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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 drear,
For lovely appear the departed,
When they visit the dreams of my rest!"

This verse is from one of Coleridge's youthful effusions; drawn from fancy rather than the narration 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 apology 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 I 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 are men
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 illumination 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 pearls; 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-emitting to say, "Hurry up, John," the reader saying so, anyway, I have no doubt. Now crowd upon me the tender, truthful words of Leigh Hunt:

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

Well, the angel has come, but the "feeble right" was omitted. Not wholly unmoved was I at this apparition of Albert; the "feeble right" 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 séances of most of the materializing mediums, and I have demonstrated to my entire satisfaction that the mediums are not acting a part in the rôle of spirits, and that they do not

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 spirit-life. 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 perfectly 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 where we were sitting, going to their friends 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 séance 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 séance, 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. Albrow, 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. Elliot, 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 pensile and rather sorrowful 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. Danton, the writing-master, Dr. Cones and others; so could I recognize Albert. He did not look more of them do—like a spirit, but as he looked in life. His unexpected apparition made me gasp with wonder, and for a second I was unmanned. 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, "How glad I am!" and dropped his hands on my two shoulders; he then retired behind the

curtain. In a second or two he appeared again. I recognized him as before. I took both of his hands, and he mine, and I had ample opportunity to see him near, and know that I was not mistaken; 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 SEANCES OF THE MISSES BERRY.

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 miraculous, 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 understand."

I have been led to these reflections by attending the séances given through the mediumship

of the sisters Berry (Miss Helen C. and Miss E. Gertrude Berry), at their home, No. 1 Arnold street, Boston. These ladies have within a few months been developed as wonderful mediums, Miss Helen as what may be termed a physical medium, at whose séances 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 prophecies 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. Albrow, 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 séance 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 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 feel the hand, which would be strongly illuminated for an instant; others of the company could see them. Miss Berry could clearly tell me the forms of the spirits busy at work. She described the persons, one of whom I took to be that of my father, a powerful magnetic healer in his earth-life. A message was

received by my friend from Mr. 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 séance. I received a message from my spirit sister, and when I returned to my office compared it with her writing while in earth-life, and found the identity perfect. I feel confident that those who attend these séances 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 gracefully 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 cabinet 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. 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 angel-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 of Sister of Charity. Her hands were crossed, her eyes upturned, and her 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 old, 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.

"I like company well enough," said Mrs. Planchet, "but I'm not going to put myself out too much. I believe in looking after one's own comfort first. That is to say," remarked Fogg, "that you follow the custom of the shop sign and put your company last."



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(SEE FOURTH PAGE.)

For the Banner of Light. MY GOOD ANGEL.

Once was Despair my haunting guest;
My downcast soul, desolate,
Was sadly brooding o'er the fate
That seemed to mark me for its least.
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, bafled, fled
As night's gloom flees before the day.

N. N.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALIST EXCHANGES.

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

FRANCE.
Revue Spirite, Paris, October. The present number is quite full of interesting articles, among which is a phenomenal one from the *Banner*, showing such judiciousness 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 guides in the dark.

Next comes an article from the pen of Prince Adek, 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, Seyid-Abdul Agate-Khan, a handsome man of twenty-seven years, and twelve others. They were at St. Petersburg, also, and 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 Adek, in conversing with him, learned that there had been for ages among the Mussulmans of Central Asia a society of Free Masons (called *Muridans*), which occupied itself with magnetism and mediumistic phenomena, and through which the verities of Spiritualism, including the doctrine of reincarnation, were perfectly well-known and accepted. They have diverse good mediums, healers, clairvoyants, mediums seeing at a distance, and others for physical manifestations. These adepts they call *murids*. 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 *sheikh*. They have to mortify the flesh, and endure all sorts 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 *cheikh*. The Interpreter (above referred to) said he had often seen his *cheikh*, or defunct master, in a palpable form, and always when any peril menaced him.

To have the qualities of a medium the *murids* must continue a sober and disinterested life, and occupy himself with prayer and the healing of the sick. These *murids* 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. Jounoussé (the Interpreter) 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 "Résumé de la loi des Phénomènes Spirites," which Prince Adek had already translated 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 Jounoussé, he demonstrated that Islamism, properly understood, is in no way 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 Revivifies," is a valuable contribution by the Chevalier II. 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 hundreds of communications received during more than twenty years."... In France, as well as in all the world, the true Catholicism, the good grain is smothered (drowned) by the inebriety (ébourée) of ignorant and cruel phariseism."... "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 the Pays-Bas, the decadence of all progress."... St. Bartholomew's, the massacre on that night in France, 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 Spiritisme*. It is a neat little semi-monthly journal, much like *Le Lumière*, 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. Chazarani, Mess. René Caillie and Camille Chaigneau. And it also has a series of papers from the pen of M. Gabriel d'Oyrières, "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, neither watch nor pray, but inhale its pestiferous effluvia, and, before they are aware of it, are its prey.

And I find concerning this very subject, in *Le Luthère* for October, under the inviting heading "Musée from a Spiritualist 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 rebel, 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 address, ably shows, is applicable to all times and places. Jean Desmarest of Saint-Sorlin has paraphrased the Psalms of David and made a poem in eight songs (*chants*) on the Christian 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 Fastes de l'Église*. ("What a deplorable fecundity!" says a critic.) M. Oudin made also sacred poems which were severely attacked by Boileau. Among the small number of sacred poems which appeared in the eighteenth century the canticles of Lefranc de Pompignan are named, and to which Voltaire applied this epigram: "Sacrés ils sont, car personne n'y toucha."—Sacred they are, for no one touches them." Connected with this subject our fair address names Bossuet, Fénelon, Michelangelo, Raphael, "Cornellie," she adds, "translated into verse the 'Imitation of Jesus Christ'; and Racine, in his *Atthalia*, reveals the brilliant colors of certain paraphrases of hymns of the Roman Breviary. 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.

Les États-Unis d'Europe, Switzerland. This, though

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'Escaayre, of a domain at Auctoville and three hundred thousand francs 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 horrible 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 Luz de los Espíritos, 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 voluntary! How much apathy." Then follows: "The Reasons Why Spiritualism is not more disseminated in Cuba." Two of these are: "The philosophy or moral psychology 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 an anecdotal 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 "Lijaja" (Lijega), 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 "Guadalquivir," meaning nothing, should not have its proper *Guadalupe* (Kebir valley the great, or, the great river) etc., etc.

El Iris de las Españas, Sept. 18th and 30th. This energetic little paper especially notices the "Junta de Señoras"; 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 enthusiastically and more learnedly about it than Mme. Domingo 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 groined. Only thus will man have the right to call her his companion, and not falsely 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 Fables," the *Iris* says: "Recently they have published an 'Official Religious Estimate,' which assigns to the province of Huesca 232,339 inhabitants, classified as follows: Catholics, 232,331; Protestants, 2; Atheists, 4; Delists, 1; Spiritualists, 1." I regret I have not more space for these Spanish periodicals.

La Fraternidad of Buenos Ayres. Señora Isabel Peña of Cadix has here a very able article on "Spiritualism." 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 Esprita 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 pious 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. Going 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 Solución, 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 Detectors of Spiritualism," in which it is shown that "the solutions 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 one and a thousand times those who appreciate them."

El Buzo, Santiago, de 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 Felice, "Considerations concerning the Present State of Spiritualism," which, the writer says, is much more generally diffused than is usually thought; J. Verne (continuing his "Pops," at present nothing Plus V. and Gregory XIII.); Don 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 some criticisms of "The Press" (in which a Jesuitical case of Puerto Rico is graciously reviewed) and minor notices (where intention is especially called to the credit contributions of the Engineer Don. Pedro Solano in "La Luz del Cristianismo" of Alcalá la Real), make it one of the most instructive of all the periodicals I receive.

L'And. Adaristotele, Le Mans (Sarthe), Sept. 23d. I should have noticed this with other French works, but I have just met with it. Though of only a 12mo. form, it has sixteen pages of excellent and most readable matter. It quotes an excellent letter from George Sand, addressed to Mlle. Leroy de Chantepie, 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 Mlle. L. de C. as guardian-angel, etc. Noting the marriage of the Jewess Mlle. Mossé, at Avignon, this periodical says: "This Jewish wedding, at least as celebrated at Avignon, touches the soul and recalls the life spiritual 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.

RELIGION.

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 loses the idea of the universe; while, if one conserves the idea of the universe, he loses the idea of person." "Aristotle is in error when he says that species are from all eternity" (He is quoted at length). "Christ (on this matter) showed an intelligent spirit." And "The philosopher Zimmerman is wrong in the phrase, 'The great soul of the universe.' . . . Could he make an essay of animals, which, if he found not good, he could re-make." It is wrong to suppose that God could have made a failure." "Lafontaine says: 'God does well what He does.'" *Le Messager*, Sept. 1st, Liege. I can quote but one sentence. "In 1823, the Queen of England, writing a letter to certain widows in England who had sent her a Bible, said: 'The only kind of consolation that I have is the constant sentiment of the invisible presence of Prince Albert.'" Probably in translation I have not rendered her exact words. The *Banner of Light* is quoted—its account of Mr. France's séance at Bridgeport. I have quite a number of other papers, especially German and Italian, but have not space for further notice.

Original Essay.

ROMAN CATHOLICISM AND MODERN SPIRITUALISM.

To the Editor of the Banner of Light:

Roman Catholic Spiritualism affords many interesting 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 journals (*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." 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 artificial 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* I 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 1850, and that he believes these modern professors of disputation to be undoubtedly working by diabolical agency. He shows that their whole system is identical with the prohibited necromancy, or art of communicating with devils; and declares his conviction that at these séances, 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-communication—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 intolerant arrogance of exclusive truth, purity and authority, that begets so much hostility toward Romanism; and one would think that, in this age, the intellectual subtlety 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, according to the highest canonical requirements, and have been pronounced not diabolical, 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 Almignani, 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 refuted 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."

"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 passionate 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 country, if the devil is in reality the agent who causes movement and language to the tables. Besides exorcism and prayer, the sign of the cross, the invocation of the name of Jesus, the 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 holy water could stop their turnings, knockings and replies to our questions; but far have we 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 life."

The priest very logically adds, that, as the teachings of the Catholic ritual give to prayer,

holy water, exorcisms, etc., the virtue of driving 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 repeated 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 Almignani. Did Father Perrone know anything of these 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 more safe.

HENRY KIDDLE.
New York, Dec. 10th, 1883.

Free Thought.

CHRISTIAN SPIRITUALISM.

BY WARREN CHASE.

To the Editor of the Banner of Light:

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 good-hearted Prof. Buchanan seems to have accepted the common error, and tries to separate sectarianism from Christianity—to reject the former and accept the latter, 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 perhaps more—for Christianity in the aggregate holds nature to be totally depraved, 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 attach 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 Catholicism 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 Christianity, 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 diseases, 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 for to cure. They seem to adopt the old belief that "the bark 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 Harper's Magazine.]

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 Calian Hill.

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

And the Monk answered him, "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 hear
Of the great feast of St. Gregory,
The poor monk, in St. Peter's, chair,
Sat the crowned lord of Christendom.

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

"I asked thee not," the Pontiff spake,
"I bid thee welcome to my hall."
Of him who is thy Lord and mine."

A grave, calm face the stranger raised,
Like his who on Gennesaret trod,
Or his on whom the Chaldeans gazed,
Whom thou wast as the Son of God.

"Know'st thou?" he said, "thy gift of old?"
And in the hand he lifted up
The silver cup that he had held
Once more his mother's silver cup.

"Thy prayers and alms have risen, and bloom
Sweetly around the throne of heaven.
I am The Wonderful, through whom
Whatever 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 the story, of St. Gregory's Paul,
Telling of o'er and o'er again
On gray Vicenza's frescoed wall.

Still, whosoever fairy shares
Is bread with sorrow, want, and sin,
And love the beggar's feast prepares,
The unvisited Guest comes in.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
Ere we are wakened to the truth,
All good deeds are done to Him.

College of Therapeutics.

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

The laborers in 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 to practice they are looked upon as such.

This retrogressive influence is not only a great obstacle to the progress of the medical profession, but it is a great obstacle to the progress of the human race. The retrogressive influence is not only a great obstacle to the progress of the medical profession, but it is a great obstacle to the progress of the human race.

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 thoroughly understood only by its professors in the colleges, and that those who are not students of the colleges are necessarily ignorant and unfit to practice because 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 the knowledge and that natural talent is better than false instruction.

It is, therefore, impossible for the natural healer to take the rank he deserves in the public estimation for his services, and the income which would be the just reward for his services, and the knowledge which is equal to that of his professional opponent, yet a healer could attend an Allopathic college for scientific education without feeling painfully the hostile sentiment around him and being injured in his inner

downside by the gross and skeptical atmosphere of the college. His mind would be overloaded and disturbed by a burden of false science, and he would therefore be unable to do his duty as a healer, and to suffer 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 our students to attend such colleges. We cannot therefore recommend to our students any such institutions which are incompatible with a proper self-respect.

The clairvoyant physicians and magnetic healers stand on a natural vantage-ground of superiority so that if their abilities are not disguised by an imperfect education and ignorance of science and literature, they would be hailed by the public as standing at the head of the medical profession, and the law would be forced to recognize 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 and curing the public opinion of 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 the human system, and adds to the store of old experience the rich sciences of SACROANATOMY and PNEUMONETRY, by which healing and diagnosis are brought to scientific perfection, and our students receive the spirit-world rendered more intelligible and reliable.

The new system of medical science taught in the College 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 them, by giving you 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.

The 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 testified in the strongest manner their high appreciation of its profound instruction, and we would commend to your attention the course of lectures which began on the 17th of January, 1884, under the Presidency of Prof. Buchanan.

The battle between truth and error is to be fought by the weapons of education and science. Error upheld by education and wealth has obtained the advantage unless we boldly our position by education and science, our profession may be crushed. Let us then cooperate with the College which stands as the exponent of true science, enlightened progress and medical freedom, and we shall establish a permanent barrier against medical despotism.

DUMONT C. DAKES,
ALLEN PUTNAM,
H. B. STORER.

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 Chiekerling 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 the ministrations to an eager multitude at San Francisco, 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 ideas of the spiritual are necessary a new introduction, it must be evident that her spirit guides have some purpose which the mere number of external attendances does not fully explain.

Those who have carefully followed each succeeding discourse cannot fail to have noticed the marked quality in the character of the thought presented, and a peculiar interest and value in the spiritual ministrations. Without any disparagement or comparison with other work, through other noble workers, it is vain to deny that here indeed a new era of spiritual truth, the fundamental basis is different, if not new; and the line of demarcation from the confessedly material foundations of most, so-called, spiritual teaching, is here most distinctly marked.

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 invited to enter, are not the gates of the material world, but the gates of the spiritual world, and the barrier of materiality which it is possible to pass, by the triumph of the spirit, even while retaining the body. The fundamental thought and purpose of the discourse was to show that the true spiritual office of the spirit—a life to be lived within the body, not simply attained after it is thrown off. Following this came a discourse from Spirit William Elery Channing upon the "Superiority of the Spiritual World in the World, to Materialism," still further enforcing the idea that Spiritualism was a spiritual force against which Materialism was a barrier whose overthrow was the ultimate work of one of our spiritual course appropriate to the anniversary of Luther's birth came next, from the sphere of Luther, giving his present views of the Reformation. Next in order came a deeply spiritual teaching, entitled "The New Messiah." This was full of spiritual truth, and clearly indicated the exalted character and influence of the over-shadowing presence, within the sphere of the earth, of the new Messiah. This future coming has present promise in deeper spiritual thought, higher aspiration and holier life.

On Sunday evening, Dec. 2d, Mrs. Richmond's guides continued their instructions by a discourse upon "The Preexistence of the Soul," enforcing the truth that the only sound basis for the hope of immortality is an 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, which is the true basis of mere mortal endurance, and the truth shown to be that the self-consciousness which characterizes individual existence to us must have been self-existent and coeternal with the Infinite Parent. But it is quite impossible for

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 In quoting from the BANNER 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 impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not accompanied by the name and address of the writer. 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. Notice 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.

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SPIRITUALISM is the Science and Philosophy of the Universal as viewed from the Spiritual Standpoint; and it is identical with Spiritualism.—SPRINT S. B. BRITTAN.

Presents for the Holidays.

The season of gift-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, awakened to better and broader views of life and its purposes, here and hereafter, may look back with thankfulness to the holiday time of 1883.

Thankfulness 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. 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 and for 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 thirty 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 knowledge 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 stoicism 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 show that results are but the fruit of the opera-

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; I am under no obligations to anybody?" Our present opportunity is the result and outcome of centuries on centuries of "human effort, toil, struggle, warfare and invention." Through what fear, superstition, terror, trouble, tears, heartache, prayer, outreach and onerousness, 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 noble 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 business community.

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 1863. 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 guarantee 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 Ingalls 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 agreement 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) at Waco, Texas. Thanks, friends. Go ahead in the good work.

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 universal 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 San 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 few exceptions, those who were by special law allowed to be put away in mausoleums, as the families of Scipio, Augustus and others, and a still greater number who, condemned for treason, were thrown from the Tiberian 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 rapidly 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 Caesar 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 terrifying 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 world."

Noting the fact that "nothing is more difficult than to change a religious custom of such long and unbroken continuance," the Chronicle notes 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 inhumation—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 force 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 drink and 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, cholera, 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 scientific-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 out on our first page represents the Facade of a Proposed Crematory, and adds in letter-press the names of a list of Commissioners, one of which names, that of Rev. J. D. Bougless, our readers will remember with pleasure in connection with his splendid oration on "The Living and the Dead," which we printed in our issue 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 success:

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 inhumation 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 CONN.

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 dim, Uncertain, far-off sphere, a "city lined With gold and precious stones"—but 'twas a place For active, living souls, spirits of light And knowledge, truth and mercy, justice, right. Now William Denton—his whose gentle face We all remember well; whose words of cheer Gave hope to many hearts; whose arguments Broke all the darkness 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 SPIRITUALISM, 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 Spiritualists, 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 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, Chesham 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 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 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 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 completeness. 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, and his glorious standard he may have considered to be his path of duty. Many have differed from him; many condemned his course, and many exalted it to the skies. Unmoved by praise or blame, the gallant old standard bearer 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 disavowed elements, honor and enterprise. Both these noble qualities have distinguished Mr. Rich in his world-wide dealings. Who then can take exception to 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 medium. Whilst the authoress—besides those above alluded to—has taken exception to this position, she knows beyond a peradventure that it has been assumed in the strictest integrity of purpose by the kind-hearted editor and his friends, and that sooner 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 collaborators, 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.

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 millionaires in consequence, while the Indians are starving for the necessities 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 \$800 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 Rehnart to drive them from the Malheur 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 extravagant 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 retired on the fortune he has made in the last twenty years, we learn that four hundred of them, probably all that survive their three years of misery there, have strayed back to their old haunts, but found no place to go, for their reservation having been opened to settlers. The fact that they have returned as soon as Wilbur's preventing influence is removed, justifies Mr. Hopkins's constant asseveration that their desire to betterment prevails with them over every other consideration.

These Indians are unquestionably in a state of great destitution. Judge Bonfield says the Chief Natheey even is without an overcoat. He also says Leggins, the sub-chief, is at Camp Harney. Four hundred Indians have come from Yakama. Oyes did not come. Leggins does not know where to stop this winter, probably at Camp McDermitt. They want a Reservation, as Carl Schurz promised them.

Mr. Simmons of Oak Hall being told that the Chief Natheey 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 Bonfield. Mr. Simmons also said he had five hundred army overcoats, worth five dollars apiece, which he would sell for three dollars to the poor Plutes, 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 & Co.

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 apprise us of the facts.

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

A good Holiday Present would be a cabinet likeness of the late Rev. William Dean Howells. 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 Kardec, and admits into its columns letters from Señora Paula Perez and Señor D. Felipe Senillosa, both of whom are spiritual writers of local note.

La Luz Espiritual also informs us that Sr. D. Joaquin Huelbes is about to publish in Madrid a volume of poetry entitled "Ecos of a Soul"; also that a petition for the separation of Church and State has been lately circulated in Spain and will shortly be presented to the Cortes.

La Luz Espiritual 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, special, 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 all my heart before men. 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 failed 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 Góes, 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 e Silva, 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 da Union Espiritual* (which was composed especially for the occasion by Dr. Cardoso de Menezes), 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 Brasileira*, and a specially prepared pamphlet commemorative of the day.

At the termination of the exercises the hymn 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-volume treatise on Psychometry by the late Prof. Wm. Denton, the Melbourne *Australian* 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:

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

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 health.

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 2d ult.

Spiritualists will do well to heed the advice given on our 14th page by Spirit Fannie Burbank Talbot. It is very important.

The Inspiration of Dreams.

Cadmon, who died in the year 680, was the first chief 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: "Cadmon 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 say, 'Cadmon, sing me something.' 'I cannot sing,' he replied. 'Yet,' said the voice, 'thou must sing to me.' 'I cannot sing,' he again replied. 'Sing,' said the vision. Then Cadmon 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 the shadows, the soul within the dust, the artist touching life and weaving into symmetry and fashioning 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 Froehner Hall, good work seems to be progressing. Mrs. Milton Rathbun, Dr. D'Aubin, Mr. Bothe and many others give volunteer lectures and readings, and Mrs. Bothe 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 meetings are held.

The Harmonical 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 wonderful 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 readiest 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 outset 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 in 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 Orient of Italy, 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 neglect. 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 afloat to your disadvantage by some meddlesome busybody? Such things cannot possibly injure you, unless indeed you take notice of them, and in combatting 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 9 A. M. Seats free.

Fred L. Hildreth, writing us from 12 Lilawood, Place, Worcester, Mass., speaks highly of what Miss Susan E. Gay, of England, and Miss Leslie N. Goodell have recently accomplished by their addresses in that city; he also, as Editor, 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. Butten 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. H. Fendall 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 Starving 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 Heart 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 Stock 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 overtaxed 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 again come 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.

Edgar W. Emerson of Manchester, N. H., has the following engagements for January, 1889: 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. 20th 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 lecture on Dec. 18th.

Prof. Wm. Chace lectures in Trenton, N. J., Dec. 30th in Washington, D. C., the four Sundays of January. He will return to New England the first of July next, and make his headquarters for a time in Boston.

O. H. Harding occupied the Chelsea rostrum Sunday evening, Dec. 16th; West Memorial Hall, Dec. 23d; and on the 30th. For engagements of lecturers and platform tests, address 400 Shawmut avenue, Boston, Mass.

Mr. F. A. Heath, the blind medium and speaker lectured in Woburn Dec. 23d; will be in Amesbury Dec. 30th; Lawrence, Jan. 6th; Manchester, N. H., the 13th. For further engagements address him at 27 Lawrence street, Charlestown District, Boston, Mass.

Prof. W. W. Clayton's permanent address is No. 87 Waltham street, Boston, Mass.

Miss Carrie E. Downer of Baldwinville, N. Y., lectured to excellent acceptance in North Kingsville, Dec. 16th, 17th and 18th. For engagements of lecturers and platform tests, address 400 Shawmut avenue, Boston, Mass.

Nov. 17th, 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 die?" asked the teacher. "Because," answered the bright boy at the head of the class, "because it's unsafe to trust children in a place where there's a fire."

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

God's Poor Fund.

Since our last report it gives us much pleasure to announce 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. Wilkie, \$1.50; Joseph P. Willcock, \$2.00; Henry Dorer, \$2.00; Eben Snow, \$5.00.

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

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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 the work. COLBY & RICH, Publishers.

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Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon 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 8, until further notice. O. G.

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

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THIS PAPER may be found on file at GEO. P. ROW-ELL, 110 N. 3d St., N. Y. City. Advertising contracts made for it in NEW YORK.

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The subscription price of the *Banner of Light* is \$2.50 per annum, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

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J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at 44, Essex Street, London, W. C. Patrons desiring to subscribe can address Mr. Morse at his office, 108 Great Portland street, London, W. C. England, where single copies of the paper can be obtained at 4d. each. For port, 5d. extra. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by us, COLBY & RICH.

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