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Spiritual Phenomena.

ALBERT'S APPARITION.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: Let us harmonize our thoughts with a strain of music, before the consideration of this serious subject. The only instrument being a pen, it must be quoted, and imagination must do the rest. Well, how is this for a musical thought?

"A ghost! by my cavern it darted! In moonbeams the spirit was drest, For lovely appear the departed, When they visit the dreams of my rest!"

This verse is from one of Coleridge's youthful offusions; drawn from fancy rather than the navration of a fact, That however, is of no consequence, but I propose to narrate a fact, and the third line in that verse fits it : in fact, it is true generally, so no spology is needed for its introduction. In fact, I like to clothe my facts with a preliminary dressing of words to set them in a proper light. I may over-do it this time, as I am more than ordinarily influenced, and I am in a very happy state of mind, and yet 1 am enduring my share of griefs. I never, however, burden the world with my sorrows, and so people think I have none. But aside from those which are more or less the lot of all, as the elegiac poet says:

> To each his sufferings: all Condemned alike to groan; The tender for another's pain . The unfeeling for his own."

:I am in a poetic sense groaning for my own, for I am suffering with a general face-ache from a severe cold. Why should I tell the reader this? what has it to do with Albert's apparition? And again, why should I take my pen to write an article, or relate the circumstance, when the conditions are thus unfavorable? Well, that requires an answer. I do not know but I'am wandering, but I shall risk it; I generally let the fact or point take its own time; sometimes I think the fact itself gathers an il-Jumination when the conditions are presented also. Again, are conditions unfavorable, because a man may have griefs, and even pains?

Sometimes my spirit gets the mastery of my body; I think it has now; for, as I said, I am in a happy frame of mind, and yet suffering physical pain. Many a good night's sleep have I got by concentrating my thoughts on spiritual matters, pen in hand, when otherwise, from my worriments or perplexities. I should have passed a wakeful night. Is not, then, the sweet tincture of spiritual matter better than chloral or morphine? Most certainly, any one would say. I have heard it said that the wounded oyster mends its shell with pearl; I hardly offer this article as a pearl, yet I will say here, while I am on the point, that I have written some articles that have been well received, that have been; thus medicinal in their inspiration, written for their chloral or soothing effect-on me, dear reader, not you so I will not stop for conditions, but write what comes; and here I am, at last, ready for the narration, the ghost seeming to say, "Hurry up, John," the reader saying so, anyway, I have no doubt. Now crowd upon me the tender, truthful words of Leigh

How sweet it were, if without feeble fright, Or dying of the dreadful, beauteous sight, An angel came to us, and we could bear To see him issue from the silent air At evening, in our room." It is distributed

Well, the angel has come, but the "feeble fright" was omitted. Not wholly unmoved was I at this apparition of Albert; the "feeble fright" took the form of wonderment and surprise. Shall I disappoint the reader's expectations if I connect this circumstance with a circle-room? I hope not, for I feel that I have had an unusual experience, even if it was at Miss Berry's gathering, in her house on the

corner of Arnold and Washington streets. It is pretty well known among my spiritual friends that I have never been very enthusiastic over this phase, the materialization of spirit forms. I have never doubted the fact of materialization. I have been present many times at the seances of most all of the materializing mediums, and I have demonstrated to my entire sating a my mind he said in his soft, low-toned voice, stand."

infaction that the mediums are not acting a "How glad I am!" and dropped his hands on I have been led to these reflections by attend-part in the roll of portis, and that they do not my two shoulders; he then retired behind the ing the seances given through the mediumship The formal less there is not a control of the state of th of fig." This 14 on a pass with highlieds of

have confederates; on these two points I am solid. Not then acting a part, and no confederates, it must be what it claims to be, the materialization of departed spirits. I have, then, an intellectual conviction of the fact; why, then, am I not so enthusiastic on this phase as I am on others? First, I never could feel that they were the forms of the departed; they seemed so material that they violated my ideas of spiritlife. I own that this is no argument; but one cannot help his ideas of things, unless he has pretty tangible proof that his notions are wrong. Second, I have never been able to recognize those who have come to me, and whom I ought to know, and could recognize if they appeared in a recognizable shape, and it has always appeared to me that they should so come if their object was recognition. I have been able to recognize the persons I know in the circle-room, dimly lighted as it generally is; why, then, should I not recognize the spirits of those whose appearance in earthly form I remember perfeetly well when they appear, and I am permitted to come close to them? Well, I will answer that by an illustration. My sister, who died at about thirty, had dark hair, which somewhat curled as it attractively hung at the side of her face, and large, black eyes; how plainly in my mind's eye I see her now. Once or twice has this spirit come, or claimed to have come, but no dark hair, or any hair in sight, but bountifully dressed in airy white, her head covered, or decorated with white lace or muslin; why, I would not know my own wife, who is living, if she appeared at or came out of the cabinet masked in such unusual habiliments. It may be all right, and they may be the persons they claim to be, but I have never felt as though I had ever seen beyond a question a friend that I could recognize. I am aware the case has been different with other people, but I am speaking of my own experience, and my own feelings, and that is the reason why I have not been enthusiastic over these materialized forms.

The experience that I have had and am now in the process of relating has changed me very much, and the fact that I have now seen Albert, and no mistake, has thrown a lustre on the subject, even to the extent of reasonable identification of some experiences in the past, under this head, that without this positive lustre from Albert's late apparition would have

passed only as possibilities. As I have said, I went to Miss Berry's circle, and it happened to be one for materialization. I was not aware that Miss Gertrude, the younger sister, had circles for that phase, and the occasion to me proved a very interesting one. There were some twenty persons present. When ready the forms began to appear at the curtained door of a small adjoining room, which was used as the cabinet or spiritual sanctum, generally coming out into the room and walking with them, and they were generally recognized. Some of the forms dematerialized in sight, rather too near the door to be perfectly satisfactory, however. Among these radiant forms was one who claimed to be my daughter. It was done in this wise: The control from this inner room said: "There is a young lady here whose father is among the audience, but he would not know her, as she passed on when a little girl; she says her name is Hattie." I said, "I understand, and would like to see Hattie." A form then came to the opening, and I took the radiant maiden's hand and embraced her also. She may have been my daughter, but I could only take her word for it, for a child, passing away at six and returning at thirty, could not be recognized of course; but I felt pretty sure it was not the medium, for the spirit was lighter built. I think the forms that appeared must have numbered fifteen or more, and they were of different sizes and figures, and the seance gave general satisfaction. If that was all I had to say I would have considered it an interesting occasion, like the others that. I have referred to

good, but to me not fully proven.

The foregoing details seem to be necessary as a prelude to the incident that has so much interested me, and was the feature of this seance, and the accented feature of the subject in my mind. I was talking with a friend sitting near me, and I was remarking semi-facetiously to him that, judging by the forms that had thus far appeared, the female element abounded in the spirit-world, as no male spirit had yet appeared, and at that moment I heard Mr. Albro, the conductor, say: "This spirit is for you, Mr. Wetherbee." I went to the curtain and stood expecting some white-robed maiden or angel to show herself. In a few seconds the curtain parted, and there stood before me in proper person, my well-beloved and well-known friend, Albert T. Elliott, my sister's husband, who died some four months ago. I have been confidentially and socially intimate with him for nearly forty years; and if ever I saw him in life I saw him then. There was no question about identification here; his lightish, thin hair and quite bald head, his pensive and rather sallow face, his natural and peculiar-shaped beard, confined to his chin, dressed as in life, a semi-dress or business suit-the representation was perfect. The room, as usual, was rather dark, but as I could distinctly recognize Mr. Dudley of the Banner sitting in the room, also Mr. Dunton, the writing-master, Dr. Coues and others, so could I recognize Albert. He did not look-none of them do-like a spirit, but as he looked in life. His unexpected apparition made me gasp with wunder, and for a second unmanned me. He held up both hands, and so did I, and while the same words were in my, mind he said in his soft, low-toned voice,



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Medical Inspector U. S. Navy, Brooklyn. [SEE FOURTH PAGE.]

I recognized him as before. I took both of his Gertrude Berry), at their home, No. 1 Arnold hands, and he mine, and I had ample opportunity street, Boston. These ladies have within a few where we were sitting, going to their friends to see him near, and know that I was not mis- months been developed as wonderful mediums, taken; and I noticed the hands that I held were not the same hands I held half an hour before, of the radiant maiden that claimed to be my daughter. But why say "claimed"? This positive recognition of Albert has made Hattie's apparition more than a possibility; the lustre of the perfect identification has reasonably and naturally established the fact of the other.

> I have now some retrospective thoughts that occur to me naturally upon musing on this to me remarkable incident, and I am almost tempted to give them expression, but it seems as though this article was already long enough; so I will reserve the reflections as the subject of a future article, perhaps make them more extended than would be wise as a peroration to this, and close with a true and thoughtful

stanza: "And ever near us, though unseen, The immortal spirits tread-For all the boundless universe Is life-there are no dead,"

REMARKABLE INCIDENTS AT THE SE-ANGES OF THE MISSES RERRY

To the Editor of the Banner of Light:

. Is it not strange that those who have written volumes to prove the immortality of the soul, will not accept the testimony of the soul itself when it comes and lays its hands on us as tangibly as a priest at confirmation? But no; we are told by the theologians that there is no religious merit in believing that which is apparent; they would have us think the soul can only be saved by believing that which is mirac-

ulous, unnatural and absurd. There is no subject, Mr. Editor, upon which I feel a more absorbing interest than this. If that which pertains to the prolonging of mortal life interests us so vitally, how much more ought we to be interested in proofs of a continued existence, unlimited to mortal comprehension? I believe it is an axiom of philosophers that nothing which exists can be lost. Mind exists, and can it be lost any more than grosser matter? Time was when the immortality of the soul had to be demonstrated by uncertain metaphysical and theological reasoning; but in the progress of events a time has arrived when we can assure ourselves by the reliable senses of seeing, feeling and hearing.

These demonstrations are too remarkable to be comprehended by the masses of the people, especially those who have been trained under the influence of Church theology. How well the thoughtful Spiritualists can now understand why Jesus, the perfect medium of nearly nineteen centuries ago, should answer the question when asked why he spoke to the multitude in parables-"Because they seeing see not; and hearing they hear not, neither do they under-

Consequence of the second seco

curtain. In a second or two he appeared again. of the sisters Berry (Miss Helen C. and Miss E. Miss Helen as what may be termed a physical medium, at whose seances spirit-writing takes place, communications are thrust into the hands of the sitters, voices are heard in the air, as well as whisperings in the ear; hands are grasped by spirit-hands and cordially shaken; the sick and despondent are cheered, and in many cases are manipulated by unseen hands, which at times are clearly illuminated. Some of the messages received are of a truly wonderful nature, oftentimes shadowing forth prophecles that are fulfilled. It is no uncommon occurrence for a shadowy form to appear, and throwing its arms around the neck of a sitter, lovingly utter the words of "dear mother," "wife," or "sister," "father," "brother," etc.; disconsolate husbands are often given words of endearment and love. When the lights are restored the communications received still further raise one's thoughts to those bright realms where under the law of attraction, congenial souls will meet in harmonious accord, and where only love and unselfishness will lead to true happiness.

> I, with a friend, Mr. M., attended, a short time since, a séance with Miss Helen. This séance was the first public one given in their new home, which has been fitted up expressly and dedicated to the use of the spirit-world by the sisters and their courteous and efficient manager, Mr. G. T. Albro, who brings to this position a spirituality and judgment highly commendable, and I predict for the sisters, under his guidance and management, great usefulness. The seance was a dark one. Fifteen persons were seated around a table, on which were blocks of paper, pencils, and various musical instruments. We formed the circle, which we were requested not to break (by merely linking the fingers), and for reasons clear to our judgment as would be a request from an electrician not to break the wires of a battery if we desired to witness an electrical experiment. As soon as the gas was turned out we found that the spirits were ready. We heard them rapidly writing; the musical instruments were operated upon, and floated around over us, sometimes for a moment resting upon our heads. When I went to the séance I was suffering from great pain in my head. For a few nights I had been nearly deprived of sleep from neuralgic pains. Immediately I felt hands, both large and small, manipulating my head and face. A small hand patted my face, and distinctly said to me. Dear uncle, we will try to help you. Mother is here, and will show herself." I soon began to feel relief through the hands of these spirit friends, who kept constantly at work. I could sometimes see the hand, which would be strongly illuminated for an instant; others of the company could see them. Miss Berry could clairpany could see them. Miss Berry could clairvoyantly tell me the forms of the spirits busy at
> work. She described the pursons, one of whom
> I took to be that of my father, a powerful magnetic healer in his earth-life. A message was

received by mylfriend from alMr. Blodgett, who formerly kept a bathing-room under the old Marlboro' Hotel. He also received a message from Wm. Lloyd Garrison, as well as one from a friend of Mr. Garrison, who gave the name of Hovey, who stated that they were interested in certain matters engaging the attention of my friend and myself. There was not a person present who did not receive some token of love and affection from the spirit-world. These dark séances are very convincing to skeptics, and gratifying to the more advanced Spiritualists themselves. The written communications are also very astonishing; they are sometimes written in the well-known hand-writing of those who have gone before, while others are written by spirits controlling the scance. I received a message from my spirit sister, and when I returned to my office compared it with her writting while in earth-life, and found the identity perfect. I feel confident that those who attend these scances will never regret the pleasant and instructive hours passed thereat.

Since the above, I spent an evening at the "Spiritual Home," as I take the liberty of calling the residence of these ladies, to witness materializations through the mediumship of Miss E. Gertrude Berry. The room was filled by a company who appeared marked for their intelligence and refinement. A moment after the medium entered the cabinet the curtain parted and a beautiful spirit appeared, and gave the name of "Twinkle." She grace! .lly waved her hands as a welcome to the company, and stepping out of the cabinet, took my hand, I being seated close to the entrance. I had no sooner done so than it walked with me a few steps into the room, and then came back to where my chair stood and slowly dematerialized at my side, the hand I was holding being the last to disappear, and it left my hand without a motion. Many spirits came into view, most of whom were recognized and spoken to by friends. The spirits here showed great confidence in the company, and did not hesitate to give their hands to those asking. Another female form came; I felt it to be that of my sister, and rising from my chair spoke to her. She put her arms around my neck and spoke endearingly to me, kissed me, walked into the room with me, and after taking the hands of a number, went back near the cabinet and dematerialized without entering. One feature of this materialization struck me as peculiar: When my sister came to greet me, there was a faint, luminous trail, like a connecting cord, apparently as large as a child's finger, leading from her form to the medium, looking as if it was intended to keep up the connection.

As soon as this form left, a voice in the cabi-

net announced that a spirit of a young man

giving the name of "Clinton" was present, and

desired to converse with his sister, and called her name. The lady went to the cabinet, when a form presented itself and embraced and kissed her, and asked if she did not know him. T She replied it could not be her brother, for whenever he had materialized before he had a fine head of hair and full whiskers, and "you have neither." The spirit said, "wait," and while he was talking with her a full head of hair and whiskers were grown; and taking the lady's face between his hands he passed his face over hers, when she exclaimed: "I know you now, my brother," and kissed him. The spirit left, saying it would try and do better next time. This wonder of the hair and beard was seen distinctly by those sitting near the cabinet, myself included. During the evening my sister came three times, and the last time she was barefooted; taking me by the arm she led me into the cabinet and placed my hand upon the medium; then with a faint musical sound, dematerialized while I was holding her hand. A figure of an angelic-looking lady in the garb of a nun appeared, and a voice from the cabinet announced it as a spirit known as "Mercy," and when in the body a Sister of Charity. Her hands were crossed, her eyes upturned, andther whole appearance well conveyed [the] feeling[of mercy and adoration. It was stated by [a voice that Mercy was a "cabinet-spirit," and assisted others to materialize. This figure stood for a moment, and then vanished. My friend was called to the cabinet, when the curtain slightly opened and disclosed to our view a young man, on whose face were small black whiskers. It placed its hands upon the head and neck of my friend and said to him: "Dear father, how glad I am to see you. I am your son Charley." The gentleman said: "I presume you are my son; but if you can show yourself a child as you left me it will be very gratifying to me. This was no sooner said than the spirit-form of the young man disappeared and the curtain was pushed aside at the bottom, and out walked a small child, and said in a childish voice: "Papa, papa," when my friend knelt down and kissed the upturned baby-face. He held one of the child's hands, and as I sat very near I took hold of the other, and recognized it to be the hand of a small child. As soon as the gentleman kissed the spirit-child it disappeared. My friend stated that his son passed away when about a year eld, nearly twenty-eight years ago. He believes the first form was that of his son, as he had progressed in the world of spirits, and that the small form was a representation of the size of the child when he left his home on earth. There were many other interesting materializations, and it seemed to me that the company left feeling that they had indeed "talked with angels." 16 Brattle Square, Boston. H. E. FELCH.

For the Banner of Light. MY GOOD ANGEL.

Once was Despair my haunting guest; My downcast soul, disconsolate, Was sadly brooding o'er the fate That seemed to mark me for its jest. Despair ! and with her came Unrest, with thorny scourge—a fitting mate: Their dark shades o'er my pillow sate, And my weak, coward soul possessed.

Then my Good Angel came, and shed O'er my dark, Hope's divinest ray; My dead heart knew, woke comforted; The shadows knew, and dared not stay: From that bright presence, baffied, fled As night's gloom fices before the day.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Hanner of Light, BY G. L. DITSON, M. D., Of Paris, France.

FRANCE.

Revue Spirite, Paris, October. The present number s quite full of interesting articles; among which is a phenomenal one from the Banner, showing such judiclousness in the methods of spirit-manifestations, that the reader can hardly escape from the conviction that the dead, so-called, not only live, but can be very useful to us as gropers in the dark.

Next comes an article from the pen of Prince Adeka, entitled "Mediumship in Central Asia." At the recent crowning of the Emperor of Russia there came to Moscow the Emir of Bokhara and his suite, composed of a son of the hereditary Prince, Seyed-Abdul-Agate-Khan, a handsome man of twenty-seven years, and twelve others. They were at St. Petersburg, also, where they stayed a short time. In this party, as interpreter, was a Mussulman of great learning and sagacity, even active in introducing into his region of the Orient, electricity, not only for light, but as a motive power; also a new system of irrigation. The Prince Adeka, in conversing with him, learned that there had been for ages among the Mussulmen of Central Asia a society of Free Masons (called Muridisme), which occupied itself with magnetism and mediumistic phenomena, and through which the verities of Spiritualism, including the doctrine of reincarnation, were perfeetly well-known and accepted. They have divers good mediums, healers, clairvoyants, mediums seeing at a distance, and others for physical manifestations.

These adepts they call murides. They have to seek not their own good, but the good of others. To reach this degree of mediumship one has to study under some old member of the said society, who is known as a cheigh. They have to mortify the flesh, and endure all suits of privations, in food, clothing, etc. They begin their work by healing the sick by the laying on of hands, without any movement. They obtain finally materializations—usually of some ancient cheigh. The Interpreter (above referred to) said he had often seen his cheigh, or defunct master, in a palpable form, and always when any peril menaced him. To have the qualities of a medium the murido must

continue a sober and disinterested life, and occupy himself with prayer and the healing of the sick. These murides are much honored in Bokhara and other places of Central Asia. Their science is a secret, and they make no parade, are occupied with no trade or speculation to gain bread. Jounouseof (the interpretor) was much interested in our Spiritualism, and found it in perfect accord with the religion of Islam and with the philosophy preached by the great Arab prophet, Mohammed, whom he held in great esteem. He has the intention of translating in the Arabic and Persian languages, "Spiritualism in its Most Simple Expression," and the "Résume de la loi des Phenom enes Spirite," which Prince Adeka had already trans-lated into Russian. "I shall inform my European correspondents," says the Prince, "from time to time, of what I may receive from this interesting personage, a man of large ideas and wholly free from any religious bigotry. In my conversation with Jounouse of he demonstrated that Islamism, properly understood, is in no ways in contradiction with Spiritualism. and that it is more liberal and tolerant even than the different sects of the Christians."
"The Letter Kills, but the Spirit Vivines," is a valu-

able contribution by the Chevaller H. Dalmazzo; but it is very lengthy, and I can do no justice to it by any abbreviation. He says: "Let us make use of the flambeau of Spiritualism to light our, way, to explain, to guide."...And," All that I say here is the result of than twenty years." . . . "In France, as well as in all the world, the true Catholicism, the good grain is smothered (étouffé) by the Inebriety (l'èvrate) of ignorant and cruel phariscelsm."..." Giving birth in Spain to persecution, the banishment of the Jews and the Moors, making everything gloomy; creating the Inquisition, the infamous war of Flanders and of the Pays-Bas,...the decadence of all progress,...St. Bartholomew's, the massacre on that night in France," etc., etc., etc. He compares the Pope with Christ, in no favorable light for the former, and says that "some Catholic priests are now occupying themselves seriously with Spiritualism."

Le Bouddhisme, par M. Henry Olcott," is here briefly noticed.

A new paper has been started here, called Le Spirttieme. It is a neat little semi-monthly journal, much like Le Lumiere, and seems to be edited with great care, and will doubtless be of advantage to our cause. I see among its contributors my friend, Dr. Chazarain, Mess. René Calillé and Camille Chaigneau. It will also bave a series of papers from the pen of M. Gabriel d'Oyrieres, "On the Soul - Its History through the Ages." This alone will make Le Spiritisme an attractive publication. Paris, however, is a poor place for our cause. Books and plays and newspapers are so flooded with immorality that the atmosphere every one has to breathe here, be he foreigner or native, has its deleterious influence. Watch and pray is the soul's only safeguard: but there are many who come here allured by its exterior attractions, who, I think, nelther watch nor pray, but inhale its pestiferous efficiena,

and, before they are aware of it, are its prey. And I find concerning this very subject, in La Lumiere for October, under the inviting heading "Music from a Spiritualistic Point of View," some judicious remarks and quotations from Racine-in substance this: "My God! what a cruel war! I find two men in me; one wishes only love for thee—my heart to be to thee forever faithful; the other from this will rebels, revolting against that law." It is Paul's: "I do not the good I wish,"etc., put into a chaste, poetic form by the eminent French writer. "So this plaint of the soul struggling against matter," as Mme. Grange, the editress, ably shows, is applicable to all times and "Jean Desmarest of Saint-Soriin has paraphased the Psalms of David and made a poem in eight songs (chants) on the Ohristian virtues. It was said of him: 'He is the maddest of all the poets and the best poet of all the mad.' Godeau, one of the founders of the French Academy, also paraphrased the Psalms and wrote fifteen thousand verses entitled les Pastes de l'Eglise. ('What a deplorable fecundity i' says a ceritic.) M. Cotiu made also sacred poems which were severely attacked by Bolleau. Among the small number of sacred poems which appeared in the eighteenth century the canticles of Lefrane de Pompignau are named, and to which Voltaire applies this epigram:

**Bacrès ils sont, car personne n'y touch'.—Sacred they are, for no one touches them." Connected with this publect our fair editress names Bossuet, Feneion, "translated into verse the 'Imitation of Jesus Christ;' and Racine, in his Athalla, reveals the brilliant colors of certain paraphrases of hymns of the Roman Breviairs. The cantique of Racine on 'Charity' is a magnificent translation(or reproduction, perhaps more properly) of the XII. chap. of the first Episite of Paul; while there is great richness in his imitation of Chap, V. of the 'Book of Wisdom.'" I have made such a lengthy extract from this article by Mine. Grange, that I have no space for other selections from this, I have not rendered her exact words. The Banner of Lefras Wisdom. This, though the Carticle of Pauls and Racine of the universe, he loses the idea of the universe, he loses the idea of the universe, the loses the idea of the universe, he lose century the canticles of Lefranc de Pompiguau are named, and to which Voltaire applies this epigram: "Racris its sont, our personne n'y touch'-Sacred they are, for no one touches them." Connected with this subject our fair editress names Bossuet, Fenelon, Michael Angelo, Raphael. "Cornellie," she adds, "translated into verse the 'Imitation of Jesus Christ; and Racine, in his Athalia, reveals the brilliant colors of certain paraphrases of hymns of the Roman Breviairs. The cantique of Racine on 'Charity' is a magnificent translation (or reproduction, perhaps more properly) of the XII. chap. of the first Epistle of Paul; while there is great richness in his imitation of Chap. V. of the 'Book of Wisdom." I have made such a lengthy extract from this article by Mme. Grange, that I have no space for other selections from this, I

hope, prosperous little paper.

not a spiritualistic periodical, is liberal, and is working ably for the good of humanity. Among its minor notices is that of the gift, by Mme. d'Escayrae, of a domaine at Auctoville and three hundred thousand france for founding a school for poor orphan girls of Normandy, where they shall be taught agriculture, taking care of milk, etc. Garibaldi is here quoted as saying: "I have always been impressed with the borrible and sad fact that a considerable portion of the human race was consecrated to the especial profession of destroying life." But when will nations be sufficiently of the Christ-spirit to stop warring?

SPANISH PERIODICALS. La Lus de los Espacios, Havana, Sept. 10th. The editorial of this valuable journal, under the heading of "Bad Truth," complains that: "The frivolous character of the people is the cause of our backward condition, of our ignorance, and why and wherefore we are not conversant with moral and psychological truths, nor the scientific and literary. How much volubility! How much apathy." Then follows: "The Reasons Why Spiritualism is not more Disseminated in Cuba." Two of these are: "The philosophy or moral psicolo gia which is learned in the schools, institutes and universities, is deficient, . . . and what is more sad is, that from the domestic hearth there are disappearing the veritable moral truths." Materialism and climate, it would seem, have also something to do with the matter. Under "Academy and Mesmerism." is a succinet elucidation of Mesmerism; of how its advocates and opponents have acted respecting it, and how learned bigotry, as well as ignorance, stands in the way of progress, etc. Seeing the name of a town written here 'Lieja" (Liege), I am induced to ask why we cannot have a new geography (with corresponding atlas) published, in which all names shall be spelled as they are in the country where they belong? Why should "Leghorn" any longer usurp the place of the beautiful Italian name, for instance? Why "Guadalquiver," meaning nothing, should not have its proper Ouady-el Kebir (valley the great, or, the great river)? etc., etc.

Et Ires de Pas, of Huesca, Sept. 15th and 30th. This energetic little paper especially notices the "Junta de Schoras"; an organization of Spanish women proposing a national Congress, in which the condition of the female portion of the country is to be discussed, and woman aroused from her apathy. Woman is to be educated. This is the burden now of all the spiritualistic journals of Spain; and no one writes more enthusitically and more learnedly about it than Mme. Domingo y Soler. But the present article is editorial. In one of his paragraphs I see : "The moment has come in which to repair the injustice done to woman in the past, and to liberate her from the bondage under which she has grouned. Only thus will man have the right to call her his companion, and not falsify the truth. For many generations man has had a mental training which has brought him where he is. Woman is now to have the same advantage, and by slow degrees, perseveringly, her brain is to be as man's has been, cultivated, expanded. Mme. Soler's aim appears to be, first, to liberate her sex from priestly rule. After that, ridding her family from clerical control, she will be in a condition of mind and in a freedom of spirit which will energize her; making her a better wife, and a more intelligent citizen. Under the head of "Catholic Farce," the Iris says: "Recently they have published an 'Official Religious Estimate,' which assigns to the province of Huesca 252,339 inhabitants, classified as follows: Catholics, 252,331; Protestants, 2; Athelsts, 4; Delsts, 1; Spiritualists, 1." I regret I have not more space for these Spanish periodicals.

La Fraternidad of Buenos Ayres. Señorita Isabel Pena of Cadiz has here a very able article on "Spiritnallsm." A few lines of it must suffice: "Its tendency is to make man perfect, and to unite humanity in one indissoluble bond of love and charity; recognizing for law only the law of God; his religion being the worship of God in spirit and in truth, not with the lip and lies: his temple the universe, his priests, all men who are good, and who preach and act the evangelical doctrines," etc.... "Spiritualists," she continues, "let us unite under the sacred banner of our faith, and defend the light and the truth." Under the heading of A Revelation Espirita in a Roman Temple in the Middle of the Seventh Century," It is related that the King of Spain, wishing to have copies of the "Moral Works of St. Gregory," sent a learned and plous bishop of Zaragoza to Rome to obtain them. Being referred to the ministers by the Pope, he was told that owing to the great number of works in the Vatican it would be difficult to find the desired productions. Go ing into the temple one night, the envoy found it full of celestial light in which were visible a host of spirits among whom was St. Gregory, who informed him where he could lay his hands upon what he sought.

La Solucion, Gerona, Sept. 15th. This is the first I remember to have seen of this little paper, though it claims to be in its second year. Its leading article is on "Free-Will and Destiny," a dissertation by Don J. Vidal, but not easily abbreviated. Next is an introduction (by a spirit) to some views of "obsession": then we have a short address "To the Detractors of ing to the highest canonical requirements, and Spiritualism,"in which it is shown that "the soluciones which surround the spiritual doctrine, the maxims so salutary, the good weighty counsels transmitted to us from beyond the tomb, are sufficient, with the books that have been written, to bless once and a thousand

times those who appreciate them."...

Ri Buon Sentido, of Lerida, for September. This large and handsome magazine is attractive by its contents, as one would know by simply seeing the names of its contributors: J. Amigo y Peilicer ("Considerations Concerning the Present State of Spiritualism, which, the writer says, is much more generally diffused than is usually thought); J. Vernet (continuing his 'Popes," at present noticing Plus V. and Gregory XIII.); Dna. A. Domingo y Soler (Views of the Gentler Sex, that must inspire hope for better times—here as well as in her writings generally); and Vicente Torres (on the "Why I am a Spiritualist"). These, with terse criticisms of "The Press" (in which a Jesuitical sheet of Puerto Rico is graciously reviewed) and minor notices (where attention is especially called to the erudite contributions of the Engineer Dn. Pedro Solano in "La Lus Del Christianismo" of Alcala la Real), make it one of the most instructive of all the periodi cals I receive.

L'Ante Materialiste, Le Mans (Sarthe), Sept. 23d. should have noticed this with other French works, but I have just met with it. Though of only a 12moform, it has sixteen pages of excellent and most readable matter. It quotes an excellent letter from George Sand, addressed to Mile. Leroyer de Chanteple, which shows that she was a Spiritualist. She rejects hell, confession, priests, eternal damnation, as inconsistent with justice and the goodness of God, and speaks of Mile. L. de C.'s guardian-angel, etc. Noticing the marriage of the Jewess Mile. Mossé, at Avignon, this periodical says: "This Jewish wedding, at least as celebrated at Avignon, touches the soul and recalls the life spiritualie emancipated, the symbolism pertaining to large philosophical views, the ideal culte (or faith) of the spirit which conserves of tradition that which is beautiful in its exterior form, that which is moral and educative in the biblical law. The consecration of the ring, the breaking of the cup (de verre rather), the address made by the father moved one to tears." The words then quoted are full of solemnity

and beauty. BELGIUM. Le Phare, of Liege, is of the same form as the last named. Its number, 15th September, speculates on the Infinite; and though no writer upon this subject can hardly hazard any opinion that will not show its littleness in comparison with the subject, yet here we have some eloquent quotations worth remembering. Emile Litre said : "If the idea of person is conserved, one

Original Essay.

ROMAN CATHOLICISM AND MODERN SPIRITUALISM.

To the Editor of the Banner of Light:

Roman Catholic Spiritualism affords many in teresting and suggestive illustrations of the fact of spirit manifestation, and the principles concerned in it. This subject has recently been treated in one of the English Spiritualist jour- mignana. Did Father Perrone know anything of nals (Light) under the caption of "Psychics in the Roman Catholic Church"; and the facts referred to have suggested to my mind certain reflections which seem to be pertinent to that topic, as well as to the interests of the spiritual movement of this time in its relations to the Roman Church.

The position of the representatives of that great ecclesiastical organization in respect to Modern Spiritualism seems at present to be, that (1) the facts as alleged by Spiritualists are genuine spirit phenomena; and (2) the spirits who cause the phenomena and make the communications are "devils"—the "imps of Satan," To the Editor of the Banner of Light: Hence, Modern Spiritualism is only "devilism"; or to use the recent language of a Jesuit priest in this country, "the devil pulls all the wires of this Spiritualism."

In this country especially, the Roman Catholic priesthood, both through the pulpit and the press, as well as in the confessional, are endeavoring to head off the progress of the movement among the members of their flocks by this artful assumption. This they deem a wiser course than that of many Protestant clergymen, who weakly endeavor to explain the facts away, or, with the materialistic scientists, attribute them to unknown natural forces, the laws of cerebral or nervous action, or to prestidigitation.

In a recent number of Blackwood's Magazine

find the following statement: "The learned Jesuit Father Perrone tells us that upward of two thousand treatises in defense of Spiritualism have been published since the year 1880, and that he believes these modern professors of divination to be undoubtedly working by diabolic agency. He shows that their whole system is identical with the prohibited necounts of the property of the devils. romancy, or art of communicating with devils; and declares his conviction that, at these seand declares his conviction that, at these seances, evil spirits may actually personify the souls of the departed." [Of course, he adds:] "But for Catholic Christians such commerce with the emissaries of the evil one is without excuse.'

This is now the quite generally declared position of the Roman Catholic Church in regard to Spiritualism. Of course it seems weak and absurd to Spiritualists, who are familiar with so many evidences and illustrations to the contrary; but the policy of "confessing and avoiding" is traditional with Romanists, and is all that remains to them, since the Church is so fully committed to the fact of spirit-manifestation: and "the lives of the saints" afford abundant evidence of the truth of spirit-communion -of the fact that the spirits of the departed can communicate with the living.

A Jesuit priest, however - the Rev. R. F. Clarke of London-recently delivered a lecture in this city, in course of which he was reported as saying: "It is only in the bosom of the Catholic Church that saints are found. Who ever heard of Protestant saints? They belong alone to our Church. Christ never forgets his people or his Church." Now as the spirits of deceased human beings-whether in heaven or in purgatory-can only communicate with saints, and the Roman Church has a monopoly of the latter, it follows that all spirits who appear to Protestants, non-Catholics, or uncanonized Catholics are "devils."

It is this intolerable arrogance of exclusive truth, purity and authority, that begets so much hostility toward Romanism; and one would think that, in this age, the intellectual subtlely and worldly wisdom of the Jesuits would teach them the folly of publicly setting up any such pretensions.

But these crafty priests conceal the fact that the modern spiritual manifestations have been tested by Roman Catholic dignitaries, accordhave been pronounced not disholical, but the work of pure and truthful spirits. It is well at this time to recall the fact.

This examination was made in France by the Abbot Almignana, Doctor of the Canon Law, Theologian, etc., a short time subsequent to the publication of the Pneumatology of De Mirville and the Supernatural in General of De Gasparin, the former of whom attributed the spirit-manifestations to the devil, the latter to hallucination. The Abbot refutes both these positions in a learned and lengthy pamphlet. in which he recounts his experiments. Let me cite a few of the cases presented. He says:

"According to the Catholic ritual, demons are driven off by the sacred names of God and Jesus, by prayer, the sign of the cross, by holy water and exorcisms; and these means being known, I am going to report the effect of them on clairvoyant subjects, tables and mediums.

on clairvoyant subjects, tables and mediums.

"Embracing the opportunity offered by some mediums, magnetized by others, not by myself, I was induced to pray, to invoke the sacred names of God and Jesus, to make the sign of the cross on the subjects; and I went so far as to sprinkle them with holy water, with the design of driving out the devil, should he have taken possession of them; but not one of these mediums lost in my presence the smallest part of their powers, and therefore I was led to infer that the devil had nothing to do with the phenomena."

He experimented with a boy, an ecstatic mesmerized by his mother, and the remarkable phenomena presented excited in his mind a strong suspicion of the devil's agency. "I took my crucifix," he says, "and, presenting it to the clairvoyant, conjured him in the holy name of Jesus. Instead of repelling it, to my great surprise he seized the cross in the most passion-

ate manner and fervently pressed it to his lips." The following is a stronger and more general attestation of this interesting fact on the part

of this honest ecclesiastic: "I have made a great many experiments in table-turning and table-talking, with pious laymen and with ecclesiastics, men of prayer and serious habits, and even with a venerable bishop, and always in a very serious manner, desiring to know, for the sake of religion and our souls, if the devil is in reality the agent who conveys movement and language to the tables. Besides exorcism we have employed all the means taught and prescribed in the Catholic Church to drive out the devil, and we have means taught and prescribed in the Catholic Church to drive out the devil, and we have never obtained any results; for neither prayer nor the sacred names of God and Jesus, nor the sign of the cross made on the tables, nor the crucifix, nor the rosary, nor the gospels, nor the image of Christ placed on the tables, nor the image of Christ placed on the tables, nor holy water could stop their turnings, knockings and replying to our questions; but far from it, and much to our astonishment, we have seen the table turn over before the image of Christ-crucified. It was the venerable bishop himself that made the sign of the cross; and Monsignor asked the table if it loved the cross; and it not only replied in the affirmative but actually turned before his croix pastorale, and spoke to him in orthodox language of a future.

Their pupils not only pay liberal fees to sustain the colleges, but spend years of diligent study in storing their minds with scientific knowledge which commands the respect of all, while the falsehood of their doctings and their disastrous errors in practice, are not understood by the people.

It is generally believed that medicine is a science thoroughly understood only by its professors in the colleges, and that those who do not attend the colleges, and that those who do not attend the colleges, and that those who do not attend the colleges, and that the people do not understand that we can master medical literature independent of colleges, and that the healing of disease depends as much upon natural talent as upon instruction—and that natural healer to take the rank he deserves in the public estimation and to enjoy the income which would be the just result to that of his professional opponent, yet no bealer could attend an Allopathic college for scientific world in his finer entered to the cross and the respect of all, while the falsehood of their doction.

Their pupils not only pay liberal fees to sustain the colleges, and that those who do not attend the colleges, and that those who do not att Church to drive out the devil, and we have

holy water, exordisms, etc., the virtue of driv ing away devils, and as all these prescribed means are unable to drive the spirits out of mediums, tables, etc., then these spirits cannot be devils, unless the church is in error; and what true Catholic dare entertain such a thought?"

How often these experiments have been re-peated it is impossible to say; but it is not every Catholic ecclesiastic that is so faithful to the truth, and so free to utter it, as the Abbot Althese interesting investigations? Dare the representatives of the Catholic Church repeat them in the same spirit, and announce the result to the world? I am inclined to believe that pulpit fulminations against Spiritualism are far HENRY KIDDLE. more safe.

New York, Dec. 10th, 1883.

Free Thought.

CHRISTIAN SPIRITUALISM.

BY WABREN CHASE.

It is singular to see with what ease our friends who have been educated and brought up under Christian influences, fall into the common error of supposing Christianity and religion to be synonymous terms, and have a common meaning. Even our learned and goodhearted Prof. Buchanan seems to have accepted the common error, and tries to separate sectarianism from Christianity-to reject the former and accept the lat ter, and attach it to Spiritualism, with which it will no more unite than oil and water. Like oil it may float on the surface, but will run off at the first opportunity.

Christianity is to religion what Mormonism is to Christianity—merely a sect; and as Mormons are Christians, so Christians are religious, and in both are good and bad-honest and knaves in both. Mormonism holds about the same relation to Christianity that Christianity does to religion. Mohammedanism, Buddhism and Paganism are as much religion as Christianity is, and it would be just as proper to attach either of these to Spiritualism as to attach Christianity to it: for so far as there is religion in Spiritualism, it draws as much force and truth from them as from Christianity, and pehaps more-for Christianity in the aggregate holds nature to be totally deprayed, and we hold it to be pure, and only corrupted by the false teachings which are largely Christian: while the pagans are not quite as bad as Christians in this error.

Catholicism holds the same relation to other sects that the trunk of a tree holds to its branches, without which trunk there would be no foliage, flowers or fruit so the sects would have no Trinity, atonement, sacrament or ceremonies without the supply from the mother church, with perhaps the slight exception of Unitarians who can hardly be called Christians although they at-

tach the names of Christ and Christianity to their sect. I have met, in one or two places, the germ of a sect of Unitarian Spiritualists which took in about as much of Unitarianism as Unitarianism does of Christianity. What would the great body of Spiritualists think of attaching this adjective to the name? It would be more proper as the views of Christ are more in common with this sect than any other. How would it look to see Catholic attached as an adjective to Methodism as Roman is attached to Catholic, and yet it would be far more appropriate than to attach the term Christian to Spiritualism.

It is not strange that persons who inherit Christian ity, and are educated in it, should try to hold on to it, and carry along some of the relics, as the Catholics do the bones of saints, to heal disease, and like them imagine there is healing power in them for the moral diseases which really had their origin in the very system they look to for a cure. They seem to adopt the old belief that "the hair of the same dog will cure the bite," or as more scientifically expressed by Hahnemann, "similia similibus curantur." It may be good in Christianity, but for one I prefer to escape the title, and avoid Christianity and its errors.

(From Harner's Magazine, 1

THE SUPPER OF ST. GREGORY, BY JOHN GREENLEAF WHITTIER.

A tale for Roman guides to tell To careless, sight worn travelers still, Who pause beside the narrow cell Of Gregory on the Cællan Hill.

One day before the monk's door, came A beggar, stretching empty palms, Fainting and fast-sick, in the name Of the Most Holy, asking alms.

And the Monk answered: "All I have In this poor cell of mine, I give, The silver cup my mother gave, In Christ's name take thou it, and live."

Years passed; and, called at last to bear The pastoral crook and keys of Rome, The poor monk, in St. Peter's chair, Sat the crowned lord of Christendom.

" Prepare a feast!" St. Gregory cried; "And let twelve beggars alt thereat."
The beggars came, and one beside,
An unknown stranger, with them sat.

"I asked thee not," the Pontiff spake,
"Ob, stranger, but if need be thine,
I bid thee welcome, for the sake
Of Him who is thy Lora and mine." A grave, calm face the stranger raised,

Like His who on Gennesaret trod, Or His on whom the Chaldeans gazed, Whose form was as the Son of God. "Know'st thou," he said, "thy gift of old?" And in the hand he lifted up The Pouliff marvelled to behold Once more his mother's silver cup.

"Thy prayers and aims have risen, and bloom Sweetly among the flowers of heaven. I am The Wonderful, through whom Whate'er thou askest shall be given."

He spake and vanished. Gregory fell With his twelve guests in mute accord Prone on their faces, knowing well Their eyes of flesh had seen the Lord.

The old-time legend is not vain; Nor vain thy art, Verona's Paul, Telling it o'er and o'er again On gray Vicenza's frescoed wall.

Still, wheresoever pity shares Its bread with sorrow, want, and sin, And love the beggar's feast prepares, The uninvited Guest comes in.

Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks our earth, The Wonderful, And all good deeds are done to Him.

College of Therapentics. To the Magnetic Physicians, Clairvoyants and Mediums of the United States:

importance to human progress, but are opposed by importance to human progress, but are opposed by powerful retrogressive influences.

The labors in which you are engaged are of great importance to human progress, but are opposed by powerful retrogressive influences.

The old order of the medical profession, bound up in bigotry, intolerance and materialism, is as incompatible with your benevolent pursuits and noble principles as fire with water. In the ordinary medical college you are recognized only as impostors, cranks or lunatics, and wherever the graduates of these schools go public opinion is invoked against you.

This irrepressible conflict must go on until truth or falsehood triumphs. But as it stands at present falsehood has immensely the advantage. In the "regular" profession the colleges have wealth and learning, which command public respect, and secure the influence of the press and the Legislature.

Their pupils not only pay liberal fees to sustain the colleges, but spend years of diligent study in storing their minds with scientific knowledge which commands the respect of all, while the falsehood of their doctrines, and their disastrous errors in practice, are not understood by the people.

It is generally believed that medicine is a science

dowments by the gross and skeptical atmosphere the college. His mind would be overloaded and disturbed by a burden of false science and destructive therapeutics. We cannot therefore recommend you to cuter any such institutions which are incompatible with a proper self-respect.

On the other hand, justice to ourselves requires that we should not consent to occupy an inferior rank in public opinion, or yield to the claim of supertority in those who are falsely educated, though honored by a college diploma.

we should not consent to occupy as in public opinion, or yield to the claim of superiority in those who are falsely educated, though honored by a college diploma.

The clairvoyant physicians and magnetic healers stand on a natural vantage-ground of superiority so great that if their abilities are not disguised by an imperfect education and ignorance of science and literature, they would be halled by the public as standing at the head of the medical profession, and the law would favor instead of discourage their practice. But no class, of persons deficient in education can possibly hold a high rank in an intellectual profession.

The opportunity is now open for obtaining such an education as would give to the natural physician his proper rank and reputation.

The College of Therapeutics of the American University at Boston has been established for the purpose of elevating medical science to a higher plane, and superseding its bigotry and materialism by a true philosophy. It not only recognizes the clairvoyant, magnetic and spiritual powers of man, but brings them all into connection with physiology and anatomy so as to give a scientific explanation of the wonders of animal magnetism, and adds to the store of old experimal magnetism, and adds to the store of old experimal interest of the rich sciences of Sanconomy and Psychologies of Therapeutics will not only give you an equal scientific rank with your opponents in every respect, but will give you a marked advantage over Allopathic graduates by a more profound knowledge of the nervous system the philosophy of disease, and the action of remedies, and would enable you to show that the allopathic diploma indicates an understanding of science inferior to your own—for the mysteries of the nervous system and brain are unknown to the Allopathic graduate, and the majority of the healing agencies now understood are not embraced in his education.

The mediums who have already attended the College of Therapeutics have staticed in the strongest themes.

The mediums who have already attended the College of Therapeutics have testified in the strongest manner

The mediums who have already attended the College of Therapeutics have testified in the strongest manner their high appreciation of its profound instruction, and we would commend to your attention the course of lectures which begins on the 7th of January, 1884, under the Presidency of Prof. Buchanas.

The battle between trutk and error is to be fought by the weapons of education and science. Error upheld by education and wealth has obtained the advantage already in the majority of the States of the Union, and unless we fortily our position by education and science, our profession may be crushed. Let us then coöperate with the College which stands as the exponent of true science, enlightened progress and medical freedom, and thus establish a permanent butwark against medical despotism:

DUMONT C. DAKE,

ALLEN PUTNAM,

H. B. STORKE.

The Spiritual Work Through Mrs. Cora L. V. Richmond.

To the Editor of the Banner of Light:

The Spiritual Work Through Mrs.

Cora L. V. Richmond.

To the Editor of the Banner of Light:

The series of meetings now being held at Chickering Hall, in this city, seems to deserve more than the mere formal notice it has received.

The return of Mrs. Richmond to this city, where she has scarcely labored consecutively since the earlier years of her spiritual work, though interesting as a fact, has not necessarily any peculiar significance. But when it is observed that she is withdrawn from ministrations to an earer multitude, as at San Brancisco, and from a society of loving and devoted friends, as at Chicago, to find here, in this busy and worldly metropolis. a seemingly fresh field, among either strangers or those to whom long absence has rendered necessary a new introduction, it must be evident that her spirit guides have some purpose which the mere number of external attendants does not fully explain. Those who have carefully followed each succeeding discourse cannot, fail to have perceived a marked quality in the character of the thought presented, and a peculiar interest and value in the spiritual ministrations. Without any disparagement of or comparison with other work, through other noble workers, it is vain to deny that here indeed is a system of Spiritual Truth. The fundamental basis is different, if not new; and the line of demarcation from the confessediy material foundations of most, so called, spiritual teaching, is here most distinctly observed.

The first discourse upon the theme, "From Beyond the Gates," which had been suggested to Mrs. R.'s guides, clearly embodied the distinctive, underlying thought of a spiritual source. The "gates" from beyond which we are now supposed to have some return, were shown to be not the gates of death but the barrier of materiality which hit is possible to pass, by the triumph of the spirit, even while tenanting the body. The fundamental thought and purpose was evidently a spiritual life, as the true work and office of the spirit—a life to be lived within the bo

on Sunday evening, Dec. 2d, Mrs. Richmond's guides continued their instructions by a discourse upon "The Prexistence of the Soul," enforcing the truth that the only sound basis for the hope of immortality resis upon uncreated existence—the eternal past of the soul. The earthly presence is but an expression or partial effort of the soul to express its influence upon, or power over; matter. This basic thought was lifted out of the realm of mere atomic endurance, and the truth shown—to be that the self-consciousness which characterizes individual existence to us must have been self-existent and coëternal with the Infinite Parent. But it is quite impossible for an untrained pen to state these fundamental propositions, whose sublime import can be apprehended only by the spirit. I can only attempt a faint outline of the general tenor of the thought, leaving it to the reader's own intuitions to catch the full meaning of the spiritual truth.

Next came the discourse upon "The Embodiments of the Soul in Human Form." This, as were the preceding, was listened to with breathless attention, and from many were expressions given of satisfaction at the fresh light thrown upon a truth which through misapprehension has seemed so repellant to many. Perhaps the most striking impression left by this discourse was the lesson of charity, since these partial human expressions are but imperfect manifestations of stages of growth or achievement in a career where are no failures. Dull and unresponsive at present must indeed be the consciousness which fails to find in these elevating inculcations cheering incentives to nobler effort; more abounding charity, sympathy and love; and an exalted hope and assurance which consecrates all human pathways, and ennobles every human effort.

love; and an exalted hope and assurance which consecrates all human pathways, and ennobles every human effort.

"Typical Hustrations of Human Embodiments, and what these Signify in the Light of the Soul." was the subject of the closing discourse. The audience gave expression to their appreciation of the teachings by a vote of thanks to Mrs. Richmond, for her faithfulness as the medium for so valued ministrations; and to Mr. Richmond for his devotion to the same work. The hope was expressed by the same vote that the discourses reported by Mr. Richmond might be published. The spirit control gave encouragement of a more extended course after the holidays.

I desire to place on record the conviction that the truths here presented—whose vital significance I regret my inability to adequately portray—are unmatched in depth and sublimity, in clearness and power of statement, and in marvelous adaptation and helpfulness. I am aware that in a certain sense all truths are equally valuable. But there are certain forms which more than others serve as helps, incentives to good, allaying all strife and unkindliness, fostering charity and helpfulness, and kindling plety and hope.

I can testify to the value of these teachings, I know how potent is their power in meeting earth's unsolved problems, reconciling differences, and inspiring peace and content. There is encouragement in the fact that at last we have a distinct presentation, under favorable external conditions, and an audience that gave token of appreciation of what must be regarded as the opening chapters of the New Revelation.

New York, Dec. 17th, 1883.

Attention is called to the prospectus of the Banner of Light, published at Boston, Mass., which may be found printed in another column of the Experiment. The Banner always looks so clean and neat, and its columns are so well filled every week with choice and entertaining reading matter on religious and scientific subjects, that it has become a great favorite in our household, and we should dislike to be deprived of its regular visits. To those seeking knowledge of the Spiritual Philosophy the Banner will prove a valuable assistant, and to the conwill prove a valuable assistant, and to the confirmed Spiritualist we should think it would be looked upon as invaluable. No one who becomes a subscriber to that paper need have the least fear that they will not receive a rich value for their money.—Norwalk (O.) Experiment.

\$2,500 versus \$1,50.

"1 spent \$2,500 with other doctors," writes Mr. J. W. Thornton, of Claiborne, Miss., "Samaritan Nervine, however, alone oured my son of fits." This is on a par with hundreds of others, speedy but thorough.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 29, 1883.

A Juvenile Reformatory.

The New York Times tells us that the House of Refuge on Randall's Island has been conducted on enlightened principles. The statistics show that poverty is the chief nursery of crime. The cardinal rules of the Refuge are, "Don't lie," and "Do the best you can." These two simple rules were drawn up more than half a century ago, and none better have been since formulated. The Refuge is not a penal institution. It is based on the theory that the children committed to its care are not responsible, and hence that punishment is out of the question. It is a reformatory in the best sense-a place where something that threatens to grow crooked shall be persuaded to grow straight. The most enlightened methods are put in practice, all tending to the building up of character and habits of industry. The work of the Refuge is divided into three branches : moral instruction by the application of plain moral precepts to every act of life; education as commonly understood; and the bringing of mind and body into conformity, so as to achieve the highest and best results in the matter of handiwork. The institution concentrates all its efforts on the development of self-effort. Every boy and girl in it is presumptively committed until he or she attains his or her majority.

Any inmate can work his or her way out by acquiring habits of industry, and exhibiting good conduct. Under the stimulus of such a system, the average term of inmates is not above fourteen months. The last report shows 811 inmates-648 white and 46 colored boys, and 101 white and 16 colored girls. The occupation of the boys is chiefly stocking-knitting by handmachinery, the girls being employed at sewing and general housework. Play is freely allowed, yet the Refuge is a hive of industry. All rise early, and the hours of the day are all parcelled out with nice precision. The range of ages is from eight to eighteen years, most of them being between twelve and sixteen. The boys and girls are divided into four grades, according to conduct. The schools connected with the Refuge are as well managed as any in the city, and are under the supervision of a board of education. A refuge girl is found to be something very different from a refuge boy: She is expected to build up from what is called an irrevocable ruin. She is not only the victim of evil habits, but of habits in their lowest and most repulsive forms. Hence upbuilding is a slow and laborious process necessarily, although, through patient efforts, some remarkable results have been achieved.

An Objector Well Answered.

In reply to the remark of one that Spiritualists bring forward no evidence of immortality, a writer in a New Zealand paper says:

a writer in a New Zealand paper says:

"Why, they have been doing it all the time. What of clairvoyance, slate-writing, apparitions, etc., physical facts witnessed by thousands of living persons? and of the arguments built thereon? Sneers, ridicule, denial, and the introduction of abundant side issues are the stock arguments in reply. Nothing would convince such people; they seem incapable of weighing evidence. Will they define what constitutes evidence? What is sufficient to prove an alleged fact true? Should everybody see a thing before it can be considered a fact?

Take slate-writing. Force and intelligence, attributes inseparable from organism, are exhibited. No one in the room wrote the communication. Who did, if not the departed person that claimed authorship? Will objectors explain the facts instead of everlastingly beating about the bush? To be of any use their explanation or theory must cover all the spiritual phenomena and not a part."

Leprosy Resulting from Vaccination.

Last spring, when leprosy was quite prevalent in Hawaii, Dr. Brereton wrote from Sydney that the whites were suffering equally with the natives, and mentioned a report that two children of foreign parentage had contracted lepresy through vaccination with virus taken from the arm of a native. One of these children died shortly after being vaccinated. This testimony, says Wm. Young, confirms the evidence given before the Vaccination Committee of 1871 by Dr. Robert H. Bakewell, Vaccinator-General of Trinidad, who stated that he had seen several cases of leprosy which could be attributed to no other cause than vaccination and that Sir Ranald Martin, of the Indian Medical Service, agreed with him that leprosy might be communicated by vaccination. If leprosy is capable of being transmitted, why not every other blood disease to which the human body is liable?

Heredity and Inspiration.

Ernest Rénan, in the course of his eloquent address pronounced over the mortal remains of the famous Russian novelist, Tourgeneff (the Muscovite "Dickens"), gave expression to the following sentences which are instinct materially with the true doctrine of heredity, and illuminated spiritually by a clear recognition of the powers of inspiration:

Month His conscience was not that of an individual more or less gifted by nature: it was, in a certain way, the conscience of a people. Before he was born he had been living for thousands of years: infinite trains of dreams were concentrated deep in his heart. Never a man has been thus an incarnation of a whole race. A world lived in him, and spoke through his mouth. Generations of ancestors, lost without uttering a word in sleep of centuries, were endowed by him with life and language. The silent genius of collective masses is the source of everything grand."

The Herald of Health contains with other interesting articles one by & ah Winnemucca Hopkins on "The Education Indian Children," in which she says the Kinder ten system must have originated among the dians, "for every Indian mother is a Kinderga er." She begins the education of her children, by telling them to play as they like and enjoy themselves, only seeing to it that they do not trouble each other, but are kind." In their play the girls imitate their mother's basket making and other employments; the boys their is father's hunting, council-holding, the use of the bow and arrow, etc., and are thus fitted to engage in the duties of life when they become men and women. This Indian writer, speaking of the Indians, says the children never receive a blow: they are taught to play, to make friends, to be generous, to be kind, not to make sport of to be generous, to be kind, not to make sport of old people or oripples. After relating the customs of courtship and marriage among her tribe, and contrasting them with those of "civilized hations," rather to the detriment of the latter, who remarks, returning to the subject of her article," It want to say to white mothers, Do n't whip the little ones, do n't do it. Make them mind you, of course, but not with the rod; we 'sayages' know better. Teach them, with love; little hearts learn much quicker from those they are afraid of." rus Undited bed of oso designated in the

antragion in a construction of

Banner Correspondence.

Massachusetts.

WOROESTER.-Woodbury C. Smith, President of the Spiritualist Association in this city, writes, Dec. 14th: "The past two Sundays (Dec. 2d and 9th) Miss Lessie N. Goodell, of Amherst, has been with us, and her lestures were among the best we have had—practical, logical, and replete with spiritual thought, expressed in beautiful and refined language. With a broad and humanitarian spirit, and a word of sympathy for all, she holds her audiences while expressing the most radical thought. Last Sunday afternoon her subject was, 'Some Things I Have Learned About Mediumship.' Opening with the statement that 'the crowning glory of the nineteenth century is the unfoldment and growth of Modern Spiritualism,' she proceeded to trace its growth, and to call attention to the value and use of mediumship in 'all its varied phases; dwelling upon the idea that we should not be content with the physical manifestations alone, but endeavor to progress toward the higher and more spiritual phases of mediumship. Her discourse in the evening upon 'The Bondage of Ignorance,' was a grand production. Among the many eloquent passages I quote one or two:

'The greatest intellects of the past whose golden The past two Sundays (Dec. 2d and 9th) Miss Lessie

Bondage of Ignorance, was a grand production. Among the many eloquent passages I quote one or two:

'The greatest intellects of the past, whose golden thoughts are to us as household gods, had no affiliation with the Church, but sought their knowledge in the glowing fields of naturalism. Gleaming forth the glowing fields of naturalism. Gleaming forth the glittering stars from out a thickly clouded sky; these grand spirits of free and unbiased thought stood unmoved through centuries of conflict, as the glorious sentinels of human liberty; shining afar off, the light of their prophetic spirit has penetrated the uttermost parts of the earth, and we hall them to-day as humanity's redeemers.' In speaking of Southern slavery she said, 'Both the pulpit and press of the North sounded the praises of the Southern slaveholders, and quoted the Holy Bible as their sustaining power and authority in this divine right. But an angel from heaven with flaming sword brooded over the nation of bonded slaves: a Garrison, a John Brown, an Abraham Lincoln were not the heroes of a single day, but the imperishable idols of a nation's gratitude.' We regret her enaggements were such as to prevent her longer stay with us.

Jos. D. Stiles, Mrs. M. S. Wood, N. S. Greenleaf, Cephas B. Lynn, Measars, Fuller and Emerson, Warren Chase and others are engaged to speak for us. So the good work goes on. We hope that all the Spiritualists of Worcester will help in sustaining our meetings, and give us that assistance and ald that will not only sustain lectures but enable us to extend our work in other available fields of usefulness.'

BOSTON.—A correspondent writes: "The meetings

BOSTON .- A correspondent writes: " The meetings in Harmony Hall, 84 Essex street, continue to increase in interest. On Sunday, the 16th inst., the exercises

in interest: On Sunday, the 16th inst., the exercises to interest: On Sunday, the 16th inst., the exercises consisted of short but stirring and appropriate addresses by Mr. Viles, Mrs. Leslie, Mrs. Bodrie, Mr. Warren, Mrs. Green, Rev. Mr. Babcock, Mr. Pratt of Braintree, Father Locke and others.

Many clear and unmistakable tests were given through the organisms of Mrs. Leslie, Mrs. Brooke, Mr. Pratt, Mr. Viles, Mrs. Green, Mrs. Bodrie and others, nearly all of which were to entire strangers to the mediums and were promptly recognized.

In the evening the audience was highly entertained by timely and instructive remarks from Prof. M. Millesson and Rev. Mr. Babcock, which elicited frequent applause from the audience. Mr. Jones, a young medium just arrived in our midst, entertained the people with excellent improvised poetry, followed by several clear tests, which were recognized. Good tests were also given by Dr. Tripp and Mr. Thomas.

The meetings will be continued as usual every Sunday at 10:30 A. M., and 2:30 and 7:30 P. M. Meetings for speaking and tests are also held at 3 P. M. every Thursday."

PLYMOUTH .- Nathan Churchill, in renewing his subscription for the Banner of Light, remarks: "It has been rendered uncommonly interesting to me of late by its presenting to the world at large so fully authenticated accounts in regard to spirit materialization through undoubted mediums. By this means thousands will be led to investigate for themselves, and finally come into the spiritual fold. These constitute a large reserve force to battle for truth, to the disgust, no doubt, of all 'fraud-hunters,'"

BOSTON .- A correspondent writes: "There seems not the slightest doubt that the late Rev. Warren H. Cudworth, of whose obsequies the Banner of Light Cudworth, of whose obsequies the Banner of Light gave sointeresting an account recently, was an avowed spiritualist. Not long since I called upon him to officiate at the funeral of a Spiritualist, and he then and there stated that when he was in a gathering like the one present he felt to remain passive, giving himself up, and let the spirit speak through him. For the past ten years Mr. Cudworth has been called to officiate at many funerals of Spiritualists, on the ground of his spiritualistic views being in harmony with the views of the departed. It is currently reported that many of his congregation are Spiritualists, and some are quite mudiumistic, and that he encouraged the exercise of spiritual gifts by those having the gifts prominent."

LEOMINSTER .- Mrs. Fannie Wilder writes : " The Leominster Spiritualists' Society has now entered upon its sixth year of constant service and interest in the promotion of true Spiritualism. We feel we have done a good work and been greatly benefited by what we have all learned, and, though laboring under some discouragements, we have much to encourage us. Our children have now a place in our hall where they are growing up under the teachings of Spiritualism, and we have some very interesting young friends who seem quite zealous in our cause. We have taken a new hall where we shall have better conveniences than heretofore, and hope to see all of our friends there. To the friends from out of town who have come so far to neet with us in the past, we return our thanks for their presence and ald, hoping to see them often again in our new place of meeting, Monoosnock Hall."

In assurance of restored health, and of such concilitions in the near future as would enable me to receive a time in the near future as would enable me to receive a ciditional poems, and to publish a work more worthy the acceptance of the public. Among others so advising was my friend, Miss Sprague; and a few weeks since, through the lips of Mrs. Nettie C. Maynard of White Plains, N. Y., she repeated it, at the same time promiting that she would, at the Banner circle, explain the cause of the delay. Her communication in last week's paper is in fulfillment of that promites, and is a beautiful test of spirit-control as well as of Mrs. Maynard's and Miss Shelhamer's grand and true mediumship.

Dear brothers and dear sisters, I send loving thanks on its sixth year of constant service and interest in

Connecticut.

HARTFORD.—Three correspondents have written of the admirable series of lectures in progress before the Hartford Association of Spiritualists. Grosvepor

the Hartford Association of Spiritualists. Grosvenor Swan, M. D., writes: "It is beginning to be believed by some people in Hartford that Boston must be a wonderful city to be capable of supplying such a number and variety of instructive and eloquent speakers as we have had the pleasure of listening to since the new organization of Spiritualists in this place.

First came Abby Burnham, well-known as a faithful disciple and a gifted speaker. The next was Miss L. Barnicoat, whose services on the rostrum I am sure will be in great demand as she becomes more generally known. Then a lady from Boston whose name I have not got, and did not have the privilege of listening to, but learned that she gave good satisfaction. We have also had Baxter, Fietcher, and Prof. W. W. Clayton, the latter of whom is one of the most philosophical, logical and instructive speakers we have eyer had with us."

sopnical, logical and instructive speakers we have ever had with us."

O. J. Mills writes: "Our society has more than doubled its membership since we organized Oct. ist, and we are receiving applications for membership from men and women who will make our society a prominent one. I would like to correspond with some good materializing mediums, or other mediums for physical phenomena, with a view of an engagement."

B. Howard Geer writes that the officers of the Association are deserving of great commendation for their uniting energy in supplying the platform with the best of speakers and public test mediums, the lecture evenings being interspersed with sociables of a highly interesting character. The cause in Hartford has taken a position from which it can never be moved.

Rhode Island.

PAWTUCKET .- Mrs. Joseph Gravelin writes: "Myself and husband have attended nearly all the scances held in this city by Roscoe, and have been surprised at the wonderful manifestations we have both seen and heard. His circles are largely attended, and are composed of the best people in Pawtucket. At one of the circles, they all being held in the light, my mother came to me and klessed me as naturally as in life, and my sister came and told me her name, and also gave me tests by which I could not fail to recognize her identity. My uncle William also came. The test given to me by my mother was that when living she fell down stairs with a lamp in her hand and was injured, but that that was not the cause of her death—facts which were not known outside of, our, own family. My brother-in-law also came, telling the cause of his death, and where and when he passed away; which could not possibly have been known to the insclium. Since Roscoe has been here my husband has been developed as a medium. Neither my husband has been developed as a medium. Neither my husband has been developed as a medium. Neither my husband has been lere eight months, longer than any test medium remained here before, and his services are as much sought and his circles as largely attended as when he first came." self and husband have attended nearly all the séances

distribution of

ASHTABULA .- O. B. Clark writes: "I wish to inform your readers that Miss Carrie E. Downer of form your readers that Miss Carrie E. Downer of Baldwinsville, N. Y., an inspirational speaker, has been with us and in this vicinity for several weeks, lecturing to good and appreciative andiences. She takes subjects from the audience and handles them very fluently and pointedly. She also improvises poems upon subjects given by the audience, after her ectures. She is now making her way east; expects to visit Philadelphia and Boston, and I hope the friends with keep her employed, as she is a lady that you can take into your homes and chijo her company. Her permanent address is Baldwinsville, N. X. Spiritualism is growing into favor very fast in this section and, in fact, the world over."

and acceptance: Mandal Lancyer, the which be the classes control enter the control enter the first threat the second re-

kindred souls, to lighten the burden and cheer the heart of the wandering pilgrim, as he threads his way through the mists of superstition and ignorance that surround him. But the Banner of Light, whenever it can be obtained, is always a welcome measenger, bringing news from gladsome hearts and from distant lands that is truly refreahing."

Mississippi.

SCRANTON. — Henry Train, upon sending us an ably-written article in advocacy of the truths of Spiritualism, says : "Allow me to express my gratitude to the Banner of Light for the aid I derived from its enlightening columns in writing this essay. You have my best wishes for complete success in seeking to re-form society and bring about the Millennium, whose dawn seems to be even now fringing the sky of the fu-ture with its golden light."

Labor and Capital.

Although there are many persons who believe that the lamentable antagonism between labor and capital can be allayed if not removed by legislation, and would invoke the action of Congress for that purpose, we think a little reflection should teach us that all efforts to fix the hours or price of labor, the rent of property or the rate of interest on what we call money, will be, as they ought to be, entirely futile, and that the action of the Senate Committee, now in session to investigate this great question, will lead finally to the conclusion that some other mode to meet the difficulty must be found.

The magnitude of the question and the importance of its early proper adjustment will not be questioned by any who have paid attention to the effects following the accumulation of immense wealth in the hands of those who exercise no agency in its creation, while those who compete with each other for the pittance paid for labor are on the verge of starvation.

The wealthy capitalist has the power to determine in what mode a certain amount of labor shall be applied, and he may absolutely compel millions of men, women and children to do his bidding and employ themselves not in constructing comfortable dwellings and producing food and other necessary things, but in building a pyramid or some great useless castle to

gratify his love of notoriety.

Wrong as this is, we cannot correct the evil by legislation which would limit the possession of wealth to a certain sum, and restrict its use within prescribed limits. We instinctively revolt at interference with individual freedom, when it reaches ourselves, and we must not apply to others any rules which cannot be universally adopted.

What shall we do, then? We must learn to be selfgoverned, and there is great reason to be thankful that Spiritualism is to aid us in acquiring this power by showing us unmistakably what the consequences of injustice are when we reach the future endless state of existence. All the evidence which comes back to us from those who have gone before points in this direction, and these evidences are multiplying daily.

The spirit-communications in the Banner are full of instruction, and I have read them with interest and great profit since their first publication. I have verified the truth of several, and am pleased to observe that there is a growing disposition on the part of your readers to do the Message Department the justice it richly merits for its usefulness. Let us have the work of opening communication with the other world pushed forward until within the reach of every family there is some one who can act as a trustworthy instrument to give the information which shall help to regenerate the world, and banish all tyrauny and injustice which now oppress us.

Letter from Horace M. Richards. To the Editor of the Banner of Light:

A message given through the mediumship of Miss Shelhamer from my beloved friend in spirit-life, Achsa W. Sprague, and published (in advance) in Banner of Light of Dec. 1st, in which she explains the delay in the publication of my proposed volume of poems, renders it eminently proper that I also at this time send words of greeting to the readers of the Banner, and especially to those who have generously responded to the different appeals in my-behalf, so kindly published in its columns.

First, then, I will briefly say that ever since the subject of publishing a volume of poems was broached, I have been advised, through different mediums, to defer it for the present. This advice was coupled with the assurance of restored health, and of such condi-

to each and every one who by word or deed responded to calls made in my behalf; and in this connection It is proper for me to add that my health is slowly improving, which would not be the case had not your great kindness enabled me to take needed rest.

To Messrs. Colby & Rich am I especially indebted and I cannot express in language the gratitude I feel for favors shown me. To Mrs. Katy B. Robinson. Thomas R. Hazard and Geo. A. Bacon, I tender earnest thanks for words and deeds in my behalf; and last, but by no means least, to my beloved friends in spirit-life, Achsa W. Sprague and Edward S. Wheeler, whose memories I lovingly and tenderly cherish. Of the latter, so recently departed, I would say that while we more closely fold our mantles around us to shut out chill winter's blasts-For him there blooms eternal spring,

Music the song that angels sing; And light—the smile of God, Fraternally and gratefully yours, HORACE M. RICHARDS. 470 North 8th street, Philadelphia, Pa., Dec. 11th, 1883.

Where flowers perennial deck the sod,

My wife used Dr. Graves's Heart Regulator with great relief; it is the only relief from Heart Disease. I cheerfully recommend it.-J. B. Miller, P. M., Mulberry Grove, Ill. \$1 per bottle.

HYMNS OF THE MYSTICS.

Who shall disclose His Name, And whence and why He came, In cycles long ago?
Of whom we nothing know, Though much our fathers told in their grave Aryan tongue; From everlasting old To everlasting young.
Not with the dying dead, Nor with the living born, Though in the marriage bed And in the grave forlorn. All things, and yet no thing, The fair and the unfair; He has nor foot nor wing, And yet is everywhere.
Who shall declare His Name, And why at last He came?

The father and the mother of the earth Am I. I am the journey of the good; The seed of all in Nature—death and birth, The hungering mouth and the sustaining food. I am the same to all men. Who believes Truly in other gods believes in Me; For Me, not knowing it, that man receives, And I reward that man as I do thee.

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Passed to Spirit-Life:

From Braddock, Alleghany Co., Fa., morning of istinst., of diphtheretic croup, Mollie P., only daughter of the late J. C. and Mollie M. Cooper, aged 7 years and 5 months. with keep her employed, as she is a lady that you can take into your homes and chip's her company. Her permanent address is Baldwinsville, R. X. Spiritualism is growing into favor very fast in this section; and, in fact, the world over."

Dakota.

J. O. and Mollle M. Cooper, aged 7 years and 5 months.

Although she had ben complaining of cold for a few daya.

Although she her symptom did not excile alser until a few bours previous to her departure from usl. Last February a railroad excilent excilent and sendent an

and an hour after resigned her young, short life to the source of its existence. When the first great wave of sorrow and desolation had pas-ed over, and the calm that yields to the inevitable was again restored. Laurs Cuppy, with her characteristic tenderness and sympathetic nature, came and said: "Teil Mollie her little darling is aske with me'—a message as unexpected as it was welcome and consoling.

Braddock, Dec. 12th, 1883.

L. M. PATTERSON.

From his home, in West Pawlet, Vt., Oct. 14th, Paul Dillingham, aged 23 years.

Dillingham, aged 23 years.

Our brother, although so young, was a most energetic and efficient worker in the cause of Spiritualism. Through his efforts we had a Convention at West Pawlet four years ago, at which E. V. Wilson presided, and created an interest never to be forgotten by residents of this vicinity. Many able speakers have also greebed us through his agency, and we have received the "comforter that abideth "through them. One month after Paul" transition, or on November 10th and 11th, with Mrs. Mary Eddy-Huntoon at my home. Paul greeted us in a materialized form, appearing distinctly twice each evening. He has not left his immediate friends comfortiess, for they have a knowledge of immortal life and its conditions that is a well-spring of joy. We feel assured that his spiritual presence is now to guard the dear ones left behind; that his labor for the cause has ocarly and carnestly advocated is not yet completed. May many earnest minds in earth-life cooperate with our spirit-friends in diffusing the blessed knowledge of the beautiful life beyond.

E. R. T.

From his home, near Harvard, Ill., July 2d, Charles George, aged 77 years.

George, aged 77 years.

He passed away instantly, without a groan or struggle.

He has been a stanch Spiritualist for many years, and a
powerful magnetic healer. Hundreds throughout the country can testify to the many cures accomplished through his
mediumship. He treated two patients the morning before
he died, and seemed at that time in his usual health, but at
sunset he passed away. He had taken the Banner of Light
for years, and enjoyed its many glorious truths. Com.

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

SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS.

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ACALA, G. C. HEATH, Bethel, V.

ACALA, G. HASTING, East, Williams, M. A. O. HEATH, Bethel, V.

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MRS. M. W. LESE, 16 Cross 21. Cloveland, O.

P. C. MILLS, Bloux Rapids, Iowa

MRS. E. F. MCKINLEY, 1877 Follest, San Francisco.

F. H. HASON MOF IN CONWAY WEST Randolph, VI.

CELLA M. NICKERSON, South Oriean, Mass.

A. E. NEWTON, 210 MI, Vernon st., Philadelphia, Pa.

VALENTINE NICKELSON, Foster'S Crossing, O.*

THEO, F. PHICE, Monon, White Oo., Ind.

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ENGRAVINGS. "NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Mice. Bize of sheet, 22x23 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged l'ligrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventice," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. L. J. Wilcox. Bize of sheet, 22128 inches; engraved surface, 15220 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a defermined and resistless impulse that intilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 22x23 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Eiegy: "The curiew toils the knell of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the homble cottage in the distance. "The plowman homeward plods his weary the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly houting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt," Btein, copied in black and two tints. Designed and painted by Joseph John. Bise of sheet, 2238 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two lints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. Exagraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME,

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Pespe" around a tree through the foliage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and oy. Palnted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22223 inches.

"THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wag-on loaded with hey, impart a most pleasing effect. A rusile youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Bitein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22728 inches.

For each additional Engraving 50 cents extra

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be ntitled to own of the following Pamphiete:

AGASSIZ AND SPIRIT. ALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, casay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

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APPLICATION OF THE BANKER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

APP We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as against nyt of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 29, 1868.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

Presents for the Holidays.

The season of glit-bringing is now at hand, and the attention of our readers is called to an extensive list of books announced on our fifth page as on sale by Colby & Rich, at the Banner of Light Bookstore.

These works are all eminently appropriate as holiday offerings among Spiritualists and Free Thinkers generally.

A visit to the Banner Bookstore will also put the person making it in the way of forming the acquaintance of numerous other like valuable and instructive volumes not enumerated in that catalogue.

The present season is an excellent time to sow the good seed, friends, among such of your intimates as may be inquiring regarding the New Dispensation and its teachings. A book setting forth these grand truths, if so bestowed, will continue to give good advice to its possessor for years to come, when the interest attaching to a common gift will have gradually faded away. Let many such printed missionaries be set at work everywhere, that grateful hearts, wakened to better and broader views of life and its purposes, here and hereafter, may look back with thankfulness to the holiday time

Thankiulness of Spirit.

Rev. Mr. Savage of this city preached a discourse on Thankfulness on the last Thanksgiving Day, the purport of which was an attempt to answer the question that constituted his theme: "To whom shall I be thankful?" He set up this preliminary inquiry in order to get at the subject of thankfulness in general. Mr. Savage is inclined to regard this feeling as very much a matter of temperament, but something that can be greatly improved by cultivation. business community. Sometimes, he thinks, the lack of a thankful disposition is owing to the presence of an envious one that has displaced it. And again, it may be due to the secret propounding of questions in the human heart that are not susceptible of a ready answer. Mr. Savage showed that in olden times, when the world scarcely had a history at all, it was easy for men to be thankful to a God whom they everywhere recognized at first-hand, the being who wrought directly and personally all the movements and changes of the universe. It was likewise easy for them to be thankful to the acknowledged rulers, or gods of their tribe, making offerings and praying to them, and believing they would at all times be favorably affected by their presents. The Hebrews made an advance step in the worship of Jehovah, who was their tribal God-the one who had them in his special care and keeping.

They simply asked Jehovah to give them what they desired, as we would to-day go and ask a friend for a favor. Under such a condition of things it was easy for people to ask for what they desired, and to be thankful as soon as they received what they considered as the direct gift of their God. And until modern times the world has not been practically troubled with these questions respecting thankfulness such as to whom it ought to be thankful anctor what reason. When the God of the tribe, with the advent of Christianity and the civilization of Europe, became the God of the world, he still kept the same intimate relation with man. The New England fathers did not trouble themselves with asking any further questions. "If the crops were thirsty and the ground parched the minister prayed for rain without any thought or care or fear of any laws of nature that he need take any account of. And if the rains came they thanked God with just as much simplicity as they thanked a friend when they received the things they desired."

But the rise of human thought and knowl edge has changed all this. We are confronted with the great mechanism which we call Nature, a system of law and order that is not modified or changed by prayer, nor reached by any cry of the human heart. Therefore we feel that we must endure calamity with stoiclam when it comes, as something that is not to be helped or averted. And when a blessing comes it comes as the result of the natural order of things. All current illustrations go to at Waco, Texas. Thanks, friends. Go ahead show that results are but the fruit of the opera- | in the good work.

tion of fixed laws, and hence the increasing difficulty of discovering to whom we are to be thankful.

Mr. Savage holds that we should primarily. or at least immediately, be thankful to man himself, for the reason that there is scarcely anything we enjoy which we do not owe, directly and indirectly, to other men and women. Who can say, "See, this is mine ! I have wrought it out: I have achieved it alone: I am not responsible to anybody for it: lam under no obigations to anybody?" Our present opportunity is the result and outcome of centuries on centuries of "human effort, toll, struggle, warfare and invention." Through what fear superstition, terror, trouble, tears, heartache, prayer, outreaching and onreaching, have not the morality, the religious aspiration and hope of the world been wrought out ! It is the common effort, the common thought, the common wants, the common struggles, the common toils of the world, that have created all there is of good, and beautiful, and true. We are under the highest obligation, says Mr. Savage, not to take out without paying in at least the equivalent; and if we feel within us the moving of a nice sense of honor and ambition, we shall desire to leave the world a little richer because we have been in it—a little better off in thought. in comfort, in happiness, in peace, in purity. And in this way we can best express our gratitude.

A New Bankruptcy Bill.

We have received a printed analysis of the United States Senate Edition of the Lowell Bankrupt Bill, to establish a uniform system of bankruptcy throughout the United States, revised by the national convention of boards of trade, and amended and reported by the Judiciary Committee of the United States Senate. It is to be presented to the Congress now in session for its action on it. Of the pressing need of a general bankrupt law there is but one prevalent opinion. Such a law is essential for the due protection of both debtor and creditor. It has been estimated that there are fully one hundred thousand persons in the country who have been overtaken by business misfortune since the repeal of the law of 1867, and this large body of valuable citizens is virtually forbidden, as the penalty of their misfortune, from ever again engaging in any occupation except that of simple labor for a mere subsistence. An inspection of this analysis of the Lowell Bill. so-called because prepared by Judge Lowell of the United States Circuit Court, will at once disclose its valuable features. The objectionable features of the Act of 1867 are overcome in this new draft, and it is drawn with the special purpose of avoiding many of the intolerable evils which existed under the former law and led to its repeal.

For example: it abolishes the fee system of remunerating officials, and provides for their compensation by the payment of salaries, thus expediting the proceedings which were before intentionally delayed to enable the officers in charge to enhance their fee bills. The powers of the commissioners are enlarged for the protection and accommodation of suitors, especially in sparsely settled districts; and the judge himself is empowered to perform the labor of the commissioner in any district where the business does not warrant the maintenance of extra court machinery. The trustees are required to act with more expedition, and the estate must be wound up more rapidly than before. No expenses can be incurred, save with the sanction of a committee of direction elected by the directors. The entire proceedings are placed under the watchful care of a new salaried officer, termed a supervisor, whose duty it is made to guard the interests of all concerned by detecting wrong-doing or omission of duty, and reporting the same. The composition clause contains many novel and highly just, as well as practical arrangements, all tending to protect the rights of creditors as well as of honest debtors. Discharges cannot be obtained in the easy, slipshod fashion that was characteristic of the former law; and the section devoted to crimes and their punishment has been framed to successfully overcome the constitutional objections urged against the former provisions on the subject. The Lowell Bill, in fact, has been drawn upon the theory, and a just one, that the honest creditor should be protected, the dishonest debtor punished, and the honest, though unfortunate one, relieved from mercantile disaster, and restored to a position of usefulness in the

Appended to the above analysis is a comparison, presented in parallel columns, of the Lowell Bill, the United States Act of 1867, and the English Act of 1883. The whole question is now again before Congress, the chief difficulty in disposing of it in a practical way being the diversity of views, based on the diversity of interests, that prevail in the various sections of the country. The problem is how to reconcile them in one practical measure. It is so hard for people to see that, in the long run of things, the interests of debtor and creditor are wholly identical. Any law that can be agreed to will have to secure the approval of that large middle class of people that stands between dishonest debtors on the one side, and creditors who would have a law for the mere collection of debts on the other. The variant laws of thirty-seven States are more of a guantlet than the ordinary class of creditors is able to run. Escape from one State cannot be relied on as security from the laws of any one of the rest. There are three bills before Congress at present; besides the Lowell Bill as presented by the Senate Committee of the last Congress, there is the Ingalis bill, specially suited to the far Western ideas, and a bill introduced by Mr. Adams of New York, said to be even more stringent than that of Judge Lowell. The machinery of all of them is about the same, their chief points of difference being that of exemptions and that of the list of acts constituting bankruptcy. Yet in substance they are all one, inasmuch as they aim at a common object, and there ought to be an agree ment on them during the present session.

The New York Herald states that John Ewald, the door-keeper at the theatre recently destroyed by fire in that city, dreamed before leaving his home that the structure had burned. He told his dream to his wife, who believed in dreams, which he did not, and she replied, You will find the theatre burned up when you get there, and I shall expect you home early." Nonsense!" he replied. In telling the story to the Herald reporter, he added, "I was never so astonished in my life in finding that my dream had proved to be true."

We are in receipt of an official invitation to attend a supper and ball to commemorate the opening of Liberal Hall (first in the State)

A Crematory Portrayed on Our First Page; Interest Awakening in the Subject of Cremation Everywhere; What is Said on this Topic in San Francisco, and What is Doing There, also in New York and Boston.

The question as to the practicability and superiority of the process of the disposal of the physical bodies of deceased human beings by cremation or incineration, as compared with that generally in use—i. e., inhumation—seems to be gaining attention all over the world. In England and in Continental Europe the papers record frequent instances of debates on the subject, and chronicle the formation of societies for the practical demonstration of the feasible nature and additional advantages of burning the corpses of deceased friends rather than burying them. (as is usual.)

Cremation is not a new custom, but an old one come again under the improved conditions incident to modern research and wider knowledge in fields chemical and hygienic. The Sunday Chronicle of San Francisco, Cal., has in a recent issue an able editorial article, headed "Cremation of the Dead," which in brief interestingly sets forth the subject in historical and other lights, and from which article we purpose to make extracts for the benefit of our readers in all parts of the world:

"There is [says the Chronicle] an incorporated society in this city for the cremation of the dead. Being doubtful of the legality of the business, they applied to the Board of Health, which has not yet given them an answer, and they will apply at the next session of the Legislature for an act to legalize it. We suggest to the officers of the society that the application for an opinion on the subject should have been directed to the District-Attorney instead of the Board of Health, and that it may not be necessary to secure an act of the Legislature on the subject. If there is no law prohibiting cremation it is not easy to see why it may not be done without a law authorizing it. The manner of disposing of the remains of the dead is partly at least a religious rite. It has been the Christian custom since the early fathers of the church, to bury the dead. The nearly uniform practice of the Romans prior to the Christian era was cremation. And after this custom had been modified in favor of burial at option, as it was under Augustus, still no interments were allowed but by special laws for the occasion within the limits of the great city. And this prohibition was from sanitary considerations. The religious sentiment had nothing to do with it. When Rome contained -slaves, denizens and citizens, with their women and children -two million inhabitants within the walls, it did not cover a greater area than this peninsula of Ban Francisco, from Islais creek to the Ocean House, and thence to Telegraph Hill and Black Point. To have disposed of these two millions every forty years by burial within so comparatively small an area might have caused a plague, and so the Romans burned their dead, and such as were not burned-with a few exceptions, who were by special law allowed to be put away in mau solem, as the familles of Sciplo, Augustus and others, and a still greater number who, condemned for treason, were thrown from the Tarpelan rock or into the Tiber-had to be taken without the walls for burial. But after Constantine, whose reign began in the first quarter of the fourth century, A. C., and perhaps for a century before Constantine, the Christians had made inhumation popular, and cremation rapdily declined in all the then civilized world. It was as rarely practiced in the fifth century as now."

The Chronicle then goes on to say that the Christian custom of inhumation did not spring from a "sentiment of respect and tenderness for the dead," but from a sentiment of determined resistance to "Paganism and all its rites," among which the fathers of the church ranked cremation as an important one. A pugnacious creedal element, we may be allowed to say, entered largely into the opposition made against cremation in the early days of the Christian movement; and that same bigoted pugnacious element is extant to day, condemning cremation on the same ground as in the first century.

The Chronicle thus squarely puts the line of demarcation, in a creedal sense, as regards the standing of the two mortuary customs in the minds of the early Christian Fathers:

"Julius Cæsar was burned, but Jesus Christ was buried or entombed. The Christian recognition of the soul's immortality naturally carried with it the doctrine of a future state, with its rewards for the faithful and its punishments for the wicked. They not only condemned pleasure and luxury in this life with all the rigor of the stoic philosophers, but exceeding these in the severities imposed on the living man, they made death as territying as possible by the darkness and revolting horrors of the grave. With them the soul was everything-the body, living or dead, nothing. Sanitary laws were neglected, and subordinated to this one central idea, which remained unchanged till the nineteenth century over all the Christian w orld."

Noting the fact that "nothing is more difficult than to change a religious custom of such long and unbroken continuance," the Chronicle cites the fact that human affections as well as beliefs are at present appealed to through their every avenue in favor of the old system of interment-poetry being called upon to do a great share. The "graveyard" poetry of the Christian nations[it says] contains, besides the "immortal elegy," some of the sweetest and most imperishable thoughts ever produced by man. It is thus that these cities and hamlets of the dead have become to the imaginative of all Christian societies hallowed ground, and, to one sect at least, "consecrated" and set apart as things sacred, and inhumation of the dead as a custom not to be changed, however much it may militate against sanitary laws.

Having outlined the Christian side of the argument, the Chronicle clearly and succinctly

sums up that of the cremationist as follows: "It is urged by the cremationists, and with great orce of reason, that the burial of the dead within the limits of populous cities and towns is dangerous to the health of the living; that the gradual decay of so many bodies, thousands of them having perished of contagious or infectious diseases, poisons the water we drinkland the air we breathe, and that the care of the living is of vastly more importance than the preservation of these putrefying masses of soulless flesh. Modern science comes to the aid of this common-sense view by statements that the germs of certain contagious diseases retain life and reproductive vitality in the earthly surroundings of the grave, and that thus yellow fever, cholers, smallpox and plague may be communicated by the dead to the living years after death and burial. But cremation would destroy these germs, keep the air we breathe and the water we drink pure and healthy, and a handful of ashes is as good a memento of a dead friend as the ghastly remains deposited in

the grave. All which is true, beyond cavil. No evidence in accordance with reason and common sense exists why cremation is not the superior mortuary custom of the two, whether the case be considered from an emotional, a religious (by which we mean the real sentiment—that has been defined as morality set on fire by inspiration-not the narrow field of a bigot's vision) or a scientifico hygienic standpoint. So long as the arm of the law is not invoked by Christian zealots to prohibit incineration, and the two systems are left free to work side by side, we have no fear that cremation will gradually win its way to public favor and wide-spread if not universal acceptance: Should, however, the hand of bigotry in this country seek in the

mortuary domain to put down cremation (as it now seeks in that of politics to inject God into the United States Constitution, and in that of remedial practice to force American freemen to prostrate themselves unquestioningly beneath the crushing car of the Allopathic Juggernaut), that innate sense of justice which long years of individualization has cultivated in the hearts of the people will, we feel sure, ultimately recoil, bringing defeat and disaster to the zealots, and according the free right of choice to all in this important matter.

The cut on our first page represents the Facade of a Proposed Crematory, and adds in letterpress the names of a list of Commissioners, one of which names, that of Rev. J. D. Beugless, our readers will remember with pleasure in connection with his splendid oration on "The Living and the Dead," which we printed in our ssue for July 28th, 1883.

We understand the New York Society of Cremationists, already organized, is holding firmly to its colors; and are glad to be informed, as by the following call, that steps are now being taken to build up a similar Association in Boston. We certainly wish the enterprise all suc-

PROPOSED CREMATION SOCIETY IN BOSTON. To the Editor of the Banner of Light:

In consequence of my having projected and founded the New York Cremation Society and the United States Cremation Company, many friends are urging me to do similar work in this city. As the time appears ripe for such a movement. I ask the courtesy of your columns to convey to your readers the request that I may be furnished with the names and addresses of those who are in favor of substituting incineration for inhuma tion as the true method of disposing of the dead. After the receipt of these names, I will call a meeting to consider the best way of carrying into effect the promotion of such change. JOHN STORER COBB.

Union Hotel, Boston, Dec. 20th, 1883.

Written for the Banner of Light.

WILLIAM DENTON. He knew no empty creeds. To help mankind He strove with all his strength: For Heaven to him Was not a place of idleness—a dlm, Uncertain, far-off sphere, a " city lined With gold and precious stones "-but 't was a place For active, living souls, spirits of light And knowledge, truth and mercy, justice, right. Now William Denton-he whose gentle face We all remember well; whose words of cheer Gave hope to many hearts; whose arguments Broke all the darksome clouds that hung so dense O'er many doubting minds, both far and near-Has joined the throng that labors ceaselessly For lifting up oppressed humanity. F. B. H. Brooklyn, N. Y., Dec. 20th, 1883.

Mrs. Emma H. Britten's New Work.

It would be entirely superfluous for the Banner to go into details regarding the immense labors of this widely-known and indomitable worker in the spiritual vineyard on both sides of the Atlantic for so many years, as her works have followed her everywhere. But it is at this late day a truly gratifying spectacle to know that Mrs. Britten is still in harness, doing the bidding of the spiritual world as in days of yore. As a historian of passing events, therefore, especially in regard to the progress of Modern Spiritualism, we are unable to name any one in our ranks more competent to the task than Mrs. Britten. We are led to these remarks from having the present week received from the lady a note informing us of the fact that she has in press a New Work on Spirit-UALISM, entitled "Nineteenth Century Miracles; or, Spirits and their Work in Every Country of the Earth." It will be illustrated by a fine collection of the portraits of prominent Spiritnalists, we understand, which will doubtless enhance the interest of the volume. The illustrated copy will be sold in England at 15s.

We were somewhat disappointed in noticing the fact that she has thought proper to use the word miracles as a portion of the title of her years, we learn that four hundred of them, probably book, as we have no belief whatever in miracles, as such, of any sort, holding that everything which occurs, does so by an immutable law of Nature. It were more appropriate, in our opinion, had it been, in lieu thereof, Nineteenth Century Demonstrations of Immortality. But as a great many people still believe in miracles, the authoress may be pardoned, perhaps, for catering to such in a slight degree. This book, however, deals with Psychology, Spiritual Science, Religious Reform, Mesmerism, Spiritualism, and Occultism, and will not be misunderstood, or understood as a miraculous production. The authoress asseverates that the plan of the work was impressed upon her mind by the command of wise controlling spirits who have unceasingly assisted her in its production, and who venture to affirm that it will prove a COMPLETE LIBRARY of the subjects dealt with, and a manual of incalculable value for all time. Mrs. Britten's post-office address is "The Limes, Humphrey street, Cheetham Hill, Manchester England.

A proof-sheet slip from the forthcoming book relative to the career of the Banner of Light will convey in the main a truthful statement of its course for over a quarter of a century. The authoress says:

"It would seem almost superfluous in this connection to add expressions either of eulogy or explanation concerning the journal quoted in nearly every chapter of this volume, the name of which, the Banner of Light, has become a household word on the lips of every Spiritualist; and yet for the sake of that posterity to which we dare believe this work will Spiritualist; and yet for the sake of that posterity to which we dare believe this work will descend, we deem it fitting to add a few brief paragraphs on a subject which now needs no other comment than its name affords. For a period of over a quarter of a century, the Banner of Light has redeemed its significant title by carrying the glad tidings of immortality to every land of civilization. Its articles have been translated into every written language, and its glorious standard has been raised wherever reading men and women have congregate. ever reading men and women have congregated in this nineteenth century.

Of all the original staff that first constituted

its strength, and founded its illimitable usefulness, Luther Colby, its veteran editor, alone ness, Luther Colby, its veteran editor, alone remains. An experienced 'press man,' in the outset of the Banner's career, Mr. Colby knew how to place it before the world in a practical and acceptable point of view.

It has changed its external appearance from time to time, but always risen in the scale of mechanical excellence and editorial completenass.

ness.

It has changed its corps of editors and contributors many times, for the harvest angel of death has swept his sickle through the field of effort and transplanted many a shining head from the dull glare of the lamps of earth to the star roads of eternity; but Luther Colby has still kept his place at the helm, firm, faithful, unswerving in whatever he may have considered to be his path of duty. Many have differed from him; many condemned his course, and many exaited it to the skies. Unmoved by praise or blame, the gallant old standard hearer has unfurled his flag to the breeze and waited till the storm passed by, but never departed from the course suggested to him through his own mediumship or that of the associates in whom he has placed confidence.

Mr. Isaac B. Rich, the second proprietor of.

this grand old paper, with Mr. Colby, although he takes but little part in its editorial conduct, is well known throughout the spiritual book trade for the two great though too often dissevered elements, honor and enterprise. Both these noble qualities have distinguished Mr. Rich in his world wide dealings. Who then can take exception if the Banner of Light, with its well matched associates and a well-tried corps of assistants, does not always represent the opinions of this or the other party? Mr. Colby and a large majority of his contributors have incurred the censure of many prominent and earnest Spiritualists, for what they deem to be the too all-embracing spirit of charity with which the Banner staff have excused the errors and frailties of many a defaulting medi-

to be the too all-embracing spirit of charity with which the Banner staff have excused the errors and fraities of many a defaulting medium. Whilst the authoress—besides those above alluded to—has taken exception to this position, she knows beyond a peradventure that it finas been assumed in the strictest integrity of purpose by the kind-hearted editor and his friends, and that sconer than see those whom they regard as 'the pillars of their faith.'—the mediums—'abused,' they would err on the opposite side of the question, and regard their shortcomings with even too much leniency in consideration of their actual mediumistic endowments.

Notwithstanding the wide differences of opinion on this subject that have arisen between the editors of the Banner of Light, their collaboraturs, and others, every Spiritualist in the ranks must admit that the good name of the house so honorably represented by Mr. Rich, and the long and invaluable years of service and devotion contributed by Mr. Colby, call for an earthly acknowledgment, and one which the writer firmly believes is but the faint shadow of that immortal record wherein the Banner of Light, and the names of its devoted upholders, will be found inscribed in letters of imperishable gold. able gold.

The Indian Question.

Schurz, the German adventurer, with a considerable gift-of-the-gab, was utilized several years ago by speculating members of Congress. who had their greedy eyes upon the Indian reservation and selected him as Secretary of the Interior. The result is well known. The Indian wards of the government were despoiled of their lands, and some of these members of Congress are now millionaries in consequence, while the Indians are starving for the necessaries of life; called "hostiles" when they rebel against such treatment, and are assigned new quarters by authority." But a discriminating public at length saw through the schemes of "the servants of the government" (?) and retired some of them, including Schurz, who then went into journalism, and has just played out at that. His next move will probably be, as the Boston Post remarks, "On the platform, at \$300 a speech and expenses."

In this connection a correspondent-"E. P. P."-writes:

"The most tragic point of the Plute Princess' story of the wrongs of her people, which has gone to the heart, and melted into tears the audiences who have heard of the cruel removal of a portion of her tribe to Yakama, after she had gathered them at Fort Harney under the protection promised by the officers of the army, who were sympathetic because cognizant of the wicked conspiracy with the frontiersmen of the Agent Reinhart to drive them from the Malhan Reservation -was the separation involved of husbands from wives, children from parents-in short, the violation of all those family instincts which make the conservative principle of Indian life. As she told the Secretary of the Interior (when she was in Washington in 1879) by his invitation, and he told her there was no money available, nor military force for escorting them back, (though there had been no lack of money to an extrayagant figure for removing them, as government paid \$25 a day on an average for every wagon that took the old men, and women and children who could not walk over the Blue mountains, when it was snowing during the whole month in mid-winter)-she replied to him that they would crawl back on their hands and knees if unhindered by the Agent Wilbur, whose interest it was to keep them there because more money was sent to him, and also goods that he could sell, and did sell. instead of issuing to them, a fact of which she was eyewitness. The excuse given by the Secretary of that day for not enforcing the leave he gave for them to go back, and which he made only a few weeks ago to the writer of this article, was, that he heard that they really did not want to go, good conditions being offered by Wilbur for maintaining them at Yakama.

But now that Wilbur has resigned his agency, and all that survive their three years of misery there, have strayed back to their old haunts, but found no place to go to, their reservation having been opened to settlers. The fact that they have returned as soon as Wilbur's preventing influence is removed, justifies Mrs. Hopkins's constant asseveration that their desire to be together prevails with them over every other considera-

These Indians are unquestionably in a state of great destitution. Judge Bonnifield says the Chief Natchey even is without an overcoat. He also says Leggins, the sub-chief, is at Camp Harney. Four hundred Indians have come from Yakama. Oytes did not come. Leggins does not know where to stop this winter, probably at Camp McDermitt. They want a Reserva-

tion, as Carl Schurz promised them. Mr. Simmons of Oak Hall being told that the Chief Natchey wanted an overcoat, sent for Mrs. Hopkins to come to his store and choose one, which he sent as a present to him by express, to the care of Judge Ronnifield. Mr. Simmons also said he had five hundred army overcoats, worth five dollars apiece, which he would sell for three dollars to the poor Piutes, and one hundred under-coats, of all sizes and colors, which he would sell for fifty cents apiece.

It occurs to me to ask if there are not benevolent people in Boston who will help to clothe the sufferers of this tribe, which, according to Mrs. Hopkins's book, has ever been so faithful to its promise to the Chief Capt. Truebee, her grandfather, always to be friendly to his 'white brothers,' as he called them when he first saw white men cross his native land, and this in spite of many, indeed constant outrages of the frontiersmen.

An officer of the army, now resident at Fort Warren, says if even a ton of clothing could be collected he thinks it might probably be transported to them, free of cost, by applying to certain persons. Second-hand clothing especially for women and children, would be most useful there. The women are skillful in sewing when they have a place of abode, but this relief is wanted immediately."

" " Life Among the Plutes," Sold by Cupples, Upham &

Our List of Lecturers,

Which appears on the third page of the present issue, is printed free of cost to the ladies and gentlemen whose names occur therein, and is intended to be of service in introducing them to committees and individuals who may have in hand the management of Spiritualist lecture courses and other services; therefore,

In order that it be of practical use, either to speakers who wish engagements, or committees who desire to engage them, the address of each individual therein noted must be correctly given.

Hence we call upon any person who may be cognizant of errors appearing in this List to do us the kindness to apprize us of the fact.

Our New York correspondent "D." has furnished us a very concisely-written communication in regard to the public ministrations of Mrs. Cors L. V. Richmond in that metropolis, which is printed elsewhere.

A good Holiday Present would be a cabinet likeness of the late Frod, Waltham Dun-row. This photograph can be had at the Banner Counting-Room at a reasonable price

Interesting Extracts from our Foreign Exchanges.

We are in receipt of the November number of La Fraternidad, published in Buenos Ayres, S. A. In an article entitled "Spiritualism and the Press," it says that quite a change of feeling has been exhibited of late by the various secular papers of that city, mentioning no less than four which publish articles on the Spiritual Philosophy. The Republican, in particular, comments favorably upon the works of Allan Kardeo, and admits into its columns letters from Sefiora Paula Perez and Sefior D. Felipe Senillosa, both of whom are spiritual writers of local note.

La Fraternidad also informs us that Sr. D.

La Luz Espirita records that Madame L. Gagneur of Paris has addressed a letter to Victor Hugo, in order to interest him in a work of charity which has for its object the care of "natural sons." The society has taken the name of "Adoption." Its principal object is to establish schools, professional, especial, agricultural and industrial, then to follow up these children through life, establish for them lecture halls, courses of instruction, provide them with employment, and even go so far as to assist them to married life.

To this Victor Hugo has replied by the following letter:

Madame-The idea is beautiful and grand. I espouse the cause with all my soul before God and with | the shadows, the soul within the dust, the artist touch all my heart before mothers. Ah! you are right. Let us hasten to aid these innocent ones; those most worthy are the children. What you are doing now will some day make the State ashamed for having falled in its duty. In the meantime, Madame, my wish is that you may be blessed for your grand work.

VICTOR HUGO. La Luz further states that there has been established in Gibraltar a Spiritualist Society composed of a large number of serious and well-informed persons; also that El Mono. a periodical published in Gibraltar, although principally devoted to local matters, comes out in defense of Spiritualism.

Spiritualism in Brazil.

The Reformador of Rio Janeiro of September 1st informs us that the friends celebrated at San José, August 28th, the second anniversary of active work of the Spiritual Union of Brazil Captain Pinheiro Guedes presiding. By permission of His Excellency, Viscount de Gavéa, Marshal of the Brazilian Army (duly authorized by the Minister of War), the band of the First Battalion of Infantry played the national hymn, and furnished the music for the celebration. which lasted from 6:30 A. M. till evening. The President, in the name of the Union, made the opening remarks, concluding with a most beautiful invocation, after which the orator of the day, Sr. Lima é Cirne, delivered a most powerful address, reminding the audience of the cause of the gathering, and concluded with an epitome of the "Science of Spiritualism." The choir, composed of Spiritualists and investigators (amateurs espiritistas) sang with good effect the Himno de la Union Espirita (which was composed especially for the occasion by .Dr. Cardoso de Monszes), with a piano accompaniment by Professor Eugenio da Cunha.

A reception was then given to the civil authorities and the representatives of the various affiliating societies-spiritual, scientific, literary and benevolent, the Masonic lodge Gran Oriente del Brazil, foreign Spiritualists and other distinguished guests, to whom were presented the works of Allan Kardec, copies of the Revista Espiritista Brasilera, and a specially prepared pamphlet commemorative of the day.

At the termination of the exerci 8 ևոց ոущи was repeated and received with hearty applause. One of the most interesting episodes of the occasion was the manumission of two slaves-Candido and Isabel.

The Soul of Things.

Speaking of this remarkable three-volumed treatise on Psychometry by the late Prof. Wm. Denton, the Melbourne Australasian says:

"It is a philosophical romance, which has all the interest of a fairy tale; and although there may be much in it which cannot be substantiated by facts and reasoning, yet there is a great deal of truth in it, and the fundamental principles of the science on which it treats are buttressed and illustrated by the phenomena of other sciences. Prof. Denton traveled over a large part of the world, examining rocks and studying the geology and natural history of the countries he visited. He was an able and eloquent lecturer, and in every respect a worthy man, and it may be a long time before we shall 'look upon his like again.' The world can but ill afford to lose men of his mental calibre and acquired knowledge."

There is, in general, nothing like a book for a holiday present; and none will more keenly realize the truth of this than Spiritualists themselves. The winged thoughts that come from superior beings to those in the mundane sphere are especially welcome to the believer in the power of the invisibles to communicate with mortals. We confidently invite, therefore, the visits of all such to the spacious and amply-supplied Book-Room of the Banner, where we can assure them they will find many a treasure and many a gem that will quicken life in the hearts of others, worthy for gifts to be given to the greatly advanced as well as to the humblest beginners in spiritual knowledge and wisdom.

The following paragraph from a late issue of the Saratoga (N. Y.) Eagle gives additional particulars regarding the organization of the friends in that place, to which fact we briefly alluded last week : (LDN)

"The Saratoga Spiritualists have perfected a large organization for the purpose of holding regular meetings, providing a Sunday School for their children, se-curing mediums and developing their cause generally. Another object in view is to render bequests legal. The following is the Board of Trustees chosen: Peter Thompson, Mary S. Hurd, Mary A. Mills, one year; Edward F. Bullard and Chester S. Bates, two years; George W. King and Susan Horn, three years."

The many friends of Dr. George W. Keith, formerly so well known as a magnetic healer in this State, will regret to learn of his very severe illness in Florida. At last dates, however, hopes were entertained of his recovery, though it may be a long time ere he regains his usual

We shall reply in our next issue to the attack of the Toronto (Can.) Daily News in regard to the spirit-message of Daniel McDonald, published in the Banner of the 8d uit.

Spiritualists will, do well to heed the advice given on our distinguished by Spirit Fannie Burbank Felton. It is very important.

The Inspiration of Dreams.

Cædmon, who died in the year 680, was the first metrical author in the English vernacular. His chief production was a sort of religious hymn, celebrating the praises of the Creator. Of the origin of this composition, Mr. Gillingham, in one of his articles upon "The Lost Senses," appearing in an English paper, The Chard News, says: "Cædmon was connected with the monks of Whitby, and probably took care of their cattle, but not having any musical gift, when the harp was passed round at the board where dependents and guests assembled. he always retired before his turn came. On one occasion he retired to his cattle shed, and lying down fell asleep; then he heard some one Joaquin Huelbes is about to publish in Madrid say, 'Cædmon, sing me something.' 'I cannot a volume of poetry entitled "Echoes of a sing,' he replied. 'Yet,' said the voice, 'thou Soul"; also that a petition for the separation of must sing to me.' 'I cannot sing,' he again re-Church and State has been lately circulated in plied. 'Sing,' said the vision. Then Cadmon Spain and will shortly be presented to the asked, 'What shall I sing?' Said he, 'Sing to me of the creation of all things.' Then the poet composed his first poem, an ode in honor of the Creator. This poem he remembered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips."

> We are in receipt of a letter from Lyman C. Howe, wherein he gives the following items regarding the New York meetings:

"On a recent Sunday evening, Nellie J. T. Brigham at Republican Hall gave a very interesting lecture on 'Spirit.' It appeared to me unusually logical and profound. It abounded in high thought, poetic imagery and beauty of illustration. A large audience listened with rapt attention. She painted the secret operations of spirit in shaping the forms of matter, the life behind ing to life and weaving into symmetry and fashloning to divine uses the varied elements that slumber in the bosom of nature, and held that each tiny leaf was formed according to the pattern unseen in the spirit of things. She recited a poem at the close, improvised at a former time, describing the sensations of a spirit just entering the life beyond. This was a rare gem, and ought to be published.

From the audience, and manifest interest and satisfaction last evening, I infer that Mrs. Brigham's work at Republican Hall is not losing, but gaining. Her inspirations, I am confident, were never better; I can hardly see how they could be.

At Frobisher Hall, good work seems to be progressing. Mrs. Milton Rathbun, Dr. D'Aubin, Mr. Boothe and many others give volunteer lectures and readings, and Mrs. Boothe and others afford some rare music. Here mediums are invited to share the time and give what they feel to. It is for mutual opportunity and a free chance for all, and especially mediums, that these

The Harmonial Association is firm and devoted, and is doing a good work that will tell in coming years."

Mrs. A. B. Severance, the celebrated psychometrist, at White Water, Wis., with the value of whose development the readers of the Banner of Light have long been aware, writes us a business letter under date of Dec. 17th; from which we take the liberty of making the following extract:

"I was greatly pained to hear of the death of Prof. William Denton. I was well acquainted with him. He made it his home with us twenty-one years ago, when he gave a most interesting and instructive course of lectures here. We then thought him the most wonder ful man we ever had listened to. It was through his advice that I was induced to make a public use of my psychometric gift, and to advertise through the columns of the Banner of Light. He was then giving a good deal of attention to psychometry in the examination of fossils, and was anxious that I should read for him in that particular department; but I could do nothing for him with fossils. Then he commenced testing me in character-reading, pronouncing me the readlest reader he had ever met. These twenty-one years have brought me testimonials from all parts of the civilized world, proving his estimate of me at the ontset correct."

Ecclesiastical circles in London have been greatly perturbed of late by the nomination by the authorities of Oxford University of Rev. Mr. Horton, a Congregational minister London, as an examiner in the rudiments of faith and religion. The nominee is a scholarly and promising graduate of the University, but it is deemed scandalous by churchmen that a dissenter should be selected to examine the candidates for degrees on religious subjects, as the great majority of the students who try this examination are candidates for ordination in the Established Church. The press is flooded with letters on both sides of the question, and many of the communications are foolishly intolerant and provocative. The storm runs so high, it is said, that it is believed the nomination will be ignominiously defeated, but a good deal of angry feeling will remain, and the incident is a deplorable indication that bigotry, however torpid it may have become in the outside world, is still capable of ready resuscitation in religious circles.

Mention was made some time since that Mr. W. B. Lord of Utica, N. Y., had attained to the highest official degree held in most ancient orders of Masonry. Last October the regalia and jewels appropriate to his exalted office were received by him from Italy, where they were made, and are of interest from the fact that they are the first and only emblems of their kind received in America. They are an exact counterpart of those worn by the Grand Officers of the Grand Orients of taly, Egypt, Africa, Turkey, Roumania, France and Spain. Bro. Lord is a firm Spiritualist.

Susan B. Anthony is in Washington. She has been interviewed, and here is what she says in regard to Woman Suffrage: "We are gaining every year, and we shall triumph by-and-by. Women vote in eleven States, on some subjects, now, and have the full right of suffrage in three of the Territories. But that is not all. We are gaining strength in Congress, and that is where our hopes lie. We shall ask Congress this winter for the full right of citizenship in the form of a constitutional amendment. If we can get this, then it will only have to be ratified by the Legislatures of the States."

A correspondent writes: "Pay no attention to slanderers. Keep straight on your course and let backbiters die the death of neg lect. What is the use of lying awake at night brooding over the remark of some false friend? What is the use of worrying and fretting over gossip that has been set affoat to your disadvantage by some meddlesome busybody? Such things cannot possibly injure you, unless indeed you take notice of them, and, in combating them, you give them character and standing." All which is wholesome advice.

Read what Bro. W. C. Smith, President of the Spiritualist Association of Worcester, says, under "Banner Correspondence." We are pleased to see that the friends there are so active and enthusiastic in the good cause.

The Children's Spiritualist Lyceum meets in Ixora Hall, 737 Mission street, San Francisco, Cal., every Sunday, at 91 A. M. Seats free.

Fred L. Hildreth, writing us from 12 Linwood. Place, Worcester, Mass., speaks highly of what Miss Susan E. Gay, of England, and Miss Lessie N. Goodell have recently accomplished by their addresses in that city; he also, as its Conductor, in behalf of the Worcester Progressive Lyceum, sends greeting to the three workers: J. B. Hatch, Benjamin Weaver and Thomas Lees. His note closes as follows :

"Bro. Sutten has requested me to correct a statement made in my last: The credit of procuring the basket of flowers for Bro. Fuller and his bride should belong to Dr. S. H. Prentiss and his estimable companion. Some of the bright faces who were wont to be at our Lyceum have been confined to beds of sickness, but thanks to good nursing their dear forms are with us once more."

We feel to say that the Horticultural Hall Spiritualist meetings, 100 Tremont street. Boston, held every Sunday, are very interesting and instructive. The excellent quartet singing is a capital feature at these meetings. Mrs. A. H. Colby's series of lectures has been well received. Her engagement closes with next Sunday's services. Subjects: In the morning. "The Law of Physiology as it Affects Mediumship"; in the evening, "Bread for the Starying Millions."

Read what is stated in another column regarding Dr. A. B. Dobson and his work.

I am using Dr. Graves's Heart Regulator with great results, had Heart Disease for 9 years, so bad could not lie down.-John McGuff, Pike Station, O. The Heart Regulator cures all forms of Reart Disease, nervousness and sleeplessness.

Movements of Mediums and Lecturers

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Lyman C. Howe spoke recently at Steck Hall, No. 11 East 14th street, New York, and was to speak there again Sunday, Dec. 23d, in place of A. J. Davis, who is away on a vacation to rest and recuperate his over-taxed energies of body.

Mrs. Clara A. Field lectured in Newburyport, Mass., on the afternoon and evening of Sunday, Dec. 23d. She will be in Hudson, Sunday, Dec. 30th. She speaks in East Dennis the first Sunday in January. She will answer calls to lecture—illustrating her remarks when requested by psychometric readings and tests—wherever her services are desired. Address her at 43 Winter street Boston Mass. ter street, Roston, Mass.

Edgar W. Kmerson of Manchester, N. H., has the following engagements for January, 1834: Sunday, Jan. 13th. Chelsea, Mass.; Sundays Jan. 20th and 27th, Troy, N. Y.

Mrs. Juliette Yeaw will speak in Portland, Me., Jan. 6th and 13th; in East Braintree, Jan. 28th and third Sunday in February. Miss Susan E. Gay's address is now 123 West Concord street, Boston. She lectured at Providence on Sunday afternoon and evening the 23d inst.

It was stated in English papers some time since that W. J. Colville was to leave for this country Dec. 10th. Later reports say that business will detain him in England several weeks longer. He was announced to speak in Newcastle Dec. 9th, 10th, 11th, 16th and 17th, and to give a closing entertainment Dec. 18th.

Hon. Warren Chase lectures in Trenton, N. J., Dec 30th; in Washington, D. C., the four Sundays of Jan uary. He will return to New England the first of July next, and make his headquarters for a time in Boston C. H. Harding occupied the Chelsea restrum Sunday evening, Dec. 16th; Wells Memorial Hall, Dec. 23d; Lawrence, Dec. 30th. For engagements as lecturer and for platform tests, address 406 Shawmut avenue, Boston, Mass.

Mr. F. A. Heath, the blind medium and speaker lectured in Woburn Dec. 23d; will be in Amesbury the 30th; Lawrence, Jan. 6th: Manchester, N. H., the 13th. For further eugagements address him 27 Lawrence street, Charlestown District, Boston, Mass. Prof. W. W. Clayton's permanent address is No 87 Waltham street, Boston, Mass.

Waltham street, buston, mass.

Miss Carrie E. Downer of Baldwinsville, N. Y., lectured to excellent acceptance in North Kingsville. Dec. 16th, and in South Kingsville, Dec. 18th. Newmarch P. Smith, trance speaker, will lecture in Orleans, Dec. 30th. For further engagements, address him at Chathamport, Mass.

"Why do good little children go to heaven when they dle?" asked the teacher. "Because," answered the bright boy at the head of the class, "because it's unanfe to trust children in a place where there 's a fire.'

"Rough on Coughs," 25c., 50c., \$1, at Drug-gists. Complete cure Coughs, Hoarseness, Sore Throat.

God's Poor Fund.

Since our last re nounce that we have received the following additional sums in aid of the destitute poor whom the spirit friends bring to our notice for relief:

From Daniel Davidson, \$2,00; Samuel Jordan, \$2,00; H. N. Wilson, \$1,50; M. P. Gray, \$1,00; J. F. Bassett, 50 cents; A friend, per Mr. Wilson, \$5,00; Mrs. Anna Webster, \$1,00; Daniel B. Allen, \$7,00; Friend, \$1,00; Eben Snow, \$10,00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

Amounts received since our last acknowledgment: From Mrs. A. D. Grannis, \$1,00; Mrs. E. Mann, \$2,00; Chas. Wilkle, \$1,50; Joseph P. Willcock, \$2,00; Henry Dorer, \$2,00; Eben Snow, \$5,00.

CLAIRVOYANT EXAMINATIONS by lock of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose lock of hair and one dollar, giving name and age. Address Dr. E. F. Butterfield, Syracuse, N.Y. Dec. 1.—13w*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

Subscriptions Received at this Office FOR

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$1,50.

THE OLIVE BRANCH. Published monthly in Utica, N. Y.

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THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage & cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

THE BELIGIO-PHILOSOPHICAL JOUENAL. Published weekly in Chicago, Ill. Price Scentzser copy, 22, 50 per year, VOIOE OF ANGELS. A Semi-Monthly. Published in Boston. Mass. 31,65 per annum. Single copies? Scentzs. FACTS. A Quarterly Magazine. Published in Boston. Single copies of cents.

MILLER'S PAYCHOMETRIC OIRCULAB. Published monthly by C. B. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE BEIERTUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. FOX. Per year, \$1,50. Single copies & cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 Cents. THE SHAKER MANIFESTO. Published monthly in Sha-

Kers. N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price THE UNIVERSALES. A Monthly Journal, published in India. Conducted by H. P. Biavataky. Single copies, 50 cents. cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Gai-Single copies, 5 cents.

COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. O. 10 cents single copy; \$1.00 per year.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each antecquent in sertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date where-on they are to appear,

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths

BUSINESS CARDS.

THIS PAPER may be found on file at GEO, P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$5,50 per year, or \$1,76 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Hanner of Lightstifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Hanner can be obtained at id. each: if sont per poet, id. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us, COLBY & RICH.

ALBERT MORTON, 210 Stockton street, keeps for sale he Bauner of Light and Spiritual and Reforma-ory Works published by Colby & Rich.

AUSTRALIAN ROOM DEPOT.
And Agency for the Banner of Light. W. H. TERRY, No. 84 Rusell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Colby & Bich, Boston.

KAILASAM BRUTHERS, Booksellers, No. 67 Mullah street, Madras, India, have for tale and will receive orders for the Epiritual and Reformatory Works published by Colby & Bich. They will also receive subscriptions for the Banner of Light at Rupces 11-12-0 per annum.

AUGUSTUS DAY, 63 Bags street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

The Spiritual and Reformatory Workspublished by Colby & Rich can be found at the office of The Truth-Seeker, 21 Clinton Place, New York City.

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AFF hatural Sowers upon our Circle-Hoom table are gratefully appreciated by our angel visitants, therefore we olicit densitions of such rom the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral efferings.

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SPIRIT MESSAGES, QIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelbamer.

Report of Public Séance held Nov. 13th, 1883. [Continued from last issue.]

Dencon Allen Berry.

What kind of a place have you here, Mr. Chairman? It is all very strange to me. I have not been away from the body more than a few weeks, but I have found out so many strange things since I left the form, that I hardly know where to place myself. I have a very good story to tell, although the state of the case did not meet my avacatations nor will it. case did not meet my expectations, nor will it those of my particular friends who are on this side of life; yet as it is true, and appeals to my judgment, my common sense and my reason. by the palpable effects presented before me, I feel obliged to return and speak of it to those I left on the shores of time.

I did not accept Spiritualism, nor do many

of those whom I am interested in. I had very different ideas of the other life than those posdifferent ideas of the other life than those pos-sessed by you, who give countenance to return-ing spirits; but I have found many of my ideas sadly shaken up. I have looked around me and beheld human beings clothed apparently in flesh, performing duties similar to those of this life, accomplishing labors which it seemed to me ought not to belong to an angelic state of existence, and altogether presenting an ap-pearance of business activity very far from what I had imagined I should find on the other side; yet as these things are apparently subside; yet as these things are apparently substantial, and I know I have not lost my reason or common sense, I am obliged to accept them as realities, and to learn that life out of the body is not very different from life in the body; it is only, so to speak, the other half of this present existence. I have come back to tell this to my friends. Possibly I shall be denied, my testimony rejected, and they will feel that it is not I who have thus addressed them; but It is not I who have thus addressed them; but I cannot help this; I must be true to the convictions forced upon my mind through personal and real experiences which I am obliged to accept, and I feel, as I said before, that I am in duty bound to come back and tell the story; for after all it is a good one, although so very different from what I accepted. I have found friends whom I mourned as dead, who were as glad to see me as they would have been on this side. They have welcomed me to their homes, which are hospitable and inviting, and we have pleasare hospitable and inviting, and we have pleasant association together.

I do not feel that fate has been unkind to me,

but that the good Father, who dwells some-where—although I have not found his habitawhere—although I have not found his habitation—loves and governs us all in tenderness of spirit. This is a very good conclusion to come to, and I am contented to go on and learn what presents itself before me, to take up the new life and its conditions and try to understand them. I have been told that after I have done this I shall pass on to another grade of unfoldment, be qualified to take higher lessons and receive further instruction. I have come partially for the benefit of my friends; but even if they do not accept what I have to bring I know I shall receive benefit by coming, because it seems to be in the line of experience of spirits that those who come back to earthly life and

Much obliged to you, Mr. Chairman, for opening the door. I was known as Deacon Allen Borry. I lived a good many years in the body, but I am quite vigorous yet. From Middleton,

Hannah Peterson.

My name, Mr. Chairman, is Hannah Peterson. I have a son who lives in Boston. I hope he will know I have come back, and that I bring him words of encouragement. His ways have not been altogether straight and pleasant; his burdens have sometimes been hard to bear, but he has been led out of the darkness and the wilderness into brighter conditions. I want wilderness into brighter conditions. I want him now to feel encouraged, because the worst has passed, and only little obstacles remain in his way. I bring him my love, and that of his father, who is with me in the spirit-world. We are watching over him, and will try to protect and blass him; but he has sometimes brought and bless him; but he has sometimes brought conditions upon himself which we have not conditions upon himself which we have not been able to overcome, that have proved unpleasant to him. I trust that he will endeavor to walk in the light, and follow the dictates of his best nature; that he will try, at all times, to live in accordance with that rule of right which he knows his mother would lay down for him; that as the days go by, he will reach out in spirit toward the heavenly home where those wholove him heat dwall and from which they were the him best dwell, and from which they return to elevate and strengthen his spirit. He has passed elevate and strengthen his spirit. He has passed through changes of an outward nature which have been very trying; he has seen loved ones fade away from his sight, and he has felt that life was very hard to him; but the shadows are disappearing, the sunlight is beginning to stream in upon his path. I bring him these words of cheer, that he may feel that kindly hands are guiding him onward, and loving ones are bestowing blessings upon him; that through all stowing blessings upon him; that through all the joyiul experiences of life those dear ones whom he loved and who still love him will watch over him, will constantly endeavor to draw him nearer and nearer the true life of the spirit, and when he passes from the body we will meet and welcome him, giving him all the loving greetings that it is possible for affectionate hearts to bestow.

Annie M.

Annie M.

I come here a stranger, for those I jove are far away from this city. You may think my message a little peculiar, but I have no other way of giving it, and it know that it will be received from this quarter. I was no stranger to coived from this quarter. I was no stranger to coived from this quarter. I was no stranger to coived from this quarter. I was no stranger to fight it in the pain and warringes prepared to find the pain and warringes prepared to stranger to fair the pain and warringes prepared to the pain and the pain and warringes prepared to the part of the pain and warringes prepared to the part of the pain and warringes prepared to the part of the pain and warringes prepared to the part of the pain and warringes prepared to the part of the pain and warringes prepared to the part of the pain and warringes prepared to the part of the part of

realize that my presence is with you from day to day, but I am not able to exert my influence upon you as I wish, nor am I able to have you understand my thoughts and desires, because you cling to the grief that has settled around you, which you have not desired to throw aside. Now I desire you to come out into the sunshine; to throw off those clinging robes of sadness: to feel that life here even on the physical

Now I desire you to come out into the sunsine; to throw off those clinging robes of sadness; to feel that life here, even on the physical side, offers to you much of happiness and joy—much of beauty and gladness; and that it is your duty to so live as to unfold all the sweetest and purest conditions of your being. I know that you can best do so by taking to your heart and to your home a companion; one who will be a ministering spirit to you; who will brighten your pathway.

Intelligent spirits do not desire those whom they loved on earth to live alone, to grope in sadness, to mourn over the past, for by so doing they cramp their best aspirations; they do not unfold in beauty and power; they are confined by limitations which fetter the interior powers; and so, because I desire to see my husband unfolding all the graces and beauties of his inner spiritual life, I come to him in this way, and will further say to him: If you will do as I wish I know your life will broaden out more grandly than it is possible to do while you live alone and dwell upon the past. I know you are sufficiently mediumistic for me to impress you how to select a companion who will be to you all that one should be in the dearest associations of life; one, also, who will be sufficiently mediumistic to assist me in returning associations of life; one, also, who will be sufficiently mediumistic to assist me in returning to your side, and dwelling with you in your home, bringing influences of love and peace that will assist in the unfoldment of your best powers and in the accomplishment of that work which you wish to perform, but for which you have not yet unfolded a plan. I think my message will be understood; in-deed I know that it will, for he to whom I ad-

deed I know that it will, for he to whom I address it has long been earnestly wishing I would come to your Circle-Room and give him just a few words.

I want to say to him: Yes, I do love you as dearly as in days past, when I walked by your side, and if you follow my directions and heed my wishes I shall not feel that you are unfaithful to my memory or to my spirit. I shall know of your love and fidelity just the same, and I will be with you to bless your life.

I might say something further, but I do not wish to do so in public. Indeed, I would not have come here at all had I private means of reaching the one dear to me, but I have been willing to lay personal feeling aside for the benefit of him and of others. I do not wish to give my full name, since perhaps it would not be well to do so. My message will be understood. It is to William A. M., and I am his wife, Annie M. wife, Annie M.

Report of Public Séance held Nov. 16th, 1883. Invocation.

Thou Sun of Truth! then Source of Wisdom! thou Eternal Goodness! then whom angels praise with understanding, because they recognize thee not as God of wrath, or a revengeful heing, but as the Soul of tenderness and of all beneficence—oh! our Father, we approach thee with grateful hearts, with songs of thanksgiving upon our lips for the blessing of life, for the opportunities and unfoldments which it affords to us. May we learn to fulfill our mission, and perform our duty under all circumstances, realizing that we are thy children, that we belong to thy infinite realms of light and love, and that after the discipline of earthly life we shall ascend to higher grades of unfoldment, that we may become rounded in spirit as are the angels of heaven. We ask that thou and thy ministering ones will bestow strength and power upon the few who gather in this place, and not only upon these, but also upon all thy dear humanity, that human souls may grow strong in endeavor, and vigorous in endurance, ready to bear and forbear with the lils of life, knowing that in thine own good time all shadows will disappear beneath the glorious light of day, that all burdens will fall from weary shoulders, and only love, truth, peace and happiness come to the ripened soul. Thou Sun of Truth! thou Source of Wisdom! thou

Questions and Answers.

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman.

Spirit-world: What is its nature, whence does it come, and how is it distributed?

Ans.—In the spirit-world, as upon earth, the products of nature are bounteous, and spring from the soil as freely as here upon this planet. The nature of these products is of a vegetable and fruit substance. How this food-supply is distributed may well be considered by mortals. It is true that here upon the earth you have an unequal distribution not only of the food-supply but of all other blessings, and even necessities seems to be in the line of experience of spirits that those who come back to earthly life and free their minds, are better prepared to go on and gain something new.

In coming here I did not feel at all aged or weary in spirit, nor do I now. I was fold that a require for their sustenance. The food-supply of the spirits who give it attempted to express myself through a mortal realm who are adapted to such I am quite strong and active, and very glad that I came.

Much obliged to von Mr (between the feel at all aged or any opportunity of learning something of the body had not cramped or weak end my spirit. I have not yet been gone from the beautiful are freely, it is a year, but the few months of spiritual experience have been of great import ance and taught me many lessons. I have been to do with while a power by doing so.

I was employed in a large store in Milwan-taneously from the soil, so to speak, yet requires care and cultivation, and those dwellers in the immortal realm who are adapted to such labor are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work. We have with us spirits who are called upon to do this work is suffering of the body had not cramped or weak the line dy drop and to tivity. But at I did not avail my selfering of the body had not cramped or weak the line dy have not the feel and that the earthly life a year, but the few months of spiritual experience have been of great import of these laws. I find it is not too late yet to end any opportunity of these middle and the suffering of these days in the earthly life a year, but the few months of spiritual experience have been of great import of the in the immortal realm who are adapted to such labor are called upon to do this work. We have with us spirits who are inclined to idle-ness, and who prefer to return and live in con-nection with mortal life rather than to labor in any particular sphere in the spirit-world. These are not denied the necessary food or whatever else is required for the unfoldment of their best powers, but they deny themselves, through their own action, many of the blessings

their best powers, but they deny themselves, through their own action, many of the blessings which would be bestowed upon them for the attainment of the highest degree of happiness; but ultimately all spirits will come under the knowledge that there is only happiness, peace and prosperity to be found in the spirit-world when each one determines and desires to do his or her part in the great scheme of labor which is outlined for humanity.

Q.—Can you, as a spirit, see and recognize a spirit-body, independent of its material body?

A.—As a spirit I can see and recognize the spirit bodies of mortals independent of their physical forms. I understand that all spirits are not able to do this; some cannot perceive the spirit-body at all; for when they come in connection with mortals they pass under the law of physical life, and thus perceive both the spirit-body and the physical at the same time. Certain spirits will approach you, and, as they stand at a little distance from you, they perceive your spirit-form but do not behold the physical. As they draw nearer, and come within the magnetic aura which emanates from your bodies, they lose sight of the spiritual body, and behold only the physical spructure which envelopes and surrounds it.

Q.—Is a physical disability, such as deafnes; apt to interfere with the hearing of a spirit while controlling a medium, and will this apply to the other senses?

A.—A physical disability such as deafness will perhaps interfere with the perceptions of a

A.—A physical disability such as deafness will perhaps interfere with the perceptions of a spirit in control, but if the medium is thoroughly adapted to his control—is in harmony with his influence and has her clairaudient powers upfolded to any dearer whether the state of the his influence and has her clairaudient powers unfolded to any degree whatever—the intelligence will be able not only to perceive but to distinctly hear what is taking place around the medium, independent of the external hearing of his instrument. This will also apply to the other senses. If a medium is blind, physically speaking, but possesses clairvoyant sight to any degree whatever, and is in harmony with the spirit control, he will be able to behold objects, surroundings and conditions when coming in contact with her organism, independent of the physical infirmity which is hers.

and spiritual teachers of every age, that it is the duty of man to practice and cultivate self-table abnegation; that only through the sacrifice of personal feeling and desire and by giving attention to the needs and requirements of others can we hope to attain a condition of unfoldment in the spiritual life. And this is because man has to a great extent during the ages of it the past given his attention mainly to the physical or animal side of his nature, foetering material dealres at the expense of the requirements of the spiritual, seeking for the best conditions of external life, in place of reaching out for the highest unfoldments of the interior.

But I believe the time is coming when we hall have no need to preach to you of self-denial, when there will be no necessity for man to practice abnegation of self, because his highest desires, his greatest ambition will be not for his own advancement or aggrandizement, but for the benefit and blessing of others; there will then be no personal sacrifice, because the individual self will rejoice and grow happy in his efforts to do good to others. I believe such a condition of spirituality as this is to be attained by mortals; and it is our duty, in returning from spirit-life, to speak to you of these things, not always to point out the advantages things not always to point out the advantages to live in purity of thought and desire, for by so doing yon afford he highest regular to the point of the point of the point of perstitions of the past, inculcating a knowledge of God's immortal truth that there is in reality no such thing as death, that life is continuous from age to age, and from sphere to sphere of being

being. I am always glad, Mr. Chairman, to make my presence known in your circle-room. Occasionally a thought presses upon me, and "woe is me if I speak not this word" unto those who should hear. I should be self-condemned if I reshould near. I should be seir-condemned if I re-fused to utter a thought that might perhaps reach some lonely one in an hour of sadness or perplexity, and give perchance a glimmer of light. So I come, bearing my love and greelings to old-time friends and co-workers, giving them the assurance that their efforts for right living, their endeavors to spread the knowledge of the truth before making are appreciated and reatruth before mankind are appreciated and rec-ognized by their ascended associates, and by the angels in heaven; that blessings of peace and approval are brought to them from angelic sources: that under all conditions of life, and through all the painful experiences that may dawn upon them, they will feel the guiding hand of loving ones who have gone before; for there is a power above stronger than any force of earthly life, which will surround, upilft and benefit each one. I give no personal computer. benefit each one. I give no personal communication to any particular friend. I embrace each one in my love; I hold them all in my sympathy, and I would cheer and encourage all who desire to know the truth, and who are reach-ing out for evidences of immortal life. You will know me, friend, as Fannie Burbank Felton.

Mary Helley.

I have come a long distance to make myself known, for I have found that I could return from the spirit-home. I have tried to make my friends know I was with them, and that the suffering of the body had not cramped or weakened my spirit. I have not yet been gone from the earthly life a year, but the few months of spiritual experience have been of great importance and taught me many lessons. I have been

became poisoned; at least I was told that bloodpoisoning was the cause of my death. I know
I suffered extremely with a heating, burning,
irritating sensation throughout my body (and I
feel a slight indication of it as I come here),
but if my friends know I have come back, and
that I send them my love, I shall feel glad that
I tried to come. Tell them that the spirit-life
Is vary different from what they have the well. I tried to come. Tell them that the spirit-life is very different from what they have thought; it is not one ceaseless round of idleness, but every one who dwells there has something to do, and the time will come, if it does not at once, when they will be glad to take up their work and perform it. I am quite pleased with the life I have found. I have no desire to come back here to live. My name is Mary Kelley. I worked in Chapman's store.

Joseph Schell.

I don't know how long I have been dead; I think it is nearly three years. I was standing on the sidewalk, when a large building just in front of me fell, caused, I suppose, by some explosion, and I was killed. I was a young man, and had no thought of going out of the body in that manner, or in any other, just at that time; it all came so sudden that I did not know where I was, or what had happened and for a good

that manner, or in any other, just at that time; it all came so sudden that I did not know where I was, or what had happened, and for a good while I had no idea of what had taken place. But when I came to myself, and saw that I was not in the same condition I was when here, that my surroundings were changed, I could not understand it; but I was told I had passed out of the body, and taken up a now life.

In coming back here, Mr. Chairman, I can see that all was for the best; I am the same, and yet not the same person that I was when in the body. It was like taking one out of dark, lowly conditions, and placing him where he could go on and learn something every day, while at the same time making a good, useful life for himself. I feel as though I had been litted out of a narrow prison cell, and placed in the wide, free, beautiful open country. As those who knew me, perhaps, will think I talk very strangely, and not at all as I would have done were I in the body, I want to tell them that death was the very best friend that could have come to me, for it gave me such an insight into my own self and conditions as I had never had before, and it also gave my friends on the other side power to help me up to a higher plane of life. I lived in Rochester, N. Y. My name is Joseph Schell.

and acceling to bless them in every way I can. I wish to say to Frank: I have tried to bless you. I want to say to those ence with you. I will do not succeed the say in the work of the w through whom such evidences and manifestations of spiritual life will be given, that many who have hitherto scoffed and doubted will turn in amazement to the consideration of the claims of Spiritualism. You will find, as the old workers pass on and gain power in the spirit-world, they will throng back to your homes, bringing the strength and magnetism required for the development of the spiritual gifts within you. Both in your homes and outside will mediums spring up who will be as side will mediums spring up who will be as evangels of light to doubting humanity, be-cause through their organisms will be given those demonstrations of eternal truth which cannot be denied, which must be accepted becannot be denied, which must be accepted be-cause of their own inherent power. I bring my love to all who remember me. Assure them, if you please, that I come with a song in my heart, with a smile on my lips. I have no place for tears or for sorrow, because I am happy; and I will, whenever possible, share my happi-ness with them all. Flora Partridge. I was the daughter of Mr. Charles Partridge.

Harrison Beesley.

Good afternoon, Mr. Chairman. A short time ago your little messenger gave a brief communication for me, which I appreciated very highly. I have visited your office several times since that day, with the hope that I would be able to manifest personally. I have become interested in the revelations which Spiritualism has to offer to mankind, and I regret very much that I did not turn my attention to it while I was in the body, for had I done so I would have understood something of the life to which I was going—the great world beyond, with its conditions and activity. But as I did not avail myself of any opportunity of learning something of these laws, I find it is not too late yet to endeavor to reach a knowledge of them, and also to transmit information which I gain to those whom I love, who yet remain in the body. I Good afternoon, Mr. Chairman. A short time out as do the richest and sweetest flowers in loveliness and purity, that it might bless all it approached, and I hope to be able to exert an influence which will bring that dear one under conditions necessary for the unfoldment of her highest and purest nature. This is a work in which I am interested, and for which I feel that I shall gain the assistance of the pure and good of the realms beyond who are even ready to I shall gain the assistance of the pure and good of the realms beyond, who are ever ready to benefit and aid those who seek for assistance. As time passes the child will develop those powers which are ripening for the spirit world. She is a tender flower, that will gain its sweetest bloom in the higher-life.

I have others here, also, in whom I am interested, a dear mother and a loved sister. Oh, I would draw their thoughts toward the sulfit.

ested, a dear mother and a loved sister. Oh, I would draw their thoughts toward the spiritworld. I would have them know that their loved ones watch over and care for them, that they are ready to communicate with them when a way is opened for them to do so.

I would have them realize that although
we have gone out from their physical lives,
we are not far away from them, but do
watch over and guide them in the way which we watch over and guide them in the way which we feel they should go. I would have my mother know that I, her son, and also her father, are beside her. I wish my sister to understand we are both with her, ever ready to help her in any perplexity or doubtful condition of life. I have with me my father, my wife, and other friends, who have taught me some wonderful lessons

who have taught me some wonderful lessons concerning the spiritual existence and have been of great benefit to me. They also would like to communicate to their personal friends, and give in private the lessons which they have learned from the teachers beyond.

There is a friend here in this room to whom I bring my affectionate regards, and assure him that I have gained great assistance by coming into personal contact with him and his spirit-band; that they have opened my eyes to the truth, and have given me strength to come back to those I love. I thank him for all that he has done for me and mine. Although every wish I expressed could not be fuffilled, I now see it was for the best, and I am satisfied. I believe, with the assistance of good spirit-friends, I shall have the power and opportunity for doing that work which I have in view, and be able to bring the conditions for the benefit of my little one which I feel are required. I have friends in New York, also in Ohio. I am Harrison Beesley. Harrison Beesley.

Henry M. Howard.

you; I will.

I have friends in East Boston. I should not

I have friends in East Boston. I should n't wonder if they laughed when they heard I had turned up again. I think they will hear of it. Some of them are apt to dabble in this kind of thing, to sit at the table and see what kind of noises will come. And they have a curiosity to know whether there is anything in this or not. I did think once or twice of trying to hang the old table round, but I thought it was too much work. (You must be lazy.) You may think so, but I tell you what it is, if you should see how mighty hard some spirits work, and what a long time it takes to make two or three little raps. time it takes to make two or three little raps, you would n't call a fellow lazy who did n't try to do it. I do n't know but I'll have to attempt something of the kind, and if I do—if I manage to make myself known—there'll be some fine-

Sport.
You want to know my name, of course. It is Henry M. Howard. [A good name.] A very good name, and a pretty good sort of a chap that owns it. If I come again, I'll let you know how I am getting along. (Shall be glad to see-you.) They always seemed rather glad to seeme, but then that don't amount to much after all.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Nov. 20.—Mrs. Irone Jarvis; Mary Whitehouse; J. Amory Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward: H. Place.

Nov. 22.—Dr. Cornell Smith; Edward C. Blake; Albert.
A. Rotch; Mary Ellen Stetson; William A. Vaughn; Hattie Carter; Olive Parker.

Nov. 27.—Mabel; Jonathan Sargent; Nancy Lougee;
Elis Shaw; B. F. Sandford; Mattle Peabody; John Corey,
Nov. 30.—Mary Agnes McArthur; Joehus Frye Speci;
Martha Ames; Louis Forson Davis; Dora Jeunings: Stephen W. Nudd; Ellen Donovan; Nellie Wheeler; Emma,
Ruck.

phen W. Nudd; Ellen Donovan; Nellie Wheeler; Emma, Ruick,

Dac. 4.—Thomas Cook; Mrs. Molly Dow; Oapt. John G. Crosby; Mrs. Susau M. Ford; Samuel H. Brooks; Maggie Leaby; Joseph Bassett; Malia E. Harris.

Dac. 7.—Children's Day.—Neille Roberts; George Henry Williams: Carrie Lout Morec; Willie Denchy; Miriam Clementine Martin: Bertie Atkins: Peulna Howland; Jonnie Leib; Nickle Bowers; Edward Doherty; Willie Watterson; Walter Alvin Sheror; Elmer Fales; Mille Pryor.

Dac. 11.—Red Wing; Moria; Ellen Walker; Theodore Pomercy; Daniel Peterson; Michael Hennessey; Mary Ellisa Willard.

Dec. 14.—Laura Hendrick; Lowell Bartlett; Beth Vose; Julia Conroy; Lotela, for Henry Kramer, John Dinamore, Nancy Remick, James E. Morton, Rebecca Jenkins, Johnie Adams, Susie.

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The books of Alian Kardee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his provious efforts, and effectually cleared up the mystery which has long enshrouded the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free agency, instinct, spirit-communion and many other equally profound and perpiexing subjects incomparably grand. The iconoclasm of Kardee is reverent ital; his radicalism constructive, and his ides of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of miraclessand prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually exalled inspiration.

The rendering of these words of Kardee into Englisk habeen done with a faithfulness seldom equalled and never excelled. The take would have far exceeded the ability of Mr. Colville to accomplish bad it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Kardee thusself frequently made their presence known to mothing might have place on its pages of a misseading nature.

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If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.
—May Riley Smith.

Of late the usually fair Investigator has let into its columns anonymous writers, known as "fraud-hunters" in regard to spiritual mediums. Suppose the Banner allowed just such creatures, under the heading of "Bottom Facts of Infidelism," showing up, over a cowardly "Anonymous," the alleged shortcomings of Infidels, what would Bro. Seaver say, think you, fair reader? We think it would take him "off his base" in less than no time. But the Banner will never resort to any such method.

"Is talk dying out?" asks a magazine writer. The writer should listen to the conversation of three or four girls who have met for the first time since they attended an evening sociable. He would answer his conundrum in the negative with deafening emphasis.

—Norristown Herald.

An aged colored couple at Terre Haute, Ind., who have had twenty-five children, four of whom were killed in the war, decline a pension, saying that the Government has done enough for them in emancinat ing their race.

Lady of the House (to cook)—" Maggie, I want you to be sure and baste the duck you are cooking." Cook—"Oh yes, mim, I will. And ye see I was list afther comin' for a nadle an' thrid to do it wid."—The Judge.

The New York Evening Post thinks the Boston protest against Matthew Arnold's critique of Emerson 'is well illustrated in the remark of the female champion of woman suffrage who, having had the Apostle Paul quoted against her, answered, 'Ah ! there I differ with l'aul."

We believe it was a Boston girl who remarked that the remains were "beautifully upholstered."-Puck.

The Rome Bulletin states that a certain girl residing in Polk County, Ga., fourteen years of age, can place her hand upon a chair and it will walk all about the room; she places her hand upon a table and it moves as she wishes. She placed her hand upon a chair in which a man sat, and the chair-man and allmoved at her touch. A man sat in the chair, and another man lying under it tried to hold the chair to the floor, but under her mysterious touch the chair pulled

The New York Medical Journal, of Dec. 15th, makes the following announcement:

"The 'Christian Healer,' having apparently been disgusted with his treatment in Brooklyn, has set himself up in New York. We commend him to the County Medical Boelety."

A man wrote to Abe Hummel: "Lend me four dol-

lars, for I am terribly short," and got in reply the heartless response: "Do as I do: stand in chair."

A journal some time ago offered a school prize for the best essay on "Honesty." Of the twenty-three responses received a large proportion proved to have been stolen, and one, a poem, was stolen entire. He who preaches honesty needs watching.—New Orleans

When your friend is married put your good wishes into the shape of an old English saying: "One year of joy, another of comfort, and all the rest of content."

Dr. F. (at the clinic, to the students)—"Gentlemen, I have to beg your pardon. I've made a slight mistake, and taken off the patient's well leg. However, I'll cure the other, which will make it all right." (Applause.)—Philadelphia Call.

Mr. Roger A. Pryor has attacked the conduct of the judge in the O'Donnell trial, and charges that he drew the cord around the prisoner's neck by his charge, and subsequent directions to the jury.

A twelve-year-old boy of Franklin, Penn., burst a blood-vessel while blowing a tin horn, and died in a few hours. If this item is of no use, to you cut it out and hand it to your neighbor.—Lowell Citizen.

"Rounds of applause" help an actor to mount the ladder of fame.

Longfellow is corrected for saying "In the world a man must be either anvil or hammer," by the Christian Advocate, on the ground that lots of men are nothing but bellows.

Mr. Frederic Archer's new musical paper, The Keynote, is responsible for giving as an illustration of the ridiculous and annoying way in which a church choir will sometimes run together the words of a hymn, the remark of a small boy in one of the front pews of a large and fashionable church in Boston. The hymn beginning:

The Frenchman replied, "I knew you liked music."

Men who their duties know. But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State.
—Sir William Jones.

"Johnny," said the teacher, "a lie can be acted as well as told. Now if your father were to put sand in his sugar and sell it, he would be acting a lie and doing very wrong."" That's what mother told him," said Johnny impetuously, " and he said he did n't care."

What makes life dreary is the want of motive .- Ten-

Lord & Thomas, McCormick's Block, Chicago, Ill. have send us as a friendly "reminder" what they term a new "desk tool," wherein are conveniently combined the characteristics of a desk-ruler, check-cutter, and inch-measure, together with agate and nonparell measures.

Raron Maclay says that some tribes in New Guinea do not even know what fire is; which lends the Sydney Liberal to inquire: "How on earth are we to explain to them the glad tidings of great joy-hell?"

Education, rank, aspirations, prayer—these will not produce a strong, full, muscular body. They are not appointed means. Exercise, exercise! work, work! these produce strong muscles, full chests and physical beauty. Work is the appointed means.—Dio Louis.

Sunday was the coldest day on record in Massachusetts for iseventeen years, with the exception of Jan. 24th, 1882. The mercury fell rapidly Saturday afternoon and night, and Sunday morning the glass at the Signal Service Office registered 12° below zero.

Learn as if you were to live forever; live as if you were to die to-morrow.—Ansalus de Insulis.

The steamer St. Augustine was recently burned in the Bay of Biscay; famine reigned, heavy seas smashed the boats; the captain was mortally wounded by a falling spar, and the loss of life was sad to contemplate. Some of the crew and passengers were, after severe sufferings, rescued by passing vessels.

After the service at Bingley Hall the other evening a man was seen on his knees beside one of the seats. To him went one of the "lights"—"Friend, are you seeking salvation?" "Salvation be blowed! I'm looking for my hat."—Birmingham (Eng.) Out.

Our thanks are hereby returned to T. C. Brans, 204 and 296 Washington street, and S. R. Niles, 256 Washington street, Boston, Mass., (both Advertising Agents of marked enterprise) for specimens of Calendar work for 1884.

Among the things which the "Lord" leveth not, it appears, is the kicking of a ball about upon his day. So affirmed the police at the Secular Society's picule. What a convenient "Lord" it is, who dislikes whatever the church-people dislike!.. What a blessing the bigots are to every community! Without them listless people might be brought to believe that the hattle of freedom was already won. — The Liberal, Sydney, New South Wales.

Spiritualist Meetings in Boston:

Merticultural Hall (corner Frement and Brom-deke Streets).—Meetings under the suspices of the Bos-ten Spiritual Temple will be held every Sunday at 10% A. M. and 7% P. M. B. Holmes, President; W. A. Dunklee, Tresuiter.
THE FACT MEETING is also held at Horticultural Hall, an Saturday afternoon of each week. L. L. Whitlock,

managor.

New Era Mall.—The Shaw mut Spiritual Lyceum meets
in this hall, 178 Tremont street, every Sunday at 10% A. M.
All friends of the young are invited to visitus. J. B. Hatch,
Conductor.

Faine Mall, Appleton Street.—Children's Progressive Lyceum No. 1. Proc session every Sunday morning at attol o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 907 Washington Street,-The Spiritatic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free. James A. Bliss, President.

A. Bliss, Freedent,
3031 Washington Street.—Ladles' Aid Society meets
every Friday at 1½ F. M. Business meeting at 4. Bunday
afternoons at 2½, lests and good speakers. Conference in
the evening. E. C. Baxter, Becrelary.

Engle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 10½ A. M., 2½ and 7½ F. M. Eben
Cobb, Conductor, Meetingsalso Wednesday afternoonsat
zo'clock.

3 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10% A. M. and 2% and 7% r. M. (scats free); Thursdays, at 3 r. M. Prescott Robinson, Chairman.

Working Union of Progressive Npiritualisis.—
J. Comodore Street, Secretary, 276 Columbus Avenue.

The laca. —The Spiritual Association meets every Sunday in Odd Fellows' Suliding, Hawthorn street, opposite Bellingham Car Station, at and 7% r. M.

THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. B. A. Thayer, President, Mrs. L. M. Fengar, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIRITUAL TEMPLE, HORTICULTURAL HALL.-Mrs. A. H. Colby took for her subject "The Rffects of Influence," and said : "From a physical standpoint there are five distinct races of people on this earth, and each one different, because of the composition of the soil and the action of the sun. In the African region the soil and growth are all slow, and man there partakes of the same nature. The Caucasian race sprung from a soil where vegetable life is more compact and quick, and they therefore are more positive. The positive will always control the negative, hence the Caucasian will always rule. When the Caucasian crosses the African, the result will be a weakening of the former, and the succeeding generation will be feeble, or die in childhood. Is it best to degenerate the one that the other may be ralsed? The result would not be favorable. The Indian of our country illustrates the same truth regarding the soil and vegetable life. He cannot be enslaved; he knows no man as master. The earth, air, water and sunlight produce his characteristics. The earth, air and water give the color to the skin in each of the races. The sunlight acts slowly or quickly, as the vegetable growth, in coming to maturity, is slow or quick, and imparts the energy to the race. The intelligence of the Caucasian will always be the superior.

The influence of some persons is greater than others. The speaker to an audience carries influence, and sometimes the audience influences the speaker. All nations are under governments to influence and control the subjects. If we had no government we should be a law unto ourselves. Family government is the first and most important. Every family is the seat of government, for there every child is taught solf-control. It is where self-control is not, that laws and governments are necessary. Take, for example, a family of millionaires, where money buysali the child wishes, as well as supplies the wants and desires of the parents. There is not sufficient strength imparted to the offspring for them to reach maturity—few, at most, compared with those of the laboring classes. Why this wrong? Because maternal and paternal laws are disobeyed. Should they be obeyed ten years would bring about an improvem earth, and each one different, because of the composition of the soil and the action of the sun. In the Af-

tion of woman's equality with man would result in raising the whole condition of mankind to a better and purer life.

The evening discourse was, "Where is the Spirit-World?" "Nature," said the controlling intelligence, "dislikes a vacuum, therefore it takes all the emanations of your body for higher uses. They have been utilized through changes, refined, and then thrown off as a material substance, but you cannot see it. Now this material that is thrown off is as tangible to the spirit as the physical is to you. The spirit is in a sphere called the spirit-sphere. The mineral throws off the spirit of the mineral and forms spheres that are as tangible to spirit as physical is to the physical. This first sphere evolves another sphere more refined, and so on until many are formed in connection with this earth. These are as opaque to them as yours to you. These are all natural, and the refined is the outgrowth of the crude. In the sphere where I live the breezes are soft and fragrant with the perfume of many flowers; but there are no drones there. Every one has labor to perform—work which no one can do for him. While they are trying to do that work it is the pleasure of others to assist, and in helping others they benefit themselves." Subject for next Sunday—and last of this engagment—morning: "The Law of Psychology as it Affects Mediumship"; evening: "Bread for the Starving Millions."

The Laddes' Industrial Society.—This new and highly commendable institution held a Fair on Tuesday.

nots, is responsible for giving as an illustration of the ridiculous and annoying way in which a church choir will sometimes run together the words of a hymn, the remark of a small boy in one of the front pews of a large and fashionable church in Boston. The hymn beginning:

"The consectated cross I'd bear," had just been sung, and in the momentary quiet which followed, the perplexed youth turned to his father and asked in an earnest whisper, "Bay, pa, where do they keep the consectated cross-eyed bear?"—Ex.

That was a neat compliment paid by a French ambassador in London to a peeress who had been talking to him for an hour. The lady said, "You must think I am very fond of the sound of my own voice."

The Frenchman replied, "I knew you liked music."

The sole of the Starving Millions."

The Ladies' Industrial Society.—This new and high location is stitution held a Fair on Tuesday, the wednesday and Thursday of last week in Horticultural Hall. Though stormy the first two days, it proved to be very successful. Those interested in the benevous turned out in goodly numbers, and all the articles made up were disposed of, adding a good sum to their treasury. Mrs. Hunt of Charlestown, the President, was present with all the interest of her younger years. The social element was beneficial in making new and better acquaintance with each other. This society has elements of progress, for all the members are workers in earnest. It is a grand auxiliary to the first two days, it proved to be very successful. Those interested in the benevous transfer and successful. Those interested in the benevous transfer and successful. Those interested in the benevous transfer and saked in an earnest whisper, "Bay, pa, where do they had just the institution held a Fair on Tuesday, the days of the starting Millions."

The Ladies' Industrial Society.—This new and high two denteday and Thursday of last week in Horticultural Though to be very successful. Those interested in the benevous to be very successful. Those interested in the benevous

cess in the future as in the past in all their work. D.

New Era Hall.—A sure test of the real love and interest which we express in a cause, and the pleasure we receive when surrounded by its influence, may be discovered by the amount of difficulties we are willing to surmount, and the self-denial we exercise to achieve our object. That test was well demonstrated by all composing our Lyceum to-day. For, leaving their warm fresides, they issued forth to brave the chilling atmosphere of one of New England's coldest days, and our Groups were as well-filled as on a balmy spring day. After our usual opening exercises, remarks were made by Conductor Hatch, who introduced that earnest Spiritualist, Capt. Oliver Roberts, who told the children of the tests he received from the spirit-world, that led him from the gloom of infidelity to the glorious sunlight of spiritual truth, and of the great happiness which he had enjoyed since. Recitations followed by Luiu Morse, Georgie Wilbur and Rosle Wilbur; a fine reading by Miss H. E. Reed; remarks by Mr. A. Danforth, Assistant Conductor Lyceum No. 1. The school closed with the Banner March.

O. Frank Rand.

Ast. Con. Shawmut Lyceum.

No. 8 Webster street, Chariestour District.

SPIRITISTIC PHENOMENA ASSOCIATION. WELLS

Ast. Con. Shawmut Lyceum.

No. 8 Webster street, Charlestoun District.

SPIRITISTIC PHENOMENA ASSOCIATION, WELLS HALL.—The services of last Sunday were entered upon by Prof. F. W. Griffin, who gave a fine [selection of plano music. Father Davenport, acting as Chairman of the meeting, introduced Mr. C. H. Harding, who offered an invocation, after which he delivered a short address. The mediums present who gave their services were Mrs. J. A. Bliss and Mr. David Brown. Next Sunday, Mr. Cocke will give one of his fine musical exhibitions, with a short address.

Owing to other matters being brought up to-day, the Lyceum interest was not spoken upon, but next Sunday it will be. The plan proposed by Bro. Hatch is to have his Lyceum form the nucleus of a new organization, and it is hoped members of this Association will take an active part in the formation of a Lyceum for the education of the young in the principles of Spiritualism. All who have an interest in this matter, and we trust there are many, will report to Bro. Hatch next Sunday. It is hoped that this new movement ilmited quarters to this hall. A call is therefore made to Spiritualists and Liberais, that they make renewed and strenuous efforts to establish a means of Sabbath education for the young—an education which will give them a higher and just comprehension of life and its purp ses. May this appeal to parents and guardians impress them with a sense of the duty they owe to their children in this regard.

Prof. Orcutt sang a Christmas song, and Mrs. F. D. Rdwards and Mrs. H. V. Carr added to the interest of the day by singing appropriate music.

ALONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont street.

CHELSEA SPIRITUAL ASSOCIATION, Odd Fellows Building, Hawthorn street.—Sunday, George A. Ful-ler will occupy the rostrum at 3 and 7:30 P. M.

Mrs. Fannie E. Urocker writes from Port Allen

"I would like to say through the pages of your highly esteemed paper that I have derived much benefit from the use of 'Raymond's Phenomenal Paper,' and take great pleasure in publicly acknowledging the great aid I have derived from it in development of my medial powers. I wish to say that I fully recom-mend it to all who desire assistance in bringing out any latent spiritual gifts they may have. Mr. Ray-mond resides in Worcester, Mass., 33 Summer street."

"ROUGH ON CORNS." 15c. Ask for it. Com-plete cure, hard or soft corns, warts, bunions.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every sunday afternoon at 2/4 o'clock in Republican Hall, 55 West 32d street. Headquarters and Reading-Boom for members at 17 West 35th street. T. E. Allen, 23 Union Square, Necrotary.

The First Seciety of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 333 street, Morning service il o'clock; evening, 7:45. Seats free, Public cordially invited.

lic cordially invited.

New York City Ladics' Spiritualist Aid Society.
permanently located at 171 East Sth street. Wednesday,
at 3 P. M. Mrs. M. A. Newton, President.

Frobisher College Hall, 23 East 14th street, near
Broadway. The People's Spiritual Meeting every Sunday
at 2% and 7% P. M. Frank W. Jones, Conductor.

American Spiritualist Alliance.

To the Editor of the Banner of Light: At the meeting of December 9th, in the absence of President Cross, Vice President H. J. Newton occu-pled the chair. Miss Anderson having as usual begun the exercises by music, and Mr. Newton having read a selection from T. L. Harris's "Lyrics of the Golden Age," Dr. C. B. Cetlinski took the stand to deliver the opening address on "Spiritualism With and Without Mediumship." I cannot, as the Doctor spoke improviso, attempt to quote his language, but in sub-

improviso, attempt to quote his language, but in substance he said:

"Spiritualism without mediumship sounds like Christanity without Christ, but is an expression in which many believe, holding that the doctrine based and established upon the accumulated previous demonstrations is sufficiently complete to stand by itself and can be emancipated from mediumship; while the majority of Spiritualists claim that their philosophy can no more exist or progress without mediumship than mediumship without spiritualism. To successfully investigate the claims of both parties, we must understand what is meant by Spiritualism. The different expressions of Spiritualism can be classed in the following manner: Christian Spiritualism, which is in itself divided into two distinct groups, one taking its ideas from Catholicism, the other from Protestantism; Theistic Spiritualism, admitting the existence of God, but denying the divinity of Christ, and regarding such a personality, if thas ever existed, merely as an individual endowed with great medial powers; Atheistic Spiritualism, which admits of no personal God, but believes in the expression of intelligence through spirits according to the laws of nature.

This diversity of opinion among Spiritualists furnishes a weapon to their opponents. They claim that it is loaded with contradictions; but they should not forget that Christianity was the same, and that in the fourth century the Church was full of contradictions. There are points, however, upon which Spiritualists fully agree: First—The demonstrated knowledge of immortality. Second—The belief in continual progression. Third—That the conscious entity having passed to spirit-life can, under certain conditions, come back and commune with mortals. This is a pretty good platform to stand on, and the certitude conveyed by such a knowledge is in itself a power of encouragement and consolation, realized nowhere so fully as through Spiritualism; yet it is not in itself a revolution belonging to this age or epoch. Herodous tells us that

iner in this truth had existed among the disciples of Coroaster, of Buddha, of Brahma. Among the ancient Greek philosophers it was well understood, for Plutarch speaks of spirits—of good and of mischlevous spirits.

Even the philosophers of this epoch proclaimed the law of progression. Channing among the moderns was not a Spiritualist in the modern acceptation of the term, yet he fully believed in the constant progress of the human soul, and derived his knowledge on that point from his study of ancient and modern authors. We, as Spiritualists, have not invented anything, for in the ancient Hebrew cabalistic writings instances are related proving that the knowledge of spirit intercourse was well known to them, and of daily occurrence among them. It is the same among the Buddhists. Why, then, has this belief in immortality almost disappeared during the last century and a half? Because although it has been known and proclaimed for ages, it has always been taught on faith, given as a truth by authority, without a particle of demonstration. It is worthy of notice that, after Pythagoras, the philosophers of that school attempted to give some explanation of their belief. Plato and Scorates attempted to prove immortality by a process of reasoning. But all of this which we can call historical proof amounts to but little in our time; no one can accept it as final."

Here the doctor spoke of the psychological process by which Plato and his disciples examined into the attitutes of the human mind, and found them so in harmony with divinity that they came to the conclusion "that it was as immortal as divinity lifelf." Among the moderns Wolf and Strauss brought forth arguments tending to prove immortality through a speculative, not positive proof. The more modern investigated physiological evolution. They showed how ideas are produced by impressions received and activitutes are due to the different organization of the brain in individuals. Yet they also failed through this process of cemonstrate everlasting life. The world ha

sted in all times, has been known for centuries, and has been recorded for a long time past, yet we can only consider them as legendary. Keeping this in view, I come to the second point of the address and ask: How can we ever hope to emancipate Spiritualism from mediumship? Outside of that basis it cannot stand, for if mediumship was destroyed to day the records of what we now receive as demonstrations would to subsequent generations appear only as legends. Mediumship is so necessary to the demonstration of immortality that it is bound to exist until the whole world is made recipient of the knowledge and glad tidings it is bringing to mankind. On the other hand, should we trust entirely to mediumship, without taking into consideration the theoretical part, should we abandon the deductions made from facts through reason, the knowledge gained by experience, all of which constitutes the Spiritual Philosophy, we might and undoubtedly would be easily led again into superstition. Spiritualism and mediumship are, therefore, necessary to each other, and hand-in-hand they must progress in their dispensation of truth to coming generations."

Dr. Cetlinski's able and lengthy address, which I am unable from meagre notes taken at the time to epitomize in a deserving manner, was very favorably commented upon, and brought into striking relief the Doctor's scholarly attainments, his vast knowledge of ancient mysticism, and his great and varied experience obtained from years of study and research in the Phenomena and the Philosophy of Modern Spiritual-

Rev. C. McCarthy, Judge Thomas L. Darlow of Chicago, and Mr. H. Lawrence followed with short addresses mostly bearing upon the question of progression in the two conditions of life.

J. F. JEANERET, As't. Cor. Sec.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiriualias Society, now permanently located at Conservatory Hall, corner of Fulton street and Bodford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. Speaker engaged: During December, J. Ww. Fletcher. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clin-Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (ontrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7½ P.M. Sunday School for adults and children at 10½ A.M. Ladies' Aid Society meets Wednesday at 2½ P.M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyzer is engaged for December. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Friday evening Conferencemeetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, 207% P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner Bouth 2d street, at 7%. Charles B. Miller, President; W. H. Comn, Secretary. Comn, Secretary. Charles is, Miller, President; W. H.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall

Brooklyn (E. D.) Spiritual Conference.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Mr. J. W. Fletcher spoke to a large audience on "Ancient Miracles and Modern Marvels." He said:

"We have only one religious standard, and all seems weighed in that balance; the Bible is always referred to, and 'thus saith the Lord' always considered. These things will live as long as they can, and when the time comes to tear them down they will fall. You might as well try to dip the ocean dry as to attempt to check the course of Truth. The people who say most about the Bible are often the ones who really know the least. A

certain king chose a body of men to decide what of many MSS, was and what was not the word of God. You simply have the opinion of those men, and if no more perfect a choice than the ballot of to-day, it is certainly not a reliable one. By and by came men of liberal thought, like Thos. Paine, Voltaire and Ingersoil, together with the influence of science. The Church looked in horror appon such so-called Infidels, pointed the finger of scorn against them, and said they were in danger of hell-lire.

The world grew wiser under the influence of such

the finger of scorn against them, and said they were in danger of hell-fire.

The world grew wiser under the influence of such minds; and what do we find now? Why, commentators meeting together to revise and make it over again. We accept the Bible for what it is worth, and believe in it as a record of events, and in the truths found upon its pages. As the word of God it is a failure; but as a record of spirit-manifestations it is a The object of Spiritualism is to demonstrate that

The object of Spiritualism is to demonstrate that man is a spirit, bring him face to face with that idea, and show that the harvest of life will be in accordance with the endeavor. A medium is the window through which the light from another world shines. The facts of to-day are the foundation of Modern Spiritualism—a lever that shall move the world of prejudice. There is a strong effort to crush it out; they talk of doing much; are anxious to make it Christian, religious, and sugar-coat it generally; but the spirit world laughs at their folly while looking down upon them from on high. We want no apology for Spiritualism; we want it pure and simple. The manifestations were given to man to prove an immortal existence. Scientific men are able to investigate them better than mental phenomena; but we nevertheless have included among such manifestations what we may term physical, mental and spiritual phenomena. If you claim the manifestations. Many things are said to be fraudulent, but we have so much that is good we can afford to let the fraud die of itself for want of support. Many suppose they see evil in others, when what they see is but a reflection of themselves."

After some remarks by Mr. Miller, the lecturer of the evening spent some time in giving clairvoyant tests, which proved, as usual, quite convincing.

Brooklyn, Dec. 17th, 1883.

New Publications.

OUR CHRISTMAS IN A PALACE. A Traveler's Story. By Edward Everett Hale. 12mo, paper, pp. 208. New York: Funk & Wagnalls. The "palace" referred to is a Pullman car on the Pacific road, and "Our Christmas" is kept in a very amusing manner, one which this author alone could conceive of. A number of short stories are strung together, the string that holds them being as interesting as themselves, and the whole fabric is replete with a humor that is irresistible in its freshness, refinement and kindly feeling.

THE LITTLE SCHOOLMASTER MARK. A Spiritual Romance. By J. H. Shorthouse, author of "John Inglesant." 16mo, cloth. London: Macmillan & Co. Boston: Cupples, Upham

The character of Little Mark is based upon passages in the childhood of Heinrich Jung-Stilling, and the story-if such it may be called-is somewhat peculiar in its construction, the spiritual meaning it is claimed to possess being rather obscure.

A Miracle-Dr. A. B. Dobson Again.

A Miracle—Dr. A. B. Dobson Again.

If the following cure had been performed in Bible times, it would have certainly been called a miracle. We will leave the mother and father of the little girl to tell the story:

"Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her, and believed he could cure our little girl. We said we would not send Gertie to Ann Arbor until we first counsel the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately; he calling her disease a fearful case of St. Vitus Dance. We lost no time in sending for his so-called spirgitual remedies, and in two weeks after she commenced taking them she was perfectly well, and we soon sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jack-

place.

We heard Dr. Dobson was going to visit Jackson, Mich., and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, for two days. He came, and so did the sick, and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times (she and us would natural. took his treatment. Our little Gertie met the Doctor several times (she and us would naturally love the person that brought health to our child). Whether this cure was done by spirit-power we know not, but one thing we do know, that our little girl was terribly affected unto death's door, and now she is as well as any member of our family, and by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. Kimmel.

J. C. KIMMEI MARY KIMMEL MARY KIMMEL."

Mr. Kimmel is a prominent clothing merchant, and he and wife are members of the Presbyterian Church of Mason, Ingham Co., Michigan.

Hundreds of such cases as this Dr. Dobson and his Band are curing monthly, among them many old-school physicians.—The Maquoketa Record, Nov. 28th.

Pianos for the Governor-General of Canada.

We see by the Ottawa Citizen that two planes, of the Celebrated Factory of WM. KNABE & Co., have just been selected for his Excellency, the Marquis of Landsdowne. One was a magnificent Grand "Knabe." in elegant Rosewood Case, and the other one of their Upright Cabinet Grands. The Tone, Touch, and Workmanship of these Instruments are described as being perfect. The most thorough Judges were employed to make the selection, one of them being Mr. E. Harriss, who, previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. No. 206 Broadway, New York.

No. 206 Broadway, New York.

Henry Kiddle, Pres. Nelson Cross, Sec.
C. P. McCarthy, Cor. Sec. T. E. Allen, Ass't Sec.
Henry J. Newton, Treas.

The Secular Press Bureau has been reërganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to Nelson Choss, Secretary,
206 Broadway, New York City.

PIANOFORTES.

UNEQUALLED IN Tone. Touch, Workmanship, and Durability WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York. Oct. 13.-26wis

NEW SHEET MUSIC. When I Go.

Words and music by Mrs. Sarah A. Van Blarcom. Price 25 cents. For sale by COLBY & RICH.

A REPLY TO WILLIAM T, DWIGHT, D. D.,
ON SPIRITUALISM. Three lectures. By JABEZ
U. WOUDMAN, Counsellor at Law.
Paper, 25 cents, postage 2 cents.
For sale by COLBY & RICH.

Parker Memorial Hall Lectures

On Salvation, Prayer, The Methods of Spirit, Influences, and The Nature of Death. BY J. M. PEEBLES, M. D. SHIP LECTURE I.—The Spread of Spiritualism—and why? Its Present Tendency. What has it done for us? What is sal-ation? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-

In what way is Christ our Savior? Nature of the Christ-Boirfs.

Boirfs.

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