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Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XX-FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM. (CONTINUED.)

Martin Luther, and the Camisards.

E left with regret the rich fields of Roman Catholic mediumship, in which we were tempted to linger too long, perhaps, by the wealth of fascinating proofs we found therein of the accuracy of our position that no age is without its facts of mediumship, and that these spiritual phenomena lie at the foundation of all the systems of religious belief man has ever cherished.

We have brought our proofs down to the sixteenth century. For several centuries subsequent to the days of primitive Christianity, after the fatal compromise between Eusebius and Constantine, we were compelled to confine our researches to the history of the Roman Catholic Church, as there was no other church extant. We come now to the dawn of a new

We venture the assertion that all the great religious reformers without exception-even Martin Luther, and stern old John Calvin, John Huss, and Jerome of Prague, and John Knox and John Wesley-were exceptional men. We mean by that, men who through life, while Luther was everywhere fêted and mediumistic susceptibility could be acted upon, directed and led by the power of the spirit to aid in the spiritual advancement of the race.

Martin Luther, born of humble parentage, design of the forces controlling his career. They had a mightier mission for him to achieve. He went through the usual course of classical fluences were at work upon him even then that seclusion he passed three years. From what that they must have been years of peculiar interest to him, filled with spiritual experiences of profound significance. It was during these years that he laid the foundation of those doctrinal convictions that were to be his sheetanchor in the storm that was to rage round him in his conflict with the tremendous power of the Papacy. His description of the spiritual crisis through which he passed is a very graphic one, and clearly shows that he was led by a power outside of himself. The point upon which his mind was so greatly exercised at this time was the very point upon which in his inkstand at a spirit whom he fancied to be after years he took issue with his church—the the evil one—the devil of his theology—and forgiveness of sins. Through his own most vivid spiritual experiences he was forced to harmony with the materialistic spirit of the believe that it came neither through pope, priest nor the church, but through grace alone.

He was ordained a priest in 1507, and removed to Wittenberg, a place his name has to have been the credentials of his mediumimmortalized. Here he became a professor in ship and the proofs of his exceptional career the new University just founded by Frederick as a chosen agent of the spirit-world in bringof Saxony. At first he confined his lectures to dialectics and physics; but his heart was not to inaugurate a new era in the religious exin his work, and he very soon commenced lecturing upon theology.

He was not content with lecturing. It did not satisfy him. He began to preach. Both lectures and sermons made a profound im-Melanchthon said of him: "His words were born not on his lips, but in his soul."

About the year 1511 he was sent on a mission to Rome. His description of what he saw and heard there is very vivid. At this time he describes himself as "an insane papist," so wedded was he to his church, and yet even then his thoughtful nature was stirred to its very depths, and his moral indignation roused by the abuses of the papacy.

The system of indulgences had at this time revenue derived by the church from their sale pleasure, by means of which the worst orimes ors are by no means the ignorant and supersti-

of the faithful could be wiped out, and they | tious alone. They are the noble and great as saved from the consequences thereof. The papal court at Rome, plunged in an excess of wanton, wicked extravagance, needed money, and the sale of these indulgences was an easy

way to raise it. Luther's indignation at this infamous traffic was unbounded. Under the spur of it he wrote his famous theses, and nailed them to the gate of the church at Wittenberg, in which he denied to the pope all right or power to forgive sins.

"If the sinner is fully contrite," said he, "he receives full forgiveness. The pope's absolution has no value in and for itself."

This bold step awakened the most intense and widespread excitement. Like wildfire the news of it spread far and near. One of Luther's biographers said: "It seemed as if angels had carried it to all men." All Europe was startled and electrified by it. They knew not that this man had the power of the whole spirit-world back of him, and that they were determined to use him as the medium for striking a blow at the heart of ecclesiastical despotism that should shake it to its very foundation.

He was summoned to Rome to give an explanation of his position. He was too wise to go, for he knew full well he would never be permitted to return. Then a legate was sent into Germany who was illy chosen. He would not argue or reason with Luther, but haughtily and imperiously demanded him to retract. This the reformer positively refused to do, and fled from the city of Augsberg, whither he had gone to meet the cardinal legate. Then the task of negotiation was committed by the pope to a German envoy of his to the court of Saxony, through whose skillful diplomacy a temporary peace was brought about. But it could not last. The power of the spirit was upon Luther, and under its influence it was impossible for him to keep silent.

"I am not master of myself," he said. "God hurries and drives me. I wish to be quiet, and am hurried into the midst of tumults." He could not resist the spirit-influence that was upon him. He grew bolder in his attacks upon the papal system, taking firmer and broader ground. All Germany was convulsed with excitement, and soon the pope issued against him the dreaded papal bull, condemning him as a heretic. It was burned before a large gathering of professors, students and citizens at one of the gates of Wittenberg. Eck, who was instrumental in obtaining it, had to flee for his made the hero of the day.

At this time Charles V. ascended the throne

and summoned the sovereigns and States to assemble at Worms. An order was issued for became the initiator and inspirer of one of the destruction of Luther's published works, the most remarkable reform movements of and he was himself summoned before the diet. pure French, and the words of these baby me- until each atom is again united to an equal which history gives us record. When in his He resolved at all hazards to obeythe sumeighteenth year he entered the University of mons. Above all things he desired an oppor-Erfurt with the intention of fitting himself tunity to appear before the assembled dignifor the legal profession. But this was not the taries of Germany. His friends tried to dissuade him from the hazardous journey, for his enemies were everywhere breathing out threatenings and slaughter. But moved by the studies and took his degree of A. M. But in- power that was upon him, alike regardless of the anxieties of his friends and the threats of were to totally change his life-career. His his enemies, he gave utterance to the famous spiritual nature became deeply moved, and he speech: "I am resolved to enter Worms, alresolved to devote himself to a spiritual life. though as many devils should set at me as He withdrew from his family and friends, bade there are tiles upon the house-tops." He caradieu to his colleagues, and retired to the ried his resolve into execution. His journey Augustine convent at Erfurt, resolved to be- to Worms was like a triumphal march. His come a monk. In the quiet of this cloistered | heroism excited the admiration of all Germany. His appearance before the diet, and the we can glean of him during this time we judge firmness with which he held to his opinions, pointedly refusing to retract one word he had uttered or written, called forth the surprise and admiration of Europe.

On his return the elector of Saxony, who was his friend, caused him to be arrested with a great show of violence, and lodged as a prisoner in the old Wartburg Castle. This was done to save him from the bitter foes who were seeking his life.

It was here that he passed through many re markable spiritual experiences, that give proof of his mediumship. It was here that he hurled compelled him to retreat. His biographers, in age, impute these experiences to a morbid imagination caused by ill-health from sedentary habits and over-study. We believe them ing about a mighty reform movement destined perience of mankind—a mighty stride toward freedom from the tyranny of ecclesiastical despotism.

This remarkable man possessed wonderfully keen intuitions, and he was master of that pression and exerted a widespread influence. power bestowed only upon souls richly endowed with mediumistic susceptibilities, who are selected by the angel-world because of these finer qualities, to awaken other souls to

higher consciousness of religion and duty. But we must hasten on. Take the times sub sequent to the mighty Reformation brought about by Luther, whose waves rolled over startled Europe like a great flood, and the student of those times is compelled to follow a stream of spiritual facts, of prophecies, of healing gifts, discerning of spirits, speaking with been carried to a scandalous extreme, and the tongues, etc., that correspond exactly with those we have been tracing down through the was immense. From the idea that the church ages, the signs and wonders of patriarchal and had power to forgive sin grew the notion that apostolic days, and of ages far antedating the pope as the head of the church had power them, and those who figure in these expeto issue pardons by his own will and at his own | riences as the recipients of these gifts and hon-

well, the wise and good, the hero souls of the Reformation.

The history of the Protestant reformed disciples during the early period of the Reforma-tion, the Huguenots, under the name of the Camisards, is a splendid revelation of the continuance through the ages of these wonderful gifts. They had tongues and the interpretation of tongues. They abounded in gifts of healing, discerning of spirits and prophecy. They were wonderful clairvoyants and psy chometricians. They present a most striking picture of the power of true Spiritualism to call forth the noblest traits of human character-heroism, devotion, faith of the most exalted type, adherence to religious principles in the face of the most cruel despotism, the most outrageous tyranny, and a persecution unparalleled in its horrors.

Howitt most eloquently says of the history of these people:

"What a scene of heroism; of devotion, of biblical taith and biblical Spiritualism in a simple race of mountaineers! What a scene of glories and of sufferings wrought by the demonty of kings and priests, and the bared arm of the Almighty stretched forth in all the majesty of ancient-times amongst a simple and trodden down people! What a spectacle of poor men lifted by the mighty power of God, amid their magnificent mountains and their rushing rivers, poorobscure shepherds and wool combers and foresters, into heroes and martyrs, equal to the most renowned of the most soul inspiring times. Earth has few such

The horrors of the dreadful night of St. Bartholomew belong to this period. The murderous spirit of Rome, determined to stay the progress of the Reformation started by Luther, was let loose in all its fury, and it found worthy instruments in Louis XIV. and his brutal premier, Luvais. For the sole crime of protesting against the abuses of the Romish Church, and refusing to worship in accordance with its prescribed rites, five hundred thousand of the best subjects, the most loyal and the most devoted that ever a monarch had, were cruelly and malignantly persecuted by priests, magistrates and soldiers, and either mercilessly destroyed or forced to flee for their lives to the neighboring countries.

In their misery and despair they appealed mightily to the spirit-world, and their cry was not in vain. Marvelously was the power of the spirit poured out upon them. Like the rushing, mighty wind of Pentecost was its descent upon this suffering people. Mediums were developed under its influence by hundreds. The gifts of discerning spirits, of prophecy, of tongues, of healing, in fact every phase of phenomena known to the ages, were rapidly developed.

The gift of tongues was startlingly developed. Even infants less than a year old spoke in good away into worthless atoms and lies helpless diums were received with as implicit faith as those of the oldest and wisest. Their every action was regulated by the spirits through their mediums. Whether they should give battle to the enemy or flee to their hiding-places was determined by their mediums. Those who were to be slain in battle were told beforehand what their fate would be. They shrank not from it; but with a splendid heroism went forth to meet it.

No traitor could approach them without being immediately discovered. They knew beforehand their enemies' plans. Their clairvoyants saw even at a great distance just what they were doing, and read their intentions as if present with them at their counsels, listening to their conversations. These remarkable facts are attested to by many high in rank and official position. All their military movements were inspired by their mediums, who also by their presence in battle inspired and kept up the courage of the leaders.

We are assured by some of the heroes themselves that they had no knowledge of war. Everything was given them miraculously, as they termed it. One of their leaders declared that once when about to go into battle he heard the spirit-voice say:

"Fear nothing, my child. I will guide thee. I will be with thee. I rushed into the battle as if I had been clad in iron; as if the arms of the enemy were of wool. Happy in the words of God our little boys of twelve struck right and left like valiant men. Those who had neither swords nor guns did wonders with blows of a staff or a cudgel. The bullets whistled about our ears like hail, but as harmlessly. They cut through our coats and caps, but they did no hurt."

Many declared that they found the bullets flattened between their shirts and their skin. These poor simple peasants and artisans, a mere handful, never numbering more than two or three thousand, utterly unskilled in the arts of war, poorly equipped, knowing nothing whatever of generalship or military strategy, carried on a ten years' war with a powerful monarch whose disciplined troops and militia numbered sixty thousand, and slew a third of his army. All Europe was astonished and confounded at the repeated and protracted discomfitures of the most experienced of the royal generals.

What was the secret of this astounding spectacle? They had no mortal allies. They were poor, simple-minded peasants. The noble and the rich, those who could have aided them with counsel and means, with influence and authority, had fled the distracted country. Their commander-in-chief was a day-laborer in a vineyard. Their greatest warrior was a beardless boy of nineteen, who was serving his apprenticeship as a baker when the power of the spirit. came upon him, and he stood forth under its irresistible influence a warrior medium, an inspired prophet and leader. Catinet was found by the spirits tending a drove of horses on the hills about Divens, and they poured through [Continued on seventh page.]

Literary Aeyariment.

\mathbf{AMY} LESTER;

STRANGE GIRL.

Written Expressly for the Banner of Light,

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

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CHAPTER XVII-CONTINUED. Materialism and Atheism Conquered by Reason

The next day at the same hour Mr. Derby ent for Amy to come to the library, and when they were seated he drew a paper from his pocket, saying: "Amy, I have prepared a dozen questions or more, and I expect when

your spell comes on they will be answered." Amy said nothing, but looked like a helpless little mouse that wanted to run away but could find nowhere to flee to. Presently her slight form began to tremble, then her eyelids closed and she appeared to be sleeping calmly; then the deep voice replied:

"Mr. Derby, we are here, according to agreement, and are ready to answer your first ques-

tion.' "My first question is this: Is man immor-

tal? "He is," answered the voice.

"My second question is: If man is immortal, how can you prove it to me, who am still withn the material body?"

"Mr. Derby," continued the voice, "you have been reasoning from wrong premises all your life, and this has brought you to wrong conclusions; when once you commence to reason from a truthful standpoint it will bring you to right and truthful conclusions. You are like a man who wishes to go to a distant city, and instead of taking the right road which leads to that city he takes one that leads directly away from it; now you must return and take the right road if you wish to come to right conclusions. You have been reasoning that all things which you see are composed of material substance alone, whereas they are composed of material and spiritual equally proportioned. Matter, in whatever form it may appear, without spirit, is a dead, inert substance without form or color; it drops amount of spirit; without spirit it has not even the power of holding itself together in any form whatever. Mr. Derby, you are an educated man, and know something about magnetism; you understand the magnetic attraction; did you ever stop to consider what that might be? Do you know that it is magnetic attraction which holds worlds together-that magnetic attraction holds your earth together-that magnetic attraction holds your body together? Mr. Derby, shall we tell you what this is which

is called magnetism?" "Pray do," answered Mr. Derby. "It is spirit; the invisible flame which per-

meates all things in whatever form they may appear; it is that which attracts and holds all material substance together.'

Mr. Derby drew a long breath, and looked at the little pale face with its closed eyes.

"Now, spirit in and of itself is not intelligent," went on the voice. "The magnetic flame is not intelligent, but within each atom of magnetic flame lies the undeveloped germ of intelligence, and all nature is continually toiling together to bring forth, to evolve, the intelligent soul; and if all nature has toiled together for countless ages to perfect and bring forth the intelligent soul of man, do you think that intelligence will fall back again into a germinal state, merely because man is ready to throw off his material covering? Mr. Derby, your body is not intelligent; your spirit is not intelligent, but the soul which is within the spiritual body is intelligent. Your spiritual body is the covering of the soul, your material body is the covering of the spiritual body; these three are at present one, and that is where man gets his idea of a triune God; he looks within and perceives himself, but in his present devlopment has not the wisdom to understand himself. Now it is your magnetic or spiritual body that attracts and holds together your material body, and when the magnetic or spiritual body leaves the material body, the developed soul holds together the magnetic or spiritual body; but as you cannot see magnetism, so you cannot see the spiritual body; and as you cannot see intelligence, so you cannot see the soul; but will you assert there is no intelligence because you cannot see it? You certainly can both see and feel the work which it performs. Now you perceive and feel my intelligent soul as I manifest it through this child, but you cannot see me with your material eyes, for my body is a spiritual/or magnetic one, and is the covering of my intelligent soul, as I now manifest it to your intelligent soul, and you must know that it is not the undeveloped spirit and soul of this little child. Mr. Derby, is not my argument proof enough that man is immortal?" 77.00E 17.15

Mr. Derby stared at the child in openmouthed astonishment, but answer he could find none; this was the first time in his life that he could not find an answer that went to prove his own position. That I and third a

"Are you convinced of the immortality of the soul?" went on the voice. Well," stammered Mr. Derby, "I can find

no argument against your position.

"Then if I have cast your materialism back to the material from whence it sprung, and left

you the spiritual and the imperishable, I shall return for a short time to the material, and prove to you also that the material is as imperishable as the spiritual. Not an atom of material substance can ever be lost or destroyed; it is as imperishable as the spiritual; they are equal and coëxistent; they never had a beginning, they can never have an end. The uniting of spirit and matter causes form to spring forth. Mr. Derby, they call you an atheist because you do not believe in a personal God; and there is no such being as God in the form of a man, living in a small heaven, sitting on a throne. The reason why you are an atheist is because your intellect or soul is too grand and large to believe in anything so infinitesimally small, and you are right; there is no such God; but I will now dash your atheistic principles by showing you a God worthy of your own enlarged soul: Look up at the stars, Mr. Derby; look at the sun; look at the moon; look at your own earth and all it contains; think of it as you would a grain of sand compared with the innumerable worlds which exist, many of them ten thousand times larger and more wonderful than your little earth. And they have no end; they exist through all time, through all space-zones of worlds forever and ever; and all that is or was or ever shall be is God. Mr. Derby, can you say there are no worlds, there are no stars, no suns, no moons, no earth? if you can, you can say there is no God; but if you cannot, then you must admit there is a God, and you are not an atheist. Mr. Derby, you are neither a materialist nor an atheist. A materialist or an atheist cannot be.

"The material substance of all things that exist is the body of God. The animating spirit that is within all substance is the spirit of God, and the intelligent soul that is at length evolved from the uniting of spirit and matter is the soul of God: Souls are as countless as the worlds; they have no beginning, they have no ending; they are innumerable. All this is God, and as much of God dwells within you, Mr. Derby, as you are capable of holding." "Amy! Amy! Wake up! wake up!"

Mr. Derby, frightened to hear a child talk in this strain. "Wake un!" "No," answered the voice, "not until I hear

your reply."

"Great God!" exclaimed Mr. Derby, "I never saw things in this light before. I must have time to think it all over.' "Well, think-think! That is precisely what

we most desire, for truth will bear thought and investigation; error will not. The moment truth strikes error it vanishes into oblivion.' 'Wake up, Amy! Do wake up!" cried Mr.

Derby. "It frightens me to hear a little girl talk like this!" "Very well," said the voice, "I will go now,

but to-morrow, at this time, I will come again." In a moment or two Amy opened her eyes.

'Amy," said Mr. Derby, "do you know what vou have been talking about? 'No." answered the child, wearily. "I want to go out and play by the lake-shore, and

get some little shells and pebbles, and pretty wild-flowers." "Well, put on your hat, take the dog with

you for protection, and go," said Mr. Derby. Presently he heard the child skipping along, the dog barking joyfully, as they ran and played by the lake-shore. He then arose, put on his hat, taking his gold-headed cane, went for a short walk and called on his best friend, Dr. Mead. The doctor was delighted, and when the two gentlemen were seated, Mr. Derby said:
"Doctor, you know something about my lit-

tle niece, Amy Lester?"

"Oh, yes," answered the doctor; "I attended her through the scarlet fever not long

"Have you ever noticed anything strange

about her?" "No," said the doctor, "I have never seen anything strange myself, but I have heard a great deal about her; to me she appears very much

like other children. Mrs. Lester told me she had 'strange spells,' and from the description I thought her to be a cataleptic,"

"Well," said Mr. Derby, "I am not a doctor. but if Amy is a cataleptic, catalepsy is a very strange disease, indeed."

"It is," answered the doctor, "a very strange disease, and we scarcely know how to manage it; but the whole village is running wild about this child. It is very singular. I cannot imagine what there is about that little idiot to cause so much excitement. I heard the reporter called to interview her, but nothing appears in the paper, and the young man will answer no questions."

"Oh, pooh!" said the doctor. "You are fanciful! You are not expected to understand the diseases of children."

tween you and me, Dr. Mead, I don't under-

Well, that is precisely why I am here. don't understand it, and I want you to come to my house to-morrow at three o'clock precisely and see if you can understand it, and if it really is catalepsy I want to know it. I will pay you well to cure her. Have you ever been able to cure a case of catalepsy, doctor?"

"I have never had but two cases," answered the doctor, "and I cured them both in a very short time; as soon as we remove the cause they come out all right."

Were these cases children?" asked Mr.

"Oh, no; they were both young ladies. don't know that we have any cases of cataleptic children on record-in fact, the cause of catalepsy is not supposed to exist in children under twelve years or more."

'Amy is rot yet ten," said Mr. Derby. "Will you come to morrow, doctor?"

"Yes; be very happy to," said the doctor. "And at five o'clock we will have a bottle of

wine and a good dinner," supplemented Mr. Derby. "One word more: Can a child put on the cataleptic condition and then put it off again at its pleasure?"

'Well, no; not that I ever heard of," answered the doctor. "Perhaps this little jade is up to pranks and tricks, trying to make fools of wiser heads than her own.'

Mr. Derby shook his head. 'Come and see for yourself, doctor." With this he took his leave.

CHAPTER XVIII.

Incontrovertible Evidence of Spirit-Return. The next day the doctor was punctual to his appointment. Amy was sent for, and soon made her appearance. Skipping, playing in the open air and a good night's rest had tinged her cheeks and brightened her eyes. She looked what she was, a little healthful, innocent girl, not quite ten years old.

'How do you do, Miss Amy?" said Dr. Mead, jocosely, chucking her under the chin. "Pretty well, I thank you," answered the child.

Yes-yes; you look very well. Up to a few little tricks, though, are n't you?" asked the doctor, with a knowing wink.

Amy went to the window and looked out. "Oh! uncle," she exclaimed, "may I go out and gather some of those pinks?"

"Yes. Run out and gather a few as quickly as possible, and then come back, for the doctor wants to find out what ails you.

So Amy ran out, gathered a handful of sweet clove pinks, and then returned. "Now," said the doctor, "come here; let me

see your tongue and feel your pulse.' Amy ran out her tongue for the doctor's in-

spection, and then gave him her little wrist, dropping a few of her pinks at his feet as she did so. "There is nothing the matter with your

tongue," said the doctor, "and your pulse is all right. Now, you little fraud, you can't cheat the old doctor with your tricks and foolish pranks. It's very strange to me that you have been able to cheat any one. You little goose! I don't believe you know the multiplication table."

"Well, I do n't," said Amy. "I never could remember it."

"So you think you will spend your time in playing tricks. Now, if you were my child, I would give you trick for trick till you got tired of it. When you played ghost, I would play ghost, and I warrant you would get the worst

walked across the room and thumped him on the arm. He started, rubbed his arm, for it hurt him quite a little.

caught you. I knew very well you were a trickster. You have a string attached to that chair. You were all prepared for me, were n't you? but that's an old and worn-out trick, well understood by everybody."

The doctor caught up the chair and tried to find the string, but the chair was innocent of any string; he put it down, and taking Amy

rather roughly by the shoulder, he said: "Open your hands and give me that string!" Amy opened her hands, the pinks dropped to

the floor, but no string was visible. "Now turn your pocket inside out," com-

manded the doctor. "I have no pocket," said the child.

"Well, you have hidden the string in the bosom of your dress, for you knew the old doctor could not find it then.'

"I have not," said Amy, rather indignantly. "I have had no string, and I did not move the chair."

"Tut! tut!" said the doctor. "Don't tell me any of your lies. I am too old to be hoodwinked by a chit like you."

Just then a table at one end of the apartment commenced to vibrate and move in an undulatory manner toward the spot where the doctor was seated; it moved slowly onward until it pressed him hard against the breast, and then stopped. The doctor started up and moved his chair; the table followed. The doctor sat down again; the table paused just in front of him, and then upon the table commenced a regular tattoo-that which is called "the devil's tattoo"—but this tattoo was beaten by invisible fingers; the doctor had kept fast hold of Amy's hand, dragging her with him, and of course he could readily see it was not

the child. Mr. Derby had turned very pale. "Well, doctor," said he, "what do you make of it

The doctor wiped his perspiring brow. The tattoo was louder than ever.

Stop!" exclaimed the doctor to the noise. "Get out! This girl is a witch, and possessed of the devil! That's what I make of it. If I had my way she should be burned or drowned. like any other witch. And blow me! if I do n't think I will take her now and douse her in the

As he said this a loud slap resounded through the room. The doctor clapped his hand to his ear. He had received a box on the side of his head that quelled him a little, but did not hurt him much.

"Amy," said Mr. Derby, "go and sit over there on the sofa."

Amy obeyed, and began to play with a little kitten that was coiled there and had been asleep; the tattoo ceased.

"Well, doctor," said Mr. Derby, "what do you think about catalepsy 101 hours

zit Di catalopsy!" blusted the doctor. "I had no idea this was the kind of catalepsy you

"What is catalepsy?" asked Amy. "Do you mean this little cunning kitty?"

The doctor laughed loud and long. "No," said he. "It's an older cat than that."

Amy laughed too. "I wish you had fetched ittle Bessie with you," she said; "I want some

little girl to play with." "I would as soon Bessie played with Satan," said the doctor.

Mr. Derby looked annoyed. "You forget, doctor," said he, "that Amy is my little relative. I think her a gentle and innocent child; what this strange thing is that attends her, of course I cannot say; but I think we had better treat this matter as gentlemen should; the child is not to blame, whatever it may be. I hope we are both too well informed to believe in the absurdity of witchcraft; and surely this little girl cannot be in league with Satan.' Dr. Mead cooled down, and tried to remember that he was a gentleman. "Well," said he,

"This is the first time I have witnessed anything of the kind, although Mr. Lester told me that the tea-table danced about while the

"if it is not witchcraft what do you make of

family were at supper." "Amy," said Mr. Derby, "do you think you could have one of your spells?

"I do not know," answered the child. "I never know when the spell is coming, and I do not do any of these things. I would rather die than be a witch. I wish I lived away off in the woods with the birds and squirrels, then I should not have spells and be called a witch."

Dr. Mead began to look sympathetic and feel sorry for his roughness, for he was a very kindhearted man, and meant to be a gentleman. "I beg your pardon, Miss Amy," said he.

Let us make it up and be friends. "Doctor," said a deep voice, "have you got enough of catalepsy? Perhaps the chairs and

tables are cataleptic." The doctor started, looked this way and that "She is in one of her spells," whispered Mr.

Derby.

Amy still had the kitten in her lap; her head had dropped back against the sofa, and both the cat and the child were sleeping, with this difference: the child was talking in her sleep and the cat was not.

"Now," said Mr. Derby, "examine her closely, and see if she is a cataleptic."

The doctor went up to her, took her hand, pulled up her eyelids, shook her, but all without effect. The kitten jumped down and ran away, frightened, but nothing aroused the child. The doctor pinched her, slapped her, then taking out his lancet he said: "This will fetch her to, I think. Now, Amy, if you don't come out of this, I will bleed you;" but all was of no avail. He pricked her arm with the lancet, but she made no sign.

"Put up your lancet, doctor," said the voice, and dare not to injure this girl, for whoever does her an injury shall pay dearly for it. Put up your lancet, sir, and listen. This child is not a cataleptic, neither is she a witch, or in league with Satan; she is a little innocent, inoffensive girl, more so than most children; but she is, as you will perceive, a highly sensitive. finely organized child, with large fine brain; her organization is peculiar, and spiritual beings are able to use her body somewhat as they would their own, if they had one, and talk with her organs of speech. Now, doctor, I am your own son, your scapegrace William, or 'Billy Mead,' as I used to be called. I went to the spiritual world when this child was no more than three or four years old, and she can remember nothing about me. Now, dad, you sent me to college; you might as well have sent a wild colt. I was expelled, then I ran away and went to sea-could n't forget this old lake, you knowgot into a drunken brawl with some sailors As the doctor said this, a chair deliberately across the seas and was shot; you never knew just how to take you, old gent; the higher an-"Now, you little jade!" he cried, "I have gels could n't do you much good just yet; such as you have to be knocked about and stirred up. Now good-by, dad; I will come again some other time.'

> Amy opened her eyes shortly afterward and looked around for the little cat.

"There is the kitten out there on the porch," said Mr. Derby; "run out and have a good the structure, but he knows that unerring and romp with the little beast." Then addressing immutable law governs every motion thereof. the doctor, he said: "What do you make of all

"Well," replied the doctor, "I consider that child bewitched-possessed of the devil; you know the good book tells of those that were possessed of the devil, even of a legion living in one man, which were cast out and entered a herd of swine, the swine rushed down into the sea and were drowned; how many there may be in that child of course I do not know; but possessed of the devil she certainly is."

"Doctor," said Mr. Derby, "you and I have had many battles without bloodshed, argumentative battles. We never agree, yet our friendship has been close and of long-standing; our battles seem to serve a good purpose: they brighten us up wonderfully, and we are a necessity to each other in this dull little village. Now as I am an atheist, and do not believe in a personal God, of course I do not believe in a personal devil; and as I do not believe in a devil. of course I do not believe there is one within this child; and if there is not one within this child, what is it? You admit she is not a cataleptic and is not diseased. She is too young to carry out such stupendous fraud. and certainly can have no motive; excepting this peculiarity she seems to be as innocent and guileless as a babe. When this spell came upon her yesterday she talked as no child of her years ever talked, and the ideas were far beyond any that I ever had, almost beyond my own comprehension. Doctor, whatever may be the matter with this little girl, she has upset all my preconceived ideas. I shall never be a materialist again; I shall never be an atheist. She has done more for me than all the ministers I have ever met, more than all the creeds I have ever studied, more than all the books I have ever read In fifteen minutes' time that little golden haired child has changed the whole course of my inner being or my thoughts. She has given me immortality. Where all my lifetime I have never believed in immortality, now I believe; where before I did not believe in God, I now do."

The doctor stared at Mr. Derby in utter as tonishment.

"Well!" he ejaculated, "this beats me Oh! now I have it. Then if you believe with me in God, you believe in Beelzebub; and if you believe in Beelzebub, you must know he

has gotten fast hold of that child? "No," said Mr. Derby, "I do not believe in

thing has gotten hold of her, and that something is the spirit (or spirits) of the so-called dead."

"Oh! bosh!" exclaimed the doctor; "I do not believe the spirits of the dead know anything about this earth and its troubles."

"But you say there were a legion of devils in the man that the Good Book tells about; 1 thought you did not believe in but one God and one devil; then where do you get your

"Oh, those were the emissaries of Satan, probably; not the old fellow himself."

"His emissaries?" said Mr. Derby. "Then of course they were spirits, or in other words, invisible beings, for they were only perceived through the acts which they caused the man and the swine to commit. Now, according to your own showing, a legion of invisible beings actuated or possessed the man, afterward the swine, and if spirits could possess people in the olden days, the natural law must certainly be the same to-day; and if bad or evil spiritswhich I take it you mean by Satan's emissaries -can possess people, why not good and intelligent ones? You do not suppose the doors of heaven are closed any tighter than those of hell; and if bad or evil spirits go roaming around, why may not good ones do the same?

The doctor coughed and blew his nose, not

knowing what to say or do. 'But," continued Mr. Derby, "as I did not believe the Bible particularly, I paid little heed until now to the story of the man possessed of a legion of unclean spirits. I am now convinced that this child is possessed, when these spells come upon her, by spiritual beings; and like the story of old, although they are not visible, yet they may be recognized by the work which they do, the power which they use in influencing the actions of those still in this world. Now, doctor, let us go and dine, and discuss this question further over a bottle of fine old port.'

"Shall you have the child in to dinner? asked the doctor.

"No, I think not. I do not care to have her hear our conversation.'

[To be concluded.]

The Spiritual Rostrum.

The Mote and the Sunbeam.

Abstract of a Discourse Delivered Sunday Afternoon, Dec. 20th, in New Bedford, Mass., BY WILLARD J. HULL, Of Buffalo, N. Y.

[Reported for the Banner of Light.]

To the divine music of celestial harmony Euripides of old thus beautifully alluded: 'Thee I invoke, thou self-created Being, who gave birth to nature and whom light and darkness and the whole train of globes encircle with eternal music." And down through the corridors of Time this sentiment echoed and reverberated until the immortal Shakspeare caught its infection and sang its beauties in his matchless rhythm:

Look how the floor of heaven Is thick inlaid with patines of bright gold. There's not the smallest orb which thou behold'st But in its motion like an angel sings, Still quiring to the young-eyed cherubim. Such harmony is in immortal souls. But while this muddy vesture of decay Doth grossly close it in we cannot hear it."

I come to you this afternoon with this enchanting thought, and I want to speak to you as we take our place in the vestibule of the heavenly mansion that towers above and around us in such majestic grandeur. I want to preach of a mote that glistens in a sunbeam. I want to speak of man, the august, the meek, the giant, the pigmy, the monarch, the serf. . . Man can teach a parrot to speak the figures which embody distance and magnitude of celestial dynamics. There is no consciousness, however, within the parrot, and little within man, that conveys the awful significance of it. But how exalted is man above the lower orders of life in that he has the marvelous power of contemplation which enables him to perceive the grandeur of the celestial worlds and figure their proportions and forces down to the minutest fraction of certainty. He can know little of the stupendous mechanism of the structure, but he knows that unerring and He knows that mighty as the system is to which this bit of earth belongs, that system is as the atoms of a grain of sand to the surfwashed shore of the ocean, compared with the infinite systems of suns and worlds of life and love throughout the eternal heavens above and beneath him. Well might the old psalmist exclaim: "When I consider thy heavens, the works of thy fingers: the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of

man that thou visitest him?" The Puritans who loved David didn't think that way when they seized upon the lands of their Indian neighbors, and then upheld the robbery by a set of resolutions that shall echo along the vaults of progress for ages yet to come:

"Resolved. That the land and the fatness thereof belong to the Lord.

Resolved, That the Lord has given it to the saints.

Resolved, That we are the saints. This idea of exclusiveness and electiveness has been taught for twenty centuries, and there are millions to-day who really believe that the sum of infinite design and purpose is contained in their eternal welfare, to the exclusion of unnumbered millions who fail to see things just as they do. The shibboleth of Theology has always been: "Thus saith the Lord unto his chosen people"; and this is the pineteenth century wherein ignorance is magnified and set upon, a hill, while truth, like an Ishmael, lies buried in the caves. But mark! The tireless earth wheeled round her parent with the same unerring precision that governs her motion to-day when the Christian Fathers compelled the first man who grasped the law of planetary motion and dared to declare the truth, to renounce it and confess that the geocentric theory and corresponding cosmogony, which place the earth at the centre of the universe and every celestial; body subordinate thereto, was the only true and divine plan of God. So much for theological and cosmologi-

cal knowledge of Infinite purpose. There is no better reward for effort, no higher encomium to bestow alike upon the advocates of Spiritualism and the great world of ideas, than the disintegrating and disrupting elements to be seen everywhere in the church. The church has been a drag-chain to the car of progress, and the chief value of its regenera-

trumper tones of the spirits of men, are raising it from the depths of its own infamy. the gates of spirit-life thrown open to man mortal forty-three years ago for naught?

It may seem to you a new thought, an innovation, to advance the opinion that astronomy leads the human mind in all other channels of development. Still I do most devoutly adhere to that belief. I conceive that the contemplation of the stars in their entirety, the laws underlying their organic development, function and motion, is the highest attribute of the human spirit. What other conception of the Infinite is so noble as that which reveals the harmony, the love and order of the heavenly has brought man forth as the acme of physical and mental organization, to the end that a be ing of earth should behold the glory and majesty of God: Not one man, not a few men, not a single nation or people, but all men, all nations in their entirety, in one indissoluble bond of brotherhood.

Even as one star differeth from another in glory, so do men differ in attainment; but it is only in degree, and no being who looks aloft and interprets that which to him is the truth of God, should bear a word of calumny. So we reverence the good in the church. We reverence the science, the philosophy and laws of the past only so far and in the light that they have been instrumental in the progress of the race, as stepping stones upon which humanity has climbed the centuries, and is yet to tread in its march to the temple of the future.

Thus we stand in the closing years of the mightiest century of modern times, a parenthesis, as it were, between mighty epochs of evolutionary processes and experiences, and an eternity wherein those processes must find fulfillment. There is no question but that the human race is upon the very surf-coast of a sea of development that holds within its embrace the quickened elements of a new order of life. The past is secure. All hail, then, the new evangel that heralds the oncoming light of the New Dispensation. We see the church of the future reared upon the rock of Fraternity and Love; not so much the Fatherhood of God as the Brotherhood of Man. This is the sentiment of the ages. Its portent is just beginning to permeate the civilization of our time, and with it there comes a beneficence as farreaching as the stars. Like the remote stars the light of truth never wavers, but, surging along the avenue of life and carrying the destinies of men, she lifts and surcharges each form divine with the flame of inextinguishable love. Upon the basis of love we rear the gospel, the synthesis and the science of life. The rhythm of the stars that never jars nor sounds a discordant note is the rhythm of each soul when attuned to the verities of love.

'Oh! listen, man! A voice within us speaks that startling word. Man, thou shalt never die.' Celestial voices Hymn it unto our souls. According harps, By angel fingers touch'd, when the mild stars Of morning sang together, sound forth still The song of our great immortality! Thick clustering orbs, and this our fair domain, The tall dark mountains and the deep toned seas. Join in this solemn, universal song. 'T is floating mid Day's setting glories. Night, Wrapped in her sable robe, with silent sten Comes to our bed, and breathes it in our ears. Night and the dawn, bright day and thoughtful e All time, all bounds, the limitless expanse. As one vast mystic instrument, are touched By an unseen living Hand, and conscious chords Quiver with joy in this great jubilee. The dying hear it, and as sounds of earth Grow dull and distant, wake their passing souls To mingle in this heavenly harmony."

The Ideal Spiritual Temple.

Synopsis of Remarks at the First Spiritual Temple, Boston, Sunday Afternoon, Dec. 20th, by MRS. H. S. LAKE.

(Reported for the Banner of Light.)

The entrancing intelligence said in substance: The history of temple-building is as old as the race; it dates back to the earliest spiritual aspiration of man. It is an effort to symbolize the inflow of spiritual consciousness. It means the march of the spirit-albeit by an apparently circuitous route-toward deeper and truer states

It has been and is still a painful progress, because the outer man will cling to the signs and wonders! He has been looking for God to step from behind the altar-to invade the sanctuary in visible form—but his expectations have been vain. It will ever be so. The "Presence" is with-

in, and the ideal Spiritual Temple must accord with this fact. The ideal faculty furnishes man with incentives to proceed toward the Unknown. It beckons, and beams upon him, drawing him nearer truth and beauty.

Many are the structures reared to the "Unknown God"-few are those wherein the interior drawing governs and inspires the work. The dress of the thought has drawn attention away from the 'thought itself; the letter has quenched the spirit, the sound has dulled the sense. There are many things which properly conspire to create the ideal Spiritual Temple. The first requisite is Truth; this is the foundation, the rock upon which it must stand. It must be grounded upon and grafted in this principle-an ascertainable truth; by searching within it must be discoverable. And the second requirement is spiritual spontaneity. There must be a flowing toward the principle expressed in the structure; it must be a pulsation from the center and source of being tending to reconstruct customs and circumstances. Those who seek the maintenance and ministrations of this ideal Temple must be able to discriminate between the exterior and the interior activity; between that which is really true; between purposes which are involved in material causes, and purposes evolved by spiritual state are still other essentials in the ideal Spiritual Temple: the unity in idiversity, the harmony of opposites, the discipline involved in doing, under spiritual impulsion—this is a third and important element. This state cannot be attained suddenly. It is a growth, a habit, a gradual going over to the inner and

habit, a gradual going over to the inner and more intense conditions of living. The way is tion is contained in the attacks made upon it | winding-it involves inquiry, introspection a devil; but I believe with you that some by its own adherents, who echoing the clarion and intuition. It brings into play a set of

hitherto almost unused faculties in the human race; yet this way, and this groping, lead man to conceive an ideal Spiritual Temple-to construct the place where states seem settled and sensitized. Through the avenues furnished by such a structure, the pulsing life-forces of the spirit may proceed—and the busy hearts, brains and hands are cooperators to conquer the conditions which are adverse to the progress of every human soul.

The workers find their places through love of the employment; they are not outwardly assigned. They enter, interiorly, into a recognition of their capacities, and create opportunities for the exercise of these. They bring to bodies? It is the progenitor of every idea. If | the workshop (the Temple) the truest and tenman can perceive this, then he knows of a derest there is within them to touch, if possisurety that such harmony, such love, such di- | ble, the tempest-tossed and sad-ministering vine order is the rightful heritage of his own to man, not God, with the ever-conscious consoul, and that the Infinite who reigns supreme | viction that these efforts invite invisible aids, midst every seeming retrogression, carrying and create currents for the common life of the the lights and the shadows of worlds unending spirit. Development follows, but not in ways through the maze of stellar creations literally | necessarily mediumistic. Order is evolved withwithout paradox or shadow of change, is the out the attempt. Each finds his friends, his same almighty power of love and wisdom that task, his place, his nutriment. The way becomes luminous; it increases in extent and beauty. Perhaps it is clearly discernible only by himself, but it is nevertheless discernible.

I have not yet spoken of the building wherein you are now assembled. It is not essential. The form only denotes the spirit of the doer. Its construction and maintenance manifest the movement of spiritual spontaneity. You who assemble within its walls will unite with us in patiently learning and teaching; you will acquaint yourselves with principles and duties, and with methods of expression which will develop and expand the spiritual organism, and make possible the externalization of your highest ideals.

YES, SHE DID.

She went round and asked subscriptions For the heathen black Egyptians, And the Terra del Fuegans, She did.

For the tribes 'round Athabasca, And the men of Madagasca, And the poor souls of Alaska, So she did.

She longed, she said, to buy Jelly cake and jam and ple For the Anthropopliagi, So she did.

How she loved the cold Norwegian, And the poor, half-melted Feejan, And the dear Malacca Islander! She did.

She sent tins of red tomato
To the tribes beyond the equator,
But her husband ate potato,
So he did.

The poor helpicss, hopeless thing (My voice falters as I sing)
Tied his clothes up with a string,
Yes he did.

Bartholdi's Mother.

-Montgomery Advertiser.

The death of Mme. Bartholdi, at the ad vanced age of ninety, in Paris, will be a sad blow to her son, the sculptor, to whom she was an object of especial endearment and rever-ence. His mother was the "model" for the statue of "Liberty Lighting the World," which stands in New York Bay. She was, although well along in years, a woman of good figure; she posed for her son day after day, and the fine face of the figure is her portrait. She did more: her words of encouragement were the more: her words of encouragement were the inspiration of the artist in the great work which extends a welcome to foreigners who come through our beautiful bay to this land of liberty.—N. Y. Advertiser.

Passed to Spirit-Life.

From Salamanca, N. Y., Oct. 9th, 1891, Mr. Ellis Gamble,

aged 66 years.

He was a man of the best of principles and habits, quiet and unostentatious; those who knew him best loved him most. He was for many years a firm believer in the truths of Spiritualism, and an earnest advocate of the Cause. It was to him a religion, and the spirit-world a conscious reality. He passed peacefully away to the joys of a higher and better life; not in doubt, fear, or darkness did he approach the transition, for a loving son, and other friends whom he saw and recognized, came to meet and welcome him home. aged 66 years.

him home.

A wife and four daughters remain to mourn the loss of a kind husband and father. Although they mourn his earthly presence they rejoice in the knowledge of spirit comnumion, and know he is often with them to comfort them In their lonely hours.

Friends and relatives gathered to pay their last tribute of respect to the departed one, and listen to an inspirational discourse, full of con olation to the bereaved, by the

guides of Mr. Beals Litchfield, of Eilicottville, N. Y. From Townsend Harbor, Mass., Thanksgiving evening. Nov. 26th. Mr. Abram Glark, aged 72 years.

Nov. 26th, Mr. Abram Glark, aged 72 years.

Mr. Clark was a member of the Thirty-Third Massachusetts Regiment. He accepted no particular "ism," but was a liberalist in the true sense of the term. He was an old resident of Townsend Harbor, and will be greatly missed.

The services at the house were largely attended by friends and neighbors. He leaves a wife and one son. Their loving care is ended, but in the realms of life and light and gladness they will meet him and be reinlied once more.

MARY L. FRENCH.

From his home in Ashland, N. H., Tuesday, Dec. 8th, 1891

Daniel K. Smith, aged 81 years.

His intellect was keen and active to the last moment. Forty years ago he found in Spiritualism that peace and comfort which passeth understanding, and convinced of its truth he lived it. It was not only his religion but his life. His house became a home for mediums, who were ever welcome to come and stay as long as they chose without money and without price; and scores of mediums, as they read these lines, will fondly revert in memory to "Uncle Daniel and Aunt Martha," whose kindly welcome and generous hospitality they have so many times enjoyed in their harmonious retreat among the Granite Hills.

In accordance with his request Mrs. A. P. Brown of St. Johnsbury, Vt., conducted the funeral services, every detail of which he himself arranged. Until a recent date the BANNER OF LIGHT has been his constant companion since its first issue.

Haverhill, Mass., Dec. 17th, 1891. Daniel K. Smith, aged 81 years.

its first issue.

Haverhill, Mass., Dec. 17th, 1891. From Fletcher, Vt., Dec. 6th, 1891, Horace Chapman, in

From Fletcher, Vt., Dec. 6th, 1891, Horace Chapman, in his 71st year.

He was a man honored and respected by all who knew him. The home was crowded at the funeral by many friends from his own and surrounding towns. His life was as quiet and calm as was his transition.

He was a great admirer of progressive literature, in politics and religion, read the BANNER OF LIGHT for twenty, three years, also perused the Olice Branch, Progressive Thinker and many Spiritualist books, and lastly the Arena, which he prized highly. He owned a cottage at "Queen City Park," and was a constant attendant at the camp there. He has been a Spiritualist for thirty four years, always with the courage of his convictions. He leaves a son, three daughters and companion.

The singing was from Prof. Longley's Angel Lyre, the speaking from a poem by James Whitcomb Keilley, by the writer, wherein that genial poet of the West instinctively voices the language of the New Dispensation: "I cannot say, and I will not say that he is dead—he is just away!"

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

SPIRITUALIST MEETINGS.

Chicage, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 103 A. M. and 74 F. M. Speaker, Mrs. Cora L. V. Blehmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 12 P. M. Speaker, Mrs. Emma Nickerson-Warne.

MEETINGS IN PHILADELPHIA.

. Keyátoné Spiritual Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Gardenstreets. Wil-liam Bowbottom; Chairman.

Bunner Correspondence.

Michigan.

GRAND RAPIDS. - H. W. Boozer writes: "Through much effort on the part of some who held his versatile gifts in very high esteem, J. Frank Baxter has at last visited this city. To the thinker, this gentleman, viewed in almost any light, is a profound study, and to the investigator of Spiritualism, he comes out prominently as a medium. While such positive and clear proofs as he gives are common among our best developed mediums in private, it is beyond expectation, and something really astonishing that, amid conflicting magnetisms and the environment of many minds on this side of life, all in a state of positive activity at the time, he is able thus publicly to demonstrate the presence of the so-called departed. From the interest taken by the writer of this in phenomenal work I am by many supposed to place special value on physical mediumship; and I take this occasion to say that, having a breadth of view which gives to all demonstration the recognition which is its due, I can conceive of no greater absolute proof of the continuity of life beyond the grave in the most perfect example of full-form materialization, or in independent voice message, than is contained in the one illustration for the publication of which I write this; and which is only one of many, all equally as good, on the same occasion:

'Attica' says through Mr. Baxter: 'An old lady comes here who is attracted by the subwho held his versatile gifts in very high esteem,

only one of many, all equally as good, on the same occasion:

'Attica' says through Mr. Baxter: 'An old lady comes here who is attracted by the subject of the lecture,' which was Spiritualism as related to national affairs. 'She was of an inquiring turn of mind; kept well posted in matters connected with government and the political affairs of the nation; was considered by those who knew her as a repository of general information, and to have opinions on subjects of a profound or elevated character; and is announced as old lady Kelsey. Her views in religious matters were of the most liberal kind. If a church member, she would be either a Unitarian or a Universalist—she was a Universalist; and when Spiritualism came, she embraced it, as it contained the evidence suited to her reflective and analytical cast of mind. She says she expected to come here one week ago,' Dec. 6th, 'as that was within one day of the anniversary of her passage into spirit-life eleven years ago, but for the absence of one person who was at that time kept away by the storm. I am drawn easterly to the place where this person passed out—it was not here, yet near here—it was Lowell, Mich., and she died of cancer. She is the mother of Mary K. Boozer, who is now here with her.'

All this was correct to the most minute particular, yet the medium had personally met with none of the parties interested. The absent one mentioned was her granddaughter, Mrs. Hattie Chase Butler, who from sickness was unable to encounter the driving storm of Mr. Baxter's first evening here, yet at that time hergelf received from her spirit aunt,

Mr. Baxter's first evening here, yet at that time herself received from her spirit aunt Mary K. Boozer, the assuring message that it would not storm every evening, as solace for her tears of disappointment. The two last Sundays were very fine, with very large audi-

Sundays were very fine, with very large audiences.

After reaching home from the séance, I went at once for the family record, and found Mrs. Kelsey's spirit-birth as stated, Dec. 4th, 1880. In illustration of the character-reading, allow me to add to this, a portion of Mrs. Kelsey's obituary notice published at the time:

'Mrs. Kelsey was in many respects a remarkable woman. She combined a very practical judgment and action with unusually clear mental perception and intense spiritual aspiration. Her mentality so tinged all with which she came in contact as to accord to her the place of teacher with those glad to call her friend. In all reform and the advanced ideas of thinkers, she was first to investigate and accept truth. Having gone from Universalism into Spiritualism, she was an earnest advocate of a demonstrated immortality, and though the steps toward the dark river were gradual as they were painful, she was fully sustained by the knowledge of its facts. The closing of her earth-life was marked by great fortitude, and a sweet patience that endeared her to us all.'"

Massachusetts.

ONSET. -Thomas Dowsing writes: "The large number of summer visitors must not think they have extracted all the spiritual gifts from the mediums left behind in this beauprite from the mediums left behind in this beautiful retreat, where I seem to be enjoying real life, thanks to my friend, D. N. Ford, for giving me a winter home. That, and the kindness of Onset friends, strengthen my hope in the coming era of univeral brotherhood. I have never been a phenomena-hunter, yet I have seen as grand and true spirit phenomena as most Spiritualists. Materialization is not so won-derful as that of psychometric and clairyov. been a phenomena-hunter, yet I have seen as grand and true spirit phenomena as most Spiritualists. Materialization is not so wonderful as that of psychometric and clairvoyant mediumship. Quite accidentally, not in circles' for that purpose, knowing but little of the mediums or they of me, and yet since the 'season' has passed I have had some of the best tests I have ever received, quite free of expense; so that some of our mediums are not such dollar-worshipers as they are sometimes represented to be. I cannot mention all who have so kindly informed me of spirit-friends around me, but I should like to mention two or three. I had to call at the cottage of Mrs. Allbright, a stranger to me, on business, when she gave me some remarkable tests, one I thought could not come true. She said I should receive from home (England) a small enclosed parcel the next day, which would be a surprise and pleasure to me. Now it so happened that I had received a letter from England that day, so I could not think it probable another mail would arrive so soon. I went to the post-office next morning, no letter or parcel. The night was dark, and as I did not expect letters that evening, decided not to go to the office. Then I remembered Mrs. Allbright's prediction and went to the office, and there was a small white paper parcel containing a box of wedding-cake and card, sent by my youngest son, recently married. This is only one of the many good tests she has given me.

Then Mrs. Hayes, a stranger to me, was standing near me, and soon began describing spirit-forms of brothers, sisters, parents, uncles, aunts, etc., giving their names, some of them unusual ones. After describing my mother, whom she said was a sweet singer, and she could hear her singing 'Jesus, lover of my soul,' a most favorite hymn of my mother's, Mrs. Hayes likewise sung two other favorite hymns my mother used to sing. Mrs. Hayes is certainly a remarkable medium, and I feel indebted to her for her kindness.

A few days since I was passing the post-office; nearly oppo

years ago; so that it was no 'thought-reading'; and I think they are worthy to be recorded in The HANNER."

"Dec. 20th the rostrum of the First Spiritual Society was occupied by Dr. F. H. Roscoe of Providence, R. I., through whom two very able lectures were delivered at 1:30 and 7 p. M. At the close of each lecture Dr. Roscoe gave psychometric and clairwoyant tests which were very correct and highly appreciated."

New York.

BROOKLYN.—W. W. S. writes: "At Conservatory Hall, Sunday morning, Dec. 20th, Mrs. Ada Foye conducted a conference meeting that proved very interesting to the audience, Her guides having forbidden her giving more than one scance a day, the one usually given in the morning was omitted. The kindly spirit in which responses are made to any and all kinds of questions propounded by the audience, leads to respectful consideration, even if positive conviction does not follow. In conference, leads to respectful consideration, even if positive conviction does not follow. In conference, leads to respectful, considerate and earnest, and the Spirit of Spiritualism pervades the whole atmosphere, can best be found the harmonial line of thought, feeling and action, when saided the specific away planly when the spirit of Spiritualism pervades the whole atmosphere, can best be found the harmonial line of thought, feeling and action, when the slates were cleaned before they were damped and by Mr. and Mrs. Heslam in their parlors on Greene Avenue. Many friends were present and an enjoyable evening was spent.

Words of greeting were kindly expressed by Mrs. Haslam, La Famie, Dr. Wyman and many others.

On this the evening of Sunday, the 20th is the state with the slates were opened a message was found with the slates were opened a message was found with the slates were opened a message was found with the slates were opened a message was found with the slates were opened a message was found with the slates we

Mrs. Haslam, Mrs. McCutcheon, Mrs. Morrell, Messrs. Haslam, La Famie, Dr. Wyman and many others.

On this the evening of Sunday, the 20th ult., a large audience was present at Conservatory Hall to witness a demonstration of Mrs. Foye's medial power. About fifty tests were rapidly given, remarkable for their correctness in every particular."

New Publications.

PILGRIM SONGS, with Other Poems. By J. Page Hopps. 16mo, cloth, pp. 89. London and Edinburgh: Williams & Norgate.
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vill refolce in its comforting thoughts and words of cheer, and derive fresh courage to continue the battle of life, however discouraging, until its end comes, when, in the words of the writer:

"One moment of shrinking, of sweet surprise, When the poor lids droop o'er the sightless eyes, Then voices of angels—'Awake! arise!' And a whisper of loved ones calling-A whisper so gentle, so sweet, so clear, Like the voice of the absent but ever dear;

Like the music that steals on the inward ear When the shadows of night are falling. And the eyes that were blind at length can see,

And the secret is told, and the soul is free, And the spirit has gained its liberty, And inherits all things purely. What greetings from friends of the years gone by: What welcomes from lost ones for whom we sigh, Who have seemed so far, yet who are so nigh-

Not lost, but ours securely." Mr. Hopps is a liberal and progressive Unitarian clergyman of England, editor of The Coming Day, a monthly periodical, and whose belief in and advocacy of Spiritualism is well known on both sides of the Atlantic. Of this collection of poetry, written during the past forty years, he says: "For the most part they were 'Songs in the Night,' and grew out of real personal needs; and, for that reason, such music as they have is often in a minor key. And yet I cherish the hope that it is not the note of sadness that will be heard in them, but of sunny hope, and strong confiding, and quiet joy." Two photographs are given: one of the author in early years, the other in mature

THE BATTLE OF GETTYSBURG, 1863. By Samuel Adams Drake. 16mo, cloth, pp. 178. Boston: Lee & Shepard.

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On the afternoon of Monday, Dec. 21st, at 2:30, a number of ladies and gentlemen met in the vestry of the Church of the Unity to hold the second general

momber of ladies and gentlemen met in the vestry of bright's prediction and went to the office, and there was a small white paper parcel containing a box of wedding-cake and card, sent by my youngest son, recently married. This is only one of the many good tests she has given me.

Then Mrs. Hayes: Shortly before she left the Pavillon I called there to purchase as BANNER. I had not been in the Pavillon before. Mrs. Hayes, a stranger to me, was standing near me, and soon began describing spirit forms of brothers, sisters, parents, uncleamed the content of the partition of the par

A telegram from San Antonio, Texas, states that Oct. 31st Mr. Cushing, Assistant Superintendent of the Electric Power Com-Superintendent of the Electric Power Company, was testing the power of the current with an ampere measure. It was 1450 volts. By some means he got into connection and was knocked apparently lifeless. The case is remarkable from the fact that the men who were executed in New York were given not more than 1000 volts, whereas Cushing took 1450 with comparatively slight effects, and was at work the next night. He says that during the shock he never lost consciousness, but felt as though he was being tossed in a blanket. as though he was being tossed in a blanket.

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The bloom of flowers is nothing to the dream That beckons from the shadow. By that beauty

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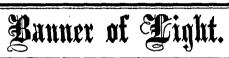
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[In this connection, we would state that we shall give our readers next week the first of an interesting series of letters of foreign travel, written specially for THE BANNER'S columns by our friend and correspondent, MR. HENRY LACROIX, now in France.]

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Spirit Beturn and Communion.

The message of CHARLES S. WING, late of Amesbury, Mass., published in last week's BANNER, is indubitable evidence of spiritreturn. He was an intimate friend of ours. an outspoken Spiritualist, whom we frequently met when visiting our native town. He alludes to us in his message, as the reader will see, Every word is true in regard to our frequent conversations concerning the Spiritual Cause, and it is a great satisfaction to us to learn from him since his translation to the higher life that what we said to him upon spiritual topics is corroborated; and we would here remark that Mrs. Longley, the medial instrument through whom' he spoke, was an entire stranger to him, which is the best of evidence in proof of direct individual return of the spirit. This case is only one among hundreds of similar cases we could relate since we first commenced the publication of the BAN-NER OF LIGHT. No doubt Mrs. Steere, his daughter, to whom he alludes, will recognize the message of her lately-ascended father; and turned off. The switch was turned again, we hope she will verify it over her own signature in these columns for the benefit of a

doubting world. In the same issue, on our sixth page, may be found a message from Mrs. ELIZABETH PEARson. This lady passed to spirit-life several years ago from Boston. We knew her well as an excellent trance medium, long before Mrs. Longley was known as a medial instrument for the spirit-world. On the social plane Mrs. P. was unhappily situated; her violssitudes were many; but under the constant attention | yet. earth-life she bore up remarkably well against and a flutter of the heart. There were also and chilly, the scene is but the more height. Linn, third page.

her domestic afflictions. Upon one occasion, we remember, we had a sitting with her which we shall never forget. She had a gentleman sitter when we called, who soon retired. Our remarkable sitting then began. Previously, however, we asked the lady medium if she knew the person who had just left. She replied she did not; but she said that after she had returned to her normal condition, she asked the sitter if he had received any satisfactory evidence of spirit-return. He shrugged his shoulders and replied: "No, nothing of the slightest importance; I may say that the interview was totally unsatisfactory." This statement annoyed the medium, of course, and she was under some excitement when we entered the room; but we soon pacified her by stating that the sitter was probably a theological bigot; but the sequel proved we were mistaken. She soon became entranced, when her guardian spirit, whom we recognized at once, made his appearance. He said he was indignant that that man who had just left should so far stultify himself as to make the statement he did. "Not knowing him," the spirit said, "I followed him to his residence, and found his name on the door plate, Dr. -But in the meantime I knew he was a 'regular' physician, from the tenor of his remarks to the medical adviser of my medium. It seems he had a bad case he was attendingthat of a lady patient—and not knowing the nature of her disease or what medicine to prescribe, he had recourse to the occult powers of my medium through the instrumentality of a lock of his patient's hair—and then denied to Mrs. Pearson that he had received any information of the slightest consequence. I followed up the case," said the spirit subsequently to us, "and learned that the prescription he got was utilized, and that his patient, who was very ill, recovered. Of course the doctor got THE NEW ENGLAND NEWS COMPANY, all the credit as an expert physician."

We requested the spirit to give us the name of the said physician, but he declined, fearing he might bring his medium into difficulty; but finally he did give us the street and number of the doctor's house, and we read the name upon the doorplate.

Reader, do you wonder, after knowing these facts, and other similar ones, that we have uncompromisingly fought the would-be medical monopolists who have brought bills into our Legislature from year to year with the hope of debarring our mediums from exercising their holy gifts as curative agents? We have been calling in question the one sided course of this class of diploma-professionals for over fifteen years, and have, thank God, been largely influential in preventing the people of this State from being deprived by statute of their right to employ whom they please in cases of sickness without let or hindrance from any quarter whatever.

Barbarity Refined.

The Boston Record with much formality and proclamation announces the opening of a campaign in this State for electrocution by act of legislature. Its flaming head-lines read thus: 'Electrocute!" "Hanging is out of style "Let's keep up with New York people." And after the appropriate preliminary it proceeds to give the views of various members of both branches of the coming Massachusetts legislature on the subject of killing condemned criminals by electricity, affirming in advance that it meets with a hearty response from the new legislators.

THE BANNER, it is wholly unnecessary to say, is opposed to capital punishment, as it The aim is to omit nothing worthy of being always has been; but it more especially congaged in the act of killing them according to law. Although electricity is advocated as with it, so far as detailed fully in the press of is a greater barbarity than the halter, because it is the refinement of torture: The published account given of the execution of four condemned murderers at Sing Sing prison by this method, and the more recent account of the execution of the murderer Loppy at the same place, show beyond dispute that the new style of execution is far more cruel and inhuman than any other practiced, and deserving only of the prompt and vigorous condemnation of all people calling themselves civilized.

> The Twentieth Century gives an editorial description of Loppy's "electrocution," with fitting comments on the practice now sought to be legalized in Massachusetts. The terror which overnowered the doomed man was apparently worse than the act of execution itself. He shrank and withered to half his natural size as he took his seat in the fatal chair, and the guards had to pull him up repeatedly, and finally hold him in position until the stout straps could be drawn across his chest and then about his arms and wrists and legs. There were in all eleven such straps to buckle. the victim all the while being dazed with terror. It took three minutes to roll up his tronsers legs and apply the electrode to the calf of faces, sickening at the sight.

The volt meter registered seventeen hundred and fifty volts. As the current of electricity leaped into Loppy's body, the body seemed, says the description, to burst from its bonds. The straps holding it strained at their fastenings. The chair itself cracked. The hands clinched so tightly that the nails out deep into the palms. The muscles of the right leg contracted as far as the straps would permit. The chest was thrown forward, the head backward, and every yein in the face seemed about to burst. The whole body twisted and appeared as if it were just to be torn apart. The sight sickened the witnesses, who turned for fifteen seconds, when the switch was turned

off. The victim was not dead. Five seconds later there came convulsive gasps and labored breathing. The lips moved as if to speak. The body was now relaxed and limp. Again the sponges in the two electrodes were saturated with salt water from a syringe. It was now a minute since the current was and the electricity once more coursed through the condemned man's body. Again the same convulsions and the same apparent effort of the body to rend its fastenings. The eyes were open and staring, and seemed to be starting from the head. The hair and flesh were apparently burning where the electrodes were in contact. There was smoke to be seen, and the odor of burned flesh pervaded the room. After fourteen seconds the current was again turned off. The victim was not dead

moistened again. One minute and six seconds had elapsed since the current was turned off the second time, and it was again turned on. This time the sponges dried instantly, and the flesh and hair, and sponges too, blistered and burned. The current coursed through the body this time for twenty seconds and a half. Now Loppy was dead.

One of the two ministers present said "the affair passed off nicely." The body lay stripped on the dissecting table within an hour.

Mr. Pentecost's reflections concerning the above contain the following strong and meaty sentences:

"Loppy probably killed his wife; killed her brutally, but he did not kill her as brutally as he was killed; and he did not add to the sickening horror of ais deed by proclaiming that he did it in the name of Science, good Government and Religion; and he did not glory in his deed as if it were a shining virtue. The day will come when men will look back on such deeds as Loppy's murder of his wife and the subsequent killing of Loppy, and seek to excuse them by saying what is already clear to a few. 'Alas! in those days men were bloodthirsty barbarians!'"

Yet here is a journal in Boston that deliberately opens a legislative campaign in advance for the introduction of a method of executing condemned criminals that furnishes such a positive illustration of its utter barbarity as this. And the claim is still made that we are all the time becoming more civilized and Christianized. The Boston Record refers to its "vigorous suggestion that electrocution, which has proved so complete a success, be substituted" for hanging, and says " it is quite certain that some measure will be introduced looking toward the adoption of the new system of putting murderers to death." It is not too soon for other people than legislators to make known their sentiments on this subject, and especially to give utterance to their strongest condemnation of this proposal to introduce what amounts to scientific torture into the method of executing men who have been sentenced to death according to law.

Spiritual Healing.

Not only was the gift of healing a familiar fact to the ancients, but it was perpetuated among the disciples in the early Christian Church, and great wonders in that line were performed by the Apostles Peter, Paul and John. If the magnetic healing of the present time is not of the same category of the miraculous cures of Christ and his immediate successors, it is incumbent on those who deny it to say to what special power they do belong. All experience of past and present times forces the inevitable conclusion that the instances of modern healing and those recorded as having taken place in the time of Jesus belong to the same class of gifts, and that this special quality of gift is poured out upon the world as it is needed and according to the spiritual condition of the spirit, and can rightly be ascribed to none other.

The Roman Catholic Church does not, like the Protestant churches, reject these spiritual gifts; the power of healing is both recognized and encouraged by it. Only it insists on retaining this power within its own limits. The Quakers and the Shakers possessed this power of spirit-healing, and exercised it freely and with full faith in it. Protestantism having discarded the practice of invoking the Holy Spirit in aid of healing the sick, it has been left for mesmerism, magnetism, clairvoyance, biology and the various other solutions of spiritual healing to establish and perpetuate a perfect and distinct record for its continued existence. The example of Dr. J. R. Newton is familiar to every one. That of Dr. Bryant, who was healed by him, is hardly less so. Well authenticated facts abound, establishing the truth of the gift of healing, which is not limited to age or sex, nor to any particular class of human

The needs of humanity are diligently proname is Love. Trace all the suffering and the pain, all the sorrow and the misery of the world to their source, and the true healer, endowed with the gift of heaven, will trust wholly to this infinite Power. Next he will search the moral nature of the suffering one for the source of the malady, and try to discover the reason for the existing inharmony between the spirit and the body, and thus determine the mode of treatment, which will vary under spiritual methods. But the power is always relied on to proceed from one and the same source. All spiritual gifts whatsoever come only from this infinite and loving source, from which they are poured out over the world according to its needs and its state of receptivity. It is only in accordance with these needs that they are bestowed, and only that is given which is for the best. All suffering is at last to disappear in the possession of the light of

The New Year.

This is the thirty-fifth occasion the Banner or LIGHT has improved to extend to its readhis right leg. The witnesses averted their ers a wish for a "HAPPY NEW YEAR," and it does so now, as it has in the closing days of the old years that have passed, with the hope that the wish may prove a prophecy of what shall

We are accustomed to having the new year commence on the first of January, but at different periods not only has that date been observed as New Year's Day, but the 25th of December and the 25th of March. The advent of the New Year has been from time immemorial kept as a day of rejoicing. By the Greeks it was a solemn festival; by the Romans one of feasting and congratulation. A custom of theirs was to send presents of sweetmeats, as dried figs, honey, etc. (strenæ), exaway. The electricity shot through the body | pressing a wish that their friends might enjoy the sweets of the coming year. Among north ern nations it was customary for subjects to present gifts called jolagiafir, yule gifts, to their sovereigns, ar Friendly interchange of visits, congratulations and the presentation of gifts have been in vogue in every age. The ancient Druids were accustomed to cut the sacred mistletoe with a golden knife, in a forest dedicated to the gods, and to distribute its branches with much ceremony, as new year's

gifts to the people. Despite the loy breath and frigid aspect of our New Year's Day, it seems, says Frederick Saunders, to be prophetic of a joyous new existence, as those who have become frosted with age appear for the time to have acquired a spirit of rejuvenescence. It forms a sort of resting-place in the progress of life's journey, from which we all persuade ourselves, however we may deprecate the past, that the future is gilded with the Iris hopes of happiness, If the There was a flutter of a pulse in one wrist, external aspect of nature appears of cheerless

generous hospitalities of the happy fireside of kindred and friends. There is something pioturesque as well as grateful in the time-honored custom of commemorating the nativity of the year, by acts of beneficence and votive offerings to friendship.

Correct yet Insufficient.

An attentive and rigidly critical correspondent of THE BANNER, at Grand Rapids, Mich., protests against the growing use of the term Spiritualist" in a qualifying, or adjective, sense, insisting that the strictly adjective form "Spiritualistic" shall be employed instead. Happily, custom has the power to transform a noun into adjective service, and to compel an admitted noun, or substantive, to become the describer or qualifier of another one. Abbreviation, too, puts in a claim to recognition in such matters, as could be shown in a great many instances. While no one will care to dispute that it may be more correct to describe a society as Spiritualistic than a Spiritualist body, it will not be denied, either, that the noun Spiritualist conveys the fullest possible meaning of what is sought to be signified, while the adjective Spiritualistic is capable of indicating a tendency rather than a proclaimed actuality, and thus may readily come short of expressing the whole of what is sought to be

Accuracy is admitted, of course, to be essential to the conveyance of the true meaning of things, and still many things are regularly described with an accurate inaccuracy for which custom is the chief or only vindication. When a thing is just as well understood by a slightly abbreviated description, even if such abbreviation involves a change from a strict adjective to a strict substantive, the presumption is that in this age at least the shorter cut to real expression will be taken, especially if it likewise describes an actual fact rather than a mere tendency. The critical correspondent, let us kindly add, somewhat overworks his criticism in referring to the matter as one of 'grammar" when it is no more than one of technical correctness only. So long as it best expresses just what many persons wish to express, namely, that such or such a body is a body of real Spiritualists rather than one of Spiritualistic tendencies, it is quite probable that it will grow in use until the meaning noun is by custom converted into the nominal adjective that best describes its adjunct noun.

Saved by a Spirit Voice.

A narrow escape from drowning by a mother and son occurred in West Garland, Me., Dec. 12th, in which the intervention of spirits was distinctly recognized. Frankie, a son of Dr. Crosse, eleven years of age, while skating, became so much interested in play that he thoughtlessly skated on to thin ice. A writer race so needing it. It is indeed the power of the in a local paper, after describing the critical position of the boy, says:

"Mrs. Crosse, who was busily engaged in household duties, felt a sudden impulse to go to the door just as the other children started to raise the alarm. She at once ran to the pond and out to the edge of the ice. Dropping on her knees she was barely able to grasp her boy, but as she did so her own weight caused the thin ice to yield to such an extent as to let her into the water nearly to her body, rendering it next to impossible to prevent herself from sliding into the pond. Frankie seeing his mother's imminent peril implored her to save herself and let him drown, but the brave mother clung to her boy, and was successful in landing him on solid ice before assistance reached therm'

Mrs. Crosse, not fully satisfied with the mere statement that a "sudden impulse" led her to go to her child, and destring to give credit to the real source of the impulse, writes as foll-

To the Editor of the Banner of Light:

The pond mentioned is in sight of the house. As I was working in the farthest room, saddenly a voicewhispered distinctly to me, " So to the children. They are in danger." I went as quickly as I could, and met the beautiful articles that fairly loaded an immense two girls running to the house, so frightened they could hardly speak. They told me that Frankle was in the pond. I immediately went to his-

tion, and given in the chapels of the asylums. Christmas cards and pretty booklets were sent by kind persons for distribution among them. while the turkey dinner that followed the entertainments was appreciated by them all. Some twenty-five of the netter wlass of patients at the McLean Asylum were permitted to be taken home by their faiends to enjoy the

A correspondent of the Amesbury, Mass. Daily wonders why church-members are so sensitive to fair and candid criticism. While conceding that churches have an influence for good. he would not overlook the fact that there are other organizations in all communities that are working for the uplifting of humanity. The church depends largely for its success upon the social element, and so for as it fails in this it fails in winning the masses. Just so long, he says, as the church claims to be a divine institution, and its members to be saints, and all outside of its fold sinners; just so long, like a chain, its strength will be judged by its weakest links. In such matters as the discharge of their debts by church-members, including ministers, it is only fair to assume that they do just the same as other men do and no better. If they fail to do so, while professing to be examples for others, they are condemned at once, as they deserve to be.

Walter Howell's "word o' cheer" concerning Christmas and its spiritual lessons, and his accompanying wish for a "Happy New Year" to-us-ward, are received and appreciated: Wish you the same, Bro.

We received during his late engagement in Boston a very pleasant visit at our office by Mr. Willard J. Hull of New York State-who was appreciatively introduced to us by Mrs. R.

An interesting incident is related by the Secretary of the Verona Park Camp-Meeting Association, on our eighth page, as a only as all

Read the grand poem by EDITH WILLIS

three distinct respirations. The sponges were ened by the contrast of the sunny smiles and Margaret Fox-Kane Donation Fund. Up to date we have received in aid of Mrs. Kane seventy-three dollars; but more funds

are needed. Of course our readers understand that this is a special case.

that this is a special case.

Colby & Rioh, Boston, \$5.00; Mrs. Carrie Grimes Forster, 5.00; A Friend, Boston, 1.00; F. J. Lippitt, 1.00; Geo. A. Shultz, 1.00; I. W. Russell, 2.00; C. F. Whittaker, 1.00; Mrs. A. E. Crane, 1.00; Maranacook, 1.00; Columbus Wells, 1.00; Mrs. H. D. Cook, 2.00; A Friend, Cleveland, Ohio, 5.00; Mary D. Bell, 1.50; A. H. Nicholas, 1.00; Eben Owen, 1.25; M. T. L., 1.00; F. T. M., 1.00; A. Farnsworth, 1.00; Samuel Robinson, 50 cents; M. H. Warren, 2.00; C. P. Cram, 1.00; Mrs. E. Barrows, 2.50; Benj. Cross, 1.00; R. C. Hartranft, 2.00; Geo. A. Bacon, 1.00; A Friend, 1.00; Dr. Hale, Boston, 1.00; Mrs. D. W. Johnson, 5.00; Friend, 1.00; E. R. Painter, 1.00; H. W. Lindoln, 1.00; Nathaniel Freeman, 1.00; Robt. Barstow, 1.00; Mrs. Almira McLaughlin, 1.25; E. M. Winslow, 1.00; S. R. Francis, 50 cents; M. C. Lacy, 1.00; Friend, Peconic, 50 cents; J. E. H., 1.00; M. P. Walker, 2.50; T. B. R., Dover, N. H., 1.50; H. C. Whiting, 50 cents; Frederick Dauer, 50 cents; Jas. Wilson, 1.00; C. E. L., 1.00; J. W. Holmes, 2.00; Dr. Jas. Cooper, 1.00; Friend, 1.00; M. Jackson, 1.00; P. D. Bryant, 1.00; Gad Norton, 1.00; Mrs. J. Tilson, 1.00; C. F. D, 1.00; Solomon W. Jewett, 2.00.

A correspondent writing from Augusta, Me., says: "One of the most startling and peculiar incldents of which I have knowledge occurred Saturday evening, Dec. 5th. A party of seven were gathered at at a private house, and a circle was proposed. We sat about the table, and a gentleman who does not even call himself a Spiritualist was controlled and gave some three or four communications in shorthand writing, which Prof. Haskell, an adept of thirty years' experience in shorthand work, read with scarcely any hesitation. The medium, be it observed, has no knowledge whatever of the cabalistic characters which he wrote. Distinct messages were received from two spirits who were pupils of Prof. Haskell more than a quarter of a century ago."

READ THE BANNER!-Do the secretaries or other officers of the local societies whose reports we publish free of cost to them each week take the trouble to read the paper after it is printed? We ask this question in view of the fact that after-in a double-leaded minion notice-we had announced our intention of going to press last week a day in advance (Monday) on account of Christmas, the reports of 10 societies came to hand as usual on Tuesday, too late for inser-

TRANSITION OF DR. ANNA M. MIDDLEBROOK .-Anna M. Middlebrook, the wife of Hiram Twiss, but best known to the public by the above name, passed to spirit-life from Bridgeport, Ct., Dec. 20th, aged sixty one years. She was one of the earliest speakers on the Spiritualist platform, and as such lectured in nearly every city in the United States. About twenty years ago she gave up public speaking and adopted the profession of medicine.

ALBANY, N. Y .- A pleasant letter from our correspondent, J. D. Chism, Jr., (which we shall print next week) informs us that Mr. Fred A. Wiggin of Salem, Mass., has been doing good work in Albany during December .- Mr. J. W. Kenyon is the speaker there for January. We are informed that Wm. R. Cole, a stanch

for a quarter of a century or more, passed on from his home in Conway, Ark., Dec. 7th, of heart failure, aged seventy-nine years. The Worcester, Mass., friends celebrated Christ-

Spiritualist, and a subscriber to the BANNER OF LIGHT

mas by a supper and dance in the evening-a "Christmas Tree" for the Children's Lyceum being a feature of the occasion. EF Mrs. Jennie Hagan-Jackson and Mr. Edgar W. Emerson have been doing good work of late for the

Brittan Hall Society of Spiritualists at Haverhill, An appreciative tribute to the medial

worth of Mrs. Ada Foye will be found under Benner Correspondence."

Christmas Festivities Were arranged for the Boston Children's Lyceum at

Red Men's Hall on the evening of Dec. 25th, in the form of a first class-entertainment, the distribution of evergreen tree in the hall and an enjoyable dance, all of which were provided gratuitously for the mem-

in the pond. B immediately went to his assistance, and saved him. Respectfullyyours,

MRS. JENNES CROSSE.

West Garland, Me., Dec. 20th, 1891.

Boston cares for about one thousand insane persons. Of this number some two hundred and fifty occupy the over-crowded wards of the kunatic asylum at South Boston, as many or more are domiciled at Austin Farm, about one hundred and seventy-five are at the McLean Asylum in Somerville, and the remainder are distributed among the smaller institutions about the city. Very few of them could realize what the approach of Christmas meant. Yet for those who still retain sufficient intelligence to comprehend it, entertainments were prepared suitable to their condition, and given is the chapers of the asylums.

The exercises of the evening were opened by a fine plane selection from Willis Miligan, which was fellowed by a brief but able speech from the Conductor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and benefactor, Mr. Falis, who feelingly alluded to the liness and entored absence of the Lyceum's friend and their friends.

The tableurit planed to the liness choiced absence of the Lyceum's friend and

plause. Annie Robinson sang "Wacky Wack, and was encound.

The talented violinist, Vigo Auzen, was obliged to nepeat his solo upon his instrument with another equally as fine, and later in the evening his sisters, the Misses Auzen, were induced to render another duet for the edification of their friends. Rmma Barber, in costume, gave a character song and dance, and was recalled—as was the case with Genie Bowen and Louise Barlow when they executed their famous dance.

and Louise Barlow when they executed the conductor, dance.

J. B. Hatch, Sen., the veteran Lyceum Conductor, made a telling and earnest speech in regard to the llyceum work of a quarter of a century, after which the gifts were distributed from the tree—previous to the social dance—each pupil receiving a present with a bag obcaudy and one of corn from the school, and many receiving also gifts from their teachers and friends.

M. T. L.

Mr. Colville's Christmas Work in

Boston. On Christmas Eve a very pleasing entertainment was given in Berkeley Hall. W. J. Colville gave a brief address and, poem appropriate to the occasion, and a fine array of vocalists rendered several charm-

ing selections.

After these exercises an excellent supper was served to all present. About 10:30 P. M. the large company separated, expressing themselves highly delighted with the programme that made a charming preside to the festivities at home and abroad celebrated on the following day.

On Christmas Day the hall was filled at 7:50 P. M., when a choice selection of sacred Christmas music was rendered by a special choix consisting of Mmc. Lecnora Guidcelli (soprano), Mrs. Mary French (contraito), Albert Fox (tenor), and H. G. Lonsdale (bartone). Prof. B. L. Shaplegh officiated as organist, with much tiste and ability. W. J. Colville's insperational lecture on "Christmas in Many Lands, and Ages," was one of his happiest efforts, and was highwith much taste and ability. W. J. Colville's inspira-tional lecture lon "Christmas in Many Lands and Ages," was one of his happiest efforts, and was high-ly appreciated by the large audience present. The closing exercises of the Christmas festival in Berkeley Hall were announced for Thursday, Dec. 31st, to cousts of entertainment at 8 r. M., followed by a collation."

Watch Night meeting from 10:30 till 12, during which W. J. Colville will deliver his New Year's lec-ture.

which W. J. Colvine was uchyet his from ture.
His class in Spiritual Science continues next week at Hotel Copley, 18 Huntington Avenue, Tuesday, Thursday and Saturday at 2:30 P. M. He will also deliver a special New Year's address in the same place Friday, Jan. 1st, at 2:30 P. M.

At time of going to press"the Chillan rumors are as various as the minds that concoot them—rubning from peace by the payment of an indemnity by that government, to a settlement by arbitration through other nations, and ending with a declaration of war by Uncle Sam. with a sky-rocket attachment of 10,000 men under Gen. Miles, to attack the Chilians instanter. Take

your choice of the mooth was a directing for Ho! Traveler, take BEECHAM'S PILLS with you.

NEWSY NOTES AND PITHY POINTS.

NEW YEAR'S DAY. Friend, if thou dost bethink thee now
To lip some earnest piedge or yow,
Escarch well thy heart, nor idly let
The burden on thy soul be set.
Load not thy faith until it strain
And break, and all be worse than vain;
Measure thy powor, and for the rest
Beseech thy God to bless the test.
—Clinton Scollard, in The Ladder Home Journal.

To all our friends the world over we wish a Happy New Year!

Gen. Nelson A. Miles will be grand marshal of the parades, civic and military, connected with the exposition, including the parade on the occasion of the dedication of the World's Fair buildings, Oct. 12th. 1892. Miss Harriet Monroe of Chicago has been chosen to write a commemorative ode for the dedica-

The essence of peppermint, it is said, will cure an inflamed eye. Pour five drops in half a wineglass of warm water and then drop into the eye.

Our thanks are returned to William Ware & Co., publishers, Boston, Mass., for a copy of the one hundredth annual issue (1892) of the (Old) Farmer's Almanack—established in 1792 by Robert B. Thomas. It is a unique production, and every New Englander, at least, should possess a copy.

> CHRISTMAS. If there's a disappointed heart To whom no gift was given, And Santa Claus with laden cart Has swiftly past it driven.

Be not cast down, for there's a crown But few on earth receive-T is made of pure celestial love For those who will believe-[IN SPIRITUALISM.]

It is reported that a sweet potato was recently dug up in Fresno, Cal., that weighed forty-four and threefourths pounds. Next!

Max O'Rell does not believe in the typical American man, but is very sure that the American woman is very typical. "In England you will see John Bull leading the way," he writes. "Meek and demure, with her eyes cast down, follows Mrs. John Bull. In France you will see Monsieur and Madame arrive together, talking and smiling at each other, though married. Equal footing. But in America, oh! in America, behold the dignified, nay, the majestic entry of Mrs. Jonathan, a perfect queen going toward her throne, bestowing a glance on her subjects right and left, and—Jonathan behind."

SPURIOUS FRIENDSHIP. There is friendship that is bought, And friendship freely given; The one amounts to naught-The other a gift from heaven.

Boston had a \$500,000 "blaze" among the Federal street boot and shoe houses Sunday evening, Dec. 27th.

An exchange, in speaking of the rapid advance made by the world in the last fifty or seventy-five

"No ocean steamships; no railways; no street cars; no telegraph; no ocean cable; no telephone; no phonograph; no sewing machines; no photographs; no electric lights, and not even kerosene; no steam fire engines. We wonder how people lived and carried on business half a century ago!"

Isaac Sawtell, the fratricide, concerning whom so much has appeared of late in the general press, and who was to have been hanged Jan. 5th, died in the Concord, N. H., prison, on Saturday, Dec. 26th, of what the medical authorities pronounced-after a post mortem examination-apoplexy.

Twelve persons were killed and seven others griev ously wounded by a terrible accident near Hastings, on the New York Central road, Thursday night, Dec.

AFTER CHRISTMAS.

Who is that, mother?

The doctor, my son!
With pills and powders for every one,
And castor oil, too; come, here's your share;
Don't keep me waiting—sit down in aichair!
Head up—eyes shut—hold on to your nose!
Mouth open—steady! down it goes!
Now thank your lucky stars, my dear,
That Christmas comes but once a year. Who is that, mother?

Kaiser Wilhelm is eighteen times a duke, twice: grand duke, ten times a count, fifteen times a seigneur and three times a margrave, besides being the king of Prussia and emperor of Germany. No wonder the young man is intoxicated with power.

LONDON, Dec. 27th.-Ten persons were crushed to death and many more were injured in a panic caused by a slight fire in the Royal Theatre, Gateshead, last

Last week t' was a rainy Christmas, But every one was gay Except the man who was in debt.
And knew he could n't pay!

What a country! The farm products in Iowa alone for 1891 are worth \$449,897,650. Corn leads with \$100,

Eighteen persons were killed and thirty injured by an explosion of a cargo of dynamite at Antwerp, Dec. 23d, on board the French "lugger" Le Pilote at

While Boston's "mile ground" is yearning for a "spin," a fearful snow-storm in the Appenines has just overwhelmed two hundred laborers. Nature's ways "are past finding out."

> WINTER TREES. Who finds the trees of winter bleak Has not the poet's sight. They bear gold sunrise fruit at dawn, And silver stars at night.

All day they prop the lowering clouds,
No respite do they ask,
And they sling in voices deep and wild,
Like glants at a task.

—Mrs. M. F. Butts, in St. Nicholas.

London had a dark Christmas this year-the great

city being wrapped in the densest of fogs which has been known there, "ye know," for years. However, old-fashioned English cheer made the day bright in

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

Mrs. E. Cutler of Philadelphia, Pa., platform trance medium and psychometric reader, having organized a spiritual society in Williamsport, Pa., and given her services for the month of December to help the Cause, now hopes that some other speaker or medium will aid said society in its work. She goes to Paterson for January. Societies wishing her services can address 53 Ryle Ayenue, Paterson, N. J.

Bishop A. Beals speaks during the month of January at Kansas City, Mo., and can be addressed there.
E. J. Bowtell may be addressed at Greenfield,
Mass., for engagements.

Mrs. A. M. Glading will lecture in Baltimore, Md., during January. Address Box 52, Doylestown, Pa.

Lyman C. Howe is engaged in Grand Rapids, Mich., the five Sundays of January.

Moses Hull finished his work in New Orleans on Sunday, Dec. 27th. He speaks in Fort Worth, Texas, from Jan. 1st to 18th; in Stuttgart, Ark., Jan. 14th to 21st; in Louisville, Ky., Jan. 24th and 30th.

Mrs. Ada Foyo is engaged the Sundays of January at "Conservatory Hall," Brooklyn, N. Y. Societies iesting her services for week evenings in that vicinty will please address her at 190 Madison street, that

olty.

Dr. and Mrs. Ella Magoon have just terminated a lecturing tour through the Northern and Middle States—so we are informed by a correspondent—and are located at 51 Prichard street, Fitchburg, Mass., where they hold themselves in readiness to accept calls to speak at any place in New England,

Mrs. M. I. Wantworth of Knoy Contra will leading.

Mrs. M. J. Wentworth of Knox Centre will lecture in Union Church, Waldo, Me., next Sunday. A letter from Mrs. W. regarding her recent work will appear next week.

Mr. J. Frank Baxter will occupy the Berkeley Hall, Boston, platform next Sunday, Jan. 8d, 1892, forencon and evening. Abby N. Burnham spoke in Springfield, Mass., Dec. 17th and 20th. Address, Station A., Boston, Mass.

No praise of ours can equal the sincere faith of those who know Johnson's Anodyne Liniment

MEETINGS IN BOSTON.

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

Shellamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Traternity Society: Lecture every Sunday at 24 F.M.; School at 11 A.M. Wednesday evening Social at 7M. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, Beskeley Street.—Services 10% A.M. and 7M P.M.; Seate free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

Horticultural Hall Spiritual Meetings.—Public meetings every Sanday at 10% A. M. and 7M P.M. Choice musical selections by Mrs. Mary French. Bichard Holmes, Prosident; Hiram O. Young, Treasurer; Oscar L. Rockwood, Secretary.

The Echo Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 10% A.M., 2% and 7M P.M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M.D., Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 100 Mary Market Market

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

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

Ohlidren's Spiritual Lycoum meets every Sunday at 10½ A. M. in Red Mon's Hall, 54 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

ductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Boaworth street, at 7% P. M. Dr. H.B. Storer, Freeldent; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1837; Incorporated 1832. Bushness meetings Fridays at 4 P. M. Public social meetings at 7% P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are hold at this place each week. Dovel.

at 1½ P. M. Mrs. A. E. Bannos, t. Bury, Secretary.

Bury, Secretary.

Sunday Meetings are held at this place each week. Doveloping Circle at 11 A. M.; speaking and tests 2½ and 7½ r. M.

J. E. and Mrs. Loomis Hall, Conductors.

J. E. and Mrs. Loomis Hall, Conductors.

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

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

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

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

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

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple. - Last Sunday, Dec. 27th, an attentive audience listened to Mrs. H. S. Lake, who, entranced, devoted the time largely to the

Lake, who, entranced, devoted the time largely to the answering of questions, interwoven with the topic: "The Relation of Spiritualism to Morality, Religion and Character Development."

[A summary of the speaker's remarks is unavoidably deferred until next week.—ED.]

Miss Minnie Sears sang, with ease and effect, several suitable solos, and Mrs. Lake read selections from the sacred scriptures of the Brahmins.

Next Sunday afternoon the usual lecture will be given; the school will convene at 11 A. M.

The Wednesday evening gathering will be addressed by Rev. Solon Lauer, and a Hygienic Supper will be served at 7 o'clock Friday evening, Jan. 1st.

REPORTER.

The Boston Spiritual Temple.-Mrs. R. S. Lillie occupied this platform Sunday, Dec. 27th, morning and evening, speaking to appreciative audi ences. Her theme for the morning discourse was:
"The Work we are Doing"; in the evening "The Spirit Land." We regret that Mrs. Lillie's engagements are to take her away for two months, but we can only say that what is our, loss will be gained by her many friends in the West, whither she goes this week.

ner many friends in the West, whither she goes this week.

On Sunday, Jan. 3d, J. Frank Baxter will speak both morning and evening, and at the close of the evening lecture will give descriptions.

The Heiping Hand Society held its regular meeting at 3 Boylston Place, Wednesday, Dec. 23d, Mrs. John Woods, President, in the chair in the afternoon, and Mrs. R. 8. Lillie, Vice-President, presiding in the evening. The large number of friends who attended this meeting enjoyed a good supper at six o'clock and a rare intellectual feast in the evening. We had, beside Mrs. Lillie, Mr. Hull, Mrs. Jennie Hagan-Jackson, Dr. H. B. Storer and many more able teachers of the spiritual philosophy. Fine musical selections were offered by Mr. Young, Mr. Lane, Mr. Lillie and Will Boyce. were offered by Mr. Young, Mr. Lane, Mr. Linto Will Boyce.
Mr. Young's plane playing was exceedingly fine, and worthy of especial mention.
Pink.

Horticultural Hall.—The services held in this hall on Sunday, Dec. 27th, were attended by very large audiences, who greatly enjoyed the fine music

hall on Sunday, Dec. 27th, were attended by very large audiences, who greatly enjoyed the fine music rendered by a quartette under direction of Prof. Shapleigh, who presided at the organ.

Mr. W. J. Colville spoke on "Christmas" in the morning, and drew forth many instructive and important lessons from the old story of the shepherds, the star and the manger at Bethlehem.

The shepherds, said the speaker, evidently represent those in every age and country who are quietly and usefully engaged in their ordinary duties. Angels come to us when we least expect their visits; but though their advent be ever so unheralded, it is always a supply meeting some real demand in our nature. We must endeavor to realize the presence of unseen helpers and message-bearers in our daily life and not confine our hopes to some miraculous intervention of Divine power, nor should we seek by unwise withdrawal from our usual engagements to prepare conditions for angelic visitants. The greatest messages ever delivered from heaven to earth have come most unexpectedly. History is ever repeating itself, and thus do we find it to be the case to day that the most wonderful instruments of the invisible powers have been called out of their quiet homes in ways quite remote from those special conditions which many people think so necessary to spiritual development. We are not justified in hoping that good results will follow from any kind of strained endeavor to put ourselves in special mental attitudes.

True development grows out of preparedness of mental soil to receive celestial seed, and as we see only what our ears enable us to discern, it is after all far more a question of cultivating our spiritual faculties naturally by keeping our thoughts directed toward higher things than those of earth while engaged in our secular activities, than of finding out unusual ways for galvanizing psychic capabilities into unwonted activity. Real life in the invisible world is very natural. Christmas is always being kept in heaven, and it is really Christmas

daily usefulness. A pleasing poem ended the exercises.

In the evening, when the attendance was much larger than in the morning, and the collection extremely liberal, the speaker took for his subject, "Pleasing Memories of 1891 and Hopeful Predictions for 1892." We often hear the praises of memory loudly chanted, and quite often are complaints uttered because memory is poor; but only to a very limited extent is memory a blessing. There are many things to forget as well as to remember, and unless we have control over memory, and cultivate spiritual perception, we shall often find ourselves depressed by unhappy recollections, while we shall be blind to the needs of the actual present. The New Year for each and all of us will be just what we make it.

Sunday, Jan. 10th, Mr. Colville will conduct services in Steiner Hall, Boston, at 10:30 A. M. Sunday

in STRINERT HALL, Boston, at 10:30 A. M. Sunday next, Jan. 3d, he lectures in Brittan Hall, Haverhill at 2 and 7 P.M.

The Children's Progressive Lyceum opened its usual service on Sunday last with orchestral music, which was followed by the regular exercises

music, which was followed by the regular exercises of the pupils and the explanatory lesson remarks by Mrs. Longley.

Able remarks by Conductor Falls were well received, and an eloquent address on the usefulness and beauty of Lyceum work—couched in language that even the little ones could understand—by Mr. Willard J. Hull, the sterling platform speaker, gave added enjoyment to all who had the good fortune to attend this session.

J. B. Hatch, Jr., spoke of the interest our young people are taking in the school, and mentioned the musical and singing classes (of young folks) which weekly convene at his home.

The literary and musical numbers presented on this occasion were of the usual high order of the Lyceum, and consisted of the following: Reclations by Willie Sheldon (who was recalled), Carl Leo Root, and George Bishop, and beautiful yocal selections by Maide Bourne, Annie Robinson and Josie Smithalson a plane solo by little Juliette Carr.

We were pleased to be favored on this occasion the world.

with the presence of Mrs. Barab A. Byrnes, the well-known lecturer. Owing to the lalences of the hour when called upon, Mrs. Byrnes excused hetself from speaking, promising to visit the school again and to have something to say.

Lycoum meets every Sunday at 514 Tremont street, at 10145 A. M.

SORIOZ:

First Spiritualist Ludica' Aid Society.-/Pile

Wires Spiritualist Ladies' Aid Society.—Tile usual sessions were field on Caristmas Day. Two were admitted to memberable. About seventy five have renewed their memberable for 1892.

The Annual Meeting will, be held Friday, Jan. 1st, at 2:30 r. M., to hear annual reports and elect officers. A large attendance is desired.

A "Turkey Dinner" was served to a large company at 6 o'clock, Dec. 25th. A general good time was enjoyed by all present. The repast reacted great credit upon the committee having it in charge.

The evening exercises consisted of speeches by Dr. Richardson, Mrs. Chandler, Dr. Smith, Mrs. Burnham, Mr. J. H. Lewis, Mr. F. B. Woodbury and Mrs. A. E. Barnes, who related some experiences with the phenomena which she was satisfied were genuine. Her remarks were endorsed by Mr. J. H. Lewis, Remarkable positive proofs of materialization were reported as having taken place in a private scance with no one sitting in the cabinet. The series of evening meetings being held by this society on Friday evenings at 7:30 are grand gatherings for students, investigators and everybody to attend.

Eagle Hall.—The exercises of Dec. 23d were par-

Engle Hall .- The exercises of Dec. 23d were participated in by Mrs. Lyman, Dr. Fuller, Mrs. Warren. Mrs. Bailey and Dr. Amerige, all of whom gave much

satisfaction.

Sunday, Dec. 27th.—The usual developing and healing circle was held at 11 A. M. At 2:30, singing by Neille Carleton and Mrs. E. H. Locke. Remarks by Mrs. Smith. Tests by Mrs. Davis. Remarks by David Brown. Tests by Mrs. Jennings. Psychometric readings by Dr. Mathews and Mrs. Chandler-Bailey. At 7:30 P. M., Mrs. Jennie Warren claimed the undivided attention of the audience the early part of the evening with the history of her life: followed by remarks by Mrs. Abby N. Burnham, Dr. Mathews, Mrs. Bailey.

Meetings in this hall every Wednesday at 3 P. M. Sundays at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS. Conductor. satisfaction.

Ladies' Aid Parlor .- The developing circle last

Sunday was a very fine one. The afternoon session opened with good music and The atternoon session opened with good music and singling by the Davis sisters. Remarks by the Chairman. Mrs. A. Wilkins, being controlled by Aggle Davis Hall, made some fine remarks. Recognized tests by Mrs. Wilkins. Mr. J. E. Bartlett gave a vocal selection, followed by many satisfactory tests. Miss Knox also gave excellent tests.

The evening session opened with singing by Mr. J. E. Bartlett. Remarks by the Chairman and Mrs. Abby N. Burnham. Tests by Miss L. E. Smith, Mr. J. E. Bartlett and Mrs. Loomis-Hall.

J. E. HALL, Conductor.

The Ladies' Industrial Society held its usual meeting, Dec. 24th, at the corner of Dover and Washington streets. Circle at 4 o'clock. Mrs. Jackson ington streets. Circle at 4 o'clock. Mrs. Jackson and Mrs. Lyman, the mediums. At 6 ninety partook of our turkey supper. Mrs. Whitlock opened the evening meeting; Mrs. Kate R. Stiles made remarks; Mrs. Jackson and Mrs. Bowker sang two fine sings; Mrs. Gillette gave an address, Master Hadfield a recitation and Mrs. Whitlock psychometric readings. We are to have a Leap Year Supper and Dance Jan. 14th, to which all are invited.

Mrs. H. W. Cushman, Sec'y.

America Hall .- The report of the Echo Spiritual Meetings at this hall, last Sunday, reached us just as we were going to press. We have only space to say that during the forenoon and afternoon services Mrs. H. E. Bagley, Osgood F. Stiles, Mrs. A. Wilkins, Mrs. Chandler-Balley, Mrs. M. A. Brown, Dr. Barker, Mrs. M. E. Rich and Dr. H. F. Tripp took part. The evening was devoted to an entertainment, musical and literary in its character.

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

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

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

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BY EBEN COBB.

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following TABLE OF CONTENTS. TABLE OF CONTENTS.

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Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held a the Hail of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M. J. A. Shelhamer, Chairman.

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT GESSACES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

At these Scances the spiritual guides of Mas. M. T. LONG-ary occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing pon human life in its departments of thought or labor, questions forwarded to this office by mail, or handed to the hairman, will be presented to the presiding spirit for con-ideration.

ideration.

Mns. Longley, under the influence of her guides, also
ityes examated individuals anxious to send messages to
heir relatives and friends in the earth-life an opportunity

to do so.

ET It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that these 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.

ET 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.

g us or the iscent for publication.

The Natural flowers are gratefully appreciated by our nigel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure of place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLDY & RIGH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Nov. 3d, 1891.

Report of Public Séance held Nov. 3d, 1891.

Spirit Invocation.

Oh! thou Everlasting Spirit, thou Eternal Presence, whose law is love and who rules in harmony and peace, thou Supreme Intelligence in whom we live and move and have our being, and without whom we would be less than senseless clay-for thou art everywhere, and from thy great pulsating life we gather that power which gives us animation and consciousness—we turn to thee at this moment seeking for instruction, asking for light and understanding concerning spiritual things. We would be quickened in thought and aspiration, turning our attention to that Divine Life which hath no end, and from which thy ministering angels gather force and vitality to do their beneficent work for humanity. We desire at this time to come into communion with the pure and good from the heavenly life. We desire to learn from the apostles of freedom who have sung their longs of victory and borne the banner of truth and progress aloft despite all obstacles and persecutions, knowing no fear, but ever pressing onward toward the helghts of successful reform. We desire to come into communion with these souls, and to learn of them how to be strong and able to do and to dare all things for the truth's sake. We aspire for the companionship of those angels of love, mercy and beneficent ministration, who go forth from homes on high to visit the sick, the weary and sad, bearing consolation and tender peace, so that those who are lowly are uplifted in spirit by the influence thus brought to their homes. May we gather from the atmosphere of such souls new light and power and energy to press forward in our own humble way, seeking means of helpfulness unto others, dispensing good cheer, and bestowing upon all whom we may meet some sympathy, something of kindly feeling and love that shall be of service to the world. the world.

We ask thy blessing, oh! Heavenly Parent, and we ask the benediction of all pure spirits to rest upon us for aye.

Questions and Answers.

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

Ques.—[By Investigator.] What conditions or observations are best calculated to quicken and unfold the spiritual faculties of man?

ANS. - The spiritual qualities of man are best ANS.—The spiritual quanties of man are best unfolded and quickened into expression by the cultivation of the finer faculties, the suppression of selfishness, and the exercise of that broad charity and sympathy which looks to the welfare of our kind, even though it be granted at the expense of our personal feeling and comfort

The spiritual qualities are love, sympathy,

The spiritual qualities are love, sympathy, justice, and, indeed, may be summed up in the one word "unselfishness." These qualities tend toward the purification of the entire man, and when well developed lead him into the paths of righteousness and peace.

One who is spiritually unfolded is the reverse of a carnal-minded man. He is aspirational, reaching out in thought and desire toward the higher conditions of life. He will not seek for personal aggrandizement at the expense of any fellow-creature, but will desire to see his brothers and sisters in the human family placed in a condition of comfort and happiness, even though it be to his own personal discomfort and disadvantage.

Our correspondent might say to this that it is impossible for one always to pay such attention to others as to live a purely unselfish life. We do not ask it of him. What we mean by the exercise of unselfishness in this connection is the subjection of self personally and purely to the higher desires and sepirations of life.

is the subjection of self personally and purely to the higher desires and aspirations of life. Self-protection requires man to look after his own comfort and convenience to a certain extent. The exigencies and responsibilities of family life also call upon him to exercise his family life also call upon him to exercise his powers in gaining a livelihood for himself and those dependent upon him. This is natural and proper; and yet one may so far transcend the natural and proper qualities in this direction as to crowd his neighbors to the wall in his mad search for wealth or for personal influences.

his mad search for wealth or for personal influence. He may so overlook the rights of his neighbors as to have little thought or care for them as long as he himself can win in the race. A spiritually-minded man will have thought and care for his neighbor's welfare as well as for his own. In trying to assist another while pursuing the journey of life and gaining its experiences, he will feel the love-element of his nature enlarging and flowing freely forth unto his kind; he will perceive a quality of harmony, peace and good will going out unto others which of itself is a spiritual attribute manifesting its power through external ways; and thus, by living in accordance with the Golden thus, by living in accordance with the Golden Rule, and doing unto others as he desires to be done by, he will furnish the finest and best condition for the development of his spiritual powers and faculties that it is possible for life

Q.--[By C. G. Brown, Santa Ana, Cal.] Are the influences, spiritual, planetary and hereditary, the real cause for shaping man's conduct through life for good or evil? If they are, can a man be responsible, or can it be said he is a free case!

A.—This question of accountability has been A.—This question of accountability has been raised time and again by inquiring human beings. Such queries have been propounded at this Circle-Room many times during the years of its work for humanity, and the question still arises in the heart of mankind, for it is one that deals vitally with the happiness or misery of the human family.

We are prepared to grant that many circumstances which come into the life of a human being, and which, to a large extent, serve in shaping his career or his line of conduct, are caused and promoted by inherited conditions, and perhaps by planetary influences. It is not

caused and promoted by inherited conditions, and perhaps by planetary influences. It is not possible for us to say just how far the human family is swayed by planetary power, nor can we tell exactly to what extent mankind is moved by the operations of the law of heredity. That man is thus moved we are satisfied; for, by reasoning from cause to effect, and by following a chain of sequences to their conclusion and back again to their origin, we may discover that an individual is largely swayed and governed by conditions which took root, not in his own life, but in the lives of his ancestors, perhaps many generations back.

sand violating pil the laws of man and God, is not to be held responsible. You have entablished systems of restricted for these characters that they may not only records despline, but that they may not only records despline, but that they may not only records chapting his that they may not only records chapting his that they may not only records chapting his majority of the control of the many responsible for his each, and you promise his misdedes. If this can hold good in the least enter that they may not only records the promise of the State, and you promise his misdedes. If this can hold good in the least enter the control of the state of the s

I am interested in reaching earth-life to-day, for the general state of political agitation throughout the land is in harmony with my own mental impulses at the present time. I would like my friends to know that Col. French still lives, that he takes an active interest in the affairs of state and nation, and also in all measures of reform that are calculated to en-

measures of reform that are calculated to enhance human welfare and happiness.

[To the Chairman:] It does not seem a great while to me, sir, since I passed from the body. Rather unexpectedly to myself the summons came, and I think my friends did not dream that I should so soon pass from the physical plane. I had plans in mind and ideas that I desired to see outwrought, and I hoped to live to see some grander measures inaugurated for human welfare in our own good land than I had yet seen. Not that I was a disgruntled politician, or that I by any means felt that the country was going to ruin, for I had every hope country was going to ruin, for I had every hope for my country. I believed that it was the best land that the sun ever shone upon, and that its form of government was the best that had ever been devised by mortal man; but I ould look forward to improvements in the system of government as well as in other lines of human labor and destiny. Now I wish my friends to know that I still live and still look forward to better and more glorious things for mankind upon this earth, especially within the domain of our own broad and beautiful country.

try.

I have seen something of life in Washington City. I have stood by the doorway of the Senate, and have done my duty as it was laid upon me for years; but I did not pass away at the capital. My home and my business interests were at Boise City, Idaho, and I send out my greeting to my friends and people there, and to my associates on the press and tell them that

my associates on the press, and tell them that I am glad to return from the land beyond to give them my love and my sincere regards.

I am aroused to the fact that we can have, and do have, systems of government in the spirit world, and that we as a people are situated better than you are here, because our systems are more advanced. Our offices and our officers are somewhat more avaited than our officers are somewhat more exalted than you can yet have upon earth, because they are based upon different lines, to a large extent, from what you have here. I find that there are many sources of employment for the in-dividual, and that the human mind can ex-press itself and its energies and talents in ex-ternal ways just as readily over yonder as it can here through your channels of trade and

commerce.

commerce.

I am as interested in the dissemination of news as I was here. I am not editing the Sun, but I am interested in the work of other intelligences who are sending out bulletins of news day by day to far-off countries.

Besides my many friends elsewhere, I have some in the East, Mr. President, who I think will remember me, and perhaps be pleased to know I have returned from the land of spirits. I say to one and all that I am associated in a business sense (and that is in a humanitarian sense, too) in the spirit-world with my former friend and co-worker, William Lloyd Garrison, and he, from his vantage ground in the higher and he, from his vantage ground in the higher life, sends out a sheet daily, which is a herald of progress and reform, and which has a great influence upon thousands of souls, not only in the spirit world, but on earth, who do not dream of the fact.

I have been interested to note that an arti-

cle given by my friend Garrison in behalf of the extension of freedom for humanity, in other lines than what has been received hithother lines than what has been received hith-erto, as the means of breaking the shackles of servitude that bind the oppressed and the persecuted, has been reproduced, not in ex-actly the same phraseology as he employed, but to all intents and purposes the same theme, animated by the same spirit, with the same force and significance, by at least half a dozen liberal journals on earth seath one presenting the eral journals on earth, each one presenting the truth and the idea in its own manner, but each

truth and the idea in its own manner, but each one having caught the spirit of it from this work of my friend. This is an interesting study to me. It is something I did not dream of when here, and consequently it attracts my attention and thought now.

I would not have my friends on earth think that I have done with the affairs of time or of human interest, for that is not so. I never was more thoroughly alive to the signs of the times and to the work of mankind than I am at the present day.

the present day.
[To the Chairman:] You may call me, if you will, John R. French.

Linda Baker.

[To the Chairman:] I don't know you. I did have a sore throat, and it hurt awful bad, and I couldn't swallow, and I don't feel good now. [That feeling will pass off presently.] Will it go all away? [Yes.] I don't have it in the pretty Summer-Land where I live.

Oh, aint you got some pretty roses! I like 'em. I've got some flowers like 'em where I live now, an' it 's bright all the time there. Oh, aint they pretty! [Indicating a lady in the audience.] There 's a lady down there got some, too, aint she? an't there's a light line goes right down to her. I'm goin' to tell her—can't I—[turning to the Chairman,] that I see a boy put his hand on her shoulder, and he bends over her and puts some white flowers in

My wife joined me in the spirit-world between six and seven years ago, and she, too, has become well acquainted with it and its people by this time. Not that we have met all whom we knew on earth who have died, or seen all the places that the other world contains, for it is a large country, and we may never see every part of it, yet it may be that we shall. I feel that we do not have to count the days and weeks and months, thinking that we shall only have such a length of time in which to visit such a place or gain such an experience. That is not our lot on the other side; so I am content to do my part and fill my place until I am called to some other portion of the great world. My wife wishes me to send her greeting to her friends in Boston, to tell them of her happiness and contentment in the spirit-world, how she has met many of her own people, and that she has become satisfied with the conditions that surround her. She was a Patterson before her marriage, and many of her relatives and friends of early days have given her greeting on the spirit-shore.

To the Chairman: I will not take up more

ing on the spirit shore.

[To the Chairman:] I will not take up more of your time. I feel gratified at this opportunity which I have sought for, but without success in other days.

Cora Ferguson.

I never expected to reach Boston or to speak in one of its public meetings—that is, when I lived in the body. Since I went to the other life I have seen and heard so many things that were unexpected, I have been to so many places that I knew nothing of, that I am not now much surprised at anything that may come to me.

come to me.

My relatives live in Sait Lake City—so far from this place—and yet I have hopes of reaching them through your line of communication and attracting their attention to Spiritualism, because it is only through that that their spirit-friends can come to them and make themselves known.

I want the doctor to know that I have many times thought over what he said to me, and that I have had the power of retaining it in my memory. Those words were good for me, and they gave me new light upon some matters which I did not before understand.

Jennie is with me in the spirit-world, and she would so like to have her love sent to our

she would so like to have her love sent to our friends. She wishes them to know that she has taken up the same thoughts and plans which she had here, and that there is opportunity in the spirit-world for her to follow the spirit-w oria ior them out to what we believe will be a grand

My name is Cora Ferguson.

John Boach.

A wave of attractive force draws me forward to-day, and from the great spiritual world, where the affairs of men are considered in a somewhat different light from what they are somewhat different light from what they are on earth, I come to express my thought, if I can, through the medial organism that you afford to returning spirits. Once before I tried to speak in this way; and as I look back to that attempt and that occasion, I can see how depressed I was, how moved and acted upon by circumstances which would, in a measure, overcome me. Since then I have risen in the spiritual world of progress to a higher standpoint of observation and also of consideration, and I feel better qualified to express my thought at this time than I did on that former occasion some years ago.

thought at this time than I did on that former occasion some years ago.

It has been said of me by my democratic foes that I did not live an honest life, and that I only paid the penalty of my dishonesty in passing from the body as I did. I speak plainly, Mr. Chairman, because others have not hesitated to speak plainly in regard to me; and to-day, because of the atmosphere of political agitation that is surging throughout this country, I am borne back upon the flood-tide of thought and find my way into your council thought and find my way into your council

chamber.

I am told this is a free platform, and that an intelligence may express himself according to the bent of his mind and his honest opinion. intelligence may express nimself according to the bent of his mind and his honest opinion, irrespective of party, degree or race, and I avail myself of the privilege extended to me by the guides of this circle. I feel that I have a right to speak in my own name and to defend myself. Friends have nobly done this for me, and I believe that to day I am understood in my former action and in my labor for the shipping interests of this country very much better than I was in the days of discord when I went out of the body.

Perhaps some of my relatives and personal friends would ask, Why is it necessary to refer to old times and to transactions of the past which have been forgotten? They are not forgotten, and the spirit of them is not gone by; so I come to speak to day as the thought and conviction press upon me.

I am deeply interested in the walfare of our nation. I think the good old ship of government is sailing on to greater presperity over the seas of advancement and reform, and that it is safely making its way toward a glorious gool of freeder and progress. I do not think

may disorder character and modulations at modulation and the properties of a property over the control of the properties of the properties of the properties of the properties of the property over the seaso of advancement and reform, and that the sacrotraph many generations back. Thus do we often see the results of inherited habits, traits of character and conditions in the physical or the mental structure operating in the lives of human beings; but to say that he present day down there are many conditions in the audience. There is a light line addition. There is a light line and the present day is as good as can possibly be hoped for with that the is not responsible in the silence of the properties. The control of the present day is as good as can possibly be hoped for with the present day is as good as can possibly be hoped for with the present day is as good as can possibly be hoped for with the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as can possibly be hoped for within the present day is as good as an possibly be hoped for within the present day is as good as an possibly be hoped for within the present day is as good as an possibly be hoped for within the present day is as good as an possibly be hoped for within the present day is as good as an possibly be hoped for within the present day is a good as an possibly be hoped for within the present day is a good as an possibly as a possibly a

Lydia Maria Child.

Well, Mr. Chairman, there seems to be quite a little excitement among the spirits who have gathered here, especially among those of the male gender. I find them quite as strongly exercised over the political situation of the country and its various States as they were when in the body. I do not see that they have changed in their convictions or prejudices very much merely from the fact that they have stepped out of the physical cloaking.

I, too, am brought forward to-day by the general wave of power surging this way from the spirit-world; and I, as a woman, stand on your platform to take a survey of outlying districts, and to formulate a thought for myself concerning the political situation, and the progressive tendency of humanity. It has been a very long while since I voiced a thought publicly in this place, and so I do not feel that I am intruding when I step forward to bring my greeting to my dear friends. How many of them have passed on to the higher life from my circle of acquaintances, I will not enumerate; but the circle is constantly growing larger on the spirit-side and less in numbers on the physical. Yet there are old workers, tried and true, still left, men and women with whom I have joined hands, and with whose hearts my own has beat in unison for freedom, and for the success of reformatory measures in behalf of humanity.

I do not know that the pains and burdens of

half of humanity.

I do not know that the pains and burdens of ny race are greatly lessened to-day to what they were when I joined the innumerable throng on the other side. I know that burdens are slipping away from the shoulders of those who pass onward, and the pathway is growing easier to those who are nearing the unseen shore, because the sunlight of heavenly love store, because the suningnt of neavenly love streams down over the way to brighten and to warm it for their feet. Yet to day we have much conflict, much oppression and persecution bearing down upon our common humanity; much slavery and much that is crippling to the energies of men and women; much; too, that is confining to the little children coming along the way of life, which holds them in the interest and presents the growth and upfold chains and prevents the growth and unfold-ment of the higher and more beautiful quali-ties that your Spirit-President mentioned in his remarks.

ties that your Spirit-President mentioned in his remarks.

So there is a great work to be done, and much for earnest thinkers and laborers to accomplish. There are ways and means to be devised for the betterment of those who suffer, and I say to my friends: How thankful we of the spiritual life are to know that you falter not in your good works, that you halt not on the way, but try to push your reforms forward in order to save those who are in need of salvation. I do not mean the salvation of the soul from endless punishment, but I mean the salvation of the mind from wreck, from insanity, from all the conditions that prey upon it because of adverse circumstances in life; I mean the salvation of bodies from pain and hunger and cold because of the injustice, greed and avarice of their fellow-creatures. It is for our friends to do this, to work early and late, to speak the word in season and out of season that presses upon them in behalf of humanity; to throttle any wrong and to present any right which appeals to them. This is our work and

that presses upon them in behalf of humanity; to throttle any wrong and to present any right which appeals to them. This is our work, and I feel to-day that we ought to try our best to raise the fallen and the weak, to save the intemperate and to bless our kind.

Mr. Chairman, I am interested, too, in the political condition of our country, in the work of woman in that direction, and I hope before another century opens to see woman stand forth as the coëqual of man at the polls. I believe that that time is coming, very soon; that another century opens to see woman stand forth as the cocqual of man at the polls. I believe that that time is coming, very soon; that before another decade fairly closes we shall see the wives and daughters and slaters and mothers going to the polls on election day and casting their vote in a respectful manner, respected, too, by the male population. It is possible, it is written in the air, it is surely coming. Though I did not live to see it in the physical form, I know that I shall behold it with my spiritual eyes, and rejoice with my sleters that they have at last gained the right which belongs to them, of voloing their opinion concerning the interests and affairs of life which are most vital to the home; because whatever has to do with the legislation of a country affects the interests of the community, and whatever affects the community certainly deals with the family bircle, and no one is more vitally interested in the family than the wife and mother. So I believe the time is at hand, and I come with a word of encouragement to my friends upon this question as upon all others of a reformatory kind, and bring them my love from the spirit-world. Lydia Maria Child.

INDIVIDUAL SPIRIT MESSAGES

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Sinte-Writing and Other Phenomena.

To the Editor of the Banner of Light:

During the month of September the noted slate-writing medium, Dr. D. J. Stansbury, with his wife and son, and the well-known slate-writing and materializing medium, Mrs. Maud J. Gillette, and husband, spent a few weeks in our city.

They gave public and private circles and sittings to a large number of persons, many of whom were skeptics. With few exceptions all were well pleased with the tests given them. Several have acknowledged their conviction that there is something in it, and have begun a regular course of investigation. Among the tests of slate-writing, none were more remarkable than those received by myself. I relate a few briefly:

I took seven sheets from a writing pud, and upon each sheet wrote the names of seven persons, with a request to each group to communicate with me by means of slate-writing on a certain date at a certain place. These names were written in private, and no person knew what they were until after the sitting was over. At the specified time I had a sitting with Dr. Stansbury, and in broad daylight, under strictly test conditions, received communications upon the inner surface of two slates fastened together, with no pencil between, each message being signed by seven names, fortynine in all, in groups as I had written them.

The circumstances attending this remarkable séance preclude all possibility of collusion or fraud. Not the least wonderful was the fact that no one but myself knew the nature of my written questions. The names came on the slates in nearly the same order in which I had written them. Some few were transferred from other groups to the one comprising my friends and relatives, but this was confirmatory of the spirit-power behind it all.

Mrs. Gillette also gave me some very excellent slate-writing under fine test conditions, using very large slates with no pencil between them. Upon opening them both inner surfaces were found filled with drawings of faces, messages, names, stars, etc., all done in various colors. There were eleven faces, thirteen messages and fifty-six names. During this sitting I took two clean slates and hung them against the side wall in full view. No one handled them but myself. When taken down, finely executed drawings of George Washington and his wife were found upon one of the inner surfaces. Many other fine manifestations took place at this and the other sittings I had, but space will not permit a description. Mrs. Gillette's circles for materialization were also very remarkable, and satisfactory to many of those who availed themselves of the opportunity to

A very wonderful test was given by Dr. Stansbury at a public séance in the hall of the Spiritual Alliance. I procured a new pad at a stationer's, and in the presence of some skepties at my office secured it with strong twine passed around and through it in several places, and tied and sealed at every possible point. This pad was taken into the cabinet, and in less than five minutes was returned to me, and examined by those persons who saw it sealed. It was pronounced to be intact. Upon being cut open, sixteen pages were found filled with messages, pictures, etc. I have not given a tenth part of the wonderful manifestations that I witnessed under strict test conditions, but what I have described may give some one an incentive to do some investigating for him-Yours for the Cause, J. D. Chism.

Albany, N. Y., Nov. 28th, 1891.

No Theocratic Revival! To the Editor of the Banner of Light:

It is with pleasure that I have read iyour several vigorous editorials concerning the notable case of R. M. King of Tennessee, recently convicted in the United States District Court of the crime of plowing

in his field on the first day of the week, after having strictly kept the previous day according to his understanding of the fourth commandment of the Decalogue, as recorded in the twentieth chapter of Exodus of his Bible: which day, as therein specified, even his persecutors acknowledge is the original seventh day, and is identical with the day now commonly known as Saturday. Perhaps most of the readers of THE BANNER have

learned that King died shortly after his conviction; (His death occurred since the date of the last of your editorial comments above alluded to.) Previous to his death his case had been appealed from said United States District Court to the United States Su-preme Court. But his case is now beyond the jurisdiction of earthly tribunals.

Before dismissing the fact of his conviction from further consideration it may be well for us American citizens to reflect seriously concerning the final outcome of this present attempted revival of theocratical sentiment, which, in recent years, has been calling loudly, and with constantly increasing emphasis, for new religious legislation as well as for a vigorous, practical application of what we may properly term outgrown and outworn theories which have their only stronghold in statutory decrees long ago considered as "dead letters," and out of harmony with our national constitution, which, in terms too explicit to admit of misunderstanding or dispute, declares religious Werty for all!

The lesson to be found in the results of recent com-

pulsory observance of religious custom is not limited to the narrow scope of Mr. King's case; though the circumstances of said case are, because of their special legal aspect, particularly noteworthy. But King's arrest, imprisonment and subsequent

trial before various courts, form only one of a long list of prosecutions for doing work on the first day of the week after the defendants had strictly observed the previous day according to their understanding of the fourth precept of the Decalogue. I could, if space would allow, sustain this last assertion by a detailed statement of facts. Suffice it here, however, to refer briefly to the recent religio-political history of a single State in this boasted " land of freedom." In 1885 the Legislature of Arkansas repealed the

exemption clause of the State Sunday law. The claim was made that said action was taken for the purpose of closing the saloons on Sunday.

But when the change in the law was secured, no attempt was made to close the saloons; they remained in "full blast" on seven days every week just as before. The law was used only for the purpose of punishing peaceable citizens of the State who observed the seventh day as the Sabbath.

All except seventh-day observers were permitted to

[Continued from Arst pays.] his being their irresistible inspirations and made him a warrior-prophet and leader.

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the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I

was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as

did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonder-

fully astonished at it, and thank God and your Medical

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marvelous instances of the development of child-mediumship, as already briefly alluded to, accompanied by most extraordinary phenomena. Children too young to utter a word normally, under the influence of the spirit spoke intelligently, giving utterance to prophecies and words of warning and advice. A child five months old in its mother's arms spoke fluently under the influence, commencing with the usual formula of the inspired ones: "I tell thee, my child," so that literally through the mouths of "babes and sucklings" were the wonders of the spirit announced. Many marvelous instances are given that we have not space to relate.

Peynat, in his history of this wonderful people, says:

"The Reformation poured into the modern world like an inundation the Hebrew genius and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther, who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages precipitated themselves into these lakes of life. They plunged into them, they revivified, they purified themselves, like birds which, after torrid heat, drink and wash themselves in the fountains."

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Joy Taketh the Place of Sorrow. To the Editor of the Banner of Light:

In your issue of Dec. 5th you publish an article entitled "The Spirit Messengers," wherein the bereavement of parting, and the consolation of knowing that our beloved ones return to comfort us, are touchingly set forth. Many are inspired to teach in prose and verse this beautiful faith, and each lesson makes the heart hungry for personal knowledge-a belief which permits us to say, "I know because I have seen."

This great blessing was vouchsafed to a bereaved family in this city last week, and those who heard, like the shepherds of old, long to send the glad tidings forth to others less favored.

If you go to that lonely home you will find the mother, usually wild and uncontrolable in times of sorrow, calm and quiet, with a look as of divine upholding; and if you speak of the beloved dead she answers: "Yes, my Sadie is gone, my only daughter, my comfort and my hope, and you would think to find me brokenhearted, but I cannot be, after what has

hearted, but I cannot be, after what has passed. I know she has kept her promise, and is with me. I feel her little hands on my cheeks; and hear her whisper 'Do not weep.' She was ill only three days; we did not think she was to leave us until she called her father to her and said, 'Papa, I love you, but I shall be gone in the morning.

Then I thought my heart would break, but she told me I could not grieve if I could see the friends she saw—so many of them around me; that her aunts were with her (she had never known them in life), and would be with me to sustain me when she had gone. She spoke of children who claimed her as sister, and said they had grown up in the spirit-land. She called a young man who lived in the house to her, described his mother, and gave him a measage from her. Hour after hour, while strength and voice were failing, she talked, and when some one whispered that she was 'light headed' she heard, and assured us over and over that it was not so—that she saw and heard all she described.

"And I believe lt," said the mother with shining eyes; "should. I not go mad if I did not think my child was near? Oh! let all mothers know that their daylings are not in some far-off sphere, forgetful of them and of their love, but that they are here—here to comfort and console and to make us ready for that world where we are to be repaid for all the wooe and misery of this."

An incident at the funeral services of this child is weather according. "Salle "where the restail it is not the mother with a minimal the contains the sall in the world where we are to be repaid for all the wooe and misery of this."

we are to be repain for all the woe and misery of this."

An incident at the funeral services of this child is worth recording. "Sadle," who was fourteen years old, was a devout member of her Sundayschool class, and as the good minister stood by the beautiful white casket, wreathed and covered with blossoms, he repeated among other Scriptural sayings the words of King David. "We can go to her, but she cannot return to us." As they were spoken a friend, whose inner eyes are opened, saw a spirit-hand pluck a rose from among the flowers and cast it at the minister's feet. When we consider that a rose is the emblem of silence, the act was significant.

New York, Dec., 1891. M. L. R.

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PSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, 31.60. Lock of Hair preferred for Diagnosis. Certain and sure. Sittings by appointment. ANNAE & KINGS-LEY, 109 4th Avenue, New York. 3w* Dec. 26.

PILES Never returns. No purge. No salve. No suppository. REMEDY MAILED PREE. Address Oct. 10.

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DR. F. L. H. WILLIS May be Addressed until further notice.

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

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

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Oct. 3.

A PHOTOGRAPH, cabinet-size, of the house at Hydesville, Wayne Co., N.Y., where Spiritual Manifestations occurred while occupied by the Fox Sisters in 1842, sent to any address on receipt of 28 cents in post office stamps, Gro. N. BIGELOW & Co., Palmyra, Wayne Co., N.Y. Dec. 26.

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For Dyspensia, Flatulency, all Gastric Troubles; also Diarrhea and Constipation, and thoroughly regulates the Bowels.

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

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FRENCH Actually Spoken and Mastered In CERMAN Dr. Rosenthal's Meisterschaft System. [550th thousand.] All subscribers, \$5.00 each for each language, become actual pupils of Dr. Rosenthal enthal who corrects all exercises, and corresponds with them in regard to difficulties which may occur. Sample copy, Part I, 25 cents. Liberal terms to Teachers.

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Oct. 3.

The Psychograph,

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

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their mediumistic girt have, after a few situings, been able to receive astonishing communications from their departed friends.

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

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

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"Soon after this new and curious instrument for gettling spirit messages was made known, I obtained one. Having unfit for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose toich on a first trial the disk swung to and fro, and the second time wadone still more readily.

Price 31.03, securely packed in box and sent by mail postpaid. Full directions.

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DIACNOSIS FREE

SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALIMENTS. Address J. O. BATDOBF, M. D., Princ. pal, Magnetic Institute, Grand Bapids, Mich. im Jan.



Banner of Bight.

BOSTON, SATURDAY, JANUARY 9, 1899.

INDEFENSIBLE MEDICATION.

BY HARLYN HITCHCOCK, M. D.

"The history of medicine, rife in delusions which compress each other in grotesque succession, from the earliest ages to the present time, supplies no instance comparable to the absurdity of vaccination. In many ways medicine has been growing toward common sense, but in this inveterate, and now political question, all the stupidity, blindness and recklessness of the medical ages seems to be gathered."-Dr. J. J. Garth Wilkinson.

Such is the arraignment of vaccination by one of the most prominent members of the medical profession of our day, and there is no reason to doubt but that the opinion has been based upon deep research and investigation of the subject.

Vaccination is one of the peculiar rites that originated in times when a wild and erratio endeavor to escape from the thralldom of an overpowering curse compelled some change from the current procedures. With a perverseness worthy of the representatives of the nether world, the votaries of this rite have sung its praises and insisted upon its practice till a large number of thinking, sentient and really intelligent people have come to look upon it as being the right and proper course. Ay, it has even received governmental recognition and approval, something unheard of in any other matter connected with the theories and practice of medicine. How strange it is that the inconsistency of this position has escaped attention. Would it not be a most ridiculous thing for a government to order that recruits to its army or navy should be subjected to a course of quinine and whiskey, or bismuth and pepsin, for fear they might get sick at some future time? Would it be any less absurd for our local authorities to demand that our children be dosed with senna or sulphur and molasses before they could enter the public schools? Why, the whole world would go mad with laughter; and yet, with the utmost seriousness, these same authorities prescribe vaccination as a necessary qualification for admission, with the most nonchalant disregard of the ancient maxim "they that are whole need not a physician, but they that are sick." To be sure this exercise of authority by a "paternal government" is based upon the dictum and allegation that vaccination will prevent the development and spread of the dread scourge, smallpox. In view of this assumption, it behooves us to ask what evidence there is that the practice of vaccination is justified, regardless of questions involved in compulsory legislation.

Three years ago the English Government appointed a Royal Commission to investigate the subject of vaccination, and up to the present time three voluminous reports of the proceedings have been issued, containing the testimony of the most prominent physicians, physicists, travelers and scientists, together with that of hundreds of the people from the lower to the highest ranks of life, and thus far. despite the most strenuous efforts of the provaccinists to substantiate the position they have taken, the evidence has been overwhelmingly in favor of the anti-vaccinists as against vaccination. The testimony in favor of vaccination is almost exclusively on matters of opinion, while the testimony of fact and figures is against the practice. Even the experts summoned in behalf of the Government (which favors compulsory vaccination) have been unable to prevent their own testimony from injuring their cause. In nearly every instance where tables and statistics were presented which indicated the beneficial effects of vaccination as claimed by its supporters, the further evidence showed the most remarkable misrepresentation and perversion of facts in many instance was reluctantly ad mitted. On the other hand the testimony against vaccination showed that not only did it not prevent the development and growth of smallpox, but it was in itself the means of propagating and developing the disease, and what is worse, directly and indirectly, it was the cause of hundreds of deaths, the means of transmitting the most loathsome diseases, and undermining the health of thousands of innocent victims.

It is unfortunate that the people of this country have not had their attention more strongly directed to this important question. It is by far one of the most important of hygienic questions, for in the great majority of cases. probably ninety per cent., the victims of vaccination are of an age where their own judgment in the matter is not a factor, viz., infants and children. Therefore it becomes a question as to whether it is right that a surgical operation carrying with it the inoculation of the most virulent disease-elements should be enforced upon any one enjoying normally perfect health, for no possible reason except tradition, dogmatism or prejudice. Can there be any justification for the parent or guardian who submits his child or ward to the liability of the most horrible diseases and possibly death, because of some one's opinion? Can there be any denunciation too severe of the public authorities who compel helpless children to be subjected to these dangers, simply because of the dictum of enthusiasts?

The time is ripe for public attention to be directed to this matter, and the storm of opposition which will meet any proposition looking to the overthrow or change of accepted and established practices must not be permitted to obscure the dangers and follies arising from their enforcement.

Each year when our public schools are opened, the arbitrary rule of the Board of Education, backed by the Board of Health, requiring that all scholars as well as teachers shall have been vaccinated, is enforced anew with its penalty of rejection. This simply means that thousands of children annually be come the victims of this Moloch, and ere that time shall come again and this sacrifice occurs. a strong and intelligent effort should be made to free us from the curse.

It is not possible in the space here allotted to present the enormous volume of evidence which has been accumulated showing the horrors of this practice; only a few of the more prominent arguments concerning the subject can be presented.

The leading argument in favor of vaccination is, of course, that it prevents liability to smallpox contagion, and has practically eradicated it where the practice has been enforced. The answer to this is to be found in the proceedings of the Royal Commission before mentioned, and as there are, unfortunately, no of all in leavening strength.-Latest U. S. Govavailable statistics in the United States ap- ernment Food Report

proaching those presented by the European countries, where universal compulsory laws have made it a matter of general interest, we are obliged to revert to those. The following data are quoted verbatim from official sources:

"Vaccination was made compulsory (in England) by an Act of Parliament in the year 1853, again in 1807, and more compulsory in 1871. Since 1853 there have been three epidemics of smallpox.

	Date.	Deaths from Amailpox.
ı	1st. 1857-58-59	
	2d. 1863-64-65	
i	_ 3d. 1870-71-72	
ı	Increase of populatio	n 1st to 2d epidemic 7 per cent.
ı	Increase of amalipox	same period, nearly 50 " "
ļ	Increase of populatio	n 2d to 3d epidemic 10 " "
l		same period
ı	Deaths from smallpo	x in first ten years after the en-
١	forcement of vacch	nation 1854 to 1863
ı	In second ten years, 1	864 to 1878 70,458
l	Or more than doubl	o the first decade, and the total

number of deaths at all ages from smallpox from 1854 to 1885, 30 years, in England and Wales, was.....121,147 The Registrar-General, in his annual summary for the year 1880, tabulates the smallpox mortality of London for the preceding thirty years as follows:

Such figures as these do not seem to support the doctrine that vaccination prevents the development and spread of smallpox, for in spite of the assertion of Sir Thomas Watson, M. D., in 1878, "Where vaccination is there the contagion of smallpox need never come," it is evident from the record that the more stringent the vaccination regulations were, the more prevalent and fatal was the smallpox. These are historical facts, incontrovertible by any theories or dogmas, and are borne out by the records in all other countries, and yet there are people who have the hardihood to sustain the statement of Sir Thomas, quoted above, with all the facts contradicting the assumption.

MARYLAND.

Baltimore. - The spiritualistic meetings in this city are now well under way; inquiries concerning our demonstrable proofs of a hereafter by investigators are more numerous than last season, and if continued har mony prevails the old conservative city may show in the future that through the efforts of

progressive elements a new awakening is bound to take place. The Religio-Philosophical Society, which has conducted services during evenings of the week has branched out and secured the ser-

week has branched out and secured the services of the ever-welcome favorite speaker and medium, Mrs. A. M. Glading, for the month of January; this society is making great strides in membership, and will yet be heard of.

Mrs. Rachel Walcott, permanent speaker for the Psychic Society, has been ill, but has again returned to the rostrum and appears to be better than ever as her recent lectures become ter than ever, as her recent lectures have

proven.

In Memoriam.—Wm. H. Bauer, one of the oldest telegraphic operators in the country, departed this life on Dec. 14th, aged seventy-three years. In 1846, when the Morse system was introduced, he became a director in the Southyears. In lost, when the lattire system was introduced, he became a director in the Southern Telegraphic Company; later on he was connected with the Baltimore & Ohio R. R., from which, however, he retired twelve years since. He had been married, leaving two children, one, a son, Mr. Alex. H. Bauer, chief electrician of the Pullman Palace Car Co. in Chicago, and a daughter, Mrs. K. H. Haupt. He was a prominent Mason, and held responsible offices in the fraternity. His body was interred in the Baltimore cemetery, and his desire to be buried with Masonic honors was carried out. Bro. Bauer was the librarian of the Masonic Library Association; a regular attendant at the Spiritualist meetings, mediumistic, of venerable appearance, and his open countenance bore the stamp of honesty. He was loved by all, and met the messenger of release as one meets a friend, and thus closed a moortal existence that had been a blessing to all with whom he came in contact.

CONNECTICUT.

Winsted .- A correspondent writes: "The Spiritualists and many others of this place enjoyed to a remarkable degree the lecture of Mrs. Nellie J. T. Brigham at Union Hall on the evening of Dec. 17th, in which she ex-plained quite clearly and comprehensively the two-fold nature of man, spiritual and physical.
At its close she improvised a poem upon subjects given her by the audience. Her command of language in both lecture and poem was remarkable, especially so to those who did not recognize the controlling power."

For internal cramps and external chills, Johnson's Anodyne Liniment excels anything in use.

MAINE.

Augusta .- A correspondent writes: "Too much cannot be said in praise of Mrs. Leslie of Boston as a fine lecturer. Her platform tests have also been excellent. She has made many warm friends here during her recent labors, whose good wishes go with her in her work for Spiritualism."

Belated Items .- Owing to the late arrival of the subjoined reports, we have been obliged to condense them to the utmost:

Norwich, Conn.—Sunday, Dec. 27th, Mr. A. E. Tisdale closed a month's engagement with the Spiritual Union. Special services were held for Christmas, with appropriate musical selections.—Next Sunday Mrs. Clara H. Banks of Haydenville will address this Society.

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

NEW BEDFORD, MASS.—Mrs. N. J. Willis of Cambridge was the speaker for the First Spiritual Society last Sunday. Next Sunday Miss S. Lizzie Ewer of Portsmouth, N. H., will occupy our platform.

LOWELL, MASS.—Two good audiences listened last Sunday to the many tests of Mrs. E. Clarke Kimball, almost all being recognized. Next Sunday, Jan. 3d, Mrs. Ida P. A. Whitlock will be our speaker. E. Pickup, Sec'y.

LAWRENCE, MASS.—The platform at Pythian Hall was occupied Dec. 27th by Thos. Grimshaw, trance speaker, who will also officiate for us next Sunday.
F. 8. E.

NEWBURYPORT, MASS.—Sunday, Dec. 27th, Mrs. A. E. Cunningham of Boston was the medium for the society in this place, her remarks and tests being highly appreciated. Next Sunday we have Mrs. Amelia Mott Knight, the independent slate-writer. Mrs. Knight will also hold a circle on the following Monday evening.—On Sunday, Jan. 10th, Mrs. Carrie F. Loring is our medium.



A cream of tarter baking powder. Highest

Notes from Verona Park, Me. the Editor of the Banner of Light

During the unusually fine weather the improvement

committee have been busy at the camp-grounds making needed repairs and arranging for the comfort and ing needed repairs and arranging for the comfort and pleasure of our summer residents and their friends.

Our young people will be pleased to learn that the lawn tennis court, planned last summer, has been completed, and that a desirable plot of ground has been graded and set apart for croquet. This we feel sure will add much to their enjoyment next summer. The Association does not ignore the social needs of the people while striving to enlarge and quicken their mental and spiritual aspirations. The personal interest manifested by each member in the success of our yearly gatherings, and the desire to bring within the reach of all a knowledge of the truth of Spiritualism, is a very noticeable feature in our Association. This sense of individual responsibility, in one instance, was the cause of an interesting incident which I will relate for the benefit of the readers of The Banner.

During the session of 1890 it was thought advisable to dispense with the customary gate fees, and depend entirely on voluntary contributions to defray expenses. At a large and enthusiastic meeting enough was pledged to ensure the success of the experiment for the ensuing year. Among our members is Mrs. Olive B. Fowler of Medway, Me. This lady has been blind for a number of years, but, though shut in from the light of the physical world, she is a cheerful enthusiastic worker, rejoicing in the light of Spiritualism which illumines her darkened pathway. Often during the winter months she is able to earn quite a little sum by knitting for neighbors and friends. At this meeting she said: "I will give five dollars." Her hus band said to her laughingly, "I suppose you subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall get that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall give that myself." To his inquiries as to how she would obtain the money she said, "I don't know exactly, but I shall get it." Illness and the pressure of home duties prevented her earning an pleasure of our summer residents and their friends.
Our young people will be pleased to learn that the

In Memoriam.

Monday, Dec. 21st, our brother, NELSON W. BRIT TON, finished his earth labors in the flesh, and passed over to the realm of the spirit, the land of light and bloom, where the weary find rest, the sick health, and the good joy unspeakable.

bloom, where the weary find rest, the sick health, and the good joy unspeakable.

Our brother was formerly a Methodist minister, but tiring of the itineracy, turned his attention to business. He cast his lot with the people of East Providence, at the village of Rumford, where he won the esteem of his townsmen. For several years he was a station-master at the village, and since 1873 had been postmaster. These positions brought him in contact with a large portion of the community, to the members of which he ever commended himself by his urbanity and kindly feelings.

Some years ago the problems of life and its outcomes called his attention to Spiritualism. His clear and discriminating mind at once saw that its phenomena were the keys to unlock the mysteries of existence, disclosing an open door to the pathway of a certain knowledge unfolding the destiny of man in the never-ending future. I well remember the touching scene when, at a séance with Mrs. W. H. Allen, his departed daughter materialized and made herself known. It was a revelation to Bro. Britton which irradiated his life, a prophecy of a good time coming, which now to him has become a reality, an enduring, everlasting retinion with the dear child whose earthly form he laid away years ago with doubt and uncertainty. Believing with the poet,

"Thou must be true thyself If thou the truth would teach."

Thou must be true thyself
If thou the truth would teach,"

If thou the truth would teach,"
he constantly attended the Sunday spiritualistic meetings, and zealously sought to sow the seeds of knowledge which so bounteously fruited in his own soul Mrs. Britton shared his knowledge, and in this the separation will be to her only the passage of her companion into a hazy cloud which her clairyoyant vision will penetrate.

We will not say farewell, brother, for we know thou hast not passed to a "bourne from whence no traveler" can return: The gate between the two worlds has an outward as well as an inward swing; and we know thou wilt come in our midst to partake of our joys and to assuage our sorrows, so long as our mortal pilgrimage shall continue.

William Foster, Jr.

Providence, Dec. 22d, 1891.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegle Music Hall Building, between 5 th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

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

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

Adelphi Hall, West 53d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (268 West 43d street) being the settled

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

The New York Psychical Society.-With great pleasure I am able to report that this society has just completed at Spencer Hall, 114 West 14th street, its present quarter and quadrennial work, with much satisfaction as to finances, uncommon tai-

with much satisfaction as to finances, uncommon talent and agreeable audiences.

Mr. J. W. Fletcher continues to minister and demonstrate with his usual ability as a polished speaker and ready medium, and Mr. Perkins, from Brooklyn, with his manly manner and excellent tests, fertile of names of the long departed, has rendered us valuable and obliging service. Mr. Perkins and wife, as musicians and mediums, are holding successful meetings in Arcanum Hall, Sixth Avenue and 25th street, every Sunday evening.

day evening.

Allowing for variation in temperament and natural disposition of mediums in their ordinary states, let us offer them seasonable cheer, and worthly appreciate the individual evidence which such as they alone are able to furnish.

J. F. SNIPES, Pres.

MINNESOTA.

St. Paul.-Frank T. Ripley continues to interest large audiences with leptures of a high order of merit, and proofs of spirit presence in scances at their close

and proofs of spirit presence in scances at their close that are convincing to many skeptically inclined, of the truth of what he says. At the meeting Sunday evening, Dec. 20th, ten persons joined our Spiritual Alliance.

The Society to whom he ministers in this city has recently given Mr. Ripley a new certificate of ordination, that he may not be hindered in his useful work among us—the Society from which he received one, years ago, having disbanded. Mrs. R. R. HALL,

Secretary of Spiritual Alliance.

NEW YORK.

Saratoga.—"C." writes that Mr. W. F. Peck spoke at the Court of Appeals room Sunday evening. Lec. 20th, and gave an account of the rise, progress and present status of Modern Spiritualism. Upon its potency as a reforming and liberalizing influence the speaker said:

"Spiritualism has done more than all other series."

Spiritualism has done more than all other causes "Spiritualism has done more than all other causes combined to liberalize the religious thought of the age and banish the unworthy ideas of God and the future world possessed by our ancestors. It is rapidly and irresistibly invading the church and modifying her beliefs, and the revision of her creeds is largely due to the public sentiment engendered by the reception of positive knowledge from the world beyond the grave."

Winter Excursions.

Winter Excursions.

The Chicago, Union Pacific & North-Western Line offers the very best facilities to persons desirous of visiting the resorts of California, Portland, Oregon or Puget Sound points. Excursion tickets, good six months from time of purchase, are now on sale at very low rates, and patrons of the line are assured a quick and comfortable journey. Solid Vestibuled Trains of coaches, free Reclining Chair Cars and Palace Sleeping Cars are run through from Chicago to Portland, Oregon, with Pullman Drawing-Room Sleeping Cars from Chicago to San Francisco without change, and excellent meals are served in Dining Cars. Tickets should read via the Chicago and North Western, Union Pacific and Southern Pacific Railways. Full information and reservation of space in sleeping cars can be obtained upon application to any Ticket Agent, or by addressing W. A. Thrail, General Passenger and Ticket Agent, Chicago, Illinois. ្ត្រាស់ នេះស្វាំង ស្រែកនាស់ ២ ២១២ការ រូបសាស

Itching Skin Humors

Torturing, Disfiguring Eczemas

And every species of itching, burning, bleeding, scaly, crusted, pimply, and blotchy skin and scalp diseases are relieved in the majority of cases by a single application, and speedily, permanently and

economically cured by the CUTICURA Remedies when the best physicians, hospitals, and all other remedies fail. No language can exaggerate the suffering of those afflicted with these diseases, especially of little babies, whose tender skins are literally on fire.

Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success.

CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflamma-tion, permits rest and sleep, heals raw and irri-

tated surfaces, cleanses the scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the CUTICURA REMEDIES cure every humor of the skin, scalp, and blood, with loss of hair.

200 Difeases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer. Cuticura Remedies are sold throughout the world. Price, Cuticura, Soc.; Cuticura Soc.; Cuti

Pimply Skin red, rough hands, painful finger ends and shapeless nails are prevented and cured by Cutloura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery scape. The only medicated toilet roap and the only preventive and cure of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants.

MEETINGS IN MASSACHUSETTS.

Brockton.-Sunday, Dec. 27th, Mr. J. Frank Bax. ter was the speaker for the Spiritualist Society-He conducted "Forefather" services in the forenoon He conducted "Forefather" services in the forenoon, and Christmas services in the evening. He began the day by singing "Roses Underneath the Snow," and then read the famous contract of the Pilgrims, drawn up and signed by them in the Mayflower's cabin in Provincetown harbor. He then sang "The Breaking Waves Dashed High," and gave a discourse on "Pilgrims and Conscience vs. Puritans and Authority." Every one present was intensely interested. His remarks were historical in part, and corrective of many prevalent errors. He showed the Pilgrims to be the Radicals of their day, daring to do notwithstanding the opposition and persecution they received from the Puritans, from whom they had severed. "The Rock of Liberty" was Mr. Baxter's closing song and number.

ber.

In the evening a very full house greeted Mr. Baxter.
The exercises opened with a congregational song service, led by Rev. S. L. Beals as "interliner," and a young lady at the piano. Mr. Baxter then read "Ecce Homo," Miss Doten's grand Christmas poem, and sang a bright and beautiful adaptation of "The Star of Bethlehem." His lecture, "Christ and Christmas," was a telling discourse, and drew out merited appliance

was a terming discourse, and drew out merited appliause.

Mr. Baxter followed his lecture with a song, "Angel Watchers," and arising from the organ, apparently under great influence, gave a séance, wherein he described a large number of spirit-friends easily recognized, and often by obsracteristics and delineations long before the names were announced. It was a marvelous work, especially to many to whom Mr. Baxter's method was new.

Next Sunday Mrs. C. Fannie Allyn is assured good hearing in Brockton. On Sunday, Jan. 17th, 1892, Mr. Baxter comes again, and, too, about that time, he, with his colleague in song and character, Chas. W. Sullivan, will give an evening of amusement for the benefit of the Society.

OLD COLONY.

VAN HOUTEN'S COCOA-" Best and Goes Farthest.

MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings sunday evening at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 50'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue I. Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 37. M. Mrs. Mary C. Morreli, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

DIVINE SECRETS.

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