VOL. 70.

BOSTON, SATURDAY, JANUARY 9, 1892.

NO. 18.

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Foreign Correspondence.

MY TENTH TRIP ACROSS,

ENDING WITH

ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

NO. I. I left Montreal June 17th last by the Vancouver, of the Dominion Line, and reached Liverpool the 27th. I remained a week in London, and then proceeded to Paris, where I enjoyed life for three months. Then I startedas "there's no rest for the weary" or the wicked!-for new scenes. I went to Vichy, the Saratoga of France. It is a lovely place, but I had enough of it in five days. Next I was in Turin, on the Pô, where I spent two weeks. I went there by the way of Lyons, Chambery, Modane and the Freyus Tunnel, three quarters of an hour in length. Turin is an old acquaintance of mine, and I saw it again with pleasure. Some Englishmen traveling with me remained there only one night, and they had seen it! That was all. The Guide Book would do the rest. And how often that happens! It is like the sportsman buying his game. I had three long interviews with Professor Scarpa, 11 Corte d'Apello, who edits the Annalli del Spiritismo. He is a valiant expounder of the doctrine, and

a charming man! Turin is a beautiful city, clean and tidy, with wide streets, boulevards, parks and gardens, and its arches give to it a great deal of edifice of a very peculiar style-made to suit fices are many and fine indeed, and it had an | francs is required. I went through the whole electric tramway many years before Boston. Living used to be cheap here, some ten years since, but now it is high, on account of the State taxes levied for the army and navy. Poor Italy! Such a fine country! Such a foolish people! Like the frog of the fable, it swells itself, to imitate its neighbors, to bursting proportions. No wonder that emigration from there is so large at present. All who can leave it do so. Turin is literally a city of palaces, and grand ones. There are so many dwellings which have that aspect and character, and yet the inmates are as poor as salt-"tirant le diable par la queue," as is said in French, or "pulling the devil by the tail." I will dwell no longer on this subject, but go on through Milan-also an old acquaintance-Verona, a new one, to Venice, the beautiful Venice! Railwaying is cheaper in Italy than in France, be it said, en passant. The distance from Paris to Venice is about seven hundred and twenty miles.

I have to curtail immensely my impressions, or in fact say nothing almost about Italy-as I wish to give as much as I can about Athens (Greece) and Constantinople (Turkey.)

VENICE.

It was night-time when I arrived at Venice, and seen thus that city of the terrible doges looked like an immense diamond - all sparkling! It was a novelty to leave the train to get into a gondola—to reach the Hôtel d'Italie, where I went. In passing a long way through the Grand Canal-which divides the city into two irregular parts, and on which the station is situated, my eyes were dazzled by the brightness of the light and the fanciful, weird-like scene of so many strange looking palaces resting in the water, like towering gondolas; but in getting into the short outs or narrow watery streets the darkness therein seemed so dense to me as to appear like cutthroat alleys-where I was taken to be done

Next day I rented a room for a week, just alongside of Saint Mark's Cathedral, in the very centre of the city-the most interesting. I always do the same everywhere.

Venice, like Boston, lies on a marshy and low shore of the Adriatic sea. Its population is about 150,000 inhabitants. This city is built on 117 islets, connected together by 400 bridges, most of which are but arches. All the buildings rest on stakes. It is a salubrious and enjoyable place to live in, but the mosquitos are a nulsance. Nets have to be used as a safeguard against blisters. I bought pastilles, which burnt in the closed room paralyzed them

Saint Mark's Place is a long square, finely paved, and completely nude of trees and everything else. It is the general rendezyous for every one. It is surrounded by fine stone and town, and a poor half-way tavern invites the marble buildings, and on three sides there are and rain, and where thousands are served from poverty pervading the whole large plain, which, on their countrymen of the fatherland. The tip way at a give a section to the high and the part of the property of the tip of the section and the property of the pro

restaurants and cafes. At the east end lie the is surrounded by mountains, as he sees ahead celebrated Cathedral St. Mark and the Palace | the famous Acropolis towering in the air in of the Doges, in front of which is the Campanile or Tower of St. Mark. It dates 1178. Military bands play here at night three times a week. But what is most singular to see on flock about you, coming to you for a pittance, and even eating grain, etc., out of your very mouth. I saw it done very often. At two o'clock every day these pretty birds get a distribution of grain at the city's expense. The stores around this place are often great curiosity shops, Italian art being exhibited largely in marble, wood, but principally glass objects of every variety. Mosaics also forcibly attract the attention by their beautiful conceptions and execution. Here you learn to prize the Greek like Italian art, it is so plastic, natural-like and graceful. I never saw elsewhere such displays of beautiful things as are seen here. The statuary is wonderful and plentiful, and that in wood is without equal anywhere, even in museums, I might almost say. Jewelry, also, principally of a fanciful sort, forms an interesting department, and is sold cheap. At night this place is crowded with promenaders, and the Venetian women are seen then to advantage, with their really pretty faces and sprightliness.

St. Mark's Church is a remarkable specimen of the Byzantine style-low in appearance, and with five cupolas. First begun in 977, it was finished in 1071. The plan is that of a Grecian cross. The façade is strange-looking, with its outof-the-way or profane four brass horses, which came originally from Rome, under Nero, went to Byzanca, under Constantine, 1205 to Venice, 1797 to Paris, and after 1815 back again to Venice. The decorations on the front in mosaics represent Biblical scenes. They are large and beautiful, well-preserved with their bright colors, and extend around the five deeplyarched bronze doors, which lead within. The flooring inside, of mosaics, is irregular, or too wavy, by age and want of repair. The whole interior presents a gorgeous frou-frou aspect, with its close mass of ornaments of every kind, in gold, silver, bronze, and a surface of about fifteen thousand feet square of valuable mosaics-including the peristyle-the best being due to the pencil of the Titian, and executed by the brothers Zuccati. Columns. tablets, and various parts of the walls are in marble and porphyry, white, black and colored.

The Piazzetta is a portion of the large place, forming an angle and ending on the Grand Canal, where a wharf has been built for steamboats and as a main station for gondolas.

Alongside the Cathedral is the Palace of the Doges-in white marble. It is a large square its religious neighbor. An entrance fee of two stately edifice, from the top down to the low. dark cells or dungeons, which seem to cry out vengeance even at this day for the cruelties which have been perpetrated there. Oh! the good old times," as some say. And the bridge of sighs-sighs still. The many vast halls serving as museums, library and other purposes, are adorned with beautiful wall and ceiling paintings by old masters. The main halls-of the Grand Council, of the Ten. of the Senateare kept with their seats and appurtenances and no one can but admire the grand staircases leading thereto.

Small steamboats go to and fro on the Grand Canal, for two cents. I availed myself of that commodity for four times, so as to take in well the whole tableau, which at first creates confusion in the mind. It repays well to go over and over that—ground! to admire the novel panorama, the unique one, to see the grand old marble palaces, richly carved, whose stoops are level with the water. Some of them are now used as galleries of art, others as glass factories.

ON TO ATHENS. By steamer Simeto, Italian line, I left Venice. Oct. 11th, at 5 P. M. The Austrian line as well as the Italian makes rather long stops at five different ports before arriving at the port of Athens, the Piraeus, so I had no choice. We stopped at Ancona, Tremiti, Barri, Brindisi, Corfu, and arrived at Piraeus on Saturday, Oct. 16th, at 9 A. M. All that time to travel 750 miles, which could have been performed in two days at least without stoppages.

THE HOME OF THE GODS! I was steamed into the port of old and celebrated Athens-the Piraeus, whose mixed population is some thirty odd thousand. Its open bay has a very wide span, and offers to the furies of the air a free scope. The interior nook or berth for the shipping is small, and is reached slowly in a circuitous way. This main port of Attica, or Greece, is uninteresting, and boats have to be used to reach the landing close by, at the Custom House shed, where examination of baggage is easily gone through. A scorohing sun and flies, even in October, are a botheration to be met here, but the nights are cool and pleasant-but few mosquitos then invade the sleeping rooms.

Instead of taking the train to reach Athene I took a carriage, expense four francs. Greek paper currency endures a discount of about twenty-five per cent.-which shows what a poor state the country is in. The road to Athens is very dusty, and nothing but grayish olive trees are to be seen, apart from some few poplar trees lining the highway. There is no green grass to feed cows and sheep, and so it happens that goats only were witnessed gnawing at dry herbs and roots. Three or four factories are met on the outskirts of the post travelers to refresh. But then one gets somemarble buildings, and on three sides there are travelers to terress. But then one gets some wide archivays, as a protection against the sun what reconciled at such utter barrenness and spirit still; and count on future events to help always believed in the Tribity. I never did?

great majesty still, although in ruins. It took me about an hour to reach the city, whereas the train does the trip in a quarter of an hour. But, after all, I got in before the train. I was this place are the innumerable pigeons that driven to the Foreigner's Hôtel, on the main square, called Constitution, where are situated all the leading hotels. The fare is \$2.50 and \$3.00 a day, gold currency. These hotels are much frequented by tourists in winter time. They sport electric lights in front only.

Athens has a population of about 130,000. There are but very few Jews in Greece, as they find the Greeks too much for them in the business way. The station is at the foot of Hermes street, close to the temple of Theseus, which is the best preserved antiquity of Athens. About fifteen daily papers are published at the Capital, the leading ones being: Ephimeris, Acropolis, New Ephimeris, National, Times, (Kairt) Athenian Times (Chronos Athenon), City, (Asty) which is illustrated and the Attiquon Museum as well, a weekly also, called Ebdomas, which are sold at one and two cents. The Royal Palace, a large and fine edifice, occupies a prominent situation at the head of Constitution Square, on a wide and shady Boulevard called also Acolus street, which reaches to the Acropolis to the sorth, and to the other end of the town. The finest edifices are seen on this main artery, public and private, and ou the Square de la Concorde, to the north. The Academy and University are beautiful buildings of Pentelic marble, built by Baron Sina, a Greek banker, and given by him to the city. The fine paintings in the pediment of the central edifice, by Drossus, represent the facts, but the more I argued the firmer you birth of Athena, and on the large and exquisite columns in front, by same author, are seen the figures of Athena and Apollo, grandly executed in white marble. The design of the whole structures, built low, is beautifully chaste and classical, to imitate the finest concentions of the ancient Greek artists. Here and there the delicate details are gilt, as in almost hated the child, feeling that she had ancient time, but so sparingly toned as not to offend good taste.

A notion prevails the world over that the peculiar straight-nosed profile, as represented everywhere in print, statuary and with the brush. There is no foundation whatever for the imagination and caprice of ancient artists who invented it! So I have been told by competent Greek authorities. The women have Athens I did not see one who might be called a beauty.

There are not many wide streets in this city. idawalka ara well naved. very often with only of two stories, of stone generally, but marble serves to ornament them. The stores are sometimes of three and four stories, but their display is not tasty as in other cities. The streets are often sprinkled to keep down the dust. There are several lines of tramway and busses. Much activity is witnessed everywhere, and the elegant Albanian dress of many men attracts the eye of strangers. The women dress as on the Continent, and allow the men to surpass them in beauty. Some of the lower portions of the city are a real network of lanes, where the poor are crowded and piled very thickly together, around small markets, where eatables are cooked in open air. Tropical fruits are exhibited in profusion everywhere. Grapes are strung up very thickly where available, and are offered for sale by country people who drive before them donkeys loaded with the luscious fruit. It is cheap, fully ripe and

of great variety in size, color and taste. Some of the by-lanes are fully occupied by shoemakers who manufacture the peculiar reddish shoes, with turned up ends and tasseled topknot, worn generally by the poor class. Strangers usually buy this sort of shoes to bring home as curiosities, and I followed suit and bought a pretty pair for seventy-five cents. The fez is the coiffure generally worn by the men; some sport wide Turkish trousers, others tight-fitting ones, with long leggins and gaiters, black or white. The historical white costume, with flowing embroidered jacket, is the prettiest. Money-changers occupy often the sidewalks or small shops, and exhibit all sorts of gold and silver coins and shinplasters, such as are current here. Very little silver is used in common traffic, but much copper coin is in circulation. Living is rather high comparatively. Sheep and goat's milk is what one has to put up with, as cows are very scarce. Coffee is drank with its very fine grounds, Eastern fashion and without milk, in small cups. At the leading cafés the sidewalks are invaded by the consommateurs. A drahmi is a would-befranc, or twenty cents, and an oca is the ordinary weight and measure, of four hundred drammes, and not grammes—being equal to six hundred and twenty grammes, or more than a

Greece, with its brilliant past, so gorgeously described in history, has ever enlisted the lively sympathy and interest of modern nations. Its laurels are still fresh in the memory of students of historical lore. It has gone through sore trials during centuries—under the Turkish yoke principally, until 1830 - when the people rose in arms against the Moslems and drove them away from a good portion of the only of about two million three hundred thousand. There are, however, over five millions of Greeks in Turkey, who keep up their national ्रातास्त्रीताः स्त्रीति स्त्रीतास्त्रीत

Hiterary pepartment.

AMY LESTER:

A STRANGE GIRL.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA.

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

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CHAPTED XIX. God in and Over All Things.

When dinner was nearly over and the doctor and Mr. Derby were lingering over their dessert and wine, they resumed their former dis-

cussion. "Doctor," said Mr. Derby, "what have you to say against the position which I have now

taken? "Well," answered the doctor, "I do not know just what to say; it has changed the base of all our former arguments so completely that I hardly know how to take you on your present ground. You say you now believe in immortality. I always have. You say you now believe in God. I always did, and I have been years in trying to convince you of those were in your convictions against them. If this little emissary of Satan has been able to do in fifteen minutes what I have failed to do in as many years, I do not know that I have anything to say;" and the doctor looked aggrieved; his work had been taken out of his hands, and he felt as though he had lost a friend; he

stepped between him and his old friend.

"Doctor," said Mr. Derby, "the child has been the means of bringing us nearer together, Greek women had, and would have still, the instead of dividing us, as you seem to think. We do not now stand opposed to each other as formerly; it seems to me, doctor, it is the means of cementing our friendship, instead of that false proclaimed trait of beauty-only in destroying it; we meet now on more equal ground; you have always been my superior, for you have never doubted immortality or the existence of a God; while I, until the present aquiline noses, and during a week's stay in time, have never believed in either one or the other. You feel lost because we cannot do battle any more; but perhaps, dear doctor, we They are all macadamized and dusty. The not think on the old battle-ground we were ever made better or wiser: on our present white marble slabs. As a rule the houses are ground we may become both; but there is the same. We are units in the great intellibelieve in a personal God. I do not. So, come on to the contest, doctor, and tell me why you

> "Well," answered the doctor, "the Bible says so, and I have been taught this from my youth up."

believe in a personal God?"

"But," said Mr. Derby, "perhaps the old teachings may be improved upon. Have you ever seen God?"

'No, of course not," replied the doctor, 'nor any one else that I ever heard of. Moses says man cannot look upon God and live." "Well," said Mr. Derby, "I used to say that

I did not believe in anything which I could not see and feel; I still hold to that idea, and do not believe in anything which I cannot see or feel. What if I were to tell you, doctor, that I now see and feel God, and that is why I have changed my opinion."

"You see God!" exclaimed the doctor, more astonished than ever. "I believe we all think we can feel the power of God, but this is the first time I ever heard any one say he could see him.'

"I did not say I could see the spirit of God, but I do say that I can see the material body of God." "You blaspheme!" said the doctor.

"No," replied Mr. Derby, "for all material things whatsoever are the body of God; the great universal whole is God. I used to tell here, and let uncle take your hand." you I would never believe in God until I saw him. I now tell you I did not believe in God until my eyes were opened and I saw him." "You are becoming a lunatic," said the doc-

tor. "You are getting orazy. I can't talk with a crazy man."

"I do n't know about that," said Mr. Derby; 'I think I was a little 'off,' but am now becoming sound and sane. When I used to look at the heavens they appeared nothing more to me than sun, moon and stars; they are now to me the body of God; and the moving power which animates all things is the spirit of God: and the great intelligent whole is the soul of God."

"Well! well!" ejaculated the doctor, leaning back in his chair. "I am surprised at you! That is about all that I can say.'

"Now that God has become visible to my material sense, I believe in the spirit of God, which is not visible to my material sense; but perceive the spirit of God animating and moving all his immense material body which I can see, and I cannot gainsay the fact that all its mind, and it becomes a real house to it and things are animated and moving, not from an invisible outside power, but from an inner or indwelling spirit or power; and if the spirit of God dwells within all things, and classical continent and islands. The popula-all things are his body, of course I must be ject before it. So spiritual beings are inter-tion at this day is sparse in Greece, being lieve in the spirit of God; and as the body lested and employed in all the various property. of God and the indwelling spirit of God evolve intelligence, which is soul, of course I believe in the soul of God. Now, doctor, you have Track do." analyme bar

"Well, great God!" ejaculated the doctor. "Yes." continued Mr. Derby, "God is great, very—very great; so great we may spend eternity in finding out all his greatness."

"My old friend," said the doctor with tears in his eyes, "I think your end is near. I always said you would be converted at the last hour; but I thought I should be the one to convert you, instead of a puny suckling like that little goose, Amy Lester."

"Doctor," said Mr. Derby, solemnly, "I think you are right. I am an old man. I feel that the truth and grandeur of this thing are breaking me up. I do not think I should have lived as long as I have had it not been that I clung to my material body so tenaciously, thinking it was all there was of me. I hated to give up myself; I did not want to sink into oblivion. I now begin to think that my material body has answered its purpose; it is old and almost worn out; in fact I have been tired of it for a long time; my spirit now feels its wings, and I really want to go."

'Oh, God!" said the doctor, putting his handkerchief to his face. "Don't talk so, my old friend; do n't talk so; it almost breaks my heart. Oh, pooh!" said he, brightening, "this is all nonsense! You will live a great many years yet, and we shall still fight many a valiant battle."

"We shall never fight more," said Mr. Der-"'The lion and the lamb shall lie down together, and a little child shall lead them.' Weshall never fight more, my old friend. You are the lion, I have been the lamb. The lion. is the nobler beast of the two. You have believed in God and immortality; I, in my simple foolishness, did not. The child with her golden chain hath bound my soul and thine together. My dear lion hearted old may spend our time to better advantage. I do friend, we lie down together in peace; we war no more; we are immortal! Thou mayst take one road, I may take another, the end is all plenty of room left for small fighting. You gent whole-drops within the spirit of Goddrops within the body of God-drops within the soul of God."

Just at this juncture the bell was heard to ring violently. The housekeeper put her head in at the door, saying the doctor was wanted Johnny Gray had upset himself in his little boat, and they thought he was drowned. The doctor was wanted in a great hurry, to see if he could restore him to life.

The doctor hurried away, and Mr. Derby was left to his own reflections. Amy came running in, her curls flying, her eyes distended.

'Oh, uncle!" she exclaimed, "little John-

ny Gray is drowned!" "Well," said Mr. Derby, "I pity his poor mother more than I do him. Come, pet, do n't you think you could have another spell for

your old uncle?" 'Perhaps so," answered the child. "I should be willing to have spells if everybody was kind to me, and loved me as you do. Oh! I just love you dearly, uncle. I wish I could always live here with you."

"You shall live here with me, my pet. We will have nice times together, and you shall comfort your old uncle's heart in his last days on earth. Now, darling, let us see if you can have another spell. Fetch your little chair up

Amy did as Mr. Derby requested, and as he clasped her hand, her eyes closed, and presently the deep voice said:

"Mr. Derby, I am here and ready to answer any questions which you may feel disposed to

"I would like to ask what kind of life the spirit of man leads after the dissolution of the body? What their employments are, and what their enjoyments?

"Their employments are as various as those of earth; their enjoyments far more intense. higher and better.' "Do they work," asked Mr. Derby, "as we

do here?" "They work, but not precisely as you do on

earth. They do not work with their hands in material substance; they work with their intelligent minds or souls, and the creations of their minds become real things to them and all other spirits or souls. A man in earth-life builds a house; it is a real thing to him and all other men. A spirit constructs a house within all other spirits. It is the creation or thought of a soul, and becomes palpable to all other spirits or souls. The thought emanates from the soul which creates it, and stands a real obin which man is on earth—in the way before

mentioned—within their souls or minds. They

attach themselves more or less to mankind, in

order that they may help and assist them in all

things so that they may progress, All things

in the analy and the triend.

stand that it has a mother, or why it is fed; and spiritual beings feed those of earth be- her movements, any more than the worlds fore they can understand from whence they obtain their wisdom, or why they are strong cease for one instant of time it would upset and intelligent. Spiritual beings themselves are propelled to make grand efforts in all wisdom, and to obtain the greatest amount of on earth and in the heavens."

"Do the spirits have family ties there as man does here?"

"Yes," answered the voice.

"What love is the strongest with them?" "The conjugal," answered the voice. "The same kind of love is the strongest with them as with those of earth, the sexual or conjugal, and when the true conjugal mate is found, they twain become one, or one angel. All other love is subservient to this one grand perfect love. In earth-life the union of the sexes propagates the body, spirit, and soul of man, or they are evolved from the love and union of the sexes. In the heavens the same kind of love, or union of true coujugal mates, propagates all thought, all progress, all harmony, all happiness. It is the spur or impetus that moves all creation; it is the creator of all things; without it man would sink into nonentity; without it there could not be an angel; without it there could not be anything; and if heaven were as it is represented by theologians, it would soon decay and fall into nothingness; there would be no spur, no impetus. Merely to walk about golden streets, clothed in white, singing the praises of a personal God forever and ever through all eternity, no love between the sexes, all the same as one sex, would soon become monotonous and utterly wearisome to the most perfect being who ever lived. One would fall into dejection, and at length into utter despair. Such a heaven would soon become a hell of hopeless inanity and despairing inactivity. No, dear Mr. Derby, such a wretched fate does not await the soul of man. Shall I tell you what does await him?"

"Oh! do," sighed Mr. Derby.

"This is what awaits him: The culminating crown of all his desires, of all his wants, of all his hopes, of all his aspirations; if he desires true conjugal love and happiness, which he has not attained in earth-life, that awaits him here; if he desires to be wise and learned in all things, that awaits him; if he wishes to be a great artist, or poet, or musician, or anything else, no matter what, that awaits him; in whatever channel his desires run, the sure fulfillment awaits him; and sooner or later he will reach the highest altitude. Pine no more, ye hopeless, discouraged ones of earth; gird on your armor of hope and courage, press nobly and bravely onward, for victory at length is sure."

Amy opened her eyes. Mr. Derby pressed the child to his heart. "You dear little angel," said he, "what can I do for you! You have made of me a hopeful, blest and happy man. Oh! I feel like showering riches upon you, for you have enriched, beyond all measure, my hopeless soul."

The child smoothed his white hair, kissed and fondled his cheek lovingly.

"You are the first one who ever loved me," said Amy; "love, and not riches, makes me

happy." "Oh," said Mr. Derby, "in the long years to come, when I shall be a blest soul on high, you, my little niece, will be a woman; perhaps a sorrowful one, who can tell? but I promise no difference between black and white, rich or you this, my little darling: wherever you may be, or wherever I may be, I will bosom, and whatever nature or God creates, never forget you. I will help you in all see to it that you do not despise; for if nature things. I will bring into your life on earth, toils to perfect and bring it forth, she is greatthings. I will bring into your life on earth, tolls to perfect and bring it forth, she is greatjoy and happiness. You say, love and not
riches would make you happy. I will try to
make people love you. I will try to guard you
from all harm, and when you reach woman's
could not even create a grain of sand.

who appeared like that. She walked like that. estate, I will find the man out who is by right of natural law your own true love, and will bring conception of God, the higher, broader and you together, no matter if seas and continents roll between. Amy, my darling, I swear to man! enlarge your heaven, and you shall be you all this. I will never forget it! I have a presentiment that your earthly life will be a your hell, and lo! angels will fill up the vacuum. very sorrowful one, for you will never be comprehended or appreciated by the world at large, and I know, when I am gone, my little girl will have no one to love her; for your hast work to do, oh, man! oh, spirit! oh, angel! mother does not and your father's thoughts It is thy work to destroy all these things from are about other things-he understands not off the face of the earth, and to put in their the jewel which has been given into his keeping, and has not the least idea that it is of any thus the world moves onward and upward. particular value. Amy, your old uncle will soon be gone, but remember all I have said. my dear little girl. Now go and tell the housekeeper to prepare you for bed; you look pale, weary, and those little eyes look sleepy.'

CHAPTER XX.

Do Unto Others as You Would Have Them Do Unto You.

The next morning Amy was as bright and happy as a lark; some one loved her, even if she were a strange girl; hope and courage he gains about all he can on earth in three sprang up in the child's heart; she went to see | score years and ten, then she pushes him onpoor little Johnny Gray's corpse, and met the reporter face to face as she was going into the

"Good morning! Miss Amy," said the reporter politely, as he doffed his hat respect fully. "Your prediction is verified; little Johnny is with the angels."

Amy gently inclined her head; she looked her last on the little boy, and then returned to to go. The young man shortly after took his Mr. Derby's house. Whom should she find with her uncle but the reporter? "Miss Amy," said he, "I would like another

interview, but I promise not to put your name in the paper, for I know you have a horror of

"Yes, Amy," said Mr. Derby, "you are looking pretty bright; don't you think you can have another spell?"

"Well," answered Amy, "I'll just sit still and see."

So she drew her little chair up near to where the reporter and Mr. Derby were sitting, and soon her eyes closed, her little form straight-

ened and the deep voice was again heard.

be very glad to have you. The world in which and good work for the angels. you live needs truth badly. One great trouble with it is that truth is constantly suppressed and trodden under foot whilst error rides rampant over your land. You wish to get truth yourself and then hide it away from your brother, and the cry is, Oh! the world is not ready to receive truth yet. How do you know it is not? Young man, you are ready to receive it-what right have you to say that your

gradually become better and more perfect, and of your bread. There must be reformers in this is the only reason why man progresses at every age of the world or there could be no all. He does not always recognize that it is a progress; all things would soon decay, for move higher power, but that does not alter the fact. In some direction all things must, and if they A mother feeds her babe before it can under- do not move onward they must move backward; nature never ceases for one instant in cease in their whirling. If a world should the universe; in fact, it could not cease, for it would immediately fall in pleces, and that would still be motion; but worlds never stand knowledge for the sake of those they love, both still, neither do people; the worlds move onward toward perfection; so do the people who inhabit them, they keep perfect time and step with the onward march of worlds; but there must be leaders in the great army-generals, captains, lieutenants, and yet officers of less degree, each one according to his or her capacity; then there are the privates who make up the great army, those who implicitly obey the leaders. Young man, you pretend to be a leader, for you gather that which ought to be food for the intellect of man; see to it that you gather good food-see to it that truth and not error is given to the people whom you pretend to feed; say to them that a spirit, one of the so-called dead, talks through little Amy Lester -for this is true-and my part is to see that I give you no error, but bright and shining

Young man, move onward to the front, for you are destined to be one of the generals or leaders of the world. You will shortly edit and publish a paper of your own in a large city, and many will read it; think what a responsibility rests upon your shoulders; children, youth and age will, all alike, read the words which you publish; remember and give them good food, bright truth, and as little of error as possible; do not be a sycophant and pander to depraved appetites; do not help to deprave healthful appetites, those who would gladly accept good and truthful food if they could get it. You are convinced that it is a spiritual being now talking to you; you believe it to be a truth; then give it to your brother man, withhold it not; if you do you will be held responsible for his depraved appetite if he loves error better than truth, for he could not get the truth from his feeder. Every man living and every soul that exists throughout the universe can, in time, be all that he desires to be no matter what direction his desires may take. If a man believes in a devil and a bell be can approach very nearly to that which he believes in; he can make of himself a devil to torture his brother man, make a hell for himself to wallow in and pull his brother in if he can; he always approaches as nearly as possible to that which he believes in; but no man ever thinks he is going to the hell that he believes in: it is always his brother who is going there; it is always some one else, some other sinner; he never thinks he is the sinner, it is always his brother. Now when a man believes in a very small, wrathful God, who constantly desires all mankind to praise and glorify him for no particular merit which he possesses, be sure the man who believes this is merely making a pattern of himself and falling down to worship If you do not think you are going to hell, do not think your brother is—for God loves one man just as much as he does another; nature knows poor; all are cherished and nourished in her

The higher, broader, more perfect a man's more perfect the man. Enlarge your God, oh enlarged accordingly. Destroy your devil and While there is one man left on earth who believes in a hell, a devil, a small personal God, a small heaven for a few and not the many, thou place something higher, broader and better; First, make thyself wise; then feed thy brother. But where art thou to obtain wisdom? From the angels or from some one who has been fed by the angels. Wisdom cometh from above and is given from the higher to the lower, never from the lower to the higher. A man may not teach an angel, but an angel may teach a man. If a man were always to remain in his material body he could never progress; it would be a chain that forever bound him in ignorance. Nature has so formed a man that ward, saying: 'Go up higher; thou hast remained here long enough.' Then why should man be loth to go? He is merely going to something far higher and better."

Amy opened her eyes. The reporter looked pleased and thoughtful.

"You may run out now and have a good play," said Mr. Derby, and Amy was very glad leave, but he lived to go to New York, start a periodical, which in time became one of the best and most liberal magazines in America. He grew very wealthy; but little Amy Lester, the strange girl, never quite faded from his memory.

Amy remained with her uncle about two weeks, and then went to live with her grandmother on her father's side.

We do not intend to trace Amy Lester's life any further. Enough to say she lived to be a woman. Her life, up to a certain period, was filled with sorrow and misfortune; then a great joy and recompense came to her; she loved and was beloved by the one destined for "Young man," said the voice, "you can put her from the beginning. They were at length what I say in your paper, if you like. I should united in marriage, and lived to do a great

THE END.

New Publication.

PRINCESS DANDELION'S SECRET. By Martha Burr Banks, author of "The Children's Sum-mer," "Dame Dimple's Christmas Celebra-tion," etc. 16mo, half cloth, pp. 238. Illus-trated. St. Paul, Minn.: D. D. Merrill & Co. A very attractive book for the children, and to those who are friendly to Bible teachings a satisfactory one brother is not? Give me a column or two in for a gift. Its teaching is good, whatever the source your paper, and let your brother have a part from which it is supposed to be derived.

Written for the Banner of Light. GIVE WHAT YOU HAVE. BY MARY WOODWARD WEATHERBEE.

'T is the old, old law; could we make one better? As old as creation, that binds us all; Of compensation—'t is never a fetter; If the heart of its substance gives great or small.

Was it not earth's song in that first glad morning That ever ascending still seems in accord? The wild flower, even the waste place adorning, Gives the perfumed touch of its sweetest chord.

As we all receive must we not be debtor? God's poorest withal in some measure can pay; The bird by its song, could it surely do better? Should we of our fullness give less than they?

T is the law of beneficence acting so kindly. We restore as we take so earth's storehouse be full If some have more 't was not given blindly, We must pass off the favor till another is full

Let none think to hoard in the smallest measure, So long as another has want and pain; Such use makes abuse of God's own treasure, Who takes and forgets to distribute again.

Banner Correspondence.

Maine.

KNOX CENTRE.-Mrs. M. J. Wentworth writes: "There have been no meetings in Waldo for a number of years until this winter. I lectured in Union Church Dec. 6th. The meeting and circle in the evening were well attended, and quite an interest manifested. The Spiritualists intend to have meetings once a month.

The Spiritualists of Knox are so scattered

that they have only a few meetings, yet they are none the less earnest and appreciative. In October we had a parlor meeting at Mr. Littlefield's home, and Dec. 13th another at the same place, to which many came who had never known or heard much of Spiritualism, some of them members of the church. I spoke of the correspondence of the Bible and Modern Spiritualism. After the lecture a few tests were

given, which were recognized as such.

The meeting house was proffered me, but I think it better at present to meet in homes, as such gatherings afford better opportunities for tests and conversation, and these do much to interest and convince.

interest and convince.

Not long since, in a circle, one of our Spiritualists remarked, 'I know Spiritualism is true, but I do n't care if others do not believe.' I think none who consider what Truth has been and is to them can truly say they do n't care for others who have not its comfort and consolation. Yet there are those whose indelence might easily be mistaken for indifference, who make no effort to diffuse a light that dispels the night of gloom and unbelief, that makes the change called death a king of terrors.

An experience of mine as a medium has done

An experience of mine as a medium has done much to make me realize how gratefully, even in spirit-life, persons remember the help they have received from Spiritualists.

Years ago I was in Sangerville, Me., and at the home of Mr. and Mrs. White was informed by impression that I was to see an old gentleman who was sick. I inquired if there was an old man in their vicinity that was ill. 'Yes,' said Mrs. White, 'Deacon Drake has been sick all winter.' They brought a team to the door and I went on my way to the Deacon's with some reluctance. What would they think? What should I say when there? were questions that did not add to my comfort. I decided to say, 'I would like to talk with Mr. Drake. As I have had quite an experience I may say something it. 'As a man thinketh, so is he.' Do not attribute anything to God which you would not do yourself. If you would not willingly cast your mother or your child into hell, do not think God would. If you would not create a hell and a devil to punish man forever and ever, do not think God would. If you would not thave mankind spend an eternity praising your very small self, do not think God would. If you do not think God would not think God would like to control.' They made no objections, and then, under the inspiration of the well and not think God would like to control.' They made no objections, and then, under the inspiration of objections, and invocation was given which Rev. McFarlain, an invocation was given which so moved the Deacon that at its close he, too, prayed, and included in his prayer: 'Oh! Lord, enable this light to go to those who sit in dark

> Several months later I was present with Mrs. Chase, a personating medium, when one came whom I failed to recognize as any one I had known or met. I said: 'I never had a friend who appeared like that.' She walked like one of the man nor of my visit to him. Afterward learned that he had passed on three months

> I learned that he had passed on three months before the time he thus came to me.
> Would not M. J. Savage accept this fact as something not known to either party, the medium or myself? If so, whence came the intelligence? is a question that as yet admits of but one solution: 'One of thy fellow servants.'
> Twice since has Deacon Drake come to me at Temple Heights by way of Mrs. Berry of Portland and Mrs. Rhodes of Rockland, and I doubt not I shall meet him when spirit friends light me over the river.

me over the river.

Brother and sister Spiritualists and mediums.

let us as children of the New Dispensation feel that we do care to have others know that spirit communion is true, that it may be a light along life's way as well as over the river."

New York.

SYRACUSE.-"A. W." writes: "A few friends of the Cause had the pleasure of attending two parlor lectures Dec. 12th and 13th, delivered through the mediumship of Mrs. Phèbe C. Parker of Phonix, N. Y. Sub-jects, 'God so loved the world that he gave his only begotten son, and, 'Come, let us reason together.' Both were entertaining and in-structive, and well appreciated. Good tests were given at the close of each lecture, nearly all of which were recognized as correct. We hope to hear Mrs. Parker again in the near future."

SARATOGA SPRINGS .- R. H. Kneeshaw. Corresponding Secretary of the First Society, writes: "Prof. W. F. Peck occupied our roswrites: "Prof. W. F. Peck occupied our rostrum during December, to the satisfaction and delight of large audiences. The Professor's lectures are brimful of sound, practical thought, and are delivered with an impressive eloquence that is 'specially convincing. His honest, outspoken and fearless advocacy of all practical reform strikes a chord of sympathy in every liberal mind. Whilst never aggressive, the Professor is brave enough to call a spade a spade. All of his discourses convey solid food for thought, so that it is exceedingly difficult to discriminate between them, yet I thought his lecture on 'The Spiritual Needs of the Hour,' was particularly calculated to place the cap of reflectionupon the heads of all Spiritualists who were fortunate enough to hear it. 'Take your right place, Spiritualists,' said the Professor, 'in the vanguard of all reforms, not as mere units, but as a body. You have labored and fought for progression; do not now fail to secure the trophies of conflict. Be brave and sincere in your principles, and do not for one moment forget that Spiritualism is the best and noblest religion the world has yet known. Remember this, then fall into the line of its highest development, and with open hand, fearless mind and warm heart work out by its glorious aid the emanolpation of mankind from all wrongs and superstitions.'

In addition to his ability as a speaker, the Professor throws into the services the charm of a well-cultured voice, and his rendition of some of our spirituals hymns never falls to elicit hearty appreciation.' trum during December, to the satisfaction and

some of our spirituals hymns never falls to elicit hearty appreciation.

Societies, keep him hard at work.

The First Society of Spiritualists of Saratoga Springs held its annual election of officers Dec. 22d; the following were unanimously elected for the year 1892: Dr. W. B. Mills, President; R. H. Kneeshaw, Vice-President and Corresponding Secretary; W. B. B. Westcot, Treasurer.

past year has been in every way a successful one, Dr. Mills, who has presided for nine years in succession, being determined to keep the society active and vigorous. Our platform has been occupied during the past year by such speakers as Oscar C. Edgerly, Lyman C. Howe, Prof. W. F. Peck, Mrs. Nelle J. T. Brigham, Mrs. C. Field Conant, Prof. Clegg Wright, Mrs. Carrie E. S. Twing, Mr. E. J. Bowtell and the writer, whilst our President and Mrs. Laura Ellsworth have, from time to time, given conclusive evidence of the presence of angels by clairvoyant descriptions and delineations.

Dr. W. B. Mills is committee on speakers. His address is Box 546, Saratoga Springs, N. Y."

ALBANY.—J. D. Chism. Jr., informs us that

ALBANY .- J. D. Chism, Jr., informs us that Fred A. Wiggin of Salem, Mass., occupied the platform of the Spiritualist Society durthe platform of the Spiritualist Scolety dur-ing December, lecturing twice each Sunday in Albany and once in Troy, six miles distant. He also made a missionary trip to Ogdensburg, where he delivered three lectures, and to Nor-wich, N. Y., and gave two discourses. Our correspondent adds: "Mr. Wiggin is an able, fearless and indefatigable worker, and being young in the Cause, has an excellent future before him in the service of Spiritual-ism.

ism.

His audiences here have been larger than usual, and composed of intelligent, thoughtful people. Without doubt Mr. Wiggin will be called to serve our Society next season, for he is very highly appreciated as a speaker, and his tests give general satisfaction.

The best wishes of all Spiritualists in Albany and its vicinity are extended to THE BANNER, the coming of which we look for anxiously each week."

each week

Massachusetts.

HAVERHILL .- E. P. H. writes: "Edgar W. Emerson of Manchester, N. H., spoke on Sunday, Dec. 27th, before the Spiritualists' Union, in Brittan Hall, giving very interesting exercises in mediumship at the close of the afternoon and evening addresses.

A large number of returning spirits purported

A large number of returning spirits purported to be present, representing many localities, among which, beside this city, were Nashua, Thornton's Ferry, Litchfield, Plaistow, Atkinson, Hampstead, and Newton Junction, N. H.; also Bradford, Georgetown, Groveland, Topsfield, Salem, Newbury, West Newbury, Merrimack and Amesbury Mills—all of whom were recognized, and many of them gave long and interesting messages. The evening communications were copious in details, and very interesting to the listeners." esting to the listeners."

ATTLEBORO .- "Truth" writes: "Dr. F. H. Roscoe of Providence, R. I., gave two grand lectures in defense of our spiritual philosophy Dec. 20th. In the afternoon his guides de-Dec. 20th. In the afternoon his guides de-clared and sustained with forcible argument that man should assert his own true individ-uality, and were listened to with close atten-tion. In the evening the subject was 'Home and its Influence,' and from it an eloquent plea was made for the sanctity of home, and an able defense of Spiritualism. At the close of both lectures Dr. Roscoe gave psychometric readings that were accepted by all as abso-lutely correct. On Sunday, Dec. 27th, he lec-tured for the First Spiritual Society of Provifor the First Spiritual Society of Provi dence, R. I.

FITCHBURG.—Mrs. Ella Magoon writes: 'Dr. Magoon and myself having just concluded a prolonged lecturing tour through the spiritualistic fraternity of the Northern and Middle States, are located for the present in Fitchburg, and expect to interest ourselves in Eastern fields of labor for some time. We find our ranks constantly widening and the influence of our doctrines materially increasing in largest of the country. Spiritualism in many ence of our doctrines materially increasing in all parts of the country. Spiritualism in many places seems to be creeping into the churches to a surprising degree, fully one half of deeply interested audiences at a lecture, or spiritualistic séance, or entertainment, being ofttimes influential church-members. A prime favorite in every vicinity is the BANNER of LIGHT, and the weekly visit of its sparkling pages is hailed with delight and anticipation everywhere. Dr. Magoon and myself are now open to engagements to lecture anywhere in the to engagements to lecture anywhere in the vicinity of New England. Address Dr. or Mrs. Ella Magoon, 51 Prichard street, Fitchburg,

Rhode Island.

PROVIDENCE.-Florence Salmon writes: 'A remarkable exhibition of independent slate-writing occurred through the mediumship of Mrs. Marguerite St. Omer, the celebrated London medium, Sunday evening, Dec. 27th. There were present Mrs. M. A. Waterman, Dr. Briggs, Mrs. Stubbs and little daughter, and the writer. The medium took a pair of newly purchased slates, which I washed and dried thoroughly, then closed and secured them by means of a rubber band. We then took seats around the table. Mrs. St. Omer placed her hand on the table. I laid the slates in my lap placing my lands upon them when in my lap, placing my hands upon them, when almost instantly scratching and loud raps were

The spirit sister of the medium said that the The spirit sister of the medium said that the daughter of Mr. Bliss, who passed away some two years ago, said that Mrs. Waterman carried flowers to her funeral. This was true, as the Ladler Aid Society sent a floral tribute, and Mrs. Waterman, as President of the Society, attended to its being sent.

After a short time the raps ceased, and we were requested to separate the slates. We did so, and to our delight a beautiful pink rose, with buds and green leaves, artistically drawn.

with buds and green leaves, artistically drawn in crayon, was seen upon the slate, the dust showing where the crayon had been recently

used. Underneath it were the words, 'You carried flowers in your slender hand, and laid them gently on my breast.' The slate-writing occu-pied at the most not more than five minutes, pied at the most not more than five minutes, and the slates were in my hands the entire time, Mrs. St. Omer not touching them from the time I washed them until the manifestation was completed. There was no pencil or crayon in or near the slates. There was no opportunity for deception, and no preparation, as we all chanced in unexpectedly just as the leady was going out.

lady was going out.

Mrs. St. Omer is a wonderful medium, and an upright, refined lady. She gives slatewriting, tests and psychometric readings at her present residence, 373 Broad street, Prov-

Connecticut.

NORWICH .- "Roger" writes: "Mrs. Abby N. Burnham's visit to this city resulted in great good to a large number of our people. All who heard her remarkably clear elucida-tion of Modern Spiritualism were profuse in their demonstrations of satisfaction and ap-proval. The Morning News expressed itself as

proval. The Morning News expressed itself as follows:

"To say that the audience of two hundred were pleased and enthusiastic in their praise of the discourse and readings given by Mrs. Abby N. Burnham, is: putting it mildly. The talented lady captured her audience from the start by her, pleasing address, and held the closest attention of her hearers by her logical presentation of the subject, which was in defense of the Spiritual Philosophy."

New Jersey.

RIDGEWOOD.-B. L. Chatfield says: "Your card notifying me of the expiration of my term of subscription for THE BANNER on Dec. 26th, came to hand on time, just as promptly as THE BANNER has always come, and made me happy every week the whole year through. Though not a subscriber during the whole term, I have read THE BANNER from its first number. Never have and never will be without it, when obtainable, and I can see to read it. I am now seventy-three years of age, and am a working mechanic, with no income but what I receive through brain and hand; but, for all that, I shall read THE BANNER as I always have done." of subscription for THE BANNER on Dec. 26th.

ponding Secretary; W. B. B. Westcot, Treas-rer, Our society continues to flourish, and the

LIST OF SPIRITUALIST LECTURERS. (We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.]—ED. B. OF L.

Therefore we ask those most interested to inform us of any changes that from time to time may occur.]—ED. B. OF L.

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MRS. R. Augusta Anthony, Albion, Mich.
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ADDIE M. STEVENS, Claremont, N. H.*

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MRS. J. WILLIS, A BARCHOR, J. Jawood Ayonue, Buffinlo, N. Y.

MRS. J. WILLES, WYONDING, Olio.

GEORGE W

· Will also attend funerals.

Passed to Spirit-Life,

From Bridgeport, Conn., Dec. 13th, 1891, George Silliman, aged 84 years 5 months.

aged 84 years 5 months.

After two years of illness—and much of the time painful suffering—his spirit took its flight to be where he believed there would be no more pain. Three years ago Mr. Fletcher told us, "In the year '91 in the month of December he will pass away." Truly the prophecy was fulfilled. Seven years ago Mr. B. buried his first wife. At that time he commenced to investigate Spiritualism, and through its ministrations he received comfort and consolation. lation.

In our loneliness we have the assurance that we shall see him again where there will be no more wearisome nighten no loss of memory, but one eternal day of joy and gladness!

MRS. 8.

Dec. 19th, 1891, Mrs. Camett of Scarsmont, Me.

The writer gave the funeral discourse at Morrill in the From his home in Knox, Me., Dec. 22d, Manfred Temple,

Rrom his home in thick, and the said to me shortly before his change: "I know that Spiritualism is true." He tried patiently to wait for, and gladly answered the summons to that home where mother and brother were waiting. Services were held at the home, the writer officiating. From Holden, Mass., Dpc, 13th, Samuel Denny Hubbard,

aged 76 years and 11 months.

After a long, painful lilness death opened the doors of release to the tried and worn spirit. Mr. Hubbard had been for many years a devoted bipritualist, and was respected by all who knew him for his storling qualities. His relatives left behind are cheered by the thought that his spirit has not left them. The funeral services were pronounced by the writer.

From Providence, R. I., Deci 18th, Abille L. Waterman, From Providence, R. I., Dec. 18th, Abblie L. Waterman, widow of Wm. H. Waterman, in the 61st year of her age.

For many years Mrs. Waterman was a constant attendant upon Spiritualist meetings. To her Spiritualism was a knowledge, and by its light she walked the thorny pathway that leadeth up to the better life. She was a noble, self sacrificing person, working ever for others, and taking little thought concerning herself. Her immediate family are cheered in this the hour of their affliction by the revelations of. Spiritualism. The funeral services were pronounced by the writer.

GEO. A. FULLER, M. D.

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

TANIA II THAIL DON'T BLAME THE WORLD,

Lion's blame the world because the thorns are found The day that hisaks in storm may be all sunshine when it closes.

We cannot hope to always meet with fortune's fond caresting:

And that which seems most hard to bear may bring with it a blessing.

That buried seed must rot in earth ere it produce the And the weak plant to fructify must have both sun and shower; So man, to gain development, must struggle with life's And view with calm philosophy his trials and his losses.

A deadly, pols'nous weed may yield a salve of surest healing; The sweetest bloom may pols'nous be, although its The sweetest broom analy post-bane concealing.

Things are not always what they seem, but still 't was Heaven designed them,"

And we should class them all as good, and take them

Spiritual Phenomena.

A Remarkable Public Materializing Scance by Mrs. M. E. Williams;

PROF. J. CLEGG WRIGHT'S CONTROL SPEAKS ON THAT SUBJECT.

To the Editor of the Banner of Light:

When the trustees of the First Society of Spiritualists of New York City decided that some means should be devised whereby to meet the increased expenditure consequent on their new and elegant home, Mrs. M. E. Williams, with her customary generosity, consented to hold a materializing séance for the Society's benefit, and on the evening of Sunday, Dec. 27th, in the New Music Hall, she took her seat in the cabinet in view of a crowded audience. It is safe to say that no one in that great assemblage ever witnessed a grander presentation of that host marvelous of all the marvelous phenomena embraced in the science of Modern Spiritual ism-full-form materialization.

And this is not a personal opinion of mine but the general verdict of a gathering of people entertaining divers opinions of Spiritualism and pet theories with regard to its phe-

One aged gentlewoman, at the close of the séance, said in my hearing that she had been a Spiritualist for forty years and had investigated every phase of its phenomena, but never before had she witnessed spirit-materialization so perfect and satisfactory. She was unstinted in her praise of what she had seen. And the best of all this was, the old lady was not acquainted with Mrs. Williams, and her remarks were addressed to a knot of listeners who had been exchanging opinions on the merits of what had transpired.

Another valuable opinion was given by a shrewd-looking man, who evidently would not waste words on trifles, and who spoke with a strong Scotch accent. He was n't a Spiritualist, he said, but liked to listen to the intelligent style in which the teachers of the spiritual philosophy presented their arguments, and he added that he believed there was "something to them"; but the phenomena were a The spirit of their son, who passed out four marvel and a puzzle to him, and the spiritforms which he had just seen were as perfect as life, and as a materializing medium he did not think the "woman in the cabinet" could be matched.

These were two of the most strongly ex pressed opinions that I heard, but there were others who no doubt felt this conviction if they did not give utterance to it-particularly those who had had the blessed privilege of speaking to their loved ones on this memorable occasion.

The best results were obtained under disadvantageous conditions. In the first place, the bright-colored shades could not keep out the strong light of the electric lights across the street, and they kept up a constant sputtering and flickering in a most tantalizing manner.

Many spirits materialized outside the cabinet, when the lights would have lapsed for a lishing the truth of the phenomena and in exime, only to dematerialize to the hewilderment of the people just as quick as the lights would make a vicious snap and throw a gray light over the hall. It was simply astounding his daughter was seen in full form before this to watch the pranks of the arc lights in revealing a life-size form of a male or female spirit, which would as quickly vanish into thin air. This, coupled with other incidents, must have been disadvantageous; but the "unlookedfor" in this instance created a stronger impression that everything was genuine.

Even "Bright Eyes," in her irrepressible childlike spirit, remarked pertinently on the state of affairs, and her silvery prattle had an electrical effect on the meeting in putting every one in a good humor.

How the cabinet was constructed will no doubt be of interest to believers and non-believers, alike. It was a frail-looking affair, consisting of four delicate uprights, held together by cross-pieces, on which was hung a dark-colored curtain of light material. The whole thing seemed as if an incautious move would topple it over. It was anything but spacious, and when the medium took her seat within it it seemed as if there was but little show even for a spirit. But spirits within its narrow limits there were, and on the outside, too, for Mr. Holland, the chief control, said there were spirit-friends for all in the audi-

Previous to the séance Prof. J. Clegg Wright under control made an address on materialization, and the laws by which the phenomena are governed. In part he said: "Ladies and gentlemen, I want to impress upon you the absolute existence of a sphere of personal existing beings out there in the domain of nature that your sense-consciousness cannot touch. But this world of theirs, under certain conditions, claimed as a friend by every member of the First Society, and who was respected for his unvarying kindly disposition and gentlemanly manners, was announced from the cabinet, and afterward spoke with his wife in full view. As the form slowly faded from view it was heard to say to his wife: "Heaven is my home—it shall be yours."

The spirit of Senator Hearst was announced from the cabinet, but it did not materialize—he had friends there.

Leah Fox Underhill showed in the glimmering of the lights, and delivered a message of comfort and hope to her friends in earth-life.

Among a large number of other spirits who presented themselves, and were duly recognized, was a Mrs. Hawkins who talked to friends.

When the control, Mr. Cushman, had ancan approach imperfectly the material sphere. I am a conscious being. I once inhabited a body. This body is not mine. I stand related to this organization imperfectly, which means this, that there exists a power in me to make thought-waves on a finer atmosphere and the air you breathe; that the waves of this atmosphere come into molecular contact with the cerebral mass, and this cerebral mass responds to the wave motions of my thought. The optic ganglia are not in my possession. I cannot see through this organization. I can

use it on its interior plane of power and action. It is a development of the hypnotic state. The discovery of the mesmeric power one person has over another person is the beginning of the knowledge and the study of psychical impression and control.

I wish it to be emphatically understood that I am a conscious, personal being, distinct and apart from this organization. I assume all the reponsibility of an intelligent, conscious entity, and under some circumstances I can demonstrate that I live and that I am a conscious. personal being apart from this organization.

I know what it is to live. "I know what it is

. pat terent du dithi . .

to die. And the domain of nature to which I The Relation of Spiritualism to Morality, Religion, and Character-Development. Reported for the Banner of Light.)

belong will belong to you. We are the prod-

of nature. Nature covers all existence. And

in meeting you this evening to speak on the

subject of materialization, I do so with confi-

dence and with pleasure. Necessarily, I shall

have to be brief. I know that whatever I shall

say will be of secondary importance. I know

that you will be eager for me to have done and

lapse into silence. I know that you are eager

for extraordinary phenomena, but it is neces-

sary sometimes that an interposition should

take place between you and your desires. Phe-

nomena are valuable, but education is more

useful still, and I will try in the brief moments

allotted to me to draw into as succinct a form as

I can what I know of the nature and value and

processes in what is called materialization. I

will make myself as clear as the nature of the

The speaker, at considerable length, gave

an elaborate definition in scientific terms of

The control continued: "Ladies and gentle-

men, I cannot detain you any longer, but in

speaking to you on this occasion I shall say

that I never may address you again; but let

me say from the domain of another sphere

than yours that man is naturally immortal.

That when life here is culminated the con-

scious atom makes a new relativity, and be-

comes a more intelligent, greater, higher and

grander entity on another plane; and it is ever

marching to higher and finer spheres of na-

ture, and building nobler and more beautiful

modes of conscious man-an eternal entity,

uncreated, never destroyed, everlasting, for-

ever advancing to conscious and more conscious intelligent life." (Great applause.)

Mrs. M. E. Williams made a short and power-

ful address, in which she asked the undivided

attention of the audience during the progress

of the séance, and enjoined upon them the ne-

It might be well to mention here that Miss

ertie Williams acted as interlocutor for the

Mrs. Williams encircled herself in the folds of

turned low, and for a short time all was quiet,

when from the piano came the hushed, sweet

music of a familiar hymn. Then the spirit-con-

trol, Cushman, communicated the presence of

Alice and Phobe Cary. Then both forms showed

in plain view outside of the cabinet. They greet-

ed a man in the front seat, who identified

them, then vanished; and quiet reigned su-

preme, because the audience had their curios-

Bright Eyes caused a small sensation by sav-

ing there were skeptics in the front seats, but

reassured the fears of those whose imagination

conjured up a newspaper exposé, by adding,

"but it's no difference."

The spirit of E. V. Wilson manifested him-

self, to "redeem a promise to a friend." Mr.

One of the most notable identifications was

by a lady and gentleman from Cleveland, O.

years ago in that city, materialized, and a very

affecting meeting was witnessed. The tears

of the parents testified to the accuracy of the

identification. The name was mentioned, but

was not distinctly heard in the body of the hall. A few impressive notes of "Nearer, My God,

to Thee," had scarcely broke on the dense

silence when the presence of Prof. Henry Kid-

dle was made known. Mr. Henry J. Newton

came forward for a cordial greeting with the

spirit of the distinguished professor, who im-

parted the intelligence that he was delighted

with Mr. Wright's control, and what he had

said in instructing the people in regard to the

The forms of Lillian Roberts and Carrie Mil-

ler next came into view. The father of the

last named is an enthusiastic worker in the

Cause. He has spent time and money estab-

Spiritualism. It will be a gratification to Mr.

Charles R. Miller, of Brooklyn, to know that

Charles II. Foster appeared, and said there

were many in the audience whom he knew.

Bright Eyes said for him that with those who thought him "such a humbug" he would like

to have a conversation. He rather enjoyed

that kind of thing, though, and would settle

Bright Eyes now wished all a happy new

year. She walked out with a spirit-boy, both

talked to the audience, and at the same time

Spirit Dr. Abbie Cutter showed up to good advantage in the spasmodic glare of the electric

lights, and was promptly recognized by Mrs.

Another remarkable identification was that

of a son by his mother. I have forgotten the

name, but the mere mention will recall the in-

cident to many minds for its overwhelming im-

pressiveness. The mother moved forward with

eagerness and anticipation marked in every

step, and when face to face with the embodied

form of her arisen child, she collapsed as if a

current of ten thousand volts had passed

through her body. In a few moments her

heart-broken sobs told the tale, and she returned to her seat with tottering steps, her

face flooded with a torrent of tears. It was the

most remarkable of anything that occurred

A spirit with a strange sounding name was

recognized by people in the rear of the hall,

but before they could reach the platform it had

The spirit of Carlos Florentine, who was

claimed as a friend by every member of the

friends.

When the control, Mr. Cushman, had announced the termination of the scance, the spirit of Mr, Holland made a brief address to those assembled, urging upon them the wisdom of an investigation of Spiritualism, and showed the inestimable advantages that would be derived from its elevating and ennobling influence.

As Mrs. Williams emerged from the cabinet, she did not seem conscious of what had occurred through her wonderful mediumistic attributes, but listened to the congratulations of her many friends with the wondering

tions of her many iriends with the air of one awakening from a mystifying dream.

tending the teachings of the philosophy

laws of nature.

cabinet.

the question now.

Dr. Hervey.

during the evening.

dissolved.

H. J. Newton spoke to and identified him.

ity whetted for stranger things.

e cabinet's curtain; the brilliant lights were

cessity of absolute quiet.

cabinet spirits.

what is meant by "matter" and "soul."

transcendental subject will permit."

At the First Spiritual Temple, Exeter and Newbury streets, Boston, Sunday, Dec. 27th, Mns. H. S. Lake's spirit guide, in considering several questions from the audience under the above general theme, said the views he individually entertained had been adopted after patient research and profound reflection. In answer to the question why Christmas festivities were omitted in the Temple, he replied: Because it was deemed desirable to counteract the psychic influences which tended, at this season, to so unjustly eulogize and overestimate the worth and work of a single individual, Jesus of Nazareth, upon whom so large a number of the race submissively depend for aid and advancement. The just and generous appreciation of his life and character, which had time and again been enunciated from that platform, would bear witness that there was no hostility on the part of any to the man and medium, so it would not be necessary for any to misunderstand their attitude at the present time.

Morality, said the spirit, is the recognition which material man accords to the utility involved in harmonious human relations. Religion is the aspiration of the soul toward an understanding of principles which may be assimilated in the evolution of being. Character-development is conditioned upon the apprehension and application of both morality and religion, and is a slow process through devious and apparently crooked ways.

The experience of an individual oftentimes characterized by the onlookers as a "blunder," may be in accord with the highest spiritual insight, and entirely consistent with every necessity of the soul. It must be remembered that man, mundane, is overwhelmed by preconceived opinions, and engulfed by a current of psychic states generated by his ancestors, who entertained false ideas upon morality, religion and character. Those things were once called moral which now shock and repulse, for religion permitted cruelty and encouraged and sanctioned states of mind slavish

and revolting. We cannot, if enlightened, as mundane or supermundane intelligences, refuse to express the highest light which is ours, regardless of consequences. This attitude alone develops character and ensures the growth of spiritual consciousness. If all were capable of this expression, the ills and evils would rapidly disappear. It is because your Spiritualism is so material that the currents of your moral life seem sometimes clogged. Suppose a man learns that continuity of life is a fact, and yet fails to discern the corollary that life is what you make it; does his Spiritualism, then, mean either moral or religious advance?

Nay, it may be said to produce little or no effect upon the character, and bear but slight. relation thereto. In the unfolding of spiritual consciousness, the highest light must be followed, and the loftiest motive cultivated and observed. The misery of misunderstandings which constantly arise, rests oftentimes upon the failure to perceive motives. It is the prov-ince of morality to develop the power to dis-cover these hidden springs of conduct, that thereby no injustice may be done in thought, which is not unfrequently as potent in produc-ing ill as some weapon more tangible. It is, of course, desirable that the numbers working for the world's advancement should increase, still the quality is more essential than the

numbers.

The activity (spiritual) of one intense nature might correspond to the power of one hundred persons less intensely concentrated. Spiritual effect is gauged by interior understanding and consecration, and wields an influence so silent that sometimes the changes of conditions seem not likely to occur—till, by an apparently sudden revolution, the tide rises and corries away the old landmarks of demarks. parently sudden revolution, the tide rises and carries away the old landmarks of demarcation and distinction.

The "intelligence" working in rock and

plant, animal and man, is the tendency of the entity toward special ends—and this "intelligence" is proportioned to the quality of the entity and the magnitude of the ends sought.

The special end toward which the intelligence The special end toward which the intelligence of man tends is the formation of character—the building up, by means of morality and religion, revealed, understood and applied, the grand man, governed by the law of love, and "guarded" by the might of worthy motives, moving in the machinery of life. Thus you evolve the desire for spiritualization through the ministry of entirits. the ministry of spirits.

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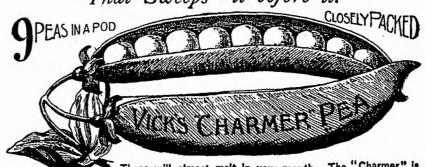
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Norember 30, 1890—March 15, 1891.

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In quoting from THE BANKER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal tree thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. To notice will be taken of any letter or communica-tion which does not come authenticated by the name and address of the writer. ich does not come suments.

of the writer.

Newspapers sent to this office containing matter for on, should be marked by a line drawn around the

Panner of Pight.

BOSTOM, SATURDAY, JANUARY 9, 1892.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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

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

The Spiritual Philosophy in Cleveland Pulpits.

Thomas Lees charges Rev. Dr. Sprecher, in the Cleveland (O.) Plaindealer, with having changed his views on Spiritualism since last year. Somewhat less than a year ago, Dr. Sprecher delivered a series of Sunday evening lectures against Spiritualism, characterizing the "regular" physicians as a restorative and the phenomena as fraudulent. At that time Mr. Lees exchanged opinions with him on the taught at the Medical School of Harvard Unisubject in the columns of The Plaindealer. He now reminds the doctor of his refusal to accept an invitation from him to attend a test seance, and of the issue of veracity between them that finally ended the controversy.

He adds that many changes have taken place in the past year, and great advances have been made by progressive minds in all denominations, and he congratulates the doctor on having kept pace with the best of them. To establish the latter statement, he refers to a very recent Sunday lecture by the doctor on "Man's Immortality from a Scientific Standpoint." In this lecture the latter practically confesses his belief in the Spiritual Philosophy, though so little while ago he denied the phenomena. He fully atones for the stigma he last winter attempted to cast on Spiritualism by admitting now that Spiritual Philosophy is true, although in so doing he leaps over the mountainhigh mass of the phenomenal facts of Spiritualism into the very heart of its philosophy.

Mr. L. asks the doctor how the scientific gentlemen whom he favoringly quotes realize that they have sufficient evidence for their belief that "there is now within us a spiritual body, which, at the death of the natural body, survives and is the dwelling and the instrument of the soul." This, says Mr. Lees, is the very essence of Spiritualism. He asks how did these quoted scientists arrive at this conclusion. They could do so only on demonstrable facts, otherwise they have no claim to be termed scientific. They certainly did not jump to any such conclusion in regard to the existence of a spiritual body; therefore, they cannot and do not ignore the genuineness of the spiritual phenomena on which the spiritual philosophy is based. How do you, thenhe asks Dr. Sprecher-harmonize your opinions with science and the scientists you quote, unless during the past year you have changed your opinions in regard to phenomenal Spiritualism? They have a good and sufficient reason for believing in the continuance of life beyond the grave, but you certainly have not, nor can you have, so long as you ignore the proof that can be gained only through spiritualistic phenomena or by passing through the change called death.

While appreciating the doctor's embarrassing position in presenting, as he did, the views of science on this great problem, especially when recalling his almost dogmatic opinions on the phenomena last winter, and while awarding him great credit for his recent presentation of those advanced ideas, Mr. Lees tells him that he thinks he has overlooked a few important points. The first one is, that the scientists named did not make the discovery, nor should they be credited with it, of the birth of the 'spiritual body" at death. Nor, indeed, is that discovery such a very recent one. St. Paul had at least an inkling of it, as did many others before and since his time. Modern Spiritualism demonstrated the theory to be a fact nearly forty-four years ago; and after all this time a few of the most advanced scientists investigated and demonstrated its phenomena to be true and genuine. Professors Hare and Mapes were the first among them in this country to do it, and they were followed in Europe by Crookes, Varley, Wallace, Zöllner. Flammarion and others. These scientists did no more than verify what the spirits declared through early mediums since 1848.

The next point is, that spiritual science—the term used by the doctor—is only a mild name for Spiritualism; and this it is that is to be credited with the truth that mind is the fountain of the universe. And the next one is, that Spiritualism exploded the theory that the brain originates thought; since 1848 it has persistently declared that the brain is only an organ used by the mind or soul. Independent slate-writing sufficiently establishes the fact that the material brain is not the

originator of thought. Finally, Mr. Lees reminds Dr. Sprecher that I "Owen Meredith," diplomat and poet.

there was not a thought in his recent lecture that was not taken bodily from the spiritual philosophy and persistently proclaimed by Spiritualists. He tells him that he has credited science with what does not legitimately belong to her, knowing well enough to whom the credit does belong. The doctor grants no more favor to the mediums than the Jews of old did to Jesus.

When ministers all over Cleveland can preach sermons and give lectures on the immortality of the soul, ancient and modern thought as to a future life, evolution of religion and kindred subjects, and still ignore all reference to Spiritualism, which is the most prominent and vital truth-bearer of the century-Mr. Lees thinks it demonstrates conclusively not only rank prejudice but timidity verging on sheer dishonesty on the part of those who know and should act better.

A Danger Signal.

A man who demonstrates himself a "Christian" crank issues a broad sheet circular headed—"Danger to your Wives and Daughters— Theosophy and Demonology—The Mysteries of Satanism-Unison of the Conscious Force." After a tedious diatribe and splutteration on the "conscious force," the magic, sorcery and mystery of the middle ages, demonology under the name of hypnotism, etc., his own interpretation of the meaning of his confused and confusing utterances is, that it exposes what old works on magic have already exposed, and explains the errors of many philosophies, but does not expose the mysteries of the Christian faith nor the word of God."

After so much "smoke-talk" from a professedly new illuminator, so small a pinch of real sense is finally panned out. He is another illustration of thundering in the index. The vigor of his warfare fails ridiculously in coming up to the sounding character of his manifesto.

Just what the author of this pretentious circular intends is not easy to say, unless it is to alarm the prejudiced and ignorant, who are to be found everywhere. He discards the thought of distance in the production of effects. He thinks independent investigations should be held, and the condition of the whole people diagnosed "by the hynoscope and esthesiometers." He insists that the medical profession "should study whether persons ingenerated. etc., or born under hypnotism, present a different polarity from others." And he winds up his tirade with the bald and only intelligible assertion of them all, that "legislation and treaties are needed to prohibit the use of electricity on human beings, under the most severe penalty." Now, as to the employment of electricity on human beings, this crank cannot be aware of the notorious fact that it is in process of recognition and acceptance by curative agent, besides being "cautiously' versity. He displays quite as much ignorance and prejudice in respect to electricity as he does in respect to hypnotism, and is equally absurd in both. He simply seeks to create an alarm when he happens to be frightened himself. We should advise him to give his days and nights to the study of his own ostentatious circular, and ever after this exhibition of pompous nothingness to hold his peace. He is a true specimen of the wisdom described in the well-known term-"lucus a non lucendo."

Abandoned Farms.

A list of the abandoned farms of Massachusetts has been published by the State Board of Agriculture. It describes their location, general condition, fencings, furnishings, drainage discussing the question—"Is Cremation Unand all that, precisely as a list of real estate properties would be advertised by a broker. In this form capitalists, large and small, are enabled to see what is really offered them, and as burying at sea. the prices they are expected to pay. It is practically a bid from the State Board to all ho are interested to come forwar deem the neglected agricultural lands of Massachusetts. There is no known reason why such farms cannot be cultivated at a living profit, if nothing more. One thing is very certain, that all localities in New England are steadily increasing in popularity as places of residence.

The Boston Globe takes up the matter in a sensible and practical way. First making the statement that 31,556 immigrants landed in Boston last year, of which number only 18.027 had any occupation at all, the remaining 13,529 being for the most part strong and willing men and women without any settled calling, The Globe presents the following proposition: That some New England association of capitalists, desirous of making a safe investment as well as of keeping rural New England from decay, should utilize the labor of the robust Scotch, Welsh, Swedes, and aimless people of other nationalities, in the redemption of farms that can now be purchased for less than the cost of the buildings on them.

There might be abandoned farm associations among public-spirited New England capitalists, for the purpose of utilizing the unemployed muscle and brawn that is yearly landed here for restoring these farms to greenness and productiveness. There has been a visible movement, within the past two or three years, from the cities to the abandoned farms of Vermont and New Hampshire. Every year is expected to witness an increase of this reaction. The limit of increase in the urban population is soon to be found, if indeed it has not been reached already. Farm mortgages in New England have not weighted the properties themselves, as in some sections. Hence it would argue shortsightedness and a want of thrift, to say nothing of public spirit, if associated capital does not soon see its opportunity and seize it.

The List of Speakers

Which THE BANNER has for years printed free of expense to all workers on the spiritual platform-as often as space has permitted-is

to be found on our second page. In order to be of any value for reference, it should be correct, therefore we trust that each party enumerated will see to it that his or her address is given correctly. Any party observing errors in the details of this Directory will confer a favor by notifying us of the same, with

corrections.

THE NECROLOGY OF 1891 includes among other names on its roll, those of Parnell, Von Moltke, James Russell Lowell, Sir John Macdonald, Hannibal Hamlin, Gen. Sherman, Bradlaugh, Meissonier, Admiral Porter, Lawrence Barrett, Kinglake, historian of the Crimea, James Parton, Benson J. Losing, and

Miss Molly Pancher Again.

In the years gone by, various correspondents, notably the late Drs. A. S. Hayward and Samuel Grover, have borne frequent witness gifts possessed by Miss Fancher, of Brooklyn; since the decease of these gentlemen, to speak of her powers from an editorial standpoint.

We have always maintained—notwithstanding the repeated declarations of the lady and her relatives that there was nothing "spiritualistic" in the phenomena attending her remarkable life—that the gifts she displayed were of closest kinship with those possessed by modern mediums; and such is our opinion at the present date.

Some years since an hiatus seemed to occur in the expression of these powers, in her case, and it was announced that she had allied herself with some sort of mercantile occupation. The very latest information that we have encountered regarding her is set forth-as appended-in the Boston Herald:

NEW YORK, Dec. 31st. 1891 .- After being in abeyance for nearly nine years the marvelous power of second sight, or clairvoyance, is coming back to Miss Mary J. Fancher of Brooklyn, whose wonderful case startled the scientific and theological world thirteen years ago.

Scientists and theologians are still guessing and theorizing over the manifestation of a communication with the other or spirit-world, made by Mollie Fanch-, which was so wonderful that the closest investigation by the shrewdest men failed to discover any treachery.

The first indication that the strange power was returning to Miss Fancher was when her attendant, an intelligent Frenchwoman, entered her room a copple of weeks ago, and while arranging the covers of the bed that Miss Fancher had occupied for twenty-six years, was startled by the remark: "I hear Prof. West cough terribly. He is coming to see me."

The French woman had heard no cough, and hurried down stairs to see the professor. He was not there, and she had just about concluded that Miss Mollie was the victim of a delusion, when the door opened and Prof. West walked in. As he entered the store on the ground floor he was coughing violently.

The Frenchwoman was puzzled. No one knew that Prof. West was coming to see Miss Mollie on that day. He had not anticipated it himself, and had gone on the impulse of the moment, The French roman asked for an explanation, but received none. Miss Mollie is as sensitive and as adverse to discussion of the subject to-day as she was thirteen years ago, when manifestations of her occult power constant. Since the accident that preceded the development of her powers, she has lived with her aunt, Mrs. Crosby. This lady died about two years ago.

A modest income that had served to support Miss Mollie and Mrs. Crosby lapsed, and Miss Fancher was confronted with the dilemma of earning a livelihood or becoming an object of charity. She instantly chose the former.

Her home, at the corner of Gates Avenue and I owning street, was remodelled under her directions The ground floor was converted into a handsome store and stocked with fancy work. A young woman was installed as storekeeper, but the business was directed in every detail by Miss Fancher. She has prospered.

For seventeen years she was said to have lived on less nutriment than a healthy person would have consumed in a week. For thirteen of these years not a particle of solid food entered her stomach. Then her physical condition improved and her clairvoyant power left her.

The return of her powers of second sight is a psy chological mystery that will appeal to the scientific

An Advocate of Cremation.

Public opinion in Boston is reported to be drifting toward cremation. A goodly number of enthusiastic members of the New England Cremation Society assembled at the residence of one of its members on Beacon street, on a recent evening, when Rev. George W. Shinn, D. D., of Grace Church, Newton, read a paper christian?" He held that there is no reason why cremation should not be allowable, and in many cases preferable. It is as reputable

Admitting, said he, the uniformity of Christian uses, it is by no means demanded that we gle Appears to Our Friends in Spirit Life," Excelhall bury our dead Scripture command as regards the mode of burial, nor is there, either, in the teachings of Christ. The Bible makes no reference to the burning of the body. The funeral pyre of the Pagans was repulsive to the Christians, and they shrank from it. At that time some erroneous views of resurrection prejudiced the people. Cremation, said the speaker, only hastens a process designed by nature. It puts no barrier in the way of faith. The speaker favored it because it emphasizes what meets the Christian idea of resurrection.

He proceeded to depict the sanitary advantages of cremation in our present times, when cities and towns are growing so rapidly. Why, he asked, should not the process take the place of interment? Air and water would be freer from contamination, and the claim is strongly made that the germs of certain diseases can never be effectually destroyed except by fire.

The United States Life Saving Service, through certain of its members, has presented the widow of the late Congressman S. S. Cox, at her New York residence, with a valuable silver vase, artistic in design and execution, as their grateful and voluntary tribute to the memory of her distinguished husband-on which was engraved the following inscription: He was its early and constant friend, its earnest and eloquent advocate, its fearless and faithful champion." Mr. Cox was a foremost figure in all the legislation of Congress upon this subject. He was inspired solely by the simple dictates of humanity, desiring no other reward than the approval of his conscience and the gratitude of the gallant and brave men employed in the service. He was foremost in all movements for promoting the efficiency of the organization and securing from the government the just and liberal treatment which its extremely hazardous character deserved and the heroism of its members richly merited. The widow will hold in tender appreciation, far above its intrinsic value, the gift which conveys the evidence of such esteem.

Do n't fail to read No. 1 (on page 1) of Mr. Henry Lacroix's current series of letters to THE BANNER. The glimpses he affords of modern life in old-world classic localities cannot fail to be of interest to all. He pays therein a compliment in passing to our worthy brother in the field of spiritualistic journalism, Prof. Scarpa, editor of Annalli del Spiritismo, Italy.

Mrs. A. B. Severance of 1300 Main street. White Water, Wis., has for years proved herself to the inquiring public to be one of the foremost in the field of psychometrical delineation of character, etc. We have tested her remarkable powers by letter, many times, and know this beyond shadow of doubt. See card on seventh page.

Margaret Fox-Kane Denation Fund.

In several numbers of The Banner we have of late called upon the Spiritualists of America to come forward and assist the unfortunate in THE BANNER's columns to the remarkable Mrs. Kane-one of the original mediums through whom was brought about a demonwe have also taken occasion, both before and stration of the practicability of intelligent communication between mortals and those in spirit life.

Up to date we have received and acknowle edged in our columns the sum of \$81, sent by kindly hearts for her assistance; to this amount we now add the following-arrived since last issue:

is concerned. Donations in aid of Mrs. Kane can hereafter be sent direct to Mr. H. J. Newton, 128 W. 43d street, New York City.

Over in the Oregon desert, a party of explorers in search of fossils claim to have discovered a veritable burying ground of animals and birds which have long been extinct. Over a thousand specimens of cretaceous fossils have been secured. Paleontologists say that fossil bones of birds are very rare. In Sage Brush desert, south of the Blue Mountains, is a small lake called Fossil Lake. It is in the heart of a scene of wild desolation and weird picturesqueness. The desert is a dreary waste. one hundred and fifty miles across. Here the exploring party have camped during the last season, and are said to have brought to light the strangest lot of fossils ever seen. Bones have been found in the shifting sands about the stones, belonging to the strange wild beasts and birds that gathered about the shores of the lake. The bones of the fowls go to show that the region was once tropical, though now cold and barren. There are bones of horses of rare shape, of three distinct species of camel, the smallest no larger than a deer, of llamas, mammoths, giant sloths, as big as oxen, and of many extinct species of wolf and dog. Mingled with them were spears and arrow-heads. In the thigh bone of a mammoth was found imbedded an arrow-head of volcanie glass.

Rev. William Barry, in the Catholic World for August, says: "Look at man as a part of the universe, by all means; but lay to heart the revelation which comes when we perceive that the universe is a system of thought, and that matter is the garment, the symbol, and the effect of mind. Understand by the very harmony and subordination of means to ends which makes the chronicle of our solar system, of our planet, of our geological succession, and of the present stage whereunto the orders and species of living things have arrived, how true it is that the visible has come forth from the invisible, and but serves as an instrument of that design which is perpetually unfolding to larger issues... For myself, I cannot refuse to acknowledge how greatly I am borne up by the multitude of facts and the majestic ascending order of laws which the modern sciences, not only physics but biology even more than physics, have brought to light, or in manifold new aspects have made to bear upon the question of man's future.'

Mr. Will de Southwell-trance-speaker, etc.-is now located at 30 Eastern Avenue, Malden, Mass., where he may be addressed. The Medium and Daybreak of London made excellent mention of this worker on the occasion of his sailing for America.

Special Notice.

On Sunday next, Jan. 10th, W. J. Colville will con duct services in Steinert Hall, Boylston and Tremont streets, Boston, at 10:30 A. M. Subject of discourse, "The Power of an Endless Life." Voluntary collection. Everybody welcome.

Questions will be answered at 3 P. M.; and at 7:30 P. M. a lecture delivered on "How Our Earthly Strugusic by a professional choir. The sum of ter cents is taken at the door afternoon and evening.

Mr. Colville in New York and Brooklyn.

W. J. Colville will visit New York City and Brooklyn the middle of each week. He will lecture in Union Square Hall, 8 Union Square, New York, every Wednesday and Friday at 3 P. M., and in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn, same days at 10 A. M. Arrangements are pending for lectures in Newark and Harlem.

Mr. Colville's addresses are 208 Dartmouth street, Boston, and 8 Union Square, New York

"DEVELOPMENT OF MEDIUMSHIP."-A neat and attractive brochure of thirty-two pages has been written and placed before the public by Abby A. Judson, entitled "Development of Mediumship by Terrestrial Magnetism." The mechanical execution is exquisite. the cover being in azure and gold, embossed; and its contents, "dedicated to all earnest souls who desire, by becoming more spiritual themselves, to come into closer connection with the spirit-world," of great value. It is well adapted as a gift to a friend at any

"AMY LESTER."-" We have perused," writes Mrs. G. D. Fuller, of Worcester, Mass., "with deep interest the remarkably well-written serial 'Amy Lester; or, A Strange Girl,' published in the BANNER OF LIGHT. We congratulate the eminent musician, Carlyle Petersilea, on the courage he displays in coming forward as a literary co-worker in the Cause of Spirit ualism."

We are informed that a movement is on foot to start a Monday-morning Spiritualist Speakers' Meeting. Should arrangements be made notices will be given in all the meetings in Boston and vicinity next Bunday, 10th inst.

A beautiful floral star has adorned our circle room table through the holidays—the gift of Mrs. K. of Manchester, N. H., in memory of her spirit friends.

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

Geo. A. Fuller, M. D., will lecture in the following places during the present month: Wordester, Mass. 19th: Providence, R. I., 17th, and Willinantic, Conn., 24th and 31st. For the present season he has only May 22d and June 19th and 26th unengaged. For those dates or week evening engagements he may be addressed 6 Houghton street, Worcester, Mass. Mrs. Adeline M. Glading speaks for the Religid Philosophical Society of Baltimore, Md., during January, 1892. Associations desiring her services for February, March or May, 1892, can address her at Doylestown, Pa., Box 62.

Mrs. Outting-Luther has returned to Boston, and is

Mrs. Cutting Luther has returned to Boston, and is located at 47 Gray street.

Marguerite St. Omer can be addressed for platform work as inspirational lecturer, psychometrist and test medium; or independent slate writing, Fitchburg, Mass., Box 1666. She has open dates in January. Mass., HOX 1606. She has open dates in January...
Mrs. Dr. Juliet H. Severance of Chicago will occupy
the rostrum at Memorial Hall, 170 Superior street,
Cleveland, O., on the Sunday evenings of Jan. 10th and
17th—and possibly the last two Sundays of the month,

also.

Mr. J. Frank Baxter gave most efficient and successful service Sunday last, Jan. 3d, at Herkeley Hall.
He will occupy the platform there again on next Sunday, Jan. 10th. On Wednesday evening and Sundays,
Jan. 13th and 17th, he will lecture and sing in Brock-

ton, on the former evening assisted by Mr. Chas. W. Sullivan, Sunday, Jan. Selb, he will lecture in Froyldence, R. I., and on Sunday, Jan. sist, in Hartford, Ct. He has some week evenings at liberty.

Mrs. Ada Foye is engaged the Sundays of January at "Conservatory Hall," Brooklyn, N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 100 Madison street, that

Mrs. Kate R. Stiles of Boston has been holding a successful series of meetings at Salisbury, N. H., to which reference will be made hereafter.

Frank T. Ripley, the lecturer, returns to Beston in the spring. Would like engagements en routs to speak and give platform tests. Societies would do well to write to him at once at 123 West Fourth street, St. Paul, Minn.

Mrs. A. E. Cunningham, test-medium, will be in Cambridge, Sunday, Jan. 10th; Portland, Me., Jan. 24th; New Bedford, Feb. 7th; Salem, Feb. 21st. Would be pleased to make engagements for intervening Sundays of January and February, also for March. Address 247 Columbus Avenue, Hotel Waquolt, Suite 8, Boston, Mass.

E. J. Bowtell lectured at Haydenville, Mass., 1st and 3d of January,

Willard J. Hull has engagements until the end of April for Sunday work. May and June are open. He is also making engagements for camp-meeting work during the summer. Those wishing his services will please address him during January at 936 Franklin street, Philadelphia, Pa.

Every bruise, every sore muscle, should be freely bathed in Johnson's Anodyne Liniment.

NEWSY NOTES AND PITHY POINTS.

A NEW YEAR'S RHYME.

"Ring out, wild bells, to the wild eky,"
Ring out the old, old New Year's joke,
"About the chump who made and broke
His resolution to be good.
Ring out the ninety nine cent dude.
Ring out the bore, who tells with joy
The smart tricks of his youngest boy.
Ring out the giddy, old time girl,
Who walks Broadway with hair acurl.
Ring out the Ring which rules New York,
And ship them to the land of pork.
Ring out in tones so loud and strong:
Ring in the Right, ring out the Wrong!

—New York Herald. A NEW YEAR'S RHYME.

"The Petition of Right" was a celebrated English statute passed early in the reign of Charles I. of England for the purpose of restraining and limiting the acts and prerogatives of the Crown, and securing the personal and civil liberties of the subject.

Nevada is a part of the territory ceded to the United States by Mexico by the Treaty of Guadaloupe Hidalgo, Feb. 2d, 1848. It was at first a part of California Perritory, and was subsequently attached to Utah. It was constituted a Territory in March, 1861, with somewhat smaller boundaries than at present.

HI! YA!-A large order for rifles has just been placed by the Chinese minister with a New Haven factory. "Foreign devils" will please take warning.

Washington died shortly after 11 P. M., Saturday, Dec. 14th, 1799, the last year of the century, the last month of the year, the last day of the week, and within the last hour of the day. The Fowler & Wells Co., New York, have recently

published life-size lithograph portraits of Charlotte Fowler Wells and Nelson Sizer.

THE TIMES DO CHANGE.—Boston friend—So you've come North for the winter, have you, to escape the heat of the South? Florida friend—No, the cold. We've come up here to get warm.—Ex. It is reported that an English syndicate has secured

in option on all the type foundries in the United "The grip" is active at present in both hemi-

spheres, and many are its victims. The celebrated Dr. Graves trial in Denver (murder) closed by a verdict of guilty-but it is stated that public opinion is now going with him, and that an at-

The Bark Childwell was run down off the English coast Jan. 8d by the steamer Noordland: the bark sank at once, and fifteen of the crew were drowned.

tempt will be made to secure a new trial.

The Boston News announces that the Woman's Midnight Mission is almost an accomplished fact. The brick houses 1 and 3 Poplar street have been leased for three years, with the privilege of a two years' extension, and will be remodelled to suit the purposes of the Mission.

Sixteen tons of steel pens are exported from Birmingham, Eng., weekly.

Maine's "regulars" are disgruntled with their pet dental registration law," already. Bro. Rouse has a word to say anent this matter, and next week we shall give him space to do so.

the Polish virtuoso, says America makes the best planos.

Alfred Weldon, of Chicago, Ill., writes: Allied weldon, of Unicago, Ill., writes:

"I wish The Banner staff a 'Happy New Year,'
and its veteran editor-in-chief many years of happiness and usefulness in the labors he is so well qualified to perform. I bought the first copy of The Bannee I ever saw of Moses Hull in Milwaukee in 1866,
and I have not missed a number from that time until
now, and I expect to read it every week as long as 1
live."

The annual income and expenditure of the German Empire are about \$300,000,000. The present status of the army is 486,983 men, 20,524 officers, 1,837 military surgeons, 893 paymasters, 559 veterinaries, 855 gunsmiths, 93 saddlers and 93,750 horses.

An "outrageous" exchange remarks: "A woman somewhere in this great land has invented a new device for sharpening pencils. Let the sex adopt it at

WAR OR PEACE .- The Chilian situation still dangles up and down with no perceptible change. The Chilian government "palavers" to gain time. Thunderer, in London, gives to its readers articles which, according to the Bath (Me.) Daily Times, are written by a woman with a regular sewing circle tongue!" Counter telegrams flood the press, while Uncle Sam leans against the fence, humming placidly the celebrated Beaconsfield (2) lyric:

"I do n't want to fight, but, by jingo, if I do, I've got the ships, and got the men, And got the money, too."

Our thanks are due and are hereby returned to the Massachusetts Benefit Association, Boston, Mass.; Mrs. A. E. Crane, 8½ Bosworth street, Boston; and J. H. Osgood & Co., (Printer's Rollers) 100 Milk street, Boston, for choice specimens of calendar work for 1892.

Linnaus, the famous Swedish botanist, gave to the chocolate plant the name of Theobroma, which means "food of the gods." If he could revisit the glimpses of the moon what would he say of the way in which some of the foreign manufacturers of cocoa abuse nature's health-giving product by using in its preparation for consumption dyes, alkalies, and other chemicals to give it a false color and a fictitious appearance of strength? He certainly would not call their manufactured products "food of the gods"; he might call them "food to produce dyspeptics."

Gov. Russell of Massachusetts, at the request of the Russian famine committee, has issued an appeal for funds for the sufferers in that hard-stricken country.

It is rumpred that the United States is trying to buy an Island off Ecuador for a South American coaling station.

The Philadelphia (Pa.) Inquirer for Jan. 4th contains a picture representing Zintka Lanuni, "Lost Bird," an Indian infant found on the field of Wounded Knee, by the side of her dead mother, on the fourth day after the battle. She was frozen upon her head and feet, but not seriously. She was apparently about five months old, and doubtless a remnant of Sitting Bull's band. She was adopted by Gen. L. W. Colby (who is also shown in the picture), and is now at his home in Beatrice, Neb. Company of the Assertion

If faithfully used, Ayer's Sarsaparilla will remove

scrofula in whatever form it exists.

67 at

MEETINGS IN MASSACHUSETTS.

Greenwich.-The anticipated fair of the Independent Liberal Church took place on the evenings of Thursday and Friday, Dec. 17th and 18th.

Thursday and Friday, Dec. 17th and 18th.

A fine display of useful and fancy articles was made by the ladies, among which were interspersed the many articles contributed by the committee of the Boston Lyceum Fair. The children representing the "Pansy Club" had a well filled table, graced by an elegant doil, given by Miss Lochlan, and elaborately dressed in rich satin and lace by Mrs. Nellie Parker. The little ladies and gentlemen of the club proudly wore their dainty badges with hand-painted pansies—all the work of Miss Hattle Farker.

A table loaded with beautiful brick-brac, presided over by Mrs. Mary King, represented the Christmas stock of her store—the profits accruing from which she generously shared with the society.

Five handsome bed-quilts hung upon the walls, one of which, arranged in Roman stripes, was the unassisted work of Mrs. Powers, a lady of eighty-five years. Another was the work of Mrs. Brooks, nearly eighty years of age, and its arrangement was most creditable to her skill. Both evenings refreshments were served, and all the edibles were abundant and palatable.

The net proceeds of the sale will exceed the hopes

palatable.

The net proceeds of the sale will exceed the hopes of the most sanguine.

The Springfield friends sent a generous donation of desirable articles which were received too late for the fair, but which, in part, found ready sale Christmas eve, and in part were used to add to the good gifts of Senta Claus.

Rollowing close upon the work of the fair came the preparations for the Christmas festival, and with unabated ardor all shared in making the preliminary arrangements.

preparations for the Christmas festival, and with unabated ardor all shared in making the preliminary arrangements.

As in other places the rains descended and the winds blew, and thick darkness was round about; nevertheless, Christmas eve brought to the church a goodly crowd on chicken pie lutent with prospective music and recitations, with aftermath of bounteous gifts. None were disappointed; none were forgotten. The ple was toothsome; the music, composed by Mr. Smith for the occasion, charming, and perfectly rendered by a well-trained full-chorus, and the destruction of the Christmas trees was threatened by their abundant fruits.

Your correspondent, absorbed in observance of Christmas with her dear family, although absent from Greenwich was not forgotten, and yesterday (Sunday) brought her to her accustomed place, to receive at close of Lyceum exercises some handsome gifts, gracefully presented, for the society and friends, by sisters Nellie and Mabel Nevins. The presents consisted of an elegantly embroidered table-scarf and sofa-pillow, and a silver syrup-cup and tray of exquisite design. I must not forget to mention that an appreciative friend in a neighboring town hung upon the Christmas tree a present of \$25 (twenty five dollars) for the society.

With exchequer well replenished, harmony prevailing, and steadily increasing interest, the Independent Liberal Church bows its thanks for many blessings to the year outgoing, and greets the incoming with high hopes and trustful spirits.

Juliette Year.

the year outgoing, and greets the incoming with his hopes and trustful spirits.

JULIETTE YEAW.

Haverhill.-On Sunday, Jan. Sd, W. J. Colville lectured before the Society of Spiritualists at Brittan Hall. As on the occasion of his previous visit, there

Hall. As on the occasion of his previous visit, there was a large attendance of visitors in addition to regular frequenters of the hall. The Society appears to be in a flourishing condition, and is doing an import ant work in the city and neighborhood.

The afternoon lecture was in answer to the following questions, handed to the speaker in writing by members of the audience: "What is the human soul?" "What are our employments in spirit-life?" and "How do you explain the clause in the Lord's prayer, 'Lead us not into temptation'?" Several other questions were presented, but the above three received the closest attention. The speaker, who received the closest attention of the entire audience, discussed at some length the various theories of the soul still extant, and presented specially the claims of the theory that the soul is a distinct entity from the body, which builds and conditions the body, and, though often apparently limited by it, is in reality its master. Our consciousness is lodged in the soul, while our memory seems to be but the ebbing and flowing recognition on the part of the intellect of what is stored up in the unit of consciousness itself. We must not confound appearances with what lies behind them and occasions them. Our senses are not false but detective witnesses. They are not liars, but their testimony is inadequate; things are not what they seem, because they are unfathomably greater than they appear.

testimony is inadequate; things are not what they seem, because they are unfathomably greater than they appear.

Human possibilities are hidden treasure until we learn how to delve into our deepest places and draw thence the capability enshrined there. When this life is looked upon as a phase of spiritual expression, many mysteries otherwise inscrutable will be explained. Our occupations in thought now will be our occupations actually in the next state of existence. Our dream-life is but very poorly comprehended; we forget and we remember by turns, but in moments of true illumination we have access to what is within us in a very deep and real measure. To pass beyond the border land of dreams and find ourselves in the very presence of spiritual realities, it is necessary that our aims should be very high and our eyes entirely single. We catch glimpses often in reverie of what is actually fulfilled in spirit. These are our patterns, seen in the mount, and when we choose to persevere in our endeavors we can actualize our inward life.

We should never forget that truly useful prayer is

inward life.

We should never forget that truly useful prayer is earnest aspiration, resulting in the positive enlargement of the scope of our manifest possibilities. God does not tempt us, but we tempt each other, silently as well as openly, for every thought carries potent influence. We should realize our interdependence, so as to feel our mutual responsibility. Thus, if our prayer be "deliver us from evil," we should use all

prayer be "deliver us from evil," we should use all diligence to do our part to exert a helpful influence by spreading through the world the blessed contagion of noble desire and action.

In the evening the lecture was peculiarly adapted to the first Sunday in the year, and was listened to with great interest by a very large audience.

Both lectures were followed by charming poems on subjects suggested on the spur of the moment. Excellent music was rendered by the choir at both services.

Joseph D. Stiles is the speaker and test medium engaged for Sunday next, Jan. 10th. Genald Fox.

Malden.-The First Spiritual Society holds services every Sunday evening at 7:30 o'clock, at I. O.

On the evening of Dec. 27th Mrs. Mary C. Lyman occupied the platform. Her subject, "Is Materialization a Fact?" was given by the audience. The attendance was large. The control of Mrs. Lyman is very fine, and I confidently recommend her to the attention of other societies. Her address is 6 James street, Boston, Mass.

1. New Hall.

1. Pres. M. S. Society.

[Joseph D. Stiles was to speak and give tests Sunday evening, Jan. 3d.]

Waltham.-The cause of Spiritualism and liberal thought, writes a correspondent, has recently been considerably aided here by five public lectures given considerably aided here by five public lectures given on successive Wednesday afternoons by W. J. Colville. The last of the series was announced for Wednesday, Jan. 6th, at the residence of Mrs. N. R. Varney, 20 High street, who gladly gave the use of her commodious parlors. An evening meeting on that day closed Mr. Colville's present opportunity to visit this enterprising town. Various topics were treated by the lecturer, under influence of his inspirers, and some very succinct statements of the Spiritual Philos ophy cleared away many doubts from the minds of inquirers.

New Bedford.—The Spiritualists of New Bedford and vicinity had for their speaker last Sunday Miss | To the Editor of the Banner of Light: S. Lizzle Ewer of Portsmouth, N. H., who, at the afternoon service, gave an address on "Hope," following with a number of tests which were mostly recognized. In the evening the control of Miss Ewer answered in a very interesting and intelligent man ner questions from the audience, and then gave a large number of tests and psychic readings which were very correct. [Mention of one will be made hereafter.]—Next Sunday Mrs. Nettle Holt Harding will occupy our platform.

Cambridgeport.-The Ladies' Social met Dec. 30th at the hospitable home of Mr. and Mrs. I. W. Haines, 234 Broadway. The meeting was largely attended. Aniong others present was Mrs. N. J. Willis, who is ever ready to give a kind thought. The meeting being the last of the year, all expressed a wish that the new-year might open to us with love and peace to all mankind.

E. H. MORSE, See'y.

Cummington.-Mr. E. J. Bowtell has just left us with the good wishes of our people following him. Two interesting lectures were given by him while here—the one narrating his experience in "Monastic Life," the other portraying his path "From Rome to Spiritualism." We feel that societies engaging the services of this eloquent and crudite gentleman will never regret their action.

Worcester.-Sunday, Jan. 3d, Dr. Geo. A. Fuller occupied our platform. The same speaker will address us Sunday, Jan. 10th.

Friday evening, Jan. 8th, the fortnightly supper and dauce at Grauge Hall, 244 Main street, will be given by the society. Georgia D. Fuller, Cor. Sec. y. 5 Houghton street.

Lymn.—Willard J. Hull of Buffalo, N. Y.; occupied the platform at Cadet Hall on the afternoon and even ing of Dec. 27th, 1891. In the afternoon his subject was "Spiritualism and Primitive Christianity"; in the evening, "Evolution of Truth." Both discourses were received with admiration and applause.

Mr. Hull is pronounced by good judges of oratory Lynn.-Willard J. Hull of Buffalo, N. Y., occupied

in Lynn to be one of the very best platform lecturers that ever appeared here—a second Denton! The remarks on all sides after the lecture were, "Most wonderful!" "A rare freat!"
Not during the present season has any speaker received the encomiums as a lecturer alone that Bro. Hull has; and when at the close of the meeting it was stated that he would be engaged again in May, the announcement was received with great applause. I hope New England will secure more of his services another season.

Bro. Hull was followed by Dr. P. C. Drisko and Mr. John Eggleston of New York City, with pithy and well timed remarks.

MRS. H. H. LEWIS, Sec'y.
21 Ingalls street.

21 Ingalls street.

[Sunday, Jan. 3d, Mr. F. A. Wiggin of Salom was the announced speaker—furnishing lecture, tests and messages from spirit-friends.]

Newburypert .- "Sunday, Jan. 3d, we had for our speaker Miss M. R. Hillsgrove, one of our local test speaker Miss M. R. Hillsgrove, one of our local test and rapping mediums, who, in the afternoon, lectured on 'Spiritual Laws.' It was a fine and conclusive argument," writes F. H. F., who adds that the address was followed by a highly successful public scance for independent slate-writing, undertest conditions, given by Mrs. Amelia Mott-Knight. In the evening the same order of procedure was followed with like sat isfactory results from the speaker and the medium. His account will appear next week.

Next Sunday Mrs. Carrie F. Loring of Braintree, test medium, will officiate for the Newburyport friends.

Lewell.-Mrs, I. P. A. Whitlock of Boston lectured and gave psychometric readings from numerous articles for the society on the 3d inst.—Sunday, Jan. cles for the society on the od most result of the society on the od most result of the society o

Lawrence.—The platform at Pythian Hall, Jan. 3d, was well filled by the eloquent trance medium, Thomas Grimshaw.—Next Sunday we shall have Mr. Will De Southwell of Malden. F. S. E.

If afflicted with scalp diseases, hair falling out and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

${f Western\ News}.$

Cleveland, O., Notes.

To the Editor of the Banner of Light: The Christmas festivities of the Children's Progressive Lyceum, under the capable direction of Mr. Charles Collier, Conductor, and Mrs. Ellen R. Calkins, Guardian, passed off in a highly successful manner; each of the seventy scholars at the close of a very interesting programme received a nice present. Among the excellent numbers rendered were those of the talented Fischer family—Mr. Joseph Fischer delighting the little ones with his clever feats of magic, and Miss Emma Fischer's (his eldest daughter) presenting of a scene from the operetta of "Little Red Riding Hood," in which the musical talent of the family was well brought out in the soles, duets and quartettes sung. The villagers' chorus singing and dancing was well executed by twenty of the boys and girls of the Lyceum.

Wedding Belts.—Dr. Linus W. Gillette of Union City, Pa., and Miss C. E. Chandler, late of Paines-ville, O., were united in wedlock by the writer of these notes, on Sunday morning, Dec. 27th. It was a quiet wedding, attended by the Doctor's two sons, Mrs. Ida Lewis and Mr. Kelley. The happy couple expect to make Cleveland their home, and carry on their profession, for which they are both well adapted, viz., that of healing the sick. May they both prosper in their newly formed co-partnership.

Christmas Greetings.—Among the many loving greetings at this season of the year, none we have seen or heard surpass the customary annual greeting sent all over the country by Mr. Walter Howell to his numerous friends. Thanks, Brother Howell; the sentiments expressed reflect credit on your head and heart. May you live long and never diel but if you do, may every hair of your head turn into an incandescent lamp and light you to glory.

Bishop A. Beats, the well-known inspirational speaker, singer and psychometrist, was our speaker for December, and notwithstanding the fact of the holidays occupying such a large share of public attention, he spoke every Sunday to increasing audiences of intelligent hearers. At the Lyceum's Christmas festival Mr. Beale's remarks were particularist View of Christmas Day." Mr. B. is a host in himself.

Passed to Spirit Charles Collier, Conductor, and Mrs. Ellen R. Cal-kins, Guardian, passed off in a highly successful man-

iarly felicitous, speaking as ne did on "The Spiritualists' View of Christmas Day." Mr. B. is a host in himself.

Passed to Spirit Life.—Geo. W. Greely, formerly a resident of Akron, O., passed to the invisible Dec. 12th, leaving a young wife (Ettie, the daughter of Mrs. Mary Moss, the well-known local medium.) and three little ours, besides children by a former wife. Mr. Greely had been a Spiritualist for forty years, hence prepared for the change; but the mourning wife and children feel keenly the loss of the arisen one.

Still Another.—Mrs. Pamelia M. Cushman of Eu clid, O. widow of Harmon Cushman, who passed to spirit life two years ago.

Dr. Juliet H. Severance of Chicago, the well-known and talented orator, will speak in this city at Memorial Hall, Sunday evenings, Jan. 10th and 17th, and possibly longer. As far as the writer knows, this is Mrs. Severance's first engagement here for a course of lectures. She will, no doubt, draw large audiences.

Mrs. Jennie B. Hagan Jackson will occupy the rostrum here during the month of February, by which time, probably, a new hall will be secured.

Spiritual Temple.—An adjourned meeting from Dec. 20th will take place at the close of the lecture Sunday evening, Jan. 10th, to forward the enterprise of securing a building of our own. Mrs. F. Mühlhauser is at the head of the movement, and what she undertakes generally goes forward to success. A full attendance of all interested is earnestly desired on this occasion.

"Was Abraham Lincoln a Spiritualist!"—Glad to

"Was Abraham Lincoln a Spiritualist?"—Glad to report that the sales of this book are beyond my ex-Happy New Year to the Banner of Light staff and its army of readers. Fraternally yours,

THOMAS LEES.

Milwaukee, Wis.

To the Editor of the Banner of Light: It was in 1865, in the city of Milwaukee, that I first heard the Gospel of Spiritualism preached, and was thereby led to investigate its claims, and I subse-

thereby led to investigate its claims, and I subsequently became thoroughly convinced of its truth and its value to humanity.

There was at that time a flourishing Society and a large Lyceum; now there is neither. I feel that I am indebted to Milwaukee for my knowledge of Spiritualism and for all the benefit and happiness that knowledge has been to me. My business calls me there again for this year, and I shall do all in my power to organize a Society there that will be a benefit and a blessing to the rising generation and searchers after truth.

I feel that had it not been for the labors and liberality of Bros. Burr. Graham, Siveyer, Henry Freeman and Thos. J. Freeman (all passed over excepting the latter) or had they twenty seven years ago kept their hearts and pocket books closed, I should never have heard of Spiritualism, which is now dearer to me than all else on earth.

INDEX.

Minneapolis, Minn.

Frank T. Ripley is doing a great work here at pres ent. His lectures and tests draw audiences which fill a large hall (Odd Fellows'), corner of Washington and Hennepin Avenues, this city, every Sunday after-

noon.

Mr. Ripley speaks for the St. Paul Alliance in St. Paul and gives tests every Sunday evening. Dec. 25th the St. Paul society presented Mr. Ripley with an elegant fur overcoat, in proof of the estimation in which he is held by its members.

Miss Abby Judson lectures to crowded houses every Sunday evening; also Mrs. Pruden. All the mediums in this locality are doing well, and great interest in Spiritualism is being manifested.

INDEX.

Detroit, Mich. To the Editor of the Banner of Light:

At present there is quite an awakening in spiritual matters in this city. Of late lectures have been delivered in Slowson's Hall and Roe's Hall morning and livered in Slowson's Hall and Roe's Hall morning and evening, and tests given by A. B. Omerod, at 2:30 P. M., overy Sunday in Fraternity Hall. Séances are also held during the week at private residences, many of the attendants being church members. The Unitarian and Universalist church pastors give very pronounced spiritualistic ideas, and a goodly number of the members are strong Spiritualists. Thus the progress of liberal ideas is slowly but steadily coming to be recognized by a large number of our citizens.

73 State street.

AUGUSTUS DAY.

Elgin, Ili. To the Editor of the Banner of Light:

The meetings have been well attended; a general increase has been manifest from the first. There is much ignorance regarding Spiritualism here; evi-

as tokens of their regard. We have moved along in the greatest of harmony, and I know it will continue. My work will no doubt call me into other spheres of activity, if so, I trust some one will take up my line of work here and bear it to success.

Thus far we have escaped the grippe, but presume it will be after us in good earnest one of these days. Wishing one and all a Happy New Year, I am, as ever, a co-worker in the cause of truth, G. H. BROOKS.

G. H. BROOKS.

88 Laurence street, Elgin, Ill.

Honsrond's Acid Phosphate relieves Indigestion, Dyspepsia, etc. To Correspondents.

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California.

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We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover

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. Seast free. All cordially invited. Samuel Bogort, 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.

Aid. Mrs. M. Evans, President.

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

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

Statistical Mastings are held in Mrs. Dr. Black's nare. Spiritual Meetings are held in Mrs. Dr. Blake's par-ors, 284 Franklin Avenue, near Lafayette Avenue, every Bunday 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.

SPIRITUALIST MEETINGS.

Chicage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ P. M. Speaker, Mrs. Cora L. V. Elchmond.—The First South Side Spirituals Society meets at 71 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. W.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P.M. Wm. F. Pheffer, President; H. Eaton (2Z) Franklin street), Secretary.

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

Colorado City. Colo.—Meetings are held in Woodman

Colorado City, Col.—Meetings are held in Woodmar Hall, Sundays, at 2 o'clock. Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 10% A. M. and 13% P. M. Seats free. Public invited. Win. E. E. Kates. 1299 West 4th street, Secretary.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2'4 P.M. at 512 South 5th street. D.N. Lepper, President; Miss H. A. Thayer, Secretary.

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

MEETINGS IN PHILADELPHIA.

Meystone Spiritual Conference every Sunday at 2% r. M., southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

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Cents.

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THE WATCHMAN. Published monthly in Fort Wayne, Ind. Bingle copies, 10 cents.

TRE TRUTH-SERERE. Published weekly in New York. Bingle copy, 8 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Bingle copy, 10 cents.

le cents.
THE THEOSOPHIST. Monthly. Published in India. Sin. THE THEOSOFHIST. Monthly. I donesce in Laura. Con-gle copy, 50 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents.

ALOYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5

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The BANNER OF LIGHT cannot well undertake to vouch for The BARKE OF LIGHT Cannot use a need at the total rich choresty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

A. J. Davis. in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

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

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

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consecutively published in this Department.

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sideration.

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

The is our express desire that those who recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

Watural flowers are gratefully appreciated by our of visitants, therefore we solicit donations of such from friends in earth-life who may feel that it is a pleasure lace upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department nust be addressed to COLBY & RICH.

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Report of Public Séance held Nov. 6th, 1891.

Report of Public Séance held Nov. 6th, 1891.

Spirit Invocation.

Oh! thou Glorious Presence, thou Spirit of Universal Good, thou in whom we live and move, and from whose great nulsating life our own being is derived; thou who are the ordainer of all law, the framer of all systems, without whom there could be no life and animation and power anywhere, we worship thee in spirit and in truth, recognizing thee as the All-Pervading Soul that encompasses all things with infinite love and law. We would understand more of thy nature, grow into nearness with thee, and perceive thy vast truths as they are displayed throughout the immensity of space. We would be able to read the secrets of thy law, which now are mysteries to us, but which, when the scales of ignorance have fallen from our minds, will be as clear to our understanding as the noonday shn. We know that mystery to the human mentality is but another name for ignorance we know that when knowledge has taken possession of mankind it will increase in power; and we know that humanity will then find the veil lifted from its slight and be able to behold with all clearness the truths of this great and everlasting life. So would we reach unward for wisdom and for spiritual strength that we may grapple with knorance and error, and banish them from the luman mind. So would we receive from spiritual intelligences, from brave, good souls who dwell in immortal life, and who have gained experiences and expanded in knowledge in that world of light beyond, such revelations of good and truth as will quicken our own minds and bring to us a comprehension of these wonderful things of which we would learn.

Our Father, we ask by blessing, and we seek for the blessing of good spirits to be bestowed upon us, not that we alone may profit thereby, but that, being flooded with the light of spiritual encouragement and good cheer, we may be able to send it forth into the lives of others who are in doubt and darkness concerning this higher phase and plane of life. And oh! may all thy creatu

Questions and Answers.

CONTROLLING SPIRIT.-You may now present your queries, Mr. Chairman.

Ques.-[From one in the audience.] Ques.—[From one in the audience.] Controlling influences often tell in séances that one is highly mediumistic and capable of fine development. The writer has been told that if he would follow the rules he would become an independent writing medium. What are the rules mentioned? Would the use of the psychograph aid in attaining this end? To one who is earnest, willing and passive in the hands of the spirits, cannot development come in the quiet of his chamber as well as by laying on of hands?

Ans.—The development of phenomenal or

Ans.—The development of phenomenal or mechanical mediumship may be gained by one who is harmonious in mind and aspect by sitapartment, provided he can generate from his own organism a sufficiency of electric and magnetic forces for the use of the spirit operators who desire to develop those medial powers.

It sometimes happens that one has in abeyance fine medial qualities which cannot be drawn forth and brought into practical use unless some agent is employed by the spirit operators, from whom they may draw certain elements or forces which they require for their work with the sensitive. If the medium himwork with the sensitive. If the medium him-self has only that vital power and nerve aura which is necessary for the sustenance of his own organism, then the spirit attendants will be unable to draw from him the full amount of those elements which they desire for their work; for, should they do this, they would drain him of the vitality which he requires for his own health. In such a case intelligent his own health. In such a case intelligent spirits would recommend the sensitive to sit with some congenial friend who is healthy and harmonious in spirit, and who, perhaps, is a little positive, thus generating a magnetic force of a virilized character. of a vitalized character which the spirit attendants may employ in their work.

It is by no means necessary for one to seek

the aid of a physician, magnetic or otherwise, and be treated by the laying on of hands for the development of latent medial powers, although frequently such a course assists in the unfoldment of those powers mentioned.

To develop the mechanical writing phase of mediumship, or the independent writing phase, one must sit with perseverance and patience. It may take many months of trial before the first stroke can be given by the pencil, either through the hand of the sensitive or independently upon paper or slate, as the case may be; but after the first appearances of this spiritual power, the medium may feel encouraged to continue with the sittings, being assured that the power exists and is operated on by spirit

the power exists and is operated on by spirit attendants.

The psychograph very frequently alds the spirit operators in the production of the phenomenal manifestations which they wish to produce, this instrument being easily acted upon by some spirits, but not all, by any means; for we have seen a medium who was unable to obtain any results with the psychograph, but whose spirit attendants could, without difficulty, draw upon his forces so as to out difficulty, draw upon his forces so as to produce independent writing upon the slate. One must experiment and practice in order to learn just what is best adapted to his particu-

lar case.
We would advise this friend to sit patiently We would advise this friend to sit patiently and regularly at a stated hour in a well-ventilated apartment, in a quiet and harmonious frame of mind, and give the spirits every opportunity of developing that mediumship said to exist. After a reasonable length of time, say from three to six months (and that is not unreasonable for the development of such a phase), if no result is obtained, then we would advise him to call to his aid some congenial associate who is magnetic by nature and who will join the sittings to see what result may be will join the sittings to see what result may be

Q.—[By Mrs. G. M. Kingman, Cummington, Pa.] Of how much value is great intellectual power to one who has passed through the change called death?

A.-The spirit is made up of nervous energy, spiritual faculty and intellect—intellect be-longing entirely to the domain of mental ac-tivity; spiritual faculty belonging especially to the domain of spirit, which exercises itself through the manifestation of those finer qual-

labor or thought. A spirit who is deficient in intellectual endowment or unfoldment may busy himself very persistently in diverse ways, meaning well and hoping to accomplish many things; but he will not have that clear, intelligent thought and manner of expression which stamp the presence of a keen, analytical mind.

Therefore, and who has unfolded great in

Therefore, one who has unfolded great intellectual ability and activity on earth, who has studied many things and become possessed of much knowledge, will certainly find himself well endowed in that particular line when he enters the spirit world. The man of intellectuality is no less a scholar and, a thinker on the spirit side than he was on earth. If, through the force of training and because of the advantages of education, coupled with the possession of a clear, analytical mind, a man while on earth has been able to grasp the subtle questions of the age propounded by mankind, and, by his solution of the weighty problems that have so long puzzled humanity, has proved himself a benefactor to his race, he certainly will find himself well equipped on the spirit side to pursue his investigations and studies, and well fitted to enter the schools of learning, there to acquire new knowledge and to attain greater wisdom. Therefore, one who has unfolded great in-

If one who is thus endowed with great intellectual powers is spiritually aspirational and unfolded, possessing the gifts belonging purely to the spiritual nature, which are the capacity to the spiritual nature, which are the capacity of attaining and expressing great love for humanity, of sending out sympathy to the race, and of acting according to a sense of justice toward mankind, then is he rich indeed in spiritual treasures, which none can take from him. Such an intelligence on the other side of life is in a condition to do and to other side of life is in a condition to do and to dare all things for the truth and in search for knowledge; and he is also in a state to accom-plish many grand works, for he is in possession of untold wealth belonging to himself alone.

J. P. C. Cotterill.

The remarks of the gentleman who has expressed himself concerning the possessions of a spirit have attracted my attention and interested me. How true we find it on the eternal side of life! That which belonged to us by way of worldly influence and emoluments, and that which we held as metaining wealth stimmed way of worldly influence and emoluments, and that which we held as material wealth, summed up in dollars and cents, are left entirely behind us when the shroud and the grave cover the physical form; but that which we gained through the study of law and science we retain, because memory holds fast in our spiritual structure, and proves itself to be a faculty of the immortal mind.

I, as a physical entity, have done with earth and its occupations; but, as a spirit intelligence, I continue to move and to take account of the concerns of this mortal world as I once did under other circumstances, and also to

of the concerns of this mortal world as I once did under other circumstances, and also to take note of the affairs of the spiritual world of which I am an inhabitant. During my earthly career I became interested in the study of many questions pertaining to law and government, as well as many pertaining to other matters of concern to mankind, and I find that I have not lost one iota of that knowledge which I possessed here, for it became engraved upon the inner tablets of my life and went with me to the spirit-world.

here on this side. I have not quite done with all that belongs to the body. I am willing to lay it down, and have laid it down some time ago, as far as my own work is concerned; but I like to keep informed of what is going on with those whom I have been associated with, with those who have sort of rubbed points with me in the past; and to do that I must come into the mortal atmosphere and keep watch of events.

[To the Chairman:] Tell my friends I have come to the spirit-world.

upon the inner tablets of my life and went with me to the spirit-world.

I shall not make any boasts concerning my experience and life on earth. I look upon them as a discipline which I needed, and which has been useful to me. I had something to do with the present condition of the statutes of Wisconsin, and I feel an interest in that State to-day, even though I stand outside of the material framework of its fold.

In coming to you from the spirit-world and reaching out from this place to the associates and colleagues of my former life, I hardly know in what manner to address you or them. This

in what manner to address you or them. This is a novel experience that one needs to undergo many times in order to know just how it is best to proceed; but I will assure my friends and my brothers that I hold them in my memory, and that I stretch out to them the hand of fellowship and fraternal greeting as I would had I only gone to another shore upon this had I only gone to another shore upon this planet and could communicate with them through material ways.

through material ways.

I am interested in the brotherhood of Masonry; and I would say to my friends I have met many brothers in the craft on the spirit-side of life who are noble exemplars of its teachings and principles, proving their devotion through the exercise of their higher powers for the welfare of mankind. To them this Order of Masonry has something of a spiritual nature, calculated to draw men together in one fraternal circle of brotherhood, which is love. They understand it to have been based upon the most circle of brotherhood, which is love. They understand it to have been based upon the most beautiful principles of justice, wisdom and truth, believing that its work is for humanity, to elevate their fellows to the plane of comfort and peace where all may meet upon the level, and where all will deal with the world upon the square, measuring their line of conduct by the plumb of justice, and thus bringing to the entire circle of friends and brothers the highest type of purity and honor of which the human mind can conceive. That is the idea of this applied to the plumb of the plumb of the plumb of the plumb and brothers the highest type of purity and honor of which the human mind can conceive. That is the idea of this applied to the plumb of the plumb mind can conceive. That is the idea of this spiritual fraternity of which I have learned, the keystone of whose temple is love and the apex wisdom, the whole structure being built upon the principles of pure brotherhood alone, which looks to the time when human beings shall, in all truth and sincerity, regard themselves as the members of one great family.

selves as the members of one great family. Now, friends, I feel that I must not linger Now, friends, I feel that I must not linger, however pleasant it may be to me to realize that I am once more in contact with mortality sufficiently to express a thought to the world; but if any of those who have in times past fraternized with me, or, through the ties of social life, exchanged kindly greeting and affectionate sentiment, desire to hear privately from me as a spirit, I will do my best to communicate with them at such time and place as they cate with them at such time and place as they

may select.
[To the Chairman:] I am, sir, from Milwau-kee, and I have friends in that city who I am sure will learn of my return, and who, I trust, will be gratified that I have done so. J. P. C. Cotterill.

Lucy Strong.

[To the Chairman:] Oh! that man had a long name. It was so long he did n't want to give the whole of it. Mine is Lucy Strong, an' this is Boston, is n't it? [Yes.] This is where I lived, an' my mamma lives in Boston, too, an' her name is Mary.

lived, an' my mamma lives in Boston, too, an' her name is Mary.

I want you to say—won't you say what I want you to? [Yes.] I want you to say that I 've come back here with a whole heap of love an' lots of flowers for my mamma.

I think I was most eight when I went away. I do n't know how long it is, but I 've growed a good deal since I went away. They used to say I was awful little for my age. I aint now, am 1?

My mamma sews—you know, this way [going through the motions with her hands], all the time, all the time, an' she gets tired, an' she aches in here [putting her hand to her side] an' she feels bad sometimes an' wishes she did n't have to work so hard. I wish so, too. When she comes to the spirit-world she won't have to use that little needle at all, 'cause grandma says so; she won't. She'll have a good long rest, an' a happy time with the flowers an' the birds, an' get strong an' well. I'll be with her, too. She works so hard here she'll have a right to rest, won't she?

My mamma loves the flowers, an' sometimes she has some growin' right in her window. I say the little red rose she had ofter I want says of the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says to the say the little red rose she had ofter I want says the say the same says and the say the say the little red rose she had ofter I want say the say the little red rose she had ofter I want say the say

My mamma loves the flowers, an' sometimes she has some growin' right in her window. I saw the little red rose she had after I went away. It was only a little bit of a plant, but it had one red rose on it, an' it lasted a good while. My mamma kept sayin' that was for her little girl, an' she didn't know I was there, either. Was n't it nice that I was? [Yes.] I herewith her some red rose an' on' for her little girl, an' she didn't know I was there,

much of that other kind of life.

I have friends in Covington, Ky. That's where I'm known. I've friends over the river in Cincinnati, too, and I meet them sometimes. They do n't know that I'm around, but it's true, and I've seen some doings on the part of some I've known that they'd be surprised at if I could tell them—surprised to think I could see. Sometimes the way is cloudy and like looking through the mist; then, again, it is clear, the smoke is lifted, and I can see fairly well what is going on among my old friends.

[To the Chairman:] Well, sir, put me down

[To the Chairman:] Well, sir, put me down as George Hoffmaister.

John May.

I am told that the old man will be welcome here, so I step forward to announce myself plainly as John May. Though I have been connected with offices in the past, I make no claim to any official recognition in coming from the spirit-world. I come in my own name, with the hope that it will be recognized, and that some friend will be pleased that I have come from that great eternal world.

The activities and employments of that life are many and varied. They call out the most energetic part of man's nature. Why! you tell of the struggle of life here, and how one must put his keenest faculties to work to gain

must put his keenest faculties to work to gain a living. That is true, and we are not troubled in that way over yonder; but, on the other hand, the life and the atmosphere of that world seem calculated to impinge on the mental nature of its inhabitants and draw out the sub-tlest force of their beings, and one to be con-sidered of much account in active ways must show himself to be a man of character and force. We have a good many drones and donothings there, the same as you have here; but sometime or other they all seem to be aroused and set to work, and that is a very good sign for the programs of the range.

for the progress of the race.

I come back because I have some interests l come back because I have some interests here on this side. I have not quite done with all that belongs to the body. I am willing to lay it down, and have laid it down some time ago, as far as my own work is concerned; but I like to keep informed of what is going on with those whom I have been associated with, and with those who have sort of rubbed points with me in the past; and to de that I must

watch of events.

[To the Chairman:] Tell my friends I have come to your platform to give them my blessing and my good-will, and I hope they will extend the same to me. I think I shall be remembered in Winthrop, Me. I would like also to send a word of greeting to an old friend that I lately saw in Augusta. Somehow I feel that he will know I have come back.

I have no speech to make, no opinion to express upon the situation of the country, or upon the affairs of State. I like to see things move along in good shape, and to have men and women prosperous and happy. I do not like to have want and misery prevail, but I would like to see every one comfortable and well situated. Yet I suppose it is the law of life that one shall be up and another shall be down, for I see something of that same state of things in the spirit-world: some are cast down, and some are in good spirits, though I am told that, in the progress of time, all things are righted. I have no speech to make, no opinion to ex are righted.

I just come to let it be known to my friends in Belchertown and near by that I can get back in this way, that I do live, and that I have been mending myself up since I went to the other life. We all have to patch ourselves in some direction or other. I believe the best of us find some part that needs looking after in the spiritual patture when we go over to in the spiritual nature when we go over to the other side, and it is a very good work to do —to begin with yourself before you try to fix

up somebody else.

[To the Chairman:] Give my greeting to my [To the Chairman:] Give my greeting to my friends, if you please, sir. I know the events which have taken place since I went out. I know what my wife has done, and I know what others have been doing in making some changes; but I do not concern myself with these things very much, only to sort of keep track of what is going on, so as not to shut out the old life altogether. I am Bela Searle.

Levi Barker.

My name is Levi Barker, and I hail from the good city of St. Louis.

I come to this distant point to make myself known, because I have no place nearer home where I can communicate. I have tried to express my identity before. I did not stop trying to accomplish a thing when I was in the body because failure met me one or more press my identity before. I did not stop trying to accomplish a thing when I was in the
body because failure met me one or more
times. I had a sort of persistent force in my
make-up that made me hold on to a thing with
a firm grip, and I did not let go of it until I
found it was of no use to me. That is why I
have been hanging on at this place. You do
not know, I presume, but it is a fact, that I
have visited this place many times when you
held your meetings, but this is the first opportunity I have had to speak.

I want to say to my friends that those old
affairs which seemed to be so tangled up,
really are not worth troubling about. I have
no use for them, and I do not see that any one
here can have very much use for them. The
result would be hardly worth the amount of
time and labor required to straighten them
out. I advise those who have been thinking
about these things to turn their attention to

about these things to turn their attention to something new, something fresh, and let the

old things go.

That is purely a material matter, and you may say it is strange that a spirit should come to talk on material things, but I do not think I am any the worse for doing so. When a matfain any the worse for doing so. When a mar-ter is brought up before a man, and held in front of his eyes time and again, if it only be in a subjective way through the thought of his friends, it has an effect upon him. It becomes objective almost and quite as substantial as any external form can be, and so if he can talk of it, it relieves his mind, and helps him to throw off these things that are really not

to throw off these things that are really not worth looking after.

Tell my friends I am in good condition, and am quite satisfied with what I have found. That does n't mean that I am content to stay where I am—oh, no! I am reaching out for something higher, a better position, and a larger and a sweeter plum on the tree of experience, and I have no doubt it will come to me in time, or I shall grow tall enough and high enough in spirit to gain it.

I am not going to stop trying to get to my

I am not going to stop trying to get to my friends nearer home because I have come here. I shall keep right on at it until I make an impression somewhere, because I feel that this is what I ought to do.

Nellie Cannon.

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over me more real than I thought it could; but I have been getting acquainted with it since then, and I have been making friendships over there. Some of the good people I have met I knew here; others belonged to me and to my family, but went away long ago, not from this country, however, and I have been getting acquainted with them.

It struck me to come back and say something to my friends on this side, to lot them know I could get around in this way and see what is going on.

I am not connected with the police force on the spirit side. I was here for a good while, but that has gone by. I do not tell the friends what I am doing now, for they would not understand it, and it is just as well for them to wait until they come over before they get too much of that other kind of life.

I have friends in Covington, Ky. That's where I I have friends in Covington, Ky. That's where I I was make the side of use to them. We hope the time is friends with some thought or influence that may be of use to them. We hope the time is mot far away when those we love on earth will know more exactly of the spirit-world with their friends can come to them with much cheer and elicouragement, and that they one and elicouragement, and that they friends in the spirit world to come with something that will assist them in their journey of life. I am Nellie Cannon.

INDIVIDUAL SPIRIT MESSAGES

Nor. 10—Controlling Spirit, for Mrs. Fanny A. Conant, Graham H. Chapin, David R. Leach, Nancy R. Bates, Thos. Smith, Robert N. Gore, Muriel Clark.

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

Messages here noticed as having been given will appear in due course according to routine date. Dec. 29.—Henry Kiddle; Johnny Burns; Katle A. Hogathy; Nathan Pendleton; Charlotte Faulkner; C. Frank Rand.

Original Essay.

OUR SENSES ARE RELIABLE TO THE EXTENT OF NEED.

With disbelievers in the Spiritual Phenomena a persistent effort is made to invalidate the evidence of the senses, and the infection seems to spread among Spiritualists.

In reading a discourse delivered in Syracuse, N. Y., by one of our most popular mediums, I was surprised with the following words: "Most of the various stages of the unfoldment of science have been the correction of the first false impressions of the senses. Almost every idea measured from the standpoint of the senses was gradually found to be wrong."

It is generally if not universally admitted that ideas of sensation are the basis of the inferential, and if so very unreliable, how are we sure of any certain knowledge? But, says the speaker: "It is perception or intuition that enables man to take cognizance of things aside from the five senses." We certainly perceive things as they appear through the senses, and intuition neither contradicts nor corrects it, but simply perceives the relation between two ideas, as a part is less than the whole—or that cause is necessary to an effect.

The senses only report appearances from which inference is drawn, and appearances have their cause or causes, by the ignorance of which we can only be deceived. Inference too frequently leads us to adopt hasty action on insufficient knowledge. Our reasoning faculty is a growth from experience, and very liable to mistakes in its immaturity; while the senses are nature's guides to experience, clearer and truer in youth until reason asserts supremacy. Sensation, intuition and reason are but different phases of consciousness, which is the foundation of all the faculties of mind.

With careful attention the senses always report correctly. When it was believed that the sun moved over or around the earth to give daylight, such was and is now the appearance -science only corrected the inference which is too often confounded with sensation. Dr. Chalmers affirms that "All the reasonings of a thousand human understandings are not entitled to weigh against the careful observation of one single fact by one pair of eyes."

J. S. Mill says: "Whatever is known to us by consciousness, is known beyond possibility of question. What one sees or feels, whether bodily or mentally, one cannot but be sure one sees and feels. No science is required for the purpose of establishing such truths. But we may fancy that we see or feel what we in reality

Immanuel Kant decides "that we can know admirers who make so much of his "a priori as an infallible guide.

Kant considers all knowledge à priori which that seven plus five are twelve, we have a conviction that it is always so, and we can think of it in no other sense." Hence he concludes, we have original notions which we do not obtain from experience, but which we need in order to make experience at all possible.'

Now, the logical puzzle in the above consists in the obscure meaning of the sense he intended to convey by "original notions." An idea which necessarily follows another can in no sense be called a primitive. If he means that all à priori truths are original or innate ideas. then he reverses the order of antecedent and consequent. We learn by experience that seven plus five are twelve, and the idea that it always must be so is the consequent, or forced conclusion from our inability to think otherwise. How, then, can an idea which follows experience be necessary "to make experience at all possible"? That all à priori truths follow experience is as certain as "that we can know only that which it is possible to verify by help of the senses."

Then innate ideas are not the intended meaning of "original notions." If he means by th. m the faculty to know, that exists only in consciousness which ideas create, begotten by experience, as glowing gems that light the soul in consciousness, and multiply through reflection in change of modes of motion. That consciousness is motion, is proved in the fact that nothing but motion is remittent; and remittency of consciousness proves the substantiality of ideas which cause the motion of consciousness by action upon the sensitive soul. and therefore the faculty to know exists in sensation, which only knows when made conscious by the action of an idea. Hence there can be no idea previous to consciousness, and no consciousness independent of ideas.

If we have not hit upon the intended meaning of "original notions," we must abandon the attempt in hopeless despair. But it should be remembered that the design of metaphysical inquiry has generally been to connect the soul of man with a ray of omniscient light streaming from way beyond the bounds of nature to evolve mind from innate ideas; and for the want of data they substitute ambiguity

The transfer are not a percent rate or the production of the test of the Control that are not transfer that the test of the Control that are then Control that are the test of the Control that are not the test of the control that are not the test of the control that are not the control to the control that are not the control to the control that the control that

lack the faculty of framing even the dimmest conception of it, its universal presence is an absolute fact, without which there can be no relative facts." Mr. Spencer days strong language, is seldem observe, and as a thinker sees beyond the average range of human sight. But it takes a remarkable faculty to perceive that which is beyond the faculty to frame the dimmest conception. And a manifestation behind all manifestations is a contradiction which would be quickly pointed out but for its special use. It is a significant fact that this once blazing manifestation which so lighted up the universe has dwindled with the progress of science to the dimmest conception. In Oliver Cromwell's day the heat of this brilliant light was so oppressive that the people were compelled to take arms for relief; and when sheltered under the protecting shade of the Long-Parliament, the influence of this burning luminosity was sufficiently potent to cause the enactment of the following law:

"All persons after date of ordinance that shall by teaching or writing maintain that there is no God, or that God is not present in all places, doth not know and foreknow all things, that he is not perfectly holy and eternal, or that Christ is not God or the Holy Ghost is not God or that Three are not one eternal God, or that shall deny that Christ died and ascended into heaven bodily or that he is not son of God, or that the bodies of men shall not rise again after they are dead or that there is no Judgment after death. shall be adjudged Felony and suffer death without benefit of Clergy."

Among the list of errors is that "man is bound to believe no more than by reason he can comprehend." The Church has not yet reversed this opinion. But the world still moves, and liberal views advance in spite of the stubborn intolerance of dogmatism. And when man learns to trust the evidence of his senses and to distrust illogical inference, then triumphant truth will reverse the rivalry of self-interest, adjust all difficulties, and make a Paradise of Earth in the loving embrace of universal brotherhood.

To this end, in perfect amity with all, we cast our mite among the raging elements of discord, hoping the scattered seed may take root and bring forth the fruit of toleration, which will encourage investigation and lead to harmonious coöperation for high results. Many conscientious persons are fearfully shocked at a criticism on Theology, as though it were more sacred than other theories; but whatever is true will stand all tests, and if not true should certainly be known: We have given reasons to show that it is spurious, and if logical, they are sufficient to show the evil of an error so forcibly impressed that it does not end with this life, but clings to the victim as a hamper to the realization of truth and free thought through the dim ages of tardy progression. If our feeble effort may, in the least, contribute to stay this most mischievous wrong, no greater recompense can reward good intention.

In conclusion, we desire to express our confidence in the management and liberal tone of the BANNER OF LIGHT-which we esteem the brightest light, as a spiritual guide, this world affords. It is not the great one-eyed "I Am," with prominent knows (nose) to hide from view the opposite side, but gives each side an equal chance to show the tree is not the branch or both are one, as seen by glance. THE BANNER is replete in variety of interesting and instructive truth, and all who incline to investigate the phenomena of Spiritualism will find it an invaluable assistant. All who would like to learn the various phases of mediumship, get tests, or consult mediums for any purpose connected with the phenomena, only that which it is possible to verify by the and those who wish to find the place or places help of the senses." This ought to satisfy his of spiritual meetings, and by whom addressed, will find a complete directory among its consomething." Still, we hold it not only to be tents, aside from the best of inspirational litright, but an imperative duty, to examine and erature—a worth to which money is valuecritically test all authority before we adopt it less. But, above all considerations, the support of a leading journal is of vastly more consequence to those who desire to spread the is both necessary and universal. He says (and grandest and most ennobling of all truths, cewe quote from Mr. Adler): "When we learn lestial or mundane; and its maintenance should he made a certainty.

With permission of slight digression we wish to correct the apparent inference of Maj. C. Newell, in his very interesting description of the Sun-Dance of the Dakotas, that the example in "blood-offering" by the Jews can mitigate the horror of its cruel practice, or excuse Government in not interfering to stop it. If God were in the Constitution it might become a question, as he countenanced the precedent which, undoubtedly Maj. Newell will agree with us, is not now a binding law on the United States Government. A. P. H.

Verifications of Spirit Messages.

SYLVESTER JUDD-ISAAC ORBERTON. In THE BANNER dated Dec. 5th appears a

communication from Sylvester Judd, in which he says he was urged to present himself "by the wish of one who has recently come to the spirit-world," and whose organism he had used for many years, and who was well known in New England, etc.

The spirit referred to is undoubtedly Dr. H.
P. Fairfield, the veteran medium. He passed over to the headerland. Out 10th—six days

P. Fairfield, the veteran medium. He passed over to the border-land Oct. 10th—six days later the above-named message was given. It is very characteristic of Dr. Fairfield to thus report himself at the first opportunity, and as he was not in a condition to manifest personally, he urged his old and faithful control, Mr. Judd, to speak for him. All who are conversant with the two spirits understand the message, more especially Mrs. Gena S. Fairfield, the widow of Dr. Fairfield. Mr. Judd was, in earth-life, a Unitarian divine of distinguished ability, which he strongly manifested through Dr. Fairfield. He passed on from Augusta, Me., many years ago. In the same paper is a communication from ISAAC ORBERTON, which his many friends recognize fully with one exception, he was never known as captain, as given in the paper.

Rockland, Me., Dec. 12th, 1891.

Rockland, Me., Dec. 12th, 1891.

HANNAH F. M. BROWN—JUDGE CHARLES H.] WOOD.

There appears in the Message Department of the BANNER OF LIGHT of Dec. 19th a com-

munication from the spirit of HANNAH F. M.

munication from the spirit of HANNAH F. M.

Brown, late of California, and formerly of Chicago. Sister Brown was well and favorably known throughout the Northwest a quarter of a century ago as a public teacher on the spiritual rostrum, and was much beloved by a large circle of sympathizing friends wherever known. The message bears many characteristics of Mrs. Brown while in mortal life.

On the same date there also appears a communication from the spirit of the late arisen writer was well acquainted with him for some years preceding his transition to the higher life, and knew him to be an outspoken, uncompromising. Spiritualist, as well as an upright, worthy citizen, husband, and friend of mediums of whatsoever phase. The message bears many evidences of his identity, and that of his late arisen wife, who met him in the new-born experiences of the higher, better life beyond this embodiment.

Geo. Mosrow. Nellie Cannon.

Sarah and I come together here to reach our glority with the supplies to the spirit, or to the enables it to stamp its individuality upon the enables it to stamp its individuality upon the first like are then has been deprived of the physical after he has been deprived of the physical after he has been deprived of the physical fine in any great which is displayed by those who are exalted in the come in any talk are employ the term for the want of a better, and because it is one which you may be able to unable to express his personality forciby through ere some red roses are public was an public exactly and perplex with the confusion of plenonsm; and then their disciples pronounce it a most relatives and friends in Albany.

Sarah and I come together here to reach our believes and friends in Albany.

We have been long in the spirit-world, and any great we ware separated, for one together here to reach our believes and friends in Albany.

The more obscure the more effective, and the official policy of the physical and to know that was soo, pleasant, to find each the spirit world, and it was so, pleasant, to find each the people—I 'vo seen, him before—that. I then the pople—I vo seen, him before—that. I was first a sensibility or state that was provided the red in the provided emoustration of "original pottons," the more obscure the more effective, and the more obscure the more effective, and the more obscure the more effective, and the world, and any great world in the pople—I vo seen, him before—that. I then the pople—I vo seen, him before—that. I then the come in any talk and say in the confusion of plenonsarity and the state of the physical demonstration of "original pottons," The more obscure the more effective, and the more absurd the more conviously and the theory and the pople and the pople with the confusion of plenonsarity and the story of the physical pople o

as a seet sad with mis an about and applicage. Manifold of pasterispeed by great judges at earner,

Not Dead, But Living.

A CHICAGO UNDERTAKER'S QUEER AND HOME WHAT UNCANNY TALE.

"Do you see that lady in the carriage with the little girl in her arms?" asked a wellknown Chicago undertaker of a Chicago press representative.

"Yes, sir."
"Well, that is Mrs. —, and eight years ago
I was called to her home by her father to prepare her body for burial."
"What!... Prepare a live person for burial?"

"What!.. Prepare a live person for burial?" asked the reporter in amazement.
"In this case, yes," responded Mr. Curtain, but her parents and a drunken physician thought she was dead."
"It was shortly after I opened up my establishment on the north side, when one evening a nicely-dressed old gentleman came into the store and asked for the proprietor. I informed him that I was the individual he was seeking, and asked him what I could do for him. He told me he desired my services to prepare his daughter's remains for burial, and wanted her embalmed so that the body would keep a embalmed so that the body would keep a

daughter's remains for burial, and wanted her embalmed so that the body would keep a month.

"This was about my first good job in this vicinity, and I knew if I did my work satisfactorily to the old gentleman that it would help me in my business, which at the time was not very brisk, as I was comparatively a stranger in that section of the city. The old gentleman seemed anxious to have me take charge of the remains myself. After packing my instrument case, and taking an extra quantity of embalming fluid, I started for the residence.

"When I rang the bell I was admitted by a servant, who conducted me to the room where the alleged corpse lay. As yet nothing had been disturbed. The body was covered by a sheet, and when I uncovered the face I found it was that of a beautiful girl about seventeen years of age. To all appearances life was extinct, as the body was cold and rigid. I lifted her onto my cooling-board, and it was then that I discovered, when the features were plainly visible, that her eyes were bright and not covered by a film, as usual, and that her lips were remarkably red for a dead person. At first I was about to call the old gentleman and tell him that his daughter was not dead, but I thought better of it, as I was sure I was mistaken. Nevertheless, I determined to make the usual tests, and was about to prick her with my lance when I thought I noticed a slight movement of the eye. Nor was I mistaken.

"I bared the neck so as to get near the ar-

slight movement of the eye. It is a staken.

"I bared the neck so as to get near the artery we use in arterial embalming, and when I made a slight indentation with the knife a small drop of blood dropped on my finger. This blood was warm, and I then knew that life was not extinct. I called a servant and asked her what form of disease her young mistress had died of. She told me the doctor said it was 'typhoid malaria.' I then asked for the death certificate, and found that the servant was right.

"I said nothing to any one in the house, and, after wrapping the body in several blankets, placed it back on the bed.

placed it back on the bed.

"I had often read of people being in trances and taken for dead, and was sure that this was a similar case. Not knowing whether she was conscious, I spoke to her, and told her that I knew she was in a hypnotic state and not dead, and that I would return in a few minutes with a physician. I passed quietly out of the house, after telling the servant to allow no person in the room until returned and found person in the room until I returned, and found a medical friend, who accompanied me back to a medical friend, who accompanied me back to the house. He was not long in determining the facts, as his diagnosis proved beyond all doubt that the lady was not dead, but in a deep trance. He also thought she was con-scious, and spoke kindly to her, telling her not to fear, as she would be all right in a little while

while.

"He injected a drug into her arm, and in a short time was rewarded by hearing a slight flutter of the heart, which gradually grew

stronger. "When I went down stairs the old gentleman was pacing up and down the parlor floor, and when he saw me he started for his hat and

sat at the bedside of the girl all night, but it was not until the following afternoon that she recovered consciousness. She knew absolutely nothing of what had taken place, and it was not until some weeks after, when she had fully recovered, that her father told her all. Three years later she was married, and is today as happy a wife and mother as lives in Chicago."

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Intellect in Animals.

Some extremely interesting anecdotes are given in Nature on the question of "Intellect in Animals," and those who are inclined to deny that brutes reason will have some diffideny that brutes reason will have some difficulty in explaining away these instances. A story is told of a horse which ran to a stream into which a lady had fallen, and held her above water by its teeth. The superintendent of the Central Park Menagerie in New York says that the elephants under his charge frequently thatch their backs with hay or grass when out of doors during the hot weather, and this, it is claimed, proves "that they act intelligently and for the attainment of a definite end." From Perthshire comes the anecdote of a collie dog named Bodach that exhibited marvels of intelligence in his treatment of a herd of cows. One of them, named "Aggi," required at certain seasons to be milked oftener than the others, and the dairy maid had only to say in Gaello, "Bodach, go and bring home Aggi," when he would start for the pasture, single out Aggi, and bring her carefully home. That horses and dogs have wonderful memories is too well known to require new proofs, and the story of the mule that opened his stable door and paid visits to a corn-bin is one of many similar ones, though the mule whose exploits are recorded in the periodical had the singular habit of shutting the door after him by backing against it. Some time ago a story was published of a dog who stole a chop from a dish on a table while its master was out of the door, and took the succulent morsel under a sofa with him, but repented, and, bringing back the chop, laid it before its master. Another equally strange story was lately published of a dog that wanted to find a place on a hearth-rug which was fully occupied by several other dogs, his companions. He went to the window and barked furiously; the dogs arose and ran to see what was the matter, and the artful animal immediately took the warmest place and ourled himself up comfortably. The weak point of this seems to be that the dog may have imagined at first that he did see something at which it became him to bark, and that his taking a vacated place was an "after thought." The oddest story o culty in explaining away these instances. A story is told of a horse which ran to a stream

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"The old man was partly stunned, and acted more like a crazy man than the sensible person that he was. Well, both the doctor and I sat at the bedside of the girl all night, but it was not until the following affernoon that she Discovery. May 16. Yours truly, HANK WHITE.



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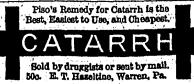
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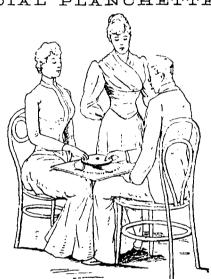
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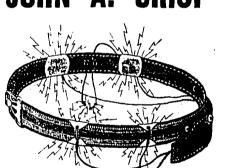
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Sept. 19. 28teow

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Banner of Light.

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to the public.

First Spiritual Temple, corner Newbury and Exctor Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2% P. M.; School at 11 A. M. Wednesday evening Social at 1%. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Hoston.

The Boston Spiritual Temple, Herkeley Hall, 4 Berkeley Street.—Bervices 10½ A.M. and 1½ P.M. Seats free. Public cordially invited. William Boyce, Presi-dent; L. C. Clapp, Secretary.

Steinert Hall, 03 Hoylston, corner of Tremont treet.—Services at 10½ a. M., 3 and 7½ P. M. Speaker, vm. J. Colvillo. Solota, Mrs. d. May French. Public in-ited. R. Holmes, President; H. C. Young, Treasurer; O. L.

The Echo Spiritualist Meetings, America Hall, 784 Washington Street.—Services every Sunday at 10% A. M. 2% and 1% P. M. and every Thursday atternoon 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 014 A. M., 314 and 714 P. M.; also Wednesdays at 3 P. M. S. W. Mathews, Conductor. V. Mannews, conductors.

College Hall, 64 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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

Neteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 7% P. M. Dr. H. B. Storer, President; 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' Ald Society.—Parlors 1631 Washington street. Organized 1897; incorporated 1892. Business meetings Fridays at 4 P. M. Public social meetings at 1% P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

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

Independent Spiritualist Club meets every Tues-

Independent Spiritualist Olub meets every Tuesday afternoon and evening at Arlington Hall, Washington, corner of Dover street. Interesting exercises at 8. I. G. Wallington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boston.

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

Templar Hall, 724 Washington Street.—Every Tuesday, at 2½ P. M., meetings for tests, speaking and psy-chometric 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.

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

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of overy months. 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, Jan. 3d. Mrs. H. S. Lake, entranced, discoursed upon "The Ministry of Spirits, the Opening New Year," etc., much of the lecture being in response to questions. It was said:

much of the lecture being in response to questions. It was said:

"Memory serves a double purpose; it registers the spirit's advance, and it enables that spirit to apprehend cause by effect; it is the larger part of spiritual existence immediately following the change called death—a flood-tide of recollection arises and sweeps everything before it, bringing into the blaze of the soul the acts and utterances of earth-embodiment.

As, standing upon the threshold of the new year, you glance backward along the years preceding, so does the eye of the spirit retrace the tortuous way in matter, as it stands in the vestibule of a new life. Meeting the spirits who have ministered unto it on this journey, it gathers up their testimony as well as its own, and with this retrospection and analysis it is self-assigned to place and state. The law of spiritual gravity is ever operative and imperative, and good, bad and indifferent become properly clothed and labelled in the inner realm.

Were it possible to allminate mamory from the

12th. Friday afternoon meetings temporarily suspended.

Hygienic Supper at the First Spiritual Temple, Friday evening, Jan. 1st.—There was a notable gathering of food reformers and sympathizers in the Temple dining.room on this occasion. Over eighty persons partook of a most excellent repast served by the ladies of the fraternity congregation.

After all had been supplied, the Secretary, T. H. Dunham, Jr., called the assembly to order, and toasts were offered in the following order: "The World's Workers" response by Jacob Edson; "Our Nutrition," Mrs. Jane D. Churchill; "Reform and Reformers," Prof. Merton; "Our Spirit-Friends," Miss Elia Bradlee; "The Body," Henry Appleton; "The Temple," Thos. H. Dunham.

The utterances of each speaker were warmly applauded. Mrs. Lake offered the closing remarks, thanking the ladies for their generous help in preparing the supper, the guests for their consideration and friendship, closing with the wish that all might be led to keep slep to the music of universal progress. Warm thanks are due Mrs. Carrie Barnes and Mrs. Margaret E. Nute, with their able assistants, for efficient interest and service.

Borkeley Hall.-Large audiences convened last Sunday in this hall, Mr. J. Frank Baxter being the speaker. The morning assembly was composed aspeaker. The morning assembly assembly assembly of all in leavening strength.—Latest The exercises opened with a reading of Lizzie Doten's poem, "Ecce Homo." The lecture, that following poem, "Ecce Homo." The lecture, that following poem, "Ecce Homo."

specifical to be with the first the rate of

lowed was a practical one, under the title, "Christmas Alfarthioughts," Is was historical and analytical, showing how the Chriatmas featival canne about the fact attend and to the compilion that whe the contract the facts attend and to the compilion that he was or is a reality. Giving Christmas in the benefit of the doubt, and accepting the New Testament account as true, in the interest of Spiritualist, the speaker thought Spiritualists above all others could place Jesus brominently forward in his true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern. Him blibs account of him 5 true, her brothern him of the peaker the truth, that no sect or class or individual can live Christ and follow Jesus example as a man, in this or day, and not bring on itself or himself the name of Spiritualist.

In the evening the title of the lecture, "Thoughts for the We Year," indicated its general tener. Meet a section of the present of the present

and the saddle-horse and stage-coach, wind-mill and water sluice are out-distanced and overpowered by the telegraph and telephone, the steam and the electric motor.

"I never felt more encouraged in the work of reforming and liberalizing, because a world-saving spirit of brotherhood has descended from the spirit-world. Practical works of benevolence, deeds of fraternal love, efforts to overcome evil with good, works for the uplitting of down-trodden millions and oppressed nations, orders, leagues, unions, societies, associations, brotherhoods, etc., for emphasizing justice and ensuring liberty throughout the land, mark auspiciously and portentously our present day. Men are learning fast that religion should be in practice, for it is in fact, simply justice. They are learning that heaven is harmony, that the light and life of the world is love and its spirit, that wisdom is the order of all things, and that individual liberty, nothing short, is the ultimate intent of nature's laws."

The speaker paid great compliment to those of the past who have dared, suffered and acted in accord with the conviction and love of right. He besought honor for those of to-day who are yet necessitated to undergo trials and bitterness that liberty and truth may abide, and gave a concise and graphic historical picture of the coming and growing to power and influence of Spiritualism, showing how in its march it had not been without its thorny ways, its goaded advocates and abused adherens. But now the earth not merely trembles but it is noted to vibrate in measures, and study and patience have revealed the fact that it is because of the regular tread of angel armies. Yes, the stone is rolled from the tomb-door away, the grave is giving up its dead, the spirits of the departed linger near with their messages of love and instruction, and the armies of the spirit hosts come with a power and glory, and are fast sliencing an opposing people into grateful awe and admiration.

Yes, the spirit world bends o'er us, and the spirits of the depar

retained. Evolution is a fact, and the fittest is that which survives.

At the close a graphic and interesting séance was held, wherein Mr. Baxter exhibited his public mediumship to a marked degree.

On Sunday next at 10:30 A. M. and 7:30 (prompt) P. M.. Mr. Baxter will again appear at Berkeley Hall, and it is advised that people go early if they desire a comfortable seat, especially in the evening.

ints journey, it gathers up their testimony are with a survey of the selections and state. The law of spiritual gravity is over operative and interesting the service of the survey of the selection of the select



A cream of tartar baking powder. Highest of all in leavening strength. - Latest U. S. Gov-

The Indies' Industrial Society entertained, Dec. 31st, at supper, and during the evening, about twenty-five of the Ladles' Social Circle from Lynn. A goodly number were present at the circle before supper, and several received most positive proofs of the presence of their spirit-fielnds. The evening meeting was opened by Mrs. Whitlock, who spoke of the many detained at home by sickness. Sine also in a very feeling manner referred to Mrs. Abby Grey, who passed to spirit-life early "Christmas" morning. She said "Abby" as we always called her, has been a fatthful worker for a number years, and her presence with us will be missed as we meet in our social gatherings. We have grown to depend upon her in many ways, and always has she been more than willing. Though she has gone to the higher life, we know, as we have had evidence this afternoon, that she will often be with us.

Mrs. Stiles gave some fine thoughts upon the closing year and the advent of the new. Mr. Whitlock followed in the same line. Miss Emma Russell and Miss Amy David favored the company with recitations, and, by request, Miss Jessie Judkins sang "The Picture that is Turned to the Wall." These gladly welcome them.

Mr. James, President of the Lynn Society of Spiritualists, apoke upon magnetic treatment, adopting it in preference to the old school methods. Mr. Huott gave some of his experiences while at Hot Springs, Ark. Mrs. Prentiss, President of the Ladies' Social Circle, gave fine tests, all of which were recognized. Miss Ida Burnham favored the company with one of her recitations, which, as usual, was much appreciated. Mr. Talmadge read an original poem upon "The Old Year," full of fine thoughts. Mrs. Lyman spoke of Spiritualism and its growth in 1892. Dr. Waters related some slate-writing experiences, and, in closing, gave some excellent points in regard to health. We would like more. The formal exercises closed about 9:45, that those who desired might dance or converse as they pleased. Mrs. Bennett presided at the plano.

About 10:30 the friend

ton and Dover streets.

MRS. H. W. CUSHMAN, Sec'y.

The Children's Progressive Lyceum presented an animated scene when called to order by the cheering strains of the orchestra on Sunday, Jan. 3d. Conductor Falls in his usual happy manner greeted

cheering strains of the orchestra on Sunday, Jan. 3d.
Conductor Falis in his usual happy manner greeted the children, and exercises were commenced with an invocation, singing and reading by the school, and the explanatory talk on our lesson by Mrs. Longley.

All were delighted to meet Mrs. Butler, our Assistant Guardian, who has been seriously ill for some days, and who had come to the Lyceum in spite of her continued weakness, feeling that she could not longer stay away.

Previous to the execution of the grand march, the leaders were marshalled in front of the platform, and there each one was presented with a beautiful group badge by Conductor Falis as a personal gift from himself. Each badge was of ribbon, the color of the group represented, surmounted with a star, and frinked with buillon, and hearing the letters in gold, C. P. L., which Mr. Falis interpreted as meaning not only "Children's Progressive Lyceum," but also "Chartty, Purity and Love," the motto of our school. After the leaders had returned to their seats Mr. Falis presented each of the platform officers with a handsome new badge as a mark of his esteem, assuring his Assistant Conductor, J. B. Hatch, Jr., that the letters "C. P. L." on the badge he had given him not only signified the name of our school, but also the qualities of "Chivairy, Patriotism and Loyalty." Mr. Falis's remarks were greeted with hearty applause. Mrs. Longley, in the name of the officers and leaders, expressed her sincere thanks and appreciation to the Conductor for his generous gift.

The grand march was finely executed at this session. J. B. Hatch, Jr., made appropriate remarks, and Mrs. M. J. Butler narrated a pathetic little story of a homeless boy to the children, concluding her anecode with good words of counsel to all. The Arntzen sisters were present, and favored the school with a brilliant duet upon the plano. Little Mabel Parke sang a pretty song, Ralph Ramson gave a recitation, Jessie Judkius sang, and Winzola Pratt recited a sweet little poem of the holidays. Mr

A generous collection attested to the interest of our visiting friends. Service closed with singing and a benediction. Lyceum meets every Sunday at 514 Trement street, at 10:45 A. M.

Rathbone Hall .- Spiritual meetings 10:45 A. M. 2:30 and 7:30 P. M. 2:30 P. M. Mrs. Mary Lovering gave a musical rendering of "Cast Thy Bread Upon the Waters." Mrs. E. M. Shirley, Dr. H. F. Tripp, Mrs. Abby N. Burnham, Mrs. Julia E. Davis and Mrs. Chandler Bailey gave very convincing psychometric read-

dler Balley gave very convincing parameters ings.
7:30 P. M. Mrs. A. Perkins and Mrs. Mary Lovering rendered some very acceptable musical selections. Mrs. C. E. Bell and Mrs. Annie Cunningham gave satisfactory tests and readings of articles. Mrs. E. D. Williams recited a very pathetic and spiritual selection. Mrs. Julia E. Davis and N. P. Smith, the Chairman, gave many psychometric delineations, which were recognized as correct.
Next Sunday evening the meeting will be held in Commercial (a larger) Hall on the same floor.
N. P. S.

N. P. S.

[On Tuesday evening, Dec. 29th, the friends and patrons of the spiritual meeting held in Rathbone Hall held a social and basket party as a complimentary benefit to Dr. N. P. Smith, the popular Conductor of the meetings. It was a very pleasant gathering. Mr. Frank Eckland, Madam Perkins, Mrs. E. D. Williams, Dr. U. K. Mayo, Mrs. J. E. Davis, Mrs. Howe, Mr. C. D. Fuller and Frank W. Jones took part in the musical and literary portion of the exercises, after which came the collation.

A vote of thanks was tendered to the Commercial Hall Association for the free use of the hall for the occasion. A like party will be held on Tuesday evening, Jan. 12th.

COR.]

America Hall .- The Echo Spiritualist Meetings last Sunday were well attended. Dr. W. A. Hale being absent on account of sickness, Mr. H. E. Bagley

ing absent on account of sickness, Mr. H. E. Bagley presided in a manner very satisfactory. In the morning, after an invocation, Mr. Osgood F. Stiles offered remarks of much interest, following with a test scance, giving many names, descriptions, etc., all correct, and Mrs. Chandler-Bailey gave psychometric readings that were clearly understood.

Atternoon.— The services comprised invocation, tests and psychometric readings by Mrs. C. Bailey. Remarks and tests, by Mrs. M. A. Brown. Tests by Mrs. A. Wilkins, under control of "Sunshine." Tests, readings and remarks by Mrs. J. K. D. Conant and Dr. H. F. Tripp.

Evening.—Singing and invocation by H. E. Bagley. Mrs. M. A. Brown read a poem and made remarks, as also did Mr. Coombs and Mrs. Chandler Bailey, the latter giving tests. Mrs. Dr. C. E. Bell gave several readings. Music by Prof. and Mrs. F. W. Peak added much to the harmony of the day and interest of the audiences.

audiences.
On Thursday afternoon, Dec. 31st, Mrs. A. Wilkins presided acceptably, who, with Mr. Byron I. Haskell, complimented Dr. Hale upon his ability as presiding officer of these meetings. Remarks and tests
by Mr. N. J. Dill, Mrs. Dr. Bell, Mr. Hirschst, Mr.
Ed. Tuttle, and others.
Usual services next Thursday at 3 o'clock. Next
Sunday at 10:45, 2:30 and 7:30.
OBSERVER.

First Spiritualist Ladies' Aid Society.—The annual election of officers was held at the last business meeting, with the following result: President,

ness meeting, with the following result: President, Mrs. A. E. Barnes; Vice President, Mrs. A. F. Butterfield; Secretary, Mrs. A. L. Woodbury; Treasurer, Mrs. Mattle Alhe: Directors, Platform officers, Mrs. Kemp. Mrs. Doolitile, Mrs. Karcher, Mrs. Sarah E. Burrell, Mrs. Mary Young.—

Six new members proposed at the last session were admitted. A unanimous vote of thanks was tendered Mrs. Archer and Mrs. Marcy for their attention to and successful management of the supper arrangements during the past year. Mrs. Barnes alluded to the transition of our sister and co-laborer, Mary Brintnall of Charlestown District, a noble, conscientious woman, a thorough Spiritualist, an earnest defender of all progressive reform movements. Mrs. Sarah A. Byrnes, assisted by members of the fraternity of Odd Ladies, of which Order Mrs. Brintnall was a member, conducted the funeral services at her late home, Dec. 30th.

Mrs. A. F. Butterfield recently, presented the Society with a gavel for the use of the executive officer. The carols which Miss Amanda Balley has sung at the last: two sessions were highly appreciated. At

the New Year Social Meeting Jan. 1st, addresses were given by Dr. A. H. Richardson, Mrs. Alice Water-house, Mrs. Mary Chandler, Mrs. Kate R. Stiles and Mr. Kuight.

Ragie Hall .- Wednesday, Dec. 30th, exercises opened with singing by N. Carleton and J. Edward Bartlett, followed by remarks by Dr. Mathews. Psychometric readings by Mrs. Chandler Bailev. Tests by J. Edward Bartlett. Readings by F. W. Mathews. Last Sinday at eleven A. M. the usual developing and healing circle was well attended. Harmony prevailed and the results were satisfactory. At 2:30, singing by N. O. and E. H. Locke, After remarks upon the "Progress of Spiritualism," psychometric readings were given by Mrs. Davis, Mrs. Jonnie Warren, Mrs. Chandler Bailey and Dr. Toothaker. Tests by Mrs. Dr. Bell. Closing remarks by Mrs. Charter, At 7:30, singing, remarks by Dr. Mathews. Instrumental music by Mrs. S. N. Paddon. Psychometric readings by "Starlight" controlling Mrs. Chandler Bailey and Mrs. Dr. Bell. Closing remarks by the chairman. Meetings every Wednesday at 3 P. M.; Sundays 11 A. M., 2:30 and 7:30 P. M.

P. W. MATHEWS, Conductor. opened with singing by N. Carleton and J. Edward

Dwight Hall .- The meetings for Spiritual Culture last Sunday were well attended, and great interest was manifested by all present. "Immortality est was manifested by all present. "Immortality" was the subject under consideration, and many of the beautiful thoughts given out were inspired by those who formerly dwelt among us in the form. Mrs. Lyman, Mrs. Shirley and Mrs. Colby, each under a powerful inspiration, expressed sentiments in full accord with the spirit of the occasion. Remarkable tests were given by the following mediums: Mrs. Kate R. Stiles, Mrs. Howe. Mrs. Colby, Mrs. Shirley, Mrs. Jennie Wilson, Mrs. Downing and Mrs. Wilkinson. Remarks were made by Mr. Marsh and others, and a fine recitation given by Prof. Bryant. The praise service at the beginning of each meeting is a feature which brings a desirable result, namely, harmony. Same subject next Sunday. Mrs. M. A. Wilkinson, Conductor.

Ladies' Aid Parlor .- The developing circle Jan. 3d was well attended. Mr. J. Edward Bartlett furnished some excellent music. The interest in

furnished some excellent music. The interest in these circles is on the increase.

The afternoon meeting opened with singing by Mr. Bartlett. followed by remarks by the Chairman, tests by Mrs. Stratton, Mrs. Wilson, Mr. Bartlett; Miss L. E. Smith gave psychometric readings; Mrs. Hall some fine tests.

The evening meeting opened with singing by Mr. Bartlett, followed by the reading of a poem by Mr. Jones; tests by Mrs. A. Wilkins, Mr. Bartlett, Mr. Huott and Mrs. Hall, which were all recognized.

J. E. HALL, Chairman.

Steinert Hall .- The Society recently holding meetings in Horticultural Hall will, on Sunday, Jan. 10th, remove to Steinert Hall, 62 Boylston, corner of Tremont street. Services in this elegant and commodious place of assembly every Sunday at 10:30 A. M., 3 and 7:30 P. M. Speaker, W. J. Colville; soloist, Mrs. C. May French. The public are invited.

RHODE ISLAND.

Providence.-The Spiritualist Association holds meetings every Sunday at 2:30 and 7:30 P. M. at Columbla Hall, corner Broad and Richmond streets; Progressive School at 1 P. M. Dr. George A. Fuller of Worcester was our speaker Dec. 20th.

Worcester was our speaker Dec. 20th.

Dr. F. H. Roscoe of this city occupied the platform Dec. 27th. Subject in the afternoon "Thoughts on Death." Evening "The World's Most Wonderful Mediums, and What Good has Spiritualism Done?" In the evening the audience was unusually large. He spoke with power and eloquence, and was listened to with marked attention, closing with psychometric readings that were very satisfactory.

Last Sunday Rev. S. L. Beals of Brockton, Mass., was our speaker. Subject in afternoon, "First the Blade, then the Ear, and then the Full Corn in the Ear." Evening, "Let us so number our days that we may apply our hearts unto wisdom." He is an earnest worker in the Cause and is very much liked here.

Jan. 10th we have Conference; Elder J. N. Sherman will be with us, and Mrs. Sarah E. Humes, test-medlum.

SARAH D. C. AMES, Sec'y. medium. 53 Daboll street.

DISTRICT OF COLUMBIA.

Washington .- The Spiritualist Society of the Capitol City have had with them during December that sterling and gifted advocate of Spiritualism, Mrs. that sterling and gifted advocate of Spiritualism, Mrs. Adeline M. Glading of Doylestown, Pa. Her lectures have been of a very high order, drawing crowded houses to listen to her. She is a trance speaker with beautiful controls, and always claims and has the entire attention of the audience. The Washington Society always have her in December. Not only have her lectures been good and strong, but her character-readings or tests have been fine.

Societies desiring a good speaker for February or March, 1892, will do well to write to her. She speaks in Baltimore during January. Goff A. Hall, Sec'y.

CONNECTICUT.

Norwich .- Tuesday, Dec. 29th, the Lyceum connected with the Norwich Spiritual Union held a Christmas entertainment in Grand Army Hall under the direction of Mrs. F. M. Marcy, Conductor. After singing and recitations by the children, a bountifully laden Christmas tree yielded pretty and useful gifts to every member. The occasion was an enjoyable one to all present.

Sunday, Jan. 3d, Mrs. Clara H. Banks of Haydenstille Mess delivered.

Sunday, Jan. 3d, Mrs. Clara H. Banks of mayoun-ville, Mass., delivered two fine discourses appropriate to the New Year. Good audiences were in attend-ance and listened with interest to the inspired re-marks of the speaker.

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

MAINE.

Pertland. - The First Spiritualist Society had, Dec. 13th, Mrs. Julia E. Davis of Cambridge, Mass., as speaker and medium. She gave good satisfaction to all both afternoon and evening. Dec. 20th and 27th we had Mrs. E. I. Hurd of Lynn, Mass., who was attentively and appreciatively listened to in remarks and tests.

and tests.

There are a large number of young people who come to our meetings—which fact goes to prove that they are becoming interested in the good Cause. Let all unite in harmonious efforts to advance a knowledge of Spiritualism in this vicinity.

Victor.

CALIFORNIA.

Los Angeles .- Mrs. Florence K. Rich, who has been conducting a series of interesting meetings here, closed last Sunday evening [27th ult.]. This lady has developed fine inspirational powers, and gives direct and positive platform tests. Her audiences here were large, and composed of the most intelligent people. Mrs. Rich is now en route to fill engagements in Florida, where she is well and favorably known. She will return to Boston in the spring.

J. H. Lewis.

BEECHAM'S PILLS will save doctors' bills.

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Cures Others will cure you.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, between 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. Holon T. Brigham.

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

Adelphi Hall, West 52d 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.

Adelphi Hall .- There was a large attendance at Mr. Fletcher's scance Sunday afternoon. After interesting remarks he proceeded to give many remarkable tests, which were recognized as being wonderful in every respect. A number of church people were present, who had never attended a Spiritualist meeting before; they were the recipients of several demonstrations.

In the evening a still larger audience listened to a lecture upon "Theosophy Contrasted with Spiritualism," and applicated the many satient points of the address.

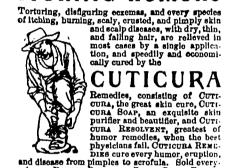
ism," and applauded the many same partial states and applauded the many same partial states.

Next Sunday afternoon there will be another seance; and in the evening the subject will be:
"After Death, in the Light of Spiritualism and The-

The Fowler Trio furnish fine music for the even-ings. There is a large sale of spiritual literature at these services, and THE BANNER is universally praised.

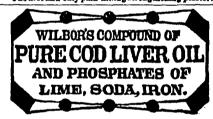
A. E. WILLIS, Sec'y.

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uma Resolvent, greatest of humor remedles, when the best physicians fail. CuricuRa Remuniand disease from pimples to scrofula. Sold everywhere. Porter Drug and Chem. Conp., Boston. PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

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For the Cure of Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bron-chitis, Debility, Wasting Diseases

Invalids need no longer dread to take that great specific for Consumption, Asthma and threatening Coughs—Cod-Livor Oil and Lime. As prepared by Dr. WILBOR, it is robbed of the nauscating taste, and also embodies a preparation of the Phosphates, giving nature the very article required to aid the healing qualities of the Oil, and to recreate where disease has destroyed. It also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists. 1w Jan. 9.

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