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Original Essay.

THE GENESIS OF THOUGHT.

BY A. E. NEWTON.

In Two Parts-Part II.

But whence come the streams of thought that surprise our greatest thinkers? What is the 'alien energy" which generates these grand visions and creations? That energy must be intellectual, or mental, and not the chanceplay of blind, unconscious, automatic forces. For its products often display the highest order of intellectual action; they exhibit plan, connected thought in orderly sequence, together with imagery of the highest beauty and significance, and above all, in notable cases, a worthy purpose of good. These qualities must originate in MIND- and that mind must be akin, even though superior, to human minds. What mind conceives, arranges and projects these grand surprises:

Both Holmes and Thackeray, in the quotations previously given, intimate an identity of experience between modern inspired writers and ancient Pythonesses. "There is a Delphi and a Pythoness in every human breast," says the former. No doubt this is true. But the ancients -- even the most intelligent and culti- inconsequential, and again so grand, unlifting spirit, who claimed to be interested in the invated among them, such as Plato, Socrates, and surprising as these are. And it shows the Xenophon, Hesiod, Herodotas, etc., firmly be-necessity of keeping our souls artuned to the lieved the Pythonesses and Sibyls to be the high, the noble, the holy, if we would be sensi- fection. This spirit he recognized, from the of the present order of things. We are all at once too. Holy visions make me merry as mouthpieces (or mediums) of "the gods," that is, the ancestral spirits of the race, who were regarded as the real authors of the poems, prophecies and instructions delivered through these instruments. Emerson finds the source of his inspirations in what he terms "the Oversoul," which is the transcendental word for Deity; while Mrs. Stowe piously attributes her grandest work to the dictation of "God." But she has in her earlier writings strongly affirmed ther belief in the "ministration of spirits" and the immediate presence of the spirit-world, of which she has said:

"It lies about as like a cloud-A world we do not see; Wet the sweet closing of an eye May bring us there to be.

And again, addressing her deceased sou, in the touching poem entitled "Only a Year,' she wrote:

" Not dead, not sleeping, not even gone; But present-still, And welting for the coming how 'Of God's sweet will.'

Believing thus in the nearness of spiritual beings, and their employment as ministers of the Infinite Spirit, she can hardly be supposed to mean otherwise than that such beings were the actual agents employed in dictating to her mind the details of "Uncle Tom's Cabin."

Charles Dudley Warner states that "The Vision of Sir Launfal, one of the most exquisite productions of the genius of James Russell Lowell, was composed in a sort of frenzy, lasting about forty-eight hours, during which the poet neither ate nor slept." This fact is very significant.

Of Longfellow, one of the chief of our mod ern poets, it is stated by his biographer (Underwood), that "His first conceptions came like inspiration, and his first draughts of poems were done with exceeding rapidity." This corresponds with the "fine phrenzy" so usually ascribed to ancient Sibyls and Pythonesses in delivering their utterances, and more or less common to all poets in all times and countries. Longfellow's poems abound in recognitions of spirit-presence, showing a consciousness on his part, more or less clear, of intimate relations to the realm of spiritual being; and in the following lines of one of his later productions he distinctly indicates a perception of the immediate source of suddenly injected thoughts:

" It may be The thoughts that visit us, we know not whence, Sudden as inspiration, are the whispers Of disembodied spirits, speaking to us, As friends who wait outside a prison wall

Through the barred windows speak to those within." Can any more reasonable explanation of the source of many of our thoughts, both ordinary and extraordinary, be suggested? In fact, in view of the established principles of material science, as set forth in President Hitchcock's treatise on "The Telegraphic System of the Universe," it seems unavoidable, granting the existence of invisible minds or spiritual beings anywhere in the universe, and especially if near at hand and surrounding us, that their thoughts should, to some extent, act upon and awaken corresponding thoughts in the

* See "Religion of Geology," page 409, etc.

Hitchcock shows, from the known laws of electorm, and was interested to note that Mr. Philtric, optical, odyllic, chemical and mental re- lips followed closely, a little way behind, the action, that thought or emotion cannot take exact line of thought and imagery already porplace in any mind without producing vibrain duration. He says:

"Through the subtle agencies that have been named, we may be sure that an influence goes out from every thought and volition of ours, and reaches every other intellect in the wide creation. I know not whether, in other worlds, their inhabitants possess sensibilities acute enough to be conscious of this influence; certainly, in this world, it is only to a limited extent that men are conscious of it. Yet we must admit that it exists and acts, or deny the demonstrated verities of science.

He adds the further important statement. hat

"There are certain facts in the history of individuals in an abnormal state, which show that one mind acts upon another, independent of the senses, or any other material means of intercommunication discoverable by the senses?

It would seem, then, that the only thing requisite to the actual enjoyment of mental communication between minds in and out of the body, is, the possession of sensibilities acute enough to perceive and interpret the subtle vibrations caused by mental action. But poets and persons of genius, of all classes, are known to be possessed of especially acute sensibilities; and hence their ability to feel the mental activities of invisible minds that surround and are in rapport with them, even though they be wholly unaware of the source of these activities.

This law of sympathetic vibration has many illustrations. One is the well-known responiveness of a stringed musical instrument, as a violin or a piano, to the notes of a flute or other wind-instrument, and even to the human voice, when the right chords are sounded. The atmospheric vibrations produced by the one are propagated to and repeated by the other-provided the instruments are attuned in harmony. So, doubtless, the thoughts and emotions of every vigorous mind, wherever in the universe it may exist, in the physical body or out, set in motion vibrations in the mental atmosphere, which extend to and affect indefinite numbers of other minds, sympathetically attuned, within the radius of its influence. This furnishes a scientific basis on which to form a rational conception of the source of our thoughts and inspirations-often so mixed, incongruous and tive to vibrations from the higher realms of being-the loftier planes of intellect.

"Concerning Longfellow, a little incident with in the writer's remembrance will illustrate the manner in which poets may be sometimes acted upon in the production of their works. It was my privilege to be present, many years Putnam, Esq., then residing in Roxbury. It was shortly after Mr. Longfellow's remarkable and peculiar poem of "Hiawatha" had been given to the public, and while it was attracting general attention. Among the company were several clairvoyants and other mediums of various gifts, and a host of invisibles were reported as honoring the occasion with their presence. Among others, a band of North American Indian spirits, of an obviously intelligent and elevated character, presented themselves, unsought, and were seen, if I mistake not, simultaneously, by two or three of the clairvoyants present. These spirits proceeded to surprise and greatly interest the company by the declaration that they were the real authors of the poem of Hiawatha—that they had banded themselves together and brought their united influence to bear upon the poet, for the purpose of producing through his instrumentality a work which should awaken a more just and kinfily feeling toward their race on the part of the white people of this nation. They seemed greatly pleased with their success. aroused, and for this they expressed the warmest gratitude. Whether Mr. Longfellow had any consciousness of such action upon his mind in that production, I have no means of knowing, nor is it material to the purpose now in wiew-which is that of illustrating the origin of thought.

Great orators are doubtless acted upon in a similar way, in the production of their most effective forensie efforts, as Dr. Holmes has intimated. Take an illustrative instance: The writer had the pleasure of forming one of the vast audience that assembled in Tremont Temple, Boston, in the year 1860, to celebrate the first election of Abraham Lincoln as President of the United States. The chief speaker of the occasion was Massachusetts' "silver tongued orator," Wendell Phillips. By my side sat one of the clearest-visioned clairvoyants I have ever known, but without any expectation of any exercise of her gift on that occasion. Mr. any exercise of her gift on that occasion. Mr. Phillips was at his best. As he stepped upon the platform the clairvoyant turned to me in surprise, and said in whisper: "I see in the rear of the platform (the walls have disaprear of the platform (the walls have disappeared) a vast assemblage of spirits, in the foreground of whom I recognize the familiar forms of many of the founders of the republic. I wonder what it means! Now," she said, as Mr. Phillips was about to speak, "I see the tall form of Washington stand forth, as if he is to address the assembly, but his language seems to consist of symbols and imagery of the grandest character." She proceeded to describe to me, as well as she could, the grand and significant imagery which the Father of his Country seemed to project in some way before the vision of his spirit-audience. Listening to her de-

trayed to me by the clarvoyant as expressed tions which are limitless in extent and endless by Washington, save that often Mr. Phillips's language, grand and stirring as it was, gave but a meagre idea of the glowing and resplendent symbolism projected by the (to me) invisible orator. This continued throughout the discourse. It appeared evident that Mr. Phillips was but giving utterance to thoughts and ideas impressed upon pr projected into his mind by a master-mind behind him. Probably his conscious experience was not different from that in his other great efforts, or that of other great orators on grand occasions in general: but the incident at least illustrates and enforces the statement of Dr. Holmes, that "the orator only becomes ourmaster when he himself is surprised, captured and taken possession of by a sudden rush of fresh inspiration." Orators are often consciou of sudden electric thrills pervading their whole being, accompanied by gushes of fresh, thought which are a surprise to themselves.

But not only poets and prators, philosophers recipients and not creators of their best things, but inventors have simflar experiences. Mr. Edison is reported as having acknowledged trance. A successful inventor of cotton ma- ing life to the scene. chinery, to whose ingenious devices the public

sired is shown to me, in all its parts and relations. Then I go to my shop and work it out." The same inventor stated that he had once and ice of Nature, pure and simple. been a thorough materialist, an utter disheliever in a future life, but had been startled from his skepticism by the statement of a clairvoyant, who, one day, passing his shop, stopped outside and described by him an invention that he (my friend) was fifon engaged in son structing in secret, and of which he was sure no human being but himself knew anything. The clairvoyant further described to him a vention, and to be aiding in its completion, | peal to the far-off, delectable mountains. giving some valuable suggestions for its per- "I say so, too. I am weary past endurance grave, but that useful inventions, like other good gifts to humanity, "come from above," through the beneficent ministration of those

who have passed to a higher plane of life. In thus tracing the origin of much of human thought to the agency of invisible beings, actingelirectly upon impressible persons by either suggestion, inspiration, or forcible control, I do not intend to deny or ignore another probable method by which thought is generated in human minds. No doubt there exists what may be called an atmosphere of thought, of various grades or stratifications, lower and coarser, higher and more refined. As the common air merable animalculæ, or microbes, and almost this thought-atmosphere may be supposed to be pervaded by thought-germs of various qualities, or by the vibrations peculiar to different thought-germs or vibrations generate correand the general interest which the poem had be affected by them. These mental vibrations wanted myself, and gave toor germs of thought no doubt proceed from the combined action of either united bands or perhaps vast numbers of cooperating minds pertaining to the specific grade or sphere of life ley. whence they emanate, instead of coming from merely individual minds—personal spirits—as in the case of direct personal communication,

in the case of direct personal communication, by impression, or control.

The existence and action of mental atmospheres of different grades pertaining to earth, is sufficiently proven by the experience of sensitive persons in daily experience. Almost every one realizes the difference between the atmosphere of a church and that of a playhouse, or that of a school-room and of a political assembly, as regards the kind and order of thoughts and emotions they give rise to.

Persons who in the way suggested absorb

Persons who in the way suggested absorb thought from the atmosphere around them may be quite unconscious of the action of any mind but their own, and hence may imagine that all originates within themselves; or, if aware of any sudden and marked influx of ideas, may attribute them directly, as does Mrs. Stowe, to "God," or Emerson to "the Over-soul," recognizing no intermediate agency. And, indeed.

genesis of thought is, that the grade, quality and value of our thoughts and inspirations, whether they be injected by individual or associated minds in the invisible world, or generated from a spiritual atmosphere which we inbreathe, depends upon the elevation and purity of the minds with which we are nearest in symof the minds with which we are nearest in sympathy and rapport, in this world or the other; in other words, upon the degree of personal elevation, mental, moral and spiritual, which we have ourselves attained. Mere inspiration, of itself—whether ancient or modern, whether given through prophets, apostles, sibyls or pythonesses—no matter how startling or surprising its methods or its products, or how lofty soever the source it may claim—is of no worth beyond its intrinsic power to enlighten, to elevate, and to energize for good. scription, I at the same time had my ears open vate, and to energize for good.

minds of mortals, and vice versa. President to the words of the visible orator on the plate Witcrary Department.

Written for the Banner of Light.

LOVE, THE EVOLVER.

BY MRS. LOVE M. WILLIS

It was November-past the middle-and one of those Novembers that cheat the New Englander into a temporary belief that the winter will not be a test to his faith and hope, but will stimulate his trust. All seasons are beautiful in the Divine order of the universe to a person in vigor and strength, when the breath is a true inspiration, and the hands and feet respond to the heart. But November means forecasting and calculating, and denial of the first find love. Through suffering and compas-Eastern injunction, "take no thought for the morrow.

Far off over the valleys a soft, gray mist was gathering, and the hills were purple in the distance. The forests had lost their glory, but they had taken on the serenity of gray and brown. The sky, too, was gray, but a gray and novelists, sculptors and other artists, are that suggested repose and not death. "A symphony in gray," Whistler would have named a picture of the scene, or a representation of the day. An occasional belated robin called from that he has received some of his most valuable the trees, and a flock of swallows asserted their and wonderful inventions while in the state of persistent courage by chirps and flutters, giv-

On the hillside overlooking the valley were is indebted for probably millions of dollars sitting, on shawl-covered bowlders, three fine saved in the cheapening of cotton fabrics in specimens of New England womanhood. Not this country, once said to me, in describing his experience: "When I see that some new invention is really needed, I go to my room, darken | make even sallow cheeks suggest endurance the windows, throw myself upon my bed, and and thin lips express latent power. They had lie there in quiet seclusion until the thing de- come in the horse-cars to the limit of their route, and had wandered off to this location for a last glimpse before the coming of snow

"Don't look much like winter, does it? and et only five weeks to Christmas," said the

"How can you mention such a disagreeable subject in the midst of this rest and comfort? It means limity, bustle, confusion, restless nights, weary days, fear, anxiety, debt, perhaps insolvency," said the second of the three; and she gave her head a toss and her body a shake as she rose to her feet, and cast a look of ap-

evidences given, as a fellow-inventor, his for- deluged with pincushions and bags and bric-àmer partner in business, then deceased, and brac; and I saw Mrs. Fellows fold that lovely who, he supposed, had atterly dropped out of embroidery I designed myself, and spent weeks existence; but here was proof that he still and weeks on until I was half blind, and put lived, and had not ceaseds to be interested in it in camphor and tar and every horrid-smellhis former work. The result was a course of ing combination, and lock it in a great trunk, investigation, which fully convinced this skep- as much as to say, You are too good to use, too a useless encumbrance. I could have cried from vexation."

This was spoken by the light-haired, gentlefaced maiden. Hope, who had brought out her colors to try a bit of sketching, but had given up the last hour to pure enjoyment.

"Well, I must say," answered Prudence that bags and pincushions are a little overdone, but then there are the charities: the newsboys, the hospitals, the Sunday schools. We must not forget that what makes us tired makes others happy.'

"Now Prudence," said Marianna, "you have not read Mills in vain. You know that doing is known to be charged with the germs of innu- for people do n't help them one jot. I do n't forget how the pretty things I made for those constantly in vibration with various sounds, so | back alley girls and boys were out in the ashbarrel in a week, and that doll I dressed---"

"Oh! don't mention that doll again," said Hope; "we have had it in monthly installments orders of thought-perhaps by both; and these to illustrate political economy ever since January last. There, dear, don't be angry; I did sponding thoughts in minds that absorb or be not mean that we were bored. It was dreadcome immersed in them and are capacitated to ful, but no worse than my pretty gown that I

> "Oh! stop, girls," said Prudence. "Let us give one look at this grand November, and bury the future in a mist like that on the far-off val-

"I know but one way out of our tribulations, and that is to seek wisdom," said Marianna. "I have just been thinking of our great-greatgrandfather, who would not have a mince pie in his house at Christmas time because it savored of popery."

"Yes, wisdom is a good stand-by if one can bear it," said Prudence, "but I am thinking love comes first."

"Philosophy is horribly chilly," said Marianna; "let us have a run, and imagine we are girls again." A month later and the same trio sat in a snug

parlor that opened by its rear windows to the stretch of Charles River. The lights on the long bridge and the mill-dam were gleaming in eye-enticing brightness. The sunset glory had scarcely died out of the west, which seemed like a transfusion of heavenly and earthly light. The three sat quietly gazing. The pleasant chatter of an hour before had given place to a seriousness quite unusual to this sisterhood.

Presently Hope began to sob in apparent for getfulness, and Prudence, who had borne the pain of her pet's unhappiness in quiet as long as she could, at last arose, and taking the fair head between her hands, laid it tenderly on her lap. The long quiet that followed was at last broken by Prudence.

"Something is wrong, girls. We are all unhappy, and life does not look as it used to look; suppose we make clean breasts, and see where the remedy lies, if remedy there is. Come,

Rose, begin." "Oh! girls, don't say I'm silly, but I saw a little stove, and one geranium, with a few,

Ben when I was out this morning, and he did not seem to notice me, and he has been here but once in a fortnight, and not at all since that talk we had on good works, when I said I was sick of hearing about the poor and their sufferings, and I guessed God knew about how to take care of His own. Tell me, Prue, do you think he will come again? and didn't he know that I only tried to be smart becausebecause he said so much about Sue Amory's charity, and we all know she has five thousand a year? You can see, Prue, you know; tell

Prudence was silent; she seemed like one dreaming; at last she said: "Do you believe in the handwriting on the wall? For over there, just where the darkness decreases and light begins, there are golden words. Let me read them to you: 'Those who seek wisdom must sion men grow together and are lifted nearer the Divine. It is not by good deeds, but by the impulse that prompts them, that men are inspired and represent angels.' Can you not see this vision with me? All the despised pincushions, the monotonous bags and the labored stitches have their network of life worked into them. This network, so delicate that human eye cannot behold it or human touch feel it, is visible to the inner eye, and is like a bond of life, linking the hearts of men to each other. Tracing those delicate cords from their beginning, in the love that prompted the deed, to their recipient, I see them winding about the giver and receiver, and lighting up little flames of life that glow and scintillate, and really illumine a world. Why! Christmas time is like the burning bush- aglow with God! Every little thing seems to bear more and more of this ife and light, until one hardly knows where heaven begins and earth ends.

There was a moment's hush, when Marianna said: "Prue, are you in real, dead earnest? honor bright, no foolery?'

"Oh! don't, ' said Hope. "I know it 's all true, every word. I feel it.

"Well, then, girls," responded Marianna, our duty is plain before us. We are simply throwing away opportunities. Ten yards of satin ribbon, two pounds of Shetland, six bunches of embroidery silk. I'm in for it all. Put on your coats and let us off; stores or en to-night. I'll work until midnight at the week.

"Oh! please don't trifle," said Rose; "it seems to me I can never laugh again."

"That's just what I intend you shall do, and the morning: I feel as if I was just sixteen, and ready for a time. Don't look so sober, Prue; of course I believe every word you said, and what 's more I am ready for the action after the word. Let us off like good children of the dear mother who gave the vision-for really and truly and seriously who else could have ago, at a social gathering at the house of Allen | tic. not only that life continues beyond the good to be eaten by the moths: you are simply | told us that pretty story of golden chains, and united heaven and earth?"

> And the three donned their cloaks, and like merry children went out across the Common to the busy streets where the shops were open these days in the evening. Just as they turned the corner of Winter street, they met a rush of eager men and women, and in the midst was Ben Hastings. One eager, glad glance, and he was with them.

"Oh! I'm so glad that I met you," he said. 'I thought you did n't mean Christmas this year, and I am so busy with all it brings. Come, Hope, let us talk it over, while Prue and Marianna take the shopping off of your hands."

And this is the little story Ben told Hope: You see, Hope, I felt real sorry for what you said about good works, for somehow I knew it was n't so, and that we must show God to the world just by our works, and so I left you, and went away just a little bit angry; but I soon recovered, and asked only to know the best. And this is what I found out. Going out of town on the cars we were crowded, and I sat beside a forlorn-looking woman. She was evidently German. She held a heavy basket in her lap to give me room, and I was so much of a boor that I did not offer to take it. At last she wished to get off, and she seemed hardly able to rise, so then of course I roused my chivalry, and lifted her basket, and carried it to the door. I handed it to her, and all at once it

seemed like a thing of life, and to drag me after it. I could not but follow. She, with a true instinct of independence, almost refused to burden me, but I kept a strong hold, and followed her, it seemed to me a mile or more. She took from her pocket a key as we ascended the stairs of a tenement house. She held it with an eager tremor, and as she placed it she said: You have done me a good turn; may the Lord reward you.' This was intended for dismissal, but I could not go; something seemed to tug at me from the basket still, and I almost forced my way inside the door.

"The darkness was too intense for my vision. but I heard a thin, faint, child's voice say: You're back, Mame. I've held the match for you just one hour by the clock; and tell me, did ye see or hear of the Christ-child?'

"'Ah! yes, dear; he's surely everywhere, and so he can't miss you and me.'

"'But will he truly come, and shall we have

our lights and plenty of wood? "'Hush, dear; here's a fine gentleman that brought my basket so I could give yer some blocks and build a fire, and we can stay here

till after Christmas.' "There was a silence; the match was touched to a candle, which threw a dim light over a room which I need not describe to you, darling." How Hope's heart beat at that tender expres-

sion. "There was simply nothing there but a bed, yellow leaves, in the window. But that bed! oh! their angels! Do they always behold the face of our Father? The deep-set eyes, the eager look in them, the thin hands—I could not speak from pity and love. Little by little I learned this: Some years from fatherland, the husband buried from a hospital, the child down with fever, which, subsiding, left an ugly sore, threatening permanent lameness. No money, no friends except among the poor; little work, a great deal of pride, and an abiding faith in Christ and his tenderness, a vivid imagination, which peopled the little room with saints, angels, and, brightest image of all, the Christ-

"Say, Hope, for what are we responsible if we destroy these beautiful fancies? Ah! the rich and prosperous can do with law and science, but what remains for the poor if you take away their imagery? Let us go home and talk with Prue about it. I could do little but rush out and get some substantial food and some fuel, and examine the boy's leg, which had been badly treated, for the poor woman thought the hospital meant death, and kept his injury as much to herself as possible.

"After I had done this I held the boy's thin hand for a time, and when a little sense of companionship had made us akin, the feeble voice said, 'Did the Christ-child tell you to come here?' and I said 'Yes, now go to sleep.' 'And if he tells you again shall you come?' and I

can be his physician."

"But then," said Ben, "where will be the

and simple? What do you suppose was meant by the ancient seer, who told of the gemmed gates of the holy Jerusalem, the pearl and the jasper, the onyx and the chalcedony? Are they not the aspirations of the human soul through its idealized protectors, whether named God or angular Christ. More or the Christ shift or the angels, Christ, Mary, or the Christ-child, or the protecting love of a father, mother or beloved one who has passed through the gates of pearl into the land of perpetual day?"

"Prue," said Marianna, "you and I are most likely to be genuine New England old maids, for when the younger depart first, the older remain. But to what an army, ten thousand strong, we belong! Surely our time will come for love and hope, if we keep faith alive." And she gave a glance at Prue, remembering the heart-history that lay enshrined in that sweet, practical nature, and not wishing to open any old wound afresh. But there was a serenity on Prue's face and a clear look to her eye that made free speech possible, and she continued: "After all, I can see it makes but little difference how life goes on, if only the

wide, for Prue never addressed her by this tender word before, bestowing it always on Hope. "Well, you know every woman must have at least one darling, and as mine has been transferred to a higher sphere," pointing to Ben and Hope, who were planning for the beautiful hereafter in true optimist fashion, "I bestow the title anew, and when you need it not, it shall belong to the wide world, sinners and all. Sit closer, Marianna; which is better, pride or

"Who gave you a right to catechise me?" said Marianna, flushing.

"I took it when I called you darling, and I add, let me write to Arthur to-night and just say: 'Come, all is changed'; for what if he is a little bit of a bigot in his ministerial garb, and thinks he knows a great deal about God's will, he is solid gold through and through, and his heart is so much in advance of his head. that you will forget in a month whether he contradicted the scientific fact of evolution. and will only remember that love is the great evolver of higher conditions. I often wonder if Darwin could tell just how the variations in Nature came about. I have tried to think it out, and it's every time through love. So, darling, let your sweet love story begin again, \cdot and your science be confirmed in evolving your happiness out of present struggle."

'Oh, Prue! for me, me to do this thing?" "No, not you, but for me. I have the letter all written. I will run and post it to-night, if

a long line of balloons, varying in size, but all large and carrying adventurous passengers. They start from the square of the Tuilleries, and engage in races for prizes. It was on the 9th of August, 1884, that Commandant Kenard started upward—toward the "neavenly shore"—from Chalain, near Paris, in a new-styled if he tells you again shall you come? and I said, 'Yes, I surely shall.' Did I do wrong. Hope? You know we said that Santa Claus, and all that, was an imposition, and—"

"And I said," replied Hope—"oh! don't make me repeat what I said. I believe in everything, if only, oh! Ben. you forgive me. And let us take the little boy home to-morrow. You know we have that snug room, and you which, as a rule, is superior to the force of any wind.

The Parisians live on sensations—the latest, that of Prado, the presumed murderer of Marie beautiful faith in the Christ-child? Will any help compensate for the loss of that? But let us consult Prue."

Practical Prue, who had seen a vision and read its golden meaning, seconded Ben in his thought, and it was decided that the hospital must be the ultimatum, but until after Christmas the messengers from the Christ-child must bestow their blessing.

What a Christmas Eve it was: First of all, bright lights and read the prisoner, which could not be used to the highest in the social grade—all eager to follow the details of that intricate and sombre case—all interested in the prisoner at the bar, who confounded judge and jury with his boldness and ability in defending himself. The press even went so far as say that the judge was several times cornered by Prado on technical questions, and put to shame by the accusations from the prisoner, which could not

What a Christmas Eve it was.' First of all, bright lights and warmth: then a rug, a reclining chair, a pretty bowl and pitcher, and a bright dressing-gown and soft bedding. All this was placed in the twilight while the boy slept. When he awoke, it was all as a vision of beauty, a real transformation scene.

The mother-heart could scarcely be said to be thankful, for she accepted all in faith. Who should she bless when God did all? And the little boy, whose brain had been half stupefied with pain and hope long deferred, had but one idea—the Christ-child had done it all.

"Will you see him and tell him I will soon be well?" he said to Ben, "and then I'll always be just so good, and save all my pennies for him;" and turning to Hope he added, "Are you the Christ-child's mother, and will you tell him I'm good and don't cry much:" and turning to Hope he added, "Are you the Christmas day with its bountiful dinner and its surprises was not celebrated that year in the quiet home, but the betrothal of Ben and Hope. And Prudence and Marianna resumed the weaving of that beautiful web of fancy which spreads its many-colored fabric over so much of the grime of this lower world.

On one of the holidays following, Prue said to Marianna: "To cherish faith is to bring heaven near. Does it matter so very much by what that faith's represented, if only it is pure and simple? What do you suppose was meant by the ancient seer, who told of the gemmed by the ancient seer, who told of the gemmed by the ancient seer, who told of the gemmed by the hrst—and which brand him to he chut by the justions, and him the way of an liquistior of the time of Charles V. of Spain. Legal procedure in France is wanting in many ways; it isstill what it was centuries ago. First and foremost, litstamps an accused as a criminal until he procedure in France is wanting in many ways; it isstill what it was centuries ago. First and foremost, litstamps and custed by the first—and which beat waying it many ways; it is still what it was centuries ago. First and for fair in a high court was significant. It was scandalous! Public opinion was enlightened by it. The members of government, of Parliament, or at least many of them, were as steeped in iniquities of the same kind, and Wilson, having in his possession the proofs of their misdemeanors—which he threatened to reveal—it became necessary, in order to save the Ship of State--after throwing Jonas-Wilson overboard State—after throwing Jonas-Wilson overboard to fish him up and leave him free. He became a whitewashed sepulchre. He was almost forgotten, but now he turns up with a formidable list of peculations committed by persons high in state positions, which he is ready to publish. Another, a député and Mayor of Nimes, but known as an honest man, named Numa Gilly, has been battering the government and its aids, lately, by offering to prove most dishonest proceedings committed by State officials. A mock Court of Inquiry was instiofficials. A mock Court of Inquiry was insti-tuted, and its session, of a few hours, took place at Nimes (in the South of France), and best be outworked in us. You, Prue, won heaven long ago; as to Hope, she just inherited it, and as for me—"
"Stop, darling." Marianna opened her eyes of prominent Members of the House, with photo-autograph letters as proofs of wholesale swindling of the public money. That is the state of things here at present.

The fact (so stubborn) of Gen. Boulanger having been elected in fire departments indicates the sentiment of public opinion, as being hostile to those in power. A canine will run after the stone which is thrown at him—and so it is with the ministry here and its followers. They vow a deepgrudge and vengeance to Boulanger. Nothing short of his utter destruction langer. Nothing short of his utter destruction would satisfy them. He is the medium who writes on the wall of the Palais Bourbon or Chamber of Deputies: "Thou art weighed, and found wanting!" There is no doubt in my mind but what Boulanger is the medium chosen by the spirit-world to introduce a change or reform in this country. Like other kinds of mediums, he may not be a pink in a certain sense; but, as we all know, mediumship does not spring

but, as we all know, mediumship does not spring from nor rest on morality nor on fine training —but on material organization. The pink, however, is the General's emblem. He wears it continually, and so do his friends in public demonstrations made in his favor.

I went, a few days since, to No. 11 bis rue Dumont d'Urville, where Gen. Boulanger resides. It is in the West End, close to the Trocadero, and the United States Square. The General's love for the Great Republic is well known, and he thus shows it by electing his domicile in that quarter. The number of his residence should have been, as it was, No. 13—which was also the number of the Corps d'Armée which he comnumber of the Corps d'Armée which he com-manded before his dismissal, but he was prevailed upon, as I hear, to change it—it being an unlucky number. The reception days of the General are Tuesdays, Thursdays and Saturdays, from 9 to 11 A. M. I met there a crowd of at least fifty visitors, waiting in two side anteall written. I will run and post it to-night, if only you say yes. If you can't say yes, then just press my hand ever so lightly—I shall know. My cloak is on the stairs and my arctics are on my feet, and Hope shall never know; and, oh! it will be such a Christmas-tide of love, darling! I wait."

But she waited not long, for Marianna let the shadow of a pressure be felt on the tender hand that held hers, and a moment after the door closed and Prue was out with the stars, and her sweet spirit looking up exclaimed:

""Oh! God, thou art the life and light of all this wondrous world we see!"

And thou, too, art its love; my heart shall repose in Thee!"

All the shadow of a pressure be felt on the tender hand that held hers, and a moment after the door closed and Prue was out with the stars, and her sweet spirit looking up exclaimed:

""Oh! God, thou art the life and light of all this wondrous world we see!"

And thou, too, art its love; my heart shall repose in Thee cremonial of reception and usher rooms. The ceremonial of reception and usher ing has a formal character, at first look, but not so in reality. A crispy-headed boy in a sort of uniform receives the visitors, and hands them to a Secretary in waiting, who inscribes the names, etc., in a book or journal. The waiting-rooms on the first floor are tastily almost is red. The mantel-pieces have each two vases filled with red pinks; the walls of both rooms are covered with large embroidered panels, with red velvet borders. The carpets and furniture are quite becoming, not gaudy. A fine marble bust of the General, in full uniform, rests on a pedestal in a corner of the first room. A large table is piled with illustrated and other periodicals, that serve to amuse the visitors while waiting too be called up stairs, where the reception-room issituated. Among the visitors in potential took in the start, and hands them to a Secretary in waiting, who inscribes the names, etc., in a book or journal. The waiting-rooms on the first floor are tastily almost is red. The wait rooms. The ceremonial of reception and usher

THE PHESENT OUTLOOK IN PARIS.

BY HENRY LACHOIX.

To the Editor of the Banner of Light:

A village, recalling the old style of living, habits and customs, as well as architecture, of Brittany, is being built at the Trocadero for the Exhibition. It will be enclosed by a wall, in a middle-age style. The museums of Brittany and anateurs there will contribute to it by loaning their collections of paintings and archæological curiosities. That village, beside, will be inhabited by real Bretons, who will offer for sale the products of their country. It is not generally known that Welshmen and the Bretons understand one another—their idiom being the same. The people of Brittany are a hardy race, hardheaded and queer in many ways. They are born sailors, and no better exist, and as soldiers they stand to the last. For some time past, every Sunday afternoon, there is to be seen sailing in the air over Paris a long line of balloons, varying in size, but all large and carrying adventurous passengers.

Came as delegates; tey were recelved in a body by the General. Toot of the other visitors, several ladies amonithem, seemed to be people of rank; all courtes, and free and easy. I waited and waited fo my turn till near noon, and left, without having accomplished my purpose. I should have gone before, but delayed the call until now, when it becomes too late, as in a few days I still leave I raris, to spend four months in Brusels. It's no great loss to me, as I care not for self-prominence nor that of others; but then as correspondent, I have falled, some would tink, in doing my duty.

To finish, I give lere the very latest sensation. Daniel (Wilson) made his unexpected days since. Every due scampered away, leaving him a wide berth on great deal of elbow-room. Skulking became a once the order of the day. Who might open hir lips and reveal some terrible secret. Daniel sat still and unconcerned in his seat, which damayed the devouring ones around him. They and not he felt scared. It was an appalling seme indeed, an upsetting of sc are accustomed to the use of arms, and a duel they fear not. But the bare idea of having to face Daniel was to much for them, which shows that conscience, however much it may be imbedded under the ashes of oblivion, will

spring up under faverable circumstances. A recess of one lour was proposed and carried—as a subtle way of saving appearances—to allow the Deputies to go out in a body and get cooled.

ger cooled.

Only one member, Andrieux, was bold enough to extend his hand to Daniel. He will live in that history.

Paris, 28th Nov., 388.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations the have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomens they have seen, must alone bear the responsibility of ther statements.—Publishers B. of L.

SEANCE WITH MRS. SAWYER.

To the Editor of the Binner of Light:

I wish to relate to your many readers a recent experience o' mine at a spiritual séance held in New York at the residence of the noted materializing medium, Mrs. Carrie M. Sawyer, 785 Sixth Avenue I will first state that the medium, Mrs. Savyer, is a total stranger to me, and that I never saw her previous to the circle held on the evening of Dec. 2d.

When I went to the séance-room there were several persons already present. The medium gave any or all present permission to examine the cabinet; nearly all (myself included) availed hemselves of the invitation, and made a thorough examination. We found the cabinet to be made of common ceiling and grooved together, beside being nailed.

Mrs. Sawyer then took her seat in the cabinet, myself sitting within six feet of it, and nearly in front. In a few minutes a form clad in white seemed to rise up out of the floor just in front of me, and close to the cabinet. The spirit-form seemed to float by me, and held out its arms to a lady sitting on my right. The two stood and talked for perhaps a half minute in a low voice: then the form moved swiftly away and disappeared in the cabinet. The

lady claimed it to be her sister. Then there came to the opening of the cabinet a little girl, who said her name was Maude. She seemed to be a child of perhaps seven or eight years of age. She spoke to me, and said there was a lady in the cabinet who was trying to get strength to come to me. I remarked that I should be most happy to see her, when the form of a lady emerged from the cabinet and came directly to me, held out her hands and said: "Brother, I am your sister Mary Linspected her features very closely, and all the doubts I ever had in regard to full-form materialization vanished then and there, for I know that it was, the spirit-form of my sister. She talked to me of my father, who is also in spirit-life, and of relatives in earth-life, calling them by name -which neither the medium nor any one in the room or in New York could have done, as I was an entire stranger in the city, having never been there before but once in 1883, and then only for four hours. My sis ter then, while holding my hand, began to sink down at my feet. I held her hands until there remained only the arms to the elbow, then they went out of sight. I grasped the hands tightly, but they seemed to dissolve on the carpet. It is needless to say that I was completely mystified.

Little Maude then came to the cabinet door and asked me why I did not wear the little knife on my watch-chain, instead of keeping is in my pocket? She then gave a perfect description of a small knife that I had in my pocket, even describing the person who gave it to me, giving her birth-place, etc. I asked Maude if I might go into the cabinet and hold the me dium's hand. I did so, and while holding both her hands a spirit form materialized at my side, and walked out of the cabinet, in plain view of the whole circle, while immediately another spirit commenced to form at my side. The latter was a gentleman, and looked as though he was a native of Italy. He also walked out of the cabinet, and stood talking to a gentleman in the circle. Several forms materialized after

that for others, and then the séance closed. A gentleman and lady present made an arrangement with the medium to come to their house and hold a seance, and said that if the medium could get the manifestations in their own house they would pay her well for it. The writer asked permission to be present, which was granted. In fact, I wanted to apply one more test that to me would not leave the remotest possible chance for doubt. The seance was arranged to take place at No. 59 East 11th street, and I was on hand, secretly prepared to apply my test. I, at the moment of the medium entering the closet, (for that was what was used for a cabinet) proposed to place upon her wrists a pair of Tower's detective handcuffs. They are the latest patent, and have double tumbler locks. The medium submitted to my thus making use of them. The closet used for a cabinet is simply a clothespress, having only the one door. The medium entered the closet, and sat down, and in less than two minutes two forms came out to different ones in the circle, and were recognized by them. The scance was very satisfactory. and all present were more than convinced of the truth of spirit-return. J. K. PERKINS. Kalamazoo, Mich.

A citizen of New Ulm. Minn., owns a horse which he considers an unerring weather-prophet. He can always tell when a storm is couning by watching the animal's eyes, which change from a very light color to dark blue twenty-four hours before a change in the

Better loan him to the Washington Weather Bureau.

Written for the Banner of Light. CHRISTMAS, 1888. BY MIS. M. T. LONGLEY.

An Angel cometh to the land, A being fair to view, With gifts of kindness in each hand, And heart both warm and true. His face is bright as morning skies, His eyes with gladness shine; He cometh from that Paradise Where Life is all divine.

An Angel in white robes arrayed. As pure as drifting snow, No darkening clouds his spirits shade, For streams of goodness flow From his dear soul, to all the earth-His bounty he displays, While joyful songs and sounds of mirth Rise loudly in his praise.

An Angel, beautiful and bright, He cometh from above, When Winter drapes the earth in white, His tender name is Love. He comes to plant good will and peace In every home and heart; He comes to bid all discord cease, And every foe depart. An Angel cometh-lo! the bells

Ring on the silent air; Their tuneful music floats and swells In triumph everywhere; And hearts once cold now warmly beat Toward their fellow-men, As fond affection, pure and sweet, Stirs them to life again.

And lo! springs forth from heart and hand The Christmas Gifts of cheer; From tongue to tongue o'er all the land, Pass greetings warm and dear. The poor are blessed by kindly deeds, And comforted, the sad; Each little child on plenty feeds

The whole world now is glad. For lo! the Christmas chimes ring in The reign of Peace and Right: Forgotten is all wrong and sin The earth is robed in light; For unto us is born a king. An Angel from above, Who comes to quell all suffering In God's sweet name of Love

From the Christmas Wide Awake

Jessie Benton Fremont's Vision. How the Wife of Gen. Frémont Knew that He was not Starring on the Plains.

I was so used to his safe returns from every danger that I had become fairly reasonable about Mr. Frémont's journeys, and my wise, loving father took care I should have my mind and time usefully filled. We could not look to hear from Mr. Frémont on the unoccupied line of country he was exploring that winter of 1853-54; he must first reach the close at San Francisco and our first news must come by the Francisco, and our first news must come by the Isthmus route of Panama: at the earliest, midsummer. But in midwinter, without any rea-son, I became possessed by the conviction that he was starving; nor could any effort reason this away. No such impression had ever come to me before, although more than once dread ful suffering, and even deaths from starvation, had befallen his other expeditions.

had befallen his other expeditions.

This time it came upon me as a fact I could not turn from. It fairly haunted me for nearly two weeks, until, young and absolutely healthy as I was, it made a physical effect on me. Sleep and appetite were broken up, and in spite of my father's and my own efforts to dissipate it by reasoning, by added open-air life, nothing dulled my sense of increasing suffering from hunger to Mr. Frémont and his party.

party.

This weight of fear was lifted from me as

This weight of fear was lifted from me as suddenly as it had come.

My house was near that of my father, and the younger part of his family, when returning from parties, often came to me for the remainder of the night, that the elders might not have their sleep broken. In this way one of my sisters and a cousin came to me after a wedding ball at General Jessup's. The drive home was long and over rough frozen streets and it was long and over rough, frozen streets, and it was nearly one o'clock when they came in—glad enough of the bright room and big wood fire waiting them. As girls do, they took off their ball dresses, and made themselves comfortable with least waiting the street of the stre with loose woolen gowns and letting down their hair, while I, only too pleased just then to have an excuse for staying up with others, made them tea, as we talked over the evening and

The fire was getting low and I went into the adjoining dressing-room to bring in more wood. It was an old-fashioned big fireplace, and the sticks were too large to grasp with the hand as I half-knelt, balancing the long sticks on my left arm, a hand rested lightly on my left shoulder, and Mr. Frémont's voice, pleased and laughing, whispered my name. There was no sound beyond the quick-whispered name—no presence, only the touch—that was all. But knew (as one knows in dreams) that it was Mr ter, whose ready scream always freshly amused

Silently I went back into the girls' room with the wood, but before I could speak my sister, looking up to take a stick from me, gave a great cry and fell in a heap on the rug.

What have you seen?" called out our cousin, Mary Benton, the most steady-nerved, even-

natured of women then as now I had not yet spoken; this was all in a flash together. When I said it was Mr. Fremont that he touched my shoulder for me to "keep still and let him scare Susy"—then the poor child screamed again and again. We crushed her ball dress over her head to keep the sound from the neighbors, but it was difficult to quiet

her.
The girls had been distressed by my fixed olde of danger to Mr. Frémont, and knew how out of condition it had made me. Their first thought now was that my mind had broken down. They soon realized this was not so, as we discussed the strange fact of my knowing knowing—and so surely that peace came back to me—that whatever he had had to bear was over; that he was now safe and light of heart, and that in some way he himself had told me

We talked long and the girls were too excited We talked long and the girls were too excited for sleep, though the unreliable little French clock chimed three. But a blessed rest had fallen on me, and I went off to "a sleep that sank into my soul," deep and dreamless, from which I did not wake until ten the next day, when my eyes opened to see my father sitting by my bedside. He had been guarding my sleep a long time—in fact the whole household. by my becisite. He had been guarding my sleep a long time—in fact the whole household were protecting it as the crisis of a fever.

The girls had watched near me until morning, when they went over and told my father, who had in our family physician, Dr. Lindsley, to look at me. But both recognized it to be leastly refreshing sleen; my color had re-

healthy, refreshing sleep; my color had re-turned, and the strained, anxious expression was gone—more than any words this told to practiced eyes that some electric change had restored "the peaceful currents of the blood." restored "the peaceful currents of the blood."
With sleep and appetite strength soon returned, but the true "good medicine" was my absolute certainty of safety for Mr. Frémont.
My father's first words to me had been, "Child, you have seen a vision?" and lawyer-like he questioned and cross-questioned me thoroughly (as he had already the two girls). This vision, as he named it, interested him deeply. He knew me to be soundly healthy; he had seen the sudden genuine fear holding and altering me as an illness would, and now,

he had seen the sudden genuine fear holding and altering me as an illness would, and now, as suddenly and completely as a northwest wind clears the air and leaves it fresh, cool and life-giving, this "vision" had swept away all clouds of fear and brought me new life.

We all talked it over with friends, often. There was no way to verify what Mr. Frémont's part had been during those two weeks. We must wait until, his journey over, by summer at the earliest, he should reach San Francisco, and then the only mail was nearly a

from the settlement of Parowan in (now) south Utah. Mr. Habitt brought us letters from Mr. Fromont written at Parowan, and added many details of personal intelligence.

The winter had been very harsh, and much snow falling drove off the game. Mr. Fromont had in his party but few of his old companions—men whose experience and nerve gave them resource and staying power in emergencies. The new men became nearly demoralized under the trying ordeal of cold and hunger, and were almost given out when, after forty days of increasing want, they reached this small Mormon settlement. There they were taken care of with a true hospitality and kindness which none of our family ever forget. One good man, Fuller, had died the day before, but they brought him in fastened on a horse, and Christian burial was given him, while men and women, with true Christian kindness, patiently nursed back to life those nearly exhausted.

Most of the party were unwilling to go further, and remained there, for whites and Indians agreed that no one had ever been heard of again who had tried to cross into California on that line.

As Mr. Frémont persevered, Mr. Babitt aided him in all ways to refit, and cashed his personal draft on a San Francisco bank, a trust never before shown a Gentile by a Mormon.

Now the fact was verified that there had been a starving time; that it had lasted through

Now the fact was verified that there had been a starving time; that it had lasted through January into the next month; that the last fortnight had been desperately, almost fatally, exhausting—quite so to poor Fuller.

This fortnight was the period during which I knew of their starving.

The relief came to them when they got into Parawan—the evening of the 6th of February— Parowan—the evening of the 6th of February—when I was made to know that also, that same

when I was made to know that also, that same night. Every family took in some of the men, putting them into warm rooms and clean, comfortable beds, and kind-faced women gave them reviving food and pitying words. Mr. Fréfortable beds, and kind-faced women gave them reviving food and pitying words. Mr. Frémont's letters could not say enough of the gentle, patient care of these kind women, and of his own "great relief of mind."

After this we heard no more until the 25th of May, when he telegraphed from New York as his steamer got in from Aspinwall, and by set of the bower again at heart.

his steamer got in from Aspinwall, and by set of sun he was again at home.

Soon he was told by my father of what I have been telling you here. His lawyer habit of mind had made him minutely verify what we three women had to tell, but there was a point beyond on which the geographer-astronomermind fastened—the point of Time.

As nearly as we could settle it, 2 A. M. was the hour I had the flash of information that all was well again.

well again.

The girls had stayed out later than usual, as

the girls had stayed out later than usual, as it was an assembly of family friends for a mar-riage festivity, and the long, rough drive over frozen mud of the old Washington streets was necessarily slow. Our old coachman objected to being out after twelve, and we saw with a little quake that it was nearly one when they came in.

After that came the undressing, the leisurely After that came the undressing, the leisurely hair-brushing, the long gossip over the evening as they took their tea, and this brought it to about two o'clock. Time did not enter much into our former easy-going Southern lives, and we were three young women, amused, com-fortable and what did it matter, an hour more

After the shock we were too deeply moved to do other than feel. Properly, we should have looked at the clock, made a minute of the have looked at the clock, made a minute of the facts, signed it, and put it on record. But we did not know about all that those days.

We only knew it was "nearing one" when the girls came home, "about two" when the fire grew low, and "quite three" when overpowering sleep sent me off to bed.

Next morning when the baggage came the

Next morning, when the baggage came, the journal of that time was taken out, and we read the entry for the night of their arrival at Parowan, the bringing up of the journal to the latest waking hour being a fixed habit. We

"Parowan, Feb. 6th, 11:30 p. st.," and the brief record of the arrival, their safety and comfort, and the goodness of every one to them. He had been around to each of his party for a thankful good-night, and had seen them each in warm beds; he wrote of the contrast to the bad days just past and of his own quiet room, with its fire of logs and "the big white bed" walting him, to which he must go now, for he was "fatigued" and it was near midnight

night.
Then there followed the wish that I could know of this comfort and of his mind at ease.

And, at that moment, I did know.
For the difference of longitude makes Washington two hours and twenty-three minutes later than Parowan, so that 11:30 p. m. there would be in Washington 1:53 A. M. about two

December Magazines.

THE COSMOPOLITAN. - As a Chrismas number this s of superior excellence in letter-press and illustrations. The opening article, by W. H. Ingersoll, de scriptive of "National Types of Christ," in its numerous illustrations includes the finest and most satisfac tory representations of the great medium we have met with, and embody a spiritual idea seldom seen in pietures familiar to the American public. Nearly all the articles are richly illustrated; of them are "Carmen Sylva, Roumania's Poet Queen," and "The Metropolitan Museum of Art." Specially for the holidays are "In Sierra Valley," "Poh Yuin Ko," "Salvette and Bernadon," "Makar's Dream"; Western, Chinese, French and Russian Christmas stories; "Christmas in the Northland," and a poem, "A Lover sends Christmas Roses." Several fine poems are given: "The Blind Indian Girl," by W. H. H. Murray, "White Petals," by Ariel Siegfried, and "The Chalice Bearers," by Elizabeth S. McChesney. New York: Cosmopolitan Pub. Co.

St. Nicholas.—The packing of this number must have been done by Santa Claus himself-at least by some one who knows well how to please the young people. The frontispiece is a picture of "The Little Christmas Spy," of whom the story is told in verse by Helen Gray Cone. "The Curious History of a Message" is related by Frank Stockton, a writer who never fails to please. A tribute is paid to the faithfulness of St. Bernard dogs by Mrs. Hunt in "The Silver Heart; or, Faithful Leo." A glimpse of how the season passes in a foreign land is given by Prof. Boyesen in his account of "Biceps Grimlund's Christmas Vacation." "A Sixteenth Century Christmas" is the subject of a play adapted to the dramatic talent of children. In "Ten Weeks in Japan," with its many illustrations, is given a vivid description of that unique country and its people. In "Novel Christmas Presents," some good ideas are given in the line of home gift making. The author of "Little Lord Fauntleroy" commences a new story, entitled "Little Saint Elizabeth." These and other attractions render this a capital number. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE.—This Christmas number's contents are in keeping with the season, chief among which in this particular is Katharine Lee Bates's charming poem, "Goody Santa Claus," with its dozen excellent illustrations, showing how the old lady had her way in accompanying Father Christmas over the housetops on his annual gift-dispensing journey. A story to run through the year is commenced by J. T. Trowbridge, that promises to be one of his best, "The Adventures of David Vane and David Crane"—one of real New England Yankee life. Margaret Sidney begins a new Pepper Story, "The Peppers Midway." "Yum-Yum; A Pug," is a good story by J. S. Winter, H. H. Boyesen contributes a dramatic ballad, "Ingé, the Boy-King." Of special interest among the remaining contents are, "On the Great Sledge Journey," by F. Schwatka; The Toddlethwaite Prize," by Elizabeth Stuart Phelps; and "Concerning Minks," by Grant Allen. A new department is commenced, entitled, "Men and Things." Boston: D. Lothrop & Co.

THE SIDEREAL MESSENGER.-With very valuable general articles, reports of current celestial phenomena, editorials, etc., is given a map showing the path of the moon's shadow in the total eclipse of the sun Jan. 1, 1889. Northfield, Minn.: W. W. Payne.

The number of weddings that have been celebrated cisco, and then the only mail was nearly a month, via the Isthmus.

But in early April there came to Washington, overland, a Mormon elder named Babitt, matrimony.

Bunner Correspondence.

Pennsylvania.

WILLIAMSPORT.-Sidney Kelsey writes: "Last summer I attended the session of the Spiritualistic Association at Cassadaga Lake, N. Y., and, as I took notes of the platform tests given through the mediumship of J. Frank Baxtor and Edgar W. Emerson, I herewith jot down a few which were given.

Mr. Baxter having taken the platform said. 'A man comes bearing a strange name, Isaac Ro-s-enz-weig, Isaac Rosenzweig. He says, "Tell my friends here that I passed out from Eric, Pa., but I am not 'dead,' as the folks say, but am more alive than I was ever before." Recognized by Col. Irwin Camp. The spirit then said to the Colonel, 'Do you know Louie, my son, the lawyer' (of the law firm of Allen & Rosenzweig)? 'Yes,' replied Mr. C. 'Well, then,' said the spirit, 'tell him that I came here to-day. Yes, tell him, if he kicks you.' The nub of this is that the said 'Louie' is a cripple, and could not 'kick' any one very well if he tried ever so much. The spirit was a great war in earth-life.

U)on another occasion, Mr. Emerson being the medium, he said, 'A rather stout man comes, and says, 'Judge Babbitt is here, and wants to let the people of Brie. Pt., and the regions round about, know that he still live after his so-called death, not a very great while agt" He says, "I was over ninety years old when I wut out, and find my surroundings in spirit-life all I cold ask for. I see many in this audience

who will reognize me. I am Elijah Babbitt."'
Mr. Babbit was never a judge. He was placed in nomination to the President Judgeship of Erle County. Pennsylvania, many years ago, but was defeated by Hon. John Gabraith. Since that time Mr. B.'s friends (particularly Hsn. J. B. Johnson, now in spirit-life, and whom I suspect was the 'stout man' who introduced the spirit) called him 'Judge.'
Mr. Emerson next said: 'A middle-aged man who

has progressed a great deal, bids me say: "I see my wife and child in the audience. God bless you both. Anthony Henderson. I shall be known in New Castle, Pa., Cleveland, O., and at Erie, Ya., and I want to say to my wife, Your father. James Sterrett, and brother of the same name, send their love to you." Fully recognized, and regarded as a most satisfactory test.

The medium next turned to a lady sitting near, and remarked: 'You are a kind of a shooter; no, not that quite (hesitating), a kind of a Gun-a Gun-i-son! Well, you are my wife, at all events, and I want you to go on with affairs as you have been doing-all will come out right. A. B. Gunnison.' Recognized by Mrs. G., as

being unquestionally her husband. Then followed a gentleman, according to the medium, who displayed a pair of forceps or pincers. Mr. E. said, 'He tells ne to say, "I used to pull teeth in Erie, Pa., and was engaged there for years as a dentist; and I want my friends over the country to know shat I did not die vhen it was so stated, and was never more alive than now. I am O. L. Elliott, that was, and

Maine.

MONMOUTH.-Ella L. Frost writes as follows upon "Our Life's Worl": "There is a work for each one of us to perform—a mission to be fulfilled by each to whom life has been given. We are all workers together in the great field of life, and are now sowing the seeds which by-and-bye shall spring up, and when the har-vest time comes will yield to us a measure of pain or pleasure according to the nature of the seeds we have sown during theearthly life. Oh! that I could awaken in your minds the necessity that great care should be taken in choosing the line of work which you sometime must engage in, and to which should be devoted your best and noblest efforts. If we do our duty faithfully and well, even though our work be of the humblest, we have nothing to fear when death shall come. and the time of harvest draws near. Then each one shall have his own, and if on earth he has been unappreciated, and has obtained no reward, all his labor will be made right there, for the spirit-world is a world of justice; there no one can claim what has not been earned by untiring and unselfish labor.

In the earthly life a great many of the weaker class of humanity are crushed down and trampled upon by those who have the power of ruling the people-power obtained through the influence which wealth can give, and not as it should be, because they are especially adapted for the high position they occupy. But when death, with its cold, stern hand, draws aside the curtains of life, all this becomes changed; no longer is the weaker man held in bondage to the authority of the . Ande himself unan plane with his precentor, and in the sight of God and the angel-world is more to be honored than he whose life of selfishness has repressed all the higher qualities of his nature, and in spirit stands poverty-stricken simply because in his earthly career he never gave any thought to spiritual matters, but confined his attention entirely to the material wants of his nature. Therefore I say to you, if your life here be a humble one, and you sometimes feel that God has not dealt justly with you, remember that you have but obtained a glimpse of life as it really exists; that all the painful experiences which come to us here are but for our good; that time will make all things right, and that by-and-bye we shall awaken to find ourselves in a world of truth and beauty, and surrounded by the many blessings bestowed upon us by our Heavenly Father, if we have done our duty, and been true to ourselves and each other."

New York.

ELYRIA .- J. H. writes: "Man's every action is based upon the idea that out of it there is to come some enjoyment; but, contrary to his expectations, that action did not give soul-satisfaction, because in violation of some law of his being which he did not understand.

The world, with all its religion, is groveling in gross materialism; its religions are mostly made up of forms and ceremonies based upon external worship of God throughout endless time, or the worship of a material God, with body and parts the same as physical man. All such ideas of God must be banished. If man is immortal he must possess some inherent relation to that power or cause which brought him into being and it must be a relation that always will exist by vir tue of its unity with that power or cause. Man's study should be his relation to God, which shall unfold his mind in reference to the grand problem of life

Some, through deep thought and power of concentration of the mind, are beginning to realize that there is a significance in bringing into action the interior functions of their being, and striving to unfold that which pertains to immortality, or that germ within which is the intelligence, the light, the life of man as a conscious, individualized entity. All true knowledge is from God, is of God, and must be the saviour of the world. It is that which will elevate and ennoble man, and he, when he is in possession of a true knowledge of himself and realizes his true relation to God, will stand up a noble specimen of humanity, one which will be ever true to self, to God and all humanity. He will be one in whom love and good will for all humanity will beam from his eye, permeate his soul and fill his being to overflowing with that magnetic life which shall endear him to all who are in harmony

with his unfoldment. All true knowledge is from God and of God, and will redeem the world as fast as the children of earth shall, by means of it, see clearly their spiritual relation to God, and seeing it, live up to its light, which in due time will redeem the world from its materialism, and develop a true religion upon earth, in harmony with God and His just and wise laws. Inspiration and revelation will be accepted facts, that the world will believe in, for all will be recipients of knowledge in and through their interior faculties.'

Massachusetts.

FAYVILLE.-Mrs. E. Barrows writes: "THE BAN-NER is truly a lamp unto all who, like the writer, live far away from all meetings and lectures, and therefore highly prize its full-freighted pages. Long life to the faithful editor and his noble work. I have a certain number of back copies of The Bannen and the Facts magazine, which I will forward gladly to any who choose to send for them."

BOSTON.-In reply to inquiries W. S. Ripley writes: 'The plant called 'red root,' said to be a cure for can-

cer, is known to botanists as ' Ceanothus Americanus. The local or common names are 'New Jersey Tea,' 'Wild Tea,' 'Red Root.' It was used instead of tea from China during the American Revolution, and the manufacture has been recently revived in Pennsylvania. This may be of use to people desiring to ob tain the root from the druggist."

TAUNTON .- James M. Rogers writes: "In the contemplation of the crusade now being made by a majority of the newspapers of this country against Spiritualism, it may comfort somewhat those Spirit ualists of faint hearts and feeble knees to understand of how much weight and value are the opinions of the press. In its widest sense, the press does not lead public opinion-it does not even express public opinion—but simply reflects that faction of public opinion -political or otherwise-which is represented on each ndividual paper's subscription list.

Is such to be a teacher to instruct us in the wonderful psychological workings of the human soul here, or to anticipate its boundless developments hereafter? In other times and other lands, men hopelessly blind have not posed as the great masters of painting, nor have men born totally deaf been the world's teachers of music; but here has arisen a priesthood of the press, whose members not only do not need to have given the most subtle subject offered to mortal mind to unveil one hour of study, but who may be, for lack of spirtual perception, for the time debarred from comprehending the first principles of its sublime philosophy! But this very want is why they so consistently abuse it. For ignorance is ever the father of intolerance, and intolerance usually takes the form of abuse.

These savants are admirable in their nice distinctions of criticisms in the delicate subtleties of a dog-fightand even-by dint of close application and much expenditure of time—win laurels as base-ball historians; but their touch upon the boundaries of the spirit-world is as palpably clumsy as would be the hand of Caliban striving to stay the flight of Ariel. It were far better for all If men were content to denounce what they know is fraud, or if they knew what they denounce But, in the thick of this Babel of vulgar noise-this intellectual club-throwing, which would disgrace an African desert—let none forget that he is a poor creature who allows himself to be laughed out of the argument, when he knows himself to be in the right; doubly poor and doubly weak when his heart fails and his hand looses its grasp upon a belief-the most true and ennobling in the present, the most glorious

To thoughtful students of that which underlies the surface of passing events, this constantly urged attack upon Spiritualism is not a mere question of more or less fraud in the tipping of a table, of a real or simulated rap, but the entire system of the grand Spiritual Philosophy that is assailed. So, unless he knows whereof he speaks, let no one call himself a Spiritualist: for, unless the gathering sounds are misleading, there is going to be 'good fighting all along the line,' and none should enlist except for the war, or join the ranks unless perfect in the manual of arms."

Iowa.

FORT DODGE.-H. W. Prindle writes: "This place has a population of five thousand. We have an organized Society and a good hall, but no regular speaker or medium to give tests, and greatly desire one to spend the entire winter or a part of it with us. Such a one would do well, and by writing to me I think satisfactory arrangements can be made."

Rhode Island.

PROVIDENCE-W. G. Wood writes that he recently attended a séance for materialization held by a lady at her residence near the old Town House in Pawtucket, who is finely developed as a medium for that and for tests, and that the manifestations were to himself and others quite satisfactory.

From The Cleveland Leader, Dec. 3d. A Western Medium.

Last evening Mrs. Ada Foye, announced as a Spiritualistic medium from San Francisco, gave an exhibition of her mediumship in Memorial Hall before a crowded house. Skeptics and investigators were especially invited to be present.... In opening she gave a sermon on the faith of Spiritualism in its application to moral living. She detended it against the charge that it made its believers crazy by saying that a great many things made weak-minded men crazy—love, money and religion, for example. She had herself been a medium since she was twelve years old, and aimed to so live that she might become more and more perfect each year. Spiritualism was only forty years old, but was credited with eight million believers. What would it be when it had, like Christianity, eighteen centuries in which to strengthen and develop itself? The speaker announced that the spirit phenomena at her command were rapping, hand-writing, writing in the air, and rapping, hand-writing, writing in the air, and spiritual sight and hearing. The conditions for manifestations present were unfavorable, owing to the size and contradictory sentiments of the audience. She had no wish to proselyte, but only to be the humble instrument of spiritual power. All she asked was investigation first and acceptance or condemnation afterward. Many denounced Spiritualism on general prin-

Coming to the scance, Mrs. Foye seated herself behind a small table at the front edge of the platform. Slips of paper were distributed, and every one present was invited to write on one of them the name of a departed friend, fold the paper, and return it to the desk. When all the folded papers had been emptied on the ta-ble there was a half bushel of names stacked up. Mrs. Foye began by touching the folded slips, which she did not open at any time during the evening, before she had announced the names written on them. While doing this, she repeated the question: "Is this spirit here? or repeated the question: this? or this? Present is? or this?" Presently the "control" began work, and she announced, "Sarah Anne Bateman is here.

A lady arose and said: "I wrote that name. She is my mother."

"Would you like to ask her any questions?"

"I would like to ask how old she was when whe died."

she died."
"Well, then, call some number, and she will rap once for 'no' and three times for 'yes.'"
Fifty, sixty, forty-five, etc., received negative answers, raps being distinctly heard from a part of the platform a short distance from Mrs.
Foye, where, however, no one was sitting When seventy was called, the triple affirmative rap was heard.

"That's correct," said the lady.

"Do you know me?" asked the medium of the

lady in the audience.
"I never saw you before this evening," was

Similar raps and dialogues ensued on the announcement of the names of John Bird, Harriet R. Beckwith, Isabella Bell, Eliza Higby, John Levin, John Barney and John Beaumont. Suddenly the medium cried:

"Why, here is a military man right by my side—Gilmore, General Gilmore. Who wrote

side—Gilmore, General Gilmore. Who wrote that name?"

"I did," answered a woman in the rear of the hall.

"He writes," continued the medium, looking off into space, "that he knows all the trials you have to endure, and promises aid and sympathy. He says his whole name is Quincy Adams Gilmore. Would you like to ask him any questions?"

tions?"
"I would like to have him tell when he pass-

ed away."
"Was it months or years?"
"Months."

"Months."
Nine raps sounded.
"Is that right?" asked Mrs. Foye.
"Yes, he died last March."
"Allyn Cook Loomis," was called by the medium, and she observed the peculiar spelling of the first name, and a person in the audience had the middle name spelled out by raps by repeating the alphabet.

At 9.39 o'clock the séance closed and the lec-

At 9:30 o'clock the seance closed, and the lecturer thanked the audience.

Dyspeptics may, as a rule, eat the following: Dyspeptics may, as a rule, eat the following:
Thin soups, made from meat, without stock; beef
tea; broths. Oysters, raw only; fish only which have
white meats. Beef, rare; mutton chop and bolled
mutton, roast mutton and lamb when cold, chicken,
game, venison, meat pulp. Hggs poached and soft
boiled; when raw they are well borne by many, but
distress some. Bread, pulled, toasted or baked a second time. Corn bread, rice cakes, macaroni, sago,
taploca, cream crackers and water crackers.

Spiritualist Teetings.

ALBANY, N. Y. — First Britisal Society meets in Van Vechten Hall, 119 State street Cat hoor), every Sunday at 105 A.M. and 5 P.M. Admission Fe. The Ladice' Aid meets same place every Friday at 3 P. J. supper served at 6 P.M. J. D. Chism, jr., Secretary.—The Sortualist Mediums' Society meets in Avenue Hall, 159 22 filect, every Sunday, at 2 M. P.M. Investigators are cordinal invited. E. Jones, Pres.

P.M. Investigators are cording livited. E. Jones, Pres. N.E.W.A.B.K., N.J.—Meeting will be held every sunday evening at No. 139 Congress arect, commencing at 7 o'clock. Mrs. H. C. Dorn, Secrety.

PEORIA, I.L.—At Union Ell. 430 Main street. Services each Sunday evening by M.S.E. T. Allon, inspirational trance speaker. Seats free. To dimence promptly at 7).

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terance.

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all our attention to.

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Panner of Pight.

BOSTON, SATURDAY, DECEMBER 29, 1888.

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53F Business Letters should be addressed to ISAAC I RICH, Banner of Light Publishing House, Boston, Mass. A other letters and communications must be forwarded t 1.1"THER COLDY. Private letters should invariably b marked "Personal" on the envelope.

Before the oncoming light of Truth, Creeds rises to its proper sphere of Knowledge.-Spirit John

Special Notice to Advertisers.

Those of our patrons who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, 21st, 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, 24th, as the paper will be put to press on Monday night.

We shall print next week a discourse delivered by Mrs. Nellie J. T. Brigham before the First Society of Spiritualists of New York City, on Sunday morning, Dec. 2d. The address was founded on subjects furnished by the audience, and was specially reported for the first public announcement of its existence the BANNER OF LIGHT.

Welcome, Christmas!

Christmas, observed with joy and reverence as the birthday of Christ by every people on earth that take his name, is the accepted beginning of the Holiday Season. The customs and sentiments of the centuries have clothed of the investigations it was ostensibly institutthe day and the season with meanings wholly ed to make, unless it were that of being forced unrelated to the original significance of the event they were designed to celebrate, and are very largely perpetuated, at times in a strange combination, in the inherited traditional ob- unsettled enterprises of Spiritualists.' servances of to-day. There is no day in all the year that so generally melts the frost that lurks in the human heart as does Merry Christmas. Our busy, hurrying, competing American life pauses to snatch a flower of innocent pleasure active place to the most desirable, and to our and a sprig of evergreen delight from its generous bouquet of sentimental reverence, in as success in its investigations. Be the reason different a spirit from that which marked its commemoration through the Middle Ages down to the dawn of the day of Modern England as edited by Dr. Nichols, to say as late as 1885 if it were but in an imaginary sense the same that "the American Society appears to hold a sacred and social yearly festival. The years position at almost infinite distance from the roll on; the generations come and go; the centuries are born and die; and Christmas returns with a fresh and new meaning for men, albeit April of 1885 issued a circular in which it said it will remain the same world's event to the it would be grateful to all mediums who would end of time.

The day has once more come round to us. It quickens the pulsations of old and young alike. All welcome it with the hearty familiar greet | notice, it was a natural sequence that the Spiring. All lips instinctively fashion themselves | itualists and the mediums did not go to its aid to express to others the old Merry Christmas wish. All look forward to the enjoyment of a momentary pause in work and business, that the inner social feelings may have full and free among the most sensitive of mediums that the play. It is a sort of green oasis in lives that might be threatened with barrenness without its blessed presence. In one place is reverential worship, with its appropriate offerings; in another is a shower of surprising gifts; here are | a tacit acknowledgment of their dishonesty. the gambols and pretty frolic of joyous childhood, with parents and relatives and loving friends to make the containing circle; there are sincere exchanges of feeling among those whom the hardening experiences of the world have made mature; everywhere the social at | known trance medium, who is reported to have mosphere sparkles and warms with the new ele- given to many prudent sitters names and comments that seem to suddenly enter into the time, and fills the hearts of old and young with the intoxication of the prevailing spirit. We tal process which is not exactly recognized as all secretly wish it were possible to keep life up | yet.' to such a standard of enjoyment for the whole year. We think with ourselves what a different, what a beautiful world it would be, if this atmosphere of love and good will were the only but as far back as 1856-7, at a Roman Catholic one breathed by us all.

be greeted with the heart's profoundest welsome, that contains the magic by which such a happy transformation of feeling is made possible for our otherwise poor social state. And so let us freely shower good wishes over the lives | fifty million! of those around us, and give generous gifts as the heart's poorest expression of its gratitude, and pour out sunshine around the young and those dependent on us, and burn out every vestige of the rubbish of prejudice and hatred and uncharitableness that remains to deaden and corrupt and destroy our lives. Christmas, if it has any meaning in particular for us, commemorates the birthday of incarnate, divine Love. Unless history and tradition are both at fault, the appearance of the man Christ in the world was the appearance of that heavenly spirit, named Love, which includes, informs, illuminates and inspires the entire universe of God the Father and Mother. It is the grandest phenomenon which the pages of human history record. It was the full and perfect example of the actual divinity of love in humanity, whose living lessons have found their obstructed way through the ages since, and appeal far more powerfully to us of to-day than to the generations of the past.

Let us not fail to think of this great central truth when we are exchanging the greetings and giving the gifts and offering the adorations of the season. Let us not forget for even a moment that it is the birthday of divine Love that we celebrate-the Love from and by which we were created and sustained, that fills this and all other worlds with life and light, that maintains all things in active order of which we have or can have any knowledge, that is the alpha and omega, the beginning and the end. Whatever the most advanced and expanded science may be able to tell us of the inconceivable and innumerable wonders of this stupendous work of creation, it never can and never will disclose either to mortal or angelic ken the fathomless mysteries of that boundless ocean of Love-the all-containing, the all-creating, the all-sustaining, the irresistible-out of which we became living beings, and on whose measureless bosom we are borne onward into the eternities. Christ taught and practically exemplified the nature of that Love. The world celebrates Christmas as the day of his birth. Let us do our little parts worthily, that Love may continue to do its perfect work.

"Poor Luck of the Psychical Research Society."

The above is the heading of a lengthy account n the Boston Globe of the 13th inst., of a business meeting held the evening previous by the American Society for Psychical Research, at which two committees read reports of what had been accomplished by them during the year soon to close. Nothing would be more gratifying to us than totavail ourselves of any opportunity that might present itself to place before our readers some solid, practical results of the Society's labors; but we fail to find a solitary vestige of any such opportunity in what these committees have to say. They, evidently, as the Globe states it, have had "poor luck," and this is easily accounted for.

The Society was formed in January 1885, and and of its plans and purposes was accompanied v a distinct and emphatic disavowal of having any connection with Spiritualists, because, as it was stated, " of the dangers to which the new Society" would be exposed by such an alliance. It is difficult to conceive what danger the Society would be exposed to by accepting the services of the only persons who could be of any practical benefit to it in the pursuance to admit the existence of facts it had prejudged had no existence. Its statement was that it did not wish to have "the energy of the Society" made "a helpmate of any of the vague and

This, in view of the fact that the purpose of the Society was supposed to be to define 'vague" things and determine "unsettled' ones, failed to be accepted by most people as the real reason for declaring it would give no way of thinking indispensable, element of what it may, this action at the outset of its career hindered its progress, and its persistent adherence to it led the Popular Science News. practical work it started to perform." It began to recognize its paradoxical attitude toward the subject about this time, and in come to its assistance, even to any one who would place it in communication with such. But after two years and three months of turnwith any great degree of alacrity. Mahomet might call for the mountain to come to him. but his calling was not of sufficient potency to have it come. A feeling had grown prevalent Society was more in search of evidence to condemn the phenomena as fraudulent than to follow the lead of what might take place; that the "conditions" it sought to impose upon them were such as, if submitted to, would be

The report of Dr. Joseph Warren, Chairman of the Committee on Mediumistic Phenomena. as summarized in The Globe, shows how incompacitated the Society is at the close of its fourth year to prescribe conditions. He states that the Committee was informed of "one wellmunications of such accuracy and fullness that it is supposed such results could only be reached by some occult agency or by some men-

True; the "agency" or "process" has not been recognized by this Society, whose members, however learned in other matters, do not exhibit any great degree of knowledge of this; Convention held in Baltimore, it was publicly Dec. 26th. All are invited to attend.

Blessed indeed is the day, and deserving to stated that the numbr of persons in the United States who then recunized the "agency" was cleven millions. Thimust have at least trebled since that time in the country alone, and when to this is added the number in foreign countries, the aggregate just very nearly approach

> The medium allugal to was found willing to strictly so, as we ifer from Dr. W.'s remark: Arnold, and aims to impress upon the public and mine, to do our very utmost to bring this The desired conditions were reasonably fulhe at first propose to have them otherwise? He is not very exit in his statement of the number of sittings with this medium; he says. thus far we have ben able to have only eight or ten." He then wers, as though it was an entirely new discorry in the field of psychical research, that "thephenomena with which we are concerned apper to be of a very delicate nature," (!) and poceeds to explain matters in a way that showswhat slow advance the Society during the pet four years has made in acquiring the firstrudiments of a knowledge of the requirement of the séance-room:

"It would seem thatnot merely the physical condi tion of the medium is (importance, but that the personality or frame of mid of the persons present has a marked effect on the itting or on the trance conditions. On this account everal sitters were altogether unsuccessful, and somifour or five sittings had to be abandoned. Two members of the committee also proved to be a hindrane to the manifestations (weakening the power of thehedium, it was said, and making her tired), and the services had to be dispensed

And yet this onlyseemingly so. "It would seem," says the charman. How very fearful of admitting a fact the committee's own experience abundantly proved! But that is a prominent feature & these Societies. Said a cide and to proclain their decision." The report makes an approximation toward an admission, but true tothe instincts that govern the committee adratly avoids it in this pass-

"That the character of the surroundings, the temperament, disposition and frame of mind of the persons present may not be important elements in every trance or similar manifestation, your committee is not at present prepared to av.

Why not "prepared to say"? What evidence do these committee-nen want other than their own experience palmbly proving the fact? and, in addition to that, were it admissible to their deliberations, the irrefutable testimony of tens of millions to the same?

Of other phenomena the report says:

"Individual members of the committee have also visited other mediums of varied powers and have witnessed occult manifestations with a view to determining the desirability of bringing them to the attention of the committee. No less than five such persons of considerable reputation have recently been publicly exposed or are 'under a cloud.' So that at least seven materializing or etherealizing mediums (nearly every one of whom had been highly recommended to our special attention) have come to grief here in Boston during the past two or three years.'

This Society, pancering to its desire to prove the greatest proof of immortality a fraud, puts in its official paper such allegations as the above, based not upon any of its own researches, but upon sensational newspaper reports. Why should it take these? Was not the Society itself organized to test such matters? The world looks to it to give a matter of such vast importance its unprejudiced judgment, and yet it is publicly condemning what it has evidently very little knowledge of, instead of giving to it calm, patient, studious in-

vestigation. The Society has spent four years in reaching the conclusion that certain conditions "seem to be required; could it not have spent onefourth at least of that length of time in studying the most stupendous phenomenon of this Would it not have been more in keeping with the scientific standing of some of its members had it adopted such a course of action before making any report pro or con. upon it, instead of, as it evidently has, catching at straws of disparagement floating on the turbid stream of sensationalism and a rabid hostility to an unpopular truth?

Says The Globe: "Dr. Warren explained, in a half apologetic way, the lack of satisfactory results obtained by his committee. He said the work involved more time than is generally supposed, and that the English Society for Psychical Research had waited ten years before reporting on Spiritualism.'

Why the failure of the English Society to accomplish anything within a reasonable length of time should be an excuse for the shortcoming of the American, it is difficult to see; and more so how the "English Society for Psychical Research" (if he means what he says, and it is really the society bearing that name he alludes to) could have waited ten years, since it has been established only six (Feb 20th, 1882).

" Prof. James then said that the laziness of the members of the society was the reason why so few satisfactory results had been obtained. He called on the members to brace up in their contributions of time and money."

We surmise that the Professor is mistaken in this as in other of his conclusions; that the reason of so few unsatisfactory results is that the Society of which he is a distinguished, active member, is on the wrong track: It is searching for fraud, and finds so little that it has scarcely any success to report. It makes the most of what it ferrets out, but that is so ining its back on Spiritualists as unworthy its | finitesimally small it has to go to outsiders for a supply, and accepts even that grudgingly but rejects all that savors of sustaining the truth. What different results can be expected from such a course, since proofs of the truths of Spiritualism, and of the genuineness of its phenomena, "hang about us like a cloud"?

The second committee report was presented by Prof. Royce on Phantasms and Presentiments. It consisted in the main of letters from various persons describing their experiences, but as nothing specially new was given, either in facts or theory, than what has been known and freely discussed for centuries, though more fully developed of late, we refrain from reference to it in detail-the leadwhich the greatest degree of interest centred,

being Spiritualism per se. Not until it makes a radical change in its out its mission with the people and for the people, rather than for a class of self-inflationists, will there be any other record of labors performed than this: "Poor Luck of the Psychical Research Society.

Reception to Lyman C. Howe.

The Spiritualists of Boston will tender Mr. Howe a public reception at the First Spiritual

"Robert Elamere."

This suddenly famous book, marking the occurrence of an epoch in religious thought if not in consequent religious life, promises to do in its way a service such as "Uncle Tom's Cabin" did for arousing and concentrating know nothing of an incarnate God." And he public sentiment on the subject of slavery. It comply with the onditions - not, however, Humphry Ward, the niece of the late Matthew hood of Christ: "It is your urgent business, filled." How else yould he have them? Did and respond to such impression, the necessity of reconceiving the Christ. The blindly superstitious exaggeration of the person of Jesus, which Emerson asserted to be "noxious," and what Dr. Channing called the "swollen way of talking about Jesus," have combined to remove him beyond the reach of hungering human sympathy, and made a divinity to be worshiped and adored in place of an elder brother to whom to go for help to bear earthly burdens and endure with patience the sorrows of mortal existence.

'Robert Elsmere' is so general as to entitle ry, called afresh by His name." it to be called universal. No one book of recent times has excited at once so wide and so profound an interest. The pulpit and the try to gather a New Brotherhood of sich and press alike represent the depth of the impression it has made on the popular mind and of such a reconception of the life and character dividual discussions of it by either, to which to though a very great and glorious part, do sermake particular reference, in the midst of such a surging sea of reflection and rhetoric. The those in search of a religion that shall be adeattempt to demolish the structure of its lucid than any reconception of the life and character thought and destroy its web of indestructible of Jesus. It is to reconceive the Universe and logic, has undeniably resulted in the discomfit- God and Man; to represent it as being coexure of the one making it. By its larger and tensive with the realization of the true work freer standard of measuring the divine in the and character of Jesus is a very pitiful and human, it measures also the vital deficiencies | painful misconception of the work requiring to nothing they dread somuch as to be forced to de- of those who rashly assume to dispose of it be done. Nor does he consent to hold that fast becoming a living test of the value of ability and disposition to make the personality creeds, and a trier of the spiritual forces with of Jesus central to one's religious work. While, revolution in religious thought.

The attention that has been awakened by

Coming to the sermon, among others, of Rev. Heber Newton, of New York, in which he admitted that he had read the book with a thrill, had revealed the secret thoughts of many hearts, he advised those who had no trouble with the older forms of belief to let it alone. He said it was accurate in pronouncing this an age of doubt, and subtly true in its delineation of the that we cannot learn from him that we simply struggle of the Christian heart. Robert Elsmere is described as a student busy at the origins of human society. He learns that the plowshare of inquiry must be run through all help; no word for our domestic ife. Living as letters alike, and that the so-called sacred writ- he did in the expectation of a great world-catasings must be weighed by the same test with the trophe, he did not address himself to the shaprest. So he learns to doubt. The doubt of ing of a social order. Even if it had been oth-Christendom is one that questions directly the erwise, the conditions of his lifewere so differauthorities of Christianity. The doubt of the ent from ours that the wisest legislation for his age is the questioning as to what is the nature time would not have suited ours. To reconof the documents on which Christianity rests. Literary criticism has become biblical criticism, which searches and doubts. Dr. Newton said the sacred books must be regarded as human, not superhuman; not written by one person, but by many persons; reporting upon the facts surrounding Christianity, but necessarily impregnated with the superstition of the age.

No one disputes their historical accouracy, said Dr. Newton, but these books are not infallible. This is the result of modern criticism. Then arises the question, can an infallible church rest on mallible books? The tendency is away from the traditional theory of dogma, because it is away from the books on which that dogma rests. It is these questions with which Robert Elsmere wrestles; he is in danger of intellectual suicide if he refuses to conter with Dr. Newton being, that we are first of all to believe in God. No question about any book is able to disturb this belief. Grant that the errors revealed by criticism have destroyed the traditional Christ, this is simply a call to us to reconceive Christ.

Perhaps, on the whole, the most thoroughly appreciative discourse to be met with on "Robert Elsmere" is that of Rev. John W. Chadwick of Brooklyn, which abounds with reflective passages illustrating the tenor and real purpose of the book. He denies that it is an argument for "anti-supernaturalism, though it is generally treated so. Its main purpose, he maintains, is to show us a man who brought his action into conformity with his thought in spite of the most terrible temptation that could obstruct his path: namely, the temptation to say, for the sake of the love he bore his wife and the love he feared to lose, 'Falsehood, be thou my Truth." Elsmere himself says: "Imagine standing up Sunday after Sunday to say the things which you do not believe, using words as a convention which those who hear you receive as literal truth, and trusting the maintenance of your position either to your neighbor's forbearance or your own powers of evasion." This is by no means a difficult thing for any English clergyman to imagine, says Mr. Chadwick, for it is a thing which is frightfully common in the Established Church. Men of great ability and the highest standing in that Church affirm their right to believe precisely what Elsmere believed and still to enjoy all the honors and emoluments of that Church, as well as to go through all its motions. In our American Episcopal churches, says Mr. Chadwick, we have a very similar state of things, and by no means in these alone.

Mr. Chadwick's view is that "Robert Elsmere" was written to blast this sort of thing. It is, says he, "a summons to young men and old, tempted as Robert Elsmere was to make their lives a living lie, to be strong with his strength, true with his manly truth." And he cannot but think that it has already struck home to many a wavering conscience with accusing and invigorating power. No word is more needed than this in our time. Better, he thinks, that Orthodoxy should hold its own another century than that we should have a race of preachers keeping up a miserable pretence of belief from which the reality has forever fled. The final outcome of Elsmere's reing subject under consideration, and about ligious thought, as Mr. Chadwick regards it, is to be found in his famous sermon to the workingmen of London, for and with whom he formed his new religious organization, after tactics, gets down from its high stilts and works having renounced the traditional creed of his inheritance. "Granted," he says, "that the true story of Jesus of Nazareth was from the beginning obscured by error and mistake: granted that those errors and mistakes which were once the strength of Christianity are now its weakness, and by the slow march and sentence of time are now threatening, unless we can clear them away, to lessen the hold of Jesus on the love and remembrance of man. What then? The fact is merely a call to you and me, things, to reconceive the Christ, to bring him regard to us.

afresh into our lives, to make the life so freely given for man minister again in new ways to man's new needs."

And the story goes on to say that "Elsmere's thought knew nothing of a perfect man, as it proceeded in his utterances to his London is a novel written by an English lady, Mrs. workingmen, whom he named a New Brothermind, already thoroughly prepared to receive life of Jesus, our precious, invaluable possession as a people, back into some real and cogent relation with our modern lives and beliefs and hopes." Adding this: "Let combination and brotherhood do for the newer and simpler faith what they did once for the old-let them give it a practical shape, a practical grip on human life. Then we, too, shall have our Easter. We, too, shall have the right to say, 'He is not here, He is risen.' Not here in legend, in miracle, in the beautiful outworn forms and crystallizations of older thought. He is risen-in a wiser reverence and a more reasonable love; risea in new forms of social help inspired by his mamo-

At length we come to Mr. Chadwich's own discussion of the subject. He thinks that to poor into a religious organization on the basis heart. It would be no easy matter to select in- of Jesus, would be an endeavor to make a part, vice as the whole. He thinks that the task for special point to be noted, however, is that every | quate for mind and heart is much more serious with their criticism. In fact, it seems to be such realization necessarily brings with it the which they profess to be informed. It is this for himself, it has been an unspeakable delight quality which stamps it so readily as a book of and blessing to conceive Jesus in a purely human way, he has felt no stronger inclination since this reconception than before to make Jesus central to his presentation of religion. He feels sure that the human Jesus will do us and that it seemed to him a great book, which a more real service if we do not try to isolate him, but allow our reverence and love to play about him with spontaneous sympathy.

The whole of God's lesson tous is not to be learned from Christ. In fact, there is so much have no right to isolate him in our reverence. He has for us, says Mr. Chadwick, no word of science or of art; no word of political or social ceive the Universe and Man and God-this is a greater, grander task than to reconceive Christ

This is the task which we think he rightly asserts to be the one appointed for our time, and he regards it as on the line of science rather than on the lines of literature and philosophy. In other words, actual knowledge and experience is to supersede speculation and dreams and dogma. Our real choice in this immediate matter is not between the human Jesus and the divine Christ, but between the human Jesus and none at all. It is simply a question of documents and testimony whether there ever was any such being in the world as a miraculously born and risen and ascended Christ, of one substance with the Father, of coëternal majesty. And in examining the documents sider them. The conclusion of the whole mat- and the testimony they are found to be wholly insufficient for the purpose which they have been made to serve. By far the greater portion of the Bible proves to be anonymous, and much of it proves to be pseudonymous, or having a pretended authorship which is not real. And there is nothing in the character of what remains to make an incredible statement in the least degree more credible than it would be in the Koran or the Avesta. The certainties of revealed religion must ever share in the uncertainty attaching to the origin of the Bible's various parts.

A Reminiscence.

The statements which have of late been resurrected by the learned (?) doctors of New York City to the effect that the spirit raps were and are made by manipulating the toe-joint, is so silly to Spiritualists that it would be entirely superfluous on our part to even notice the charge, were it not that many good, honest people not Spiritualists might come to believe in the nonsensical theory of our opponents. Why, the very first knowledge we had, many years ago, that convinced us of the fact of immortality, was by and through spirit-raps-and that, too, in a Catholic family where we resided. It took a long time, however, before we were-through evidence beyond the power of "toe-joint" or any other skeptical theory to explain-convinced, and felt obliged to acknowledge, for the truth's sake, that spirits had anything to do with the peculiar sounds we from time to time heard in the presence of a particular friend of ours who possessed the divine gift of mediumship.

Many years afterward, when Mr. Redman, one of the finest mediums we ever saw, was located in this city, we took, after much persuasion, an outspoken infidel to Mr. R.'s residence. Although this visitor had no faith whatever in anything of a spiritual nature, to his utter astonishment there were raps upon the floor as loud as though some one had struck it with a sledge-hammer, Mr. Redman remarking: "Gentlemen, you bring great magnetic power with you this morning. Please be seated." Then the right hand of the medium was made to involuntarily write the name in full of our friend. as also the name of the powerful spirit who had given us welcome.

Later we had hundreds of just such experiences, and therefore know whereof we speak. Should the whole world combine to force us to recant, we would refterate the fact that the raps are caused by decarnated individuals, who take this and other methods, by and through the esoteric laws of life, to prove that they still live, and can hold communion with their friends and relatives in the mortal.

The Spiritualists of New England should realize the fact that GERALD MASSEY is now in this country, and put forth efforts to secure his services for work on their local platforms. He may be addressed for engagements in care of the Banner of Light.

We cordially thank our London contem-Temple, Newbury street, Wednesday evening, who recognize it, to go back to the roots of porary, Light, for its recent kind remarks in

The Alaska Indians.

Mrs. E. B. Voorhies writes to the New York World, in response to numerous inquiries put her in relation to the character and condition of the Indians of Alaska, that those of them who have been overtaken by Gen. Sherman's lot when they become denizens of the spirit-world. "march of civilization" are a spiritless, pale faced, red-eyed, and generally dilapidated looking set. They cannot find it in their hearts to thank God and the white man for existence, robbed as they are of the birthright which belongs to every child, that of health, a name, and paternal care and protection.

Mrs. Voorhies declares that, as our national sin against the negro soaked the land in blood and tears, so the wrongs and injustice done the poor Indian will most certainly sometime rise in judgment against the nation. She says that she found numbers of missionaries of every denomination in Alaska, but in the face of what the churches at the East are doing to Christianize the natives, and to teach them how to live and to prepare for a happier future, the government allows "the march of civilization," as embodied in the persons of traders, sailors, soldiers, miners and outlaws, to overpower and destroy them, morally and physically.

Recent reports of a perfectly authentic nature make it unquestionably certain that no description of the condition of the natives of that distant locality can very well exceed the dreadful character of the reality. A state of affairs prevails socially for which it is difficult to furnish an adequate conception. It fairly surpasses belief. Not only is it impossible for the government to ignore it, but the inference is too plain to admit of successful denial that it becomes a real party to these nefarious transactions by pretending not to see the acts for which its own chosen officers and agents are directly responsible. Thus is it in league with the robbers and worse who are inviting a sure visitation of vengeance for guilt upon our S. R. D. Woburn. Mass.

Sunday Recreation.

Felix Adler, of New York, whose good work men of all denominations commend, lately touched upon this question, saying:

'When shall the common people have leave for recre ation if not on Sunday, seeing that they must work for their living on the other days of the week? Nature. which is not puritanical, opens her arms to receive the city's multitudes during the summer Sundays, But think of the Sundays of the winter? What is then offered the poorer people in the way of refined and elevating pleasure? If you have music in the parks in summer, then why not have music in the halls in winter? Where can the poor man turn for recreation during the bleak and gloomy Sundays of winter? The Public Library is barred; the Art Museum shuts its doors; our boys, who work during the week, are not allowed to play their innocent games in the parks, and instead of being a day of joy, Sunday is to them a day of gloom."

The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value, are invited to peruse the announcement of "Gifts for the People" made by Colby & Rich, on our eighth page.

From the Pittsburgh Leader we learn that Rev. J. T. McCrory recently delivered in that city a sermon on Spiritualism that naturally aroused the Spiritualists to respond. The attention of Geo. W. Kates being directed to the matter, he addressed him with a request that he appear in a public debate, Mr. Kates affirming and Mr. McCrory denying the truth of Modern Spiritualism. The clergyman declined, giving as his reason that he had not time "to devote to so unprofitable a subject." Considering the fact that Mr. McCrory had substantially declared Spiritualism to be a rank delusion, leading its votaries to destruction, deceiving even "the very elect," the want of time to use his influence in an effort to save the perishing, even the very elect, from |perdition, seems to many a very frivolous and unsatisfactory excuse; but some animals, and also men, when cornered will escape through a very small hole.

The Chicago Tribune recently contained the following letter from Lord Tennyson, dated Farringford, Freshwater, Isle of Wight, May 7th, 1874, to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of aniesthetics:

"I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this, not a confused state but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility; the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

The Boston Globe, which has evidently no fear of the medical fraternity "before its eyes," records that "Nelly Bly," one of the New York World's most enterprising reporters, recently feigned illness and poverty, and went to one of the free dispensaries to see how they do things there. She narrowly escaped having half a tonsil cut out before she had time to think about it. This calls to mind, it says, the experience a Globe reporter had not long ago: 'He was perfectly healthy, but went to ten different physicians, told them each the same story, and received from each a different prescription! The doctors are good fellows, but they don't know everything.'

M. Victorien Sardou, to whose spiritualistic tendencies THE BANNER has taken occasion to revert appreciatively at various times, in a letter to the Gaulois says that thirty years ago he was laughed at by men who refused to believe in magnetism, but who have now accepted it under a different name; while hypnotism and suggestion, with all the psychic forces now recognized by eminent doctors, are only reproductions of the phenomenal somnambulism, ecstasy and second-sight which were known but not utilized a century ago.

The recent city election has settled the school question for the present in a manner most cheering to the friends of public education. The newly chosen Committee is composed entirely of those who are friends of the public schools, without regard to religious questions-which is as it should be.

Charles E. Watkins-we are informedhas become developed as an occult telegrapher, and is having excellent success in this regard at his residence, suite 2, 107 Falmouth street.

ALL SORTS OF PARAGRAPHS.

THE BANNER OF LIGHT WISHES ITS HOSTS

Customer (to milkman); "I'll have to ask you to chalk it up." Mükman (abstractedly): "Oh! that's all been attended to—oh—er—beg your pardon; certainly, take your own time."—Life.

Attention is called to the prospectus of the BANNER OF LIGHT, published elsewhere in the columns of our paper. Always clean and neat in typography, respectful and progressive in advocating new and advance thoughts on scientific and religious subjects, it is a paper that commends itself to the favor of fair-minded and liberal people everywhere. Subscribe for it.-Ezperiment News, Norwalk, O.

A smart blow on the abdomen is said to arrest an attack of hysteria; and this is not to be wondered at, provided the patient survives.—St. Louis (Mo.) Medical lower provided the patient survives.

Recently a horsecar conductor in this city, in answer to a query by a Globe reporter, said: "There's more folks in Boston than you'd think who care more for two cents than they do for their souls." This is a sad comment on the morality of the people, if true; but we

O This is the last week of A "THE QUEEN'S MATE" _AC EF AT THE HOLLIS. 43 Matinee Saturday P. M. 43 044444444

It is said that abnormally small waists are never to be admired, as in eight cases out of ten they are a great injury to health and comfort.

How is it that the speech of certain fallen angels seems at present so "satisfying" to some secular editors, when the sayings of their days of innocence are of no account? Blessed are the pure in heart, etc.-

"What do the Indians live on?" asks a pupil of the public schools. We do n't know, but it must be something pretty good, because the agents live on the Indians and get fat in from two to four years.—Burdette.

Father M'Glynn says awfully naughty things against the Catholic Church and the Pope.

> A great many minds Of various kinds

Edit the daily papers now-a-days.

Astronomers calculate that the new comet discov ered by Professor Barnard Sept. 2d is 190,000,000 miles from the earth and 170,000,000 miles from the sun

[THE VERY LATEST!]—"You want a servant girl?" Yes, sir, a colored one." "Why a colored one?" Because we are in mourning."—Roston Courier. A recent paper by a noted French writer places the number of lives already lost through the Panama

canal at forty thousand. Just as we are about to go to press we have received the BANNER OF LIGHT of Nov. 17th, in which can be found on the fourth page a full account of the Ignominious bursting up of the Fox-Richmond-Stechan-Expose-Combinaton. Be sure to send eight cents for that copy to the BANNER OF LIGHT, Boston, Mass.—

"Are you ill?" asked the physician; "let me see your tongue, please?" "It's of no use, doctor," replied the patient; "no tongue can tell how bad I feel."

In view of the suffrage amendment adopted by the State of Rhode Island last spring, steps are now being taken for the erection of a monument to Gov. Dorr. who forty-six years ago paid the penalty of seven years' imprisonment because he levied war on the aristocratic element in that commonwealth, (?) and took forcible grounds for the establishment of the equal right" of every American citizen to the ballot, etc. The cause he stood up for in the "Dorr war" is now triumphant, and he deserves a monument, surely.

A young woman of Providence, R. I., who has been very active in works of benevolence, has shocked her friends by marrying a Chinaman who was a member of her Sunday school class. And for this action she has been expelled from the City Missionary Society!!!

house?" Officer-"Don't you know your own house? Inebriate-"It was in this neighborhood, but (hic) I did n't live in (hic) it."

The best skill of the physician availeth little against a disease which hath once laid hold on a man. 'Tis better for him so to order the lives of his patients while they are well as to prevent disease; just as those who dwell beside an unruly river (as I have seen upon the great river Rhone) build up a high levee or bank over which it cannot pass.—Besant.

The slanderous, sensational newspapers in this country want the United States libel law changed; but they should not and will not be accommodated. All respectable papers are opposed to any change whatever.

WHEN THE LADIES VOTE.

III.

Oh! we'll all see better days
When the ladies vote;
We will walk in wisdom's ways
When the ladies vote;
Every kind of trade will hum,
And the happy time will come—
Yea! the grand millennium,
When the ladies vote!

It seems that all, or nearly all, the Governors of the several States have been interviewed in regard to the purchasing of votes in order to carry elections. Their answers invariably were in condemnation of such a course, they favoring a stringent U.S. law against such practices.

A quarterly publication to be called the Magazine of Poetry will, it is said, make its first appearance next January. In some of the early numbers will be printed articles on E. C. Stedman, Mrs. Moulton, T. B. Aldrich, R. H. Stoddard, J. R. Lowell, Oliver Wendell Holmes, J. G. Whittier, and others.

"Hold on, sis." exclaimed one of the little Rambo boys, as he paused at the door: "do n't go into the house. The minister is making a call." "How do you know?" inquired his little sister. "Can't you hear ma talking? She's got her Sunday voice on."— Chicago Tribuno.

This [Dec. 17th] is the 81st birthday of Whittier Though far advanced in the evening of his life, he still delights us with his pen, which has lost none of its earlier inspiration. The compliments of the season and of the day to our townsman, the Quaker poet.

Walter Hubbell is the name of a writer whom the American News Company announces as having writ ten a book entitled "The Curse of Marriage," and of which they say that "hundreds of clergymen and physicians will corroborate the extraordinary statements made in this startling story, the most powerful ever written of domestic life.'

The sending of three men-of-war to Hayti to vindicate the honor of the United States, looks a good deal like cracking a peanut with a sledgehammer—says the Boston Globe.

A good story is told of Rosenthal, the planist. Silote, one of "Liszt's favorite pupils," sent Rosenthal a note announcing the birth of his first daughter, adding: "She is already four weeks old, but cannot play the plano. Remarkable, is n't it?" "Nothing at all remarkable about that," Rosenthal replied. "You are thirty-two, and can't play either."—Jourish Messenger.

Charles C. Colby, of Stanstead, Canada, is stopping

Of the two hundred goldbeaters in New York, not How about the notorious Mrs. Howe, the ten-perent-a-month gold beater?

"Howard"-who knows almost everything-says there's a unique scheme on foot for the purpose of controlling the beef market all over the country. It is to be a powerful combination, with \$10,000,000 capital and the syndicate expects to make in clear profits

\$3,000,000 each year! "It is a great scheme," says "Howard," "and Col. Robert Ingersoll is its attorney; so it evidently has the proper legal standing, as well OF FRIENDS A MERRY CHRISTMAS. May health at-Western cyclone." But will the Eastern consumer get tend their footsteps in this life, and happiness be their his moat at a less price than he is now paying, is the point we all want to know!

The Brooklyn Bridge is vindicating its usefulness. During the past twelve months 33,116,816 people have passed over it, of whom 2,785,633 walked across and the rest went in the cars.

The disastrous floods of the past two years in Georgia are attributed to the wholesale destruction of forests at the headwaters of the rivers affected. Immense tracts of timber lands in the mountains of East Tennessee have been bought by English companies, which are sweeping away the lumber at an alarming

BORN.-In Augusta, Me., Dec. 11th, a son-Harold Carville—to Dr. H. F. and Mrs. Fannie J. Merrill.

The word of all work, Love, will no more express the myrlad modes of mutual attraction than the word Thought can inform you what is passing through your neighbor's mind.—Daniel Deronda.

NEW MUSIC.-We have received from White, Smith & Co., 516 Washington street, Boston, the following: For planeforte-"June 17, 1776, Grand March," C. D. Blake. For wolin-Books 1 and 2 of Kayser studies. Vocal-"Veni Creator" and "Calm on the Listening Ear of Night," C. C. Stearns; "Christmas Carols," collection of twenty-five pieces.

Our thanks are returned to S. R. Niles, 256 Washington street, and Wright & Potter, 18 Post Office Square, for specimens of calendar work for '89.

LINES TO MY BED. Oh! when the rosy-fingered hours of dawn
Touch with prismatic colors all the sky,
How do I love thee! When the night is gone
How sweet upon thy restful heart to lie,
And nap and doze and snooze till, peal on peal,
Rings the third bell for morning's cheery meal. And nap and a solution and the third bell for morning's cheery mean.

Ah! then, how can I leave thee, gracious bed?
Health, peace and quiet rest I find in thee;
Wrath and defiance hur! I at the head
That would pronounce divorce 'twixt thee and me:
My love for thee, cold as the stars—at night,
Burns like the August sun at morning's light.
—[Burdette.

Denver, Col., dispatches under date of Dec. 12th state that Colorow, the White River chief, died at his camp, near the mouth of the White River, a few miles above the Ouray Indian Agency, on the 11th, of pneumonia. Colorow was prominent in the Ute troubles some time ago. Since the attack upon his camp, near Meeker, by Sheriff Kendall, he has never passed east of the reservation line, and has always accused-and with every reason for correctness—the settlers of White River of hypocrisy and betrayal.

If you are going to do a mean thing wait till to-mor row. If you are going to do a noble thing do it now.—

Pipe of Peace.

Umbrellas were in great demand in Boston last Monday. "Boston baked beans" are played out. They are not

at all palatable. Reason: Modern cooks do n't know how to prepare them for the table. It's a lost art now "In ye olden tyme" they were a great luxury, as the mothers of New England knew exactly how to cook them. Besides, the pork used to-day is simply atrocious, whereas in the past it was solid and good, as the hogs were fed on healthy food.

Writing against space-making Dame Rumor responsible for thrilling accounts of Indian raids.

THE SUNDAY PRESS .- Rev. B. F. Da Costa of the Church of St. John the Evangelist in a recent sermon in New York City created quite a sensation by attacking the Sunday newspapers as opposed to the genius of Christianity, as public nutsances, and as responsible for much immorality and even insanity. He declared that they should be suppressed for the same reasons that houses of ill-fame should be suppressed. The week-day press in general he thought was as good as could be expected. He made an exception, however, of a certain New York afternoon paper, which he said printed Bible texts at the top of its columns and sporting news in them, and was "a loathsome and hypocritical thing." He analyzed the contents of the Sunday papers to support his assertions. The Reverend gentleman has commenced his tirades against the Sunday press too late. It has come to stay.

Liberal advertising enricheth the merchant. And the Banner of Light is the best paper to advertise Inebriate- Shay, Mr. Policeman, is this (hic) my in, as it circulates all over the civilized world.

FOREIGN.-Advices from South Africa say that the King of Swaziland recently caused the massacre of his premier and six chiefs and their people, who were supposed to be concerned in a plot to dethrone him in favor of his brother. = It is said that the Russian Commission investigating the recent accident to the Czar's train at Baku will report that the disaster was due to carelessness on the part of officials, several of whom will be tried.=A dispatch from Morocco says that a deputation of Figing notables waited upon the Sultan at Fez, and announced their defeat with heavy loss by the French. They urgently asked for reenforcements.

Highwaymen are abroad all over the land. News comes from Grenada that a passenger train on the Illinois Central railway was robbed Dec. 14th by two masked men of \$3000, one mile north of Duck Hill, Miss. One passenger was killed by the rufflans, who safely got away with their booty.

Dr. B. F. Brown, 6 Rutland Square, Boston, will receive a few more pupils for spiritual development.

Much interest is at present being awakened in practical mesmerism: The Sunday Critic, of Lowell, Mass., recently devoted a column to describing the powers of Prof. J. W. Cadwell in this direction, as exhibited at Welles Hall; and the Portland (Me.) Sunday Times speaks appreciatively of H. C. Berry, and what he has recently accomplished in Mystic Hall, in that city.

The Meadville (Pa.) Tribune-Republican of the 7th inst. makes pleasant mention of a recent discourse delivered at Psychological Hall, Richmond Block, in that place, by Miss Jennie B. Hagan-to which ac count we shall more fully revert next week.

REMOVAL.-The well-known clairvoyant and test medium, Mrs. Augusta Dwinels, has taken rooms at No. 18 Indiana Place (off Washington street.) Boston, where she can be found by those who need her medial

Mrs. Jennie Lord Webb has removed to 156 West Brookline street, Boston, where she would be happy to meet her patrons and friends

Dr. B. F. Brown, recently of Philadelphia, Pa. s now located at 6 Rutland Square, Boston.

Our New York readers ought to be pleased with Spirit S. B. Brittan's mcssage, printed in last week's BANNER. We consider it very characteristic of him.

Read the announcement of the Magnetic Sanitarium on our seventh page. Pittsburgh, Pa. - Edgar W. Emerson has met

with great success in his public services before the Spiritualist Society in Pittsburgh. An interesting account of his labors and the results in that city, furnished by a correspondent, will appear in our columns

Sp. G. H. Brooks, a trance speaker, occupied the Spiritualist platform at the Court of Appeals Room very acceptably last Sunday, and will do so again on next Sunday. He contemplates organizing a Lyceum, which bears about the same relation to Spiritualism that the Sunday school does to the church.—Scratoga (N. Y.) Ragie, Dec. 18th.

BE Back numbers of THE BANNER for no special date will be supplied at four cents per special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Graham, M.D. lw*

Laws of Life, Heals by New Methods. Correspondence and inquiry solicited. Receptions Thursday evenings. Call at or address Suite 27, 175 Tremont street, Boston.

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

Abbie N. Burnham spoke in Cambridge Nov. 13th and 27th; Cholsea, Dec. 9th; Lynn, Dec. 16th. Will speak in Lynn Dec. 23d. Address 30 Hanson street, Boston, Mass. J. W. Fletcher lectures in Springfield, Mass., for the last time Dec. 23d; in Berkeley Hall, Boston, Dec. 20th, before the Independent Club; in Providence, R. I., the same evening.

Mrs. H. S. Lake is speaking in Paterson, N. J., during December. All her Sundays are engaged up to July 1st, 1839, and she has already filled several dates for the season of 1880-00. Permanent address, 8 Worcester Square, Boston, Mass.

Mrs. Jennie K. D. Conant hold spiritual services, with test communications and poems, at Mrs. W. Wetherbee's parlors, Waitham, Mass., Dec. 18th, at 3 P. M. Mrs. Conant would like to make engagements with societies for January and February, 1889. Address 29 Bennet street, Boston.

Miss L. Barmicoat will lecture and give tests at Lynn, Dec. 23d; her lectures in Salem on the 2d were excellent, and many of her tests were remarkable. Societies can address her at 175 Tremont street, Bos-

Mrs. Emma L. Paul has of late fulfilled a highly satisfactory engagement with the Spiritualists of Saratoga, N. Y., at the Court of Appeals room. The Eagle says of her: "She is able, logical, eloquent, and has won deserved distinction as a platform speaker, nobly illustrating the power of woman as an exponent of reformatory thought."

Miss. Lettle Fewler, her appeals to the Fewler, her appeals to the Fewler her appeals to the few appeals to the fewler her appeals to the fewler her

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FREE SPIRITUAL MEETINGS. These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND PRIDAYS,

AT # O'CLOCK P. M. The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

Mrs. B. F. Smith, the excellent test medium, will on Priday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week on this page.

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 for 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.

[37] 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.

[48] Natural flowers for our table 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.

offerings.

THE BANNER must not be addressed to the mediums in any Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 6th, 1888. Spirit Invocation.

Spirit Invocation.

Oh! Holy Spirit, whom man may worship and adore in tenderness and truth, because thou art all divine; thou whom we may approach with confidence and with trust, feeling that we will be received, even as is the child received by the most loving parent on earth, we offer up to thee our thanksgiving and praise, for life and all things that belong to humanity in this present age. We praise thee from our soul's depths for the enlightenment and advancement of this century, that truth is pressing in upon the human soul, and knowledge is becoming broad and free unto all seekers. We thank thee, oh, our Father, for the blessings and the privileges that are ours; although we recognize much at the present time, even, that is dark and puzzling to the human mind, much in thy law that is mysterious, because we do not understand; although we feel that there is a great deal of sorrow yet on earth, still we know that human kind is pressing onward and upward, daily throwing off something of its perplexities, gradually unfolding to light and understanding, and becoming receptive, more and more, to thy teachings, and to a comprehension of thy vast and wondrous plan of existence.

William Lloyd Garrison.

This is a great occasion, one that forcibly draws me back from the spirit-world, friends, and makes me take my place now among men on earth, even though they may think of me as but a shadow, as one who has gone out from the activities of mortal life, whose power has been dissipated and whose voice is silent. One may be silent as far as verbal speech is concerned, and yet use a potent influence for some chosen work or in some particular field of ac-tion. Motives and thoughts are the moving power of deeds, and sometimes these motives and thoughts may pass off from mind to mind and permeate the atmosphere, moving others to deeds and to expression, the silent force of which is unseen and unnoticed by the world at large. Influences of this kind, I am glad to say go forth from the world of spirit, each one di rected to a special use, and each one intended to move upon some active being for special re-

I am not here, Mr. Chairman, to enter into a I am not here, Mr. Chairman, to enter into a political harangue. I am only here to give my greetings and to express my sympathy with friends still occupying a plane of life which is filled with conflict and with activity. I am here to say that my heart is filled with the thought of human progress, and that my very deepest sympathy goes forth to those who are in need of elevation and recognition by others in power.

manity is advancing in spiritual growth, un-consciously, perhaps, to the world at large, and yet actually growing spiritually, becoming more harmonized in sentiment and in thought, al-though there is much divergence of expression, even in these days.

have great hope for my race. I believe Mr. Chairman, that the world is steadily to grow and unfold in spirituality until the earth shall present upon its bosom a race of individwho are so harmonized as to live in con cord one with another, and to send out a sweet and ennobling influence which will take effect upon all mankind. And when this time has come, we shall find the spirit-world itself larger and nobler and sweeter in its associations, its localities and personalities, because there will come to that spirit-world grander intelligences from earth, who have been fitted here to take their place in high circles beyond, and who can thus generate and send forth a power, an uplifting influence, for themselves and for their

I am interested in the nation at large, in its government and in its people. I believe in the government of the people, by the people—the intelligent masses, who are constantly growing more intelligent, studying life and its problems for themselves, thus rounding out their own characters, and informing and enlarging their own minds. their own minds.

their own minds.

I have great hopes for the future of this country. I believe that we shall yet see it something more than an independent nation in name, for there is much yet within our country that does not savor of the name of independence. We have sometimes crawled before and served other powers, and even the continuous of other nations and the than our own. opinions of other nations, rather than our own we have not always stood forth in an inde pendent position, and declared our thought and our conviction in spite of all other opin-ions, but we have stood forth boldly and bravely through the years that have gone, and have done the best we could, no doubt, under the circumstances which have surrounded us, and I believe that the time is coming when all servility of every kind—that of mind and spirit as well as of physical life—will be thrown off from the country at large, and we shall indeed prove to be what we claim

I believe also, sir, that the time is not far distant when slavery, of every kind, will be abolished from this fair land, for there is plenty of it now, in all departments of life. I could not enter into the details of that servility and slavery to-day, which we may find, if we search for it, in every portion and part of our great civilized structure; but the time is coming when freedom shall indeed soar aloft, not only when freedom shan indeed soar and, not only upon our banners but in every home. Freedom, not riot; liberty, not license; all that is ennobling and free and sweet, allowing the human heart and mind to expand and grow and develop in those parts which it contains and which it should send forth for its own ensurement and elevation of its kind—these are

and which it should send forth for its own enrichment and elevation of its kind—these are coming to our race, and every year and every four years, bringing in their train experience, discipline; and all that is the outgrowth of their passage will only bring to man larger knowledge and grander unfoldment.

I send this out, sir, only as a few words of greeting to friends who may have thought my voice long silent, who may have believed that I have ceased to take interest in freedom and its advocates, in humanity and its affairs or con-

nave ceased to take interest in freedom and its advocates, in humanity and its affairs or concerns. I wish them to know that I have the largest thought and deepest sympathy with all and for all that affects human life.

I am only one of many. I only come, humbly and sincerely, to speak my word, for I am proud to be associated with a large band of spirits who, like myself, watch the events taking place in human experience and who are ready and in human experience, and who are ready and willing to give a little thought and such influ-ence or magnetic strength as they may possess

to the furtherance of any good work which may be of use to our kind. William Lloyd Garrison.

Questions and Answers. CONTROLLING SPIRIT.-We will now consider your questions, Mr. Chairman.

Qurs.—(By F. W. Baker.) Will you give ad-cice in regard to the treatment of spinat disease, which affects the use of speech and hearing?

Ans.—All spinal disease, of whatever variety, is undoubtedly produced by a disorganization of the nervous structure, and usually develops serious qualities; therefore one who suffers with spinal disease of any kind should make haste to consult a scientific specialist in that department of physical ailment. It is not to be tampered with, nor should a physician of any class lightly pass judgment, mon such disease tampered with, nor should a physician of any class lightly pass judgment upon such disease. Many times a spinal derangement is produced by an unequal distribution of the nervous forces throughout the system. Whatever will tend to equalize this distribution, so that no one part of the system shall either draw to itself an over-abundance of nerve-force, or be depleted of its necessary amount and quality of the same, will be efficacious in the restoration of health; therefore the application of vital magnetism to the spinal column and to the various nerve cen-tres of the organism, if imparted by some healthy, congenial healer, will undoubtedly be very useful, not only in giving strength to the patient, but perhaps in assisting nature to remove those impediments in speech or hearing, or in the vital action of other senses of the body, which have accrued through the progress of this disease. We should most certainly advise the application of such vital magnetism, and in many cases, also, the use of a galvanic battery will prove very beneficial, as the electrical fluid, when properly understood and applied, will undoubtedly assist in restoring the equilibrium of the nervous forces and in equalizing the circulation of the blood. We do not generally advise parceties stimulants or drugs of the circulation of the blood. We do not generally advise narcotics, stimulants or drugs of any kind in disease of this character, for in many instances these will do far more harm than good. Vital magnetism, either with or than good. Vital magnetism, either with or without the application of electricity, will undoubtedly prove the very best agent which can be employed in the treatment of such a disease.

Q. [By H. H. 8.] Is life, wherever found, a part of Deity?
A.—So we believe. We can conceive of no form of soul, no expression of activity, no manifestation of thought or of energy, mental or physical, but is drawn from the great soul and centre of all existence. This great soul and centre of all life is to our mind Deity; it is the All-one, the Divine, that which is omnipresent, omnipotent and eternal—it is life itself. resent, omnipotent and eternal—it is life itself is hard for the human mind, finite in its capacity, to understandor to define Deity, God, the Supreme Eternal. We may embody the thought of such a deity to our mind, and clothe it with form and parts, that we may the better grasp and understand the idea, and we may thus hold it to our heart as the grand supernal being, the great beneficent parent of all good; and there should be no objection to the human mind doing this, inasmuch as it may bring to that mind a clearer thought, a more tender expression of the great over-soul, the supreme intelligence of life. We believe that all human thought, human energy, life itself, as embodied in universal humanity, is but an offshoot or expression of this great sum and substance of all being, the supreme spirit of intelligence; and we believe, also, that every form of life, every manifestation of activity and of energy, however it may express itself in objective exhowever it may express usen in objective ex-istence, in whatsoever form it may appear, draws its sustenance, its energy, its life-princi-ple, from this over-soul called by man Deity, and that without thus drawing vital energy from that without thus drawing vital energy from God himself, life could not exist, there would only be void and chaos forevermore

Q .- Is there anything in the universe that has not life? or is there, in reality, any such thing as inert matter?

A .- We know of nothing really that can properly be called inert, although man employs that term to express his thought in connection with matter that does not express vital energy or potential power; yet, to our mind, every atom, however infinitesimal it may be, every monad possesses life, is endowed with activity, which we might perceive and study, could our senses become fine enough to behold and understand them. Life must exist, even in the grain of dust which is so dry beneath our feet In power.

I am very glad to feel deeply within my soul, as I approach the earthly atmosphere, that there is less of conflict and less of real vital difference of human thought at the present time than I have seen in the past. I behold that humanity is advancing in spiritual growth. such a condition as to appear inert and dead to your understanding or your inspection. Matter is continually changing in form and in quality. That which appears to you to be dead is only dead—useless—to the form which it once expressed, but its atoms and its elements when your sections are through such about the section. ments may pass through such changes as to again be made useful in other forms and for other purposes; therefore the great activities of life are continually going on in the monad and the atom as well as in the sun or the star.

Q .- Is it possible to "break" a law of God? Q.—Is it possible to "break" a law of God?

A.—We suppose not. We suppose that it is not possible for one to do anything outside of the will of God, although man is, to an extent we believe, morally responsible for his life and his deeds. There is that placed within the human breast which may prove a guide and monitor to those who listen and who pay attention to it. We believe that God, or Infinite Goodness, the Over-Intelligence of Life, has set up in humanity, individually and collectively, an unerring guide, a sure monitor, who will, if attended to instruct and lead man on higher attended to, instruct and lead man on highe and higher as he ripens in experience; and it rests with man himself, when he emerges from the stage or condition of ignorance, which is like that of infancy; when he gains a knowl-edge of himself and his conditions, and comes to know that he is made happy when trying to do right and miserable when he does wrong; do right and miserable when he does wrong; when, as we say, he emerges from ignorance to reason upon things and pass judgment, it rests with himself whether he shall develop the best qualities of his nature or those which are lower and debasing; therefore he must be morally responsible, in a measure, for that which he does and for that which he omits to do. Yet we do not see it possible for one to break a lay of God, since the entire universe is ruled by law, and one law, although perhaps controverting your ideas of another, yet must ever remain true to itself, and operate with unerring

judgment.

The law of God, however, is not fully understood, nor perhaps can it be with the present stage of undevelopment of the human mind and heart; that which seems to be an avoidance of law may perhaps only be the mind or the man being under the arbitrary control of some other law in the universe, and therefore man remains a creature of law, even though he does seem to violate that which he understands

to be the supreme law.

We do not think it possible for man to do that which is against God's will, since God must be omnipotent and eternal. Were it possible for man to break the will of God, to do that which is against it, then could not the will of the so-called Supreme Being be omnipotent; man's power itself would be more strong, more high in operation than this will of which we speak; therefore we say, whatever man may do must be in accordance with the will of the divine spirit, however strange it may appear to to be the supreme law. do must be in accordance with the will of the divine spirit, however strange it may appear to our weak understanding. But man has need of instruction, and he must grow through gaining knowledge and understanding; and if he makes mistakes, if he does wrong, it may be that the will of God is in direct operation, even through such experience, for the man may require that discipline, hard and bitter though it proves for the development of his hest powers. prove; for the development of his best powers. We believe all things have their uses in life, and even sin itself; the bitter experiences of wrong-doing and debasement of the soul's best powers may be necessary evils to lead man out of ignorance and bondage, that he may throw off selfish and debasing chains that would weigh him down to carnal life, and that he may learn, through his own bitter and painful experience, that it is wisest and best to follow the guidance of that monitor within, which ever points upward to truth and to duty as

Q.—What is the principal cause of the incongruity of dreams?

A.—Some physical disturbance of the organic system, we should judge. Many dreams are but the outgrowth of physical disturbance or some derangement of the nervous system. Ferhaps the dreamer has exercised his body too much during the day, or exerted his mind in ways not beneficial to the maintenance of a fair degree of health, and physical derangement ensues, not enough to make the man appear on the sick list, not enough to warrant him to call in a physician to prescribe for his ills, but sufficiently so to set the machinery of his system, mentally and physically, into active operation, so that he dreams dreams which are incongruous, which are absurd, which he cannot reconcile with any reasonable thought that he may create.

Dreams are sometimes special spiritual inspirations, brought to the dreamer, either be-cause he has become for the time receptive to truths and to the encroachments of spiritua life and its denizens, or because during his hours of slumber his spiritual attendants and guides can bring to him their influence and their magnetism, which may be of use to him in

other times.

It is sometimes the case that one who dreams has really and for all practical purposes separated himself from the physical body, and during his hours of slumber wanders with spirit-friends in the world of souls, gaining experience and knowledge of that life which his friends inhabit. But it may not be, when he returns to the body and takes up again the cares of daily life he will remember these experiences and scenes which he encountered during his hours of sleep; only fragments of them may recur to his memory, and so they seem distorted and incongruous; he cannot understand nor piece these fragments together, derstand nor piece these fragments together, so as to make of them a complete picture to his mind. This will also explain somewhat the incongruous appearance of dreams to those who are sensitive, who know they have been in contact with spiritual intelligences who can make nothing of the memories which recur to them in dreams which have been theirs.

Q.—Is there any definite order or system of what are called "spheres" in spirit-life? The usual number said to exist is seven, but in a published message from a spirit he says he has "risen to the ninth sphere, where all is light and bright-

ness. A .- There seems to be a strange confusion in the human mind, especially among Spiritualists, concerning the definition of this word, sphere. Many look upon the term as meaning a location, or perchance a world, while others consider it only as defining a state or condition of the human mind. To our comprehension, this sphere or atmosphere belongs entirely to the intelligence, be that intelligence in mortal form or as a decarnated spirit, the atmosphere being the element or the aura surrounding the intelligence belonging to the spirit, and arising from its own interior life; therefore there may be any number of spheres, or gradations of atmosphere, through which the spirit may pass in its advancement, or which the spirit may

generate from time to time, as it rises in knowledge and power in spiritual life.
We do not think the word sphere should apply to a location at all; therefore a spirit who is very low and crude in its ideas and its knowledge. edge of life, who is undeveloped in spiritual edge of life, who is undeveloped in spiritual quality and power, may be described to you as a spirit occupying the first sphere or plane of spirit experience. Such a spirit will express itself only through very materialistic tendencies, and may find its life in close rapport with the physical surroundings and localities which belong to this earth itself. That same spirit may, after awhile, loosen its hold somewhat upon materialistic tendencies and characteristics, become a little better informed on life istics, become a little better informed on life istics, become a fittle better informed on fife itself and things in general; it may put forth a desire to learn, to grow and to cultivate itself more fully; and so it begins to generate a little more refined magnetic aura, which constitutes its sphere or atmosphere, and makes it some what higher in perception and in expression, as well as in capacity for receiving impressions. than when it occupied the first plane or sphere of spirit experience; and, as time goes on, the intelligence develops greater power, stronger intellect, brighter spiritual capacities—it be-comes a little more refined, higher in expression, somewhat more keen in moral perception and in spiritual sensibilities; and so you may be told that it has come to the third sphere, and so on. A spirit may rise through self-effort, through self-improvement and instruc-tion, with the aid and the teaching of higher, grander intelligences, through grade after grade of unfoldment, sphere after sphere of intelli-

gence.
So a spirit may very well say, perhaps, "I am
in the ninth sphere, counting from those classes
of spirits whom I have seen at different times
during my experience, from the lowest plane during my experience, from the lowest plane of life up through those more refined and still more informed and inspired, to the plane which I occupy, and which others of like tendencies, characteristics and aspirations as myself do occupy; and there are spheres after spheres of unfoldment, of information, experience and spiritual growth far beyond that which I now understand but through which I benefit age. understand, but through which I hope to pass and from which I trust to receive developmen and knowledge as the years roll on.'

Helen M. Reckard, San Francisco Cal.] If there is no personal God, and we live under laws that control this universe, who made the laws? Who or what Intelligence holds in equipoise all things terrestrial or all things celes

A.—We do not recognize a personal God in the image of mankind, although we do acknowledge a Supreme Intelligence, that is infused throughout the universe, that permeates every department and condition of life, that holds all systems and worlds in their place, and that in every place and in every conservable. that in every place and in every conceivable manner governs and controls all things. This Infinite Intelligence it does not seem to us can possibly bear the image of mankind, and yet we believe that humanity is constantly de-veloping a likeness unto that Divine Spirit, a veloping a interiess unto that Divine spirit, a likeness, we mean, in spiritual qualities, in humanitarian principles, in the love-element, the controlling, dominant power which, through love, desires to learn, to understand and to control, for wise and noble ends and purposes. To our mind, humanity is growing in likeness, we may say, to the Infinite Spirit, and we

ness, we may say, to the Infinite Spirit, and we do not know what we may become as the eternal ages roll on; yet so far as we can learn anything of this great supreme intelligence, it manifests itself as light, as motive power, as electrical, impulsive force, and it moves and acts upon all outward things, as the vitalizing spirit which comes from within.

We do not claim that there is no God, therefore we do not say that nothing exists but law.

We do not claim that there is no God, therefore we do not say that nothing exists but law, and that there is no ordainer of law, none to control that law. What is law but the expression of the infinite mind; but the manifestation of the supreme will and power, operating in its own way throughout the universe, for the accomplishment of its own vast ends, and for the perfection of its work? Therefore we recognize law only as a term by which we we recognize law only as a term by which we may conveniently express the thought of infinite intelligence, only as the operation of power coming from the supreme mind itself, and through its direction bringing to the universe and to humanity, to all life, a grand and per-fect result, which keeps worlds in motion, and brings forth the hidden things of existence.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Nov. 16th, 1888.

C. O. Benton. We are only too glad, Mr. Chairman, to send a few words of comfort to the dear ones yet left in mortal life, who are anxiously seeking a word from those that have gone beyond. How little do you understand, dear mortals, how little do you understand, dear mortals, how hard we have to work to come into communication with you privately, for there are many spirits who would much rather make themselves known in your home circles than to speak in public, but often we fail in making you realize or even sense our presence there, so we seek other channels. I understood when on earth something of spirit-communion. I would

ask my dear ones to visit places where spirits make themselves known, and go to the meet-ings and the Lycouns, that they may gain

ings and the Lycoums, that they may gain something.

I know I shall be remembered in Cleveland, Ohio, by many. It seems only a little while to me—three or four years—since I threw off the mantle of mortality. I often step into the Lycoum. It is a place to which my spirit is attracted, and I gain knowledge from the spirits who gather there. C. O. Benton.

W. A. B. Wilson.

It is not long since I passed away, Mr. Chairman. I have friends in Hyde Park, Mass. I was a member of Company I, Thirty-Third Mass. As I look in the meeting I see the familiar face of one who I think will recognize me. It is sweet to feel that we are not forgotten by meetals. However, the part was the see that we are not forgotten by meetals. wife looked upward and wondered if I was near. I want her to learn all she can of spirit-return. How many times has my spirit gone out in a desire the: I might come into commu-

out in a desire that I might come into commu-nication with my dear wife and child.

Many trials have been hers since I passed away, of which I have been cognizant, for I have visited her citen. I have come into many, many places where I have seen her go, but still I could not make her hear my voice. I would have her feel that she is not alone, that I am with her often expecially in the still hours of with her often, especially in the still hours of the night. I would like her to know also that Sarah comes with me many times, and the dear grandma also who thought so much of her in

the mortal.

I would say to all, you cannot learn too much of spirit-return while here. I used to call myself a firm believer before I passed on.

I well remember speaking to one of the soldiers on this subject. He laughed at me, and turned away almost with a sneer, unwilling to continue the conversation. Now he has made the change, he is only too glad to acknowledge he was in the dark and should not have spoken. he was in the dark, and should not have spoken

I have thought many times as I have stood here, and listened to one and another speaking, how grand it would be if we could draw the now grand it would be if we could dehold the weil aside, and you mortals could behold the multitude of invisibles crowding in, eager to make themselves known. Dear friends, we ask you to meet us half way. We can come to you, but we cannot manifest unless you do your part. My name is W. A. B. Wilson, of Hyde Park

Elizabeth Robinson Burnell.

My dear daughters will be very glad to learn that mother has been able to send them a few words. I lived many years of mortal life—ninety-two. You will think that was a good old age, and so it was. I was glad to throw off the mortal form.

the mortal form.

Everything that willing hands could do was done for mother. My darling daughters, I did appreciate all your kind acts, and even the looks that you gave me. I knew that I was welcome in the home that was provided for me while I staid here, and when the angel messengers came for me, I know they did not mourn me as they would if they had not understood something of spirit-communion.

Oh! how many times did I realize that my own dear mother was standing beside me, seem-

own dear mother was standing beside me, seemingly ministering to my wants spiritually. I used to hear mortals speak of heaven. There are a good many, but they are different heavens, as I look at it, according to the life you live

Do try and come into communication with your dear ones; sit down by yourselves, and converse with them. You know not how much happiness you may give to them, as all come eagerly watching for a channel to be opened that we may make you know we are there.

Oh! so many times did I commune with the dear engle and get a response through my own.

Oh! so many times did I commune with the dear angels, and get a response through my own spirit that they were there. It was knowledge with me. I did love to hear of one and another who had been privileged to give a few words. Often, as my dear daughters would come to me and say, "Mother, how do you feel, to-day?"

I used to think, "Do n't ask me, children, for I am almost home." It seemed as if I could almost catch a glimpse of the Canaan beyond the vale. I was ninety-two years of age. You younger I was ninety-two years of age. You younger people will think I must have been an old lady, yet the remark was often made that I seemed young and cheerful. Let me say to you, dear mortals, that you can make yourselves younger by being cheerful. Be happy; give out to each other; do not live as if you were the only one in this life.

I am thankful that I could come and speak through this channel. For more than twenty years did I take pleasure in learning what the

Father and mother and loved ones all came with extended hands to welcome me to that beautiful shore. I stepped into the boat and was rowed safely across to where loved ones were waiting to beckon me up higher. My home was in Claremont, N. H. My name is Elizabeth Robinson Burnell.

Sarah E. Clark.

In the streets of Boston I have walked many times, Mr. Chairman, and still they look famil-iar to me, although it is some four years since I passed away. I know of one in particular, yes, two, who will be glad to get a message from me, and they will not doubt that it is Sarah speaking. How delightful to know there is a life beyond the veil, where we shall dwell together, walk and talk and even sing together.

I have heard mortals say: "Your stories are too beautiful to be true." Let me assure them that we cannot tell half the truth—only draw a faint outline, but not fill out the picture.

I am happy in my spirit-home, yet the law of attraction still draws me to dear ones on earth. Something has come up in the family of late, and I have made a great exertion to speak today, that I may let them know I am interested in the affair. Dear ones, let it pass idly by; it will soon blow over and amount to very little. It looks dark to you now, because of the wrong-doing of others. Do not think you are alone in the matter. We of the spirit means more than one, and we often visit you, and we come for a purpose—to help you fight the battle of life, which is the hardest battle that is fought.

How many times have you wondered if we knew anything of the trials and troubles that you encounter here. Yes, William, we do you encounter here. Yes, William, we do know, and come into sympathy with you when we come to earth, but we cannot take earthly

me to-day and sends greetings to you all. She also spoke once, a number of years ago, and felt that she gained by so doing. My name is Sarah E. Clark. My home was in Boston. Elizabeth, who is with me, is my daughter.

Edwin W. Havens.

Edwin W. Havens.

A gentleman in spirit-life said to me: "Try to throw off the feelings that come to you that you passed away with, for they are very disagreeable." I appreciate the kindness that has been extended to me from the spirit side; yes, and from the mortal, too, Mr. Chairman.

I have spoken once before—not in your meetings, but in a hall—just a few words. I am not satisfied with that, as there are dear ones who would like more than a word or two. I am satisfied with my home, although I hope by progression to make it more beautiful. If you should ask me if I knew anything of spirit-return before passing out, I should say, No, sir, emphatically. When the subject was spoken of among us boys, the thought would come up: "If it is true, it is a pretty good thing." Now I have found that it is true, We do return to earth just when we wish to, but we cannot make our friends know we are present.

How hard it was to them when they learned of my passing out in Andersonville Prison. I cannot tell you what I suffered; it is impossible. I need not say I was glad to be freed from the mortal bones. The one who had charge of the prison has also passed over, and I have met him in spirit-life. He also suffered much before he came to spirit-life, and has suffered doubly since, for he had it in his power to do differently by the boys in blue. I do n't like to recall those times, because of the dear ones who are left, who have never known how much Edwin suff red—and, thank God, they never will know.

It has been told me that by coming here and speaking a few words it would give me strongth, and also enable me to give proof of the life beyond, where, I am glad to say, all that we need is provided for us, without money and without price.

is provided for us, without money and without price.

When the country called us out, my dear mother felt she could not let her boy go, but I said: "The boys are going, and I must go," I have nover regretted giving my whole life to my country. I went from Stowe, Vt. Some of my relatives are yet left. Although nearly a quarter of a century has passed since that time, yet it seems only like a few months to us, so quickly does the time flit away. My name is Edwin W. Havens.

James Gould.

God bless the soldier boys who helped to save the country. When I see one coming in spirit form to speak, I will do all I can to help him. When I heard the young man speaking, I remembered him as having been connected in the same surroundings, or nearly so, as myself; and not only him, but many others that we would eall young boys, who were called out. Now I have a word to say to Sarah in the home. Paulina is with me, and wishes to be remembered to the dear ones at home. Millie is here, too, and we all send greetings. I know

remembered to the dear ones at home. Millie is here, too, and we all send greetings. I know I shall be remembered. I lived in Duxbury, Vt., not far from where the young man went from. I would ask them at home to see if they cannot find, by sitting by themselves, that we keep our promises and give out some manifestations to them. We cannot always do it, but we try to do it, and will endeavor to make some sounds, which they may know any not some sounds which they may know are not

one sounds which they may know are not made by mortals.

Oh! how grand it is to feel you are not forgotten. I have often stepped into the meetings, and even into the halls, thinking perhaps some dear one might be there and I could give them an appropriate of my presence through some dear one might be there and I could give them an assurance of my presence through some channel. Never yet have I been able to, but I am not going to give it up. I shall still visit the halls, thinking they may speak of us, for there are many who have crossed the boundary. Paulina wishes them to know that only three evenings back she was present. My page three evenings back she was present. My name is James Gould.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Nov. 16.—Freddie Warren; Sarah Ricker; Daniel J. Ames; heodore Noyes.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course Dec. 7.—Lorenzo D. Grosvenor; Mrs. Curtis Richardson; Alvin O. Abbott; Laura Balcom; Wilbur Fisk Hale; Maudie Lothridge; John J. Sawyer; George Towle; Lorenzo Dow Herrick; Harriet Fuller; Susie, to Sarah; Sarah Champlain.

Verification of Spirit-Message.

PAUL DILLINGHAM. In THE BANNER of Dec. 1st there is in the Message Department a communication from the spirit of PAUL. DILLINGHAM, formerly of Pawlet, Vt., which is strictly true, and one of the many positive evidences occurring to-day in proof of the return and communion of our

ly true, and one of the many positive evidences occurring to-day in proof of the return and communion of our departed friends.

As I am referred to in the message I will state, briefly, the circumstances: I was called to Pawlet to treat the sick, and while there made the acquaintance of this young man and his father. Paul took a decided interest in Spiritualism, and was the prime mover in organizing the first meetings held in the Town Hall at Pawlet. He was a thorough and active Spiritualist, and therefore I felt very much interested in him as an earnest worker in the field of spiritual reform.

Shortly after my last interview with him I was pained to learn of his sudden illness, and departure to higher scenes. Later in the fall of 1884, I think, Edgar W. Emerson appeared before the Society in this city, and among the many tests given through his organism in the evening was the following: "There comes walking in here the spirit of a young man. He is active and quick in his movements, and is looking through the audlence to see if there is any one here he knew; he now moves over to where Mr. Vosburgh sits, and says, 'Doctor, you know me; my name is Paul Dillingham, of Pawlet, 't.' I replied, 'Yes.' 'Well,' he said, 'Vosburgh, I want you to be kind enough to write my father, and tell him of my return to you. My father is very much welghed down and unreconciled over my departure, and I fear unless something is done to avert it he will follow me soon. Tell him, Vosburgh, that I want him to go right on with his business, that I am still with him, and will continue to ald and assist him. Tell him I still live, and want him to rise from his gloom, and accomplish his work, and in a few short years we shall be retinited again.'"

I wrote him as directed, and the effect was to reconcile the father's mind. Now this spirit son returns again through Mrs. Smith at the Banner of Light Circle-Room, and gives thanks for the kindness done him. I will state that I never met Mrs. Smith, and, further, know Mr. Paul Dillingham never

Very respectfully yours,
W. H. Vosburgh, Magnetic Physician

New Publications.

THE KING OF THE GOLDEN RIVER; or, The Black Brothers. A Legend of Stirià. By John Ruskin, M. A. Illustrated by Richard Doyle. Sq. 16mo, cloth, pp. 68. Boston: Lee & Shep-

The name of the famous art critic as the author and of the equally famous artist as the designer of its illustration guarantee an excellence for this fairy story that will commend it as a gift book for youth. It was written in 1841, at the request of a young lady, solely for her amusement, without any thought of its reaching the public; now that it has done so, at the suggestion of one in whose possession the manuscript for a long time rested, it is finding a large circle of admiring readers.

THE STORIES MOTHER NATURE TOLD HER CHILDREN. By Jane Andrews, author of "Seven Little Sisters." 16mo, cloth, pp. 161, illustrated. Boston: Lee & Shepard.

The youngest of children will be interested in these stories, and from them will obtain instruction in natural history they will never fail to remember. They relate to "Amber Beads," "Sea-Life," "What the Frost Glants Did," "Sixty-Two Little Tadpoles,"
"The Under World," "A Peep Into One of God's Storehouses." etc.

LITTLE MISS "WEEZY'S" BROTHER. By Penn Shirley. 16mo, cloth, pp, 154. Boston: Lee & Shepard.

A baker's dozen of attractive short stories, abounding with smart sayings, and describing cute ways and funny adventures, for young children.

KATHLEEN. A Charming Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 212. Philadelphia: T. B. Peterson & Bros. One of the earliest written and best of the talented author's stories. It is included in the publishers' twenty-five cent series of popular novels.

A CHEAP HEKTOGRAPH.—A German method of making a convenient and inexpensive hektograph consists in soaking four parts of best white glue in a mixture of five parts pure water and three of ammonia, until the glue is thoroughly softened; this is warmed until the glue is dissolved, when three parts of granulated sugar and eight of glycerine are added, this being then well stirred, and allowed to come to the boiling point. While hot, it is painted upon clean, white blotting paper, with a broad copying brush, until the blotting paper is thoroughly soaked, and a thin coating remains on the surface; after drying for two or three days it is ready for use. is ready for use.

The writing or drawing to be copied is done with ordinary hektograph or aniline ink upon writing paper; before transferring to the blotting paper, the latter is wet with a sponge or copying-brush and clean water, and allowed to copying-brush and clean water, and allowed to stand one or two minutes, after which the written side is placed down, and any air bubbles stroked out, the whole being now submitted to gentle pressure for a icw moments, and, on removing the written paper, a number of impressions can be taken in the ordinary way; when the impressions begin to grow weak, the surface of the hektograph is wet again. No washing off is required, but simply laying away for thirty-six hours.

Lord Chief Justice Cockburn, of England, declares that it is sufficient to constitute conspiracy if two or more persons combine by fraud or false pretences to injure another, and that it is not necessary in order to constitute conspiracy that the acts agreed to be done hould be acts which if done would be criminal; but that it is enough if the acts agreed to be done, although not criminal, are wrongful, namely, amounting to a

THE LION OF THE NILE. A MYSTERY OF CHAMPIONSHIP,

Whelped on the desert sands, and desert-bred from dugs whose sustenance was blood alone—A life translated out of other lives, I grow the king of beasts; the hurricane Leaned like a feather on my royal fell; I took the Hyrcan tiger by the scruff And tore him piecement; my hot entralis laughed, And my fangs yearned for prey. Earth was my lair; I slopt in her waste places without fear; I roamed the jungle depths with less design Than e'en to lord their solltude; on crags That crouch beneath the wind-bleared stars, I told My heart's fruition to the universe, And all night long, roaring my flerce defy, I thrilled the wildeness with aspen torrors, And challenged death and life.

Still near to man—For to his miracles and teeming proofs I felt my presence kindred—round his homes In the hushed dusk I prowled, and harmed him not... I came by night to where Cephrenes' slaves Had left their tools, building his pyramid—The deposition of immortal longings Against the fate of change—not less of those Who served the guiding mind and found therein Their own accomplishment... I saw red lights, And horses numberless—the world was wen! The world was late: Hephæstion he was dead, And stars regretful crossed the revelry Of Alexander, drunk in Babylon.

Hid in the musky shadows, above Thebes. I heard the stoutest of the truenlent three

And stars regretful crossed the revelry
Of Alexander, drunk in Babylon.

Hid in the musky shadows, above Thebes.
I heard the stoutest of the truculent three
To whom the knives of Brutus and the rest
Triparted Cæsar's world, with Ptolemy's daughter
At midnight on the low and loltering Nile,
Cry "Kiss me, Egypt!" there beneath the stars—
And cry "All else is but an interlude
To the great play of Love!" I heard her gibing:
"She smiled—Octavio, when you told her this?"
The fighter bit his lip: "Thou namest our wife
And Cæsar's sister: less we wish her not,
Nor will not for the earth—nay, not for thee!"—
I might have sprung upon them as they passed,
Yet would not, but the low and luted waves
And amaranth boughs to the far Nubian hills
Resounded the uproar of my approval;
A shout replied, lights gleamed, and hurrying feet
Romped the low deek, urging the barge ashore.
I lingered, for the spell was on my being;
A horse charged on me, and a barbèd spear
Stung in my flank; I leaped on the tame brute
And clutched him quivering till he fell and died,
Entranced as of the greatness that effaced him;
Then, with my fore foot spurning, back I glared
(While all the sprites of Art took note of me),
Till a quick shaft out of the fated hand
Pierced eye and brain, and, all my sense confused.
I breathed my heedless force into the ground—
Vet not, at last, until the cygnus down
Of a queen's lips had sighed reproachfully.
"Were I Antonius I could mane a name:"—
"Julius!" he murmured; and they mused apart.

Aye—I had many names, and many forms.
"T was I that, upright, helmed in beaten brass—

"Julius!" he murmured; and they mused apart.

Aye—I had many names, and many forms.
'T was I that, upright, helmed in beaten brass—
My beard half-reft, plucked of my trenchant claws.
And in their stead a weltering cut-and-thrust,
Strode through Corioli gates and heard them clang
Between me and all aid—one taunt I breathed
Toward Tiber's spawn without, who failed my leading.
Then single-handed fenced the Volces back,
And cut my way to Rome. And other time:
Human I stood upon the raked arena
Beneath the pennants of Vespaslan,
While serried thousands gazed—strangers from Caucasus.

while serried thousands gazed—strangers from Catesias,
Men of the Grecian isles, and Barbary princes,
Who saw not that I fought the counterpart
Of that I had been—the raptorial jaws,
The arms that wont to crush with strength alone,
The eyes that glared vindictive. Fallen there,
Vast wings upbore me; from the treacherous peaks
Whose avalanches swirt the valley mist
And whein the Alpine cottage, to the crown
Of Chimborazo, on whose changeless jewels
The torrid rays recoil with ne'er a cloud
To swathe their blistered steps, I rested not,
But preyed on all that ventured from the earth,
An outlaw of the heavens. But evermore
Would death release me to the jungle shades,
And there came forth my Samson locks again
In the old walks and ways, till 'scapeless fate
Won me as ever to the haunts of men.
Luring my lives with battle and with love.
Was that in dream? Nay, rather this the dream

Was that in dream? Nay, rather this the dream:
Luring my lives with battle and with love.

Was that in dream? Nay, rather this the dream:
That these of ancient heart and widest mold.
And deepest life and pathence, now conspire
To make this reminiscent verse a phase
Of the world's championship. Let be what may.
The goods are dreary as the worshipers;
As the wide cycles tire they too have changed.
Faint 'neath its newest garb of charity
Fintters the heart divine in these last years.
And lo the purple trails, and justice stoops
To mercy weaker than the sin forgiven;
Yet the patrician pride, the red disdain
Self-sustemant—more gracious in its scorning
Than e'er, alas? Christ-love in piteous tears.
Remembers me on the Judean banners,
O'er lands Levantine rampant without peer:
The shuddering wilds grew firm; the haggard cliffs,
Where conscience flings her troubled victims down.
Caught peace from my sane eyes: e'en vulgar life.
That knows no other boast, was great through me.

And still my worship lives in longing hearts, an or brute or bird—for these are one Human or brute or bird—for these are one to love and longing, as my sphinxes know. That couch beside the brooding of the river Many are the altars, but the flame is one, of every hell the misery is fear, And every heaven is mockery but mine.

Is thy tongue blunter than the Spartan mob's-Thy thick breast-muscle hungry for hot blows? Thy thick breast-muscle hungry for hot blows? Feelest thou in crowds the catamountain crouch That longs to leap among the heads o' the throng. Or worst thy way through threatening contumely? Doth thy pulse, rushing through the pose of AJax. Confront the lurid blood of the strong gods. As one with them at last—and one with Him. The longest wing in heaven, the deepest crown. Who, ever vanquished, fighting as he falls. Still proves himself immortal with the good? Lot It is I—the Lion of the Nile: The mystery of the winged human brute Couchant—the CHAMPION spirit of the world.—Christmas Serlimer's.

PAMPHLETS RECEIVED .- "Christmas at the Kerchlefs. A Musical Dialogue for use at Christmas Tree Festivals and other Entertainments. By Mrs. A. G. and Leo R. Lewis. 12mo, pp. 46. Brattleboro, Vt.: E. P. Carpenter & Co. "The American Progressive League; Its Platform an By Laws." 16mo, pp. 70. The Dalles, Wasco Co., Oregon. "How the Knights of Labor Made it the Concern of All to Injure One." 16mo, pp. 8. Wabash, Ind.: A. C. Everett.

Old Farmer's Almanae " (No. 97) for 1889. Boston: Win Jewish Mythology as Applied to the Coming of the Messtah." By T. F. Page. 16mo, pp. 24. Laconia, N. H.: The

"This World is Growing Better." A Poetic Essay. By M. E. Taylor of Ft. Calhoun, Neb. 18mo, pp. 12. · Pensions." Commissioner's Report for 1888. 8vo. pp 123. Washington, D. C.

Miss Addle Herndon, of Erln, Tenn., dreamed recently of digging up \$560 in gold, and the next day she went to the place visited in the dream, and did it in

Passed to Spirit-Life, From Springfield, Mass., Dec. 9th, Elisha Stocking, Esq.,

aged 89 years.

Mr. Stocking was a pronounced Spiritualist, being converted soon after the commencement of the Rochester knockings, and was universally respected by all who have ever known him. He resided in Springfield all his life, and in the house where he died for nearly sixty years. He leaves a wife, whose strong trust in the angel-world will help her during the remaining years of earth-life, and a brother, Alexander Stocking, of Worcester. A large number of friends attended the funeral service, which was conducted by the guides of the writer.

JOHN WILLIAM FLETCHER.

From Stoneham, Mass., Nov. 26th. Mrs. Rebecca P. Bins ey, (widow of the late Austin Binsley of Auburn, Me.,) aged 31 years 6 months and 20 days.

81 years 6 months and 20 days.

Her earthly form was taken to her former home for burial. She was one of the first members of the "Ladies' Union Circle," and for many years had found a solace in Spiritualism. Aithough deprived of her sight for the past three years, she was tenderly cared for, and her hast days wornade as comfortable and happy as affection and kindness could render them. She leaves near relatives and many friends, by whom she will long be romembered. Funeral at the residence of her brother, Thomas Howard.

From Augusta, Me., Oct. 8th, Fred A. Waterman, aged 36

years and il months.

He leaves a wife and child, father and mother, who are sustained by a strength imparted by a confidence in Spiritualism, and who expect to meet him again in a fairer country and under better conditions. The body was taken to East Auburn, his former home, the funeral service being held at the residence of the wife's parents, Mr. and Mrs. L. Hall, who also find consolation in spirit communion. May its light broaden, until all the world shall feel its warmth.

East Turner, Me.

From New London, Ct., George H. Dart, in the 59th year of his age.

Mr. Dart was a public man in New London for many years.
He was a strong advocate of the Spiritual Philosophy, and in his long and lingering illness his faith wavered not. That he was an esteemed friend, a loved companion and one who held the respect of all was evident by the character of the people who came to pay their last respects at his funeral. The services were held in the Universalist church—Mrs. R. S. Lillie officiating.

H. P. M.

[Obituary Notices not exceeding twenty lines published gra-tuliously. When they exceed that number, twenty cents for each additional line will be charged. The words on an average make a line. No poetry admitted under this heading.]

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Banner of Tight.

BOSTON, SATURDAY, DECEMBER 22, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Hosworth Street.—Free Meetings are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10% A. M. and 7% P. M. Mrs. A. H. Colby-Luther speaker for December. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Correspond-ing and Recording Secretary.

First Spiritual Tomple, corner Newbury and Exeter Street.—The "Spiritual Fraternity" Society will sold public meetings every Bunday. The Temple Fraternity School for Ohlidren meets at 10% A.M. Atternoon service at 2%, and Wednesday evening Sociable at 7%. Horkeley Hall, Berkeley Street.—The First Inde-condent Club holds lectures every Sunday, at 3 P. M. F.

pendent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2% and 7% P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President. Tsuitable for Progressive Lyceum No. 1.—Bessions very Sunday at 11 A. M. in (large) Palue Memorial Hall, Apieton street, near Tremont. All seats free. Every one Inited. Bunj. P. Weaver, Conductor; H. O. Torrey, Corre-

sponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President, Mrs. H. O. Torrey, Secretary. Private scance, for members only, first Friday in each month; doors closed at 1 P. M. Public meetings every Friday evening at 7%. Berkeley Hail.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Suppe-served at 6 P. M., followed by entertainment. J. W. Fletch-er, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Puller, Secretary.

Berkeley Hall.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Musle by Miss Chase.

College Hall, 84 Essex Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

ews, conductor.

A Public Social Meeting will be held every Thursday evening at 7½, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

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Chelsen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7% o'clock. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple-Berkeley Hall.-Last Sunday morning the guides of Mrs. Luther discoursed to a large and attentive audience upon "The Moral Unfoldment of the Human Spirit, and the Several Spheres of Spirit-Life." For many ages an element had prevailed on earth to such an extent an element had prevailed on earth to such an extent that philosophers were not surprised when Spiritualism came. Had its coming been ushered in by scientific people it would have been more readily accepted. Around you is the great spiritual realm. That you live in individual forms, and that all space is filled with matter, are established facts. Not all spirits who leave this life stop in the first sphere they reach. When you go from the physical body you take just what you spiritually possess.

The second sphere, calling this life the first, is a sphere of divested burdens. In the third sphere there are different conditions. When you reach it you become divested of burdens, and meet with refined intellects. It is a sphere of unfoldment, or sanitary sphere. We cannot enter higher spheres unless we divest ourselves of crudities, and this is not always done in a decade of time.

selves of crudities and this is not always done in a decade of time.

In the sanitary sphere you are treated by people who know what they are about; treated by love, you will acquire conditions in harmony with your unfoldment.

Evening—Continuing the subject of the morning the speaker said; I feel your doubts, your demands, your desires for more knowledge regarding the moral and intellectual development of the spirit. Having passed from the third sphere, sociability demands the highest relations in the next.

The fourth sphere is educational. Here science is illustrated; no matter what we have previously studied, here we are students. This is the great sphere of life, where we must investigate on and on. The science of culture beckons us forward; everything here pertains to advanced education. The world here is beautiful. Here are the great chemical schools, the great laboratories. It costs something for a spirit to come from this fourth sphere to mingle in the scenes of life on earth. The next or fifth sphere is the highest from which spirits have returned to earth. Thomas Paine is an occupant of the fifth sphere; he was a scholar and grew rapidly.

rapidly.

The guides of Mrs. Luther will speak next Sunday, morning and evening. Subject will be announced in the secular papers of Saturday. The Ladles' Industrial Union connected with this organization meets every Tuesday afternoon and evening at Room No. 4, Berkeley Hall Building. All friends are invited.

O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall. 1031 Washington Street.-Good av diences were present on Sunday last, and the spirit intelligences were warmly welcomed. The afternoon session opened with "Something Sweet to Think Of."

telligences were warmly welcomed. The afternoon session opened with "Something Sweet to Think Of," finely sung by Mrs. Mary Nickerson—Prof. Willis Milligan accompanist.

After an invocation by Mrs. C. F. Loring, the President spoke of the friendships formed in these meetings, with the hope that they might last through life, to be more enduring in the great hereafter. Mrs. Loring was then introduced as the first speaker, and discoursed upon "Spirit Return." In the course of the address her control gave his experience when passing into the life beyond: First a mist seemed to cover everything, then, slowly but surely, over the mortal body arose a vapor, which became thinner and thinner as it passed from the mortal form, finally partaking of the present spirit-form and surrounded by faces well known when in the earth-life, only separated from the worn-out body; saw the friends around the mortal body when the last sad rites were being performed; was conscious of the tears shed, the kisses given the inanimate face, yet unable to make the presence known. Now the desire to reach these loved ones permeates every spirit, and there are many around us who have reached that higher life. We are, indeed, as much in the spirit-world as we shall ever be, and could the thin vell be removed we should know and be known, and our lives would run parallel with the lives of those whom we call dead, making the world better and better as the days go by. Friends here are not alone, but are constantly accompanied by friends who are upon the other side. May the pathway of the spirit-world be made plain, and may we realize that its occupants are cognizant of our joys and sorrows, and would come into our lives if we would open the door.

Miss Mabel Walt, from the Children's Lyceum, then sang, very sweetly, "There's a Light in the Window for Thee."

Dr. W. S. Eldridge then took the platform, and remarked that if there was any one book of the Bible

for Thee."

Dr. W. S. Eldridge then took the platform, and remarked that if there was any one book of the Bible which he read and pondered upon more than another it was the Book of Job, where certain persons desired to render comfort to the afflicted man of Uz: his desire had also ever been to give comfort to the living. He then gave diagnoses of diseases for several persons in the audiance, which were propouged to he correct. the audience, which were pronounced to be correct Miss Emma Russell gave a recitation, which was

Miss Emma Russell gave a recitation, which was very fine.

Mrs. Chandler was then presented to the audience, and after giving thanks to Spiritualists who had sent out their best thoughts and wishes to assist herself and other mediums in their work, her controls presented some very fine tests of spirit presence, which were recognized. One control remarked that there had been a mighty change in human thought during the last half century: woman's work had been received, and her power felt for good, as was not possible for it to have been fifty years ago. As we grow and expand our natures by the law of progression, so shall we live more in harmony, and receive more and more from the spirit-world.

Mrs. Loring again took the platform, and described

Mrs. Loring again took the platform, and described many spirit-friends, convincing all present of the truth of spirit-return.

The evening session opened with singing by Mrs.

Mickerson.

Mrs. Lovering gave some very remarkable tests to several persons in the audience which were recog-

several persons in the audience which were recognized.

Mrs. T. J. Lewis was then introduced and said that spiritualism was the grandest religion ever given to humanity. We speak from knowledge, and not upon faith or in accordance with any church creed. Several names of spirit friends were given, and among them George W. White and Willie Morgan who desired recognition. Doctor John Morgan, lately of Somerville, also made himself known and was recognized.

Mrs. Loomis-Hall, under control, gave several psychometric readings from articles handed her by persons who were strangers and most of them skepties—which were generally recognized.

Dr. Eddridge gave several descriptions of disease that were pronounced correct, and the meeting closed with "Shall We Gather at the River?"

Mrs. Bagley and other well-known talent will occupy the platform next Sunday; and the Sunday following Mr. Edgar W. Emerson will be present, followed by Mrs. Ada Foye of California, so well known and remembered. The usual test circle Thursday evening. All invited.

Independent Club-Berkeley Hall,-The usual exercises were carried out on Friday. At 2 p. M. Mrs. J. W. Fletcher lectured upon "Spiritualism vs. Christianity," in which the salient points of difference were clearly portrayed; as the advantage of knowledge over faith, the expansive teaching of eternal pro-

gress as compared with the theory of special judgment

gress as compared with the theory of special judgment and damnation, etc.

The usual tea followed, and in the evening divers ones assisted in carrying out an interesting programme, including Dr. Street in forcible remarks, Capt. Holmes, Miss Emma Mekerson and the Grand Master. Next Eriday afternoon Mr. Fletcher will lecture upon "Obsession," and all are invited.

Bunday afternoon, Dec. 18th, Mrs. Colby-Lather delivered a poworful and comprehensive discourse upon "Thomas Paine."

Thomas Paine, said the lecturer, was connected with the thought of one hundred years ago, and his wonderful utterances have stood the test against all antagonism, error, superstition and bigotry. He was not the originator of liberty or of infidelity. We could go back to the Grecian philosophers, who declared against angry gods, fighting devils, and everlasting punishment. Other great liberal minds followed, Socrates, Byron, Burns, Voltaire, Franklin and Lincoln. All uttered the same sound, and it forced its way through the corridors of thought. Man's reason had become the bulwark against religious and political bigotry.

He belonged to no age—all along the ages the pro-

through the corridors of thought. Man's reason had become the bulwark against religious and political bigotry.

He belonged to no age—all along the ages the progress of civilization was marked by the thought of this great man. He wrote in defense of morality, of loyalty to justice, of fealty to human rights, and all his thought was in the direction of the unfoldment of society. The history of Thomas Paine and his literature was pregnant with thought. The American people had to thank him for political principles and religious ideas of the most wonderful character. I believe that the Declaration of Independence originated with him, and not with Thomas Jefferson. Thomas Paine saw into the future, realized the power of justice, truth and honor, saw the claims of woman, and his aspiration quickened into life and being a mighty nation. He proclaimed liberty for all the world, and it is having its effect to-day. His voice did more to give America its liberty than even the sword of Washington. He fought bravely against the powers of aristocracy in religion and politics. He was head and shoulders above the church and the authorities of his age.

If it were possible to sweep away the truth proclaimed by Thomas Paine, and the thought he engrafted in the literature of the nation, we should go back to the times of the Inquisition, and all Liberty and Truth would be overthrown in the land.

Mrs. Luther lectures again next Sunday, the subject being "Spiritualism as a Warfare"

F. V. Fuller, Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—On Sunday, Dec. 16th, Lyman

Riest Spiritual Temple, corner Newbury and Excter Streets.—On Sunday, Dec. 16th, Lyman C. Howe spoke on eleven subjects presented by the audlence, the most important being, "What is Spiritualism, what is it to be a Spiritualist, and what may be expected of one?" "What about an animal or lower spontaneity in contradistinction to the higher Intuitions? How may we become unconsciously attractive and salutary? What about the influence of sacred music?" Ans.—Spiritualism is the conception of spirit as the source of all substance and all phenomena. In a special sense it is the recognized immortality of man and established communication between the denizens of earth and excarnate souls. It embodies the science of life and the highest concept of religion. To be a Spiritualist theoretically is to believe in such communion. To be a practical Spiritualist is to twe the moral teachings and spiritualize the individual character. Few as yet exemplify the religion of Spiritualism; but this may be expected of every Spiritualist when time and discipline have done their perfect work under the tutelage of the angels.

Animal spontaneity is the primary phase of the higher intuition. The instinct of hunger and thirst that prompts to effort to supply the demand for the body is akin to the "thirst after righteousness," which inspires to moral effort. The hunger of the heart is higher and deeper than the cravings for physical food, and the desire that seeks a supply is as natural and spontaneous in the spiritual as in the physical Instinct. When we become habitually pure, gentle, generous and just, by continual conscious effort and self-discipline, we shall naturally and unconsciously represent these attractive qualities both in habitual conduct and the sweet aura distilled from the secret laboratories of a cultivated character; and this can be nothing less than salutary to all who come within the personal sphere and share the inspirations of a life thus sanctified. Sacred music, by its subdued and tender appeais, impresses and inspir

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Unusually large and

last, Dr. W. A. Hale, Chairman. Unusually large and interested audiences were in attendance both afternoon and evening. The Chairman, Thomas Beals, of Portland, Me., Jacob Edson, Mrs. I. E. Downing, Miss Nettle M. Holt, Dr. C. H. Hardling and Dr. Eldridge presented remarks which were deeply appreciated by their hearers. The brief address of Bro. Beals was well received, and it is the sincere wish that this veteran from the "Pine Tree State" may, in the near future, be with us again.

Excellent and recognized tests and spirit delineations were given through the organisms of Mrs. Downing, Miss Holt. Dr. Harding, Mrs. Wilkins, Mrs. Conant, Dr. Eldridge, Mrs. Rich, and Dr. Hale. The fine music rendered by Miss Kinball, pianist, and Dr. Hale, organist, added much to the harmonious influence which was prevalent throughout the day. Next Sunday Eugenia Richardson Bunnell will be present, with other good speakers and test mediums. Sunday Eugenia Kichardson Franciscon with other good speakers and test mediums.
M. M. Holt.

Children's Progressive Lyceum No. 1. Paine Hall.—Last Sunday the exercises of the morning consisted of readings by Gracie Scales, Mark Abrams, Alice Cummings, Annie Frank, Bertha Engler and Lillian Rich. Singing by the whole school and instru-mental selections by the orchestra. Next week we hope to give an extended report of the Fair, with names of Boston contributors. It was a

success.

The Sewing-Circle connected with the Lyceum meets every Wednesday afternoon and evening at 1031 Washington street, and a cordial invitation is extended to all to attend. No admission fee is charged. Supper for the moderate charge of fifteen is served at 6 P. M. for the moderate charge of fifteen cents. When we say that this department is under the management of Mrs. S. J. Peters, a veteran in Lyceum work, it is understood that it will give full satisfaction to all.

H. O. TORREY, Cor. Sec'y.

Eagle Hall, 616 Washington Street,-The three services last Sunday were well attended throughout the day, and were very harmonious and interestout the day, and were very harmonious and interesting. The afternoon exercises were opened by the guides of Dr. Drisko. Subject "The Beauties of Spiritualism"; he was followed by David Brown, Mrs. Neille Thomas, Mrs. Burbeck, Dr. Mathews-Mrs. Lewis and Miss Knox with remarks and tests which were well received. The evening exercises were opened by Mrs. Milligan, who stated that she had been converted to Spiritualism in Eagle Hall in the afternoon by a test from her spirit husband, and said she felt it her duty to proclaim it before the world. Dr. Mathews, Mrs. Burbeck and Mrs. Conant also participated in remarks and tests. Mrs. Dr. Bunnell for the first time on a Boston platform diagnosed diseases; all were acknowledged to be correct.

The Ladies' Industrial Society of the Boston Spiritual Temple held its regular meeting on the evening of Dec. 11th. A circle was formed, and Dr. Street explained the method of development for inde-pendent slate-writing, trying some interesting experi-ments, after which the guides of Emma J. Nickerson controlled.

needs, later which the guides of Emina J. Nickerson controlled.

After several interesting manifestations from Mrs. Mellen and others, the meeting adjourned with music, the visit the Lyceum Fair and pay respects to Mrs. W. S. Butler. A social hour of profit followed, when all said "good-night." EMMA J. NICKERSON, Sec'y.

College Hall, 34 Essex Street .- The three services held at this place on Sunday, Dec. 16th, were well attended, and of marked interest. In the morn weil attended, and of marked interest. In the morning, after the singing, Eben Cobb, manager of the meetings, ably considered the relations of the soul and mind. Miss Peabody followed with some fine tests—also Mrs. Chandler; Mrs. Forester, Dr. Eldridge, Mrs. Conant, Mrs. Thomas, Mrs. Downing, Mrs. Shackley and others spoke and gave readings and tests in a successful manner. The services were varied and gave satisfaction to all present.

Chelsen.—Sunday, Dec. 23d, Miss Emma J. Nicker on will speak and give tests at 2:30 and 7:30 P. M.

Worcester, Mass .- Dr. Geo. A. Fuller again ad dressed our Association on Sunday, the 16th inst. His subject in the afternoon was "The Religion of the Future." Dr. Fuller called the attention of his audience to some of the highest thoughts from the various religions of the past as contributions to the future religion of the world, and of which, also, the Spiritual Philosophy would be an important part. In the evening he took his subjects from the audience, the principal one being "Can a Man be a 'Christian Spiritualist?" For himself he preferred the word "Spiritualist," without any adjective to qualify it. Let it stand alone, without qualification, as embracing the highest and broadest ideas of the Spiritual Philosophy. Dr. Fuller carries with him to his new field of labor in the Southwest the best wishes of his many Worcester friends. subject in the afternoon was "The Religion of the

Fitchburg, Mass.-Mrs. Ida P. A. Whitlock, of Boston, has been with the First Spiritualist Society meeting in G. A. R. Hall, the past two Sundays. He lectures were of a high moral and intellectual standard, and her readings were almost without exception correct, and afforded good satisfaction. [Mrs. Whitlock was to give this Society a benefit on Tuesday evening, Dec. 18th.] Mrs. Sarah A. Byrnes is to be with us the 23d and 30th.

E. S. Loring, Sec'y.

113 Blossom street.

Spiritualistic Meetings in New York.

Columbia Hall, 375 6th Avenue, between 40th and 50th Mercete.—The People's Spiritual Meeting. Sorvices every Bunday at 2M and 1M P. M. Mediums and speakers always present. Frank V. Jones, Conductor.

Areanum Hall, 67 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Bunday at 3 and 5 P. M. Rollable speakers and test mediums always present in spirit phenomenia glig. Prof. G. G. W. Van Horn, Conductor. Moetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and Edstreet, New York, every Sunday at 23t P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A. M. and 75d P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists .- Mrs. Nellie J. T. Brigham discoursed in the morning upon the following subjects given by the audience: "A Curse; Is it as effective as we read it is?" "The Triumph of Truth." "Is the Orthodox religion as now taught and understood by its votaries, detrimental to human progress, or otherwise?" "What is the method of rectification between those who are ill-born and those who are well born beautiful its thought all the property is the start of inderstood by its votaries, detrimental to luman progress, or otherwise?" "What is the method of rectification between those who are ill-born and those who are well-born here?" "Is there not at least a lifetime lost in refinement and personal comfort to those who are born in very humble conditions and who do not succeed in rising above them?" Remarking upon the first question the speaker said: "A curse is the utterance of anger or hatred. It is effective to a certain extent, but the greater part of the injury is inflicted upon the person who curses. If we think good and pure thoughts we are protected against the curses of others. The Orthodox religion is of use so long as it helps and comforts a single soul; until it fetters the thought of a person it is of use to him. Those who are ill-born are learning their lessons of life. Many whom the world look upon as evil are laying up pearls in heaven by their failures. God looks at the attempt and not at the fallure. We should look with contempt upon no one, however low or degrading he may seem. Mrs. Brigham improvised several poems after the lecture. "There was a large attendance at the Meeting for Manifestations in the atternoon. The exercises were plano solo by Miss Ella F. Porter, song by Miss Lilly Runals, whistling solos by Miss Mamie Horton. Applause followed each pleee, showing that the largely increasing audiences appreciated the musical talent employed by the Society. Mr. Henry J. Newton spoke of other attractions that would soon be added. M. M. Pomeroy is doing a good work for Spiritualism. He is one of nature's noblemen, and prides himself on being a Spiritualist. His discourse on "The Mistakes of Spiritualist. His discourse on "The Mistakes of Spiritualist. His discourse on an effect of the season. Broad, deep and progressive, it was listened to with the greatest interest, and opened a new field of thought. It alluded to harmony as an essential to mental and physical growth, and showed where Spiritualists make mistakes in joining privately to cavil or to

The People's Spiritual Meeting.-Quite a re vival of interest was experienced in our pleasant little Columbia Hall, 878 6th Avenue, on the 16th Inst. The harmonious and kindly feeling which was manifest throughout both sessions was quite marked, and rendered the sensitives more susceptible to spirit impressions than is usual in promiscuous gatherings. As the afternoon session is usually given almost entirely to the mediums and their spirit-bands, the invisibles generally manifest themselves through their willing cooperators. Mrs. L. Fox gave several good tests of spirit presence; Mr. Hamilton, Miss Viel, F. W. Jones and others, profitably filled up the time of the afternoon session.

The topic of the evening was "To What Extent do Spirits Interfere in our Earthly Affairs?" Mr. J. F. Snipes led the speaking by a short address, and was followed by Mrs. Goodwin, Dr. Henry Slade, Mrs. Daniels, Mrs. Morrell, Miss Viel and others.

Mr. Wm. C. Bowen will be the speaker for next Sunday afternoon, followed by a mediums' séance, and in the evening Dr. Henry Slade will give a narrative of his trip to South America.

[FROM OUR SPECIAL CORRESPONDENT] Columbia Hall, 878 6th Avenue, on the 16th Inst. The

[FROM OUR SPECIAL CORRESPONDENT.] As an evidence of their appreciation of the devotion

of Mrs. Effle Moss to the duties that her mediumship imposes upon her, and of her honesty and singleness of purpose in the strict obedience she yields to her spirit band in the discharge of those duties, a few of ner friends united in purchasing for her séance-room a fine cabinet organ, and a few days since had it sent to her rooms, at 265 West 38th street.

This generous act on the part of her friends was highly appreciated by Mrs. Moss, and also by the spirits who act as her guides, and those who come via her cabinet to meet their friends; for heretofore there has been no instrumental music at her saances, and the singing could not be classed as artistic. On last Sunday evening Mrs. Morrison presided at the organ, and as all the voices that joined in the singing proved to be harmonious, the music was appreciboth by the spirits and great improvement upon what had been heretofore provided.

The scance was good throughout. Many forms were presented, and, as is usual at her séances, they remained and conversed for some time. One feature of the evening was the coming from the cabinet of a lad, apparently about ten years of age, clad in a Knickerbocker suit, who gave his name as George, and came to his father and mother. Mr. and Mrs. Morrison. While he was out, "Lillie," the child control of Mrs. Moss, was talking, and was asked if she could not come with George. "Of course I can," said she, and soon they both came out together, clasping hands, she apparently a little girl of about five years; and there they stood for some time, both talking to us. It was a very pretty as well as convincing manifestation. Earnest seekers for this phase of the phenomena

will find Mrs. Moss's séance-room a good place to visit. Her séance evenings are Sunday, Tuesday and Thursday, and Friday afternoon. Mr. Baxter in Western New York .- On Sun-

day, Dec. 9th, J. Frank Baxter continued his successful work in Buffalo, N. Y., the house being inadequate

day, Dec. 9th, J. Frank Baxter continued his successful work in Buffalo, N. Y., the house being inadequate to seat the many who sought entrance in the evening. The lecture of the afternoon recounted wonderful experiences, replete with Interest, and, accompanied by Mr. Baxter's running comments, made very effective results. The address of the evening placed the church the detailed of the d

Haverhill and Bradford.-Last Sunday was a very interesting occasion to the First Spiritualist Association worshiping in Brittan Hall, and large audiences were in attendance. The speaker was Mrs. M. Louise Chase, of Merrimacport, formerly of Charleston, S. C., who then appeared for the first time as a public speaker. It is some time since her mediumistic gifts were developed, since which she has been before private circles and gatherings, giving great satisfaction. As yet she has given only short addresses, which were concise, intelligent and interesting. The platform tests and messages from spirits in her presence are very interesting and convincing, and a large number were given, both afternoon and evening. Mrs. Chase is a medium of much promise, and her advent upon the Brittan Hall platform was a fine success. This is the second new medium to whom the Brittan Hall Spiritualists have extended a welcome hand in their entrance upon public work in this, among the noblest of all causes.—Next Sunday the platform will be occupied by Mrs. Lizzie S. Manchester, of West Randolph, Vt.

Haverkill, Dec. 17th, 1888. sociation worshiping in Brittan Hall, and large audi-Haverhill, Dec. 17th, 1888.

New Haven, Ct.-John E. Schoepfiln, President f the First Spiritualist Society, writes us that though from various reasons the work for advancing the cause from various reasons the work for advancing the cause in New Haven has been arduous, he is not discouraged but rather inspirited; by the results attained to. On the evening of Dec. 16th the meeting was well patronized—twenty mediums being present among those in attendance: "We have our circles Sunday and Wednesday evenings, and conference Sunday afternoons at 3 o'clock, at No. 148 Orange street. Any mediums or Spiritualists visiting this city are welcome, as our doors are opened to all."

Cone Home. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

There passed to spiritific from New York City on Wednesday, Dec. 12th, Mit. WILLIAM Rogers, edest son of Mr. Rogers of 243 Madison street, where the ancended had been tenderly nursed by wife and parents during the past nine weeks. Mr. Rogers, sr., has had a more than remarkable experience in Spiritualism and mediumship in his own person, as well as with his wife and various members of his family. The sen above referred to was also quite a medium, and just previous to his transition gave startling proofs of the presence of our departed friends through his entrancement and clairvoyance. At the time he was taken sick he held a responsible situation in a large factory, and had a number of associates of both sexes under his direction. A very pleasing feature of the funeral exercises was the presence of a large delegation of these young people, who also contributed a very handsome floral device in the form of a broken column sumounted by the usual white dove. The young man's parents have for many years waged a long-continued light in favor of Spiritualism in their immediate district, in which a large Catholic population predominates, and it was their desire, as also that of their son, that the exercises should be in accordance with the teachings of our philosophy, so that friends and neighbors should see that Spiritualism was equal to even that great trial under which simple faith often succumbs.

The funeral was fixed for eight o'clock on Thursday

even that great trial under which simple faith often succumbs.

The funeral was fixed for eight o'clock on Thursday evening last, at which time the residence of the parents was crowded to suffocation with relatives, friends and neighbors. The writer had been retained to conduct the service, which was performed in his usual simple method: music, a poem, a prayer, and an address under control. The consolations of our facts and teachings, and their applicability to every incident in our lives, were earnestly presented, suitable remarks being applied to the departed, who bore a most estimable character for gentieness, courtesy and honor in every relation of life, as well as to the widow, left with three children, the parents, and other members of the family, and the visitors then present; the service concourse then slowly dispersed, and the next day the mortal remains were interred in the Lutheran Cemetery on Long Island, at the desire of an aunt of the widow, Nr. Y., Dec. 15th, 1888. Brooklyn, N. Y., Dec. 15th, 1888.

GEO. H. KEITH passed from mortal life on Saturday morning, Dec. 16th, at his residence 293 Lenox Avenue, New York City, at the age of 48. Modern Spiritualism found in him a valiant and consistent exponent. Endearing himself to a large circle of friends by his qualities of heart and mind, he was preëminently a man of strong affections, while his dislikes were few and tempered by the mercy that only the noble soul contains and extends.

An extinuable, wife to whom he was to ned twenty.

and extends.

An estimable wife, to whom he was joined twenty-six years ago—after an acquaintance from chidhood—with two sons and a daughter and her husband, Fromont Wilson, whom he esteemed as a son, comprise the surviving family, which has ever exemplified the highest type of a happy home. D. L. G.

Haverhill, Mass.-Unity Hall.-Miss Emma J. Nickerson closed her engagement with the First Spiritualist Society of this city on Sunday, Dec. 16th, before large and appreciative audiences. The subject of her 2 F. M. lecture was "The Responsibility of Medi-umship"; in the evening she spoke upon "True and False Mediumship."

Both lectures were well received, being replete with sound logic.

Joseph D. Stiles will be with us next Sunday.

W. W. CURRIER.

New London, Conn .- On Wednesday evening. Dec. 12th, Mrs. R. S. Lillie spoke for the first time before a New London audience—when she addressed the Spiritualist Society in Pierpont Hall. A large gathering of the friends greeted her. Mr. Lillie very effectively opened the services for the evening with a song: "The Island of Sometime." After an invocation by Mrs. Lillie, and the song: "Childhood Recollections," by Mr. Lillie, questions from the audience were treated by her with an absorbing interest, seldom witnessed.

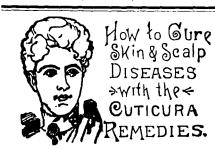
H. P. M.

Lynn, Mines .- Dec. 16th Prof. George Chainey de livered two lectures entitled: "The World a Living Being," and "Through Day to Night, and Night to Day," both of which were full of great thoughts, elo-quently presented. Next Sunday we have with us Miss Lucy Barnicoat, the test medium from Boston.

Philadelphia, Pn.-G. W. Kates and wife at tracted an audience that filled Columbia Hall, Sunday evening, Dec. 16th. Mr. Kates gave a lengthy and lucid treatise upon "The Evolution of Spirit." It was a fine effort. Mrs. Kates was, as usual, successful in giving tests.

PROVIDENCE, R. I.-Gerald Massey gave us a ery able and scholarly essay, last Sunday, on The Historical Jesus." His views were given in good voice, in an impressive manner and in eloquent words. --- Mrs. Juliette Yeaw of Leominster is our speaker for next Sunday.

E. H. WHITNEY. 18 East Avenue, Dec. 17th, 1888.



THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the outflourn Remedies and methors of the second secon

CUTICURA, the great Skin Cure, and CUTICURA SOAP, on exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrotuls.

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The author, in the preface, says: "These Parables, with their teachings, have been given, one every day, since the lith of May, 1888, to the present time, solely through spiritual influence, and are not the mere product of the writer's own brain." CONTENTS.

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