AND PITHY POINTS.

Ah! let us hope that to our praise
Good God not only reckons
The moment when we tread His ways,
But when the spirit beckons—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

Samoan Land Commissioner H. C. Ide, who has just returned from those islands, reports that hostilities may break out at any moment. Mataafa is the disturbing element. Many chiefs have been declared rebels.

The Lyceum Banner (for November) commences a new volume. The opening article, "The Baby Birds," by "Aunt Editha," inculcates a good lesson for all. "A Little Hero" is the title of a short story, and Florence Morse follows it with the first of reminiscent sketches of "Some Cats I Have Known." A Lyceum Lesson by Prof. N. S. Shaler informs the children "How to Observe Nature." We are pleased to learn from a note by the editor that the outlook for this important auxiliary for a correct education of the young is encouraging. Liverpool, Eng: J. J. Morse, 80 Needham Road.

The late Carlos Castrobeza, a learned Spanish antiquarian, who, during the last years of his life, was chief of the Madrid Royal Archæological Museum, left among his private papers the key to hieroglyphic writings which will enable scholars to unfold a wealth of ancient historical knowledge contained in the Cortez Troyo collections, and the long-neglected Spanish and Papal archives.

R. M. King, the Tennessee Adventist, who was imprisoned for working on Sunday, and was awaiting a hearing before the Supreme Court as to the rights of a State to interfere with a man's religious liberty, has passed to the beyond, where every day is a Sabbath, and every Sabbath a working day. It is to be hoped, however, for those left behind, that some means will be found to push the case through, in order to obtain a ruling from the Supreme Court on this score—to know whether man was made for the Sabbath, or the Sabbath for man.—*Better Way.*

ALL AROUND THE YEAR 1892 is a charming calendar consisting of gilt-edge cards, tastily tied with a white, silk cord, a delicate, silvered chain being attached by which to suspend it. The design on each card is appropriate, executed in sepia, tint and color, a picture of childhood with a sentiment quaintly expressed in regard to the peculiarity of the month. A pretty gift, suitable for library, office or "my lady's chamber." Lee & Shepard, Publishers.

[SENTENTIOUS, SURELY!]—A correspondent of the *New York Herald* defines Journalism as "the art of guessing where hell will break loose next, so as to have reporters on hand to tell the story." That is not the definition a school of journalism would give, but it is a pretty good one in more ways than one.—*Ex.*

Modern labor-saving machinery, at home and abroad, has served to reduce the cost of two items of interior household decoration and necessity, *i. e.*, carpets and crockery. Neither have been sold so low since the loom and the potter's wheel were discovered, and neither high tariff nor low tariff men can claim the victory.

Two new serial stories will begin in the January *St. Nicholas*, "Two Girls and a Boy," by Lieut. Robert Howe Fletcher, and "When I Was Your Age," by Laura E. Richards. Mrs. Richards is a daughter of Mrs. Julia Ward Howe, and her story is to be a record of her own home-life and that of her sisters.

Rev. Joseph Cook claims that spirit-photography, as attested by Mr. A. R. Wallace and Prof. Crookes, is the latest reinforcement by science of the doctrine of Christ's resurrection. What! Is the despised Spiritualism to become the buttress of Christianity? Are the rejected facts to be adopted to bolster up the doctrines of a fast-dying theology? It must surely be a stroke of adverse fate which has sent Joseph Cook into our camp.—*The Two Worlds.*

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

MEETINGS IN MASSACHUSETTS.

Newburyport.—Sunday, Dec. 13th, Mrs. E. C. Kimball was our speaker and test medium, and as both gave satisfaction to all who attended in the afternoon. The evening services commenced after a service of song and the reading of a poem. A lecture full of grand and noble thoughts was given, after which for one hour and a half messages of glad tidings from those who have passed the gates were received.

Mrs. Kimball is a grand instrument for spirits to control, and the announcement of her presence always calls out a good audience. Her next date with us is March 20th. The meetings have thus far been well attended, and when it is considered what attractions and efforts are put forth by the churches to draw large audiences by a musical exercise and a sacred concert every Sunday evening, we cannot but feel that our work for the advancement of Spiritualism is very successful.

Next Sunday C. Fannie Allyn of Melrose will, as usual, draw a large audience. F. H. F.

Worcester.—Sunday, Dec. 13th, Dr. Geo. A. Fuller lectured on "The Plagues of Egypt" in the afternoon, and answered questions presented by the audience in the evening. An appeal was made by the speaker in behalf of the society, the great need of liberal support being strongly urged.

The Tuesday evening meetings at Dr. Fuller's residence are largely attended, and are increasing the interest of the society's work.

Mrs. Clark, recently of New Haven, Conn., has established herself here as a business, test and medical medium. She is on Park street, opposite Salem Square.

The ladies connected with the Worcester Association of Spiritualists will hold a fair in Grange Hall on the afternoon and evening of Feb. 26th, 1892. Contributions are solicited from friends in Worcester and other places.

Dec. 20th and 27th Mrs. Ida P. A. Whitlock will appear before our society. GEORGIA D. FULLER,
5 Houghton street. *Cor. Sec'y.*

Lynn.—Dec. 13th Mrs. R. S. Lillie gave two very fine discourses. In the afternoon the subject was: "The Work of Spirits." The address was full of thought, occupying about one hour; a poem was given at the close, entitled "The River of Life."

In the evening the subject, by request, was: "The Traditions of Our Fathers"; it was very ably handled, and called out frequent applause, showing that Mrs. Lillie's hearers fully appreciated every word.

The subject for the evening poem, taken from the audience, was "Love, Light and Law." The singing by Mr. Geo. Churchill was very fine.

Next Sunday H. H. Warner of Lowell will lecture; subject for the afternoon: "The Arisen Christ"; in the evening: "Spiritualism to Build Up, not to Destroy." MRS. H. H. LEWIS, *Sec'y.*
18 Tremont street.

New Bedford.—Last Sunday Mrs. Carrie F. Loring of East Braintree was the speaker. At the afternoon meeting the control answered in a very intelligent manner a number of questions given by persons in the audience, after which the usual test séance was given, nearly all of the descriptions being immediately recognized. At the evening session an address of an hour's duration was given on the "Divine Art of Healing," which proved to be very interesting and instructive. Following this came many correct psychometric readings and descriptions.

Mrs. Loring will be with us again Jan. 17th, 1892.

Next Sunday Mr. Willard J. Hull of Buffalo, N. Y., will speak here. SEC'Y.

Cambridgeport.—We are having good success as a society. Since our last report we have been favored with the services of Oscar A. Edgerly of Newburyport, Mrs. Kate R. Stiles of Boston, Mrs. Juliette Yeaw of Leominster, Joseph D. Stiles and Mrs. N. J. Willis.

Next week we are to have Mrs. Gillette, the slate-writing medium, who will try to obtain independent writing under the watchful eyes of a committee. The meeting will be of a varied and interesting character. Remarks by local talent. Singing by Messrs. Monroe and Pratt, and possibly a reading or two.
H. D. SIMONS, *Sec'y.*

Swansea.—Sunday, Dec 6th, we had the pleasure of listening to the celebrated London inspirational lecturer and test medium, Dr. Marguerite St. Omer. The largest audiences we ever had convened in the Unitarian church to greet her. Each lecture was followed by a test and psychometric reading séance.

On the 13th we had Dr. Briggs of Fitchburg, whose remarks on "Orthodoxy *versus* Spiritualism" were eloquent and logical. We hope soon to hear him again. L. L. LAWTON.

Salem.—Dec. 6th and 13th Dr. F. H. Roscoe of Providence, R. I., addressed large and appreciative audiences afternoon and evening. He is a strong advocate of the truth of Modern Spiritualism. His readings are clear, and readily responded to.
MRS. N. H. GARDINER, *Sec'y.*

Fitchburg.—Miss R. P. Lyon, Sec'y, informs us that Mrs. Hattie C. Mason of Gardner, Mass., was the speaker here on the 13th inst.

Miss Lizzie Ewer will be the speaker Sunday 20th. We shall revert to this letter again next week.

Lawrence.—Dec. 13th, at Pythian Hall, R. A. Grieves of Haverhill spoke afternoon and evening, giving many fine ideas concerning the truths of Spiritualism; the evening discourse was especially interesting.——Next Sunday we have our local medium, Mrs. E. C. Kimball. F. S. C.

Lowell.—Mrs. Burbeck of Plymouth occupied our rostrum Dec. 13th. Good audiences listened to her addresses, and were highly pleased by her tests and psychometric readings.——Mr. Lord lectures next Sunday, and Miss Lord gives tests. E. P.

After eating, does your food distress you? *Albro's Regulating Cordial* gives instant relief.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Geo. A. Fuller, M. D., has the following engagements: Worcester, Mass., Jan. 3d and 10th, Feb. 7th and 14th, March 6th, 13th and 27th, April 3d and 10th, May 1st and 8th, and June 5th and 12th; at Providence, R. I., Dec. 20th; Willimantic, Ct., Jan. 24th and 31st; Brockton, Mass., Feb. 21st; at Haverhill, Mass., Feb. 26th, 27th and 28th; Newburyport, Mass., April 17th, and at Salem, Mass., April 24th and May 15th. Has Dec. 27th, Jan. 17th, March 20th, May 22d and 29th and June 19th and 26th unengaged. For terms address 5 Houghton street, Worcester, Mass.

Oscar A. Edgerly is for the month of December filling an engagement with the Progressive Spiritual Society of Detroit, Mich.; he is engaged with the Spiritual and Liberal Research Society of Duluth, Minn., for the entire month of January. As he returns to fill Eastern engagements the first of April, he would like to make arrangements with Societies near Boston for the last two Sundays of that month. Home address, 52 Washington street, Newburyport, Mass.

J. Frank Baxter is laboring successfully in Michigan this month—as will be seen by reports in another column.

Prof. J. W. Kenyon has of late been speaking in New Bedford, Providence, Fall River, Seaside and Swansea. Will speak Dec. 27th in Westboro; Jan. 3d, 10th, 17th, 24th and 31st, in Albany, N. Y.; Feb. 14th, Brockton; Feb. 26th, 27th and 28th, he will be in Haverhill, Mass.; May 1st, he will speak in Salem. He would like dates in April and March and Feb. 7th. His address is New Bedford, Mass.

Mrs. A. P. Brown, an old Spiritualist lecturer, who for the past two years has been obliged, from sickness and other causes, to suspend work on the platform, is now open for engagements to speak to all who desire her services. Address her St. Johnsbury, Vt.

Mrs. Ada Foye is engaged the Sundays of December and January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, that city.

Miss Lizzie Ewer occupied the platform at Augusta, Me., Sunday, Nov. 29th; Sunday, Dec. 3d, at Portland; Sunday, Dec. 20th, she will be at Fitchburg, Mass., and Sunday, Dec. 27th, at West Newfield, Me.; she will be at Bangor to Dec. 18th, filling various engagements there.

A correspondent from Augusta, Me., (to whose report we shall revert again next week) says (Dec. 14th): "Sunday, 20th, we are to have Prof. Haskell of Togus, followed by Dr. H. F. Merrill."

Prof. J. Madison Allen continues with the Society of Springfield, Mo., another month. Mrs. M. T. Allen attends the Kansas State Convention at Delphos, and fills during the month several lecture engagements in Iowa. Their address till January, 1892, will be Springfield, Mo., care Dr. E. Hovey, Hovey Avenue; societies or committees in the South desiring their services will address at once as above.

To Correspondents.

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

MRS. L. A. T., WILLSBURG, ORE.—It is not within our province to attend to the case you mention in your private note.

G. F. L., CLEVELAND, O.—Your question is not suitable for consideration in the Circle-Room. Neither the "*other* intelligences" nor pure-minded Spiritualists on earth endorse such disregard of the law as you mention.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10¾ A. M. and 7¾ P. M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

Adelphi Hall, West 52d Street, East of Broadway.—Meetings will be held here regularly on Sundays. J. Wm Fletcher (268 West 43d street) being the settled speaker.

The Psychical Society meets every Wednesday evening, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall.—Sunday afternoon was devoted to a séance. An unusually large audience—visitors from out of town, Albany, Philadelphia, Washington, etc.—attended, attracted by the interesting accounts furnished by the spiritual papers. There were about sixty tests given, and in every instance they were fully acknowledged as being correct.

A number of theosophists remained after the exercises were over, and expressed their interest and surprise at what had occurred.

In the evening, after reciting "He and She," delivered under influence, a lecture followed, of great value, upon "How to Become a Medium." Spiritualism has developed the possibility of mediumship, and now the question arises, "How can the power be unfolded?" There are many, said the speaker, who do not seem to understand that to be a medium a certain amount of intellectual training and physical development are absolutely necessary. "The spirits will do it all," they say, and thus imperfect instruments are provided, which are not in condition to unobstructedly give the world the whole truth. Persons intending to enter the field as public workers, having observed the trend of their powers, should then bend all their energies toward doing all they can for themselves in the first place, and when that has been done, the spirit-guides will add the crowning glory—inspiration! The lecture was listened to with great attention, and will certainly do good.

Next Sunday Mr. Fletcher gives a séance in the afternoon, and in the evening begins a series of lectures upon "A Study of Theosophy."

Wednesday evenings he speaks before the Psychical Society on Fourteenth street, which lectures are largely attended. A. E. WILLIS.

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference held every Monday evening at 8 o'clock in the Parlors 151 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall.—On Sunday morning, Dec. 13th, Mrs. Ada Foye, in lieu of a lecture, devoted the half hour previous to the séance to the answering of questions, which partook of a very pleasant conferential character. The purpose is, for a time at least, to occupy a part of the morning hour in this way.

At the evening service the hall, which is quite a large one, was filled to "standing room only," and at the conclusion of the meeting, one in the audience could hear scarcely anything but "Wonderful! wonderful!"

It was a remarkable séance in the number, rapidity, conciseness and character of the tests given, which could not fail to carry positive conviction to the thoughtful mind. W. W. S.

The People's Spiritual Conference held its usual session on Monday evening, Dec. 7th, at 151 Lexington Avenue. Mrs. Evans read an interesting original article entitled "Light." It was quite evolutionary in its character.

Remarks were made by Dr. J. C. Wyman, Mrs. Wyman, Mrs. A. M. Barrouse, Mr. W. L. Whitney, and Mrs. M. C. Morrell. The meeting was full of interest and instructive throughout. We always have at these meetings subjects, the consideration of which is like seed sown on good productive soil.
151 *Lexington Avenue.* MRS. M. C. MORRELL.

RHODE ISLAND.

Providence.—The Spiritualist Association at Columbia Hall (corner Broad and Richmond streets) holds meetings every Sunday at 2:30 and 7:30 P. M. Progressive School at 1 P. M. Mr. Edgar W. Emerson occupied the platform last Sunday afternoon and evening. He treated his subjects in an able manner, holding his large audiences in rapt attention. His tests and messages were remarkable—all being recognized. He will be with us again in March.

Dr. Geo. A. Fuller will speak here Dec. 20th.
No. 53 Daboll street. SARAH D. C. AMES, *Sec'y.*

CONNECTICUT.

Hartford.—Delighted audiences that filled the hall listened, Dec. 13th, to very eloquent discourses from Mrs. Clara Banks of Haydenville.——Next Sunday we shall be well supplied by home talent.
J. W. STORRS.

VAN HOUTEN'S COCOA—"Once tried, used always."

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED.

From Mrs. M. Lincoln, $10.00; A. G. F., $2.00; Mrs. E. Robbins, 50 cents; Mary M. Becker, 50 cents; Sagoyewatha, $1.00; Jerome Troy, $5.00; Mrs. E. Barrows, $2.50; H. W. Lincoln, 50 cents; Mrs. M. Connell, $1.00; Mary P. Gray, 50 cents; A Friend, $5.00; Miscellaneous contributions at Circle-Room, $5.00.

Margaret Fox-Kane Donation Fund.

Up to date we have received in aid of Mrs. Kane seventy-three dollars; but more funds are needed. Of course our readers understand that this is a special case.

Colby & Rich, Boston, $5.00; Mrs. Carrie Grimes Forster, 5.00; A Friend, Boston, 1.00; F. J. Lippitt, 1.00; Geo. A. Shultz, 1.00; I. W. Russell, 2.00; C. F. Whittaker, 1.00; Mrs. A. E. Crane, 1.00; Maranacook, 1.00; Columbus Wells, 1.00; Mrs. H. D. Cook, 2.00; A Friend, Cleveland, Ohio, 5.00; Mary D. Bell, 1.50; A. H. Nicholas, 1.00; Eben Owen, 1.25; M. T. L., 1.00; F. T. M., 1.00; A. Farnsworth, 1.00; Samuel Robinson, 50 cents; M. H. Warren, 2.00; C. P. Cram, 1.00; Mrs. E. Barrows, 2.50; Benj. Cross, 1.00; R. C. Hartranft, 2.00; Geo. A. Bacon, 1.00; A Friend, 1.00; Dr. Hale, Boston, 1.00.

Mrs. D. W. Johnson	$5.00
Friend	1.00
Mrs. J. A. Chapman	1.00
Friend	1.00
E. R. Painter	1.00
H. W. Lincoln	1.00
Nathaniel Freeman	1.00
Robt. Barstow	1.00
Mrs. Almira McLaughlin	1.25
E. M. Winslow	1.00
S. R. Francis	50
M. C. Lacy	1.00
Friend, Peconic	50
J. E. H.	1.00
M. P. Walker	2.50
T. B. R., Dover, N. H.	1.50
H. C. Whiting	50
Fred'k Dauer	50
Jas. Wilson	1.00
O. E. L.	1.00
J. W. Holmes	2.00
Dr. Jas. Cooper	1.00
A Friend	1.00

In Memoriam.

On Wednesday, in the early morning of Dec. 3d, while our dear old mother, Mrs. Hannah Rathbun lay gently sleeping, the death-angel touched her with the message, "Come into the Higher Life, and receive the reward of a long and well spent sojourn upon earth's plane." Gladly she obeyed, not waking to say "good-by" to those left behind, for a season only.

She was of a particularly cheerful disposition and sunny nature, abounding in charity, uncomplaining, and able at all times, and under all circumstances, to reach for and grasp the bright side—even to show it unto those too weak to believe in its existence. She had more genuine loving friends than any one we have ever known; and so far as we can judge, no person ever bore her ill-will. She had not only lived the time allotted to man, but far beyond, having nearly reached her eighty-fifth birthday.

On the "other side" her husband and children "gone on before" were waiting to welcome her. On *this* side, her two daughters and three sons, with their families—also many other relatives and friends—sadly miss the dear old face with its sweet smile, her cheery greeting, mingled with words of witty repartee, her warm handclasp, and the influence of her sunny atmosphere, untainted by selfishness, or envy, or deceit.

For many years she has been a firm believer in Spiritualism, and through its ministrations has found great comfort and peace. She was born into the Quaker society of Hicksites, and retained her membership her whole life, finding it easy to harmonize her new light with the old—happier in the old because the new helped her to a more liberal acceptation and interpretation of the old way of thinking and believing. Her life was a beautiful illustration of harmony. May we all seek to reach even the outer glow of the sunshine of her attainments in a quiet, unobtrusive life.

The glory of what she must have seen on opening her eyes in spirit-life was reflected upon her face, forming a sweet smile, which plainly said: "Farewell, dear ones; I am supremely happy; no more pain, no more loss of memory, no more discomfort, but joy, joy, life eternal!" MRS. MILTON RATHBUN.

Mr. Baxter in Michigan.

To the Editor of the Banner of Light:

Mr. J. Frank Baxter had for his opening day in Grand Rapids, Mich., a stormy one, amounting in the evening to almost a blizzard. A very heavy, driving and packing snow-storm prevailed, and the prospects were dubious. But unusually large audiences assembled as compared with those on pleasanter days ordinarily. I speak of this as it shows the interest centered in this eastern speaker and his work. Mr. Baxter's introductory lecture was a fine one, as showing the status of Spiritualism, its rationality and force.

In the evening his subject was "The Value of Phenomena." It was masterly presented, and met with appreciation and applause from the large audience. Thoroughly practical and decidedly positive, he interested the masses, and enthused to a wonderful degree his hearers. At its close he held a séance that was absorbing, and, without doubt, the special feature of the day.

On Monday evening the Hon. L. V. Moulton, a noted lawyer of the city, and a local lecturer on Spiritualism, spoke by invitation for the Unity Club, in the Jewish Church of Grand Rapids. His theme was "The Facts of Spiritualism and What They Signify." He was listened to most respectfully, and at the close the meeting was open to remarks from members of club or audience. Many gave experiences or plied questions. Mr. Baxter being present, was called for by the president, and for twenty minutes criticised the position of some of Mr. Moulton's critics, and held the closest attention of the audience.

On Tuesday, Mr. Baxter went to Vicksburg, Mich., to officiate at the funeral of a young man. Arriving there he found the situation very trying, and the parents nearly crushed by the weight of circumstances. The deceased was a Good Templer, a member of the Knights of Pythias, a prominent young merchant, and a most cordial and genial man. Everybody was moved with pity. Hundreds were interested, and the trustees and officers of the Orthodox Congregational Church, seeing that commodious accommodations were necessary, tendered their spacious edifice, adding that, as desired by the family, a Spiritualist would be welcomed to the pulpit for the occasion. The church was densely crowded. Mr. Baxter's remarks were full of the teachings and consolations of Spiritualism, and at their close he received the congratulations of large numbers who never before had heard a Spiritualist speak.

Thursday evening, Dec. 10th, Mr. Baxter is to lecture in Grand Rapids, and give his experiences.
WOLVERINE.

China for the Holidays.

Our stock was never larger, more valuable and comprehensive at this season than now. Visitors will find in the various departments, viz.:

Dinner Set Hall (3d floor),
Stock Pattern Room (4th floor),
Glass Department (2d floor),
Art Pottery Rooms (3d floor),
Lamp Department (gallery),
Dresden China, etc. (main floor),

Extensive lines, freshly gleaned from original sources. All prices marked in plain figures, and we are not undersold on equal wares if we know it. Patrons will oblige us by calling attention to any item in our stock that is sold for less elsewhere. Inspection invited.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.
July 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued.
April 25. tf

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.00 per year, or $1.50 per six months, to any foreign country embraced in the *Universal Postal Union.* To countries outside of the Union the price will be $3.50 per year, or $1.75 for six months.

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Dec. 19. 1seowtf

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To all Who are Married,

Or are contemplating marriage, it will give information worth HUNDREDS OF DOLLARS, besides conferring a lasting benefit not only upon them, but upon their children. Every thinking man and woman should study this work. Any person desiring to know more about the book before purchasing it, may send to us for our 16-page descriptive circular, giving full and complete table of contents. It will be sent free by mail to any address. The following is the table of contents:

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☞ ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT MESSAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BANNER.

At these Séances the spiritual guides of MRS. M. T. LONGLEY occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration.

MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do so.

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

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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Questions Answered and Spirit Messages

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Mrs. M. T. Longley.

Report of Public Séance held Oct. 27th, 1891.

Spirit Invocation.

Angels of peace, angels of wisdom and truth, ye bright presences who dwell in harmonious worlds beyond, where light and happiness abound, we invoke your influence at this hour; we ask your ministration that we may be infilled in spirit, and realize that the fountains of inspiration are open and pouring down upon us with new glory and power. We would, oh! ye bright ones, learn to sing your songs of triumph through self-conquest and the might which continued effort to do well brings to the human heart. We would read your lessons, and learn them well—lessons of spiritual growth, of the possibility of human unfoldment, and of the achievements of which man is capable by reaching out and aspiring upward, realizing his own mental and spiritual powers, and seeking to develop them into activity from day to day.

Oh! ye beautiful spirits, who delight to serve God in serving humanity for helpful purposes, may we, too, become imbued with your zeal in well doing, and send out our desire and influence, and make endeavor to reach human lives that are in need of instruction, and that require assistance at our hands. We know that many evils exist in the world. We know that not yet has come the time of perfected good for human experience. We know that wrongs are many, and that they prey upon our race, bringing suffering and despair and darkness and pain to the human family. We know that a power from the spirit and a strength and force from the inner life must be brought in order to overcome these wrongs and eradicate the ills in human life.

May we, oh! bright spirit friends, feel the inspiration of angel lives, and be quickened in thought and aspiration to pour out an influence and a mighty force which will be utilized in the way of doing good. To this end we desire to come into harmony with all good and beautiful souls, to be drawn in sympathetic waves toward those who are full of peace and of tender care for other lives, and to be brought into the atmosphere of pure beings from the eternal world, that we may learn of them and receive that which is for the blessing of our souls. We ask at this hour to be strengthened, and to have the opportunity of sending some ray of light or some strength unto some soul on earth that is in need and can receive.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES. [By L. A. D.] *Is there any system in spirit life which restricts the return of spirits to their friends on earth? If so, does Christianity bear any proof of it, and why it should be so?*

ANS.—There is in spirit-life no arbitrary system of restraint which prevents spiritual intelligences from returning into contact with this planet, or from coming into communication with their friends who dwell on this earth. There may be conditions and circumstances which prevent many spirits from making their presence known to their mortal friends, just as there are conditions and circumstances which sometimes prevent friends on earth from communicating with each other. There may also be circumstances in the lives of certain spirits which cause them to remain away from the earthly atmosphere. There may not be an attractive force sufficiently powerful to bring them back into the material atmosphere, and to assist them to reach out strongly to their earthly friends, so as to in any way make themselves familiar with the surroundings and doings of those friends on earth.

There are spirits thus circumstanced who are not only unable to come back and communicate with their friends, but who are also unable to know what is taking place in this outward, eventful life of humanity. But these circumstances have to do with the spirits themselves: they have not been arbitrarily subscribed to and established by any supreme council, or by the dictum of any board of officers or any superior intelligence in that other life. It is merely the operation, or perhaps you will say the *lack* of operation, of the law of psychological attraction in the lives of these spirits that tends in its action toward the material world and its inhabitants.

However, the great mass of spirit intelligences who inhabit that other world of which you have heard, and from which your friends claim to come who have passed through the process of physical death, have the power to return in contact with this planet earth, to mingle freely with its inhabitants, to so assimilate their own magnetic forces with the magnetic forces of individuals on earth as to make use of the latter, and through them learn of the conditions, associations and life of humanity below. Those spirits have the power to communicate with their friends on earth, if only the means are provided them for so doing.

A master mechanic may have all the ingenuity and skill imaginable to produce some wonderful piece of workmanship. The knowledge is within his brain, and the power to put that knowledge to use exists in his hands, but if he has no material with which to work, no tools to employ in the production of that piece of mechanism, then will he be unable to make practical use of his knowledge and skill.

So it is with thousands of spirits who come thronging the way back to this earth-life because of some attraction which is here for them; because of the sympathy which they hold with friends who are yet in the mortal; because of interests which are theirs connected with the material and also the mental concerns of humanity on earth. They may be able to exercise a kind of influence upon the doings of human beings in the department of labor or of thought in which they are most interested, but they may not be able to give an intelligent communication which shall identify themselves to their mortal friends, because they lack the proper channels for such communication. Therefore you may never hear from such intelligences. You may not know that they are about you in your labors and in your plans and interests, exercising their influence and in spiritual ways their regard. Ways and means must be provided the intelligent spirit in order for him to undertake and accomplish any external work in connection with this mortal life, whether it be the expression of intelligence and mental power through the brain of a trance medium, or the production of some wonderful manifestation through phenomenal mediumship.

Yet if spirits do not so express themselves, one need not conclude that they are held in restraint in the spirit-world, and thus kept from coming into association with the denizens of earth. The sages and prophets of the past, the compilers of biblical history who have had to do with the presentation of scriptural records to the world, have had no authority for making claims to knowledge of such restriction thrown around disembodied spirits; for all spiritual worlds are free, and the intelligent entity who realizes his own capacity for the expression of power, and his own possibility for unfoldment and activity, may roam these worlds at will, just as rapidly as he advances in knowledge and increases in power through spiritual aspiration, growth and endeavor.

Q.—[By "Searcher."] *It is said that spirits are sometimes unconscious for awhile after their entrance into the spirit-world. How are they situated, and what are their surroundings?*

A.—Many spirit-intelligences for a time are oblivious to external conditions and surroundings. This state may have been produced by various circumstances. It is not always produced by the same condition in different spirits. One may have been so obtuse while on earth in the direction of recognizing his own spiritual nature, he may have been so wrapped up in the concerns of this material life, as to have developed his carnal nature, his material tendencies and desires, at the expense of his spiritual self, and to have become to all intents and purposes merely a material machine for the accomplishment of certain objects and works in this outward life.

We have seen spirits divested of the mortal flesh who appeared anything but spiritual, and who it seemed must belong to the dross of the physical planet. Why was this? Because, during their earthly career, they generated only a magnetic force and spiritual environment which were made up of emanations and atoms from the material life, and which enveloped the spirit and prevented it from revealing itself.

Such an individual on entering spirit-life is for a time oblivious to spiritual conditions. It depends upon the state of his mentality whether he is conscious of living or not. If the mental capacity for expression and the evolution of thought has, in material ways, almost exhausted itself through the wear and tear of business life, then the spirit will for a time be unconscious of his conditions and surroundings, taking cognizance neither of the physical state from which he has passed, nor of the spiritual state toward which he has yet to reach. But if, on the other hand, the mental activity is great, the positive power of the man is strong, the will-force is still exercised to express itself in some potential way, he will realize something of life, come in contact with physical conditions, think that he is still an important member of society, and refuse to believe that he has passed from the plane of earth-life. He thinks the trouble is with his mortal friends, who do not respond to his call or his commands, rather than with himself, believing that they know of his presence and realize his desires, but that for some reason or other they do not comply with his wishes as they have done.

We have not the time, friends, to enter into a dissertation upon this subject, for it opens up so much that might be revealed to you, bringing to our mind spirits of different grades of thought and intelligence who have entered into a slumber or an unconscious condition after passing from earth.

Some intelligences have become so weak and weary in the battle of life, perhaps because of conflict with wearing disease of long standing, perhaps because of the effects which have been produced upon the mental machinery, and correspondingly, though in a slighter degree, upon the spiritual activity through the operation of drugs on the physical system, or, perhaps, because of other reasons, that they for a time may be thrown into a magnetic slumber, from which they will by-and-by awake in a stronger and more active state than they have experienced at any prior time in their career. It depends very much upon the spirit how long this slumber lasts. Sometimes one is thrown into a magnetic sleep by the psychological power of other spirits upon his will, they producing this condition of inactivity and unconsciousness in order that their charge may be freed from some earthly condition that impairs his usefulness, and that he may recuperate his forces and gain strength during that state of repose. Natural law, however, is never violated. It cannot be overcome in the spirit-world, and all these states or conditions of spirit-experience are produced under its operation.

Hannah F. M. Brown.

It seems to me, Mr. Chairman, that time has passed rapidly since I spoke from your platform, yet it has been long, at least to the minds of my friends on earth. I have not taken the time or the opportunity which I felt belonged to other spirits to express themselves to their longing friends. I have desired to send words of greeting to those who are dear to me on the mortal plane, but have refrained, even when invited to do so by intelligences in charge of your Circle, because I have felt that others needed the place perhaps more than I. To-day I feel that I have a right to come. I send a strong, hearty wave of love to Sister Logan in California, and would tell her it is true that her angel friends are guiding and guarding her in her blessed mission of peace and instruction to human hearts. I have seen, and the band have seen, the trials she has undergone during the past few months. Her experiences through life have been many and severe, though pleasant lines have at times fallen across her path, and sunbeams have flickered in her way to brighten her heart. Flowers have blossomed to enrich her soul with their fragrance. Sweet songs have rung in her ears that have harmonized the interior life, and caused it to pour forth its own melody with a new power. Still I know, better than many mortals who feel that they understand her well, the trials and the discipline which have been hers. I say to her to day from your good platform, Mr. Chairman, that the shadows are passing away, the brightness is at hand, and a new day and a new sunlight shall break upon her being with power. Angel friends send their greeting and love, with the assurance that what she has undertaken shall be carried through, and that forces will be brought to her which will be full of strength. This, I think, will be understood.

To my many friends in the country, especially to some who, in San Francisco, occasionally use my name, and speak of the work which I have tried to do in the field of Spiritualism, I say: Be of good cheer. The way, though long, is not endless. It diverges into other paths, where new growth and power are to be found. It stretches on into new fields of experience and opportunity, where greater undertakings shall be carried through.

I do know, from my experience in the pioneer work of Spiritualism, as well as from my observation of the later accomplishments of our Cause during my years of spirit-life, that the truth is growing and spreading, and that it can have no stay that shall hold it down. The mind of man is expanding; human eyes are growing clearer to see the light; human hearts are becoming stronger to receive the bread of life from the angel world; manly souls and womanly spirits on every hand are reaching upward and accepting this knowledge which angel revelators have to bring from beyond the tide, and I do feel that we have reason to rejoice rather than to sit down and repine because no greater work is done.

As an old worker on the spiritual platform, as one who, in public and private, never remained silent when it was necessary for the truth to be spoken, however hard it might be, I wish to congratulate our spiritualistic friends on this side who are trying to band themselves together for the accomplishment of practical work for our Cause, and also for the members in our ranks who are in need of a sustaining assistance, whether it be spiritual strength, friendly counsel or financial aid. I am with them in all good works looking to the betterment of human conditions. Send out an influence, friends, to free the oppressed from the hands of persecution; send out a power to free the slave from the shackles that bind him; do your best to hasten the time when woman shall be relieved from the yoke of dependence and servitude that has pressed upon her through all the years of human experience; make labor and capital such allies, by your influence and power, as to bring them together in brotherly love and association, so that the products of hand and brain shall be considered by humanity at large as important as are the well-filled coffers of aristocracy and plenty, and I will give you my Godspeed and my best influence in your work; and what is of more importance, hosts of glorious spirits who have died for the truth, who have been martyred for principle, who have fought the good fight in behalf of social and humanitarian reform, will give you their glad greetings and Godspeeds also. Hannah F. M. Brown.

Judge Charles H. Wood.

I have not previously manifested through this medium, and I feel that I am entitled to a moment of your hour in which to express myself to my friends and former associates of Illinois. I particularly wish to reach human minds in Chicago, for there I lived, and it is there that I hold an interest connected with spiritual work and with the growth of spiritual powers in humanity which will be of service to our race.

I bring my own kindly word of remembrance and affection, and also that of my companion, who, from the spiritual world of peace and love that she has gained, sends down an influence of helpfulness to friends who can never be forgotten or denied. Roses bloom along the path she has trod in the spirit-world, for there is that power springing from her nature which is food to the flowers and which gives them new beauty and life to blossom in her way.

From my experience in the mortal life, coupled with that which has come to me during my brief sojourn in the spiritual world, I have learned the importance of impressing the grand truths of immortality upon the doubting, upon those who are as yet unable to bear the light. With a calm, judicial spirit I would pass judgment upon those who seemingly, to our spiritualistic friends, remain obstinate and purposely deny the truth which it seems they must have received. Judging from the external as well as from the internal condition, it appears to me that they are unable to receive and to respond to the voice of the spirit calling to them in the name of truth from the great and glorious courts of heaven. It seems to me, friends, that when the human mind is sufficiently ripened and the human spirit is sufficiently enlarged to receive and to comprehend these pearls of immortal price, then will that heart and brain accept gladly the truths which are transmitted from the heavenly life. I can wait, and we all can wait, for this truth will make its way undisturbed by opposition and the clamor of the crowd, because it has the weight of evidence upon its side, and a host of innumerable witnesses come before it to give testimony to its unimpeachable force and power.

[To the Chairman:] I will not longer detain you, sir, and I thank you for your courtesy in listening to my remarks. Judge Charles H. Wood.

Melinda Doubleday.

I am an old lady. I lived a long time. I am living yet, and I am going to keep right on living. I met with a change the other day that was the breaking up of old things and the taking on of a new body. It was not long ago, only a few days I think, but I have got right back here to say that I am living still. I am glad of it. I am sure now that there is a life beyond. Some things about it are not like what I thought, and some things appear so natural that I can hardly tell where the old left off and the new began. I don't feel tired very much. I feel younger and stronger than I have for many a day, and I can say that the coming back of spirits is all true, for I have come myself to-day. They told me to come right along and it would do me good, it would help me to get more strength and to understand the spirit-life better than I do just at this hour.

I do not know whether my friends will think it is strange that I have come so quick or not. Perhaps they would not have thought it, but I know it is all right for me to do so, and that is why I am here. I don't want to do anything that isn't right and proper, but I feel that it is the best thing that I can do.

I lived a long time in Dana, this State. [To the Chairman:] This is Massachusetts, isn't it? [Yes.] I wasn't born there, nor in this State, but I lived there so long that it was my home, and I want to send my love to my people there. Tell them I have got back to give them the truth. I believed in the truth, and I have found it, and I have come to give it to them right away.

I saw such a crowd of spirit faces when I opened my eyes in the other life. Mother Emmons was waiting to give me greeting; and, oh! so many of those who went away years ago, it seems almost, were there, looking bright and fresh and glad, to welcome me. This has done me more good than all the preaching I have ever heard; and so I'll just say it, because it is true, and I want to speak the truth about it.

I feel that I am getting along pretty well. My head is clear, my mind seems to run without a break, and I have no complaint to make.

Oh! you want my name, they say. It is Melinda Doubleday.

Samuel Soule.

[To the Chairman:] Well, sir, I was an old man when I went out of the body a couple of years ago. I do not come back that way, for I have been making a business of getting young again, and I feel quite as smart and chipper as do a good many of you young people who feel so much of the vital force flowing through your veins.

I had a long experience on this side of life, and I can tell you that what I have seen of human nature, not only here in the East but out in the great West, cannot be told in an hour, or given in one book. I have seen a great deal of human life and its ups and downs, and I am glad that I have, for this experience which we get of life is of more use and worth to us than storehouses filled with gold would be.

Well, I was a gold-seeker myself once. In the early days of the California excitement I went out to get my fortune and to see what life had for me there. I got tired of it after awhile, and came back to the old places, and I was very glad to settle down in business right here along shore, and make the most of life as I found it.

I could keep a store, and I could run a hotel, but when I got to the spirit-world I did not know what I was good for exactly, after all. I was not one of that kind that your speaker told of, who go to sleep and sleep for a long time. After I went out of the body I woke up at once and began to look about me, to take observations and see what there was to be learned.

I met many friends and relatives. I had seen many pass away, and the old man was left on this side long after some that had been very dear to him had passed over the great river; but I have seen them and renewed associations. Life is flowing on naturally and comfortably to me, and I am getting into business on the other side. My friends may laugh at that, because they have very vague notions of the immortal world; but I can tell them that it is a fact, none the less, that men and women find plenty to do over there, and they have the power to work out their best energies in practical ways.

I want my friends in Lynn to know I have got back. I think they will, and some of them that know of me and understand about spirit-return may be good enough, I hope, to send word down to Nahant—that is where I lived—of my coming to your office. Tell them that I am well situated, and have just come to send them a word that they might hear of the life that is throbbing on beyond the grave.

Samuel Soule is my name.

S. L. M. Barlow.

I was, undoubtedly, much better known in New York than I was here; but as I cannot express a thought to my friends through any public channel in New York City, I am forced to come to Boston to make my presence known. It may not seem, from this side of life, very important that I should come, but from my standpoint it seems so to me.

In railroad circles, where legal advice is required, I have been known, and also in other departments of judicial lore and human activity; but I do not propose to enter into a list of the concerns which attracted me when I was in the body. I understand fully that these material interests belong to the physical life, and that I have done with them. I do not profess as yet to have become familiar with the spirit-world and its conditions, even with that part of it in which I dwell at the present time. Why? Because, to my mind, it takes many years for a man to become thoroughly acquainted with his associations and surroundings in this mortal life; then how much longer it must take in the vastness of the spiritual life, which one enters as a novice or as a traveler enters upon strange paths, even though with mature brain.

It has occurred to me that I owe it as a duty to myself, if not to any other, to seek a channel through which I may communicate with earth. As I learn of these great privileges accorded to the advancing spirit as he frees himself from material conditions, I see that it is plainly my duty to inform my friends on earth of them. I ask them to give me a private hearing, and to allow me to express myself in some such way as this to the best of my ability. I understand that I may not succeed as well in influencing a foreign brain to express my thought as I might if I were in possession of the brain which once was mine, but I will strive earnestly to establish my identity if only my friends will seek an opportunity for themselves and for me, that we may come into communication. S. L. M. Barlow.

Mary K. Yorke.

I follow those who have been speaking to you to day, because I have long wished for this opening that I might speak to my friends, the dear ones that I left on this side, and tell them of my home in the spirit-world, and of my continued love for them.

I have seen cherished friends who went away, and I have heard them say, "Why! there is Mary Paul come among us," and it has seemed so strange. I have also seen many relatives. Some of them I knew on earth; others I had never known, but they have all been kind, and so full of helpfulness to me that I have felt as one who is placed in a beautiful world where all is sunshine and peace.

I did not forget those who were left. I knew that my husband felt lonely. I knew conditions here were changed. If I could have had strength sufficient to remain on earth and do a work, I should have wished to stay; but this was not for me, and I can now see that circumstances in physical life were too strong for the spirit to hold control of the mortal form.

I do not know very well how to communicate through your medium, but I speak as best I can. I come to bring love, and to say to all friends that I believe we shall meet again. In our home above we shall only look back to the past and feel that all was for the best; that the experiences which life brought were just what were needed and what alone could unfold the spirit and make it strong.

I was young to pass away; but there is neither youth nor age, as far as I can see, in the spirit-world. There seems to be a condition of growth which reaches to maturity. I cannot tell, but it does not seem to me that any remain young in years or grow to old age, but that all come to the ripeness of the matured life, when experience is strong and wisdom is gained, and do not pass beyond the point where their powers begin to decline.

I went away from Elliot, Me. My husband was Frank Yorke, and I am Mary K. Yorke.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 30.—Joseph Sharp; John Hubbard Stephenson; Michael Angelo Blunt; Silvia Gale; J. B. Pownal; Elizabeth Pierson; Charles S. Wing.

Messages here noticed as having been given will appear in due course according to routine date.

Dec. 4.—Lewis B. Wilson; Paul Wing; Josephine Scott; Horace D. Cornish; Lizzie Bond; Charles Fassolett; Mary L. Brintnall.

Dec. 8.—S. B. Brittan; H. C. Wilson; Nellie Emerson; George Hay Stuart; Annie Baker.

[From the Coming Day, London, Eng.]

Beyond the Veil.

It may seem rather late in the day to refer to the proceedings of the British Association, but it will be a long time before it can be too late to ponder the remarkable Address given by Prof. Lodge as President of its Mathematical and Physical Section. That Address turned upon something which he called *a fact*, connected with a subject to which he referred as one "lying by the roadside," "beyond the pale of scientific orthodoxy"—"a rather ill-favored and disreputable looking stranger," but "not *all* scamp," he says, whose present condition, indeed, is "as much due to our long-continued neglect" as anything else.

What, then, is the *fact*—the strange, uncanny fact—which this scientific master in Israel thinks should be pressed upon the attention of these wonderfully clever people? We state it in his own words:

"There is the question whether it has or has not been established by direct experiment that a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and if so, what is the process." "Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have *evidence*. I assert that I have seen it done, and am perfectly convinced of the fact."

It ought to interest every one to note what has been happening with regard to this fact. "The orthodoxy of science" has scoffed at it. Nay, in the past, keen-sighted and accomplished men have been ruined and hounded into their graves because of it. And now, here stands this chosen man of Science doing vicarious penance, the just for the unjust, to bring these scientific sinners to repentance. Such a lesson! and, even now, this brave and honest man has to say that the territory occupied by this wonderful fact "seems to be inhabited mainly by savages, many of them, *so far as we can judge from a distance*, given to gross superstition." Yes; judged "from a distance." But why "at a distance"? Whose fault is it that God's pioneers look like "savages"? It is good to see this prominent man of science rebuke the stupid scientific orthodoxy of the majority who, in this matter, are so much to blame. There are the facts, he says, but "the Orthodox man shuts his ears." He says:

"I doubt if one of the recognized scientific societies would receive a paper on the subject. What I wish is to signalize a danger—which I believe to be actual and serious—that investigation in this and cognate subjects may be checked and hampered by active hostility to these researches on the part of the majority of scientific men, and a determined opposition to the reception of discussion of evidence." "For a corporate body of men of science, inheritors of the hard-won tradition of free and fearless inquiry into the facts of nature untrammeled by prejudice, for any such body to decline to receive evidence laboriously attained and discreetly and inoffensively presented by observers of accepted competency in other branches, would be, if ever actually done and persisted in, a terrible throwing away of their prerogative, and an imitation of the errors of a school of thought against which the struggle was at one time severe."

It is immensely instructive. Even the foremost men (whose business it is to find the facts and deal with them) shirk these unfamiliar but enormously important matters—for fear of losing caste, or dreading the loss of influence or fearing persecution from the profession and from "society." Oh! that evil spirit of persecution—that odious readiness to punish a man for being too much of a truthseeker! How hateful it is everywhere!

The man of science, says Prof. Lodge, ought to be open and receptive; the last man to use the ignorant word "impossible."

"Our ancestors fought hard and suffered much for the privilege of free and open inquiry, for the right of conducting investigation untrammeled by prejudice and foregone conclusions, and they were ready to examine into any phenomenon which presented itself. ... It would be a great pity if a too absorbed attention to what has already been acquired, and to the fringe of territory lying immediately adjacent thereto, were to end in our losing the power of raising our eyes and receiving evidence of a totally fresh kind, of perceiving the existence of regions into which the same processes of inquiry as had proved so fruitful might be extended, with results at present incalculable and perhaps wholly unexpected. I myself think that the ordinary processes of observation and experiment are establishing the existence of such a region; that in fact they have already established the truth of some phenomena not at present contemplated by science, and to which the orthodox man shuts his ears."

"It is no use theorizing. It is unwise to decline to examine phenomena because we feel too sure of their impossibility. We ought to know the universe very thoroughly and completely before we take up that attitude."

"What we know is as nothing to that which remains to be known. This is sometimes said as a truism; sometimes it is half-doubted. To me it seems the most literal truth, and that if we narrow our view to already half-conquered territory only, we shall be false to the men who won our freedom, and treasonable to the highest claims of science." "I care not what the end may be. I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to isolated laborers the work, the ridicule, and the gratification, of unfolding a new region to unwilling eyes."

"It is too early yet to attempt any explanation of the marvelous fact—that mind and mind can communicate without physical contact, sight or speech—but our Professor goes further in referring to one explanation, which, however, is not new. He reminds us that there is "a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it": and then suggests that the act of will might of itself, and without contact, move an external object. How can a volition move a muscle? We are so used to it that we need to make an effort to see the gap: but the gap is broad, and it seems impossible to bridge it. If, then, the mind or an act of will can move a muscle, why might it not move, say, a book five feet off? The only difference may be that we have learnt to do the one but have still to learn how to do the other. But, as to the influencing of one brain by another, our Professor, in reminding us how familiar we all are with communication between mind and mind by means of waves of motion in the air which produce sound, says that we can imagine other waves, in a more subtle atmosphere, which might produce and reproduce *thoughts*. It is, indeed, perfectly conceivable. We have only to think of an extremely subtile telephone, acting in an atmosphere, ether, or electricity of its own. To the majority that will appear monstrous: but, as Prof. Lodge says,

"At first, things always look mysterious. A comet, lightning, the aurora, the rainbow—all strange anomalous mysterious apparitions. But scrutinized in the dry light of science, their relationship with other better-known things becomes apparent. They cease to be anomalous; and, though a certain mystery necessarily remains, it is no more a property peculiar to them."

So we everywhere see advance, from the mysterious to the commonplace—from the so-called "impossible" to the actually familiar. Once tabooed subjects are now "taken under the wing of science after long ridicule and contempt": "facts so strange that they have often been called miraculous are now no longer regarded as entirely incredible": "the possibilities of the universe are infinite." So, at last, says the official mouthpiece of mathematics and physical science—thanks to the superb pioneers to whom our Professor playfully alludes as the uncanny "savages" and "scamps"—angel revealers in disguise.

One inference we cannot pass over:

"It is sometimes objected," says Prof. Lodge, "that, granting thought-transference or telepathy to be a fact, it belongs more especially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense; and that progress is not to be made by studying or attending to it. It may be that it *is* an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying immature stages! As well might the objection be urged against a study of embryology. It may, on the other hand, as W. F. Barrett has suggested, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter."

What more likely? But what follows? This follows: that we have here the very clue we want to the unseen man. This subtile, penetrating, forceful, independent inner self which moves the body, and orders about other bodies, and acts apart from the body—why should it not survive the always perishing and changing body? It seems so reasonable: and it will certainly be a delightful and an almost amusing denouement if the demonstration of the immortality of the soul proceeds, not from the church, but from the laboratory, or from a section of the British Association: if not the priest, but the dreaded "materialist," introduces us to spirits, after all.

Spiritualism in Washington.

To the Editor of the Banner of Light:

Having filled a most agreeable and successful engagement with the Spiritualists of Washington, D. C., I feel that a few words regarding the Cause in the Capital City would not be out of place.

The friends have every reason to be proud of their organization; it is one of the best in the country, as it should be to befit the capital of the nation. Outside of Boston I have nowhere found so intelligent a people as the audiences which filled the spacious hall in which the society holds its meetings.

Critical, quick to see a point, enthusiastic, earnest and generous—these are words which most fitly describe the Washington Spiritualists as a body. Individually they number some of the brightest and most earnest people in our ranks: Geo. A. Bacon, whose articles in THE BANNER have made him known to Spiritualists everywhere; W. H. Burr, the keen critic and thinker; Colonel Dimick, the philanthropist and friend of the insane; Prof. D. C. Chapman, of the Coast Survey, whose investigations and studies of the properties of light have placed spirit-photography on a scientific basis; Mr. Edson and Goff A. Hall, the able and efficient President and Secretary, and scores of others equally capable and earnest, make up a galaxy of which Spiritualists may well be proud.

But the backbone of the society is Mr. Jacob Meyer—one of nature's own noblemen; a wealthy and enterprising business man, and a true philanthropist; combining most admirably the qualities of a shrewd man of the world, and a highly developed spiritual nature, an indomitable will and the tenderness of a woman; a man whose word is his bond wherever he is known, and whose heart is as wide as humanity; a man of spotless character and an enthusiastic Spiritualist. With his energy and push at the service of our Cause, the Washington Society is destined to take a commanding position at no late day. Arrangements have already been made to occupy the magnificent New Music Hall which is now being erected, and it is hoped that the time is not far distant when the Society will have its own temple to meet in.

The Ladies' Aid is a very efficient auxiliary lately formed, and presided over most ably by its cultivated and refined President, Mrs. Crandall.

There are a number of excellent mediums in Washington, and all are doing a splendid work, making converts every day.

During my engagement Miss Maggie Gaule of Baltimore gave two of her remarkable séances from the public platform. Some of her tests were the finest I have witnessed in an experience of over a quarter of a century. As a platform medium she ranks with Messrs. Emerson, Baxter and Stiles—though different from all of them. Her private sittings also are attended with remarkable results. A prominent scientist in the government service—whose name I am not at liberty to give, for obvious reasons—said to me, in an interview which he requested, that, although an absolute stranger to Miss Gaule, she had given him messages from, and names of, his long-gone friends; had revealed matters connected with his private business of which no one knew but himself, and fairly astounded him with the correctness of her revelations.

His interview with me was sought for the purpose of asking information for the further prosecution of these investigations in behalf of a small party of brother scientists.

Thus does our glorious Cause march on to certain victory through the divinely-gifted but humbly and lowly-placed media. Heaven bless and preserve them all.

Never in the history of Spiritualism have the prospects been so bright as now.

W. F. PECK.

Saratoga Springs, N. Y., Dec. 10th, 1891.

EVERY MOTHER

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Dropped on Sugar, Children Love

to take JOHNSON'S ANODYNE LINIMENT for Croup, Colds, Sore Throat, Tonsilitis, Colic, Cramps and Pains. Relieves Summer Complaints, Cuts, Bruises like magic.

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In use over 40 YEARS in one family.

Dr. I. S. JOHNSON & Co.—It is sixty years since I first learned of your JOHNSON'S ANODYNE LINIMENT; for more than forty years I have used it in my family. I regard it as one of the best and safest family remedies that can be found, used internal or external, in all cases. O. H. INGALLS, Deacon 2nd Baptist Church, Bangor, Me.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera Morbus, Diarrhœa, Lameness, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this old Anodyne relief and speedy cure. Pamphlet free. Sold everywhere. Price 25 cts., by mail, 6 bottles, Express paid, $1. I. S. JOHNSON & CO., BOSTON, MASS.

Free Thought.

ORGANIZED CHARITY.

To the Editor of the Banner of Light:

It seems to me some more practical way could be devised of collecting and disbursing money for charitable purposes among Spiritualists than is now in vogue. Spasmodic charity, which is the more common kind now experienced among all classes, has little to recommend it, and often does about as much harm as good. While it may go far enough, or too far for the moment, it is apt to stop too soon. The tiny drops which come steadily and in large numbers, are more to be depended on than the freshet of a few hours. Why cannot an association be formed among Spiritualists for charitable purposes, and for those alone? I am confident there can be, and trust you and others will help institute such an organization. It might be called the Charitable Association of Spiritualists. Put the subscription fee so small that almost any one could join—say ten cents per week for a single share, giving all the privilege of taking more than one share, but granting no special rights or powers on account of extra shares. It might be well to grant something like a life membership certificate upon payment of a certain amount, either at one time or through a period of years. I would have no salaried officers, and as nearly as possible have every dime contributed go for the purpose intended—to the relief of some poor and deserving person. Some may ask, Where is the incentive to retain membership in such an institution? But such are certainly not well up in the Spiritual Philosophy. The returns from such an investment would be a thousand fold greater than it would be possible to realize from any savings bank deposit, or the hoarding of money in any other manner. Some privileges worth having, from a material standpoint, might be extended members, as for instance making subordinate bodies the custodians of their members' desires as to how and in what manner their remains shall be disposed of when they are called upon to leave the mortal, and have it incumbent upon the subordinate organizations to follow out instructions in this regard to the best of their ability. One of the great needs of the hour is reform in the manner of conducting funerals, and a change for the better might be thus started.

Other privileges or benefits, involving no obligations which would tend to cripple the organization, might be suggested and added. But there should be sufficient incentive without any worldly consideration. Those who give are benefited far more than those who receive, the benefit being dependent on the spirit in which the donation is granted.

When persons—those spirits still in the flesh—come to understand that it is the giving, if done in a proper manner, which imparts the benefit to the donor rather than to the donee, we shall have made a very large step in advance. It should be possible to secure subscriptions to fifty thousand shares for the purpose above named, which would bring in five thousand dollars per week; and what a vast amount of good might be accomplished by such a steady revenue, in relieving the sick and aged, the good here mentioned being outside the main benefit—that of helping pave the way to bliss for those engaged in such a humane and heavenly work. It seems to me here would be an opportunity for the Spiritualists to make a showing to be proud of in this life and the one beyond. I would be glad to take stock in such an organization, and give it, free of charge, all the time I could spare to make it a lasting success. Please solicit Spirit Pierpont and others to pass opinion on this scheme. Hoping it may receive endorsement, as I feel it deserves, and be soon started on a practical, working basis, yours for humanity,

E. R. PAINTER.

San Francisco, Nov. 21st, 1891.

[The BANNER OF LIGHT "God's Poor Fund" has been doing this very thing for a long series of years, namely, aiding from time to time the destitute sick; and we are still doing so, with the aid of liberal-minded friends in different parts of the country. Besides, The Veteran Spiritualists' Union of Boston, recently organized, is doing the same thing. THE BANNER was instrumental in sending to London $2,100 for the defense of the medium Dr. Slade, who was arrested there several years ago by the creedal bigots of that metropolis. Besides our own donations, we put into that treasury $50 at the solicitation of Mr. Epes Sargent, who stated that he was too poor to do so himself. If we should name all the recipients of THE BANNER'S bounty for many years past, and the amounts given of recent date, the public would be surprised. We have not only repeatedly aided individuals, but "organized" spiritual societies as well.—ED. B. OF L.]

For Over Fifty Years

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

SPLINTS.

A thoughtful experience is one's most accomplished teacher.

Next in kin to evil performed is the neglect of accomplishing good.

A person may be to us repellant, even repugnant, yet in no wise merit our slightest offense.

Whatsoever is good, whatsoever is bright, whatsoever is just and true thou hast, give of it to the world as thou art passing through it.

Sensitive souls, without the protecting love of human kind, wither and fade from the shocks and storms of life.

Hast thou intense desires and ardent hopes? Then give to thy fellows of the sweet waters of kind consideration.

The coldest and most obtuse shadows between thee and heaven are the wrongs committed against another.

Through careless thinking and negligent living we may inflict the most cruel suffering upon our associates. Awake, and be alert! Life is not only complex, but eternal!

To do by our fellows, under all circumstances, as near as possible to what we would have them do by us, is the noblest end of life.

So long as we realize that we are not above error ourselves, we should be suffused with charity for the errors of others. When we reach a point of fancied self-perfection, it were well for our neighbors that we be removed.

All discomfiture and disappointment are, in degree, temporary, even though prolonged throughout this fleeting existence. There is a celestial country whose shores are boundless and of eternal duration, whose sun of health and happiness and of beauty is never eclipsed, nor sets. And there is no human being but is destined sooner or later to enter therein. Can we not, shall we not, when sorely troubled and discouraged, turn our longing souls thitherward and receive the needed strength?

Los Angeles, Cal. ELLA S. MERRIAM.

YOUR COUGH

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try **Ayer's Cherry Pectoral**, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. G. Gordon, Carrol Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequaled as a remedy for colds and coughs."

"After the grippe—cough. This was my experience—a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral, and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."—A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness.

E. D. Estabrooks, Canterbury, N. B., says: "In the winter of 1859 I was a surveyor of lumber in Sacramento, Cal. Being considerably exposed, I took a bad cold accompanied with a terrible cough. I tried several remedies, but they failed to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Ayer's Cherry Pectoral, and less than half a bottle completely cured me."

Ayer's Cherry Pectoral

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Dec. 5.

DONALD KENNEDY

Of Roxbury, Mass., says:

Strange cases cured by my **Medical Discovery** come to me every day. Here is one of Paralysis, Blindness—and the Grip. Now, how does my **Medical Discovery** cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, *Sept. 9th*, 1891.

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery.** Yours truly, HANK WHITE.

May 16. 1y

The Wonderful Coal-Saver

DESTROYS the Deadly COAL GAS,
SAVES 25 per cent. of the FUEL,
Lessens the Smoke, Soot and Ashes.

For Sale by all Grocers.
STANDARD COAL & FUEL CO.
66 Equitable Building, BOSTON.

Sept. 26. 25w

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.

T. A. Slocum, M. C., 183 Pearl St., N. Y.

Nov. 28. 26w

ASTONISHING OFFER.

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

Oct. 10. 13w*

DEAFNESS & HEAD NOISES CURED by Peck's Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Sold FREE only by F. Hiscox, 858 B'way, N.Y. Write for book of proofs.

Mar. 28. 1y

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Mediums in Boston.

JAMES R. COCKE,

24 Worcester Street, Boston,

Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for $4.00 in advance.

PATIENTS VISITED AT THEIR HOMES.

Nov. 28. 4w*

J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Disease, state sex and age, *enclose lock of hair. Terms* $2.00. 11 Union Park, Boston, Mass., between Shawmut Avenue and Tremont street. Answers calls to lecture, or hold Public or Private Séances. 1w* Dec. 19.

School of Sensitives,

161 West Brookline Street, Boston.

MAGNETIC Healing and Developing, both present and at a distance; also advice on mediumship. Private Sittings and Circles at office. Letters must contain stamp.

SAMUEL BARKER PRATT.

Mrs. T. E. WETMORE—Magnetic Healer, Trance Medium.
Dr. FRED CROCKETT—Healer, Psychic, Teacher.

Dec. 19. 1w*

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A.M. to 5 P.M. Development of Mediumship a specialty. Test Circles Wednesdays, 8 P.M., and Tuesday afternoon at 3. No. 8 Dwight street, Boston. Will be in Lynn every Friday at 19 Tudor street.

Dec. 19. 1w*

Mrs. H. M. Brown,

PALMISTRY and Card-Reading. Mlle. LeNormand's cards only are used with satisfaction. Palmistry, 50 cts.; Card Reading, 25 cts. Hours from 10 A.M. to 4 P.M. Will see patrons after hours by appointment only. 48 Falmouth street, (near West Newton street,) Suite 4, Boston.

Dec 19. 1w*

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 1041 Washington street, opposite Davis street, Boston.

Dec. 19. 1w*

J. Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 7, Thursday at 3 P.M. Advice by letter. State in own hand-writing, age and sex. Enclose $1. 1064 Washington st.

Dec. 12. 2w*

Hattie C. Stafford,

53 East Concord Street, Boston,

SUNDAY, Thursday and Saturday, 2:30 P.M.; Wednesday, 8 P.M. Newton Stansbury, Manager. Dec. 19.

W. S. Eldridge, M. D.,

MAGNETIC PHYSICIAN,

33 Shawmut Avenue and 75 Pleasant street, Boston.

Dec. 12. 2w*

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4, Boston. Hours 9 to 5.

Dec. 5.

Mrs. A. E. Cunningham,

MEDICAL, Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests. 4w* Dec. 19.

Mrs. H. B. Fay,

17 APPLETON STREET, Boston. Séances Thursday and Saturday at 2:30 P.M.; Sunday at 8 P.M.

Nov. 14. 7w*

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Dec. 19.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A.M. to 5 P.M. 181 Shawmut Avenue, one flight, Boston. 4w* Dec. 19.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass.

Dec. 19. 3w*

Mrs. A. T. Proctor,

MAGNETIC HEALER. All Chronic Diseases a specialty. Hours 2 to 6 P.M. 223 Shawmut Avenue, Boston.

Dec. 19. 1w*

Allen Toothaker,

CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 4½, 10 A.M. to 3 P.M. 216 Cross street, Malden, Mass., 4 to 8 P.M. Dec. 19.

MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles *Monday and Saturday evenings and Friday afternoons* at 3 o'clock. Platform test speaking. 1w* Dec. 19.

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston. Controlled by the late Lemuel Spear. 1w* Dec. 19.

Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths. 33 Boylston street, Suite 6, Boston. 4w* Dec. 19.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Dec. 5.

Miss J. M. Grant,

TRANCE MEDIUM, No. 8½ Bosworth street, Banner of Light Building, Boston. 4w* Dec. 5.

Maud Jones Gillett,

INDEPENDENT SLATE-WRITER, 27 Worcester street, Boston. Hours 10 to 4. 5w* Dec. 5.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston.

Dec. 19. 2w*

MRS. A. S. HAYWARD will furnish paper magnetized by Spirit Dr. A. S. Hayward. Price $1.00 per package. Address 34 Magnolia street, Dorchester, Mass.

Dec. 19. 4w*

DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston.

Dec. 5. 10w*

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.

Oct. 24. 10teow*

MRS. SHIRLEY, Inspirational Speaker and Reliable Medium, can be found at 1261 Washington st.

Dec. 12. 3w*

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

Dec. 19. 4w*

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

Dec. 19.

MISS L. M. WHITING, Massage and Teacher of Massage. Formerly with Dr. Munroe. 175 Tremont street, Room 15, Boston. 4w* Nov. 28.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26.

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. tf Mar. 14.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for **DR. J. A. SHELHAMER** by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for *one month's treatment*, on receipt of $2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,

May 2.—† 8½ Bosworth Street, Boston, Mass.

MISS JUDSON'S BOOKS.

"Why She Became a Spiritualist."

Contents: Portrait and Life of Author; Her Method of Going Under Spirit Influence; Twelve Lectures; Communications from her Missionary Parents. Bound in cloth, 263 pages. Price $1.00, postage 10 cents.

"Development of Mediumship by Terrestrial Magnetism."

Also containing Communications from ADONIRAM JUDSON. Price 30 cents.

Remit by P. O. Order or Registered Letter to ABBY A. JUDSON, Minneapolis, Minn. 4w* Dec. 5.

OLD COINS The Coin Review tells all about Old Coins, and where to sell them. The only paper of the kind published in the United States. By mail 10 cents, silver or stamps. J. E. HOOPER, 1 Province Court, or 9 Lindall Place, Boston, Mass. Nov. 21.

Miscellaneous.

DR. R. GREER

The Noted Spirit Healer of the West! 25 years in Chicago; treats patients at a distance, however great the distance, with unparalleled success.

All Persons, therefore, suffering from any chronic malady or affliction, and who wish immediate relief and a permanent cure, are respectfully invited to call or write for Clairvoyant Diagnosis and reliable prescription, enclosing $1.00, giving name in full, age, height and weight, color of eyes and one leading sympton. Address,

DR. R. GREER, 127 La Salle St., CHICAGO.

P. S. Dr. Greer's *New* Electric Diadem *improves sight and hearing, increases mental energy and cures all brain and nervous diseases.* Send for Pamphlet.

Oct. 10.

THE GREAT ROCK ISLAND ROUTE

A Vacation Trip TO THE **ROCKIES.**

THE CHICAGO, ROCK ISLAND & PACIFIC R'Y runs through Car Vestibuled trains from Chicago to Denver and Colorado Springs. This latter point is but six miles from the popular pleasure resort, Manitou, that is at foot of Pike's Peak. A Carriage Drive from Colorado Springs through the Garden of the Gods to Manitou is most charming, and to ride in a Railway Car to the top of Pike's Peak (road now completed), is truly wonderful.

SECURE YOUR TICKETS VIA THE

GREAT ROCK ISLAND ROUTE.

E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, G. T. & P. Agt.

July 18. CHICAGO, ILL. 6m

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BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists,

Oct. 24. 13teow London, England.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. *Full delineation, $2.00, and four 2-cent stamps. Brief* delineation, $1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE, 1300 Main street,

Oct. 3. 6m* White Water, Walworth Co., Wis.

CARLYLE PETERSILEA'S LITERARY WORKS.

"The Discovered Country." *Cloth, $1.00.*

A Response to Howells' "Undiscovered Country."

"Oceanides," A Psychical Novel.

(Dedicated to Rev. Minot J. Savage.)

Paper, 50 Cents.

These wonderful books have brought hope and faith to thousands who doubted immortality. Their reasonableness is incontrovertible.

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Or CARLYLE PETERSILEA'S Music School, Steinert Hall, Boston, Mass. tf

Oct. 10.

PARALYSIS CURED WITHOUT MEDICINE. LOCOMOTOR-ATAXIA. EPILEPSY. RHEUMATISM. SPINAL DISEASES & DROPSY. EASILY CURED. ADDRESS DR. C. I. THACHER, 6 CENTRAL MUSIC HALL, CHICAGO. FOR A VALUABLE BOOK FREE —

Oct. 3.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me. 3w* Dec. 5.

The Writing Planchette.

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

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

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

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For sale by COLBY & RICH. tf

STELLAR SCIENCE.

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

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

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

Mrs. William H. Allen,

464 Washington Street, Providence, R. I.,

WILL hold Séances for Spirit Materialization, at the solicitation of many friends, Sunday evenings, commencing Nov. 1st, and Tuesday and Friday evenings at 7½ o'clock; also on the afternoons of the third Thursday in each month, at 2 o'clock. 4w* Nov. 28.

"IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken.

Dec. 5. 26w*

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

SEND *four 2-ct. stamps, lock of hair, name, age and sex,* we will diagnose your case FREE.

Address DR. J. S. LOUCKS, Shirley, Mass.

Dec. 5.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio

June 6. 1y

MISS DAISY WILDER, Readings, Business and Test Medium. *Hours 10 to 5 daily, except Sunday.* Mr. W. Anderson evenings. 145 Shurtleff st., Chelsea, Mass.

Nov. 28. 13w*

NEW AND BEAUTIFUL SONGS,

With Music and Chorus.

BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Portraits of C. P. LONGLEY and MRS. M. T. SHELHAMER-LONGLEY, and representing a Spiritual Scene of much significance and beauty.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling Is Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here To-day. Ever I'll Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Welcome Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home.

Thirty cents each, four for $1.00. The last nine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five *copies for* $1.00.

For sale by COLBY & RICH. oam

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m* Dec. 5.

New York Advertisements.

HERBA VITA

The Great Oriental Remedy,

CURES

Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. **Simple, harmless, sure.** Samples, 10c. Small packages, 25c., large ones, $1. Sent by mail to any address, post paid.

HERBA VITA REMEDY CO., N. Y. City.

Oct. 24. oam

DR. DUMONT C. DAKE,

231 West 42d Street, New York City,

MAGNETIC Specialist for Nervous and Chronic Diseases. Complicated Cases Cured when other methods fail. Patients at a distance successfully treated. DR DAKE *has no peer* in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Dec. 5. PROF. JOSEPH RODES BUCHANAN, M. D.

ALL WHO WOULD

Know Themselves and Destiny,

SHOULD SEND FOR THE

WILLIAMS' Psychological Chart.

Address with stamp for information,

MRS. M. E. WILLIAMS.

Dec. 5. 1m 232 W. 46th St., New York City.

J. W. FLETCHER,

Trance Medium,

No. 268 West 43d street, New York City.

PUBLIC SEANCE Monday and Thursday evenings. Lectures at Adelphi Hall Sundays, afternoon and evening. Advice on mediumship, &c., by letter. Oct. 31.

Dr. J. R. Newton

STILL HEALS THE SICK!

GREAT cures made through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON, P.O. Station G, N. Y. City. 13w Dec. 5.

Mrs. Webb,

ASTROLOGICAL MEDIUM, 367 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. *Positive* cure for *Sick Headache* and Constipation.

Dec. 5.

Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD Materializing Séances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. Dec 12.

PSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, $1.00. Lock of Hair preferred for Diagnosis. *Certain* and *sure.* Sittings by appointment. ANNA E KINGSLEY, 109 4th Avenue, New York. 1w* Dec. 19.

PILES INSTANT RELIEF. Cure in 15 days. Never returns. No purge. No salve. No suppository. REMEDY MAILED FREE. Address J. H. REEVES, Box 3290, N. Y. City, N. Y.

Oct. 10. 1y

DR. F. L. H. WILLIS

May be Addressed until further notice.

46 Avenue B, Vick Park, Rochester, N. Y.

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.

Oct. 3.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N. Y.

Oct. 31.

ALBRO'S

REGULATING CORDIAL,

For Dyspepsia, Flatulency, all Gastric Troubles; also Diarrhœa and Constipation, and thoroughly regulates the Bowels.

If your life is made miserable by any of the above complaints, try the Cordial and be made happy.

Mrs. C. E. Davis of Monroe, N. H., writes: "Having been a great sufferer from Dyspepsia for a number of years, I find nothing that has given me such instant relief as your **Regulating Cordial.**"

Sent by mail, postage prepaid, on receipt of price.

Price, 50 cents per bottle, or $2.50 per box of six bottles.

GEORGE T. ALBRO & CO.,

Sole Proprietors

ALBRO'S VEGETABLE REMEDIES,

55 Rutland Street, Boston, Mass.

Sept. 12. 13teow

J. M. FROST. Compound Vapor Baths. Apparatus and supplies for sale. 413 Congress st., Portland, Me

Dec 12. 3w*

The Psychograph,

OR

DIAL PLANCHETTE.

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

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

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity."

Giles B. Stebbins writes:

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

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

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For sale by COLBY & RICH.

Melted Pebble Spectacles

RESTORE Lost Vision. Write for Illustrated Circular, and how to be fitted, by my New Method of Clairvoyant Sight. Spectacles sent by mail. Address.

Nov. 7. 13w* B. F. POOLE, Clinton, Iowa.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 19, 1891.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2¾ P. M.; School at 11 A. M. Wednesday evening Social at 7½. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10½ A. M. and 7½ P. M. Seats free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Spiritual Temple, Horticultural Hall, No. 100 Tremont Street.—Public meetings every Sunday at 10½ A. M. and 7½ P. M. Lecturer for December, W. J. Colville. Choice musical selections by Mrs. Mary French. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 10¾ A. M., 2½ and 7¼ P. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 10½ A. M., 2½ and 7½ P. M. Thursday in Rathbone Hall, at 2¾ P. M. N. P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. A. Wilkinson, Conductor.

Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs. M. Adeline Wilkinson, Conductor.

Arlington Hall, 1125 Washington Street.—The Independent Spiritualist Club meets Wednesday afternoons and evenings. Supper at 6. Meetings at 8 P. M. I. G. Wellington, President.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple.—Last Sunday afternoon, Dec. 13th, the services consisted of solos by Miss Minnie Sears, reading of selections by Mrs. H. S. Lake, and an address by Spirit Margaret Fuller, upon the subject "Liberty, Love, and Law." The following brief synopsis will convey some idea of the treatment of the topic:

"The utterances of a spirit are of no more value than those of a mortal, save as there is a wider range of vision and a closer adherence to the truth. To determine the identity of a spirit you must reflect upon his conduct and purposes when embodied, calculate upon his probable interests as a denizen of the inner realm, and note personal characteristics and special peculiarities. Even then you may sometimes be puzzled; but these general rules will guide you with measurable safety.

I am deeply interested in my topic; I was always a devotee at the shrine of liberty. In savagery there is much of freedom which can well bear transplantation to civilized society; a certain tendency to follow intuitions and to discern, without recourse to tradition, marks this aspect of human life.

I well remember the struggle in which it was my lot to be cast during the late years of my life—the struggle of Italy for independence. I saw the bondage which tradition, in the form of Church and State, imposed upon the fair form of Liberty. The meaning of this word is lost in a mass of generalities; its application is postponed because the sense is so obscure. To decide the limit of individual spheres is the work of the present era. Pulpit, press, college must engage in this study, for society swings to-day over a vortex, seething and terrible. Religious, industrial and social liberty are to be reconstructed. To worship God according to the dictates of one's conscience is a clause in the Constitution of these States, yet blood has been and will be shed in endeavoring to ascertain where religion ceases and disloyalty begins. Mormon and Romanist are alike entitled to protection and recognition, if their idiosyncrasies and prejudices do not blight the liberty and blast the happiness of others To know the needs and to comprehend the motives of people, is a task almost impossible of accomplishment at present, yet essential to the full exercise of liberty.

The plane of external force is now yours; the plane of spiritual force is ours. They are exact antitheses. *Here* you seek to coax or coerce individuals into goodness: *there* there is no goodness not voluntary. Here liberty may be law or lawlessness. There liberty is self imposed restraint. Here the State may murder as well as the mob. There statutes are written in souls.

The conflict which will settle these problems will be startling and intense. It will proceed through the sphere of love, the element of adhesion and unity. It will be discovered that a creed may coerce as well as an army—that 'settled opinions' sometimes forge fetters for aspiring spirits. Love, like liberty, needs redefining. It is crucified between two thieves—the Church and the State. Each has molded weapons to whip it into subjection; yet it refuses to be imprisoned, and declares that it is free. Love seeks to save and to satisfy its object. A manifestation not working to these ends is not love. The law cannot transform its nature nor transpose its operations, except as pertains to the physical. Law is the means to an end—not the end itself. It may be made or unmade by the vitality of a custom, and vary to fit the demands of the soul."

Next Sunday the subject will be: "The Ideal Spiritual Temple."

School for children at 11 A. M. Usual Wednesday evening social at 7:30.

Hygienic Supper Friday evening, Jan. 1st.

REPORTER.

The Boston Spiritual Temple, Berkeley Hall.—Willard J. Hull of Buffalo, N. Y., occupied this platform Sunday, Dec. 13th, at 10:30 and 7:30. The subject for the morning discourse was "The Ship and the Barnacles."

A wise teacher has said "There is only one sin, which is ignorance," and judging by the singleness of purpose and the gigantic strides with which people now and then rush in where angels fear to tread, the fact is recognized and a herculean effort being made to show the world that they are not sinners. This is applicable to that large and magnificent progeny of Mother Nature who, in their haste to hold more wisdom than they can comprehend, reject and ridicule Spiritualism because certain charlatans and fakirs exhibit their own true character.

Their self stultification maketh wisdom the handmaid of incredulity, and these people, looking at the subject from a material and prejudicial standpoint, perceive nothing bearing upon it except the negative, which may be regarded as derogatory elements of its existence.

I propose to deal with these objections, giving them their full value and pointing their place in the work of retardation in the onward march of Spiritualism, and I want the objector, the cynic, the satirist and the scoffer to reap all the comfort that can be derived from an impartial exposure of pretense and delusion, for I am going to use the pruning-knife for the next hour, let the dead branches and fungus fall where they may. But mark, I am to do this as a Spiritualist, not as a paid hireling who, in the interests of his employer and the false assumption that he reflects public opinion, befouls the column of a magazine or newspaper with squibs against the sublimest truths; not as a pretended Christian, who reads about the transfiguration of his Master and then tells his hearers that all spiritual manifestations have been proven over and over again to be fraudulent or the work of the evil one. Furthermore, I call upon Spiritualists to weigh my words and tell me if I fail in my portrayal of the grandeur of Spiritualism by reason of the attention paid to the shows that flourish under its name, or the fads that have become fastened to it, and which essay to teach the source of their sustenance, wisdom.

Mrs. Emma Hardinge says in her book: "The most severe blows Spiritualism has sustained have been those aimed by unprincipled and avaricious mediums, who, when manifestations fail to come as freely as the circumstances required, practiced imposition to supply the deficiency." To which might be added with equal force that credulity which, robin-like, gulps down everything fed to it over the side of the nest, and that arrogance and supercilious egotism which turns scientific inquiry into a farce. Let me be fully understood right here: The average sitter needs more watching than the average medium.

It is upon this point, however, that two grand divisions in the ranks of Spiritualists have grown up; and I hold that the greatest evil that confronts us lies in this very dispute. It is also used by the opponents of the Cause as one of the strongest weapons in their warfare upon the integrity of Spiritualists. Let us array, side by side, the searchers for truth and the white-washers of falsehood, the one eager to investigate and present the claims of phenomenal Spiritualism upon a scientific basis, saying to the skeptic, test, examine, and then if the evidence be sufficient, believe; and the other class saying, believe, and when you have given proof of credulity, examine a little, but don't test anything or you will offend the spirits. Which doctrine is to prevail? That which bases its philosophy upon impartial analysis of facts and says to the world here are the results of investigation scientifically carried forward by a Wallace, a Crookes, a Denton; or that which tells the gaping multitude that men and spirits knew more sixty thousand years ago than they do to-day, and because these ancient chemists declare that mercury, gentian, garlic and rosemary are a sovereign remedy for all the ills in human suffering, including evil spirits, therefore the result of modern chemistry must be relegated to dusty shelves of human experience? And yet upon one or the other of these two doctrines, the perpetuity of the phenomena of Spiritualism rests; and if the phenomena are to lose their just importance as the foundation upon which all lofty superstruction is and has been reared, then farewell to the Dispensation termed Spiritualism.

Spiritualism is of value only in the degree that spirituality, wisdom and love are unfolded by reason of the knowledge of spirit-communion; any failure on the part of the individual to improve the mental powers and perceptions leaves the individual amid the excitements of wonderland. Spiritualism is unknown upon this planet to-day except among the thinking classes. Its import and significance are as little understood by the masses as are the chemical ingredients of the air they breathe. This I know to be the truth so far as an experience which carries me among the unthinking and creed-bound thousands every day leads me to judge, and in this category I place many who in private delight in the truth and solace of spirit-communion, but who, when exigencies arise demanding their public approval of heaven-born truths, Peter-like deny their master. We say the world practically knows nothing about us, or the grandeur of our philosophy, which is tantamount to declaring that Spiritualists are to blame for so much of the world's ignorance. If one-half the money that is wasted in supporting charlatanry and mountebankism was devoted to the education of mediums and the dissemination of pure Spiritualism the world would soon be without a word of opprobrium to hurl at Spiritualists. You don't find any announcement of schools or chairs in colleges of learning devoted to psychic development, and the fact of intercommunion between the two worlds; but you can read in any newspaper the announcement of a "seventh son of a seventh son," or "the great Western clairvoyant and tea-grounds reader," or the "Unchained gypsy of Arizona," who tells about "love," "past life and future husband." It is no justification for us that these harpies disclaim any connection with Spiritualism; the world at large so regards them, while much of this patronage is drawn from that class who, with as much pretension as ever characterized a pharisee, pride themselves on being Spiritualists. It remains for that influence which does exist in the ranks of Spiritualism to so apply itself that the respect of the world shall be granted to it. The barnacles which through carelessness have become engrafted upon the ship are as yet loose, and need only the keen blade of truth, wielded by the intelligent effort of the crew, together with advanced growth and thought, to cut away.

Nothing herein set forth refers even in the most distant respect to the real character of the genuine medium or honorable investigator. Truth and virtue need neither defense nor commendation, and our pity should go out to the erring. Spiritualism is one of two things, and there can be no middle ground between them: It is either the greatest delusion or the mightiest fact of modern times. It either does or does not prove a future life. The fundamental purpose of Spiritualism is to educate, elevate and spiritualize humanity. The wheat and the tares must yet grow side by side awhile, because the harvest will come and the mills will grind the wheat and blow the chaff and tares to oblivion. Mr. Hull then presented a few grains of the wheat, which by the most intelligent Spiritualists are looked upon as the pure fruit of an abundant harvest.

Next Sunday, Dec. 20th, Mrs. R. S. Lillie will speak at 10:30 A. M. and 7:30 P. M.; at 2:30 Mr. Joseph D. Stiles will hold a test séance.

The Helping Hand Society held its regular meeting at 3 Boylston Place, Wednesday, Dec. 9th. Mrs. Alice Waterhouse was elected Second Vice President. In the afternoon the ladies were engaged in planning their season's work, and appointing different committees. Supper was served at 6 o'clock. The evening passed very pleasantly in listening to remarks from Mr. Hull, Mrs. Lillie, Mrs. Burnham, and others. Vocal music was rendered by Miss Grace Smith and Mr. John Lillie. We were highly favored by the presence of Mr. Willis Milligan, who delighted the audiences by his fine piano playing.

Benefit.—Miss Lucette Webster has kindly volunteered this Society a benefit on Wednesday evening, Dec. 30th, for which tickets can be had at Berkeley Hall on either Sunday previous to the entertainment, or at the hall in Boylston Place Wednesday evenings.

PINK.

The Spiritual Temple, Horticultural Hall.—Sunday last, Dec. 13th, W. J. Colville addressed two large and deeply interested audiences. The morning discourse was supplementary to the lecture delivered the Sunday morning previous, and carried to a logical and satisfactory conclusion the theory then set forth regarding the true spiritual temple and the workers therein. The speaker said: We must first know that all people and things are good; in the second place we must know what each is specially good for, else we shall fail to succeed in the work of practical organization. Before we can organize we must know what we are organizing and for what purpose. Many orders of the ministry are required in the temple which shall stand the test of time and prove unity through diversity.

Alluding to the handsome palm trees which adorned the platform, the lecturer asked would their attractiveness be as great if they were all of exactly the same size and form? They beautifully agree to differ; they certainly do not disagree. Misunderstandings between persons of excellent intentions frequently arise from lack of acquaintance with each other's aims and methods. We are under the necessity to-day of readjusting our customs and institutions to meet the growing reciprocity of sentiment and action everywhere extending. The so-called ethnic religious systems indigenous to certain countries, and apparently incapable of successful transplantation or migration, grew up naturally and indeed inevitably at times and in places where the partition walls of race were very high and clearly marked; rivers and mountain ranges effectually separated peoples to the extent of preventing all communion between them. Under such auspices of total estrangement the one from the other, we need not wonder at beholding the inhabitants of one country utterly unfamiliar and unsympathetic with the religious concepts of even their geographically-speaking next-door neighbors. Then again fierce battles would be waged between neighboring peoples, and in that way, as all ancient nations held to some form of theism and Spiritualism, the gods of one land became the devils of another, as it was believed that no battle was fought without the superintending assistance of the gods and goddesses of the tribes engaged in warfare. It is only as commerce carries civilization to all parts of the globe, and easy means of transit make it possible for almost every one to be a traveler, that mutual understanding can take the place of misconception. Travel is a great humanizer; it enables the student of human nature to so compare notes that he can but admire his brethren, even though they differ widely from him in many of their traditional beliefs and ceremonies. As Mr. Cudworth used to say, there is a symphony of religions. Is there not also a symphony of languages? We cannot say that all systems are identical; they certainly are not; but they are resolvable into unity. Confucius and Buddha were extremely unlike, though they lived and taught at about the same period, the one in China, the other in India. But though they can be compared only to be contrasted, their teachings are not at variance in any sense. The one laid great stress on what the other largely overlooked; but the excellencies of their widely dissimilar systems are easily susceptible of resolution into a grander system than either founded.

We shall find the whole truth in no creed and no book, neither has any teacher given it all to mankind. Jesus pointed to a continuous revelation of truth through the incessant operation of the paraclete; and how does the Holy Spirit work, and where, unless through humanity? As Samuel Longfellow beautifully sings:

> "God of ages and of nations,
> Every race and every clime
> Hath received thine inspirations,
> Glimpses of thy truth sublime."

We only catch glimpses, but as the ages roll by we catch clearer and brighter glimpses, till at length the vision will be so translucent that it will dazzle all eyes which have not been gradually prepared for such glorious brilliance.

Bringing the subject home to every member of the audience, the speaker very forcibly pointed out how we can harmonize in our undertakings only as we recognize our individual fitness for specific modes of service. It is indeed pitiable to hear the narrow utterances of many who can see but one means of usefulness. The churches, schools, theatres, newspapers and hundreds of minor agencies for disseminating knowledge should cooperate, and not compete, and most of all should members of the same society realize the value of concerted action, and never underrate the usefulness of any kind of service. Kind and active women attend to fairs and sociables, and thereby, if they only take the right view of their efforts, serve as true ministers in the temple; there must be *variety*, but there should be no incongruity in works to aid a common cause. If dancing is regarded as a healthy and innocent pastime, it is quite legitimate in its proper time and place. In concluding, the lecturer urged all to seek to reciprocate advantages, and strongly deprecated the attitude of some, which is to try and get as much blessing as possible, but give as little. As Christmas is again upon us, and we are remembering our friends in a special way, if we only acknowledge the power of thought, what rich gifts the poorest can bestow. Let every one give something; let there be no holding back because of the necessary smallness of the outward form of the gift. Let us prove psychometry by so infusing our best thought into all we bestow on others that a trifling token may carry with it health and gladness wherever it may be sent. A very pleasing poem ended the services; the music was very good. Mrs. French sang three exquisite solos, with telling effect. This very competent vocalist is also a good organist; her services are highly appreciated by all who attend the meetings where she officiates.

In the evening Mr. Colville's lecture—pronounced by many who heard it as one of his very finest inspirational efforts—was on "Every-Day Life in the Spiritual World." Such an expression as gave the discourse its title would probably sound strange to the ears of many; but if men, women and children in all stages of development are continually passing to the unseen state, must there not be an every-day life in some sense in the spirit-spheres? The principal difficulty with many is that they entirely fail to realize that we are living two lives now, and that our inner life is perpetuated beyond the grave while our outer may be dropped. Our inner life of affection must take form according to its nature, and thus there are of necessity many apartments in the Father's house. In spiritual societies there must be order. All collectively constitute the body of the Grand Man in their external form, and the many mansions spoken of in the gospel are the various states and families in the composite whole. The life immediately following the present so closely resembles it, that the change called death is often unrecognized by those who have passed through it, as everything that can exist on earth has its psychic prototype.

As the subject was far too extensive for one evening, and the interest manifested by the large and thoughtful audience was evidently great, it was announced that in continuance of the theme Mr. Colville would speak inspirationally on Sunday evening next, Dec. 20th, at 7:30 P. M., on "THE DISCOVERED COUNTRY: Are Carlyle Petersilea's Records True to Actual Fact?" As a story by that gifted musician is now running through the BANNER OF LIGHT, many readers of this paper will, no doubt, attend to hear this lecture. Mr. Colville's subject next Sunday at 10:30 A. M. will be "The New Birth of Christ in the Modern Bethlehem." Special Christmas services Dec. 27th.

America Hall.—The Echo Spiritualists' meetings, held by Dr. W. A. Hale, are very interesting and well attended. Your correspondent has been in the habit of visiting the several halls where spiritual meetings are held, and I must confess that I am better pleased with the manner of conducting the same, more especially the opening of each meeting with an invocation; it seems to harmonize the influences, and the tests received are very readily recognized as given from the platform.

The mediums are exceptionally good ones; among them are Mrs. M. E. Brown, H. E. Bagley, Dr. Barker, Mrs. Kate R. Stiles, Mrs. J. K. D. Conant, Osgood F. Stiles, Mrs. A. Wilkins, who were present Sunday afternoon, the 13th; as well as Mrs. J. E. Wilson, I. E. Downing, Dr. Eldridge, and many others who participate when present. Mr. Osgood F. Stiles gave some fifty names, most of which were recognized. The morning meetings are gradually increasing; the excellent music is drawing more and more attention every Sunday.

At the evening session the meeting was opened by Dr. W. A. Hale with an invocation, followed by some very interesting remarks on the progress of Spiritualism from John S. Lee of England, controlling the Chairman, followed by the following mediums: Mrs. Chandler Bailey, Mrs. M. A. Brown, Dr. A. J. Hollingsworth, Dr. Barker, and Mrs. E. M. Shirley.

A song service precedes the exercises, led by Prof. F. M. Peak. INVESTIGATOR.

P. S.—During the afternoon service quite a sum of money was taken by collection (and given to his wife) in aid of Mr. James Hickey of Chelsea, who is known to be in a sad condition, paralytic, and totally blind, and dependent on charity to a large extent.

Dwight Hall.—The meeting for medial development at 11 o'clock was well attended, and the harmony indicative of spiritual growth. At 2:30 Mr. Marsh of Troy, N. Y., spoke on "Prayer the Key to Spiritual Development." His thoughts were direct and impressive, showing the importance of a proper understanding of prayer, and in what manner it links the human family to the overruling power of the universe. Mrs. Kate R. Stiles and Miss Jennie Rhind spoke eloquently in harmony with the views of Mr. Marsh. The same subject will be continued next Sunday afternoon. *No* admission fee at the door.

The evening meeting was very interesting, because of the varied talent occupying the time. Fifteen minutes were given in the opening to a Song Service. Dr. Morris read a poem entitled "A Mother's Tears," and followed with an invocation. Mrs. C. H. Gay rendered a song very delightfully, after which Mr. Marsh, in a few remarks, gave an account of meeting and giving encouragement the other evening to one in distress. The admonition was to all to "scatter seeds of kindness" along life's pathway, for surely they will bring sunshine in the after-time. Fine readings and tests by Mrs. Wilkinson and Prof. Bryant and a beautiful song by Mrs. Gay closed the meeting.

VICTOR.

The Children's Progressive Lyceum.—In addition to the usual exercises of singing, reading and marching by the school, also orchestral selections and explanatory remarks upon the morning lesson—all of which are of an exceedingly interesting character—able remarks upon the growth of the school, its usefulness, and the good name it has made for itself in our city, were made by Conductor Falls, J. B. Hatch, Jr., and Mrs. Butler, at the Boston Lyceum on Sunday last. A varied and entertaining programme was also offered by the following pupils, each number of which received a round of well-merited applause from the large number of visitors present: Gracie Scales, Gretchen Stripp, Sadie Lucas, Mabel Parke, Ralph R. Ramson, Willie Sheldon. Lottie Bishop and Mabel Harlow recited their selections with good taste. Master Bertie Newton rendered a piano solo, from "The Bohemian Girl," with rare skill and power, and Maude Bourne sang an exquisite little song with her usual sweetness of voice and expression. A generous contribution testified to the appreciation of our friends of the Lyceum work. Closed with singing and a benediction.

This school meets every Sunday at 10:45 A. M., at 514 Tremont street. SCRIBE.

Eagle Hall.—At the conference meeting Wednesday, Dec. 9th, remarks were made, tests and psychometric readings given by Mrs. J. E. Wilson, Mrs. Chandler Bailey, Mr. J. Edward Bartlett and Mrs. C. A. Smith.

Sunday morning, Dec. 13th, at the developing circle, advance in mediumship was made and the process of healing was demonstrated satisfactorily by Drs. Mathews, Kingsbury, Blackden and Chute.

Afternoon.—Services opened with singing. Remarks made and tests given by Mrs. Barry of Lynn, Mrs. C. A. Smith, Mrs. Chapman, David Brown and Mrs. Dr. Bell.

Evening.—Singing. Remarks and tests by Dr. Blackden, Dr. Fernald, Dr. E. H. Mathews, Mrs. Hanson, and psychometric readings by Mrs. Chandler-Bailey and Mrs. Dr. Bell, closing with remarks by Mr. J. E. Bartlett and the Chairman. Each session was attended by large audiences, to whom the exercises were interesting and instructive. Meetings held in this hall every Wednesday at 3 P. M., and Sunday at 11, 2:30 and 7:30.

F. W. MATHEWS, *Conductor.*

First Spiritual Temple Fraternity School.—Last Sunday singing, led by Miss Maude Davis; reading by Miss Hattie Dodge. The subject discussed was "Capital Punishment," remarks upon which were made by Elmer Packard and Miss Lizzie Nolen. A lesson on "Criminals" was recited by Miss Maude Banks and Miss Bertha Davis. From the "*Sower*" a lesson was read entitled "The Spiritual Idea."

Next Sunday our lesson will be from Spirit Newton's book, and the question discussed, "Should we respect the Bible?" ALONZO DANFORTH.

[A report of the entertainment given Dec. 9th will appear next week.—ED.]

First Spiritualist Ladies' Aid Society.—Two well-attended sessions held on Friday last; one for business, and the usual social in the evening. A large number of annual dues were paid by members who year after year have endorsed the work of this Society. A splendid array of talent was present at the evening gathering, among whom were Mr. Jacob Edson, Mrs. Field-Conant, Mrs. N. J. Willis, Mrs. Abby N. Burnham, Mr. Tallman and Dr. Richardson. Miss Ida Burnham gave several readings of much merit, and the musical part of the programme was ably sustained by Miss Amanda Bailey.

This Society will hold usual services Christmas Day, and all who wish to pass a "Merrie Christmas" should remember this fact. W.

Arlington Hall.—Dec. 10th the Ladies' Industrial Society assembled at the usual hour; business meeting at 3; circle at 4; supper at 6. The "Clam Chowder Supper" was a success—about ninety persons partaking of the same. The afternoon sale of articles—which has been carried on the last two meetings—has proved a success also. We invite all to visit us, and if pleased, to join us. The evening entertainment consisted of questions being asked by the people and answered admirably by W. J. Colville; at 9:30 dancing supervened until 10:30. There will be a "turkey supper" on Christmas eve. All are cordially invited. MRS. H. W. CUSHMAN, *Sec'y.*

Rathbone Hall.—2:30 P. M. A selection upon the guitar by Mr. Frank Eckland, and invocation and remarks by the Chairman, opened the meeting, followed by Miss Josephine Webster with tests, Dr. Tripp with readings, Mrs. Josephine R. Stone with instructive remarks; Mr. C. D. Fuller took part also, and Mrs. J. K. D. Conant gave recognized readings.

7:30 P. M. Music by Mrs. C. Campbell, followed by tests given from Mr. C. D. Fuller, Mrs. J. R. Stone. Improvisations and readings by Mrs. E. M. Shirley, and tests by Miss Annie Hanson. The attendance throughout was large.

Ladies' Aid Parlor.—Last Sunday the morning developing circle was well attended. The afternoon meeting opened with singing by Miss L. A. Bean. Remarks were made by the Chairman and Mrs. Shirley. Tests given by Miss Knox, Mrs. Loomis Hall, and J. Edward Bartlett, the latter also rendering excellent music.

Evening.—Singing by Miss L. A. Bean. Remarks by the Chairman and Mrs. A. Wilkins. Tests by Mr. J. E. Bartlett, Miss L. E. Smith, Mrs. Wilkins, Mrs. Loomis-Hall, and Mrs. Buck.

J. E. HALL, *Chairman.*

Templar Hall.—The meetings every Tuesday afternoon are becoming more and more interesting, especially the developing circle directly after the more public meeting. Interesting remarks and tests were given Dec. 8th by Mrs. Luther, Mrs. Wilson, Mr. Baker, and others. Mrs. Wilkinson (the Conductor) also gave many fine readings, accompanied as usual with tests, giving the names and descriptions of spirit friends. VICTOR.

Independent Spiritualist Club.—Meetings Tuesday, Dec. 22d and 29th, afternoon and evening, at Arlington Hall, corner Washington and Dover streets. Supper at 6; psychic exercises and music at 8. Business meeting Friday evening, Dec. 18th, at 9 Upton street. I. G. WELLINGTON, *Pres.*

☞ It is announced that services were held at Dr. Ella A. Higginson's reception parlors, 27 Appleton street, Boston, Sunday last. Services will in future be held at the above street and number at 2:30 and 7:30 P. M. every Sunday, and on Thursdays of each week at 2:30 P. M.

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TAHLEQUAH, I. T., *Dec. 14th.*—Joel B. Mayes, Chief of the Cherokee Nation, died here at six o'clock this morning. The assistant-chief is very ill.

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