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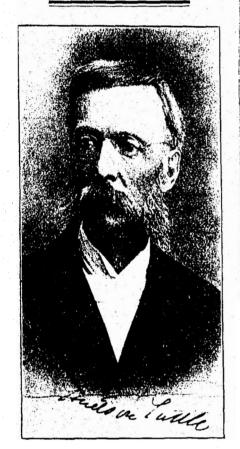
CHRISTMAS HOLIDAY NUMBER.

For the Banner of Light. I THINK OF THEE. (Written on a Calendar sent to a Friend)

BY HELEN HAWTHORNE.

When pleasant Spring in tenderest verdure clad, With buoyant step, and ringing laughter glad, Comes scatt'ring blossoms o'er the les-When am'rous Summer in a stirless air Lies dreaming 'mid the scent of roses fair, And drowsy humming of the bee-When Autumn throws her rustling pennons out, And, marching on, puts leafy ranks to rout, While conquering whirlwinds shout with glee-When Winter drops her snowy mantle down O'er forest, hill and valley, sober town, And teeming city by the sea-

I think of thee! I think of thee!



his ordinary physical labor, under the inspir ing touch of help invisible, without books or apparatus, school aids or appliances, composing a work which was at once recognized by advanced minds, especially in Germany, as the solution of problems for which they had been long waiting.

The work was published in 1860, and passed through several editions. It was at once translated into German, and has had a good circulation in that language.

Büchner, in his popular work on "Matter and Force," quotes largely from it. This is what the trustful, faithful medium says in its preface:

"For years I have been led through the paths of science by invisible guides who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my falter ing footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving any mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The grand scope of the work will be seen by a brief glance at the following plan by which it was prefaced:

"I. To show how the universe was evolved from chaos by established laws inherent in the constitution of matter. II. To show how life originated on the globe, and to detail its history from the earliest dawn to the beginning of written history. III. To show how the king-doms, divisions, classes and species of the living world originated by the influence of conditions operating on the primordial elements. IV. To show how man originated from the ani-mal world, and to detail the history of his primitive state. V. To show the origin of which and how it is governed by fixed laws. VI. To prove man an immortal being, and that his immortal state is controlled by as immuta-ble laws as his physical state."

The popularity of this work proves its excellence. It is worthy of note that its view of evolution antedated Darwin by two years; while its ideas of force were entirely in advance of the then existing status of thought. It was soon followed by the second volume: "The Philosophy of Spirit. In 1866 was published "The Origin and An-



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NO. 16.

MR. BERRY was First Lieutenant of the "Andrew Sharp" shooters," attached to the Fifteenth Regiment Massachusetts Volunteers. He was killed at the battle of Antietam. Md., Sept. 17, 1862, aged 37 years. He was co-worker with Mr. Colby in the establishment of the BANNER OF LIGHT, and continued as its business manager till he joined the service of his country in the Civil War. As a manifesting spirit intelligence he often made his presence known, and wrote through the hand of Mr. Colby frequent messages, that were of much comfort and encouragement to him (C.).

Biographical Sketch of Hudson Tuttle.

BY H. W. BOOZER.

T is the world's habit to accord to man posthumous honor; yet justice demands the meed of appreciation in the worker's own time, as a slight present recompense to him for his labors. Imbued with this thought, the acter-"The Career of the God-Idea in Hiswriter endeavors to make a sketch of one of tory," "The Career of the Christ-Idea in Histhe most widely known characters and stand. tory," and "Career of Religious Ideas." ard bearers within the ranks of Spiritualism, whose name heads this article.

Hudson Tuttle was born in a log cabin erectprevious.

His mother was a direct descendant of John hood regarded as a family seer. She was in later life a clairyoyant of rare gifts.

His father was a man of deep religious convictions, and the terrors of the fate assigned to cana of Spiritualism," a work that essayed to sinners so wrought on his sensitive nature, answer all the questions which arise in the do-Spiritualism he was never known to smile. time as the "Career of the Christ Idea," and The reaction was great, and he became the most joyfu).

Hudson was a slight, frail boy, sensitive and reticent; habituating himself to thoughtful writing the entire book, and it is awaiting nature his playground, and the birds, flowers | gards it, in its present completeness, as the and trees his teachers. He spent in all less crowning work of his life, as it is the product than fourteen months in school, the first terms of his best inspirations, reaching over more being in the unhewn log schoolhouse, having there learned something of reading, geography and arithmetic, while two terms were wasted on Latin and Greek in a select school just Science," outlining the methods of research started in the town.

At sixteen, however, his method of education changed. He became a medium; and henceforth angel guides developed and brought forth the scientist, the writer of song and story, and he became possessor of a train of spiritual gifts. Though these began with the moving of physical objects, his development rapidly culminated in a superior state of sensitiveness and impressibility which gave evidence of an exalted character of mediumship.

At this time, while in his teens, he was the subject of much interest to students of the occult. Among such was Datus Kelley, of Kelley's Island in Lake Erie, who took a profound interest, and tendered his aid and kindly assistance.

With such encouragement he published his first work, then entitled, "Life in the Spheres." and since re-written and improved, as "Life in Two Spheres." This work was given to him without his knowing a line ahead of what was coming next, or by what is termed automatic writing.

in this strange story of the unseen life, he Spiritualism. mortality.

tiquity of Man." B. F. Underwood says: "It is no small credit to Mr. Tuttle that this work, written so long ago, contains little that may be considered crude and obsolete to-day; while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments." About this time was also published "Blossoms of Our Spring," containing Mrs. Tuttle's early poems, with his own.

He next wrote three books of a peculiar char-

The first two were published by J. S. Adams, but before the edition left the printing house. with the exception of a few parcels, it was coned by his parents in the unbroken forest of sumed by fire. The "Christ-Idea" has recent-Northern Ohio, in which they settled six years ly been re-published in the Two Worlds, (Eng.), and is again to come out in book form.

The "Career of Religious Ideas," first pub-Leland, ancestor of the widely extended Le- lished in London, forms the first part of "Reland family of New England, and from chil ligion of Man and Ethics of Science," as the "Ethics of Spiritualism," as published in Chicazo, forms the second part.

About the same time was written "The Arthat it is said until he became converted to main of spirit. It was published at the same met the same fate. It was then republished by James Burns (Eng.), and the edition was all sold. Since then the author has been reisolation and cultivating self-reliance - with completion for publication. Mr. Tuttle rethan thirty years.

A book that has called more attention perhaps than any other is "Studies in Psychic which it is safe to say must be pursued by investigators in its field. Of this book, John Rutherford, one of the most acute critics of England, says:

"Among the literary and philosophic expo-nents of the 'New Dispensation,' none occupy a higher position than Mr. Hudson Tuttle, of Berlin Heights, Ohio. In his 'Psychic Science Studies,' Spiritualism for the first time is brought under unvarying law-in fact, is raised to the dignity of a science, or perfect branch of human knowledge. The 'bridge' of com-munication between earth and the spiritual zones is not only built upon solid rock, but the idea of the immortality of the soul receives original treatment, and is placed in such scientific form as to bring it, in my opinion, within the comprehension of the most dense understanding. For this work of one of the fore-most writers of our movement, is the result of very many years' thought; it is, moreover, full of facts of his own peculiar experience, and is also charged with the vigorous inspiration for which he is so eminently distinguished."

In 1874 came a volume of stories for children. The story of "Led to the Light" is a most realistic description of church methods in the days of our childhood, and is most wholesome While the world at that time was interested to contemplate in contrast with the religion of

busied himself with the first volume of the Among tracts published were "Revivals-"Arcana of Nature"; an exposition of the Their Cause and Cure," "Origin of the Cross problem of life from its beginning as fire mist, and Steeple," "Tiger Step of Theological up to the enfranchised spirit clothed with im- Despotism," and "What is Spiritualism?" The perpetuation of old error by means of old-

LUTHER COLBY.

CO-FOUNDERS OF THE BANNER OF LIGHT,

APRIL 11, 1857.

Spiritualism in the bashful boy of sixteen, without any compensation for the highly valued with his parents, in the unhewn log building time thus taken. on their farm-the sphere of industry and integrity surrounding, in which lay the founda- he has become his own publisher, attending to tion of the character since made.

changes and progress as fruits of the develop- Australia, as his foreign agents. ment at the hands of his unseen educators: a medium for different phases of mental phe- ism are essentially the same in all religions nomena-sittings, writing covering the differ- being, in brief, to do good and to be good, yet ent fields of ancient and scientific research, it has been like the gospel "according to" philosophic inquiry into mundane causes, story- Matthew, Luke or John of the ancient time. writing and poetry, with constant public speaking, as a lecturer, and answering calls (often things, to retail the supposedly original and at remote places) to give the consolation of the peculiar wisdom of each at so much per head. Spiritual Philosophy on funeral occasions. Last in classes of indefinite size. Without denying year these calls were so numerous and distant the excellence of this method in cases where that he traveled over five thousand miles for there is something best dispensed through such that purpose alone.

naturally inquires of the conditions which have evolved the character of Hudson Tuttle. be, free-as freely given to others as it is dis-To answer this involves a statement of the gist pensed to us from the master minds above us. of Spiritualism and the fundamental law underlying all unfoldment and mediumship. The former may be reduced to simples, in saying it considered his work as an aggregation of Tutconsists of three things: the two facts of spiritexistence and inter-communication therewith, and the great lesson our angel-teachers all give us, the doctrine of the human brotherhood. into the hands of the truth seeker at the cost Within the latter's scope lie the conditions for development, the central one of which is harmony-the spiritual state of exaltation above fear, hate and selfishness-the magic staff of steadfastness to truth-his uncompromising contentment and abiding love.

of integrity and faithfulness, of home ties in all its multitudinous relations. He realizes never wavering. In 1857 we find him married that the old cannot be made over into the new. had more influence than "The Tiger Step of to Miss Emma D. Rood, a lady then well known As to organization, he takes the position that Theological Despotism." It came out at the in spiritual journalism for her poetical and its past failure has been because it has been time when the Blair amendment was before other writings. Since, she has charmed all made on the old church plan, and that it must with her beautiful effusions in poetry and of necessity be on entirely new lines to bein the hands of every member. The tract did song, with her artistic talent and the graces come a success. of a womanhood that command the respect "What is Spiritualism?" is a very compre- and whole souled admiration of all fortunate

She was a pupil at Hiram when that college period before its fall. was under the presidency of Garfield, and discoverers and geniuses-a missionary tract Mrs. Garfield was a classmate. To her fine the desert, is the halo that surrounds the faithof such value that twenty seven thousand have culture she added a remarkable sensitiveness, ful and truly worthy among the standardbeen circulated, one zealous believer ordering, and the highest ideas of right, justice and bearers of a truth before its time, in its strugmercy which are necessary for a successful gle with society's conservatism for a foothold. development.

Very marked is the life action of this medium respecting the angels' great lesson given to character of Spiritualism as a nineteenth cenus with their doctrine of the human brother- tury revelation, Hudson Tuttle stands the peer zines, book reviews for both the reform and hood, in the unselfishness with which he un- of the best worker in our Cause. While this secular press, and the continuous support to our tiringly pursues his work. In grateful ac-exponent of truth has always adhered to the knowledgment to the guides who shape his use- | lines laid down by the wisdom of the excarnate, dent to journalistic life-a strange education | ful life, he plans his secular pursuits so that | never once has he lacked the courage to attack and unfoldment of especial interest to the stu- they alone shall provide for the necessities of entrenched error in any form. dent of Spiritualism as among the ways and life, and whatever profits his writings bring are all charitably disposed of in the work of chosen work. It is the earnest prayer of every yond, how, while they emphasize the grand disseminating this, the most consoling of all true Spiritualist that he may long remain with truth of man's immortality, they also work in gospels, in the way of gifts of the same to those us a worker. unable to pay for them.

In order to have full control over his books, all the details of that business, with H. A. Cop-In the intervening years we have noted the ley, London, and W. H. Terry, Melbourne.

While it is clear that the ethics of Spiritual the practice of teachers of occult or spiritual systematic effort, it is entirely proper here to The student of this medium's unfoldment say that Hudson Tuttle has done all his public work on the basis that thought is, and should

He says, "A new thought belongs to the world, and is no man's patent." He has never tleism (if I may coin a word), to be sold to customers under the name of Spiritualism; but. on the contrary, he aims to put his thought of getting it in shape for such distribution-a free gift, and not a thing of merchandise.

Another characteristic is his unswerving position to old error. Spiritualism is to him a We observe Mr. Tuttle's early environment system of thought comprehending the universe

> This is an age almost universally acknowledged by thinkers as essentially time-serving, and only paralleled by Rome's history in the

Like the glint of the sunlight on the cases of

Among those who have unswervingly held to the all embracing, self-sustaining and superior

Hudson Tuttle is yet in the vigor of his well-

Among the marvels of the nineteenth cen-tury was this farmer boy, who, while pursuing lyzed in the first mentioned of these. "The ance with this representative exponent of several sittings would often be given each day decay for months.



MRS. MARY COLBY (MOTHER OF LUTHER COLBY). Taken at the age of eighty-three years.

Cross and Steeple" is a revelation of the fundamental ideas on which rest the religious structures that were revered in our childhood, and which still inspire the adult mind where ignorance of causes is the bliss of present devotion and the respect for religious emblems.

Nothing Mr. Tuttle has written has probably Congress, and friends interested placed a copy its work.

hensive and statistical statement of the Cause, to know her. with a reference list of its supporters, embracing the names of the world's best thinkers, one thousand to distribute among the people of his city.

Here is presented the record of a life of over forty years' continuous literary work, in which no mention has been made of articles for magaspiritual weekly papers in all the changes incimeans chosen by the master minds in the Bemany ways to elevate humanity.

WILLIAM BERRY.

LIGHT. BANNDR OF

WHAT AREAD I HARD THEFT

BY MATTIN B. HULLA

What Mail I makes Thes, oh! Then Wond'rous Power That fashions all things in the earth and sea? That emblois sweatness in the tiniest flower, And curves strange language on the rook and tree? On! Wond'rous Artist, pouring forth thy songs Thirwest was manimized, borne on firstest wing; Bevening works of mobilities by throngs. That not one voice among our own could sing

What shall I name Thee, oh! Thou Wond'rous Life, Infilling bodies with a power and will That doth sometime the loftiest thought inspire.

At others only wickedness and Ill? That stir the soul and fire the throbbing brain, To thoughts and deeds that awe men, as sublime? Or sometimes crushes with Sin's festering pain And leaves its wreck upon the shoals of Time?

What shall I name Thee when my inward sense Would rise and ask the gift of Nature's grace? I cannot touch Thee with my clumsy hand, I cannot know Thee as by face to face. The heavens may shine with glories evermore, The earth "declare Thy handiwork," and still I ne'er can know Thee till within my soul Thy Wond'rous permeating Power I feel.

I will not name Thee with my fleeting breath; I would not limit Thee with my small thought; I know Thou ort, not that some creedist saith; The Power I reverence by no creed is taught. In every grade of life I read Thy Law; From dust to stars, from worm to noblest man; One grand unbroken chain without a flaw, What shall I name Thee, Guardian of this Plan?

The Rebiewer.

AUTOMATIC OR SPIRIT WRITING, with Other Psychic Experiences. By Sara A. Under-wood, with an Introduction by B. F. Underwood. pp. 352; portrait of author; speci-mens of writing. Chicago, Ill.: published by Thomas G. Newman, 147 South Western Avenue

The volume named above is destined to be one of the most important and far reaching | her husband was found necessary to the comwhich have been published for many years. The evidence, presented by invisible intelligences through the hand of Mrs. Underwood-(the verity of its reception being avouched for by Mr. Underwood-whom our readers will remember as once a disciple of materialism in toto, while now we regard him more as an agnostic in this direction)-is of the most unqualified kind and character. None of the farfetched definitions, "subliminal" and otherwise, with which modern sciolists seek to becloud and mislead the human conciousness in its efforts to grasp the verities of the spiritual and psychic domain, will apply to the facts given in this volume, the individual items presented (unknown to the writer), the views expressed (some of them utterly at variance with the mental views of Mr. and Mrs. Underwood), etc. Only personal perusal of the volume will lo it justice; but the present review seeks to give the general reader a glance at its teeming pages.

The book, beside the Preface, Contents and Introduction (by Mr. Underwood), has twentyfive chapters, an enumeration of which seriatim will present an idea of the broad sweep of the volume:

Chapter I., Psychic Experiences. Chapter II., Further Instances of Truthful Tests. Chapter III., Does Science Explain This? Chapter IV., Conditions and Sense Limitations. Chapter V., Analogies and Differences Between Spirit-Life and Earth-Life. Chapter VI., Experiences after Death. Chapter VII., Buttheis Incomputation, Chapter VIII. mic improvisation. and X., Spirit Teachings. Chapter XI., Good-night and Friendly Messages. Chapter XII., Characteristic Communications. Chapter XIII., Unique Communications, Chapter XIU, Re-quest for Publication, Chapter XV, Rarlier Experiences with Planchette, Chapter XVI, XVII, Miscellaneous Teachings, Chapter XVIII, Some Psychic Incidents, Chapter XVIII, Convoluciting Teatiment, Chapter XVI XVIII., Some Frychic Incidents, Chapter XX, XiX., Corroborative Testimony. Chapter XX., Does Death End Evolution? Chapter XXI., The Spiritual Conception of God. Chapter XXII., The Future Life. Chapter XXIII., Spiritual Possibilities. Chapter XXIV., Fore-gleams. Chapter XXV., Specimens of Auto-matic Writing matic Writing.

Sprine of tromen widens with progress of the Ruce - Copy by NOSD Charlotte Bronte, author of fame. Copy by S. a. U. Boves - Cupy by S. A. U. - C. R. Clark - Cupy by S. a. U Patrick _ cupy by S.a.u. min is my promised from D. Melindualetis Ruinous is the power exercised by Such individualities. - Copy by S. a.H.

that of not fewer than twenty persons, and | of those writing through her hand claims the generally bearing no resemblance, so far as I can judge, to Mrs. Underwood's handwriting. which is remarkably uniform."

"It is not my intention here to advocate any theory as to the cause of the phenomena de-scribed by Mrs. Underwood. I simply testify now to the accuracy of all those statements in her paper in regard to her automatic writing." Mrs. Underwood states that in the experiments it was discovered that the presence of

pleteness of the work, and it was explained to her that "the blended power" was best. Her experiences, as recorded in this volume, are not all of them writing phenomena. The following touching narrative will assure our readers that her "inner vision" is open to the

realities of the clairvoyant sight: "One other strange experience in this line came to me a few years ago at the bedside of a dear friend at the point of death, which, perhaps, may be related in this connection. It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, were snatching an hour of rest; and I stood alone, looking at the unconscious face before me, which was dis-tinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment, could they not and would they not give me some least sign that such was the fact, and I

would be content. Slowly over the dying one's face spread a mellow, radiant mist-I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light, all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face with smiling eyes which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and, as it disappeared, I called some one from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me-a face new to me, yet wondrously familiar. Afterwards I recalled my friend's frequent

name of "Pharos" - the "Light-Giver" or bearer."

To give a good idea of the form in which the facts presented are clothed, and the constantly-arising queries in the mind of Mr. Underwood during these manifestations through his wife's hand, we quote the beginning of Chap. III., "Does Science Explain This?"

"Mr. Josiah P. Mendum, publisher for many years of the Boston Investigator, a well known free thought weekly paper, died at his home in Melrose, Mass, early Sunday morning, Jan. 11, 1891. For more than twenty-five years Mr. Un-derwood had had business relations with him, and had contributed frequently to his paper. I had met him a number of times on public occa sions, but did not know him intimately, and knew little about his early life. The number of The Investigator following his death was dated Wednesday, Jan. 14, and contained only a brief announcement of the event without any statement as to disease. We had known for some time of his failing health, and knowing that he was about eighty years of age, attrib-uted the cause to general decay consequent on

his advanced years. The next number of The Investigator, dated Wednesday, Jan. 21, which contained a sketch of his life, death and burial, did not reach Chi-cago until the afternoon of Friday, Jan. 23, and did not reach my hands until Saturday afternoon, and it was not until Sunday, the 25th, that I found time to read the account. Mr. Underwood being absent from Chicago from the 23d till the evening of Monday, Jan. 26, did not see the paper until the 27th, nearly a week from the date of its issue.

On the evening of Tuesday, Jan. 20, before the number of *The Investigator* dated the 21st had been sent out from the Boston office, experiencing those slight electric sensations which with me generally precede written communications, I sat down, pen in hand, to experi-ment, without saying anything to Mr. Under-wood, who was, at the time, lying on a sofa near by, tired, and in a drowsy mood. Neither of was thinking of Mr. Mendum at the time, us nor had we anything in relation to him in our minds. After a few meaningless words were written (a very usual occurrence at the beginning of these communications) came clearly and firmly written, B. F. Underwood wanted. read this to Mr. Underwood and asked Who is it wants him?' 'J. P. Mendum,' was the reply. Then followed, in the order given, these oral questions and written answers:

A.-Pleased to learn that the Underwoods were pos-sible mediums. B. F. U.-Doubtless you were somewhat unprepared to find yourself in a state of existence like your pres-

A.-When I first printed The Investigator I said I did not think Seaver, Kneeland, or freethinkers gen-erally, were on the right side, but Thomas Palne's works converted me to their opinions, and so now I am all upset. I, at least, had the impression that Mr. Men-

dum had been a freethinker from youth. Mr. Underwood thinks he may have known or in-ferred that Mr. M— was, in earlier years, a believer in some form of Christianity, but he did not at this point recall this, or say anything 'cancer of the stomach' was given as the to me, so it was with much surprise that I read cause of Mr. Mendum's death, but could not.

DECEMBER 21, 1895.

B. F. U.-Now, then Mr. Mendum, if these answers really some from you'. Wish to ask you's direction. A.U.-Wall-comething is being written. What followed was in regard to some private-matters of no importance in this public state-ment, but such as might very well be borne in mind by the person represented to be in com-munication with us. When this was finished, Mr. U., still having his question in mind, re-verted to it, as follows:

Q.-If this is really Mr. Mendum, can you tell us of what disease you died?

I was greatly surprised at such a question, and protested that as we both knew he died from old age it was senseless to ask it; but Mr. U, said he had a reason for asking which he would not tell me then, and repeated: 'Can the intelligence multime tell us of whet disease

while he intelligence writing tell us of what disease Mr. M. died?' A little unwillingly I held my hand passive while he asked the question, feeling quite sure if any reply was given it would be in accordance with my own opinion-and the first an-swer did not surprise me. It was: 'Don't know,' written slowly, as if considering. I read it aloud with a half smile, as proving that I was right, but to my mystification Mr. U. did not seem satisfied, and said: 'Surely you can remember from what disease you suffered while here?' Then the word 'ulcer' was plainly written. I thought this nonsense, and was surprised to see that Mr. U. seemed much interested, and continued:

 $\mathbf{Q} - \mathbf{I}$ want Mr. Mendum to state in what part of hisbody the ulcer was?

I still held the pen in the position where it stopped after writing the word 'ulcer,' and now it moved on, writing rapidly and clearly 'of stomach,' making the answer read: 'Ulcer of stomach.

Then Mr. U. said: "Well, that is remarka-ble-for just before leaving the office to night happened to come across a short notice of Mr. Mendum's death in some Boston paper-I think it was the BANNER OF LIGHT-which stated that he died from cancer of the stomach -and the terms 'ulcer' and 'cancer' being often ignorantly used interchangeably, it greatly surprised me when you, who knew nothing whatever of the cause of his death, wrote the word 'ulcer'-and now I am still more aston ished when the precise location of the disease

Just then the pen wrote: 'Cancer-some said.' is given.

The following day, Wednesday, Jan. 21, Mr. Underwood tried to find the paper in which 'cancer of the stomach' was given as the

the highest

regard to something eve disputed this was mitten

een

J. Re ayes and noves - Copy ty Sate.

In his introduction Mr. Underwood gives his view of automatic writing as follows:

"The word automatic is commonly applied to the processes of an organism which from frequent repetition during a long time have become mechanical-actions performed without volition, thought, or effort. The writing called automatic does not, in the thought or in the movement of the hand which holds the pen, form a part of any activity that is the result of repetition of previous mental experi-ences, or which can be properly classed under the term habit or instinct. It is automatic only in the sense that it is written without mental or physical effort on the part of a person by whose hand the writing is produced. The planning, thinking, arranging of thoughts and putting them into sentences, as well as the mechanical work of writing, are somehow done in a way to relieve the psychic of all conscious effort in the process of thinking and reducing the thoughts to writing."

He admits that "it shows dis cursive intelligence, and sometimes of a high order," and avers that-

Several times Mrs. Underwood's views on subjects in regard to which she has very pro nounced opinions, have been vigorously com bated, and long discussions between hersel and the intelligence using her hand have re-sulted. She has, to my positive knowledge, written in this automatic way, statements which included matter-of-fact information, unknown to her and unknown to me, show ing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts...

So far as I can judge the intelligence or in-telligences with whom I have been, during the last few years, in communication through Mrs. Underwood's peculiar powers, are possessed of all the mental and moral qualities manifested by the men and women we meet in daily life.

The messages received automatically, in every case that has come under my observa-tion, have purported to be from extra-mundane minds and almost invariably from spirits that once dwelt in the flesh, now discarnate and freed from material conditions. The intelligence manifested by the writing shows va-rying degrees of intelligence and power of expression, indicating apparently the presence, at different times, of different personalities."

The spiritualistic view, [he says] although it involves questions that cannot now be answered (which is equally true of all the the-ories of physical sciences) is the most simple

ories of physical sciences) is the most simple explanation and the one from which many of the best thinkers see no way of escape... I have carefully read Mrs. Underwood's statements in this volume in regard to the com-munications given, and I can honestly testify to their correctness. She has been pains tak-ing and conscientious in making all her rec-ords of what has occurred ords of what has occurred....

These experiences have convinced her, as nothing in the orthodox faith held by her an-cestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death and of its progressive existence in spheres beyond this mortal life."

Mrs. Underwood states that she had her first psychic experiments with planchette in 1872; in 1889 she began to obtain automatic writing, the writing received through her hand, (so Mr. Underwood affirms,) being "apparently

description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face 1 saw the hour that his daughter died." The intelligence seeming to be the principal

B. F. U .- Well, if this is Mr. Mendum, what have you to tell us about your new condition?

A.—That I am very much surprised. B. F. U.—Do you consider it an improvement upon this life of ours?

A.—Spirit life is too new, I can't understand yet.
 Panorama of life goes on.
 B. F. U.—What is the present state of your mind?

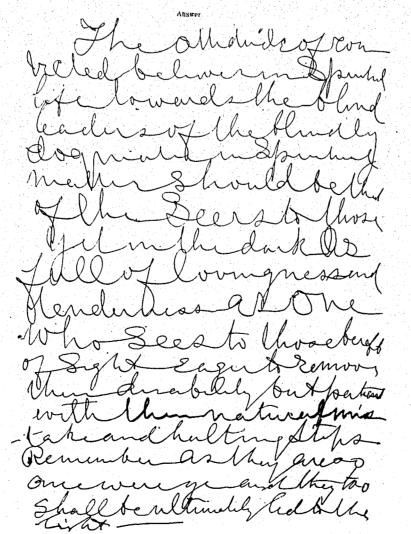
Perplexed.

A.- Perplexed. B. F. U.-Did you, while here, have any definite b. P. C.—Dia you, while here, have any definite ideas in regard to continued existence? A.—Only that my dear wife believed most truly that she would live on.

In regard to this statement I do not yet know whether Mrs. Mendum-who died some years before her husband, and to whom he was most deeply attached—had any belief in Spiritualism.

B. F. U.-Is there anything particular which you wish to say to us?

What should be one most reasons attitude loward the Existing religiousdate.



The attends of Convicted believes in Spintual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers & there yes in the dark, as full of loonghers and tendeness as one who sers to three bright of sight lager & remove them. disability but patient with then natural mistake and halting stops, Remember as they are so once were yes and they

man Dr. Advisionould Man and a woman are hear who wish to speak to you. A

and the summer of 1833 Mr. Mendum made the ac-quaintance of a young man [*] who was a great admirer of Abner Kneeland. They became room-mates, and boarded together for some time. To have Mr. Men-dum attend Mr. Kneeland's lectures was the ardent desire of bis friend, but having formed a very bad idea of the lecturer from what Christians had said of him, and fearing to hear, lest he be convinced, and the re-ligion of his childhood unsettled, he preferred to keep to the old beaten road of supersition, and let others to the old beaten road of superstition, and let others follow the path of free inquiry. If they preferred. Uni-versalism was sufficient for him, and the 'delusions of Infidelity he did not care to listen to,' much less to emorace them, which he feared would be the result if he gave its advocate a hearing. Thus he resisted until the kind and fatherly Abner Kneeland was pros-ecuted for blasphemy. Then it was that his strong tense of justice rebeiled against this iniquity of es-tablished authority, and his own inconsistency be-came apparent in his condemnation of a man's relig-lous obuidous whose lectures he had refused to hear came apparent in his condemuation of a man's relig-lous opinions whose lectures he had refused to hear or read. He then, as a matter of fairness, resolved to give Mr. Kneeland a hearing, and the following Sun-day evening found him and his triend duly seated in Julian Hall, listening to the words of the great icono-clast, whose subject was.⁴ The Treatment of Crimin-als.⁷ Mr. Mendum left the hall after the meeting feel-ing much enlightened by the discourse of the speaker, and although he did not at once embrace all the ideas of Mr. Kneeland, he often after this attended his meetand although he did not at once embrace all the ideas of Mr. Kneeland, he often after this attended bis meet-ings... After Mr. Kueeland's release from prison, Mr. Mendum was engaged to print *The Investigator*, and when Mr. Kneeland left Boston for the West, Mr. Mendum became its publisher, and Mr. Horace Seaver its editor... The works of Thomas Paine, both in his efforts to establish the American Republic, and the Mrattacks upon the Christian relation chol and in his attacks upon the Christian religion chal-lenged his admiration, and created in him a true ap-preciation of the character of the man.

Observe the coincidence in the use of the word 'print,' which I should certainly have rendered 'publish,' yet 'print' was correct.

S. A. U.- How does it happen, Mr. Mendum, that you called for Mr. Underwood, since I was not think-ing of you at all? Why did you think you could be put into communication with him through me? A.-Because I heard of him the first thing here. B. F. U.-Have you met any old friends where you are now?

B. F. C. Have you met any old friend. are now? A. $-N_0$, I have n't seen any old friend. B. A. U. $-N_0$ t even your wife? A. $-L_{122}$ is still lives.

I did not know the name of Mr. Mendum's wife, who died years before him. I knew he had daughters named Lydia, Lottie and Lizzie. I had a faint impression that her name was Lydia, and as the foregoing was written, so stated to Mr. Underwood. He said he did not remember that he ever knew her first name. I remarked that perhaps the knowledge that she had a daughter Lizzie might have caused this name to be written, or perhaps the communicating intelligence got the daughter's name instead of that of the wife. I did not know until the *Investigator* of the 21st was received, several days later, that Mrs. Men-dum's name was Elizabeth, and don't now know whether in life he addressed or spoke of her as 'Lizzie' or Elizabeth. In regard to this point I quote the *Investigator*: 'In October, 1847, Mr. Mendum was married in New York to Miss Elizabeth Munn, of that

city, a lady of pronounced liberal ideas.'

[* While there is some doubt as to the year given above, the impression is strong upon my mind that the "young man" spoken of must have been LUTHER COLBY, in after years founder and editor of the BANNER OE LIGHT, as Mr. Colby was a brin friend and associate of ME. MENDUM from earliest manhood till his (M.'s) decease (also an old friend of HOBAOR SEAVER), and was *greatly* interested in Abner Kneeland, and his persecution for alleged "bissphe-my"-as cited in ME. COLEY'S "Memorial."-J. W. D.]

on Sunday, the 25th of January, the following corroboration of the foregoing communication, given in Chicago Tuesday evening, Jan. 20: In the summer of 1833 Mr. Mendum made the ac. In the summer of 1833 Mr. Mendum made the ac.

Cancer of the stomach was the disease, according to the physician's certificate, from which he died. But the taper had burned to its close, and his eighty years of toll had so ripened his life that he dropped into the dreamless sleep quietly and as naturally as the engine stops when the machivery wears out.

Will thought-transference, hypnotism or subconsciousness or the subliminal self account for all the statements in the communications given, which so closely tallied with the Investi-yator's account, not then sent out from the printing press?

With our minds on this subject, now ensued a little pause, when the pen began to move again, but the style of the writing was changed -a fair imitation of *printed* letters formed into the words, 'I still live-Horace Seaver.' The The quotation from Webster is characteristic, as in conversation and public speaking Mr. Seaver was fond of quoting from distinguished sources. B. F. U.—Is this really Mr. Seaver? A —Yes, Benjamin.

While Mr. U. was never addressed by his family, friends or myself by his first name, but by the diminutive of his second, Mr. Seaver, who had known Mr. U. from his eighteenth year, in the earlier years of acquaintance used to address him as 'Benjamin.'

After a few other questions and auswers it was asked: What were your first sensations in your new life?

A.-Was rather surprised. This is wonderful-and very pleasant.

The characteristic thing in this communica-tion is this: It was all written in imitation of printed letters, in which I am not an adept; and it was not until after a little thought that the purport of this as a test of personality occurred to me. Some years before his transi-tion from earth Mr. Seaver, in saving a little child from danger in a run-away accident, hurt his right hand so that it was more or less painful ever after to write with that hand. So though he occasionally wrote letters to his friends, he grew into the habit, being a practical printer as well as editor, of setting up his editorials in type to save the pain of writing them with his maimed hand. Now I would never have thought of his maimed hand but for this incident of the printed answers, which struck me as being an odd freak.'

There are other points of interest in the volume for which space is lacking to make reference-but they may be found on the perusal of the book.

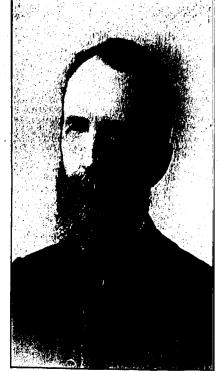
The numerous cuts scattered through this article appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the very marked difference between the irregular chirography of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U.

• J. W. D.

Stimulating and Nutritious. Horsford's Acid Phosphate.

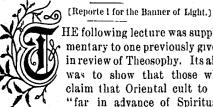
It supplies just the right element (the phosphates) to repair waste of body and brain-a food itself, and also helps digest other food.

BANNER LIGHT. OF



The Philosophy of Spiritualism. Its Superiority to Theosophy and Other Authority Faiths.

A Lecture delivered in Portland, Oregon, BY DR. DEAN CLARKE.



HE following lecture was supple mentary to one previously given in review of Theosophy. Its aim was to show that those who claim that Oriental cult to be "far in advance of Spiritual-

ism," are greatly in error. The distinguished speaker opened his lecture by reading the following original poem, entitled:

- WHAT IS SPIRITUALISM? 'T is God's true word, again revealed As 't was in days of old; 'T is Nature's truth for all unsealed, And by the angels told.
- 'T is revelation from the spheres, Long hid from human sight-New light from heaven that now appears To banish error's night.
- 'T is inspiration once more given To show to us the way To make on earth the hoped for heaven We've sought so far away.
- 'T is "spirit gifts" again restored, As seen in days of yore; 'T is spirit power again outpoured To bless the world once more.
- 'T is Pentecostal "tongues of fire" Aflame with words that burn. Beseeching all to "come up higher," And from their sins to turn.
- "T is "Bread of Life" for hungry hearts That yearn for love divine-A feast which fills our inward parts
- With heavenly bread and wine
- 'T is Truth and Wisdom, vainly sought In narrow, human creeds; 'T is Knowledge by the angels brought That meets all earthly needs.
- 'T is Science and Philosophy. 'T is Evolution's plan-Religion and Philanthropy,

The love of God and Man

tangible, are in the field of its investigations, and find place in its limitless encyclopedia of spiritual facts and truths.

The gymnosophists, thaumaturgists, adepts, magicians, etc., of the Orient possessed no magic powers not now exercised by spirits through mediums, and all the powers inherent in the embodied magician or mahatma, are spiritual, and more fully developed in the decarnated adept who manifests through the physical and materializing medium.

Spiritualism furnishes the key to all occult mysteries, and unveils the secret forces behind phenomena. Hence it is the great revelator. par excellence, of the unseen universe. It tears away the veil of mystery and shows how spiritual laws complement physical laws in the production of all so-called miracles.

THE PRESENT DISPENSATION

was vouchsafed to humanity for a variety of objects, among which we may enumerate some of the most obvious, as follows:

I. To demonstrate a spirit-life succeeding human existence.

II. To renew the social and affectional relations existing before separation, between mortals and spirits.

III. To reveal the realities of spirit life and the true relations of human and spiritual existence.

IV. To quicken man's spiritual nature by a perpetual inspiration, to reveal important truths for human enlightenment, and to correct the manifold errors concerning spiritual things, which false philosophy and false theology have taught.

V. To aid mankind in the work of individual, social, political and religious reform, whereby peace, justice, fraternal love and universal liberty may prevail on earth as in the higher spheres.

VI. To teach a true philosophy of life; to guide human conduct; to make known the great purpose of human existence and properly prepare us for the life to come.

VII. To inaugurate the long-expected "kingdom of heaven," or the reign of spirit-power manifest through "spirit gifts," which shall dispel the fear of death and all other superstitious fears; which shall spiritualize and ennoble the minds of humanity and give to mortals a foretaste of the life divine.

These are some of the many grand purposes of the denizens of the spirit-spheres who instituted the present world wide movement known as Modern Spiritualism.

Let us now examine some of its teachings and see if there is any necessity of "going beyond them," as Mystical Theosophists claim, to find a broader science, a profounder philosophy or a higher religion.

SOME OF ITS CARDINAL PRINCIPLES. I. As the God-idea is fundamental in all religio philosophical sciences, Spiritualism teach es the dogma of an Infinite Spirit, the Soul of the universe; the primal Source of life, motion, sensation and intelligence; the "All-in-All." whose material manifestation or body is called nature; whose mode of manifestation is called natural law, and whose incomprehensible spiritual being is manifest in individual and universal mind.

We worship God at Nature's shrine, Wherein we find the Life Divine: The universe enshrines his soul. Whose boundless being is the whole

If transcendental Theosophy can go "beyond" this "divine idea," it must get outside of Infinitude. II. Spiritualism teaches that Man is the highest

itual growth, and personal conformity to uni versal law; hence, no one can be saved from

work out his own salvation" here or hereafter, by educating his will and moral faculties | try the spirits," "Prove all things, and hold | heavens which harmonizes with nature, reason till they control the selfish and sensual nature, thus bringing him into that spiritual status where existence is harmony, and harmony is heaven. Therefore no person (or personage) can be a savior to another except, like Jesus, Buddha, and many others, by precept and example, he shows the way of righteousness, and by personal influence inspires the evil-doer to plains those facts in their relations to a super- proved that there is no forgiveness of sins till walk therein.

This entire proposition we submit to every in concise language truth as it is in reason, right and common sense. The moral world is governed by law as much as is the physical, and in "the eternal fitness of things," "virtue is its own reward, and vice its own punishment." Justice accepts no proxy. One man cannot live or die for another, any more than he can eat, sleep, or be good or happy for him. The problem of sin and salvation is one that each individual must "work out" for himself.

Our heaven comes from doing well-A guilty conscience brings us hell; But hell is not a final state Ordained for man's eternal fate: It lasts no longer than it must, To free his soul from sin and lust; But freedom ne'er will come about Till he shall cast his devils out!

VII. That the ethics of Spiritualism demands that we should be absolutely just, honest, dutiful-doing as we would be done by, and loving our neighbor as ourselves; or, better yet, "do all for another," forgetting self; that we should be spiritually and not carnally minded, and strive ever to live up to our highest conceptions of right.

Spiritualism teaches the "Golden Rule" of Buddha, Confucius, and of Jesus, as the most concrete maxim of right and justice. But it enforces it with greater emphasis, as absolutely indispensable to our highest happiness and spiritual growth. It shows us that "It is more blessed to give than to receive," for it proves that "as we measure unto others it shall be meted unto us." The more we do for our fellowmen, the more "ministering spirits" will do for us. The more we crucify selfishness, the more our spiritual faculties will grow, and the greater will be our happiness here and in spirit life; for the exercise of the higher faculties brings higher and more lasting pleasures than the carnal.

VIII. There being no personal God known by either men or spirits, and as an Infinite Being needs no service from finite creatures, nor requires any but duties to our fellow men, therefore all ceremonial worship is superfluous, and only such religious exercises as directly cultivate our intellectual and spiritual faculties are necessary, or should be encouraged, such as silent aspiration for spiritual illumination from the highest accessible intelligences, and such vocal addresses to men and angels as express our highest needs and deepest convictions of truth.

Spiritualists differ somewhat as to their ideas and practice of devotion. Some believe in oral prayers, some in silent ones, and some in none. Some pray vocally to the Infinite Spirit, some to "Guardian Spirits," and some to both.

Those who think the example and precepts of Jesus on this matter have weight, do not and in the corners of the streets," but raise poor have the gospel of emancipation from op their silent aspirations "in secret," for such i more truly worshiping "in spirit and in truth." well to bring both into harmony of spirit and unity of feeling, but only deep, silent, unutterable thought and aspiration, not lung power, will bring us en rapport with the "Great Soul of Things." IX. That all so called "special providences' and all "spiritual gifts," anciently attributed to the "Holy Ghost," and all that have been termed "miracles," and "supernatural events." have been wrought by spirits once mortals. who do the same things to-day, hence Spiritualism is the key to all occult mysteries, and the demonstrator of all metaphysical facts. This declaration will be accepted by all who do not believe in a personal (and therefore finite) God, as the rational and all sufficient solution of so-called "miracles and supernatural events." "Like causes produce like effects." We have to day the same "spiritual gifts" recorded of old. We know that decarnated human spirits are their source today, and why not of those of all ages? That "astral shells," elementals, or elementaries, a la Theosophic speculation, are the cause of any of them, is too bizarre a theory to indulge for a moment. Level-headed philosophers will not accept fictions of imagination, for facts of observation and demonstration, such as Spiritualism embraces and teaches. X. That, while repudiating the idea of a personal devil, as taught by mythology and theology, there are what have been termed "evil spirits," who once were degraded and depraved mortals; who for a time retain their malign dispositions and perverted selfish propensities, and occasionally "obsess" sensitives for their own sensuous gratification; who both ignorantly and maliciously mislead those whom they control in earthly affairs; who often assume to be gods, or messiahs, or "angels of light," and inspire the false "Christs," false "prophets," and other impostors who abound in this, as in former spiritual dispensations. and seduce the unwary from the path of truth and progress. "By their fruits ye shall know them;" then beware! The painful experiences of thousands of mortals to day, as well as well-authenticated facts of history, warrant the truth of this doctrine of "evil spirits." It is fully in accord with the teaching that "death" works no moral change in human character. Millions are "evil spirits" here, why not hereafter till reformed in spiritspirits" in overcoming their evil propensities. as well as to go to work and abolish the hells of earth which have made them what they are. bles or Revelations, so far as "inspired," have the imperfections both of their source and of the human channels and methods of communication; therefore none are infallible, nor aufacts of nature sustain them. Hence all comthey reveal truth to each individual consciousness.

Bible testimony itself, gives a rational solution wine. It is our privilege to drink of "the water else, we may a ld.

XII. As Modern Spiritualism rests upon phenomenal facts which are cognized by our senses, the Infinite Spirit who best obeys N sture's whose genuineness, as a great scientist has | laws, and does most good to his fellow-sinners. said, "needs no further confirmation," it should be regarded as a science; and as it exsenuous existence, and gives the most rational theory known of life here and hereafter, it is candid thinker on its own merits, as expressing | entitled to supremacy as a philosophy; further- | are cause and effect, and that righteousness more, as it reveals our spiritual relations to the and happiness are the same; and that the only Infinite Cosmos, and our dependence upon the Infinite Life and Energy that pervades the universe, it may be called a religion, claiming spiritual being. all the rights and privileges conceded to inferior religions.

> Spiritualism may justly be defined as the science of sciences, the philosophy of philosophies, and the religion of religions. It embodies the truths of all other systems as a uni versal eclecticism, and adds to them many new revelations bringing new light.

> XIII. As Spiritualism is a universal eclecticism and encyclopedia of spiritual knowledge; as it solves all present and all recorded occult phenomena; as it is the key to all spiritual mysteries, unlocking the hidden truths and recondite facts of both the material and spiritual worlds; as it is the only religious system that is in accord with the facts of science and the principles of nature; as its teachings harmonize with all the known laws of mind and matter, and reveal the grand ultimate of material and mental evolution; as it presents the most rational philosophy of human life, and furnishes the only demonstration of its post mortem continuance, and the only revelation of the realities of our future being, it may justly claim preëminence over all religious faiths as the most comprehensive, philosophical and scientific religion ever known, and as such it demands acceptance, and the fealty and support of mankind.

This final synthetic proposition we will amplify and justify by briefly delineating some of

THE GOOD OF SPIRITUALISM.

The Scientific American said, several years ago, of Spiritualism: "If true, it will become the one grand event of the world's history, and will give an imperishable luster of glory to the nineteenth century.

The "if" no longer exists in the rinds of millions who know the "grand event" of a present great Spiritual Dispensation is already a demonstrated fact. In reality "the kingdom of heaven is at hand." The darkness of centuries is disappearing. Anxious doubts and gloomy forebodings concerning the future life are gone. Death has lost its sting, and the grave its terrors. The morning light of a glorious era is breaking over the hill tops, and coming events of vast import send their joyful and the light beyond are akin. Spiritualists, portents to light our toilsome pathway. The so far as I saw, seem to grow in recognition of footsteps of angels in our homes and by our altars make bright the solemn hours of trial and temptation.

The true "comforter" has come, and broken hearts are healed. Grief is changed to gladness, and tears are chased away by smiles. Our loved and lost " are restored to our embrace.

'The touch of a vanished hand, and the sound of a voice that was still" have made thousands pression and injustice preached to them agai:

for the imperfections of all "inspired" teach- of everiasting life," from the same fountains legitimate suffering by proxy, but each must ings, and accords with the instructions of a where Moses and Jesus were filled; a living medium of old : "Believe not every spirit, but religion has been revealed to us from the high fast to that which is good "-- and to nothing and intuition. It demands obedience to Nature's laws, but requires no fear of the "unknown God" to enforce them. He best serves Spiritualism bids us do our duty, and take what comes of it, grief or gladness. It has we have paid full penalty at our own soul's confessional. It teaches that sin and suffering "royal road" to heaven is the path of duty, and of obedience to the "higher laws" of our

It has brought joy, peace, light and truth to mankind. It has made this life worth living, and the life to come the glorious realization of our fondest hopes and highest anticipations. Such are some of the benefits and blessings of this beau ideal and cynosure of all religions, and whoever forsakes it for the vagaries of Christian Science, or the "strange gods" and fantastic speculations of mystical Theosophy, lacks wisdom, and abounds in folly!

From Michigan to New England.

To the Editor of the Banner of Light:

TTERY pleasant has been a late tour in New England, visiting old friends and the

scenes of childhood, and meeting the tried and true advocates of the great truth of spiritpresence, and of woman's equality and kindred reforms. How tender is this attachment to the native land, as strong and lasting in one born among New England hills or rugged Swiss mountains as with one from sunny France or fair Italy! Far up the Alps the eidelweis blooms, a lovely and fragrant flower--and the finer beauty of human life is developed in rude climates as well as "where every prospect pleases." Well said the poet of New England:

" Land of the forest and the rock. Of dark blue lake and flowing river, Of mountains reared aloft to mock The storm's career, the lightning's shock, My own dear land forever!

The nursery of noblemen, Whose deeds have linked with every glen And every hill and every stream. The romance of some glorious dream. Oh! never may a son of thine. Where'er his wandeling steps incline, Forget the sky which bent above His childhood like a dream of love: The stream beneath the wild hill flowing, The broad-armed tree-Jabove it growing."

I found the prejudice against Spiritualism wearing away, especially among thoughtful, liberal, religious people, who realize that their path of spiritual progress and insight leads in the same direction, and that the light within this kinship, and aim to know what we are in our interior being and spiritual faculties here, and so keep the windows of the soul open to angel visitants.

"Man and His Relations," by S. B. Brittan, is one of the early and valuable books, full of wise teachings, and too little read.

A Sunday's glimpse among the people of the Providence Spiritualist Society, in which Mrs. "pray standing in the synagogues (or in halls), of mourners rejoice with unspeakable joy. The Ames is an officer, revealed a consecrated devotedness like that of the early Methodists-a strong and uplifting element wherever found A card just comes to me with its notice of Society of Detroit, with "the pastor," Mrs. Minnie Carpenter, speaking and giving tests where the evenings are occupied by others, opening with six lectures by Dr. C. W. Burrows of this city, with topics, in part, as follows: "Body, Soul and Spirit"; "The Perfect Way, or the Development of the Soul"; "Influence of the Mind in Health or Disease," illustrative of what man is, or can be, here, and how he can best look over and be fitted for his life beyond. Thus will come "self knowledge, self reverence, self-control," and thus will there be best communication between our today and our great to morrow. A drawback to the work I hoped to do East was a sickness, depriving me of three Sunday engagements. This was matter of regret, especially the failure to reach Haverhill. With usual health, every Sunday would have been filled. In the wintry cold I must keep at home, or near by; but next April and May I hope again to visit New England, if calls from that region reach me here.

'T is "Life Eternal" brought to view By those who dwell therein-Who come to teach a Gospel new. And souls to virtue win.

'T is Joy and Peace to all who mourn And grieve for loved ones lost: T is Healing Balm for bosoms torn. And souls now tempest-tost.

'T is "Tidings Glad" from spirit friends Now on the Shining Shere-The Message that our Father sends From loved ones gone before.

'T is Heaven's last and greatest gift

To bless the human race: A Power that shall mankind uplift

And crown with truth and grace.

'T is consummation most complete Of every good now sought; 'T is Love and Wisdom in concrete With every bles-ing-fraught.

LECTURE.

muse's outlook, and from that of the scientist and philosopher it is equally broad, comprehensive and happifying.

One of its distinguishing characteristics is its superlative naturalism. It is, indeed, "Nature's Divine Revelations" to human under | carnation, Karma Loca, Devachan, and the standing. Science is its great oracle, and rea- like. son its exponent and interpreter. It extends the domain of the natural over the entire realm of the supersensuous, and recognizes nothing with our present state of existence, so that we as supernatural. Spirit, equally with matter are constantly in the presence of spirits such and phenomena, is within the domain of nat ural law. It is the antithesis of all mysticism and all mystery. It demands knowledge, in- are infinitely diversified in refinement and stead of faith. It accepts truth for authority, beauty, to correspond to the variety of characnot authority for truth. "Thus saith the ter or condition of spirits who enter them, and Lord," or thus saith the Mahatmas, proves nothing in its court of inquiry. Demonstrated is to us. This idea of the locality and general facts alone form the basis of its theories. It topography of the spirit world is entirely rarecognizes the trinity of nature-matter, force tional and consistent with nature's gradations and intelligence, for these primary principles are manifest in natural phenomena. It predi- and ether. That "Near about us lies the land cates all causation in spirit, for it is seen to be of spiritual mysteries," the poet, seer and spirthe positive, active motor, while matter is found to be the negative, passive instrument | spirits by the million, not imaginary "astral and servant, or vehicle of spirit manifestation. | shells," (!) have proved their immediate pres-There is a kind of pseudo-Spiritualism, more ence with us by tangible facts which none can properly called metaphysical transcendentalism, or idealism, which claims that all is spirit. and matter is but phenomena, or consolidated spirit. But the truly scientific Spiritualist recognizes an elemental difference between matter and spirit. All of their properties in manifestation being different, and even directly op- | in sin, for that is the realm of effects as well as posite, it is logical and philosophical to affirm of causes; but as all suffering, in the cconomy a discrete degree of difference. But they are of the universe, is disciplinary, it continues coëternal counterparts and complements, for only till it stimulates the sinner to sufficient ever associated in manifestation, and Spiritualism furnishes the scientific key which explains universal phenomena. All organic forms | or happiness, is the final destiny of all. of matter, from the crystal to the human form, are but so many modes of intrinsic spirit manifestation. From the microcosm to the macrocosm is one vast unitary system of spirit phenomena, and whoever thinks he can go "way beyond Spiritualism" must find a terra incognita outside of the universe for his sagacious | ceptions of the divine economy, and strictly in mind to explore

Spiritualism-scientific and philosophicknows of no limitations but those of the hu- | truth. man understanding. All known or knowable occult and recondite, as well as the visible and mode of faith here entertained, but upon spir-

known personal manifestation of the Infinite Spirit; that he is intrinsically a spirit (as a mortal) clothed outwardly by a physical body, and inwardly by a spiritual body-the complete disunion of which has been termed death, but which in reality is birth into the spiritspheres.

Observation and reason sanction the first of this proposition, and both human clairvoyance and spirit-revelation sustain the final idea. It is already an axiom of Spiritual Science.

III. That as a spirit clad in an ethereal body, which is a counterpart of his previous mortal form, man enters the spirit world with all his powers and faculties intact and unchanged, and by the law of moral gravity is attracted to "his own place," finding environments exactly corresponding to his spiritual unfoldment; and beginning there where he leaves off here, and moved by the inherent law of growth or evolution, he progresses mentally and spiritually in the ratio of his personal efforts and ca-Such, my friends, is Spiritualism from the pabilities, rising as he is prepared, by successive degrees, to higher spheres by the law of eternal progress.

This doctrine is strictly in accord with Nature and her great law of evolution, and far more rational than theosophic theories of reïn-

IV. That the spirit world is in space, the first sphere or grade of which is interblended as are attracted to us by the unbroken ties of love and mental affinity; that the spirit spheres are as objective and tangible to spirits as earth of matter from granite bed-rock to atmosphere itual scientist all agree; and conscious, human gainsay.

V. That as death works neither a mental nor moral change in man, nor does it change his relations to the eternal laws of justice, of compensation and retribution; so in spirit-life he inevitably reaps in suffering what here is sown personal effort to overcome the depraved condition of mind which caused it; hence heaven,

This idea of justice, or of "rewards and punishments," so called, is wholly consistent with human nature, and comports with the Bible teaching, that in the life to come we are judged 'according to the deeds done in the (mortal) body." It is harmony with our highest conaccord with natural law as we see it manifested, hence we are justified in accepting it as

VI. That happiness in spirit life does not defacts of nature are embraced in its scope. The pend upon an arbitrary decree, nor upon any

by the angels of deliverance. The sick receive Vocal prayers addressed to spirits and to the again the healing balm from "ministering the exercises of the First National Spiritual audience (as all are to a large extent) may be | spirits" who heal both body and soul. True seekers after spiritual knowledge who have heard the "knock" of angel visitants, and each Sunday afternoon at Prismatic Hall, "opened" their doors to receive the truth, have found in Spiritualism its living fountains and are filled.

Famished hearts have had the manna of love fed to them by kindred spirits who have given them a foretaste of heaven. The evil doer has heard the voice of warning and rebuke from guardian spirits, who have shown him the harvest of sorrow and suffering he will inevitably suffer in spheres of darkness he must enter, unless he ceases to do ill and learns to do well ere his spiritual transition! The tyrants of earth, "with fear and trembling," now see the handwriting of angels on the walls of their gilded palaces, again saying: "Mene, Mene, Tekel Upharsin," foreshadowing their coming doom!

The priests of a dying faith and an outgrown religion list to the "still, small voice" which whispers their impending doom of "occupation gone" with a like trepidation. Materialism, which palsied the aspirations and blighted the hopes of thousands; and agnosticism, that clung to a forlorn hope, but refused to know divine realities, have both shrunk away to the "valley of dry bones," to mingle with kindred dust. The great problem of human destiny, so long the riddle of the Sphinx of Death, is solved, and "Eureka!" is the glad shout of millions who have "found the Promised Land." Life and immortality are now "brought to light" far more positively and clearly than by the alleged "resurrection" of the "Son of Man."

What prophets foretold, and bygone generations hoped in vain to see, is ours to see and feel and KNOW! In the full fruition of knowledge, we may proclaim immortality triumphant. The altars of science are now lighted by the Promethean fire of inspiration, and the gods once more reveal their secrets to quickened inventors and discoverers. The inspired thinker is led in the path of new ideas by spirits, whose superior ken penetrates the arcana of the occult world.

The evangels of new revelations that startle the drowsy sentinels upon "Zion's walls" are heralding "glad tidings of great joy" to all the world. In the light of these new revelations, the myths of antiquity vanish like morning mists before the god of day. Creeds and life? It is a part of the mission of Spiritual- dogmas framed in the darkness of the dead ism to teach us to aid such "earth bound | past wither in the sunlight of Spiritualism, and fall like autumn leaves.

The "tree of life" now bears no "forbidden fruit," but whosoever will may eat and be XI. That all so called "Words of God," Bi- blessed with spiritual vigor. The spiritual faculties of many are unfolding as never beemanated from finite spirits, and partake of fore, and spiritual things are now discerned with psychometric, clairvoyant and clairaudient powers transcending the "spiritual gifts" of ancient seers and prophets. In this illuthoritative, further than intuition and the mined spiritual era nothing is held sacred but truth, and traditions and customs held sacred munications from spiritual sources, ancient or by Christian or Pagan believers are set aside modern, should be subjected to the ordeal of | by inspired souls who now have no use for reason and science, and accepted only so far as swaddling clothes and nursery tales! Bibles and rituals, fanes and cloisters have had their day, and inspired souls filled from living founYours truly, GILES B. STEBBINS.

ONLY ONE.

If each one would care for one, On y one, Poverty would leave the earth,

Brothethoed would light with mirth every shadow of the earth, If each one would care for one, Only one,

If each one would care for one, Only one, Each one meeting that one's need

Would his own heart's hunger feed; Happy were the world indeed If each one wou'd care for one, Only on-! —HEZEKIAH BUTTERWORTH.

INCIDENT IN THE EARLY LIFE OF MARY A. WILLIS, A MINISTER IN THE SOCIETY OF FRIENDS.-" It happened on one occasion that an old lady who resided with us, and with whom I slept, had gone to bed in usual health, and had, about midnight conversed with me, and made no complaint of feeling unwell. In the early morning I was awakened by a knock at the head of the bed, which was repeated three times, and struck a most indefinable terror into me, so that I crept under the clothes and went to sleep, as it were from fear of being awake, without the least apprehension of death being so near. Yet so it proved, for on awaking from this terror stricken sleep, a corpse lay at my side."—The Friends' "Annual Monitor" for 1867.

Holiday Tour to Washington and Atlanta.

A special holiday tour via Royal Blue Line leaves Boston for Washington, D. C., Thursday, Dec. 26. Trip occupies seven days, and rate, covering hotel accommodations and every expense, is but \$23.00. On same date a party leaves Boston for the Atlanta Ex-position, stopping at Philadelphia, Luray, Natural Bridge, Chattanooga, etc. Time occupied, ten days; rate \$58.00. Both parties personally conducted. For itineraries, address A. J Simmons, N. E. P. A., 211 Washington street, Boston.

SELECTING A MARKET. - Poet-" Have you read my verses?" Critic-" Yes; really they do not mean my verses? anything that I can see; they don't rhyme, and they are halting throughout." Poet (musingly)-"Then what would you advise? Send 'em to the magazines?" -Chicago Record.

No one in ordinary health need become bald or gray if he will follow sensible treatment. We advise clean-This declaration, which can be supported by | tains have no need of old bottles for their new | liness of the scalp and the use of Hall's Hair Renewer.

LIGHT. OF BANNER

DECEMBER 21, 1895.

Wiltten for the Banner of Light. A GREETING TO" WHIFFS FROM WILD MEADOWS." By Sam Walter Foss.

When July comes and grass is laid full low, We walk in lanes by meadow lands at eve, And from fair fields the whiffs of scent receive-Which bring a tala whate'er our hearts did know Of living in the country long ago, And all its grace and worth we then believe,

The brooks are full of song tho' winds soft grieve, And sweet the pictures that our memories show! So in thy book, oh! friend, the new-mown hay Is fragrant with the life of hill and dale, And brings the glowing summer life our way, And makes bright dreams of hope o'er ill prevail; It cheers the wearied mind, delights the heart, And nature's happiness doth well impart!

Tho' wild the meadows where the cattle stray, The pasture lands where brush and berries grow, What happy days the farmer's children know! A whiff of that free air from far away Recalls full many a royal summer's day. With healthful wild-bird sport, and heart-blood's

glow, And sense of what to nature's self we owe-From early dawnings of the merry May! Here, too, my friend, thy book is blest indeed; Laughter and love and fun of varied sort, Reply to what the average man doth need, And all doth well our pleasant fancies court; Delightful as the June thy wit and worth, Sweet breaths of joy that bless our mother earth! WILLIAM BRUNTON



For the Banner of Light. THE SOUL AND ITS POWERS. Inspired by Spirit Elizabet & Barrett Browning through the Mediumship of "White Rose," J. C. F. CRUMBINE.

(Copyrighted.)

TAMES and terminology have a various inshall hope that in what we teach our language shall not be ambiguous. We shall follow the teachings and cult of no school of philosophers, nor shall we attempt to conform our thought and what we have perceived to be the induce the sun to shine above the brilliancy truth-at least our aspect of it-to any of the prevalent and dominating theologies, philoso-phies or sciences of mankind. If there shall be found-as we are sure there will be-a uni-formity of belief among them concerning the to reflect, and this ratio is invariable and with-tor as the moon gives forth a light reflect the sum to shine above the Drinancy ance. We shine in the light that we are able out a shadow of turning. This means that, to use a homely, yet we trust a pertinent illustra-tion, as the moon gives forth a light reflected proper development of both body and soul. Reality which we postulate, however vague or | upon her surface, and in ratio not only to the crude or mystical may be their interpretations of it, we shall then have revealed the purpose of it, we shall then have revealed the purpose soul in this wise catches and reflects the light of these lessons. The underlying and basic of God within and without in the circle of its essence of all things is this very Reality of aura and spirituality. Whatever may be its which we speak, which among mankind, in all periods of history, has received, according to human culture, a various interpretation, and has given the reflections which make up the luminous becomes the light from within, the civilization, thought and ideals of the world. What is Reality if not that subtle, sovereign, eternal, indivisible, impenetrable essence, that stirs within the form of all outward manifestations and expressions? What is that essence but that being, that presence, self-acting. thinking, willing, immutable in its type, identity and intelligence, the unit and monad from which in the finite and infinite proceed the multiplicity of forms and the variety of ex-said that if the light that be in you be dark nultiplicity of forms and the variety of ex-pressions that constitute the cosmos? What is this something but the entity that lives and moves and has its being in itself, yet is gov-erned by principles and shaped by processes peculiarly its own-making the square yet being a circle, manifesting yet being Reality, expressing itself yet being an unchangeable, eternal entity, as entire and perfect in its in-tegrity of being as God? For, mark, this essence is arbiter of its own destiny by the principle inherent in itself. Thus responsible to itself, it has within the circle of its possibilities the divinity that is a law to it. It has all the freedom that it is possible for the finite to possess, yet is both bond and free. Its inversion is the law of its reversion, as involution is the law of its evolution; and as a tree clothes itself in the external and dons materiality in order to manifest itself, yet is not what it seems, so this essence we are seeking to ex-plain is capable of thus revealing itself. The mystery of the phenomenal world is the mystery of this essence. Its potency and law, nay, its personality and affinity, are its inalienable property, not something taken on from what it does not at all possess, but manifested out of its own heart of being. As the ocean gives forth the qualities of its own elements which are their indestructible constituents, and forms the composition which in the whole is what it is in part, is in the molecule what it is in the atom, so this essence gains and loses nothing by any of its evolutions or transformations, but throughout its career it holds in the fact of its being whatever is its original possession. If this is but perceived in the beginning, then what we shall say and each will not appear either ambiguous or confusing. There is no such thing as matter existing by itself, nor matter at all, in the sense that materialists have exploited the word. Forms are interchangeable in the sense that one entity can re-clothe itself in the atoms which make up the manifestations of all essence, but this is because essence has in itself the ability to assimilate and use what belongs to it, in the various stages and planes of its expression. And this could not be were it not for the fact that ace, the very atmosphere will be fetid with essence demands and makes this arrangement. In the kaleidoscope of what is called nature, and we refer to nature manifest in the form. this process is the ordained law of essence. Mat ter as the manifestation of the essence is subject to the principle of the essence, and therefore it is, that whatever may be the entity the manifestation conforms to it. Its expression determines the quality of its manifestation, and true to the principle that shapes and des-tinates the expression, the manifestation proceeds in its changes and combinations. But the source of the polarity that fixes the entity and conforms the expressions and manifesta-tions thereto is in the essence. We affirm that the soul or essence is the basis of the entity, and that love is its principle of action. The error in the various systems of thought as advanced by the ancients, the Egyptians, Hindus, Greeks, and the error in many of the cults of the modern schools of thought, was the | spair. supposition that the soul is an ethereal compound of the four so called elements fused

together in a unit of integrity, viz, fire, water. air and earth, producing by their chemical affinities and aggregations, the soul, whereas the science of occultism teaches that the soul, both in the finite and infinite entity, is a prior reality—that is, it is clussil to all that is chem-ically or dynamically associated with it. Fire is really but the manifestation of the light of all che possessions which reasing the source of the manifestation of the light of all the possessions which reasing the source of the sour all essence it has no existence separable from entity. However one may produce it, and whatever may produce it, fire is linked to psy-ble from a second base of the chic forces, and has its origin in the entity from which and by which it produces the qualities which and by which it produces the qualities which belong to it. Because certain elements combine to produce it, does not exile it from soul; on the other hand, you can have no flame where there is a because the produce of life, if, as Spencer and Huxley show, that there is a where there is a because the produce of the where there is not the manifestation of soul in some form. Sulphur, a composite substance, for instance, may, by friction, produce a com-bustion and flame of light, but do you not know that all the elements are fragments or sparks of the flume that burns within the soul of the universe. Any and all elements, however differunities, are luminous color, itself simply des-ignating the sphere and the degree of the vibration in which they move on the plane of our being. There is but one primal light, and it is pure white. All shades of it, all extremes or interblendings or prismatic derivations of it, are apparent but not real, are the result of the vibration that moves the entities to which they seem to inhere, as well as those upon which they impinge. The human eye or sense of sight, the outward or external organ which serves the soul in its embodiment, as much of it as it is of itself, designates the limit of its sphere of vibrations. Manifestation is limitation, but such limitation as serves the purpose and principle of the soul.

The crude vestment of matter that environs all essence is designed to serve the essence in its expressions, and as all that is within the sphere of the soul's being is originally veiled from externality and expression until step by step it reveals itself, as spheres enfold and unfold spheres of light, so the development of the entity is one from within. Ever does the soul destinate not only the character and degree of its sphere, but the quality and plane of its manifestation. Immured in matter, its manifestation in form, not the creation or birth of its entity or iden-tity, for, mark well, that the soul as personality is an entity from the heretofore, and acquires naught, but unfolds itself by expression in matter, the s ul rises into the perfect state of its divinity, and having all possessions with-in itself, all the power and all freedom, it grace fully reaches out and in for sovereignty. Remember that the climax and perfection of the soul's activity whereby it becomes at one with the oversoul are established only in this way, and that its experiences are the collaterals of its attainment.

We shall not here attempt a teleological explanation of the cosmos, or give a reason for the method that governs the operations of the soul, nor derive a cult concorning the final causes which impel the soul in its reactions. We are now concerned with the universe as we perceive it, a universe which both Hobbes and Berkeley perceived to be both reflector and reflection, but concerning the relation between the agent and agency they differed wide ly. For if, as we maintain, matter has no ex-istence outside of soul, but is the property of it, then Hobbes was wrong in making matter a creative entity, just as Berkeley may have been in error in assuming that Reality, that soul or essence, had no externality, but that form was or is but the reflection of the entity. Indeed, the form or manifestation of the soul is as real to the soul as any of its states, for all that is, or is manifest in the universe, belongs to Reality. Bear in mind that the human under standing receives its own revelations and imterpretation, use and application, and we pressions, gathered from within and without, as the inspiration of the Divine, and always according to its needs, the growth in knowledge being determined by the use we make of it, the revelation always increasing in the degree and

ment. Thus what is soul, or essence, originated and began its prescriptive career. Its initiative was its birth into matter, its mani coördination there and a relativity of design, not only in the form of the organs and organ-ism, but in character of the type, fauna and species, if all that is evolved bears an integral relation to what preceded, organically and biologically, then shall we fully understand how true is the principle of the order that desti-nated the soul. Who can deny that all forms of life are manifest essences? Who will say that what physicists and chemists term forces and elements are not interchangeable terms, hydrogen, carbon, nitrogen, the minerals, gases and ethers, all being but the manifesta-tions of the Infinite Essence, in which finite essences live and move and have their being, As all essence is supreme over its own states and conditions, as God is supreme over all manifestations of himself, as all essence is sub-ject and predicate to the principle of itself, as sense, all essence lives and moves and has its being. The spiritual and material world correspond, because essence is one in the integrity of its principle and manifestation with God. Herein lies the depth and mystery of this cosmos. It is one and one eternally inter related. Whatever may be the form of soul

or its expression, it is akin to all souls. It is not within the province of the present utterances to discriminate between forms of life, and declare what is the original or ulti mate state of the soul in the form; but we can say this—that what may be designated "mat-ter," and this comprehends all forms of es sence, is not alive as such, but because in every particle of itself it is allied to soul, and thus is permeated by the same divine influence that actuates soul. Matter or manifestation of the Infinite may be closely affinitized or related to essence in the form of organism, or it may be remotely correlated, as in the case of matter, that seems to have no contact with organic forms of life, as the rock, mineral, air, and the vegetable and animal compounds derived from the forms of organic life. [To be concluded.]

ASTROLOGY.

BY CHAS. T. WOOD.

To the Editor of the Banner of Light:

THIS is the age of investigation, and the power which has been able in past ages

to compel belief in any statements made by authority, or possessing virtue by reason of age or tradition, has lost its hold upon the masses of the English speaking people at least. Thousands there are who a few years ago were willing to accept literally the teachings of their established church or the so-called sacred writings found in the Bible, who are to-day subjecting everything to the test of reason, and demand scientific demonstration as a basis upon which to build their superstructure of physical, mental, moral and spirit ual growth and development.

Under such a critical examination, occult and psychic forces, long buried in obscurity, have received a new impetus, and have been brought forth to be put to the crucial test.

Among these hitherto prohibited forces and sciences, astrology presents its claims to be



Written for the Banner of Light. SPIRITUAL CULTURE; OR,

THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

PART I. THE moral and religious attributes of our being form the golden gates to the king-

dom of heaven within. It is hardly necessary for us to state that these attributes cannot be separated from the entirety of man's nature. They form the keystone of that noble arch represented by the human brain.

Spirit is the intelligent, immortal part of the human being-that which gives us conscious individuality; which links us inseparably to the Universal Spirit, thus stamping us with immortality. Edwin Arnold says of it in "The Song Celestial ":

" Never the Spirit was born; the spirit shall cease to be never; Never was time it was not; end and beginning are

dreams! Birthless and deathless and changeless remaineth the

spirit forever; Death hath not touched it at all, dead though the house of it seems."

It spoke through the lips of the Nazarene, saying: "Before Abraham was, I am." It is the conscious I amness of every human soul declaring forever: "I and my Father are one." Hence spiritual culture must embrace all men tal power. It must include intellectual culture, moral growth and religious aspiration. Then is it not evident that everything that we possess and all that we do has profound significance through its influence upon us as spiritua) beings?

But the special sense in which we would speak of spirit culture relates to the intensifying of those interior perceptions that enable us to become, to a certain extent, independent of the external avenues of sense. For example, we receive into our consciousness a vast amount of knowledge through purely external channels. The various objects that we look upon are reflected upon the lens of the eye, and from thence transferred to the brain, and thus become revealed to the consciousness. Sounds fall upon the ears, sweet odors are wafted to the sense of smell, and touch and taste minister to the individual of that which. translated within himself, becomes a means of cultivating his spirit just to the extent that he stories help to vary the sameness into which any class makes them a part of himself, and learns by periodical is likely to fall. The contributors increase means of them something that enlarges his rapidly, and the magazine is becoming valuable not knowledge of the world and his relations to it. All this is Spiritual Culture. But the most important, and alas! the most neglected means of spirit culture lies in the intensifying of the interior perceptions, so that the spirit can come into conscious rapport with truth, and learn without being indebted to the tedious process of study and investiga tion. We call this faculty of the spirit its perceptional or intuitional power. It is the only faculty we possess, through which divine spiritual truth can possibly be revealed to us It is the one faculty of our nature through which we can gain access to the universal storehouse of all wisdom and knowledge; through which we can reach that point of spiritual develop ment when we shall be largely independent of external sources of knowledge, such as books and teachers. By thus exalting intuition, we are by no means degrading the intellect or implying that it should not be developed to the highest possible degree, not as a channel through which to discover truth, but as an instrument for expressing and communicating intuitional truths unto others. All true education is moral and spiritual development, as has been so finely presented by Prof. Buchanan in his "Moral Education," a book that ought to be in the hands of every teacher in the country. It is since the advent of that great movement called Modern Spiritualism, that this faculty of the soul has been so much more generally recognized and cultivated. Men and women began to perceive, as the phenomena of Spir-itualism claimed their attention, that they possessed certain powers that could not be classed under the term intellectual. They designated these as spiritual powers, and those most cognizant of them were called mediums. As a rule they were persons possessing acute sensibilities and strong sympathies. Through these acute sensibilities, forces and influences were attracted to them by means of which their interior senses were educated to such a degree that oftentimes, though illiterate, they became, no man knoweth how, educated in the wisdom of the ages, and went forth as eloquent teachers to proclaim the deep things of the spirit. Even before this marvelous outpouring of the spirit in these latter days, the ages afford us many examples of individuals, wholly un-educated in the lore of the schools, who through having their interior perceptions quickened, have come into rapport with the spirit of truth and thereby attained a degree of knowledge which seemed marvelous to those ignorant of the means of acquisition. One of the most striking illustrations of this is afforded us in the history of Jacob Boshme. He was born in the sixteenth century, the son of a poor German peasant. As soon as he was old enough, he was sent into the fields to watch his father's cattle. He was sent to school just long enough to learn to read and write, and was then apprenticed to a shoemaker, While yet a boy herding his father's cattle, he began to be subject to interior illuminations, and from that time forth he became a child of the spirit, and was educated, not alone in the deep things of the spirit, but also into the innermost secrets of nature, and through the eyes of the soul he seemed to penetrate all mysteries, so that this uncultivated, uneducated shoemaker wrote more than thirty books, filled with the profoundest erudition concerning the being of God, the nature of man, spiritual states of existence, and the secrets of nature, that have given him a place among the most remarkable of the world's mystic philosophers and spiritual teachers. His conceptions of God, of the Christ-princi-ple and of the human soul, were so broad and so grand that the bigoted clergy of his day could not grasp them, and seeing that they struck at the fundamental principles of their theological formulas, they became his bitter, unrelenting foes. As to the distinction between true faith and mere belief, he says:

and understood by the inner sense, taught by the Holy (Shost (which we to-day recomize as spirit influence), and productive of Theosophists and servants of the divine Spirit."

As bearing still more foroibly upon the subject of this essay, he says:

" If we allow our mind to brood over earthly desires. "If we allow our mind to brood over earinity desires, our mind will be captivated by them; but if we spirit-nally rise above the world of earthly desires and sensa-tions, the world of light will capivate our will, the terrestrial world will loss its power of attracting our consciousness, and we will enter the divine state of (dod. The realm of matter and darkness is the realm of contention and suffering; but the realm of the spirit is the bindom of light low neares and handless." is the kingdom of light, joy, peace and happiness." "The superficial reasoner believes that there exists

no faculty of seeing except by the exterior eye, and it that sight has departed, there is an end of seeing. It is very unfortunate if the soul can see only through the external mirror of the eye. What will such a soul see if that mirror is broken?".

"But if the divine, eternal light is received in the soul, it kindles a fire therein which illuminates the

sour, it knows a net therein which infimitates the whole substance of the soul, so that the latter becomes luminous and a mirror, or eye, in which the light of God is reflected."..... "Our main object ought to be to have the divine power within ourselves. If we possess that all scien-tific pursuit will be a mere play of the intellectual fac-ulties with which to amuse ourselves; for the true sci-use is the averaging of the subdom of our of the proence is the revelation of the wisdom of God within our own mind."

(The italics are our own.) Jacob Bohme gave marvelous proofs of the truth of these assertions after the opening of the interior senses of his soul, for the secrets of heaven and earth seemed revealed to him with no effort on his part, and he manifested the possession of wonderful occult powers, was psychometric, clairvoyant, and had the gift of tongues to such an extent that he spoke freely several languages. [To be continued.]

December Magazines.

THE HUMANITARIAN.-Hon. Thomas F. Bayard has his paper on "Individual Freedom" printed in the latest issue. C. Lloyd Morgan has the opening article, "The Limits of Natural Selection." Mrs. Archibald Little tells "The True Cause of China's Decay." The Earl of Wemyss writes on "The Socialist Spectre." Rosa M Barnett makes a strong appeal in her paper, "The Rescue of the Young." J. Herbert Parsons has an article, "The Evolution of Altruism." I. Hooper has a story, "Biby." The price of the magazine will be reduced, commencing with the January number, to ten cents, single copy, and \$1.50 per annum. Victoria Woodhull Martin, 17 Hyde Park Gate, London, S. W.

THE REVIEW OF REVIEWS-The strongest paper which appears in the holiday number is that on Herbert Spencer, which is very true of the great scholar. "John Sherman's Story of His Own Career" is an other article; both are finely and numerously illustrated; W. L. Scruggs writes on "The Venezuela Question"; "An Indian on the Problems of His Race," is by Simon Po-ka-gon. The regular departments are well maintained, and all that could be desired for them. Editor Shaw shows a great mind in his compilation of "The Progress of the World" each month. "The Record of Daily Events" is another great feature, and worth careful perusal. Francis Schlatter comes in for a notice and illustration. The book reviews are fine and interesting. The Review of Reviews Co., 13 Astor place, New York.

THE PHRENOLOGICAL JOURNAL .- The class of 1895, American Institute of Phrenology, furnishes the frontispiece for the latest number. Edgar C. Beall has an article on Dr. William J. O'Sullivan, the lawyer, and a member of the New York bar. George C. Bartlett has his fourth letter of "How Three People Did Europe Afoot." The editor makes a study of the Duke and Duchess of Marlborough from photographs. H. S. Drayton writes on "Practical Psychology." Dora M. Morrell has a paper, "What Your Palm Tells." Anna Olcott Commehn continues "A Phrenologist's Prediction." Dr. T. A. Bland contributes "How to Treat Criminals," and sets forth the plea of reform as the proper method. The departments of "Child Culture" and "Science in Health" are full of choice things. Fowler & Wells Co., New York.

THE KINDERGARTEN NEWS .- There are many interesting papers in the current issue, and several only to kindergartners, but to families as well. Milton Bradley Co., Springfield, Mass. PLANETS AND PEOPLE .- The serial "Zalene" has another installment in opening the current number. Coral A. Thomas has a poem entitled "Art." Mrs. S. V. Hughes-Graham has a paper on "A Soul's Response." The advance weekly star report and prognostications for the future are as interesting as usual. There is a large amount of miscellaneous matter touching upon the occult, philosophic and scientific. F. E. Ormsby, Chicago, Iil. THE NEW ST. LOUIS .- The opening article, "Rambles About Naples," is very well written by Guy B. Seely; "Old Things and New" is a story by Millie W. Carpenter; "Guilty, or Not Guilty," is written by Willis L. Clanahan; "The Myths of History" is by W. F. Switzler. There are poems, current gossip, hints on hygiene, notes for the home. fashions and other good reading matter. Advance Book Co., 2819 Olive street, St. Louis, Mo. THE JOURNAL OF HYGIENE.-Felix Adler has the opening paper, "Grief a Spiritual Malady"; the health and working habits of El zabeth Cady Stanton are written of by herself. Helen L. Manning contributes " Physiological Effects of Anger." The editor and Jennie Chandler have notes and hygiene papers. M. L. Holbrook, 46 East Twenty-first street, New York.

· Temple, Boston, Mass.

intensity of the light radiated upon her disc, but her reflecting and retracting power, so the elevation, that designates its power to receive inspiration-to give and receive light. And the higher the soul ascends the mountain of time and understanding, the rarer and more

clearer and finer the quality of the aura. All vibrations are slower in the dark than in the higher grades of light, darkness being that condition that contains or affects the least positive spiritual force. Thus the embodied spirit vibrates both thought and light as its sphere is low and high. Its nominal evil or error, and we use these words to designate soul states, mark the spheres of thought and ness, how great is that darkness, referring, we believe, to this very fact which we here set forth. For again, darkness in materiality is the manifest condition of the darkness or state of the soul in spirituality, and the two extremes correspond. He that loves darkness more than the light is the one who loves evil more than the good, and vice versa. Always bear this in mind, that the color of the aura has in its composition the significance of the state of the soul.

We give this analysis of the relation of light to matter and soul, to set the mind of the inquirer right in regard to its origin. Its source from within the soul, whether you perceive it to be a vibration, and whether that vibration becomes black or white with the variety of interblending shades, as it touches the optical nerve or spiritual vision, do not in the least destroy the truth regarding its source and the philosophy of its manifestation, but rather strengthens our position, that even light, heat, sound, in short, motion, are but conditions that respond to the spiritual being; that they have no interpretation except in the thought that they convey to the soul in the sphere of its un-foldment. Do not understand us to imply that red will be blue and black white, as our sphere becomes more divine. We mean simply this, that in materiality, in the manifestations of the spirit, black stands for or is symbolic and reflective of a spiritual state-is a condition where the least material light obtains, as evil is a word that indicates the state of the sou where the least spiritual light obtains. And conditions respond to states as spirit planes to

spheres in the harmonial philosophy of life. The delusion, and we dare say illusion, of thought is in the characterization of luxury or affluence as synonymous with victory over matter-spiritual effluence. Not so; one may be rich in spiritual possessions and impoverished in the appointments of an earthly habitation, and yet the halo of that soul will shine in splendor over all that comes within the sphere; or one may be poor in spirit, barren of love and truth, and though domiciled in a palpolluting emanations of the dark aura that en elopes such an one.

Thus also may we dispose of all the ele-ments and forces which the materialists allege produce the mind or soul. The fact is that the soul can never be read in the light of its manifestations or its conduct in the phenomenal world. And the person who seeks to learn the secret of the cosmos must not pile mountain upon mountain to get into the inner temple, nor judge spiritual things and the re-ality of life itself by any experimental reasoning. For causes and effects interplay in an endless chain, and phenomena are uniformly regular though ordinated to reveal the purposes of spirit; and the central power, law and intelligence that give uniformity to nature are without variation, and, if you do not seek within the external realm for the priori es-sence, the soul will sooner or later sink into de-

Soul, then, is primal essence, eternal, impound of the four so called elements fused mutable, fixed in its sphere and integrity of being by the uncreated and infinite, Eternal Over Soul. It is not a part of God, as we might

Perhaps it is wise that we define the subject before proceeding further:

Astrology, then, is the science of the influ ence of the planets of our solar system and the zodiacal signs upon the earth and its inhabitants. Concerning the origin of this sci ence we know but little, and upon this part of the subject opinions vary. Undoubtedly the perfection of the science up to the degree of understanding where we derive our first knowl edge concerning it, had required hundreds if not thousands of years.

The first knowledge which comes to us concerning astrology, and which was then allied with astronomy, is associated with the so called shepherd kings, and perfected by the Chaldees -to a remarkable accuracy when we consider the absence of such instruments as now seem requisite for observation and successful calculation.

Certain it appears that modern study and research have made little improvement in actual results of astrological reading and interpretation.

We shall be asked what application can be made of the science, and our answer is that it solves for mankind almost every question as to the life and the experiences that we must meet, and which we must either overcome or to which we must be subjected. We know enough of the science to-day to be able to state that all the events of our lives, as they will appear to us, for our action and disposal, are recorded in the universal book of nature,

of which the starry firmament is the expression. But, we hear some one say, does this not dispute the doctrine of free moral agency We answer, not necessarily. We are not sup posed to sit with our hands idly folded while there is work to do in this world, nor to lie down in some quiet nook because there is a hill before us to climb; but if we know the work we are best fitted for, we shall know how to prepare ourselves for it, and thus add to the common stock of educated labor and advanced thought. If we know where the hill is which we must climb, we shall husband our resources until we come to ascend it; and instead of passing a butterfly existence when the sum shines, we shall get ready for the storm which may otherwise spoil our fine colors to morrow.

Astrology, then, is a great teacher when rightly applied. How did it become so unpopular and lose its hold upon the human race The Chaldean nation was conquered by the Medes, and its tribes became scattered, the practice of astrology was interdicted, and, except as secretly studied and handed down through societies of mystics, it has only in sol itary instances, until recent years, been given much attention or its study and general inves-tigation been encouraged. The reasons for the discountenance of so important a branch of science were probably twofold: first, the decline or decadence of the people among whom it originated; second, the prostitution of its grand truths to the baser and most sensual purposes, and its practice by charlatans and pretenders ignorant of its place in the grand sconomy of natural laws.

There are various opinions as to the method by which the effect of this natural power is exerted. We view the sun as the grand lifegiver, the magnetic centre from which radiate the vibrations so potent that when the relative position is changed, and the angle at which these rays strike the earth becomes more acute such change is very quickly manifested in the vegetable kingdom-and we say that nature sleeps. These different angles have their effect likewise upon the animal kingdom, demanding artificial means to partially overcome the conditions. Now the movements or aspects of the planets and their angles to the sun seem to change the quality of the rays or vibrations, so that even our atmosphere becomes charged with a particular element according to the zodiacal sign which may be figuratively upon our horizon and the angle made between the dif ferent planets among themselves, and toward the sun and moon. This force we have learned to measure, and by careful observation and study to determine the quality of magnetism which is each day infused into the atmospheric envelope around about us.

[To be concluded.]

"A historical belief is merely an opinion based upon some adopted explanations of the letter of the writ-ten word, having been learned in schools, heard by the external ear, and which produces dogmatists, soph-ists and opinionated servants of the letter. But *Paith* is the result of the direct perception of the truth heard

THE EXODUS -The third number opens with "Still Higher Criticism"; "The Mastery of Fate" is another interesting paper. Gestefeld Library and Publishing Co., New York.

THE VOCALIST,-One of the principal articles in the current issue contains three views on " Congregational Singing." There is much of interest to musiccally inclined persons. 35 University place, New York.

Mrs. Richings's Recital.

More than a passing notice is deserved by the excellent entertainment given by Mrs. Helen Stuart-Richings in Amusement Hall, on Monday evening, the 25th ult. Mrs. Rich-ings came to us most highly recommended, and the expectations thus excited were not in the least disappointed. Her repertoire for the evening embraced all branches of elocutionary art, from grave to gay, from tears to smiles, and in every one she proved that her conceptions of character and intuition of effect were apt and true. Her rendition of Irish dialect was admirable, while her assumption of juvenile character was unrivalled by any lady elo-cutionist we have recently had the pleasure of listening to, the concluding piece proving especially captivating to the audience. Mrs. Richings may be safely recommended to entertain thoroughly and effectively any audience, however critical, before which she may appear, and the saying of this is a great pleasure, as the lady is, personally, quite as charming off the stage as she is entrancing when she presents the character of man, woman or little child before the footlights.—The Conglomerate. [Published by Patients at the Middletown (N. Y.) State Homospathic Hospital.]

MRS. REID'S VIVID DREAM. - Mrs. John Reid went to visit relatives at Paint Lick. The next morning after her arrival she announced at breakfast that she had dreamed the night before that some one had entered her cellar at home and stolen some of her preserves. She was laughed at, but so deep was the impression made upon her mind by the dream that she curtailed her visit and re-turned home. She went into the cellar, to find that her dream was not all a dream, for some one had been in her preserves and had taken thirty two quarts in her absence. The thief made a careful selection, taking only pre-serves, and some of every kind she had.-Stanford, Ky., Journal.

For Over Fifty Years

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

Written for the Banner of Light. A CHRISTMAS THOUGHT.

The Christmas rose hath more than shade and form, The Christmas star hath more than radiant glory. Back of the rose that bows before the storm, Back of the star, lieth a tender story Of love and sacrifice, come down from ages heary.

Small matter though the creeds have warped in part The story of that human love and striving;

In Josus we behold a chastened heart, Type of the noblest thought, the highest living-Jesus who lived his prayer, who practiced trut forgiving.

Back of the rose and star, the priest and book, Shineth that soul that met the cross unmoving. Down intervening ages doth he look, Caim-eyed and saintly man, as if reproving Their war and blood and hate that seem to set a naught his loving.

Not form, not creed, then, worship at this time, Though these be hallowed by the use of ages; But love incarnate, beautiful, sublime,

Pure faith in God that every grief assuages. These name we Jesus, whitest name on Time's long EDITH WILLIS LINN. pages,

Rochester, N Y. December, 1895.



Some Recollections in the Mediumship of Mrs. M. J. Butler.

To the Editor of the Banner of Light:

TT may be interesting to some of your read ers, and possibly instructive to others, to follow the experiences and development ot some of our well-known mediums, for at the best we know little of the forces which operate to produce either the adaptability or the unfolding of psychic power.

With the hope that others may be prompted to do likewise, I take pleasure in going back to the early days of my experience, which seems almost like a dream, and recounting events as they followed, or such as I can promunity remember, as proofs of spirit presence and power. I was born at Sebago, Me. My father was John Emery McDonald, the son of Scotch parents who came to this country and settled in the town of Hiram, Me. My grandfather's family were all stanch Methodists, severe in their revirence and keeping of all the church ordinances and regulations concerning the Sabbath, and uoted for their integrity of char-acter and indomitable perseverance. My father was a hotel keeper, and this brought me into contact with many different people, by whom I came to be known as "McDonald's strange child," undoubtedly inheriting from my an cestors the "Scotch second sight." I seem to remember no particular circumstance con nected with this gift until I was about seven or eight years of age, when my father moved to Portland and took a hotel. About that time, possibly when I was eight years old, there was a great religious excitement there, and, in common with many others, I "experienced religion," as it was called. I came home and broke into a violent outburst of sobs and tears, expressing grief for my load of guilt, in the midst of which raps were heard loud and distinct. My mother thought it the work of the Evil One, but my father associated it with the particular Scotch gift of clairvoyance in some way. This was the beginning, and paved the way for further impressions and visions. I remember of one day running up to my father in the office and lounging room of the hotel and begging him to tear to pieces an old hair-cloth lounge which was there, and had for many years served as a resting place for hotel guests. I told him he would find "shiners" there. He remonstrated for some time, but finally yielded to my entreaties, and as his re ward found about fifty-four dollars in gold and silver coins, which had accumulated from the pockets of those who had lain down there. When the steamer *Great Eastern* was coming to this country, arrangements were made for her to come to Portland. Hotels were put in preparation for guests, and there was a good deal of excitement; while this was in progress at our house, 1 ran up to father and told him that he need not be worried about those mat tresses, as the Great Eastern was not coming to Portland. I knew not why I made this state ment, but although I was thought wide of the mark, it proved to be true. About six months subsequent to these events my father passed away, the home was broken up, and we removed elsewhere. Harmony was disturbed, and the visions were not for some time renewed. The next demonstration was in receiving touches, which were recognized as being by my father's hand. He had a peculiar fore-finger, upon which he had had a felon, changing the shape of the end, and by this he made me to know him. I must pass over quite a little period, until I was married and moved to Bridgewater, Mass., where the phase of my actual mediumship or entrancement was brought out. A severe ill ness occurred to me. and my mother brought me to Boston to see a clairvoyant named Mis. , who lived at the corner of Washington and Avon streets. The coachman took me in his arms, and carried me up three flights of stairs, only to be told by Mrs. — s control that my father was there, and said I could not get well, and was coming to the other side. My mother brought me back to Bridgewater and had an examination made by Mrs. Wm. Sturtevant, who said that in a week's time would be all right. At the expiration of that time I was entranced; my babe, who lay on my lap, was taken up by unseen forces and de-posited some three or four feet from me carefully and quietly. I being still in the trance, stated that a man would call who came from the other side of the water, and would knock at the door. He came about nine o'clock in the evening, and with my eyes still closed went to the door, called him by name, although a perfect stranger to us all, asked him in, and he remained until about two o'clock the next morning, during which time he received most wonderful communications, giving the name of his father, who had been murdered in England, as well as the name of a nephew, who committed the deed. None of my people knew

his wife were my daily companions, and we held circles every night. A prediction of the great Boston fire was given through me some six weeks before it co-

Gured, as well as the point where it would stop. Hundreds of startling revelations, some of them being given by spirits who lived when in the body at quite a distance, were given and verified by answers to letters written by Capt. Allen, who was desirous of compliing a history giving names and dates; but after his death the facts he had accumulated were de-stroyed by those less interested. Among the stroyed by those less interested. Among the very important events was the communication given by the spirit daughter of a Mr. —, who came to her sunt, then living in Bridge-water, and warned her that her father, who lived in Connecticut, would come to the spiritworld unless he was put on his guard. The aunt, not being a believer in spirit-messages, took no heed. She was, however, an intimate friend of Father and Mother Allen, as I called them. Several months afterward 1 was sent for togo to the house of this aunt, and on reach-ing the front door was entranced by the niece, and told her that if the warning previously given had been regarded the father would have been still in earth-life. The aunt went to the funeral; but before it took place she called the family together and told of the singular communication. She had no faith, but she wanted an investigation, as the niece had said her father had poison enough in him to kill ten

men. They scouted the idea, and the wife said she wanted no autopsy, as he had suffered enough already, but the aunt carried out her plan, and the examination verified the girl's message, who had also said that at the funeral a strange man would appear at the door. This took place he was met by the wife, who held a private conversation with him, and he went away. After the funeral they commenced to test the case. The spirit daughter told where the mother bought the poison, the bottle was found in a closet of the wash room, under a board. At the same time the youngest child had been poisoned, but its life was saved by the grand mother. For one year I was interviewed, ques tioned and badgered by lawyers, detectives and officers, resulting in finding that there were three husbands and four children who had met their fate in this manner-the remains of three of whom were exhumed, and examined, and to the best of my knowledge the woman is to day serving her life sentence in the penitentiary.

These facts are only a small part of an inter esting history to me, and I trust they may open the eyes and spiritual perception of some to the truths of communion between the two worlds. They are facts which can be proven if any one cares to investigate, and can be explained in no other way than as the result of magnetic control by spirit entities.

Very truly and sincerely, MRS. M. J. BUTLER.

are earnestly invited to forward brief letters, Items of local news, etc., for use in this department.

BROOKLYN.-Dr. G. Sterling Wines writes: 'Having heard of the séances held by Mr. O. L. Concannon, I invited him to my house, together with a number of both skeptics and believers, to witness the manifestations produced through him.

men who had never before attended a séance of this kind were appointed a committee to in-spect the clothing of the medium. They reported, after returning with him to the parlor, that he then wore nothing with him to the parlor, trousers and 'dickey,' or false front. In this costume he entered the cabinet, and placed his bare feet in a pan of flour. A lady from among the audience sewed the sleeves of his coat to his trousers, his coat collar around his neck and the tails of that garment around the back of the chair. His bands were then filled with rice, and all present saw him go into the trance condition, he passing under the control of 'Bessie' before the curtains were drawn. Then two of the gentlemen present dropped

United States, and equally as good in private. Her parlors are crowded with anglous inves-tigators. She is doing a grand work on the Pacific coast."

Connecticut.

DANIELSON .- De Loss Wood says: "Helen Stuart Richings lectured here Dec. 6, carrying her audience by storm by her superior eloquence, and deep, logical reasoning. Mrs. Rich ings is simply grand. No speaker except Mrs. Brigham has given such unbounded satisfaction to our people, and all are loud in their praises over her lecture. When she comes to us again she will be assured a large audience. Her psychometric readings from names of people were perfectly correct, and created a great sensation. Mrs. J. A. Chapman of Norwich accompanied

Mrs. Richings. Mrs. Chapman tells me she has but faint hope that my recent article will stir up the officers of the State Association to call a meeting. I suppose that such being the case, it might be possible to organize a new State Society. If the old Association is averse to calling its own regular Quarterly Meeting, it would seem about time for a new one to be organized.'

Iowa.

DUBUQUE .- Mrs. L. Spies writes of Mr. J.

C. F. Grumbine's teachings: "Words cannet express my thanks for your beautiful and instruc. ive thoughts, which I have received through your guides. They are exalted above everything in that line that ever came in my path."

Maine.

STETSON .- A correspondent writes: "We organized Nov. 2 a society, under the name of The Truth Seeker's Spiritual Association, and hold weekly meetings (on Sundays) with marl ed success."

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

"Spiritualist Mediums Not Fortune-Tellers."

To the Editor of the Banner of Light:

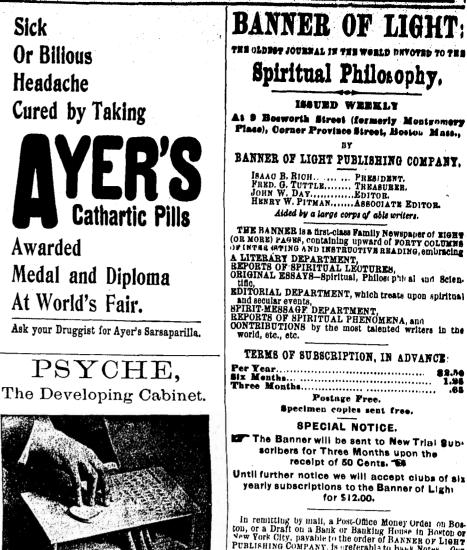
GREEABLE to Bro. H. D. Barrett's advice to mediums, I have thought it perhaps Π wise to make a change in my advertise ment, and have done so. [See ninth page.] The work of the true medium is not on the plane of gipseyism, and I have never had reason to think that any inteiligent Spiritualist

or earnest investigator of Spiritualism desired or expected from mediums anything like the frivolities and nonsense of "fortune-telling." I have been acquainted with many mediums, all of whom seemed heart and soul in the great work of disseminating the wonderful facts and philosophy of Spiri: ualism, and in giving instructions to people according to their needs, to help them to a higher plane of life, and in

every laudable effort, as well as to dispel the doubts and fears and phantoms of despair that haunt the lives of so many struggling mortals, There are no more faithful workers in the

cause of Spiritualism than are our many welltried and faithful mediums. They well realize the glorious truth which Mrs. Carrie F. Loring expressed in her noble address at Worcester, Mass., on Nov. 22. She said: "It is the hand that guides us through the darkest night, and leads us through the valley of the shadow of death into the clear rays of a brighter and better day."

Encouraging words regarding our mediums are much more helpful to them in their work than are some of the insinuations and groundless suspicions indulged in by an occasional unspiritual Spiritualist. Such words I often receive from my grateful correspondents. In Spiritual Echoes a letter from one who has consulted me many times, dated Nov. 22, a leading officer in one of the foremost Boston spiritual organizations, says: "I find myself reaching out into the great unknown, to-day, and I rest upon you as its expression or mouthpiece, for I am unable as yet always to understand the unvoiced and unexpressed. You have been an anchor to me.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Meditunship and its development, and it is for the assistance of those desirins the unfoldment of their mediumistic gifts that PSYCHE the Developing Cabinet, has been deskined. It is arranged to store the vital magnetism, or energy, and adapted to de-velop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage how e for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonions friend-will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena PSYCHE is \$26813 inches in dimension, has no metal in th is made of wood selec ed for it by the Contri Hing Intelli gences, and is THOROUGHLY MAGNETIZED. Price \$1.00. When sent by main or express, 20 cent extra.

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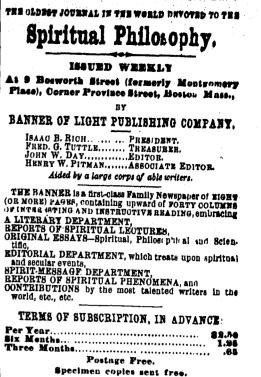
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BY PROF. HOLMES WHITTIER MERTON. A concise and practical method of learning to read the A concise and practical method of learning to read the character, habit, and capacities of the mental faculties from their definite signs in the head and face and hand. Illustrated by eighteen pages of photo-engravings and balf-tones of the head and face, made by the author expressly for this book; with a complete descriptive chart of the men-tal faculties and their cultivation. In its treatment of Palm-istry, there are thritten full pages of drawings, so arranged that each sign is maned upon the drawing, and nearly four hundred signs are thus civen and self-explanatory; refer-ence to the text is thus made secondary, and often unneces sary. Any persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portraye by those signs. lines and meanings that are pres-ent in their hands. The ann has been to widen the general view of life, to teach a valuable art, and to present a new and interesting source of annesment. 176 large pages, clear type. Paper, 50 cents. 176 large pages, clear type. Paper, 50 cents, For sale by BANNER OF LIGHT PUBLISHING CO,

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New York, N. W.-BRENTANO BROS., No. 4 ULIOD Square; (Branch Stores, 1015 Pennsylvania Avenue, Wa b ington, D. C., and 204 Wabash Avenue, Chicago, 111.;) Tr-office of The Truth-Seeler, 28 Glutton Place; H.F. TOWER, 517 6th Avenue, corner Sist street; JOHN WILLIAM FLETCHER, 1554 Broadway

Philadelphia, Pn.-N. R. WHEELER, 2553 No. 16th st. HENRY dEYNE, S. E. corner 10th and Market streets. Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick at Cleveland, O.-THOMAS LEES, 16 Stearns street.

San Francisco, Cal.-J. K. COOPER, 746 Market street Chiengo, III.-CHAS. MACDONALD & CO., 55 Wash-ington street; THE POST OFFICE NEWS CO., 101 Adams street.

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Milwaukee, Wis.-OTTO A. SEVERANCE, 135 6tb st.



New York.

Two ordinary light porticres formed a square cabinet in a corner of the parlor. Two gentle-

and said I had come to cure him of a sickness which baffied the doctors, and they had given him up. 1 laid my hands upon him and pre-scribed medicine, or rather my guides did it through me, resulting in his recovery, and he which baffied the doctors, and they had given scribed medicine, or rather my guides did it through me, resulting in his recovery, and he through me resulting me him and pre-through me the same society a ben-through me the same society a bent same society a bent soc lived for two years, during which time he and 'one of the best platform test mediums in the

the curtains and concealed the medium from view. Immediately after the gas was turned out, leaving the room lighted by a small lamp with a red shade.

Following this the spirit mother of a lady appeared to her. This lady stated that three weeks before (which was before the holding of this seance was even contemplated) she had been informed, through the mediumship of Mrs. Dearborn of this city, that on Dec. 4 (the evening on which the séance was held) she would receive undoubted evidence of the truth | and still hold the panacea to my spirit." of spirit return. Later on the same lady received a visit from her spirit daughter, and declared that all skepticism on the subject which she had previously entertained was removed. A number of spirits were identified by persons to whom they came. Dr. Franks received a visit from a spirit personally known to him nineteen years ago, a circumstance of which neither the medium nor any other person present had any knowl edge. An Indian squaw came to Dr. Weis mann, and was recognized by him. Finally the queen of the cabinet appeared, and tak ing Mrs. Wines's handkerchief stood in front of the audience for five minutes weaving it into

lace. Many interesting meetings are being held in

A few evenings since Dr. Franks psycho-metrized a sealed letter, giving the name of the writer, with date and circumstances attending his death in the army.

On Sunday evening next he will give some readings of articles under glass.

Meetings of the Society for Eclectic Spirituality are held here Sunday afternoons and evenings; Mr. E. J. Bowtell, the usual speaker, with tests and readings by Dr. Franks, Mrs. Wines, myself and others.

It is our purpose to place mediums of the very best ability before the public under con-ditions which will remove all chance of fraud. Instead of Spiritualism retrograding here, there is a revival radiating from this centre.

We desire to correspond with mediums of fully developed gifts and reliable character, and will cooperate in the kindest manner."

DENVER .-- G. W. Kates writes: "The Union meetings are well attended and earnestly administered by the steadfast workers.

Sunday, Dec. 1. the following officers were elected: G. W. Kates, President; Mr. Murray, Vice President; W. C. Marshall, Secretary; William Musk, Treasurer.

The conferences will be held, and funds there-

from used in public propaganda. Mrs. Kates and self are holding Sunday night meetings and week-night circles, and are baying excellent success. We seem to be located here; and yet we often

think of resuming the itinerant work. We may do so next year if we have calls from a number of societies and camps.

Mrs. Musk is holding successful meetings here, and intends to remain. John Slater has been here quite a while.

There are eight or ten regular meetings held here, and others are occasionally drifting in."

California.

SAN FRANCISCO. - Wm. Remrey writes: On Sunday evening, Nov. 17, at 111 Larkin street, a packed house greeted Mrs. J. J. Whitwhat to call this new phase, but the man said: "She is a medium." He had a sister living near by who had buried three children with was decorated with flags and flowers. Mr. M. scarlet fever; he had come over to visit her, May, an officer of the People's Spiritual Sociand stopped at our house to inquire the way. The next day I went to the livery stable, hired a team and proceeded, entranced all the while, to the house of Capt. Samuel B. Allen, while, to the house of Capt. Samuel B. Allen, Convention.

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I would say to every medium in the land: be not disturbed nor cast down. We must live true to the higher life, physically, mentally and spiritually; for then we shall be like well-tuned instruments, liable to strike no false notes.

The cause of truth, justice and right will gain the day, and victory will yet crown our MRS. A. B. SEVERANCE. efforts.

White Water, Wis.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treat-ment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires con-stitutional itreatmeeht. Hall's Cararrh Cure, manufactured by F J. Cheney & Co., Toledo, Ohio, is the only constitu-tional cure on the market. It is taken internally in doses from ten drops to a tea-poonful. It actis directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it falls to cure. Scal for cir-culars and testimonials. Address, F. J. ('HENEY & CO., T. ledo, O. ? & 'Sold by Druggists, 5c. Dec. 21.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

OR The Prophetic Messenger and Weather Guide,

FOR 1896.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Tear.

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Centur-Seventy-Sixth Year, 1896

CONTENTS

CONTEXTS Beventy Sixth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Krery-Day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Astro-Meteorologic Table. Table of the Moon's Signs, etc. Useful Tables, etc. Boyal Tables, etc. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Manure and Weather Tables, etc. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Where the Money Goes, e.c. Stanups, LACS and Dicenses Where the Money Goes, e.c. Sizes of Tauks, etc. Pawnbrokers' Regulations, Marriages, Annuities, etc. Religious Denominations. Railway Information. Prime Ministers, Digesiton and Nutrition Tables. Yield of Wheat, The National Deot, etc. Yaleu of Minerals, Population, etc. Legacy Duties, Price of Wheat, etc. Where to Find a Will. What we Swallow, Foreicners in England, etc. Work at the Post Office. Church of England, etc. Agricultural Statistics. Siang Terms for Money, and other Tables. How an Infestate's Property is Distributed. Education Statistics. Postal information. Reilpses during 1896. Sclipses during 1896. Best Periods during 1896 for observing the Planets. General Predictions

General Predictions. Periods In 1896 for gathering Medicinal Herbs. The Crowned Heads of Europe. Explanation of the Hierogiphic for 1895. Fulfilled Predictions In 1855. Hints to Farmers. Baphael's Domestic Guide. Legal and Commercian Notes. Table for Farmers Abroad. etc. Price 85 conts, postage free.

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From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Caithness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1855. Reamplate urige J. Secure

Pamphiet, price 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Have you promised yourself the Kare Pleasure of **FEReading** this Beautiful **FEWork** by the good old-time IN writer, Hudson SPHERES 2 Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it Have You Read the Thrilling Story,

HERESY; OR, LED TO THE LIGHT, BY HUDSON TUTTLE?

WHEN this Story was running as a scrial, there were constant inquiries for its publication in book form. This demand has now been met. It makes an attractive volume of two hundred and twenty-three pages, and may be read as a summer pastime or studied for its solution of many psychological problems. That it may be within reach of all, the price has been fixed at 30 ccuts. For sale by BANNER OF LIGHT PUBLISHING CO.

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BY J. J. MORSE.

This is an English edition of Mr. MORSE: This is an English edition of Mr. Morse's wonderfully suc-cessful serial, originally issued in the BANNER OF LIGHT, of Boston, U.S. It embodies Love, Philosophy and Social Economics; and deals in an attractive and educational form with the pressing questions of the day, as affecting capital and labor. It also presents many graphic pictures of life in England and the United States. Paper covers. Price 35 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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Australian Book Depot.-W. H. TERBY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROW KLE (10 Spruce street), where advertising contracts may be made for it in New York.

Science of the Soul.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return,

BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the pro-cesses of physical birth, the physical body being only the mold in which the real man is cast. The author cites testi-mony to prove that the incarnate soul can project liself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines. defines.

The book is replete with experiences of individuals, and The book is replete with experiences of individuals, and can be relied upon as being accurate and in cresting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independ-ent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifesta-tions of decarnate souls. The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelli-gence.

Cloth, 12mo, pp. 414. Price **\$1.50.** For sale by BANNER OF LIGHT PUBLISHING CO.

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TO BE OBSERVED WHEN PORMING

SPIRITUAL CIRCLES

BY EMMA HABDINGE BRITTEN.

Comprehensive and clear directions for formin and con ducting circles of investigation are here present by an able, experienced and reliable author. This little book also contains a Ostalence Books pub-lished and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

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For the Searchers After Truth.

BY HATTIE J. RAY.

The Poems contained in this volume are indeed Ange Whisperings, and are calculated to elevate the thoughts and bring sunshine into the hearts of its readers. 77 pages, finely printed on heavy paper, cioth, ornament-ed covers. Price reduced from \$1.50 to \$1.00. Gilt edge, reduced from \$2.00 to \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

TO OUR FRIENDS: Don't you know some Spiritualist who does not now, but who would subscribe to THE

BANNER OF LIGHT if YOU called his atten-

tion to the Paper?

Colorado.

BANNER LIGHT. OF

DECEMBER 21, 1895.

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTION.

6

The BANNER OF LIGHT PUBLISHING COMPANY, located at D Bosworth street for-merly Montgomery Place, crucra of Province Street, Boston, Mass., keeps for sule a complete assoriment of Bpiritual, Progr. site, Reforma-tory and Miscellaneons Books at Wholesale and Wedell.

asoriment of Spiritual, Fredr's pressure and tory and Miscellaneons Rooks at Wholesale and TRIMS CASH.—Orders for Books, to be sent by Express, mut be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bal-ance must be paid 0. O. D. Orders for Books, to be sent by Kall, must invariably be accompanied by east to the amount of sach order. We would remind our patrons that they can remit us the tractional part of a dolbar in postage stamps -ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined Any Book published in England or America (not out of print) will be sent by mail or express. Bubscriptions to the BANKER OF LIGHT and orders for our publications can be sent through the Parchasing Depart-ment of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the safest method to remit orders.

In quoting from THE BANNEH care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-ional free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. When a the the orrespondent is a static to a non-ymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. Newspapers sent to this office containing matter for inspection, showld be marked by a line drawn around the article or articles in question.

Banner of Bight. BOSTON, SATURDAY, DECEMBER 21, 1895. ISSUED EVERY THURSDAY MOBNING FOR THE WEEE ENDING AT DATE. (Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WBOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Issued by

Banner	of	Light	Publishing	Company.
lang B. Rich Pres'dent.				

Matter for publication must be addressed to the DITOR. All business inters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This liberal offer is made in order to introduce the paper to those who have not yet formed practical acquaintance with its val-.nable and sterling contents.

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

Visit the Banner Bookstore.

We offer no apology for calling the attention of all readers and friends of THE BANNER, to the rich and varied collection of books and pumphlets on Spiritualism to be found in the Banner of Light Bookstore, of especial interest and appropriateness for the Holiday Season.

The list is almost without limitation on the lines named. A selection from it will both make glad for a long time the hearts and lives of recipients from the kind hands of thoughtful friends, and furnish a permanently valuable addition to the library of any one whose studies range within the realm of psychology. It is very doubtful if all Spiritualists realize the extent of the riches spread out for their possession and enjoyment on the shelves and tables that invite them to pay leisurely and contemplative visits to the Banner Bookstore. They will find there a hoard of spiritual wealth for which the world of man is constantly hungering. They will be not merely interested in and inspired by what this Mecca of Spirituali-tic truth is ready to offer them, but they will have to confess that they have been fed. The authors, whose works are here exhibited to their view and familiar examination. range with the highest, the noblest, the purest, and the best known in all literature. The old names and titles which have long been held in

such esteem and affection are to be accosted again with freedom, and many a visitor will go away bearing these sheaves of richest spirit nutriment with them. The earlier one makes his or her choice of books for gifts or possession, the more certain the satisfaction which the choice confers. Prices are entirely reasonable, and the at-

tractions are unsurpassed. Friends from everywhere are cordially invited to visit the Banner Bookstore.

The Churchmen's League for Sunday Observance.

What is named The Churchmen's League of the District of Columbia is making a strenuous effort to "devise and formulate such legislation as will be conducive to a better observ ance of Sunday." That is on the assumption that Sunday is a holy day. If there were no religion or no church, of course there would be no holy day. Therefore all legislation looking to the observance of Sunday as a holy day is religious legislation; in other words, legislation for the establishment of a religious or church observance, and hence for an establishment of religion itself. This the Federal Constitution expressly forbids in the following words: "Congress shall make no law respecting an establishment of religion." Christ answered when accused by the Pharisees: "It is lawful to do good on the Sabbath." An ingenious correspondent suggests to the League the advocacy of a bill requiring that all labor done on Sunday shall be paid for at double the usual rates. If the League will make Sunday work unprofitable, they will come nearer the accomplishment of their aim than in any other way. The way to abolish all Sunday work is to make

Business and Religion Together.

it unprofitable.

A great many men are said to keep their religion in a napkin for Sunday, having little or no use for it during the week. Rev. Mr. Sav age, however, declares that men draw too great

A New Departure.

The BANNER OF LIGHT will hereafter be issued by a Stock Company, incorporated under the laws of the State of Maine, with a capitali zation of \$25,000; it was organized by the eleo tion of Isaac B. Rich as President, and Fred (4. Tuttle, Treasurer-John W. Day, Henry W. Pitman, John W. Drew, Fred G. Tuttle and Isaac B. Rich being the Directors-and the large stock of valuable books, etc., the subscription-list, good will of business, etc., have been acquired by said Company.

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and use fulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made. While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

THE BANNER has been a paying institution, and can in the future be kept as such, if the spiritualistic public for which it has so long and so faithfully labored will join hands with the New Company, and by the purchase of shares become co-workers in the good service for humanity which this paper most unquestionably achieves.

Here is an opportunity, Spiritualists of the world, to unite in strengthening for further work the veteran journal of your Cause, and to aid in adding new features to THE BANNER.

Mrs. M. J. Butler's

Recollections concerning her medial develop. ment and the phenomena that early accompa nied it will be found on our fifth page, and will prove interesting reading to all Spiritualists.

We desire to add to it our personal testimony to the valuable aid rendered by Mrs. Butler as a clairvoyant physician; some of the results of her general practice are truly wonderful; and the evidences of her excellent professional work are scattered for years along the BANNER files.

Christmas Greetings

FOR THE BANNER OF LIGHT AND ITS BRADERS. From the old historical town of Norwich, Conn., we send glad and joyous CHRISTMAS GREETINGS to the grand old BANNER OF Light and all its readers, each of whom can testify to the priceless value of spiritual thought contained weekly in its pages.

To better show our sincere and earnest appreciation of this glorious instrument in the hands of spiritual intelligences for extending the "Light" of our philosophy to sorrowing homes and hearts, and teaching the blessed consolation of our religion, let each one of us readers of THE BANNER unite in earnest effort to extend its circulation; thus reaching more homes and hearts, and doing a greater work than ever before.

1 pledge myself to make this effort, and herein send as a small beginning three threemonths' subscriptions, hoping before the New Year dawns to send a much larger number of yearly subscribers. MRS. J. A. CHAPMAN.

We return our sincere thanks to MRS. CHAP MAN, who has ever been a valued contributor to and worker for THE BANNER, and earnestly recommend a careful perusal of the above letter by Spiritualists everywhere. We hope that the friends will unite in the good work she so kindly recommends, and thus make the New Year one ever memorable in THE BANNER'S history.-Ed.

J. J. Morse.

As noticed in previous issues of THE BANNER, this geutleman (who is our European agent) has accepted a position in San Francisco, Cal., as a trance speaker for one year. Leaving his home in London, Eng., he criived safely at his destination on the Pacific slope. and is now located at Hotel Pleasanton (corner Sutter and Jones streets). San Francisco.

His engagement is with the "Ca ifornia Psychical Society," a newly incorporated organization, of which the officers are George M. Terrill, President; Val. Schmidt, Vice President; J. Dalzell Brown, (Safe Deposit Building, southeast corner Montgomery and California streets, San Francisco,) Secretary; and James H. Swift, Treasurer; George M. Terrill, Jose Costa J. Dalzell Brown, W. J. Bartnett, James R. Swift, Val. Schmidt and B. M. Bradford being the Directors. Mr. Morse spoke for this Society on "Psychic Science and Its Suggestions," on Friday evening, Dec. 6, and Dr. Joseph Le Conte on "Philosophy and Its Relation to Psychology and Physiology," on Dec. 13. Lectures by Dr. David Starr Jordan, Dr. Jacob Voorsanger and Rev. Charles W. Wendte will also be given under the auspices of the Society later in the eason.

The arrival of the notice is of so late a date before our going to press, that we are unable to use an appreciative synopsis of Bro. Morse's address delivered for the Psychical Society at Beethoven Hall, Dec. 8, on "The Doctrine of Immortality," which was contained in the San Francisco Call of the 9th, but we will give it to our patrons next week.

On our fifth page will be found a letter from Miss Abby A. Judson. She has lectured in Worcester of late, and spoke in Lowell, Mass., Dec. 1 and 8-The Evening Star of Dec. 3 thus referring to her first address:

"Miss Abby A. Judson, daughter of the celebrated Baptist missionary, Rev. Adoniram Judson, was the lecturer for the Spiritualists at Welles Hall Sunday afternoon and evening, there being a large attendance at each service

At night Miss Judson, who is a white haired lady About sixty years of age, and a fluent, as well as a de-cidedly interesting speaker, took for her theme 'The Nature of Death.' She alluded, in opening, to her former fear of death while she was in the church, and told how her knowledge of Spiritualism had removed its terrors, making of the grave an avenue to contin-ued life. In death, so called, nothing diag but the

death.

Unexpected Testimony.

BY GEORGE A. BACON.

To the Editor of the Banner of Light: It is significant as it is interesting and instructive to note, as one often has occasion to do, how instinctively persons in their more spontaneous and higher moments reflect the sentiments and teachings of the Spiritual Philosophy; how frequently on these unstudied occasions, when the intuitions find opportunity to testify, men and women and children echo the thoughts and truths that are common to our spiritual nature; especially how poets.

preachers, orators and artists, when really not intending it, are unwittingly made to voice the cardinal doctrines, the fundamental tenets of Spiritualism.

A cropping out of this character recently came under my observation, the relation of which may serve to point a moral. While sitting in the gallery of the United States Senate not long since, listening to a debate in which acrimonious feeling had been liberally engendered between honorable Senators, one of the members who had not as yet participated in the discussion, rose, and by way of rebuke to his colleagues, began in a feeling and earnest manner to address the Senate on the subject; when waxing warm as he proceeded, and glowing with enthusiasm and intensity, he concluded with a magnificent and eloquent burst of patriotic ardor, in which he earnestly invoked the spirits of Clay and Webster from their high abodes to look down and fittingly silence the petty wrangle that was seeking to manifest itself.

This popular recognition of what to me was a very natural procedure, by way of response to this evidently heartfelt aspiration, was not only an indication as to how the wind was blowing in certain quarters, but it was a most significant cropping out of intuitive belief-a spiritual manifestation in fact—at a time, in a place, and under circumstances unexpected as it was agreeable.

The nub of it is-what does such a speech naturally imply? Why,

1st. A state of conscious existence after

2d. That these departed statesmen are still vitally interested in matters which closely pertain to the nation's welfare. 3d. That they are within reach of the earnest call of the spirit. 4th. That they are enabled to respond; and 5th, That their response is of a practical character.

CHRISTMAS.

Wednesday next being Christmas, the BAN-NER OF LIGHT ESTABLISHMENT will be closed during that date.

Parties having advertisements which they wish to renew on our seventh page must have them at the Counting-Room on Friday, Dec. 20, instead of Saturday, Dec. 21.

THE BANNER forms will be put to press one day in advance-Monday, Dec. 23, instead of Tuesday 24-and correspondents wishing notices, movements, etc., to appear in our issue for Dec. 28 must have them at this office early on Monday morning, 23d inst.

Thoughts for All Alike.

The season of contemplative gladness we are just entering, named in general the CHRIST MAS HOLIDAY SEASON, impresses the reflection that, let us be placed wherever the Divine Love sees fit, it is in God's great garden we are trying our best to come to our full bloom, and that our best will be his best. As the poet says: "Every weed shall be a flower," and "in Eden every flower shall bloom." They whom others account but worthless weeds may seem worthless to the eye of sense, but never to the heart of faith. In the eye of God the poorest and meanest are still of kin to the highest and divinest. We are set to dress and keep the garden. We are all co workers together with the Most High. The good and the great things done do not seem to have been done by us so much as through us.

In this CHRISTMAS hour the BANNER OF LIGHT desires to bestow the benison of joy on all; may its readers feel in their hearts the impress of the present kindly fixedness of the world's thought upon scenes of home life and brotherly love, and join in the glad refrain of the birth-night angels: "PEACE ON EABTH, AND GOOD WILL TO MEN!"

No Prayer in Public Schools.

The State Superintendent of Public Instruction for Minnesota has been inquired of to know whether or not the existing law forbade | right. Those whose outward lives accomplish opening the public schools of the State with the recital of the Lord's Prayer, when even a single person in the district objected to the service. He referred the inquiry to the Attorney-General, who rendered his official opinion to the effect that the religious service of offering prayer in the public schools of the State is in violation of a certain Section, numbered 16. of the State Constitution, which provides that no person shall be compelled to attend, erect or support any place of worship. Inasmuch as the Constitution requires the people of the State to support its schools, religious service at the opening of school is unconstitutional. and cannot be maintained where there is an objection.

Read the tribute to Mr. Allen Campour ninth page.

a distinction between religious things and sec ular things. We need to remember that God is the life and spirit of this universe. It is entirely wrong to say that business is business and religion is religion. They can be mingled, and benefit will ensue. We are face to face with God everywhere. One's business life is never separate from God and religion. There is legitimate business and illegitimate. There is no need of the latter at all. Of legitimate business there are two lines-of production and exchange. Business has done more to civilize the world than religion; commerce has helped religion forward. Each nation regards its own religion as the original and only one; others they regard as enemies of their God. Commerce has done much to break down this superstition of the enmities of different nation alities.

M An English competitor of the new Funk

& Wagnalls Standard Dictionary is distributing his circulars in that country broadcast among teachers, school trustees and parents, and stirring up a great agitation by selecting from a vocabulary of over three hundred thousand terms in the Standard eighteen words with their definitions which are admitted to be indelicate. The motive is a too obvious one, and inexcusable under all rules that include the exigencies of commercial rivalry. The circular referred to charges the Standard's collection of "filthy, blasphemous, slang and profane words" to have "no counterpart in dictionaries of the English language." The publishers of the Standard justly retort that to collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the indelicate words and passages to be found there, or those from Shakspeare, and then print and scatter broadcast the collection, saying: "See what a foul book is the Bible, see what an obscene

and blasphemous work is Shakspeare." Some of the eighteen words above mentioned are found both in the Bible and in Shakspeare.

Character is evermore born in the fire. comes of many conflicts, of knowledge that, if it reveals new forces of evil, likewise reveals new sources of strength. There is wisdom in the grief and humiliation man's mistakes and failures have brought him. It is something for us to aim high. No one can think a noble thought or perform a noble deed without himself thereby becoming enuobled. Think the right, attempt the right, and you will become little are often the sweetest and ripest characters. The external sign proves nothing. These lives of failure and disappointment have a larger meaning and wider relationship than we know. We are so bound in the bundle of life together that the influence of every high thought and glorious purpose exalts the entire race forever.

Psychic Problems of an interesting character are considered in this number by W. J. Colville, Dr. F. L. H. Willis and J. C. F. Grum bine; while Dr. Dean Clarke has an old fash ioned Spiritualist discourse of power and fitness on our third page.

Owing to the pressure of matter in our Christmas number, the LYCEUM DEPARTMENT bell's mediumship borne by Mr. Grumbine on must be left out. It will be continued in next our ninth page, to which the attention of the afflicted issue

To Mediums.

Mrs. M. J. Butler, in her interesting article on our fifth page, makes a good suggestion, which THE BANNER invites the mediums of the country to carry out: viz., to furnish a narration for its columns of their medial development, and some of the spirit phenomena which have contributed to bring them to the public notice.

107 Through pressure of Christmas matter, we are obliged to omit the call (which for weeks has appeared) for aid to the persecuted mediums of Philadelphia. We learn that Frof. Theodore F. Price was convicted, on his first trial, as a "prophetic medium," and that steps are now taking for a new trial of his case.

ET THE BANNER has given large space on second page to a review of a valuable book by Mrs. S. A. Underwood. - Mr. B. F. Underwood has retired from the editorial chair of The Philosophical Journal, Chicago.

"A LEGEND OF THE WITCH HAZEL," by Hudson Tuttle, unfortunately arrived on press day, and too late for publication-but we will print it next week.

Every reader of this issue should peruse what Spirit Fisher M. Clark says of THE BAN-NER, on our eighth page.

HEALTH AT HOME-the new magazine, started as the organ of the American Health Club-is out for January, '96, and is full of meaty articles. It is conducted by Dr. T. A. Bland, who will send samples to those who address him at 701 Tremont street, Boston.

By Referring

To the list of Christmas books in another column (where many excellent works are named as for sale at the Banner of Light Blokstore), mention of one will be found to which at this particular time we think the attention of Spiritualists should be specially turned. We advert to THE BIOGRAPHIC-MEMORIAL Behind virtue are tempters and battles. 1t of Luther Colby, of which Light (London, Eng.) recently said:

> "THE BANNER OF LIGHT PUBLISHING COMPANY has just issued a pleasant 'Biographic Memorial of Luther Colby,' by John W. Day. This volume contains six chapters, quaintly entitled: 'A Man-Child is Born,' 'A Soul is Recognized,' 'The Banner is Unfurled,' 'Mr. Colby's Mediumship,' 'Going Home,' 'Tributes-Prose and Poetic'; it also contains portraits of Mr. Colby, his mother and Mr. Berry, and pictures of Mr. Colby's birthplace, the First Spiritual Temple, and the present condition of the Fox Cottage. About half the letter press is occupied with the Tributes,' and a great deal of the remainder consists of eulogistic extracts and information concerning the BANNER OF LIGHT.'"

> THE WORLD'S FAIR of 1896 will be held in Nashville, the capital of Tennessee, a city of 100,000 people. It will be known as the Tennessee Centennial Exposition, and the purpose for which it is planned is the celebration of the one hundredth anniversary of the birth of the State. A company with ample capital has been organized, with Maj. John W. Thomas, President of the Nashville, Chattanooga & St. Louis Railway, at its head, and work on the grounds has been going on two months. The exposition will open September 1 1896, and continue one hundred days.

> Dr. Dumont C. Dake (of New York City) a grand healer, and a devoted Spiritualist, has a card on is specially invited.

ued life. In death, so-called, nothing dies but the earthly body, the soul or indwelling hie-principle es-caping and clothing itself with its inherent spiritual body, and passing on to the other world, and it was this that St. Paul meant when he said, 'There is a natural body and there is a spiritual body.' She eulogized death as a liberator from earthly pains and limitations, and an expansion of our latent powers of development.

At the conclusion of her discourse Miss Judson made an eloquent plea against the practice of vivisection, receiving many signatures to a petition she presented.'

Reform. (?)-There is a hiss now in the air, and all the bigot brood of the "National Reform Association" are engaged at the old work (at Baltimore, if they have not gone home in the interim) of laboring to secure the advancement of such an amendment to the Constitution of the United States " as will suitably acknowledge God and the supremacy of his law over the nation." These "God-in-the Constitution " plotters-"Protestants to a man," as we have heretofore saidwill fail of their efforts to bind this free nation to their creedal chariot wheels.

🖅 Dr. Dean Clarke has a lecture on our third page, to which we have referred elsewhere. It is his intention to publish this lecture in connection with two others reviewing Christian Science and Theosophy. Together they will make a large pamphlet, which will contain a lithograph of the author. It will be furnished for fifteen cents to all who will in advance send a postal card to him at ``1055 Market street, San Francisco, Cal., care Mrs. M. E. Richardson," with promise to take one.

Isaac C. Ballou, a veteran resident of Cumberland, R. I., passed to the Higher Life at the home of his son, Albert E. Ballou, on Saturday, Dec. 14, after a five months' illness, at the age of eighty-one years eleven months and fourteen days. He was a gental and kind hearted man, whose life had been devoted and kind-nearco man, whose me had been devoted wholly to farming. He leaves a widdw and six chil-dren. He was an earnest worker for Spiritualism, and a great admirer of Lake Pleasant Camp; he has been for many years a subscriber for the BANNER OF LIGHT. The funeral was announced for Wednesday morning, Dec. 18.

S. Wiel, our former correspondent, is once more at work in his former field at Bradford, Pa., where the Free Religious Association eujoys his ministrations. While the doctrine of Immortality (a faith in it) is in his view the centrestance of religion, a knowledge of immortality is the central truth of Spiritualism.

IF Mr. Grumbine wishes us to announce that he is still giving clairvoyant readings by mail, in writing, concerning spirit-friends, business, mediumship, health, spirit-guides, and all that pertains to psychometry aud clairvoyance. Full reading is \$2. Address, Box 1617, Boston, Mass.

IF A line from Prof. J. Jay Watson states that for some time in December Mr. Bull (son of Ole Bull) and himself have been giving concerts in Minnesota, to the marked sat staction of the people, and incidentally, too, of the Ole Bull Monument Fund Committee.

We have kept the Pall Mall Gazette waiting a few days, but it will not mind. Its review of Mr. Hud-son's book on "The Law of Psychic Phenomena" is mightly amusing. The leading note of it is the lead-ing note of all these absolutely certain skeptics. They brow, they have found everything out; or all that high dote of all these absolutely certain skeptics. They know; they have found everything out; or, all that they have not found out is not worth finding out; the mystery of life is no longer a mystery; it is a sucked orange, and the peel is in the Pall Mall dustbin)

Russia has now in Europe about 35,000 miles of navigable rivers and canals—that is to say, 6,000 miles more than all the rest of Europe, and her river fiotilia using these waterways is quite double that of Germany and Austria combined, and enabled her to carry during the last six months \$30,000,000 more goods by water than by rail.

George Augustus Sala, the well-known journalist and author, died Dec. 8 at Brighton, where he had been ill for a long time. He was born in London, Eng., in 1826.

Washington, D. C., Dec. 10, 1895.

Special Notice.

To the Editor of the Banner of Light:

The book on "First Principles of Psychometry," a digest of inspirational teachings on that subject, given through the mediumship of "White Rose," can now be procured for twenty cents per copy, of the Banner of Light Publishing Company, or of myself, Box 1617, Boston, Mass.

The work promises to have a good sale, as it is the only practical guide to psychometrical unfoldment, given inspirationally from the spirit-world, in the market. The book con-tains a sketch of the author, prepared by the BANNER OF LIGHT, and the first principles of the science itself. Send for copies either to the Banner of Light Bookstore, 9 Bosworth street, Boston, Mass., or to my address, as

above. "White Rose" (J. C. F. GRUMBINE).

The Annual Meeting of the Massachusetts State Association

Will be held at the FIRST SPIRITUAL TEMPLE. corner of Exeter and Newbury streets, Boston, Tuesday, Jan. 7, 1896, morning, afternoon and vening

Good speakers and music. The list of speakers will be published later in this paper. All will be welcome. Seats free.

- J. B. HATCH, JR., Chairman, W. H. BANKS, GEORGE A. FULLER,
- MRS. C. L. HATCH, MRS. CARRIE F. LORING,

MRS ELMIRA LORING,

Committee of Arrangements.

Christmas Festival of the Cleveland Children's Progressive Lyceum.

The Children's Progressive Lyceum of Cleveland, O., will hold its annual Festival in Memo-rial Hall, 170 Superior street, Sunday, Dec. 29, at 2 P. M. Speeches, music, songs, recitations, Christmas presents, and a good time generally. Friends of the Cause, little and big, cordially invited, free.

B. F. BELLOWS, Conductor. CARRIE L. HOPKINS, Guardian.

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

Prof. W. F. Peck will complete his engagement of Fiol. w. F. PCK will complete his engagement of three months with the New York Society with the end of the year. The first two Sundays of January will be occupied in Worcester, Mass., and the last two at Fitchburg. He then goes to Columbus. O., for Febru-ary and March. April and May are still open, also several dates for camp meetings in July and August. Is already engaged for Niantic and Onset. Address permanently, box 977, Springfield. Mass. permanently, box 977, Springfield, Mass.

Mrs. Helen L. Palmer of Portlaud, Me., will speak at Berkeley Hall, Boston, Sunday, Dec. 22, at 10:30 L. M. BID 7:30 P. M.

E. H. Tuttle, inspirational speaker and test medi-nm, would like to make engagements with societies for week-day evenings. Terms moderate. Address 303 Broadway, Winter Hill, Somerville, Mass.

Mrs. S. Dick, the veteran medium and speaker, who spent the summer and early autumn at Onset Bay, is now located in Boston, at 144 West Newton street.

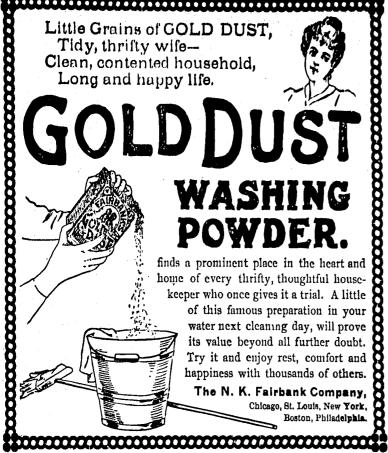
Mr. J. Frank Baster, with west Newton street. Mr. J. Frank Baster concluded his successful series of lectures in Rockland, Me., with two fine ones on Sunday last, Dec. 15. He is anticipating Brooklyn, N. Y. for Sundays, Dec. 22 and 29. Then will come Danleison and Norwich, Ct.

J. Clerg Wright's address for December is 537 Canal street, New Orleans, La.

Somebody defines blood to be: "The hod-carrier of the house-human." Do n't load him down too much with impurities,

Light, of England, says sarcastically:

DECEMBER 21, 1895.



the season.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street, Sunday evening.

Appropriate selections were rendered by Lena and Elsie Burns. Mrs. Dr. M. K. Dowland read one of Lizzie Doten's poems; then gave an ad-dress on "Unfolding of Conscious Individualized Soul through Eterpity by Nature's Laws"-trac-ing man from childhood to old age lo his various characters, and showing after the separation of the spiritual from the physical, the spiritual still retains its individuality and can return to mortals, and by their individuality they are recognized. Her dis-course was eloquent, and held the attention of her hearers to the end. Then Harry G. and Will Mc-Nally gave tests, satisfactory to all. Mrs. Florence A. Lamphier gave a number of remarkable tests and messages, all correct. Mrs. Kendall presented inter-esting remarks and a number of tests and messages. Sunday evening, Dec. 22, Mrs. Lizzie D. Butler, Mrs. Dr. Dowland and others. and Elsie Burns. Mrs. Dr. M. K. Dowland read

Dr. Dowland aud others. At Mrs. Dr. Dowland's meeting Tuesday evening, At Mrs. Dr. Dowiand's meeting Tuesday evening, she gave an able address on "How Spirits Manifest Themselves Through Material Bodies," also a num-ber of readings; Mrs. Lizzie D. Butler many excellent tests and messages. Her developing circles Friday evening are well attended, are very interesting and doing much good for the Cause.

Cadet Hall-Lynn Spiritualist Association .- Mrs. A. A. Averill, Sec'y, writes: On Sunday, Dec. 15, Mrs. H. C. Berry of Portland, Me., spoke and gave tests at both services.

Although Mrs. Berry is a new worker in the Cause

Although Mrs. Berry is a new worker in the Cause (this being nearly her first attempt in a public hall), she gave quite a number of satisfactory tests. Pres. Kelty made very interesting remarks at the evening service, and Mrs. L. A. Prentiss of Lynn gave many tests and messages, which were well received; Mr. and Mrs. Kelty rendered "Beckoning Hands" in a very heauting manner.

a very beautiful manner. Mrs. Effie I. Webster of Lynn will be with us on Dec. 22, and Prof. Wood of Connecticut on the 29th. Laster's Hall.-A correspondent writes: Sunday,

Dec. 15, a grand test-séance was held in Laster's Hall. We had Mrs. Mary L. Goodrich and Master Sammie. We expect to have them soon again. Master Sammle is a wonderful test-medium, and should be engaged by every spiritual society.

Malden .- "S. E. W." writes: Sunday evening, Dec. 8, Mr. F. A. Wiggin delivered his second lecture in the December course before our Society.

Twenty minutes before the time for beginning, not even standing room could be had. His guides followed the lecture with a grand séance. Forty-two names and messages to as many friends in the audi-ence were given. Every test was fully and quickly

Mr. Wiggin was given from the audience, as a subject for his lecture, "Turkey and Its Present Difficul-tiles," His guides traced the religious, political and educational states of the Ottoman Empire from the

LIGHT. BANNER OF

Letter from Abby A. Judson.

To the Editor of the Banner of Light: My last two Bundays have been spent in Lowell, Mass., where I had the pleasure of speaking for the First Spiritualist Society, presided over by Mr. Plimpton, whose eloquent words give very pleasant support to a speaker. This Society has leased Welles Hall for the season,

This Society has leased Welles Hall for the season, and has the thire control of it. Reside the two Sun-day I dures and the Chillren's Lycoum, they have orchs and other meetings during the week. On the Friday between the two Sundays I gave a lecture at the hall, the proceeds of which went to the Society. The subject was my reminiscences of life in Butmab, and the way in which I was led out of the gloomy depths of degmanc Calvinism on to the bright uplands of Spiritualism. The second Sunday afternoon the theme was the proper treatment of our triends in process of transi-tion, and of disposing of the discarced mantle in such a way as not to hinder the freedom of the archive

a way as not to buder the freedom of the arising splith or to be a source of disease to those who re-main behind. Embalming was spoken of as a barbar-ism, and cremation was advocated, on the whole, though all were cautioned to neither cremate nor bury the body before decomposition has actually set in. The claims of "society" and all funeral pomp and show were reprehe ded as not in accord with the spiritual view of that purely natural transition to a more ethereal condition, which many call by the name of death

of death. A very warm and soulful influence pervaded the evening meeting. The subject considered was the lesson to be drawn from the mediumship and the daily life of him who is called Jesus of Nazareth. Whether he really lived, was called by that name, or did the deeds attributed to him, matters not. The lifeture has been drawn by unknown bends, the deed picture has been drawn by unknown hands, the ideal exists in the human soul. Courage, humanity, self-denial and truth mark its features, and are worthy of study and emulation. My father once said that man is a biped. Inst-ad

My father once said that man is a biped. Inst-ad of two legs, he is apt to stand on one of two extremes. When one leg or extreme becomes tired, he draws it up, and puts the other down. In discarding the deity, the immaculate conception, and the miraculous pow-ers of Jesus, as well as the immorality of a vicatious atonement, let us not rush to the other extreme, and deny the purity, the courage and the love that have crystallized about that name. As Samantha says, 'Let us be n Flum."

crystallized about that name. As Samantha says, "Let us be n Ejum." A personal word, and I have done. Beginning with October 1, I have spoken without intermission for ten Sundays in Worcester, Springfield, Greenwich and Lowell, Mass., and in Willimantic, Conn. I shall now have two Sundays for needed rest, and then speak Dec. 29 for the Worcester society; Jan. 5, in Greenwich; and for later dates in January in Green-field, South Deenfield, and Northampton. The last two Sundays in January and the four Sundays in Feb ruary. I have no engagements. I was to speak in ruary. I have no engagements. I was to speak in Rochester, N. Y., all of February, and have had to give up going there, and also to decline favorable op-portunities in New York and New Jersey. I will pro-ceed to explain why I have had to give up these places.

My invalid brother, for whose sake I make my head-quarters in Worcester, Mass., is becoming more feeble and also more dependent on me, Though he has the best of physical care, he suffers if he sees me less fre-quently. When I remained two Sundays in Williman-tic he visibly weakened, and he missed me so sadly that I resolved near a such to leave him so how while that I resolved never again to leave him so long while he remains in the mortal. So I returned (at my own expense) to see him between the two Sundays in Lowell. It is evident from the above that I cannot at pres-

ent lecture more than about a hundred miles from Worcester; for such frequent long journeys are too exhausting for my physical powers, as well as for the purse. I have made this statement, so that societies or friends of Spiritualism who are not too far away can confer with me respecting, the remainder of the season, by letter, addressing me at Worcester, Mass. Of course my engagements in Haverhill, Scit-uate, Stafford, etc., as well as my spring engagements in Worcester, will be faithfully kept. ABBY A. JUDSON.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1624 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference mosts every Saturday evening in Bingle Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, See'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 F.M. Prominent speakers and mediums. Au-gusta Chambers, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 327 Franklin Avenue (near Greene).

1188 Bedford Avenue.-Spiritual meetings are held at this address every Sunday evening, at 8 o'clock. Lec-tures, vocal and instrumental solos, readings, recitations and tests. Seymour Van Brocklin, Conductor.



matism with its dreadful pains and aches, is a disease of the blood. Lactic acid accumulates in the vital fluid and settles in the joints, to the intense agony of the sufferer. Hood's Sarsaparilla neutralizes this acid, restores the rich healthy quality

matism

of the blood, and thus drives out and prevents rheumatism. Hundreds of testimonials tell of crutches thrown away, lame backs, arms and legs cured, by

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BONDS FOR SALE.

The Cassadaga Lake

The Cassaciaga Liake FREE ASSOCIATION offer for sale six per cent. interest-bearing Bonds to the amount of \$12,000. The Bonds are secured by first mortgage on the entire real estate of the Association, consisting of some fifty acres of land, hotel, and other buildings. These Bonds are in the denomination of \$100 each, and will be due in ten years from Jan. 1st, 1896, payable after two years at the option of the Association. Partles bidding, will state the amount they wish to take, and price; addressing the Secretary of the C. L. F. A., A. E. GASTON, Dec. 14. 2wis Meadville, Pa.

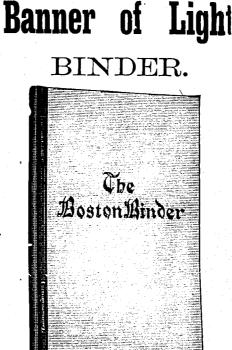
CHAUNCEY PALMER

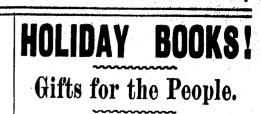
WILL give seances at 634 Dudley street, Boston, every Tuesday and Friday evening at 8 o'clock, for

Physical Manifestations in the Light. Can be engaged to give séances at private residences or for societies. Take Field's Corner or Meeting House Hill car. Dec. 21. lw*

FLORRIDAN for Homescekers and In vestors, is described in a handsome illustrated book which you can obtain by mailing 5 two-cent stamps to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. is Dec. 14.

NEW





BANNER OF LIGHT PUBLISHING CO., No. 9 Bosworth Street, BOSTON, MASS.

No gift for remembrance or token of friendly appreciation can be of more lasting value than a good book ; and no books of all the vast number the season calls forth will be more highly esteemed by friends to whom you give them than those found on the counters of the BANNER OF LIGHT PUBLISHING CO., at 9 Bosworth street, Boston. Their value and interest are not of an ephemeral nature, for their subjects embrace two worlds in their scope, and as to the limit of their influence, there is none. A list of the more prominent of these is given below;

Biographic Memorial of Luther Colby, Founder of the BANNER OF LIGHT, from the pen of his co-worker for many years, John W. Day. Cloth, is cents.

Poems from the Inner Life.

By Lizzle Doten. Fifteenth edition. This volume con-tains the gems of the inspirational ulterances given chiefly before public audiences, under direct spirit influence. Cloth, full gilt, \$1.50; cloth, plain, \$1.00, postage 10 cents.

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after.

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And Other Tales and Sketches. By a Band of Spirit Intel-ligences, through the Medlumship of Miss M. T. Sheihamer, It should be read by *all* who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and hereafter. In one volume of 515 pages, neatly and substan-tially bound in cloth, \$1.00, postage free.

Life and Labor in the Spirit-World:

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Works by Carlyle Petersilea.

THE DISCOVERED COUNTRY. Emphatically a psy-chological work. 12mo. cloth, pp. 460, 81.00. OCEANIDES. A. "Psychical Novel." 12mo, paper, pp.

OUEANIDES. A Laysman 1990. 418, 50 cents. PHILIP CARLISLE: A Romance. 12mo, pp. 460, \$1.25. MARY ANNE CAREW: Wife, Mother, Spirit, Angel. A valuable addition to the library of every Spiritualist in the land. 12mo, pp. 252, cloth, 6 (cents; paper, 40 cents.

Starnos:

Quotations from the Inspired Writings of Andrew Jackson Davis, Seer of the Harmonial Philosophy. Selected and edited by Della E. Davis, M. D. Fine cloth, 50 cents; extra fine, gilt edge, 75 cents.

Was Abraham Lincoln a Spiritualist?

Or, Curious Revelations from the Life of a Trance Medium. By Mrs. Nettle Colburn Maynard, of White Plains, N. Y. Together with Portraits, Letters and Poems. Hilustrated with engravings and frontisplece of Lincoln, from Carpen-ter's portrait from life. Cloth, 12mo, pp. 264. Price §1.50; pa-per, 75 cents.

Dashed Against the Rock.

Skeptics to crack. On Thursday evening, Dec. 12, although zero weath-er, Mr. Baxter kept his appointment at Liberty, Me., eighteen miles north of Belfast, making the trip in carriage. A fair-sized audience greeted him, and carriage. A fair-sized audience greeted him, and among them the Baptist clergyman of the place. In fact, he was one who was earnest in having a Spiritu-alist speaker called, and it was at his request that a certain subject be treated. Mr. Baxter complied, and gave a very able and convincing lecture, paving the way leading to the séance which followed. The latter was replete with evidence of spirit-presence and con-trol to any unbiased mind, and many marked tests, with names, events, etc., were acknowledged. It was a meeting Liberty cannot forget.

Portland.-The First Spiritual Society-H. C. Berry, Clerk, writes: Dec. 8, Mrs. Mattie E. Hull again occupied our platform, giving us two fine lectures.

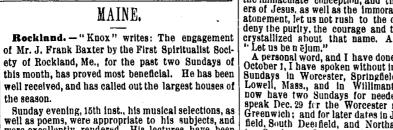
Sunday evening, 15th inst., his musical selections, as well as poems, were appropriate to his subjects, and were excellently rendered. His lectures have been timely. The seances following the lectures have been so marked and in instances so remarkable, that even the stolld disbeliever on the one hand and the skep-tic on the other seemed to be nonplussed. Mr. F. A.

Wiggin had preceded Mr. Baxter with a few scances in the city, and the general expression now is that the demonstrations in mediumship of these two gen-tlemen were the most convincing of anything the city has ever experienced. An effort is making to secure Mr. Baxter for other

MAINE.

An enfort is maring to could in the Latent to the lectures and scances. On next Sunday, 22d inst., Mrs. Matilda Cushing-Smith will lecture for the Society, followed by a lec-ture on Sunday, Dec. 29, by Mr. F. W. Smith, and suc-ceeding him Mr. A. E. Tisdale the first half of January, '96.

Belfast and Liberty. - "Reporter" writes: J Frank Baxter spoke in Memorial Hall, Belfast, on Tuesday and Wednesday evenings of last week. He was listened to earnestly, and aroused great thought among his hearers. Mr. Baxter always has called out among his hearers. Mr. Baxter always has called out the best of the thinking people of this community, and his audiences on these occasions were excellent in this respect, several ministers and other protes-sional and literary people being in attendance. The *Belfast Journal* paid a high compliment to Mr. Bax-ter and his work, speaking of him as an able lecturer and apt teacher, and of his lectures as powerful pro-ductions. His séances on both evenings were ex-traordinary, and especially did the one of the second evening offer some tough nuts for the critics and skeptics to crack.



year 800, when the Ture mans came from various parts of Turkestan and obtained possession of a part of Armenia, called from them Turcomania. He de-clared that extinction of Turkey as a European power was simply a question of time, for, independently of Muscovite aggression, the implacable animosities of the races by which the country is occupied, owing to the utter absence of homogeneity and the numerical inferiority of the Turks proper, are conditions that

Inferiority of the Turks proper, are conditions that will hardly fail, sooner or later, to terminate their dominion on the continent of Europe. The present difficulty, reduced to its final analysis, was one of religion, born of ignorance and bigotry, quite equally shared by Turk and Armenian. As early as the second century Christianity was intro-duced into Asia, but was not firmly established until the fourth century by the untiling energy of Bishon the fourth century, by the untiring energy of Bishop Gregory. In the fifth century the Bible was trans-lated. The disciples of the Christian Bible and of the lated. The disciples of the Christian Bible and of the Koran have never been, religiously, good friends. We hope to see the triumph of the Christ principle; but the Armenian Christian utterly fails to exemplify that principle in life; and the Armenian, though Christian, would use the sword and exterminate the Turk, if he could and with a bated and exterminate the Christian, would use the sword and exterminate the Turk, if he could, and with a hatred and malice, too, equal to that of the Turk. Whether in this trouble Turkey or the Armenian succeeds, it will be but the triumph of ignorance and bigotry. The wisest course for the American missionary to pursue in this matter is to return to America and seek to enlighten the thousands of benighted heathen upon our own conti-pant nent.

Salem.-N. B. P. writes: Dec. 15, Dr. Charles S. Dennis of Salem, a wonderful magnetic physician, and Mrs. Effle I. Webster of Lynn, a fine test-medium, occupied the platform of the First Spiritualist

Society, alternoon and evening. Dr. Dennis gave a magnetic treatment *jree* to all who were disposed to accept it. He treated one hour in the afternoon and one hour in the evening. Ten availed themselves of the opportunity in the alteravaned themserves of the opportunity in the arter-noon, and seven were helped; same number in the evening, and eight were made to feel better, and ac-knowledged the power. Then Mrs. Effie I. Webster of Lynn gave some excellent tests to those in the audi-

ence. Mrs. Nettle Holt-Harding of East Somerville will be the medium next Sunday.

Chelsea.-"D. V. A." writes: Dec. 15, spiritual meeting at No. 206 Broadway, crowded. Song, Mrs. Anderson; recognized readings by Mr. Anderson; song, Mr. and Mrs. Anderson, followed by Mrs. M. Knowles with readings and recognized tests. Mr. Geo. F. Slight, Chairman. Next Sunday Miss Annie Hanson.

Fitchburg.-Mrs. E. O. Pierce writes: Mrs. E. C. Kimball of Lawrence, Mass., occupied our platform last Sunday; she drew one of the largest audiences of the season, and her tests were all recognized. Next Sunday George A. Fuller, M. D., from Worcester, will be with us.

Worcenter.-Mrs. Cella C. Prentiss, Cor. Sec'y, writes: Dec. 15, Edgar W. Emerson occupied our rostrum, giving wonderful demonstrations of the presence of our friends from the other life. He will be our speaker again Dec. 22.

CONNECTICUT.

Nerwich .- Mrs. J. A. Chapman, Sec'y, writes: Sunday, Dec. 15, Mrs. Helen Stuart-Richings closed her engagement with the Norwich Spiritual Union her engagement with the Norwich Spiritual Union with two able discourses—the afternoon based upon questions handed in by the audience, and the evening upon "Hypnotism, and Its Relation to Spiritualism." This subject was treated in a manner which proved the speaker had made a careful study and close anal-ysis of its principles and power for producing benefi-cent or malefic results. The evening discourse was supplemented with excellent psychometric readings. Next Sunday Mrs. Carrie F. Loring, another of our noble women, will occupy our platform.

noble women, will occupy our platform. We are sorry to announce the fact that Mr. Willard J. Hull has been compelled to cancel his engagement with all Bastern societies, on account of pressing business in the West.

Mrs. Alice C. Fletcher, who has lived among the Indians for some years, depicts a phase of life that has an historical interest, and that is fast passing away, in "Tribal Life Among the Omahas," to appear in the January Century.

At 2:30, subject, "Minor Questions Regarding Me-diumship." We wish all mediums as well as Spirito-alists could have heard this lecture, as the sound ad vice given in it is sadly needed at the present stage of the Cause. At 7:30, "The Seen and the Unseen" was the subject; the subject was ably handled, and was presented in a manner at once clear and comprehen

blo was an excellent lecture, being a review of This was an excellent lecture, being a review of Spiritualism—its past, present and what it is to ac-complish in the future. We were very fortunate in securing Mrs. Hull for these lectures, and we feel that her eloquent discourses have given us new cour age to press on in the good work. We sincerely trust that we may have Mrs. Hull with us again.

that we may have hirs, ituit with us again. At 7:30. Rev. A. J. Weaver of Old Orchard occupied our platform, taking for his subject. "The Good of Spiritualism." Mr. Weaver is an able and progressive man, and enters into the work with an earne stness that proves that he has the good of Spiritualism at heaver. This was one of his heat afferts and was heaved. heart. This was one of his best efforts, and was list tened to with much interest by the audience.

Mr. Weaver is soon to locate in Boston for the win-ter, and societies wishing a good speaker would do Well to employ him. Next Sunday Mrs. Nellie F. Burbeck is to occupy

our platform.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ligs in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, w ere the BANNER OF LIGHT can be had. Services Sundays, 164 A.M. and 74 r. M. Afternoon meetings for facts and phenomena at 24. Henry J. Newton, President.

Adelphi Hall, 52d Street, between Brondway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 p. M. Prominent speakers and me-diums. H. F. Tower, Manager.

Meetings in Yonkers, N. F.-Yonkers Spiritualist Society houds its meetings in the College of Music Hall, 14 Gettys Square. every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

Carnegie Hall .- "M. A. N." writes: Prof. Peck delivered a most thoughtful and instructive lecture in the morning in response to the question "How Can We Distinguish Between Mind Reading, Thought Transference, Mental Suggestion, etc., and True Spirit Control?" The answer was entirely satisfactory and convinc-ing, as evidenced by the hearty congratulations of his

hearers. The afternoon meeting was partly occupied by Mr

Newton in an address upon the late Rev. O. B. Froth-ingham, who was a warm friend of Mr. Newtou's, and witnessed many remarkable manifestations in the latter's presence. Dr. Burrows and Mr. Van Brocklin followed with

psychometric readings, most of which were very satisfactory.

evening discourse by Mr. Peck was upon The evening discourse by Mr. Peck was upon "Unity in Diversity, or, Where is the Spirit-World?" and was a scientific and philosophical attempt to lo-

cate the future dwelling-place of the soul. Mr. Peck will be with the Society but two more Sundays. His subjects next Sunday will be, "The Contradictions of Infallibility." and "The French Revolution, Its Causes and Its Lessons."

UTAH.

Salt Lake City .- W. I. Barnett, Sec'y, writes: We (the Spiritualists) have, through the good work and mediumship of our sister and co-worker in the spiritual ranks, Mrs. Zoe F. Prior, who has been with us for about two months, and has done a good and grand work, succeeded in organizing a Society of Na-

The arrow of the second of the tals; but we intend to stand by our guns."

STATE ABBREVIATIONS.—The most egotistical of the United States, "Me."; most religious, "Mass."; most Asiatic, "Ind."; father of States, "Pa."; most maidenly, "Miss."; best in time of flood, "Ark."; most useful in haying time, "Mo."; decimal State, "Tenn."; State of exclamation, "La."; most aston-ishing State, "O."; most unbeality State, "II."; State to cure the sick, "Md."; State for students, "Conn."; State where there is no such word as fail, "Kan."; not a State for the unitdy, "Wash."— Touth's Companion. Touth's Companion.

Society for Eclectic Spirituality, 484 Lafayette Av enue, 3% and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at First Association Hall, 8th and Callowhill streets. Vice-President, Mrs. M. E. Cadwallader; Secreta-ry, Frank H. Morrill. Services a 10% A. M. and 7% P. M. Lyceum at 21% P. M.

Spiritual Conference Association moots at the northeast corner of 8th and Spring Garden streets eve Sunday at 2% and 7% P. M. Hon Thomas M. Locke, Pres.

MEETINGS IN CALIFORNIA.

San Francisco.-W. J. Colville (lecturer) and E.A. Whitelaw (violitist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 10% A. M. and 7% P. M.

P. M. Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

Oakland.-Congregation of Truthseekers meets in Hamliton Hall, 13th and Jefferson streets, every Sunday at 3 P. M.

and Friday at 8 p. w. Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 p. M. W. J. Colville, regu-lar lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custe-Post Hall, 85 South Sangamon street, every Sunday at 105, 2% and 7%. Lyceum at 1%. Mrs. Mary C. Lyman, perma nent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cora L. V. Richmond Band of Harmony. Thursday, 74 P.M., Orpheus Hall, Schill br. Theatre. ler Theatre.

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Hall, 12th Street, be tween E and F.-Every Sunday, 11% A.M., 7% P. N M. C. Edson, Pres.

Second Society-"Progressive Spiritual Church"-meets every Sunday, 7% P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan.5.

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OF LIGHT. BANNER

ANSWERS TO QUESTIONS

OIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.- [By E. Kingston Thurber, San Francisco.] ain conversions of the possession of what you term a psychic "faculty, which enables me very frequently after mental concentration to solve any difficult prob-lem which may affect spiritual or material concerns of my cwn, and when so solved, I have invariably four d such solutions correct

Since first employing this power in my own affairs, I have been frequently requested by my friends to ex-ert the same for their benefit. Am I, by thus think ng for them, retarding their mental progress, and delay-ing them from making efforts on their own behalt, while deputing their work to me?

ANS.-We most emphatically reply to the above interrogation, you are in no sense hindering, but on the contrary decidedly promoting the progress of your friends who call upon you for enlightenment, provided you not only give them the best advice you can procure through your own intuition, or mediumistic development, but also spur them on to seek to so develop their own individualities that they also can become the recipients of inspiration similar to that which you receive. We are all so interdependent that it is impossible to withhold counsel one from another without neglecting some of our plainest duties, which are also our greatest privileges. No one receives knowledge unaided; we are all so bound up in the comm n woof of our mutual humanity that it is impossible to decide whence we derive many of the impressions which come to us unsought though not unwelcomed.

The psychical faculty is dormant in most, and active in few; in those in whom it is most prominently alive and definitely assertive, it is a certain guide to the solution of all necessary questions pertaining to our ordinary and even to our extraordinary affairs; indeed, it often acts more unmistakably with reference to the latter than with regard to the former, because we are accustomed to consider ordinary judgment sufficient in common matters, while in uncommon cases we feel intensely our need of superior counsel, hence it follows that psychic guidance seems far rarer and more phenomenal than it really is.

The usual question put to a clairvoyant, or to any one possessed of unusual psychic insight, is "what do you see for me?" or "what directions can you give me?" These questions are well enough for a beginning, and the answers supplied are frequently of great assistance; still we should never feel content to remain in a condition where we are unable to act unless we have a special counselor in mortal form at our elbow. If you are at present in position to afford help to any who are in difficulty, you can begin to teach them the art not only of self-reliance but of such dependence upon the spiritual universe as will cause them to feel that their access thereunto is not occasional but constant, if they do but learn to place themselves in duly receptive attitude. While it is ever true that only a few individuals are endowed with such remarkable spiritual gifts that they are unmistakably commissioned teachers of others, every one can, by trusting to the inner light, perceive enough of it to enable him to faithfully and efficiently perform all the duties really devolving upon him, and in no atmosphere do sensitive people so readily unfold as in one highly charged with the psychic emanations of persons already harmoniously developed to the exercise of their own psychic faculties.

SPIRIT Message Department. BPECIAL NOTICE.

The Spirit Messages published from week to week ander the above heading are reported verbalim by MISS Bassis W. PRATT, an expert stenographer.

Justice W. PRATT, an expert school split. The bearing upon human life in its departments of thought or labor-should be forwarded to this office by mail or left in the should be forwarded to this office by mail or left in the should be forwarded to this office by mail or left in the should be forwarded to this office by mail or left in this Department indicate that spirits carry with the mundane spiher in an undereloped condition, event-vally progress to a higher state of existence. We ask the cr-ader 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 sundane spike informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behoves the minds in earth-life, so dhy osed, to place mail flowers all letters of inquiry, or otherwise, apper laining to this De-partment, should be addressed to the undersimed. HENRY W. PITMAN, Chairman.



Mrs. B. F. Smith

Was born in Langdon, N. H.; her parents were Jonas and Hopell Blood. She was next to the oldest of a family of six children. She was married to Benjamin F. Smith in Drews ville, near Langdon, by the Rev. Nathaniel Sprague, in 1847.

One child was the issue of the union-a son, CHARLES ALLEN SMITH, who was killed in the battle at Jackson, La., on the third of August. Being large for his age, he had been admitted into the United States service at fifteen.

At the time of his death the regimental chaplain of the Third Massachusetts Cavalry, to which he was attached, thus referred to him in a letter describing the engagement:

the four belonged to Co. B-Charles Allen Smith and William Pearson. The first mentioned was a Lawrence boy, well known to many in L. and beloved by those who knew him. He has always been distinguished in his company as a faithful soldier and true friend. and is mourned by his officers and men. He was but sixteen years of age, though in all that makes a man he showed the maturity of manhood. At the time he bore the colors of the cavalry, and bore them steadily until the mortal wound forced him to loose his hold of staff and rein, and brought him bleeding to the ground. No nobler form pressed a saddle among us, and no one can die a more heroic death.

care of her-which they have done for twenty years next November, the date of the commencement of her mediumship, as she considers It.

She about this time visited a writing medium in Lowell-Mrs. Jennie Foster. She received a message from her spirit mother, though all the time the writing was going on she thought her boy was writing it. That mother had

passed from earth life in '54, and so prejudiced was she at that time that she adjured her daughter at her decease: "Never attempt to call up my spirit. Let the dead rest." This very fact she wrote through Mrs. Foster, to identify herself to Mrs. Smith, her child. The mother had been one who was wont to quote Scripture on all occasions, and her communication gave evidence of this habit. This message, so clearly to the point, and given when she was expecting one from her spirit son, took away all idea of mind reading or unconscious collusion from Mrs. Smith's conception, and proved a very important item toward a deepening of her convictions as to the verity of spiritreturn.

One of the strongest evidences of spirit-re turn she received during her early inquiries was this: hearing that letters were written upon by Mrs. J. H. Conant, medium at the BANNER OF LIGHT Circles, she put a missive on the Circle table, which was endorsed by Mrs. C. "It is Charles Allen Smith-and no mistake." These words were used by him on many occasions, and gave strong proof to his sorrowing mother that he was present in spirit, and alive ! as he assured her on frequent occasions.

In 1849 she went to Lawrence, Mass., where she lived for some thirty eight years, and where for years she conducted her public mediumship. For the past seven years she has lived at Vernon Cottage, Crescent Beach, Mass. She joined the BANNER OF LIGHT as a public test medium Feb. 10, 1888, and has been connected with it some six years.

Mr. Smith passed to spirit-life from Vernon Cottage, April 8, 1895, having attained the age of seventy years.-J. W. D.

SPIRIT-MESSAGES,

Spirit Invocation.

sent out unto each one to do thy work so willingly. We would ask at this moment that there may be some of the loved ones that may come unto us and leave some words of love, some tokens of their friendship and companion-

How off it has been said, "Go learn of a little child." It has been spoken of in times of old, and still we may learn. We thank thee, our Father, for the present blessings. We would not live in the past, but in the present, with the promises of the future. We thank thee for the sunshine, which is thy smile in our pathway. We thank thee for life, for sociability, and ask thee to bring us nearer unto thee, to feel thankful for every discipline that doth please * Four of the eleven were killed. Two out of thee that we should pass through, that it may be for our benefit, bringing us nearer unto thee.

thee and thy laws that govern us. We thank thee, our Father, for the extension of life, that our loved ones live, and for the promise thou hast given unto us that when we shall pass the portal we shall come to join the happy num-

We would ask thy divine blessings and a benediction, not

INDIVIDUAL MESSAGES.

Ella Smith.

Very pleasant indeed it is to know we are all privileged, for God is no respecter of persons; no partiality is shown, although sometimes a little disappointment overshadows our spirits when we are denied the privilege to report at such a time, yet we must learn to wait.

In Cleveland, O., I was well known, and my sister Addie is with me to day. We send lov ing words to you, we send our warmest greeting to the handfuls that are left. Father understood considerable, mother some, I but a very little, while upon the earth plane. I have often been attracted into the halls and into the meetings where one and another from our life have tried to speak, or give a proof that they were there, but it did n't benefit a great deal in feeling when I have announced myself through others, yet I would have done more if the privilege had been granted me.

I am so happy to know I am privileged to speak here to-day. My dear friends-mortals, as you are termed—you will never comprehend what is given to you while we come so earnest ly and eagerly to announce ourselves, and teach you what we can; yet you will not know until you have passed the portal as we have. There will be some one upon the earth-plane you will have a desire to come into communication with, the same as we do, for I find as I have formed acquaintances with those in spirit that they all have a desire to come into communication at times, and with some one. Oh! how pleasant the thought-we know this, it is not a belief-that they are coming to dwell with us. It is a thought with mortals, but a knowledge with us. The hardest part is the separation-for mortals, not for us; but when we pass that portal termed death, we realize. It has been my privilege to speak with so many upon that one subject that it has given me great comfort to know we all feel the same. There is no desire to return on to the earth plane to stay, but as far as my knowledge goes we do have a desire to communicate with some one, and the greatest disappointment we meet with is when you know not of the coming. But still we try again. Addie is with me, and we are almost insepara ble, we are together so much of the time. Many others are present; they do not say it, but I

know they would like to be remembered as we all do. Do not forget us. You do not hear that said so much from mortals as you do the immortals.

You will hear these words spoken by the immortals when they communicate with those apon the earth-plane, because it is a natural feeling that overshadows us. It is just a thin mist between us. I do not say a veil, as it is termed, for a veil, Mr. Chairman, you can see through. It is a filmy mist that comes up: I think that is more proper than a veil. But when that mist shall be drawn aside, that mortal and immortal shall see each other, we do not know; it is in the hands of the Father; he placed it there; and he will remove it in his own good time. It is not for the angels to know that, but we all know it will come. I am very grate ful for this privilege.

Ella Smith, Cleveland, Ohio. Addie is my sister.

Levi Rogers.

I hardly know how to address you, friends, but I have been told frequently that if I would report here it would help to uplift me out of the conditions that I passed away with. I do not wish to turn back and live it over again. In an unguarded moment we often do-yes, I say often do that which we ought not. Oh! Mr. Chairman, I must make this one assertion, and I feel others would coïncide with me: I do not believe that one mortal takes what he cannot give again, and be just right at that instant. No, sir, life is too short, this beautiful world too full of happiness; but | Lizzie; we are so happy that there is one of sometimes trouble and suffering will cause the our children we can reach, and pray we may brain to be a little unbalanced at times; but I in time reach some of the others. Lizzie, my have grown out of that condition in part, and | child, it has been all the world of comfort to I shall fully in time. port; it will help to uplift you out of that condition"; which I feel will do so. At any rate you would only listen; if you refuse, then you I have made the attempt; I have done my part.

every good work in the city of New York, where many know me today as Fisher M. Clark.

Oh, great Father! may my name nor the works never die! What I saw before the spirit left the body! for I saw them so plainly, waiting to clasp me in their arms. Who has a right to doubt? Not one mortal, when proof after proof has been given by hundreds and thousands. I know it has been said in the old saying, "The bourne from which no traveler returns," but we say, "From the life from which every trave er returns, and reports, too, if he so desires to do.'

I am so pleased to know we have the privi lege to express ourselves, our thoughts, and there's this good institution carried on. Oh Father in heaven! may it always have open doors, for all to come.

Fisher M. Clark, New York City.

[Given April 5-Republished by Request.] Mitchell Lincoln.

Good morning. [Good morning.] I waited patiently, and they say we shall lose nothing for it. Well, I am not used to speaking in pub lic, for certainly this is public, as I gaze upon your large assembly here These words that I am going to utter are to my children, personally, for I know they would be glad to hear from father: I should not have thought when in mortal to make the attempt to speak in public, for that was n't my work or business, as I was a contractor here; but we are not engaged in that work now.

George is here, my son, and Abbie, my daugh ter; yes, your mother, children, is here, too, and many others I can't speak of. I want to speak direct to my children, but I don't want to be too personal. I know you would say: 'Father, you didn't know of these things when here." Still, I didn't know how to do anything until I had learned it. What you don't understand we have learned. Grandsire Nichols is here, too.

I want to say to Mary and Georgie and Harry, I am sorry you can't see things differently yet. Charles Dolbeare is here, and Arthur, his son, comes here now. I know of all these obstinate feelings that come up, which had better be endured. I know the feelings that exist, but I am not going to be personal.

Lizzie, doctor, I can reach you; but I can't reach the others only on this side of the wall; but knowing what I do since passing over, I do know you have got near the reality some times. I would say to you, Lizzie, rest right here; leave it with the Father and the angels, it will all be righted sometime. Don't let it worry you; and I would try to close it out of your thoughts as much as possible, for in spirit no inharmony can find a foothold there, and we know that what is from God-we say the great higher intelligences-will all be made right sometime. I have a love for every one of my children; I have this love for them all; and if it could be, how I would love to come into communication with each one of you. And, Mary, it seems to me you would want to talk with Arthur, for he is as dear to you as Alice or Lou. I know that truth.

And, Harry, the time will come, before you pass out of this life, that you will want to know something of us. No better mother lived than yours; yes, I say not was, but is; for if she was, she is now. And it is a great pleasure for me to come here and to report, but when in the flesh I should not have said that. I didn't know that I could come here and speak for myself; it must be a holy institution to be free for us all. I am not forgotten in South Boston nor Hingham. It was in South Boston where the change came to me -you haven't forgotten it, children-and to your mother, also. A word to you, doctor, and us that we could make one of our children This advice has been given to me: "Go re. | sense our presence; and, doctor, also, how much you children might enjoy in this life if must learn after you pass over. I love all my children, Lizzie, and we have learned a great deal that will aid them greatly on the other side. Doubt not, my children. I tried to be a good father to you all. Harry, learn. With love to you all. Father. Your Aunt Mary Ditson and your Uncle John Ditson both are here. There is one thing satisfies us: we know when you shall lay aside your earthly garment you will know then how eager we have been to come into communication with you here upon the earth-plane.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH. Report of Séance held May 24, 1895.

Sweet angel of light, we would invoke thy presence at his hour, thou that dost delight to do the Father's bidding,

ship.

We would ask at this moment that thou wilt teach us more of spirituality, more of charity, to know more of

only upon our loved ones, but all humanity everywhere, who are our sisters and our brothers. Teach us, oh! our Father, more charity, for charity is the greatest of all.

May God comfort those who mourn for this only son."

"He is not dea?—his lonely grave Is but the *body's* rest for one Who fought his pative land to save. And fell with freedom's armor on!"

Mrs. Smith's mediumship evidently dated from the age of consciousness in earth life, since when she was but five years old she used to cry out to her mother that "the people" were coming-forms unseen to all others present at the time-whom she described closely as to dress and bearing, and told of the conversation in-but we are living, active people! she heard them engaged in. This frightened her mother to a great degree, for she, never having at that time heard of spirit return, thought her daughter was in a temporary delirium.

In due time, shortly after her marriage, Mrs. Smith and her husband united themselves with the Methodist church, being for fifteen vears active members of its communion, and she herself particularly became so imbued with its tenets that she was fanatical in the last degree. After her only boy was killed in the munion, but some are ignorant that closely civil war, her husband became attracted to the idea of spirit communion, but found his wife to be most bitterly opposed to utilizing the singular powers which she knew she possessed, panionship. though she could give them no name. Her husband persisted, and wished her to visit Boston, to see if some medium could not assuage the sorrow of both their hearts.

Again she objected-she felt that they would never be prospered should such a visit be made for prying into the secrets of the eternal gotten; there are some that may for a time forworld-but at last she yielded, went to Boston, and visited Nellie Starkweather (then of 7 In- | tie that binds us to our own is never broken. diana Place), a remarkably gifted medium for 1 have thought so many times how strange it spirit-writing in that early day. Her beloved seemed in the flesh when I would hear these son in the Higher Life wrote to her a message | words spoken, "They are dead; died such a of whose verity she could not harbor the time." slightest doubt; even the chirography resembled his when on earth, as far as could be expected when he was using another's hand to indite it. He said in effect that he was alive in the midst of brighter conditions than those friends upon the earth plane, to say, "They of earth, that he would not try to give her are only passed on, like going out of one house the details of his death in the mortal, but into another." Then how much it will take would do so at another time-which he away of the fear, of the dread, of the sadness did some twelve months later, telling the circumstances attending his decease with perfect correctness, as Mrs. Smith learned afterward from his captain. She continued to sit, | ed that we have only gone into the other house, with highly satisfactory results, once each month with the medium Starkweather, till she lost sight of her, that lady having left Boston. | that kind upon the earth-plane.

Herself and husband thought-with the hope of getting additional comfort and advice in their bereavement-that they would visit some to hear from me, and some will say, "Well. circles. Though she was very skeptical, Mrs. yes, I remember of him, but it's a long time Smith-knowing the medium to be a good and honest woman-became more interested than ever: she felt hands upon her forehead in these | learning, as our reckoning of time is very difcircles, and was finally impressed to talk. She was not entranced for the first year and a half of her mediumship-knowing all that was given through her. After that time the sparkling spirit "Nona Bell" commenced to take control of her organism. She was still so opposed to the matter that Nona told her that if she was unwilling to do the work of the angels, | dent says, about five minutes is allotted to each she would be taken to the spirit-world; and feeling that her health was really failing, while she was so much needed on earth by her hus- truths, although I did n't come out saying I band and friends, she consented to serve as a knew all, as some do. Oh! no, because there 'a medium, despite her church prejudices. The always a chance to learn more. spirits, on the other hand, promised to take Roswell O. Pratt. Boston.

Roswell O. Pratt.

It is a great pleasure for me to speak here to day, knowing there are some that will be glad to hear a word from the loved ones that have crossed the portal termed death. I ask often, When, oh! when will that be blotted out, the term of death, and mortals speak more emphati cally of life? I know the early education is of death-death of the body, the house we dwell

I did not expect, when I came into this meeting to day, this Circle Room as it is termed, that I should speak, although in your last meeting I did ask permission, but was told "Not to day;" but as 1 entered this Circle Room today the

kind invitation was extended to me, as has been to many heretofore. I gladly accepted it, and hope it may do some good-add a feather's weight of proof to some yet dwelling upon the earth-plane, although 1 know there are some that are well versed in regard to spirit comconnect with our own families.

I would not be personal, but I would that they should know more of us, more of our com-

Sarah is here, and asks to be remembered with the others, and I well know there are those that have not forgotten me. How oft are these words spoken with us, "forgotten"; but no. it is the dead that are forgotten, and I find no dead; so where are they? We are not forget us, but we can't be entirely forgotten; the

Don't misunderstand, and think that I was not taught through my education of death, the same as the rest of you. I was, and yet I know the time is coming when you will learn, dear that overshadows the spirit. Certainly the little children often feel that fear as they gaze upon the face, yet if they were taught, educatit would take away all that. Yes, sir, for through my experience have I witnessed a great deal of

It is a great pleasure for me to speak here to day, to announce myself, for some will be glad ago." It is, as you reckon your time here, but I cannot tell you how long; I have no means of ferent from yours, yet I know it matters not anything about that.

Joseph comes in here, and wants to be re membered, too, which they will understand very well of him.

Now, sir, I hope I have not intruded upon your time, for as the good, kind Spirit Presione. When I walked upon the earth here as you do to-day, I was not ignorant of these

Oh, friends, relatives, kindred dear, blame not; pity, pity we ask! I shall be all right in a little while. For a time I seemed to be bound: I could not loose myself; but by the aid of good, progressed spirits, it helped me very much.

In South Orleans, way down on the Cape, where there's a few remember me to-daysome with a kind pity, some with a mystified feeling; but oh! the Father receives his own. He created us all in his own image, as we are educated; then I have trusted; I will grow out of that condition fully and perfectly in time. I am much happier than I was, much happier than upon the earth-plane.

I well remember when my mother would say: "Levi, be good; be truthful; be honest." I never forgot this teaching of that pure mother, good mother; but oh, many times has it been spoken-often from this Circle-Room, from this platform-we know not of the goodness of the mother until the change shall come. Then we think we do, but that's a mistake.

I am very grateful, very much pleased to have a little time allotted to me to speak here to day.

Levi Rogers, South Orleans, Mass.

Fisher M. Clark.

Waiting and watching has been the watchword of some since I passed on, and I have heard it announced; I have seen by the thought quite a number of times, "Well, I should think it was about time that Fisher reported, firm as he was in this faith." Firm! It was a knowledge to me. I said many times I did n't believe I should ever know any better when I passed on than I knew here. Well, some things look a little clearer, a great deal brighter to me; but as for more knowledge, that is to be gained through progression.

I was firm; I loved the good old BANNER. Oh God! may it wave forever! That is my prayer. My prayer goes out that there may more be interested to read its pages; its sheets are clean-it is a pure paper, and may it always be kept so! With the strong band at the helm in our life, it must wave; and may more mortals feel an interest to put their hands to the

wheel and give a support, as they ought to do. We know there is n't a paper, not one, can live without support; then let us come as a band of immortals to aid the mortals to put their hands in their pockets and not withdraw them without a little something in the hand. There's where we know there is n't any business carried on without a support, and the interest that I have felt when in the flesh has not died with the old body. Oh, no! anything I can do through my influence shall be done. When

Mitchell Lincoln, South Boston-where some of my children reside now.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

Appear in due order on our sixth page: May 24 (Continued).—Addie Jackson; John Cosgrove; Lin-nie Leland; Ida Lonise Merriam; Caroline Marshall. May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dil- lingham; Gertie Greenleat; Joseph II. Livingston; Judge Chares S. Bradley; Harriet E. Fuller; Hannah Ramsden; Jeste Stewart. June 1.—Julia M. Dodd; Hattie E. Meech; Dr.J. F. Moses; William H. Barnes; Frankle Kinball; Callsta Works; War ren Chase; George Wiley; Laura A. Peters; Jonathan J. Gloyed.
 June 1.—Nancy Gross; Sylvester Hart: Col. J. Martin:

Gioyed. June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jereniah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kittredge. June 21.—Charles Reeve; Abby Cilley; Mary Felker; Nel-lie Whitney; Daniel W. Hubbard; Mariha A. Stewart; Bes-ste E. Gleason; Sarah Gleason; Albert Grantman. June 28.—Sanuel Proctor; Milton O. State; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferruson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Nona Rell. iolomon iona Bell.

New Publication.

MOUNT LEBANON CEDAR BOUGHS. Original Poems by the North Family of Shakers. Cloth, pp. 316. Buffalo: The Peter Paul Book Company.

This collection of two hundred and forty poems is the product of a dozen writers, whose names are attached, besides many others whose names are not given. It is the easiest of all things to discern glimpses of the inner life of the Shakers, and in the unfolding one catches the sweetness of a life that is incomprehensible to the world at large.

A careful reading of the book will give a better idea of the integrity and industry, the peace and plenty, the contentment and the happiness of the home life than almost any sketch of modern days. The spiritual and mental clearness of their perception, the genial warmth of their lives, the ripples of mirth that give those lives variety, are all shown in the choice grouping of these beautiful expressions.

If the poems are to be taken as an index, the Shakers in Mount Lebanon are blessed with higher conditions of happiness to each other, a finer intellect, more affectionate hearts and clearer views of truth than sects generally promulgate or enjoy.

The verse, while it is marked by simplicity, is far above the average in merit in many instances.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Heed's Pills for the liver and bowels, act easily here I felt an interest to aid in the support of | yet promptly and effectively.

The only mental attitude at all likely to retard one's own development is that of blindly following the dictation of others, and refusing to make any effort of one's own.

If people come to you in that condition, and are ready to receive any advice which may be given by or through you, then and there is opportunity afforded for teaching them the very lessons of which they most greatly stand in need, and which they will very likely heed greatly, because of the manner in which they are conveyed, as well as on account of the source from which they emanate.

It is a wise and safe rule never to turn any questioner from you without giving him of your best, and though that best may be something quite different from what he expected or desired, it is your best, and your own obligation is discharged when you have given it, and not otherwise.

We can all help each other, and the events of daily life can be relied upon to show the way.

Q.-[By Ferdinand Fitzsimmons, Alameda, Cal.] What is your opinion of "Schools of the Prophets" and "Training Homes for Sensitives''? Can they be successfully established; if so, how should they be managed?

A.-To reply with any degree of fullness to so wide-reaching an inquiry as the above would require at least a lecture, and if any readers of THE BANNER are sufficiently interested in our views on this important and timely subject to call it forth, we shall be most happy, with the editor's permission, to make it the topic of a special essay.

In brief, we will say that Schools of the Prophets were in many instances, among the Jews and others in olden times, colleges conducted by prophets who took under their especial charge highly sensitive youths and maidens who from their earliest days had shown unusual capacity for filling the teacher's rôle, and in some instances also for exercising those distinctly psychical or spiritual faculties which were in olden days very highly esteemed by the populace-so much so that those who possessed and exercised them were held in greater veneration even than princes, for kings would not go to war nor would prime minis-

DECEMBER 21, 1895.

BANNER OF LIGHT.

ters take action in public affairs without first consulting a seer or oracle.

Whenever the purity of prophetic insight was preserved, those highly gifted individuals. banded together for special purposes of mutual strength and inspiration, exercised a highly beneficial effect upon the nations within which they dwelt, and whom they nobly served; but whenever ulterior objects held sway, and sensuous motives gained ascendency over spiritual promptings, many and grievous errors entered in, and the prophetic schools lost their lastre and their light.

In these days such institutions would, of course, have to be modeled to suit the requirements of the times; therefore we could well afford to dispense with many of the ceremonies common to the ancient East; however, the central idea must remain for all time the same, viz., that the best possible conditions are to be provided to permit of spiritual endowments uninterruptedly asserting themselves

The title "Training Homes for Sensitives" is good, though a little unusual. We gather from it that such homes are intended to be schools as well as sanctuaries, and that every portion of the nature of those admitted to them is to receive careful and constant culture. Such institutions could no doubt be made entirely successful, provided the right people for the place were at their head; but very much would depend upon who undertook to supervise such an undertaking.

In the first place, the young people brought together should be temperamently adapted to live and study side by side; this could be determined best by some one who in addition to a high degree of sensitiveness had also considerable experience with the young.

It would then be highly essential to study and deal with each inmate of the home as an individual, diligently seeking to aid each in the work of naturally unfolding an inborn gift. Such a home ought to be in a country district where fruits and flowers grow readily, and where healthy outdoor exercise and work could be interchanged with indoor studies and pastimes.

A certain portion of every day should be devoted to a silent session in a specially selected portion of the building, into which none should enter save for the express purpose of holding communion with the unseen. Before the si lence beautiful music should be rendered, and the words chosen for singing should always be of a character to suggest perfect confidence in the Supreme Spirit, and the thought of loving fellowship between all kindred minds, regardless of their outward state.

July 27

Oc. 26

Ang. 2

There are, all over the world to-day, highly sensitive natures painfully misunderstood, who suffer intensely from this cause; there are also a great many excellent mediums who could do a most useful work if they were placed for a while in conditions where they would not have to contend with the conflicting influences engendered and attracted by discordant lives.

There are again many sensitives who are regarded as insane, many who are apparently obsessed by evil influences only because their del icate mental state is comparable to an . Eolian harp which vibrates in response to every breath of wind which passes by.

When professed Spiritualists, and the everincreasing multitude to whom psychic questions are attractive, will set to work to devote a little time and means to further the excellent plans outlined by Mrs. E. H. Britten, and other faithful workers who have the interest



BY C. P. LONGLEY.

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of the Cause truly at heart, ways and means will not be lacking for effectually carrying out the good institutions which our present questioner clearly desires to help to maturity.

Further questions on this topic we will glad ly answer in this department of THE BANNER, as we know the subject to be a most important one.

Mr. Allen Campbell, the Spirit-Artist, in Boston.

To the Editor of the Banner of Light:

It is not from any desire to be speak the power as well as versatility of mediumship, that I write a few lines of Mr. Allen Campbell, who is now in the city of Boston. but rather to bring to the mind of Spiritualists as well as skeptics, a medium who is a spirit-artist, and one with medial powers so refined as well as pronounced, as to occupy a distinctively original plane in Spiritualism.

I have personally known Mr. Campbell for three years, and can vouch for (if such he needs) not only his genuineness as a medium, but his spotless character as a man. He himself is simple and reflued, and as a result attracts to himself both Spirit "Alice" and "Azur," who illustrate the innocence and wis-dom of spirituality from the immortal side of life.

uom or spirituanty from the immortal side of file. In 1893-94 I had two very fascinating scances with him, and the paintings of pansies, mspirationally grouped (the purpose of which I understood), are cer-tainly works of art. This statement is made advised-ly, as for eight years I pursued art as a study in the school of decime of Construction and L shock from an school of design of Cincinnati, and I speak from an artist's standpoint.

artist's standp dut. These paintings vary in composition, coloring and style of ideality, but whatever the subject is, the work done by the guides is unsurpassed. For my part, I should not take one thousand dollars for each paint-ing that I have received through his mediumship; and the subthere are in the paint under strictly and all these spirit-paintings are gotten under strictly test conditions. His terms are most reasonable.

It is, indeed, a rare opportunity afforded New Eog-landers, and especially Bostonians, to receive Spiritu-alism on the highest possible material plane, and I am alism on the infinity possible in a constraint plant, and the free to say that I know of no one whose phase of me-diumship is at once more charming and beautiful as well as convincing and thorough, as that of Mr. Allen Campbell. His address is 1413 Washington street. J. C. F. GRUMMINE,

Speaker for First Spiritual Temple.

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

Passed to Spirit-Life.

Wednesday, Nov. 27, WILLIAM T. TUCKER, aged nearly

82 years. He was born at the North End of Boston at the time whe He was born at the North End of Boston at the time when some of the most respectable families of the city resided there. He left, early in life, to work and think for himself; too intellige t to adopt the teachi g of Christianity, he be-came an honest infidel, and so claimed himself to be. Some thirty years ago he was introduced to a family where resided a medium of almost every phase of manifestation; and after a most thorough investigation, he became convinced of an individual life after so called death. He was a subscriber to the BANNER OF LIGHT for years. No one came in contact with him but soon found what his belief was, and he lived it every day. J. CARR. Boston. Mass.

Suddenly, in Haverhill, Mass., Dec. 6, MRS. MARY C. FLINT, at the age of 74 years.

FLINT, at the age of 74 years. H:r husband, Dr. Kendall Flint, preceded her three years ago, at an advanced age, cherishing an enduring faith in an entrance upon spirit-life. Her only brother, Hon. James H. Carleton, died over two years ago in Florida. The decease of her husband and an only brother left Mrs. Flint the only survivor of her line, and the last of an old family. She was possessed with a strong desire to he (as she belleved would be the situation) with loved ones "on the other side." For full twenty years the spiritual light had been ex-tended to her. She passed away in peace. She was a lady of loving ways and a benevolent spirit. Her burial took place on Monday, the 9th Inst., at 2:30 P. M. E. P. H.

From Abilene, Kan., Dec. 6, MRS. HANNAH KING, aged

82 years, widow of Martin King, who passed on five years ago.

ago. Father and Mother King's name will recall to the Spirit-ualists of Clymer, N. Y., and Corry, Pa., "Spirit Hill," their home for many years, where all true Spiritualists found welcome entrance, and many serkers for proof of spirit-life met their dear ones gone before, and became convinced that a happy existence beyond death awaited all earth's children. Mrs. King was a dear good wife, mother and friend. JOHN D. HASKELL.

[Obituary Notices not over thenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cenn for each additional line will be charged. Ten words on an aver-age make a line. No poetry admitted under the above heading.]

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ment, mental improvement, and future success. Brie reading, %1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Dec. 14

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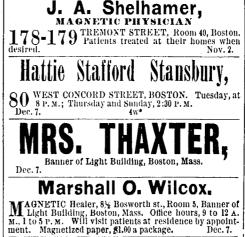
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TEST, Business and Medical Medium. 400 Tremont st. Suite 2. Hours, 10 A. M. to 5 P. M. Med. Vapor Baths. Dec. 7.

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Eliot street, Boston. Dec. 21.

Adelaide E. Crane, 443 SHAWMUT AVENUE, Boston, Tuesday at 8 P. M., Thursday, Saturday and Sunday at 2:30 P. M. Dec. 21.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings. 8 o'clock. 33 Winter street Room 20 Boston Dec. 21.

Miss J. M. Grant, BUSINESS and Test Medium, 28 Upton street. Hours 10 A. M. to 6 P. M. 4w* Dec. 7.

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10

MEETINGS IN BOSTON.

REMAINUS AN DUSION. Besten Spiritual Temple, at Berkeley Hall, Odd Fei-tows Building, 4 Berkeley stroct, -Sundays at 10% A. M. and 1% Y. M. Speaker for Dec. 27, Mrs. Heien L. Palmer; Dec. 27, Beretary, 14 Sydary treet, Savin Hill. 27. Beretary, 14 Sydary treet, Savin Hill. 27. Horison Place. Husiness meeting at 3; supper at 6; social in the evening. Mrs. C. P. Prat. President. Boston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1% sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion B. Watt, Clerk.

B. Walt, Glerk. First spiritual Temple, Excter and Newbury Streets.-Bpiritual Fraternity Society Sugdays, meetings torchildren and investigators at 11 A. M. Lectures at 23 and 14 P.M. Speaker for December, Rev. J. C. K. Grumbine. Wednesday evenings, at 74, sociable, conference and phe-nomena. Other meetings announced from the pistform. A. H. Sherman, Sec's.

Veteran Spiritualists' Union will meet the first Wednesday of each month at Gould Hall, No. 3 Boylston mee, at 7% P.M. H. B. Storer, President, 406 Shawmut

Aronue.
 Ohildren's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremost street, at 10%.
 All welcome. Charles T. Wood, Conductor.
 The Ladies Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the

evening.

First Spiritualist Ladies' Aid Society, 241 Tro-mont street, meets every Friday. Business meeting at 4 P.M.; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each month at 3 P.M. Mrs. Carrie L. Hatch (74 Sydney street,

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, cor-mer of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hall.) Thursday at 2% P. M. N. P. Smith, Chairman.

Elysian Hall, 620 Washington Street. Meetings are field every Sunday at 11 A. M., 2% and 7% P. M.; Tues-day 2% and at 7% P. M. in ante-room; Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Con luctor.

America Hall, 724 Washington Street.-Meetings Sundays at 104 A. M. and 2% and 1% P. M. Good mediums, fine music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.-Sundaysat 11 A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8 P. M., Fridays, 3 P. M. Seating Capacity, 100 persons. S. H. Neike, Conductor.

The Ladies' Spiritualistic Industrial Society meets every Thursday at Dwight Hall, 514 Tremont street. The first Thursday in each month a social, the fourth, a dance; other evenings, speaking and tests. Supper served at 6% every night. Mrs. M. J. Davis, President.

Alpha Hall, 16 Essex Street.-Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sun-day, 11, 2:30, 7:30; Tuesday, 3 o'clock; Conference meeting Saturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Hinwatha Hall, 241 Tremont Street. The United Spiritualists of America (incorporated) hold ineetings Sundays, at 11 A. M., 1% and 7% P. M., and Thursday at 2% and 7% P. M. H. W. Martin, President.

Red Men's Hall, 514 Trement Street.-Spiritual services every Sunday evening at 8 o'clock. Mrs. Maggie Waite, Paster, residence 13 Daiton street.

The Home Rostrum (2) Soley street, Charlestown, E. M. Sanders, President). Meetings Suuday, Tucsday and Thursday evenings, at 7% o'clock.

Chelsen.-Spiritual meetings every Sunday evening at 7% at 206 Broadway. Mr. Geo. F. Slight, Chairman.

Boston Spiritual Temple, Berkeley Hall .-Being informed that Mrs. Carrie F. Loring of East Braintree was to address the Society at this place on Sunday, Dec. 15, the editor of THE BANNER wended his way thither to attend the morning meeting.

The audience Mrs. Loring addressed on that occa-The audience Mrs. Loring addressed on that occa-sion was large and representative—among the older of the Spiritualists present being Dr. H. B. Storer, Mr. Simeon Snow, Mr. and Mrs. John Wood, and others. The exercises were prefaced with a plano solo by Fred Watson. President W. H. Banks then introduced Mrs. Loring, who offered a soulful invocation. Miss Grace E. Warren sang, after which Mrs. Loring com-menced her address by reading a poem entitled "The Land where Our Dreams Come True." Her theme she spnonuced to he. "The Power of Unseen Forces, and Land where our Dream's come rine." Her theme she announced to be, "The Power of Unseen Forces, and Their Relative Connection with Humanity." This age she declared to be one of closest analysis and resultant improvement concerning all that pertains to human con-ditions as *seen* by the people. And Modern Spiritual ism gives to it a new impetus to examine that which is not seen. The audience assembled before her, while they were present as physical entities, did not come at the bidding of their physical selves, but in obedi-ence to the spirit, which prompted their attendance. The true man, the real woman, though not seen, was active, and working toward the development of varied tively a few years ago that mankind awoke to the fact of its duality, and learned that there was a portion of the human being-1 spiritual side to man's nature-which had been allowed to remain domnant (the race being content to leave all thought on the subject in the hands of the theological stipendiaries): man the hands of the theological superior resp. man learned that he possessed a physical form, and alsothat he is a living spirit that turns its energies to the understanding of spiritual things. Referring to the beautiful flowers on the speaker's stand, she said while we were unable physically to see the processes by which the varied blossoms obtained their form and colors with the does pluk and the noise pluk were not color-why the deep plak and the pale plak were not other than themselves, etc.-we were spiritually able to discern that they obtained their existence and their glories in obedience to natural conditions-the collective action of magnetic and electric forces- which determined their course from germ to (fi) rescence. When man realized that there was a sprit-realm of which he was the usatural inhabitant, he commenced to go further and realize that if he had a soul within him to save, it must be saved by his own exertions, and in larger and larger degree he bade good-by to the cramping declarations of the by-past creeds. the cramping declarations of the by-past creeds. The divine "dawning light" of Modern Spiritualism revealed the constant working of unseen forces— whether recognized or not. Each man or woman when clasping the hand of another in every-day life left behind an impression — in impression for good or ill. Let us so order our lives that our influence thus imparted to curking shall be along the line of the imparted to our kind shall be along the line of the good' shall awaken all to a fuller realization of a split-sphere redolent of deeper, higher and fuller ex-pression. We are indeed taught by Modern Spiritual-ism that the most potent forces operant among us are those which we cannot see. When we reflect (as has been revealed to us) that the qualities of the person mixing our bread aff-et the conditions for supporting our physical and through it our spiritual natures; and that the same is true of the one who makes up the couch for our evening rest. we ought to be prompted to look behind these unseen forces, and seek to rise to fuller realization of the power and positiveness of the spiritual entity: the highest elements of daily life and spiritual communion. Mrs. Loring adverted to the elequent addresses which were from Sunday to Sunday pronounced from this platform and the intelligence of the hearers as being factors in the work—by the concentration of the magnetic and electric forces upon the brain, and after it the vocal organs—inspiring and rousing a speaker to do the best possible in the way of revelation and in-struction struction. She gave the most valuable advice to those holding searces for spirit-communion in the home; such were often prone to get easily discouraged, and think noth-ing could be obtained at their sittings because they were not *punctual* in beginning at the hour set for that number the unconference mere in word to get a state that number the second mere in word to be a state of the second that number the second mere in word to be a state of the second that number the second mere in word to be a state of the second that number the second mere in word to be a state of the second to be a second to be a state of the second mere second se that purpose; the unseen forces were in readiness at the time specified, while too often tardy mortals were admitted after the seance began, thus destroying haradmitted after the seance began, thus destroying har-mony and uprooting arranged conditions, till one might as well hope for phenomena under the circum-stances, as to hope to telegraph to New York when some whirlwind had descended upon the connecting wires and laid them prostrate. It is time these mat-ters [concerning willful neglect of the conditions nec-essary to the operation of the unseen forces, etc.] should be fully understood—they are often preached, and should be fully practiced. In looking at her hearers she saw the spiritual aura around every one present—in some strong, in others weaker; she could see that aura leave one party and cross the hall, interblending with some partles, and cross the hall, interblending with some parties, and made to rebound back from others; thus showing the instinctive action of the spiritual forces, regarding individual emanations. The struggle of existence was but a meeting of ex-The struggle of existence was but a meeting of ex-periences needed to bring us into higher spiritual states and conditions; each soul has a *niche* in the grand economy of the universe, where it can truly fulfill the duty for which it is fitted. None are out-side the great plan that leads from physical or mental darkness to moral and spiritual light! Notices were then given by President Banks, to the effect that Mrs. Loring would lecture and give tests during the evening; that the Helping Hand Society would give her a reception on the following Wednes-day at its hall; and that Mrs. Nellie L. Paimer would be the speaker for the society, Sunday, A. M. and eve., Dec. 32. He also spoke a good word for the BANNER OF LIGHT. Dec. 22. He also spore a good hora to be a construction of LIGHT. Miss Grace E. Warren sang, Mr. Watson rendered a plano solo, and Mrs. Loring concluded the exer-cises of the morning by fully recognized tests and a benediction. Among the excarnated intelligences who made their presence known, were EARL ALEX-ANDER (of the Fitchburg Band). HELEN FLETCHER, ANDER (of the Fitchburg Band), HELEN FLETCHER, (a visitor at Lake Pleasant), CHARLES WATSON, a girl child giving the name of "HEBER," MRS. FAN-NIE HAYES, (wife of Mr. John Hayes.) MARY WA-TERMAN (of Montpelier, Vt.) and VOLNEY L. FUL-LER (a little boy, from Newburyport, Mass.). [The editor desires to return thanks to President Banks for his warm commendation of THE BANNER, and to Mr. and Mrs. J. B. Hatch, Jr., Mrs. Banks, Mrs. Gollins and others for personal courtesies during his brief visit.]

and siving tests, and the artists above mentioned con-ducting the musical department. First Apiritual Temple, Exeler and Newbury

streets .- Hey, J. C. F. Grumbine occupied the rostrum again at 2 45 P. M. at d 7:30 P. M., and was greeted by very large and enthusiastic audiences. Hundreds poured in to witness the seanos for ma

terialization through the mediumship of Mr. Keeler, and, without question, were convinced through this phase of mediumship of the facts of spirit-return and immortality.

At the alternoon service, after the usual aweet and uplifting voluntary on the organ by Mr. Ryder, and the solo by Mrs. Ayer, and the invocation by Spirit "White Rose," the guidi g intelligence. Spirit Thomas Starr King, took possession of the medium's mind, and discoursed, amid frequent outbursts of applause, on "Spiritualism and Psychical Research."

The controlling intelligence said that each soul had a right to freedom of thought and investigation, and that it was the prerogative of each one to know the truth for himself. Spiritualism through the diversi-fied channels of mediumship simply asked for an auhed channels of mediumship simply asked for an au-dience; its facts were and are as cogent and impres-sive in the realm of nature as the facts of experience and history. No body of men should be entrusted with your sovereignty to think or to know the truth; and hence, whatever may be the position of schools of science or of the so-called Fsychical Research So-ciety in regard to human rights and human freedom, their worder or mandate has no prior subtotity. their voice or mandate has no prior authority—in-deed, no authority at al⁻ ver conscience and the nascent prerogatives of each one. We should not arm any body of men, whether for scientific or reli-gious work, with the power to think for us and en-

force upon us their conclusions. force upon us their conclusions. The Psychical Research Society has done service, however, to Spiritualism, in that it has emphasized what Universalism and Unitarianism long since found true with science, that *law is both universal and unique*, that is, it is everywhere uniform in its nature and press nee. Nature, said the speaker, is not at war with human pature, nor is the spiritual universe out of concurrent double with the metarial universe.

and presence. Nature, said the speaker, is not at war with human nature, nor is the spiritual universe out of correspondency with the material universe. There is and can be no supernaturalism in the universe, as haw implies an integrity and unity of sphere and action everywhere in the cosmos. Thus the phenom-e ena of Spiritualism are explicable by the law imma-nent in nature and mediumship, and the works of the excarnated spirits find their law and radiation in the unchanging law of nature. This being admitted by the Psychical Researcher, the difficulties still remain in the face, said the speaker, of all the physical manifestations that have taken place on this rostrum Sunday after Sunday, under strictly test conditions in the open light through the mediumship of Mr. Keeler, and in the face of all the manifestations of the spirit through the diversified channels of mediumship, one would suppose that the problem of continued life, after death, would be solved, and that as a result there would be no need of a mission to be fulfilled by the Psychical Research Society. With all the solemn testimonies to the evident fact of spiritual manifesta-tions, of both the material and mental order, given by Prof. Crookes of England, Prof. Zöilner of Germany, and Prof. Hare of the United States, in their exhaustive investigations of Spiritualism recorded in their muterian.

Froi. Crookes of England, Froi. Zonner of Germany, and Prof. Hare of the United States, in their exhaustive investigations of Spiritualism recorded in their pub-lished works, one would have hoped that the question of the possibility of spirit-return and demonstration on the plane of sense and matter would be forever

on the plane of sense and matter would be forever settled. Yet each one, said the speaker, must investigate the facts and know for himself. However, when Mr. Hodgson of New York, Secretary of the Psychical Research Society, announces to a chosen few at the Columbia College of New York that he exposed the "so called" mediumship of Eusapia Paladino, and that he believed as an bonest envirtion that shi "so called " mediumship of Euspia Faladino, and that he believed, as an honest conviction, that all physical manifestations of mediums are fraudulent, he shows that either he is wofully ignorant of the subject, or is over-blased with self-conceit and the genus of hyper and pseudo-criticism, and is therefore disqualified to occupy the office assigned him. The facts disprove his statements over and over again, and we warn ignorant and innocent investigators not to repose in the verdict of psychical researchers, but seek independently to know the facts for themselves. The spirit will not mislead you, and it has no other object than to guide you aright through mediumship.

The speaker then reviewed briefly the alleged ex-planations and theories offered by the Psychical Re-search Society to account for the manifestations of the spirit, viz.: First, magnetism and electricity; second, hypnotism; third, mind-reading and thought-transference, and fourth, the subliminal self or double consciousness, all of which were cogently discussed consciousness, all of which were cogently discussed and dismissed as being unable to account for the facts. The arguments of the controlling intelligence, for a unity of consciousness and law of expression, brought forth generous applause. The speaker con-cluded by showing that the physical manifestations of the spirit occur by the unchanging law that rules nature, matter, sense, mind, spirit, psyche, and that they are what they purport to be—genuine illustra-tious of the power, identity, deathlessness of the spirit, disembodied of the material form. The evening theme was treated in a forceful and brilliant manner, as all who were present attested, and the speaker was congratulated heartily at the close of the inspiration. The theme was "Medium-ship and the Propaganda of Spiritnalism."

ively a few years ago that mankind awoke to the fact with Keeler will be again with us at 11 A. M. next

who has frequently heard her, that she surpassed any previous effort in this city and many remained after the scance to congratuiate her and make netwate en-angements. Mrs. Waite will remain in B ston but two Suudaya more, going to Detroit, Mich., for the month of January; Pittsburgh in February; Nt. Louis, March; Kansas City, April; New York City, May.

The Helping Hand Society-Carrie L. Hatch. Sec'y, writes-held its meeting Dec. 11, at 3 Boyiston Place, as usual, with Mrs. C. P. Pratt, President, in the chair.

The chair. This day was set apart for the entertaining of the Boston Spiritual Lyceum, and although the weather was severely cold we were pleased to have thirty-one from the Lyceum to supper. In the evening the members of the Lyceum con-tributed to the entertainment. Mrs Carleton opened the meeting with a song, after which Mrs. Pratt, President, in a few well-chosen remarks extended the presting of the Society to the Lyceum, and wished them every success in their work. Miss Lucette Webster then spoke briefly in r-gard to our President, of her bealth, and her being obliged to go South to regain it. Miss Webster voiced the sentiment of all present when she said it was with re-gret we had to part with her for a while. Carl Leo Root gave a recitation; Willie Sheldon a choice read-ing. Our youngest Lyceum scholar, little Maude Armstrong (age three), then spoke, and pleased all. A vocal due by Carl Leo Root and Winnie Ireland was well received, and showed taleut from these young children. Speech from Eddle W. Hatch was and Miss Alberta Felica was well act/d. Mr. Packard read a fine selection and Mr. Banks, President of Boston Spiritual Temple, addre-sed the audience and congratulated the Lyceum upon their success. Mr. Russell made a few brief remarks, and Mr. Hatch, Conductor of the school. closed the evening enter. Russell made a few brief remarks, and Mr. Hatch, Conductor of the school, closed the evening enter-tainment by explaining to the company the method of instructing the children of the Lyceum. A vote of thanks was tendered to the Helping Hand

oclety for their kindness in entertaining the Boston

Spiritual Lyceum. Wednesday, Dec. 25. being Christmas Day there will be no meeting of the Helping Hand Society.

The Children's Progressive Lycrum, No 1-Charles T. Wood, Conductor, writes-held a most interesting and instructive session at the usual place of meeting, 514 Tremont street, Sunday, Dec. 15.

The exercises opened with an overture by the or-

The exercises opened with an overture by the or-chestra, finely rendered, followed by congregational singing and invocation. The subject for consideration was "Mohammedan-ism "—its original principles, as inculcated by the founder, and its relations to humanity at the present

founder, and its relations to humanity at the present time. From its present intolerance we can make comparison with other religions, and with the attempt in our own country to restrict freedom of speech and opibion as applied to mediumship in many States of the Union. The march was very fine, and the num-ber of children in line large. A long program of talent entertained as interested audience, and consisted of recitations by Misses Lot-tle Weston, Marie Antoinette Cyr, Dalsy Stevensou, Grace Dorman, Marie Gale, Masters Joseph Forsythe, Merton Bemis, Harry Williams; songs by Mrs. Jack-son, Misses Louise Horner, Helen Gale, May Wil-liams, Bessie Werthelmer, Evelyn Williams; and "Palm Branches," by Little Eddie. A violin solo was excellently rendered by Miss Blanche Bennett. Remarks were made by Mr. T. H. B. James and by Mr. C. W. Abbott, and service was closed with bene-diction. diction

Ladies' Lyceum Union.-Mrs. Charles T. Wood writes: The regular meeting of the Ladies' Lyceum Union was held at Dwight Hall Wednesday, Dec. 11, Mrs. M. A. Brown, President, in the chair. As is the custom at these gatherings, a bountiful supper was partaken of by a goodly number, after which the evening was devoted to entertainment. Miss Louise Horner, whose talent is so highly appreciated, gave the opening number, a beautifully rendered piano solo, which was so heartily *encored* that she sang one of her choice selections. Mrs. Fredericks followed with psychometric readings. A poem was read by Mrs. Brown, followed by remarks at some length. Mrs. Wm. S. Butler invited the ladies of the Society to join her in a dinner to be provided for the needy poor, to be given after the Christmas festivities are passed, and a profitable session closed. Union was held at Dwight Hall Wednesday, Dec. 11,

'The Ladies' Spiritualistic Industrial So-

ciety-writes S. Etta Appleton, Sec'y-met Thursday afternoon and evening, Dec. 12. After supper an oldfashioned circle was held. Mrs. Julia E. Davis, Mrs. J. B. Bird, Mrs. Carrie Bishop and Mrs. S E. Hunt took part. The exercises were concluded with reci-tations by Mr. J. B. Bird. A fish chowder will be served at suppor on our next

social night, Jan. 2.

America Hall .- A reporter writes: On Sunday last a large attendance at both sessions. In the morning circle we had some wonderful power manifested. At the afternoon and evening circle the mediums and At the Alternoon and evening cricle the medium's and speakers were, Mrs. M.A. Chandler, Mrs. Butterman, Mrs. Howe, Mrs. Cunningham, Mrs. McKenna, Mrs. J. Davis, Mrs. Hughes, Mrs. Robertson, Dr. Huot, Mrs. Forrester, Mrs. Thomas, Mrs. Peak, Mrs. Cala-han, Mrs. Bird, Mr. Heath, and Mrs. Kuowles. Music by Prof. Bishop. Prof. Peak, Mrs. Peak, Mr. Huxley and Mrs.

16, was conducted by H. W. Martin, sedicted by Mrs. M. A. Moody, H. B. Hersey, E A. Biackden, and Mrs. M. Irwin, being well attended and satisfactory. Atternion services opened with music and invoca-tion by Mrs. Irwin, followed by remarks and tests by Mrs. S. Rich, Mr. Abbott, Mrs. O. R. Histch of Wal-tham. Mr. C. B. Mirsh of Detroit, Mich., H. B. Her-sey, Mr. King, Mrs. Haven, and H. W. Martin. Rven-ing, invosition poem by Mrs. Root; readings by Mrs. I. J. Averman, H. B. Hersey, Mrs. M. A. Leavitt, Mrs. Moody, Mrs. Irwin, and Mrs. G. M. Hughes; H. W. Martin presiding.

Alpha Hall.-Mrs. Wilkinson writes: Tuesday, Dec. 10, and Friday evening, Dec. 13, meetings were BANNER OF LIGHT held as usual. Miss Brehm, Mrs. Dr. Blackden, M. A. Chase, Mrs. Moody, Mrs. Bird, Mrs. Trask and

A. Onase, Mrs. Moody, Mrs. Bird, Mrs. Trask and others took part. Sunday morning, Dec. 15. Mr. Haines, Mrs. Carle-ton, Mrs. Patrick participated. At the afternoon and evening sessions, Mrs. Oarle-ton, Miss Hanson. Mrs. Stratton, Miss Williams, Mrs. Woodbury, Mrs. Nutter, Mrs. Ott. Mrs. Dr. Bell, Mrs. William S. Butler were the mediums who took part.

The First Spiritualist Ladies' Aid Society .-Carrie L. Hatch, Sec'y, writes: Regular meeting called to order by the President, Mrs. A. E. Barnes, At the evening entertainment music was furnished by Mrs. Carleton; remarks were made by Mrs. Waterhouse and Mr. Halch, Sr.; Mrs. Weston gave a read-ing; Mrs. M. A. Brown read a poem and made re-marks, closing with tests; Mrs. Shackley gave delineations. Next Friday we expect to have a very interesting service.

Abbotsford Hall (City Square, Charlestown) .-'S." writes : Mrs. Annie E. Cunningham occupied the platform Sunday, Dec. 15. She gave a fine address, followed with tests, which were very remarkable and convincing.

RHODE ISLAND.

Providence .- A correspondent writes: The " Peo ple's Progressive Spiritualist Association " had a rous, ing meeting on Sunday evening, Dec. 8, when it welcomed home the President, Mr. F. H. Roscoe, after five weeks' absence.

The meeting opened with remarks by Mrs. C. M. Whipple; invocation by Rev. Meli sa Miller, late of California, but now of Providence, after which Dr. Roscoe read the poem entitled "What I Live For," which he rendered in his own peculiar way. Then Mrs. Miller, in a few chosen remarks, welcomed home Mrs. Miller, in a few chosen remarks, welcomed home Dr. Roscoe to the society and to our city, after which Prof. Josselyn played one of his excellent plano solos. Mr. Roscoe responded to the remarks of Mrs. Miller, and also thanked the lerge audieace present. Mrs. Miller gave the lecture, the subject being "The Miracles of the Bible." which was grand. Mrs. Bowles, one of the leading suffragists of Rhode Island, and a subituality of memory attended to the detail.

Bowies, one of the leading suffragists of knode island, and a Solitualist of many years' standing, made very appropriate and interesting remarks. Mrs. Py-ser of this city, the well-known lecturer, pald tribute to Dr. Roscoe and his work here in Providence for Spiritualism. Mrs. I. E. Downing of Bostop, who had been speaking for the Pawtucket Association, came into our meeting; although the hour was late, he was called to close the meeting with a few close she was called to close the meeting with a few elo-quent and well-chosen remarks, thus concluding a meeting long to be remembered.

Spiritualist Association. - B. F. Prouty, Sec'y, writes: Columbia Hall, No. 248 Weybosset street, services every Sunday at 2:30 and 7:30 P. M.; Pro-

gressive School at 1 P M. Sunday, Dec. 15, we had with us that grand and re-Sunday, Dec. 15, we had with us that grand and re-llable worker in the Cause of Spiritualism. Dr. Geo. A. Fuller of Worcester, Mass. Afternoon services opened with sincing by the audience; a beautiful poem was read by Dr. Fuller, then an invocation; then an able address; the subject was, "Without Beginning Was the Word," which was well-received, and highly appreciated by a very attentive audience. wThe evening address was an able effort, and was ell-received by a large audience. During the even-ing several remarkably fine solos were rendered by Miss Gertrude Johnson, accompanied by Miss Jenn le Reynolds, organist.



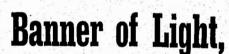
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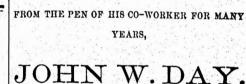
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his brief visit.] In the evening the services were conducted in the line of the morning session-Mrs. Loring lecturing

Mr. Recief will be again with us as it in an area a series of a series of the series o

Boston Spiritual Lyceum.-Albion R. Waltt writes: The Lyceum session was longer than usual, as there were with us many prominent Lyceum workers. The answers to the questions for the day were confined to the history of the Hydesville rappings, except where a few embraced all the spirit manifesta-tions of life. They were given by Isador McDouald, Ralph and Eddle Ranson, Marion Setbol I, Charlie Hatch, Earl Keeler, Charles Lang, Eddle Hatch and others. The sublet was well treated by D. Root

others. The subject was well treated by Dr. Root and Mr. Snow. Mrs. Carrie F. Loring, whose work is mostly among children, spoke of the Lyceum, and told how the chli-dren's minds are impressed so strongly with the simple teachings of the golden rule. How important it is to teach always the best, owing to their easy absorp-tion. The poem she improvised for the children was remarkable for its simple sweetness. Mr. N. B. Austin, Assistant Conductor of Children's

Mr. N. B. Austin, Assistant Conductor of Children's Progressive Lyceum, extended good wishes, and said spiritual teachings should have the utmost sim pheity; that Spiritualism should be spread broadcast through the world, attended with kind words and pleavaut smiles, giving a hearty welcome to all. Dr. William A. Hale also spoke, and showed his great in-terest, telling of the interest children and their work always inspire, and urging the hearty of operation of the workers of Spiritualist bodies one with the other. Intermingled among the speakers were recitations by Isador McDonald, Willie Sheldon and Mrs. Dr. Root; violin solo, Master Charlie Hatch; piano solo, Mr. Watson; reading, Mr. Packard, and song by Mr. Irvin Pratt.

Irvin Pratt. Subject, Dec. 22, "Distinguish Between the Philos opiny and Phenomena."

Elysian Hall .- "L. S." writes: The work of our Society continues progressively, and during the past week the spiritual interest has been well maintained. The mediums present and assisting were Mrs. Calahan, Mrs. Akerman, Mrs. Hatch, Dr. Mathews, Dr Quimby, Mrs. Golding, Mr. Lathrop, and others,

On Sunday the morning circle was a delightful spir-itual experience in developing power, and tests as well. The afternoon and evening meetings were hetter than ever. Mrs. Dr. C. H. Beil, Dr. Mathews, Mrs. M. A. Hutchins, Mrs. A. R. Gilliand, Mrs. O. R. Hatch, Dr. West and Mr. Lathrop all gave fully re-cognized tests. Mr. Redding, controlled by his guides, ways an interacting address

we will have a watch m et and controlled by his guides, Dec. 31, to begin at 11 o'clock, and continue until 12:3).

Ragie Hall .- Hartwell writes: Wednesday afternoon, Dec. 11, remarks, tests and readings were given by Mrs. F. E. Bird, Mrs. S. C. Cunningham, Mrs. L. J. Ackerman, Mrs. J. Fredericks, Mrs. M. Ratzel, Mrs. L. Terry, Mrs. I. M. Field, C. W. Quimby, E. H. Tuttle.

Tuttle. Sunday, Dec. 15, the three sessions were well at-tended. Mrs. W. S. Butler, Mrs. J. A. Woods, Mrs. A. W. Leslie, Mrs. S. C. Cunningham, Miss A. Han-son, Mrs. Dr. Bell, Miss I. B. Sears, Mrs. F. Stratton, Mrs. Guiterez, Mrs. L. J. Ackerman, Mrs. C. A. Smith, Mrs. M. Ratzel, A. W. Thayer, C. W. Quimby, Mr. Smith, gave remarks, tests and readings; D. H. Hall, A. W. Hill, Mr. James made remarks. The Chairmes gave inspirational poems; also remarks, tests and readings; solos by Mrs. C. A. McIntosh; songs by Little Eddie; musical selections by H. C. Grimes. BANNEB OF LIGHT on sale at each session.

BANNEB OF LIGHT on sale at each session.

Bathbone Hall .- "N. P. S." writes: Thursday, Dec. 12, at 2:45 P. M., Dr. J. Milton White, Mr. Lord, Mrs. J. Ackerman, Mrs. Calahan, Mrs. S. E. Rich, Mrs. A. P. Guiterez, N. P. Smith, Mrs. 8. E. Cunning-ham, Mrs. Woodbury, Mrs. M. F. Lovering, Mrs. W. T. Works and daughter participated.

Commercial Hall.-Sunday, 10:40 A. M., N. P. Smith, Mrs. A. Woodbury, readings; 2:30 P. M., Miss Webster, Mrs. Thompson, Mrs. Ayers, Mrs. A. P. Gulterez, Miss Annie Hanson, Dr. J. M. White, Mrs. E. R. Brown, Mrs. M. F. Lovering, Mrs. Leonard, W. Baxter, furnished the exercises; 7:30 P. M., N. P. Smith, Miss Webster, Mrs. Brown, Mrs. A. M. Ott, Mr. W. J. Hardy, Mrs. A. Woodbury, Mrs. W. T. Works, Miss Works, took part.

Bed Men's Hall .- A special reporter writes: One of the largest and best representative gatherings was held Sunday evening, D. c. 15, when Mrs. Maggie Waite presented the truths of Spiritualism through her excellent mediumship. It was said by a person

Harmony Hall .- James Higgins writes: Tuesday's developing circle brings many a skeptic in our fold. Thursday's meeting, as well as Suuday's 11 A. M., developing circle, 2:30 and 7:30 sessions, were very well attended; at the evening session every space and place was filled.

The mediums who alded in giving excellent tests were Mrs. J. A. Woods, Mr. Collins, Miss S. B. Lamb, Mr. W. B. Wood, Mr. Havener, and others. Music by The BANNER OF LIGHT always on sale at the hall,

and at Mr. Nelke's, 604 Tremont street.

Hiawatha Hall .- " B." writes: The United Spiritualists of America (incorporated) held their usual meeting and supper Thursday afternoon at six o'clock. The entertainment in the evening was crowded. A circle was held for the Indian controls of mediums, conducted by Mis. M. A. Moody. H. B. Hersey gave the invocation in the Indian tongue, followed by remarks. Mrs. M. C. Weston, President of the "Wigwam Association," spoke in relation to the work at the "Wigwam" the past summer at Onset. "The Cotton City Quartet" of Pawtucket, R. L., sang several choice selections. Recitations were given by Mrs. Weston, Mrs. Leavitt and a duet was finely rendered by Mrs. Leavitt and Mrs. Kneeland. after which dancing was enjoyed to musite. These socials, given by the "Ladles' Auxiliary," are deservedly popular, and will be continued each Thursday evening. The entertainment in the evening was crowded. A

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AND TO THE YOUTH OF THE NEW DIS-PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of worldwide victory ;

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DECEMBER 21, 1895.

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BY MARY KINNEAR. Ohi the roses, interblended

With their myriad colors splendid, How profusely and unfadingly they bloom, In that starry home immortal Just beyond life's sunset portal That earth's weary, wayworn pligrims call the land beyond the tomb.

How they lightly sway and shimmer Where the dewy, dancing glimmer

Of a thousand tinkling streamlets all the air with music fills: Till their fragrance charms and holds you-

Steeps your senses and enfolds you In a rapture soft and soothing as the melody of rills.

And their brightness is bewild'ring As the beauty of the children Whose sweet and radiant faces make the "many man sions" glad. And oh! there, among the roses,

Where the heart in neace reposes,

We shall make a song of triumph, we shall never more be sad.

Yes, some heaven-anointed morning,

When life's buffetings and scorning Drop away, as drop the fetters from the ankle of the

slave. We shall find our friends in waiting

As we slip beyond the grating

Of this prison-house of sorrow to the land where roses wave.

And the home-land will be real

As the poet's sweet ideal.

We shall meet and know each other 'neath its lambent skies of light;

And the fair and flowery places

Will be rich in tender graces

As we picture in our dreaming when we lie awake by night;

For a veil, 't is said, so thinly

Hangs between us it but dimly Shuts from out our longing vision the dear faces gone

before. And that oft sweet words and tender,

Borne on rainbow shafts of splendor, Find their way across our threshold from the land of Evermore.

Youngstown, O.

Written for the Banner of Light.

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BANNER LIGHT. OF

Written for the Banner of Light. DIE SUKUNFT.

BY. V. MORITZ.

Got; init uns.

Gott ist ein Geist, die Weit ist voller Geister. Ble folgen andachtsvoll dem hohen Ru ' Dem hohen Ituf', vom grossen Weltenmeister Der alle Wesen, und uns selbst erschuf.

Wir kö inen nicht ergründen Gattes Werke, Und nicht beschreiben seine Herrlichkeit; Duch wissen wir, dass seine Macht und S ärke Fort-lauern wird in aller Ewigkeit.

Wir kö men nicht den Ursprung seiner Welten, · Und nicht einmal den Geist, der in uns wohnt. Doch wissen wir, dass in des Himmel's Zelten Ein edler, guter Vater thront.

Mit Ehrfurcht und mit Liebe seinen Namen nennen, Gerecht sein. Gutes thun zu jeder Zeit. Die glöste Herzenfreude, die wir kenuen Sein kind zu sein, für die Unendlichkeit.

Wir danken Gott für unser Erdenleben, Gesundheit, Freund schaft, unser täglich Brod. Auch wollen wir in Demuth uns ergeben, Wenn wir bedrückt von Krankheit oder Noth.

Und sicher sind wir und zu Dank verpflichtet, Für die Gewissheit der Unsterblichkeit. Im Haus, das nicht von Menschenhand errichtet. Doch unvergänglich steht, für alle Z-it.

Nicht immer waren wir bereit mit milden G ibin, Nicht immer haben wir befolgt den guten Rath. Vergieb' uns, Herr, wenn wir gesündigt haben, Vergieb', in Gaaden, unsere Missethat.

Wir wollen künftig unsern Nächsten lieben, In Armuth und im Unglück hilfreich seis. Gerechtigkeit und Tugend immer üben, Und alle Meuschen sollen Brüter sein.

Und wenn wir niederlegen unsere Werke, Die wir, nach bestem Wissen, hier vollbracht, Gieb' uns und unsern Freunden Tiost und Stärke, Und führ' uns ein in Deines Himmel's Pracht.

> Written for the Banner of Light. THE

Worst Boy in Town.



EPEND upon it, that boy will come to some bad end. He is the worst boy in town!" Deacon Jones's wife worked the golden butter more vigorously as she thought of the depravity of the youth in question.

Now Aunty Jones was naturally a kindhearted woman, but she did not understand the peculiar nature of boys, and she had but echoed the sentiment of many others in the village of M----

Charlie Howard, the boy of whom Aunty Jones made such unflattering remarks, is a real live boy, for what I am about to write is a true story. Charlie lived some years ago in a village of Maine.

It was mid summer, the season when city folks are glad to get away from the town dust and heat to the cool, sweet air of the country. Many visitors found their way to M----, even though it was so far back in the not very thickly settled part of the State. Mrs. Hudson was one of those, and was spending a few weeks at Deacon Jones's; it was to her that Aunty Jones addressed her remarks at the time our story opens.

needed a friend. Was any one unfortunate or distressed, were sure of help. As one woman remarked, she was physician to both body and soul; she sympathized with them in their troubles, and physical needs. But above all, she was a particular friend of boys; she seemed to know just how to speak to them to gain their confidence and respect; to her, boys were never so bad but that, if taken in just the right way, you would find, away down in their innermost heart, one tender little spot that could be touched by a kind word, and could make them feel that they could be better if they but tried.

that neither teachers, parents nor friends have ever found the key to that boy's heart." "Perhaps you can find it," suggested Dr. Green. I could try." I responded.

" But what if you falled? "I should keep trying till I succeeded."

I did not blame the Committee for their wan of faith in me. Small, somewhat deformed in feature, and by no means muscular, I was, to say the least, a very unprepossessing specimen of humanity. If I governed at all, it must be by some other means than physical force, and none knew this better thin myself. And so it was decided that I was to have a

trial. The school was to commence on the fol

lowing Monday morning at nine o'clock. The morning came. Full an hour before the time found me on the playground. One of my pupils was before me. I knew him the moment I saw him He was tall, well built, and, but for a decidedly wicked look in his eyes, a handsome lad of about eighteen years. I approached him, extended my hand, and said pleasantly "Good morning, Richard."

He gave me the tips of his fingers, saying Morning, sir.' Are you well this morning?"

" About as common.

Opening the door, I requested him to assist me in opening the windows and making a fire, which he did. These operations completed, I asked him if he would take a walk with me, as it was yet early

"Got no objections as I knows on." was the reply We sauntered along to a little grove, some half mile from the schoolhouse, and for some

time both were silent. I suppose we were studying each other. At length he broke the silence by asking me how I knew his name was Richard. I told him I guessed it.

"Blamed good guesser, you are. How old do you think I am?" About eighteen."

"You're some on a guess; just eighteen last Monday.

"Richard, how is your father?" "Pretty well, if he ain't drunk." "How many brothers and sisters have you?

Nary brother, and but one little sister." "Will she come to school?"

"No, she's too young; only three years old." "How is your mother?" "Got none. She's dead two years ago."

Here his voice quivered. Was she a good woman?"

He looked at me a moment as if he would read my thoughts, and then said: 'Good as the angels-better than I ever ex

pect to be. Did you love her?"

"Better than anything else in this world, though I did n't mind her as I ought. But ob, ing to love or to love me 'cept little sister Tiny." Here his sobs broke his utter if she could only come back! for I have noth

"Richard, you said you had nobody to love you but Tiny. Now listen to me. I will be your friend and love you, if you will only let me. We can do much for each other. You can, by your example, help me to govern the school and often when I am overcrowded with work. you can assist me with the lessons. In return, I will help you to learn, help you to break off any bad habits you may have formed, and always be your friend. What do you say?" I'll do it-be blamed if I do n't!"

"I will trust you," I replied, giving him my hand.

"Mr. -, you're a trump, blamed if you ain't. When I heard you were coming here, I made my brags what I'd do. But I'll not do none of it-blamed if I do! You're the first one that ever spoke a kind word to me since mother died. You're the first one that trusted me. You're the first one that offered to be my friend. All the rest on 'em kicked and cuffed me, called me 'Dare Devil Dick,' and I thought I might as well have the game as the name. But you've spoken kindly to me, and I'll stand by you through thick and thin-see if I do n't.

believe you, Richard."

they 'll hear from me. Blame it all, I 've been and it was in her power to help them, they sleeve; "don't know what ails me. All the men in Willow Dale might have licked me (if they could) and they would n't have got me to crying. But I do n't care.' We walked back to the schoolroom, and from seemed to know just what they wanted for that day Richard was my fast friend. True, I had to watch him, counsel him, bear with him; but before my term expired he was one of the best boys in school. I had found the key to his heart.'

the finder free access thereto. I was thinking | coppers, he kept anying something that sounded like "kiss-a mej" looking earnestly at the children. One of the boys exclaimed to a playmate, "IIal, I believe the little fellow wants us to kiss him." It seemed to be the only English the little fellow knew; how he had learned It was a mystery. The child heart was hungering for a kiss-the happy faces of the children gave him confidence to ask for it-and he got

> As we have seen, Charlie's home was not of the pleasantest, and had the home influence been different, Charlie might have been a better boy.

Before many days the opportunity came which Mrs. Hudson looked for to try her theory on Charlie. There was to be a camp meeting at Island Pond Grove, a beautiful spot especially prepared for the yearly camp meetings held there; there were rows of little cottages, over each the name of the town from whence the occupants came. The cottages were arranged so as to make a square space in the grove, in which were rows of settees for those

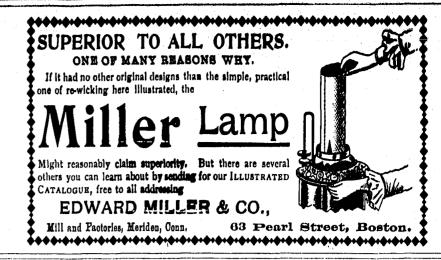
attending the meetings Here and there were tents and booths for culinary purposes. Many came just for the day, others came to stay the whole week. Every one who could possibly go went to the camp meeting. Parties of young people went in large teams drawn by four and

six horses. Auntie Jones was one of the faithful who seriously enjoyed that season of prayer and spiritual rejoicing, and as the distance was not great, she was able to attend daily without being obliged to camp on the grounds. Mrs. Hudson had never attended a camp meeting, so she was very glad to accompany Auntie Jones one day, with the expectation of seeing Charlie, for he was always present at any gathering, whether camp meeting or picnic. Mrs. Hudson was successful, and before the close of the day she had had a pleasant talk with Charlie; he was very respectful, and seemed to appreciate all she said to him.

Time went on; Mrs. Hudson returned to her city home. In a busy life and home cares. Charlie for a time was forgotten. One day a letter found its way to Mrs. Hudson; it ran thus: "Perhaps you have forgotten the country boy you spoke a kind word to, but I have not forgotten you," etc. Would she write to him sometimes-would she be his friend, and use her influence to get him a position? He did not have a taste for farm work. Mrs. Hudson was very glad to hear from Charlie, and to know that her kind words had been appreciated. Several letters passed between them; she advised Charlie to devote as much time as he could spare to his studies, as it would help him in procuring a better position. Time passed on. It was almost a year that nothing had been heard from Charlie, when Mrs. Hudson received another letter from a neighboring city. Charlie had been employed there for some time, and wanted to renew the acquaintance of Mrs. Hudson. It was very near Christmas, and Mrs. Hudson wrote him, that as he was away from home, she would be glad to

have him come and spend the holiday with her. As the time drew near for Charlie to come, Mr. and Mrs. Hudson were wondering what change there might be in his appearance. When Mrs. Hudson last saw him, he was in farmer-boy dress, driving the cows home. Even in that dress he was of genteel appearance, but Mrs. Hudson was not prepared for the gentlemanly bearing of the young man

ur story opens. Mrs. Hudson was of a tender, sympathetic nature, a friend to all those who needed a short a time before he had come from that little town away back in the woods of Maine. Mr. Hudson took an interest in Charlie, and helped him in many ways-but Charlie was determined to succeed of himself; he was faithful to his employer's interests, and was soon promoted to a position of trust. Mrs. Hudson kept her promise, and with kind words of encouragement helped him to keep in the way he proof to her that kindness, judiciously administered, was the better way to help "the worst boy in town."



out bound steamer, carries our sight far out to the horizon line. Over all the unspeakably soft, mysterious, atmosphere no painter can transfer to canvas.

It is difficult to realize that within these walls are over a thousand of our fellow beings in mental darkness. And, though one knows that many of them look out with eyes that see not, it is good to think that they are surrounded by what must always add to their physical well-being at least-pure air, and sunshine.

An entertainment having been provided for the patients on this evening, after supper we are shown to the chapel, where already about four hundred of them are seated, with a sprinkling of white capped attendants on the women's side. There are male attendants on the other side, but it is not so easy to distinguish them from their charges, some of whom betray their insanity by no outward sign. There is a large, well-lighted and carpeted stage, the proscenium handsomely draped with rich heavy curtains.

The outside world may wonder how these unfortunate people can be entertained. Exactly as others are; and they are quite as discriminating in their appreciation, and more quietly attentive, than the average sane audience.

The entertainer of the evening is a dramatic reader and impersonator, and, as number after number is recited, it becomes more and more evident that the lady has caught and is holding the closest attention of her entire audience. She recites deeds of daring and adventure, mimics birds, frogs and barnyard fowls, imitates such familiar sounds as the singing of a tea kettle, the ticking of a clock and the hum of aspinning wheel, and sings ballads, while the people listen in eager, pleased or amused silence until some special point brings out the applause, and they clap their hands and laugh, and nod their appreciation like happy children.

As an impersonated heroine is riding under the fire of her pursuer's pistols, one excited listener exclaims: "Shoot him! Yes! Yes! Shoot him!"

But this is the only interruption of the evening, and Dr. Munson assures us that disturbances of any sort are rare, and the worst that ever happens is, when some epileptic patient falls. Should this occur he, or she, as the case may be, is quietly removed and the performance goes on, the rest becoming immediately re-absorbed in the scene before them. The entertainment over, all file out in order and quietness, each ward under the guidance of an attendant. In a few moments the chapel is empty, and in less than an hour the white wings of Silence are folded above the hundreds

across which trails the smoky banner of an | and assures us that had she but known of our coming, she would have had a reception for us. 'Next time you come, I'll invite the Queen of Sheba and Solomon; and," turning to Dr. Rowley, "you'll come too, won't you?" Then to us, with a presentation wave of her hand in the doctor's direction: "This is George Washington-the father of his country.'

We catch the twinkle in the corner of the doctor's eye, but gravely bow our acknowledgment of the honors being conferred upon us.

The doctor suggests that we might like to see Aunt Phoebe's work, and she immediately leads the way into the ward dining room and throws open the doors of the china closet and sink room. In the one, dishes shining from contact with hot water, soap and towels, are arranged in a wonderful manner. Dozens of cups, for instance, turned upside down, are built up in a pyramidal structure with mathematical accuracy. In the other we see the great iron sink, with its brightly polished brass faucets; the draining shelf, scrubbed to snowy purity; and the rack, hung with the whitest of linen towels. Aunt Phoebe accepts the expression of our genuine admiration with the same grand air of being proud of but superior to it all that a duchess might betray in displaying her jewels. We leave the presence of the one much as we would that of the other.

In some of the wards texts or other sentences ornament the walls. Over the entrancedoor to ward fifteen are the words: "Veni, Vidi, Vici;" and as we enter ward thirteen, our eyes fall upon the words wrought in evergreen, and forming an arch over the window at the further end of the room: "Let not your hearts be troubled."

One woman ceases walking up and down the length of this ward long enough to answer our "good-morning." and inform us, with a knowing look, that "Young folks think old ones are fools, but old folks know that young ones are!"

Another, in response to our remark: "What a pleasant room you have here!" answers pathetically, as she slowly lifts her eyes to meet ours: "Yes, but it is not home!" and as we hear the key turned in the lock and pass out into the main corridor, it is with a lump in the throat and an ache in the heart.

After all, despite the comfort and beauty of surroundings, the kindness and care of physicians and attendants. it is not home.

HELEN STUART RICHINGS.



verdict, she determined to make the acquaintance of "the worst boy in town."

"Tell me all about him, Aunty; why do you think he is such a very bad boy?

"Why, every one says he is, and there's no mischief done round but he has a hand in it. He is old enough to know better-nigh on to sixteen. Only a month ago he set fire to an old house on Deacon Smith's land up by the meeting-house, then ran off, and lived in the woods for about a week."

"Your first, Aunty, might be a very good reason for making him a bad boy, but not exactly proof that he is one, for nothing is more discouraging to a boy's nature than to be continually told he is bad. A real, live boy is very apt to be of an effervescent disposition, and that this same effervescence should take a mischievous turn at times, is the most natural thing in the world; that they are oftentimes exasperating in their mischief, I admit; but if we would only look back upon our own childwe not find a gentler truer way of helping them to be better?

I read a little story the other day that illustrates very clearly my idea, and shows how boys are oftentimes misjudged from a want of knowledge of how to deal with them. I will read it to you, and you can see for yourself. I do not know who the author is: I wish I did."

As Mrs. Hudson ceased speaking she went to her room, and soon returned with the paper. In the meantime Aunty Jones, having become interested, hurried with her butter-making, which by this time was nearly completed, and putting things away, was soon ready to sit down and hear the story, which Mrs. Hudson read as follows:

FINDING THE KEY.

^r Several years ago the school in Willow Dale district needed a teacher. Having ascertained that the location was pleasant and the salary good, I presented myself before the commissioners as an applicant for the position.

My testimonials and mental fitness for the position proved acceptable; but one of the Committee said: "We very much fear you cannot manage the school." "Why not?" I inquired. "I will explain. Our school would be easily

managed but for one boy, a great overgrown fellow, whom none of the teachers could control. He has whipped two or three, caused as many to leave, and has kept the school in perfect confusion. He neither loves nor fears viable title of 'Dare Devil Dick'." "Perhaps," I suggested, "no one has ever found the key."

What do mean by that?" asked Dr. Green of the Committee].

'It is said," I replied, "that there is a key o every one's heart, which, if found, will give stood there, holding the tambourine for the distant town, and, beyond, the calm, blue bay, exalted personage, Aunt Phoebe beams on us,

Auntie Jones's heart was touched, and as Mrs. Hudson read of "Dare-Devil Dick's" tender memory of his dead mother, and his want of love since she died, it made the tears come,

and, like Dick, she could not tell why. Her motherly heart was touched by the boy's lone Asshe listened to Aunty Jones's rather strong liness, and she mentally resolved to have more charity for boys in the future. Even Mrs. Hudson's clear voice became husky and trembled as she read on to the end.

"Now, Auntie, what we must do is to find the key to the heart of your 'worst boy in bay, that lies like a well bent bow of quivering town.' Who knows what a kind word may do toward making him a better boy? I am resolved to try; so, Auntie, the first opportunity let me make his acquaintance."

We will now return to Charlie Howard, take a glimpse of his home, and find out why he should merit the name Auntie Jones and many others thought he deserved. Charlie's father was the town sheriff, a not very enviable position, especially with such a man as Mr. How ard in the office; he was naturally a very disagreeable man, and in that office he made himself particularly so. He was continually looking for a chance to show his authority, and behind them on the beautiful tree-lined gravel often overstepped his line of duty, thereby incurring the dislike of many. Charlie was the hood days, remember our own feelings, could butt of his father's unpopularity, and what vengeance could not be vented on the father was transferred to the son. Charlie, being of a mischievous turn, often was blamed for others' misdeeds. Mr. Howard was not a man that would have much influence or control over such a boy as Charlie; there seemed to be nothing in common between them; the father was as disagreeable in his home as he was crabbed among his townspeople; for weeks he would not speak to Charlie, and when he did it was more like a growl-never in a kind tone. Charlie's mother was a meek, hard-working woman; she performed her round of duties. attending to her butter making and the usual cares of a farm household, assisted by a younger sister of Charlie's. She was a woman of very little sentiment and not much firmness. She loved her children, but did not seem to know how to govern them; and they grew up like the entrance doors. At these we are met by Dr. J. dows and draws out from the wall a sliding weeds of the field. Charlie loved his mother just as much as he was capable of loving, from the teachings and example he had had.

The child-nature yearns for the mother-love and sympathy, and just as it is given to him, so does the love in the heart grow and rebound to and public reception rooms, to the suite occuthat mother. "Love begets love." A boy that | pied by himself and family. Here, in a cheery has a true mother's love, and returns that love as he should, can never be a very bad boy. How pitiful, when the little tender heart is deprived of that dear one! how the little heart is starved for the love it can never find elsewhere! I remember reading a few years ago of a little Italian boy, who was going round with Garden, where several nicely dressed, happy-

Northern Michigan Insane Asylum.

To the Editor of the Banner of Light:

THERE Lake Michigan sweeps inland on its eastern shore, Traverse City lifts her waters, beneath the dreamy September skies. Already the woods and fields are putting on the many-tinted garments of the season. The sumac burns in the fence corners; tongues of or spear aloft, the gorgeously uniformed bodyguard of the passing queen-summer.

When the train came to a stop at the station a party of three men (one of whom had his road that leads to the Northern Michigan Insane Asylum.

Because of the long, cold winters and short. dry summers the trees set out on the level stretch between bluffs and bay, have not attained great stature. A few more years, however, and the rows of maple outlining the mile and a half drive, will give abundant shade to boundaries of the Asylum lands, that spread. like a green carpet unrolled from the face of like the design in a Persian prayer rug, rise dotted with shrubbery and flower beds, and bearing a tiny lakelet like a jewel on its bosom, | toilet articles ornament walls and bureau. stretches between the roadway and the great the stranger at ease.

crimson-carpeted stairs that lead from offices | harming themselves." little sitting room, through which the lake a gentle, sweet-faced lady, and finally led away, of white china. to a large, airy guest chamber to remove the soil of travel.

of beds, and the full harvest moon, sailing high in the serene heavens, pours her silvery radiance through the barred windows and across the troubled faces of these brain-disturbed children of the Father.

AN HOUR IN THE WARDS.

In the morning, under the courteous escort of Dr. Rowley, the first assistant physician, we had chosen, and his success was a gratifying are taken to visit the wards. This asylum is only ten years old. Everything is scrupulous ly clean, and perfect order prevails.

As we pass into ward number ten, on the women's side, we meet an attendant carrying a deep wooden tray full of small mugs, each bearing the name of its owner. These have contained the morning draught of medicine prescribed by the physician in charge of the ward. The door is at once relocked on our ensteeples, towers and chimneys into the trance. A long, airy apartment of good width, autumn haze, and her bells ring out across the with windows opening down one entire side. and a deep embrasure near its further end, is before us. Such a cheery, sunshiny, pleasant room! True, the windows are barred, but they are open, and the sweet morning air blows in, laden with the scent of the mignoncrimson light up the shady nooks like flames | ette beds on the lawn below. A pretty carpet from Druid altars. The golden-rod waves its | covers the floor. In every available place are stately plumes in royal splendor, and blossoms bowls and jars filled with flowers, and pictures purple, white and yellow, raise banner, spike on the walls, dainty silken draperies here and there, an open organ, tables covered with bright cloths, and an immense Japanese umbrella, measuring ten feet across, suspended from the ceiling over the capacious alcove, hands secured in a "muff") alighted, and drove give the room a cosy homelikeness, totally unoff in a hack. We were soon bowling along | like the general conception of an insane ward. Two women are playing cards at a table in a sunny corner, while a third looks on with a dreamy, unseeing expression. On another table against the wall are scattered the "men" in an unfinished game of checkers. On her knees, a kindly-faced French woman is placing the pieces in a rug, made of bits of heavy black woolen goods stitched with bright-colored worsteds. She seems quite happy, as she jabrider and pedestrian. As we leave the city be- | bers a few words in French, and looks up with hind us long lines of white fencing indicate the | a smile of gratified pride as we pause to speak a few words in admiration of her work.

Opening from the apartment along the side the circling hills in the background, down and opposite the windows, are its sleeping rooms. out over the level fields. Central to the scene, or dormitories, each containing from one to six bird's eye maple bedsteads, with their full the massive cream white walls of the Asylum, complement of comfortable bedding, covered their irregular outlines defined against the by snow-white spreads. Many of the rooms wooded hills. A fine sweep of well-kept lawn, give evidence of the taste of their occupants. In some, photographs, pictures and pretty

Dr. Rowley steps forward to one of the win-D. Munson, the Superintendent, tall and genial, wooden panel, or shutter, which, when closed. whose kindly, hospitable manner at once puts completely covers the window. "Sometimes patients have a suicidal mania, and it becomes Escorted by him we climb the easy flight of necessary to close these, to prevent them from

A peep into the dining room of this ward reveals several large tables on a bare but spotlessly clean floor; a clock ticking on a prettilybreezes gently blow, lifting the lace curtains decorated shelf; a pitcher of flowers. and. caressingly, we are welcomed by Mrs. Munson, through a partially open closet-door, the gleam

In ward twelve a cheery, chatty woman, with scanty iron-gray hair hanging in a pa What a scene from its windows! We look thetic attempt at curls upon her shoulders, is an organ grinder. They stopped by the Public down from our elevation upon the sweep of introduced as "Aunt Phoebe," who quickly smooth lawn, the green fields, the clustering adds impressively: "I am the Angel." As we faced boys were playing. As the little Italian roofs, chimneys, spires and shade trees of the express our pleasure in meeting with such an



MONEY FOR WOMEN!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make from \$10 to \$20 a day if they will only try. I have not made less than \$20 chear any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not carvass any. Thave ex-amined particularly all the Dish Washers made, and find the Olimay decided to the best. Address the Gimay Mfg. the Climax decidedly the best. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dish Washer, and will buy as soon as they get a chance, as you can wash and dry the dishes in two minutes without wetting the A READER. Dec. 14.

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