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

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THE STAFF AND THE TREE.

This grew a sapling on the mountain side, With aspirations to become a tree; I cut it down, and in that moment's pride I slew the giorious thing it was to be.

It might have risen to an imperial height
And gladdened with its beauty all the hill—
With bowers of green, and spaces sweet with light,
Where birds might build and dwell and sing at will

'T is now a staff. Yet when the years grow brief, And you would share with it your weight of cares-when life is putting on the yellow leaf, A miracle will happen unawares:

For you will hear the birds that never sang Within its unborn branches; you will see The leaves that never rustled ightly hang. Their banners forth—your staff will tower a tree;

And it will be the sun and wind and dew Of other days by which that tree is made;
Then, if you call, a friendly ghost or two
May come and sit beside you in its shade i
—Samuel V. Cole, in the Ortice.

It would be pleasant to believe that Vie tor Hugo's picture of the twentieth century will be realized: "In the twentieth century." he declares. "war will be dead, the scaffold will be dead; but man will be dead, and dogman will be dead; but man will live. For all there will be but one country, that country the whole earth; for all there will be but one hope, that hope the whole heaven. All hall then to the noble twantiath country which shall be not be the whole heaven. noble : twentieth century, which shall own our children, and which our children shall inherit!" notes, to graph of the confidence of the second pullers.

Literary Department.

Written for the Banner of Light.

AFTER MANY DAYS.

BY M. T. SHELHAMER, AUTHOR OF "OUTSIDE THE GATES," "HERE AND BEYOND," ETC., ETC.

CHAPTER III.

WARNINGS AND VISIONS.

Fifteen months passed, and the town had reassumed its old appearance of industry and prosperity. Business was now considered good, and the working people were beginning to recover from their depressed condition. The little cottage home, ever the abode of peace and harmony, had brightened in appearance, for new carpets and draperies adorned the floors and walls, while the exterior rejoiced in a new coat of paint.

Charlie Raymond, who had long since entered school, was now in his eighth year, and had already begun to exhibit signs of an intellect that was insatiable in its search for knowledge. His studies were far in advance of those of most boys of his age, for what he entered upon he mastered and retained with a vividness surprising in one of his years. His father, proud of his boy, had determined that he should have a college education, and the mother, whose intuitive eye saw a useful and honorable career before him, desired also to give the child all the advantages of such a liberal education. "That will be much better than to build a house. John," she said. "We are plain people, with simple wants, and what we have is sufficient

for us. Times are improving, and you will soon be able to lay away something every week again. Let us do that with the intention of using it for our boy."

"We will see," he replied. "You may rest easy on that point. Charlie shall have an education. I have very little on hand to show for all my years of labor, but I still have health, and there is plenty of work for hands and brain. I can keep you comfortable, and put by a little too.'

They had discussed the plan of buying the cottage in which they dwelt. John had thought it wise to possess a home of their own, even though it were less pretentious than that he had once hoped to secure; but the landlord was unwilling to sell at the time, and so they had put the matter by for further consideration. The late hard times had rendered it impossible to do more than pay running expenses, and help the poor who were without labor, until within a few months. Now the future of their child was uppermost in their minds, and it was for his benefit that they toiled and planned.

Seated in her low rocker by the open window mond allowed her thoughts to stray over the past. Her own early life, when she was a working-girl in the factory where she had first met John, their acquaintance, the ripening of friendship into love, their marriage, and subsequent hopes and plans, their successes and their misfortunes, all passed before her mind. Her mood was a quiet, though retrospective one. A peaceful atmosphere filled the room. Somehow wherever this gentle woman moved an influence of peace seemed to follow.

This afternoon the stillness and the calm seemed almost holy to the thinker's heart. A soft breeze, laden with the perfume of the early summer roses that bloomed outside the door, wandered through the window and stirred the snowy curtains. The canary, tired out with much singing, had rolled himself up into a tiny gelden ball and dropped asleep in his gilded cage; only the soft touch of the rockers upon the carpet, as Susie swayed back and forth in her chair, made any sound.

"God has been good to me!" she whispered to herself, still pursuing her thoughts of the past. "We have had no heavier trials than the loss of our money. That was hard, but we had so much beside. Health and strength and love have been ours. We have been spared sickness and death and sorrow such as many

have known." At this moment a loud crash, with the whirr of machinery and the sound of a heavy fall, reverberated through the apartment. Susie sprang to her feet in amazement, then hastened to the kitchen, thinking something had happened to the tall, old-fashioned clock that stood in a corner there. But the old timepiece was safe, and solemnly ticked away, as though nothing but the crash of doom could disturb its routine. Susie noticed that the hands pointed to ten minutes past three, and she turned away wondering what the terrible noise could have

As she reëntered the sitting-room and glanced toward her bedroom, the door of which stood aiar, she distinctly saw the form of a man lying upon her bed. She was sure it was John. though the pale, scarred face looked unnatural. and the white shape bending above it she instinctively recognized as the form of Charles Weston. The vision lasted but a moment, but it seemed like a year to the startled woman, who felt all power of motion leaving her at the sight. But as the mist cleared away and she behald the empty room and vacant bed, she started forward. Diligently she searched the entire house, but no trace of intruders was there, neither could she find anything to exwhich she knew must have been real, for as it frightened manner.

"There, Chippy, don't be afraid I nothing is the matter. Pretty Chippy I awest Chippy !!! light of a faultless June day, the spirit of John

they elected to be come a morting on. This great is aniteation at spirited, at most personage

she called, offering a lump of sugar to the bird | Raymond drifted out into the great Beyond, and speaking in soothing tones. But her voice trembled, and she glanced nervously around. In vain Susie tried to compose herself again at her work. The nervous shock she had received had been too severe. Her hands shock so she could not guide her needed and her fligers refused to obey her will. The writing case in the corner by the bedroom thor, too, seemed endowed with 116 for little electric term here. dowed with life, for little electric taps kept coming upon it, for which she could not ac-

"I cannot be still; I had better go out into the air. I will walk toward town," she thought. How foolish to think anything is wrong! but I am afraid something is going to happen."

She laid aside her work, put on a large hat and left the house. She could not walk slowly, and, although the afternoon sun was hot, she hastened on as though some important errand drew her steps. In about ten minutes she met young Mr. Stirling, the nephew of the great manufacturer, and an overseer in his establishment. The face of the young man paled as his eye fell upon the woman, and he exclaimed:

"Mrs. Raymond, what are you doing here? For God's sake go back-you must not come any further!"

"Why must I go back? and why am I not to come further, Mr. Stirling?" and her voice grew sharp as with some undefined terror. "Because, dear lady, a terrible accident-

"To John-to John?" she wildly interruptd. "where is he?"

"They are doing all they can for him. He is at Dr. Jameson's office, and Dr. Carter is with him, too," mentioning two well-known physi-

"If John is hurt my place is with him. We have stayed here too long. Let me go to him" And Susie spoke with the calmness of despera-

The man turned reluctantly, and silently they hurried to the place where John Raymond lay. Torn and disfigured and wholly unconscious, he had no word of recognition for the wife who knelt beside him. They tried to keep her out, but she would go in, and they were obliged to let her have her way.

The history of the accident was a simple one. John hark been called to one of the large machines by its operator, who found something the matter with it, so that it did not turn its work out well. In trying to discover the cause of the trouble, John got the sleeve of his coat caught in the machinery, and before the belt could be thrown off he had been whirled around several times. When lifted by the strong arms of the men who loved him, for he had ever been a kind overseer to them. his head and chest were found terribly lacerated and disfigured. He was unconscious, and it was in this condition that he had been taken to the office of Dr. Jameson. His clothing hung usily engaged with some sewing, Susie Ray- in tatters to his form, and one arm fell limp and useless at his side. All efforts to restore him to consciousness had failed, and Dr. Jameson whispered to his colleague, Dr. Carter, that the ambulance had best be sent for to convev him to the hospital.

Mrs. Raymond refused to allow her husband to be taken thus, and insisted that he should be removed to his own home; and as the two medical men were of the opinion that the man could not recover, they finally acceded to her request.

It was a sad home-coming to the gentle woman. The little house looked as cosy and pretty as before, but oh! how dreary it seemed! Little Charlie, who had returned from afternoon school, looked up from his play in the yard as the mournful procession halted before the door. The childish light died from his eyes, as, awe-struck, he followed the little group into the house and saw the men deposit the mutilated form upon his mother's bed. He did not know it was his father thus brought home, and he asked no questions.

Later, when all had gone save one neighborly woman, who had remained at the doctor's reduest. Mrs. Raymond took her boy in her arms. and pressing his head upon her breast as if to quiet its ceaseless pain, told him of the accident and of his father's danger. She had learned it all from one of the men, and had listened as one dazed, until he said, "And it was just ten minutes after three by the office clock when it happened." Then she started and pressed her hands to her head as she remembered that at that very moment the crash and whirr and fall she had heard so mysteriously had startled her out of her quiet meditations.

Her voice was very quiet now as she talked to her little son; she had shed no tears; there was a weight like lead in her breast. It seemed to her as though years had passed since the hour of noon, and yet it was only six o'clock, and the sun was still shining-so much can human hearts feel and suffer in an hour or two.

The child listened, silent with terror, until at last clinging to his mother's neck he whispered. 'And will papa never get well?"

We do not know; the doctor says he cannot tell if papa is hurt inside until he comes to himself. dear.'

John Raymond never "came to himself! again on earth. For three days all the loving care and attendance that human affection could devise was bestowed upon the sufferer, but all in vain. He never moved or spoke again. Toward the close of the third day, Susie, sitting alone by her husband's side, observed a change pass over the disfigured face. Bending closer, plain the crash she had so plainly heard, and she heard the rattle in his throat that, told the end was near. With holy tenderness and love came the sleeping bird had aroused and com- ahe bent above him, gently wiping the deathmenced flying back, and forth in its cage in a damp from his brow and praying for one look or sign of recognition from him:

It was a solemn moment, as, in the early twi-

leaving his loving wife speechless with agony. Still she sat, her hand upon the clay-cold

brow, her eyes fastened upon his face, when suddenly she perceived a line of light streaming upward from the form on the bed. Around this line tiny particles of vapory substance gathered; they were like silver, soft and white and shining. How fast they appeared I and now it seemed as though a whole volume of them had collected, rising as if from that inanimate body.

Soon they assumed shape, then rounded out into the proportions of a human form. Yes, there were the limbs, the body, the head and face, and oh! wonderful vision, the features were those of John-John, transfigured, illumined, glorified, but still her dear old John.

Fascinated, the woman continued to gaze there he was, perfect in appearance, beautiful and whole, not so much like flesh and blood and bone and sinew in appearance as like a form of light, swaying, sointillating, vibrating. A mass of drapery, more like a fine white vapor than cloth material, fell around him. As she gazed, he smiled upon her, then turned; she followed his gaze with her eyes and saw another form. more like flesh, approach and take her husband in his arms. She recognized the new visitant as their old friend, Charles Weston; and as the words "We will come again," seemed to float into her brain she fell in a state of unconsciousness upon the bed.

They found her thus, still clasping the hand of her dead husband with one hand, and the other upon his brow. Charlie had come in with the neighbor who had been caring for him, and it was his cry of grief that revealed the truth. All that night she lay in a stupor, but when the morning returned she aroused to her duties as one who had received new strength.

CHAPTER IV.

A TELEGRAM FROM BEYOND. Until the day appointed for the interment of her husband's remains, Susie permitted no one to attend to or watch beside them. The last sweet, sad offices for the dead must be her loving care, and they were too sacred to be shared by others. She did not mention her experiences at the hour of his transition; to her they seemed too pure to be spoken of; but she moved about her duties with a quiet serenity that was a source of wonder to the neighbors who beheld

No further visitation came to her during that period of watching. Only in the still hours of the night, when the light burned dim, and she bent in prayer beside the marble form that could never more arise at her call, a faint quick 'tap." "tap." would fall upon the desk, clear and distinct, like the click of a telegraphic instrument when the wires are in operation.

The funeral obsequies were over. The last words had been spoken over the remains, and all that was mortal of John Raymond had been interred in the silent cemetery.

Susie and her boy had returned alone to their home to take up the quiet life that would now be theirs. Mrs. Raymond was a woman of energy and decision. Her gentle ways were not formed at the expense of a heart full of purpose and individuality. With her to think was to act, and she had ever been a woman of thought.

It was well known that save but a very few hundreds, John Raymond had no worldly possessions at his death, and his wife knew that henceforth she must earn the means of subsistence for herself and child. There were not lacking offers of assistance from friends and neighbors, but while she had health she would not eat the bread of idleness or charity. And with a grateful but firm voice she gently declined all aid.

The woman was an expert with her needle. She also possessed good judgment and accurate taste in the selection and fashioning of clothing. and she determined to become a dressmaker. and to do the cutting and fitting and modeling and trimming of such garments as she could get to make.

The fashionable modistes in town were so high with their prices that the factory girls and the wives of working-men could not afford to employ them, and were obliged to do their own sewing. Many a badly-fitting gown and poorlytrimmed garment evinced the lack of skill in its construction. Susie knew that if she put her prices at a reasonable rate, she could find sewing enough to employ her time, especially as with excitement. her many friends were so anxious to aid her in getting a living.

The four or five hundred dollars left by John were put by for a "nest-egg," and Susie began diligently to arrange her plans. She decided to give it up. Besides, she needed rooms for her | mond." patrons' use, and this was the best place for her. In a few weeks the woman was fairly launched upon a tide of work, the accomplishment of clasped it as though it were a living thing. which gave satisfaction to her customers, and netted her a fair pecuniary return for the time and strength expended upon it.

These were sad and weary days to the brave little woman. Her heart, bowed down bea the great bereavement that had fallen upo refused to be comforted. She yearned for the presence of that manly form that had ever been such a bulwark of strength to her. She longed for the sound of the voice, or the touch of those dear hands that had been so much to her. Only those hearts who have suffered a similar stroke can understand her pain. But the work brought | dazed now. So she sent the frightened girls to to her home, and the filling of the orders, proved good for her. This drew her attention, and occupied her time. Oh! blessed labor, that calls mankind out of itself, and in its pursuit makes one rise above the sorrows and trials that would otherwise rust out the heart-

studies were his special delight, and he loved to talk them over with his mamma at nightfall when her work was laid aside for the day. This was their blessed hour, when Susie, seated in John's favorite chair, with her boy in her lap, would talk over with him the lessons of the day, and explain what he had failed to under-

And theu, as the twilight deepened, and the child would speak of his papa, and wonder if he was near, and could see how much they missed and loved him, those little "taps" would come springing out of the desk almost as if replete with life and knowledge and consciousness. These tappings puzzled Susie, and filled the boy with wonder, but neither could understand nor explain, although neither was afraid of them. Once Charlie had said, "Perhaps papa does know, and he tries to tell us so in that way." But his mother softly answered, as she kissed him, "I would like to think so, darling, but papa is far away in heaven, where he can see nothing of our affairs. Some day, if we are good, perhaps we shall go to him."

Spiritualism was but little known in those days, and a knowledge of its significant claims had not come to Stirlingville. The people of this town were mostly of the old-fashloned Orthodox type, although there were a few liberalminded souls who did not accept the severe opinions of the rest, but ventured to believe in the boundless love and goodness of God for all mankind.

John Raymond and his wife had been church attendants, but they were not bigoted in opinion. Indeed, they were what we might well call progressionists, for their minds were open to the reception of truth, from whatever source It might come. They were fond of good reading, and had kept abreast with the times, as far as they could gather information from magazines or from newspaper articles.

The months rolled by, bringing the changing seasons in their turn. Susie's little parlor was always well filled with garments in various stages of construction. She had been compelled to engage the services of an assistant, and had taken a poor young girl whose home was a lowly one, to help her in the plain sewing. The girl was grateful for the place, and sought in every way to please her kind mistress. Susie was still unreconciled to her loss. She could not cease to mourn for the dear departed, yet she kept her murmurings safely locked within, and no one dreamed of the wild unrest that filled her heart.

One day in February, Sarah-the sewing girl -received a visit from a girl cousin who had come from a distant town to spend the day and night with her. This girl was an operator in a telegraph office, and had been released from duty for a few days because of some trouble in the company.

Mrs. Raymond was glad of this visit, as it brought a little diversion into the quiet lives around her. The visitor was a bright, sprightly girl, who insisted on taking a hand at the sewing piled up before her, and whose chatty tongue kept pace with the busy fingers that flew in and out, to and fro, so rapidly.

After tea all sat quietly in the little parlor from which the work had been removed. A bright fire glowed in the grate, dispensing with the need of a lamp for those who did not wish to use their eyes but only wanted rest. The conversation lagged; Charlie sat upon the floor with his head in his mother's lap; the two girls were quiet, as if feeling the influence of the hour. Suddenly came the "tap, tap," upon the desk. Laura, the visitor, started: "What's that?" she demanded, peering into the corner where stood the writing-desk in the gloom.

'Oh, nothing but the cracking of the wood," replied her cousin; "we often hear it."

"Hush-let me listen; it is something; it is telegraphy, and I can read it. It says: 'lam here; I bring you love; you are not forsaken; God is good-John.' And the young operator read the words as the click went on, like one reading a message from a telegraphic instrument. "Why I how strange; it's stopped now. Mrs. Raymond, have you a machine in that desk ? "

But Mrs. Raymond did not heed the question. She had started up, regardless of the child at her feet, and stood with paled cheek and dilated eyes as if riveted to the spot. Her breath came quickly, and her whole form trembled

Again the "tick, tick," and again the girl, as if impelled by some mysterious power-for she afterward said she had to do it-read: "Be calm; I am here; do not fear; I come only in love. Do not grieve for me, it gives me pain. I keep her cottage home. She could not bear to am with you daily. We shall meet-John Ray-

> As the force of that message burst upon her strained senses, Susie rushed to the desk and When she collected herself she found the girls crying around her and begging her to be calm, and her little boy clinging to her waist and kissing her hand in mute terror.

> A revelation had come. In the midst of gloom and despair a light had flashed out in her life. A message from heaven had come, stilling her doubts, and answering the child's oft-repeated question: "Does papa know how we miss and love him?"

> She accepted it without question, but she must have time to think it out, and she was too bed, and taking her child to his room, laid down beside him to think and pray, but not to sleep.

During the long hours of that night strange ideas came to the woman's soul; it was as if invisible guides were teaching her the truth. She saw now that the dead are not far away; Charlie continued to advance at school. His that they do watch over and guard their loved

ones. If John could come, why not others? why not all who are dead? Of course they could if the door was opened. He had come-had come many times and she did not know. He wanted to speak, and she had thought him far away. The words of the message were burned upon her brain.

He did not wish to frighten her; he "only came in love." Dear old John ! he never could come in any other way. He told her not to grieve for him, it gave him pain. No, she would not murmur any more; she would not hurt him for all the world. He was safe, and she would know it all some day. Toward morning she fell into a sweet sleep that lasted three hours, refreshing her as she had never seemed to be refreshed before. She moved around with a brisker step and sprightlier air when she arose, and felt as though a new lease of life had been

Her guest, still frightened over the events of the past night, refused to remain after breakfast, and left to take an early train for home. Sarah, too, asked for a day off, and Mrs. Raymond was obliged to let them go. All that day Susie worked and thought of the singular experiences that had come to her. She remembered now that John had been friendly with an operator in a telegraph office, and that he had taken a great interest in the workings of the machine, and had studied it a little for his own amusement.

"Oh! I do hope he will be able to come again," she thought; but though she strained her ears and listened with bated breath, she heard no sound from the corner whence the taps had come.

[Continued in next issue.]

The Rostrum.

The Flutes seem to have suffered particularly from the authoritative presence amongst them of rascally agents. They had one agent, however, at one time, for whom they had an unstinted reverence. This was a Mr. Sam Parrish. They loved him and revered him. They used to call his wife their dear lily-white mother. He was preëminently a just man. He actually believed, and acted on the belief, that he was there for the benefit of the Indians, and not for any exclusive benefit of his own. The Indians have a passion for justice; and there is nothing they will not do to strengthen the hands of a man whom they believe to be just. Parrish was such a man. He could say with Bulwer's Richelieu, "My art was justice." He was removed from the agency, however, on the ground that he was not a Christian, and in 1870 an undoubted Christian agent was sent to them, who was an utterly unregenerate whelp named Reinhard. He was possessed by the idea that he was not there for the benefit of him. He subjected them to innumerable galling tyraunies. Their labor was no longer their own, and the results of their labor was no longer their own, and the results of their labor was no longer their own, and the results of their labor was no longer their own, and the results of their labor was no longer their own, and the results of their labor was no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of their labor was no longer their own, and the results of their labor were no longer their own, and the results of their labor were no longer their own, and the results of the agent a good Christian man? Did he not pay three times a day, although he defrauded the indians, whom he was there to protect, by means of all sorts of pay th

all the Indian tribes—the Foncas, the Bloux, the Uneyennes and the reat.

In 1871 Congress aboilshed the treaty system, which
had been in voque for a hundred years, by passing an
act declaring that "No Indian nation or tribe within
the territory of the United States shall be acknown;
edged as an independent nation, tribe, or power, with
whom the United States may contract by treaty,"
"This "It has been said, "was not only a humiliating
admission of a hundred years of biundering diplomacy,"
that should be acknown to the civil by destroying the associations that the provided states may contract by treaty,"
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and further weststill—we may forcibly settle him, now on this reservation, and now on that—but while by pursuing this policy we create innumerable heart-burning sand abames, and ruthlessly destroy numberless hopes as pure and as beautiful as any hopes that ever nestled in any human breast—we do not settle the question—what to do.

There are two ideas of which we must disabuse ourselves. The first idea is that the Indian is a savage. He is no more a savage than we are. He is just as much civilized as we are, only his civilization happens to be of another sort, or rather to have taken a different conventional shape. He has developed the superbest fruits of civilization just as much as we have ourselves—truthrilness, bonesty, an unstitude generality, a reverence for what is just, a sweet and deferential regard for old age. In these things, which, far beyond the steam engine, the telephone, the telegraph, the electric light, the sewing machine, are the unitading splendors of life, he is quite our equal, if not our superior. He is not civilized in the same way that we are. He does not wear laundried shirts, but neither did the men of Europe wear them until the time of the Crusades, when they were first invented. He very seldom, perhaps, washes the garments he does wear; but then the knights and ladles of Europe during the Middle Ages, whom we do not therefore consider as savages, very seldom or never washed their garments; they only refreshed them now and then, by the use of proclous scents—overcoming one smell by another. They do not use forks in eating, but then using forks in eating does not mean civilization. Homer fed himself without a fork, so did Banté and his Beatrice, so did Shakspeare, but we do not consider them as savages therefor.

But we must not only disabuse our minds of the idea that he is an utterly unimprovable savage, but also of the idea that he is an utterly unimprovable savage. That smart indian agent "who, at Council Bluffs, sent a man up in a balloon by way of convincing the Indians that he

of a bargain!

No. Our red brother is not a savage, nor is he unimprovable. The oridence is absolutely overwhelming to the effect that his capabilities for progress are less doubted every year, and doubted least of all by those who know him best.

Continued in next issue.]

(Form the Buston Commonwealth.)

(For the Twenty-Eighth Congregational Moelery, Buston Commonwealth.)

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States, reserving to themselves the same freedom with respect to their social and local affairs as other lawabiding citizens have."

"Fortune favors the brave," continues Miss Peabody, "or rather we should say Divine Providence, trusted in as intelligently as Sarah Winnemucca trusts in her 'Father-in-the-spirit land,' who she believes has opnided to her family the guardianship of her people, has justified her faith.

"A farm of 160 acres was unexpectedly deeded to her brother Natchez last winter by Benator Stanford, who has known and respected the Piutes during all their period of trial, from the year 1864, when he, as chief builder of the Central Pacific Railroad, became personally acquainted with them. The eastern friends of Barah Winnemucca, who understand all her ideas and wishes, supplemented this glit with plow, wagon, harness, a pair of draught horses, canvas for two tents, seed to plant, and provision for immediate use this summer, and, with his wife, six children, two sisters in law, and two uncles, Natchez and Sarah have gone upon the farm and commenced operations, fencing in the domain, and Sarah erecting a sort of bower for her schoolroom, and gathering in some Indian children from the neighborhood. The first thing Natchez has done is entirely in character. He has divided off to six poor Piute families ten aeres apiece, to be their own, to cultivate and to have the disposal of whatever they shall raise, without paying any tribute to him. Their plan is to have no white man on the ranch, except perhaps one they know, of very vato be their own, to cultivate and to have the disposal of whatever they shall raise, without paying any tribute to him. Their plan is to have no white man on the ranch, except perhaps one they know, of very various ability, who can also assist Sarah in the musical department of her school, which she justly thinks one of the most important, music being the language of religious devotion and spiritual ille. The building up of the school is Sarah's first object, her idea bring that the Indian school should not separate the children from the natural relations which are the first revelations of God to man, the duties growing out of them, educating children in reverence to their fathers and mothers, and these in their turn in tender dealings with their children, and husbands and wives in their reciprocal duties to each other, all these being the only solid foundation of human dignity; and, as anybody may see who will read with attention the Life Among the Pintes, this foundation is the inherited advantage of that tribe, whose whole history we see from the time of their introduction to the whites. Upon this advantage she proposes to erect the superstructure of their civilization, choosing from that of the white what is good, and avoiding those vices which we must all acknowledge deform it, precisely because this family heart education is so much neglected among us. May it not be that the wars and conquests and the consequent amalgamation of the nations of the civilized world have had something to de with this evil by destroying the associations that hung round the original seats of mankind?

"With these conditions she is sangulue she can re-

in household virtue and household love—than the Indians are prepared to emerge from their state of repression to-day. We have no right to expect honor, honesty, industry, sobriety from a race when we surround them with conditions which make the growth of those virtues so hard. "Be just and fear not." All national heroisms and all conceivable national greatnesses are summed up in the little word justice. When a nation does an act of justice, it makes regnant within it and about it the right counsess and the judgment in which the infinite Life of this universe doth evermore delight. Such a nation fetches truth from afar, and, ciothing it in the majesty of a deed, it shows to all people with what the right hand of the Omnipotent is full. As Carlyle would say: "Justice, radiant, beneficial. As Carlyle would say: "Justice, radiant, beneficant, as the all-victorious Light-element, is also in essence, if need be, an all-victorious Evre-element, and meits all manner of vested interests, and the hardest iron cannon, as if they were soft wax, and does ever, in the long run, rule and reign, and allows nothing else to rule and reign." This is true of the universe at large; it is true of the world in which we live, it is true of the nation of which we are so proud; it is true of each individual human life. Let us, then, be just and fear nothing, and if the heavens should then fall, the

Banner Correspondence.

Massachusetts.

BOSTON .- Warren Chase writes: "If we cannot rely on our senses, on what can we rely? Are not all experiments in science made by, with and through the senses, and all facts established by their judgment? Such is my understanding; my senses are more reliable than faith, belief, fables or any pretended divine revelation. No amount of testimony can make me believe that vinegar is sweet and molasses sour after I have repeatedly subjected them to my sense of taste. What shall we believe if twenty of us, all sane and wide awake, see the moon collesed, and twenty or more others, who were not where they could see it, declare we were deceived, and that the

moon could not be eclipsed?
On Monday, Oct. 5th, I attended a circle at Mrs. Carrie M. Sawyer's, No. 4 Concord Square, accompanied by a friend, Mrs. Melvie Clayton. At about 8 o'clock P. M. we were in front seats, with quite a numberon each side and behind us. After all who wished had examined the cabinet and were satisfied that no persons were there, and none with material bodies could get there, Mrs. Sawyer seated herself behind the curtain. The light was turned down, not so much, however, but that we could distinguish familiar faces and forms. We were immediately greeted by a childish voice and the appearance of 'Maude,' as different and distinct from Mrs. S. as a ten-year-old boy is from myself. After salutations I was called to the curtain and asked to kneel or get down so she could whisper to me, which I did, and she assured me I had many friends there, some of whom would materialize. I had scarcely reached my seat when a full-grown form, in appearance a man, walked outside the curtain, and I at once recognized E. S. Wheeler, and before I could speak, Mrs. Clayton, who was with Mr. Wheeler when he died, and an intimate friend of his and his wife, said to me, 'There is Ed. Wheeler.' He extended his hand and I took it, when the form at once receded to the cabinet. Shall we believe our senses, or take the doubts and objections of somebody

who did not see it? During the evening more than a dozen spirits, often two and three at a time, stepped outside the cabinet, most of them recognized by some persons present, and several by myself, especially my wife, who I think I may be credited with knowing, as I have often seen her materialized since she passed over, and Anna Pickering, who left her form in San Francisco some years ago, and whom I well knew. But the single fact for which this notice is written is the following: I was called by Maude into the cabinet, and went in, and sat down on the only chair there, Mrs. S. getting up and standing beside me, I holding one of her hands, and her other resting on my shoulder. I heard a slight rustling somewhat peculiar before me; it was dark, and I could not see the cause, but in less than two minutes a form stood before me, that, putting a hand on my face, and reaching for my hand took hold of it, and I rose up, and with Mrrf Sawyer hold of one hand, and a full-sized man hold of the other, we all walked out into the room, I holding one on each side of me, so that all could see Mrs. S., myself and the stranger dis tinctly.

Now as it was impossible for any person with a body like mine, and those in the room, to get in there, what was it, if not a form made up by some intelligent force greater than ours, or exceeding our powers and our knowledge of the laws by which it is done? What force or intelligence but that of the persons whom we recognize can make up a form so perfect that our senses recognize it, and converse with it as we would with a friend, and it with us, as such friends would? ishould also add here that in several instances those forms drop into the carpeted floor apparently, or rather dissolve on the floor before us, and as I have often plainly seen them do near my feet. Are we all hallucinated, or have we all lost our normal senses? If so, what and where is the power that does it? When and where does it cease? Shall we rely on our own senses in all other cases except at spiritual séances, and ignore them there? I prefer my senses, which have never, to my knowledge, deceived me. I know Mrs. Bawyer does not do what is done in these in stances, as this was not the only time I have tested her as I have since done, and used both my senses and reason in examining the phenomena."

MARBLEHEAD.-L. R. P. writes: "E. W. Emerson was at this place Sunday, the 6th inst., and our meetings were well attended. Fifty and sixty tests were given at the afternoon services, and about the same number in the evening—all being recognized. Our Bo clety is in a prosperous condition, and we are fortunate in having for a President Mr. John S. Martin, who is a zealous worker for the cause."

Ohio.

STEUBENVILLE. - N. M. Purviance writes that, desiring to make the attempt to satisfy the local want for mediums, he, while visiting friends in Ohio (his home being at Hailey, Idaho), was instrumental with others in forming a circle for the developing of such medial powers as might lie latent among its members. Though all in the neighborhood were uninformed at first as to the correct method of procedure, and the attendance continually fluctuated both as regarded the individuals and the numbers present, yet up to the time of writing not one seance had proved a fallure, and among the ladies and gentlemen present several had exhibited fitness for various phases of the phenomena, such as the moving of ponderable bodies, the raps, the exercise of clairvoyant sight, the appearance of lights, entrancement, etc.

Our correspondent adds: "We sit about a large round walnut table in a dark room, and frequently let the light shine in from an adjacent room when anything is going on which the sitters desire to see. We sing a familiar song or two at once after forming the circle. The sitters connect hands of course. I write the foregoing not for the purpose of informing Spiritualists, but to encourage the thousands of your readers who are waiting and wishing for mediums to come into their neighborhoods and convince the people, to form their home circles as too have done here and thereby get proofs far more convincing than anything that might be witnessed in a crowded hall for a night or two. When these phenomena occur at the hearthstone of the scoffer, or through himself or some member of his family, it generally sets him to thinking. From my experiences here and elsewhere I am quite sure that if about an equal number of males and females, selected at random from people who are disposed to act fairly and honestly in the premises, conduct their scance with a feeling of interest, trust in the invisible workers, and due appreciation of the importance of the matter they are investigating they will get startling results in a few sittings. Persons attending such seances should never disturb their friends who may be entranced. Inquirers will some times become so unessy as to get up, break the circle, and go to the unconscious one and make every endeav or to arouse him or her. Treed not say this is all wrong. We have not held a scance without having one or more in an unconscious state. This you may expect, and it is the result almed at it have

Wherever I have been the cry is for phenomena and mediums. The people are reading everywhere of the occurrence of spiritual phenomena. They say, Let we see these things ? How gloriously the cause is moving on. This great

truthis permeating every nook and corner. Away beyond the Rocky Mountains, where my home is, in the Wood River Valley, the latest settled country on the continent, you may find Spiritualists by the score, and the BANNER OF LIGHT shedding its rays in the little cabin of the miner and the home of the lawyer, merchant and rancher."

CINCINNATI .- Mrs. M. C. Sherwood writes, Nov. 30th: "Trusting that you will be interested in hearing of the success of our Society here in the Queen City, I will endeavor to give you a synopsis of our

work. Since the organization of our Society one year agowhich at that time consisted of but a few earnest, faithful workers—we have been successful beyond our most sanguine hopes. We now have a large Society in excellent condition, a congregation that will vie with any church both in numbers and social position. Dur ing November, Mr. J. Wm. Fletcher delivered a series of elequent and profitable lectures to constantly increasing audiences.

On Sunday evening, Nov. 29th, he closed his present engagement with us. At the conclusion of that lecture. Mr. Clarence Pumphrey asked our President's permis-

Mr. Clarence Pumphrey asked our President's permission to make a few remarks, which were as follows:

Mr. Chairman—If you will permit an interruption, Mr. Fletcher's personal friends among the Cincinnali Spiritualists desire to take advantage of this his last appearance to publicly express their personal regard and appreciation for his telling efforts for a cause we hold so dear. To the glory of his controls and honor of their medium, we find much food for thought in the memory of so splendid a course of lectures just finished. Our sincere regret that he leaves us now and our fond hope that he may come to us again very soon for a more extended engagement must tell our esteem far better than can I. Mr. Fletcher, your friends ask your acceptance of a small token of friendship. We cannot measure, only indicate the sentiment that actuates us.

[The offering consisted of a gold badge.] Mr. Fletcher in accepting the tribute said, in effect I feel that the honor thus conferred upon me is not for me alone, but is also a tribute to mediums and medi umship. I would that we who are mediums could all

feel that the victory of one is the success of all. After singing a song, 'Far Away,' by Miss Emma Pumphrey and her brother Frank, Mr. Fletcher gave a large number of tests and descriptions. Then followed a complimentary speech from Mr. Hare, our President, after which the large audience slowly filed out as if loth to say 'good-by.'"

Verment.

BRIDGEWATER CORNERS .- Mrs. M. S. Wood writes: "Concerning a future life for animals, it seems strange to me that any intelligent Spiritualist can doubt the continued existence in spirit-life of all forms of life in this world. If the forces of spirit-power organize matter, and matter is coëternal with spirit, how can any form representing spirit become anything except what the real spirit makes it? And why should the form be changed in one realm more than another? I as fully expect to meet and know in spiritlife old dog Sport, who carried my dinner basket to school for me when a child, as I do my father who owned the dog.

A spirit calling herself 'Black Betty,' who controlled me many years ago, answered Judge John W. Ladd's question, 'What is the spirit-world?' by saying, 'It is this world with the dirt washed off; that is all.' To me, the thought of a world like this with which I am somewhat familiar, only far more beautiful because of its having been cleansed, in whose pure light we shall see things clearly and as they are, is far more desirable than to attempt the imagining of a country barren of all but selfish human beings, who might as well be singing psalms around an Orthodox throne as absorbing the grand varieties of creation into their own personal selfhood, merely for personal gratification. I love the beauty of this world, with all its dusty covering; and when my inner sight is quickened, I see its inner life rising through all the conflicts of elements to higher unfoldments, all its mountains, forests, lakes, rivers and meandering streams, its oceans, seas plains and valleys, sending up the mists responsive to the electric call of the eternal sunbeams. And when the mists have rolled in splendor from the glory of the hills, and Love's sunshine, warm and tender. leaves its kisses on the rills, we shall read Love's shining letter in the rainbow of the spray, we shall know each other better, and shall know all else as much better as we shall know each other. Then there will be no bitter, stinging words, no cruel condemna-tion, no want of charity, and there will be peace on earth, good-will toward men. Such noble men as our recently ascended brother, Elizur Wright, will be more common; honesty and integrity will be the ministers of souls, and we shall love one another. Let us be thankful for growth."

New Hampshire.

DOVER .- A correspondent writes: "W. J. Colville's cent visit to this place has been the r ing considerable interest in spiritual matters. The local press has been very complimentary in its allusions to the speaker and his gifts, while the audiences on both evenings, Nov. 23d and 24th, were composed of many of the best people in the city. On the first evening, the lecture on 'Inspiration' was a concise summary of spiritual teaching, and was remarkable on account of the extent of the ground gone over, and the force of the illustrations with which the speech abounded. Though ample opportunity was given for the answering of questions at the close, none were asked; four subjects were, however, given in for the poem, all of which were felicitously combined in the improvisation. On the second evening the order of proceedings was somewhat different, the subject of the lecture being left to the choice of the audience: the topic selected was, 'The Future of America, Considered Socially, Industrially, Politically and Religtously.' The treatment of this comprehensive theme gave great satisfaction to the audience. Both meetings were well attended, though on the second evening a heavy snowstorm militated against the attend-

There is considerable interest in Spiritualism in Dover at this time. Several mediums have already visited it and more are expected soon. In answer to a question asked Mr. Colville's guides, whether Spiritualism would progress in Dover, it was said that the progress of Spiritualism on the visible plane of operation in this world was in large measure due to the assidulty with which the inhabitants of certain districts applied themselves to its investigation. People, not places, afford conditions for spiritual outpourings; wherever earnest minds seek the light, there it will

Kentucky. LANCASTER .- A. S. Byington writes: "Being s traveling man, I am often put to some trouble to find rooms vacant suitable for my business, and have to take such as I can get, without regard to any former history of the premises. This is the case with those I now occupy. Not until several days after I had taken possession of them was I informed of what had previously occurred. They are on the second floor, a narrow stairway leading directly to them from the street. About two years ago a difficulty occurred between two men, resulting in one being shot and instantly killed on this stairway, the man falling against the door, and closing it. In that position the body remained several minutes, when the crowd that had gathered outside forced the door open, and it fell into the street. Not knowing this, I arranged the back room to sleep in, using the front one for business. The first night, at five minutes of twelve, I was aroused by four loud raps on the door, as if made by a heavy mallet or hammer, followed in a few minutes by another; then all was slient. Not hearing any more I dropped to sleep again, and all was quiet until morning. On the follow. ing night, and at the same hour, I heard the raps as before, and they were repeated four nights. The day after my first night's experience a lady called on me on business. She said it made her feel curious to come up those stairs. I saked why. She then related the facts I have stated, and I could then account for the taps. I carnestly invoked my guides and those of higher power to release the spirit from its unhappy condition. Since then I have heard nothing unusual. and feel that my prayer was answered." ខែ មហាសា

si di d**atao.**ed saisk keerens PORTLAND.-A correspondent writes that in a recent discourse before the Portland Spiritualists, J. Frank Baxter openly proclaimed as his views en ! Or ganization and Unity," that "he favored thorough proganization of Spiritualists, as said, yet he very strong

ly opposed all effort to fetter a single one by any creedal definition or limitation. He deprecated every attempt to control or force the spirit-world. As Spiritualism was inaugurated by the spirits directly, he would have them carry it to successful issue without the interference of any would-be liege-lord, or any man-made book or parchment authority."

PORTLAND.—G. F. Cary writes: "Of the many proverbs and sayings daily repeated by all classes, not one is more sophistical and heartless than, "Every back is fitted for its burden. It is an epitome of the logic of a barbarian. Is it conclusive evidence that backs are fitted for their burdens because the burdens many are compelled to carry are borne without complaint? How many there are among us struggling silently to maintain some dear one in comfort, at the expense of their own lives given drop by dwop, rather than intrench themselves behind this bulwark of selfishness. Lamentable indeed would be the condition of the unfortunate if every one accepted this saying as true. The time has been when misfortune was supposed to be especially sent in punishment for some-thing the victim had neglected or forgotten to do that ought to have been done, whether he knew it or not: yet though our old friend Job some years since had common sense enough to tell his comforters the contrary, even at this late day there are very many who are away behind the old Persian philosopher. How consoling it must be to a drowning person to have one sing out, 'It's just what you deserve, or 'You are exactly fitted for the place.' Such expressions must smooth the path amazingly, for which every heart ought to swell in gratitude as the last wave closes over them, because they were suffered to live until they died, in consequence of the eternal fit-

Pennsylvania.

PITTSTON.-W. E. Whyte writes: "When I was at Onset Bay, in August last, I attended, during my brief sojourn in that beautiful summer resort, several séances for materialization, two of which, given by Mrs. Ross, of Providence, R. I., I must say were the most remarkable ever witnessed by me in all my experience of spirit-return.

After making close examination, in connection with other gentlemen present-among whom were Gen. Lippitt and Mr. Hogan, of Washington, D. C .- of the cabinet and its surroundings, (simply a small clothes closet, with a dark curtain drawn over the doorway, and having nothing in it except a plain chair for the nedium to be seated on,) the medium, a matronlylooking woman, in whose genial face apparently lurked no deceit, entered the cabinet or closet, when almost immediately spirit forms emerged therefrom, two and three at a time, old and young, male and female, adults and children, all of whom, with perhaps a solitary exception, were recognized by one or more of those who were present.

My mother died a quarter of a century ago, and I had not seen her for many years prior to that event, and, indeed, for nearly thirty-five years, until she made her appearance to me precisely as I had known her in earth-life, at both of these séances, giving to me, to the astonishment and great delight of the friends present on that occasion, undoubted proof of her identity. Following her came my little grandchild, who passed away when about three years old (1882), giving me his name and calling one who was very dear to him as he was to her, and is still, by an endearing name only made use of by him when in the form, and of which no one present, beside myself, knew anything. A very remarkable test! He appeared, as did my mother, dressed in the habiliments of domestic life, as I have often seen him previous to his demise, giving me proof positive that it was his dear little self come to earth to convince us that he is not dead, but living among the angels in that world where spirits dwell forever.

The medium, on his last appearance, carried the little fellow in her arms from the cabinet to the centre of the room, giving me an opportunity to scan his features very closely, in which I know I was not deceived!

The phenomena which I also witnessed at the Berrys', Caffrays', and at Dr. Rothermel's séances were also very extraordinary, and to me equally as satisfactory, apart from features and dress, which I so fully recognized at Mrs. Ross's.

During my stay at Onset I was there under an assumed name, so, as I thought, to make the tests stronger; and I am certain, nay, positive, that no one there knew my proper name or address; nor was I ever at Onset before."

Michigan.

STURGIS. -'A correspondent writes: "Saturday, Nov. 21st, nearly fifty persons, whose ages ranged from sixty to eighty-nine years, met at the home of J. After a bounteous repast the host proposed a free conference, thanked his friends for their attendance. and expressed the hope that all would say something of their pioneer days and of their experiences and views of the great problems of life and duty and destiny. He then asked Dr. Ira F. Packard to act as chairman. Harrison Kelley, as the oldest present, was called on and responded in words of gratulation to Mr. and Mrs. Wait, and in cheerful expression of his faith in the life beyond, which he felt was very near to him. For over two hours narrations of the toils and joys of pioneer days, and frankly earnest and sincere expression of religious thought and personal experience, filled the time. Baptists, Spiritualists, Methodists and Presbyterians took part in that 'unity of spirit which is the bond of peace,' and all were deeply interested and felt the occasion to be full of benefit and

Mr. Walt came to Sturgis in 1834, and has taken honorable and useful part in legislation, in manufacturing and in railroad enterprises, and has never been backward in efforts for the good of society. He was an early advocate of woman suffrage and a pioneer in Modern Spiritualism. His useful life and kindly uprightness entitle him to the high esteem in which he is

New York.

BROOKLYN .- Daniel Coons writes: "I feel that justice to the spirit friends as well as the newly-developed medium, Mrs. P. C. Rothermel (wife of the well known medium, A. W. S. Rothermel,) of 130 Hall street, this city, almost compels a passing notice of the truly grand materializations appearing in her presence. Having attended most of her séances since her return from Onset, I can say the manifestations embrace all forms, from the infant to the aged-often two at oncesome with robes illuminated, and at times leading their medium out into the presence of the sitters. One spirit, a beautiful little girl, while thus leading her medium

out, dematerialized in sight of those present. On the evening of Nov. 18th, two spirits—one a young man, the other a little girl-appeared and requested the writer to send a message to the BANNER OF LIGHT, saying that Gertle Hagan and her brother were present, and sent love to their mother, who lives at New London, Conn."

Mrs. Clara A. Field in Portland, Me.

To the Editor of the Banner of Light: On Sunday, Dec. 6th, Mrs. O. A. Field, of Boston, commenced her engagement for the First Spiritual So-clety of this city. In the afternoon she chose "Psychometry" for her theme, and succeeded in deeply interesting her hearers in both the philosophy and the phenomena of this beautiful "soul-power"-her remarks being illustrated by readings, which were highly enjoyed and appreciated. The persons "read" psychometrically were well known, prominent people, and the direct statements made concerning their peculiar characteristics elicited the hearty applause of all

characteristics elicited the hearty applause of all present.

Mrs. Field, made, a very pleasant impression upon her audience, many of whose members expressed their appreciation by gathering about her after the close of the service, and with a hearty grasp of the hand congratulating her upon her success.

In the evening the subject was "Who and What is Authority for Truth?", She handled her subject till such a manner as to receive the hearty applause of her hearen; and hed their interest to the end. She then gave everal tests, which were all recognized, after grave everal tests, which were all recognized, after the which the large audience dispersed with many expressions of pleasure at the manner in which they had been sphertained.

Mrs. Field at their harmonicus, and Mrs. Field at their harmonicus, and comfortable home—as they have all the other. They are noble workers in the cause of truth, seesen. They are noble workers in the cause of truth.

For the Banner of Light, QUESTION AND ANSWER.

If I ever return after dying; Will earth-friends believe that I live, That the face comn-cared for is sighing One more earth expression to give? If to touch but my hand I beseech them, Some night in a circle of friends. Will they feel, will they know I have reached then

By the thrill immortality sends? I cannot go hence in the darkness Arrayed in the raiments of death, Without, perhaps, sensing the starkness Of my physical body's lost breath. Shall I cling with an utterless yearning To the hands that caress and repose My limbs to the dust's last returning. And long but to ask for a rose?

Oh! horrible thought of hereafter, How can the undoing of breath Give us up to the garret and rafter Of lonely impoverished death? Not so I I am firm in believing.
My loved ones who journeyed before In fondest affection are cleaving. To those who must journey once more.

I see in sweet visions the mother Who left me in life's battle heat, Still tolling through dreams to recover The love that in earth-life was sweet. I see through shut eyes and the senses The way she would have me pursue. And every impression intense is That leadeth me straightly and true.

Oh! surely the love which once guided My infancy tender and frail. Hath never one moment subsided Where angel robes rustle and trail. She watches me, guards me forever Wherever my footsteps may tend: And never on earth, no, ah ! never, Shall I find such a teacher or friend.

'And so I'm content in believing . I'm led by her guidance supreme, And my last days I'll spend in the weaving Of actuals out of each dream. Belleve me, dear friends, the hereafter Holds more of our future than this, Where we fashion our tears and our laughter To self-imposed sorrow or bliss.

I know not how long I may linger To plan for to-day or propose; But I know that with prophecy's finger My mother can point and disclose, As she often has done and is doing, Whatever my earth course may be And whatever the joy or the rueing

We'll meet on eternity's lea. -[AUGUSTA CHAMBERS Providence, R. I.

Vermont State Convention.

To the Editor of the Banner of Light:

Vermont State Convention.

To the Editor of the Banner of Light:

The Vermont State Spiritualist Association met in annual convention in Union Church, Roxbury, Friday, Oct. 2d, 1885. The meeting was called to order at eleven o'clock by Vice President Lucius Webb of East Granville, and held an informal conference for an hour. The introductory exercises consisted of singing by the choir, an invocation by Mrs. Abble W. Orossett of Duxbury, and another song, "Oh! Think of the Home Over There." Interesting remarks were made by Bro. Sabin Scott, of Edea Mills, in allusion to Robert Ingersoil's interrogatory, "Which way?" Mr. S. remarking that the various churches ask the same question. Mr. George Pratt, of Rast Granville, addressed the meeting, and Dr. S. N. Gould made some interesting suggestions to which Bro. Scott replied. Mr. Pratt, Mrs. Crossett, Mr. Lucius Colburn and Mr. Claffin of Northfield spoke relative to Mr. Ingersoil's utterances and the position he takes. Conference closed by the choir singing "The Evergreen Shore."

Afternoon.—At two o'clock the meeting was called to order by the President, Mr. Alonzo F. Hubbard of Tyson, who made some very interesting remarks, saying that the first Spiritualist Convention he ever attended was in this house, many years ago. He compared the condition of Spiritualism at that time with whit it is to-day, showing a grand advancement. The choir finely rendered "There's a Beautiful City Just Over the Way." A conference of one hour was participated in by Dr. S. N. Gould, Mr. D. T. Averill of Northfield, and Mr. Richardson. Dr. Gould spoke relative to Queen City Park Camping Ground, and, by request, gave an account of the Universalist Association visiting there while the Camp. Meeting was in session. Mr. Webb gave further account, saying that the Manager, Rev. J. J. Lewis of Boston, spoke very highly of the Spiritualists as many supposed. Mr. Colburn also spoke, referring to the Universalists' meeting. The conference having closed, a song was given by the choir. President Hub

SATURDAY, OCTOBER 3D.

"Spirit-Communion," giving us many excellent, encouraging and instructive words, and closing with an improvised poem.

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treit.

O. Hyzer of Baltimore, Md. Mrs. H. is a native of Vermont and one of the most eloquent speakers upon Modern Spiritualism and kindred subjects upon the public rostrum. She bases all of her utterances upon universal law, making all things self-evident facts from which there is no appeal. A subject to be considered being called for, Rev. Mr. Severance gave "Oahspe," another, "Immortality," Both subjects were treated upon in connection and in a masterly manner. She said that Oahspe and the Hebrewrecord were only minor parts or pocket editions of the great, grand, universal bible of nature, whose inspired pages are ever open before us. Doubt is the shadowof belief. You can never doubt without believing; you can never believe without doubting. You cannot prove that you are not immortal, neither can you prove when you were not. Doubt is never dangerous; skepticism is one of the most healthy conditions you can have. Oahspe has brought to the world no new truth. Oahspe is interpreted to me by myself. God is the smallest to the smallest to the smallest people. You all measure God by yourselves. You cannot carry virtue only about so far before it becomes a vice, and vice virtue, Compost to-day becomes a rose to-morrow. The best man you can find anywhere. It was an able and far reaching discourse, and listened to with the closest attention. The choir sung "When the Mists have Cleared Away."

SUNDAY, OCTOBER 4TH.

SUNDAY, OCTOBER 4TH.

ing discourse, and listened to with the closest attention. The choir sung "When the Mists have Cleared Away."

SUNDAY, OCTOBER 4TH.

Morning.—A conference of half-an-hour was participated in by. Mr. Skinner, Mrs. Bryant and others. Mr. Glazier, ex-Secretary, made some very good and acceptable remarks, as also did Mr. Cummings and Mrs. W. J. Rillot, the latter relating experiences which were quite interesting. The conference closed, the choir sung a beautiful piece, when Mrs. Lizie B. Manchester was introduced and, after an invocation, gave the first address of the least speaker and his experiences she gave us many grand and ulteresting thoughts. The choir sung "A Little While Longer to Tarry and a Little More Borrow to Bear." Mrs. F. O. Hyter then came upon the rostrum and spoke upon re-incarnation. She took a broad and comprehensive view of the subject, saying that every important act of our lives, every step up the ladder of progression, was a re-incarnation. Her very able and eloquent discourse was attentively listened to by the large audience. At its close she improvised a poem, the meeting closing with singing.

Afternoon.—The choir having sung "We are Walting for the Morning." Miss Flora H. Averill of Northfield was introduced and gave some very excellent and interesting recitations. Mr. D. T. Averill read a poem given by Robert Burns through the medial agency of Mrs. Byzer in 1868 in answer to a lady's question. Mrs. Hyzer arose and explained the circumstances under which it was written as a good test of spirit-presence, and also spoke of another, poem claiming to come from Burns, and written by her, which proved to be a marvelous healing balm. Mrs. H. continued with some very interesting and instructive remarks, saying the spirit-world is within this shell. We are of the spirit-world is within this shell. We are of the spirit-world is within this shell. We are of the spirit-world is within this shell. We are of the spirit-world is part and the proper of the stream of the stream of the marks relative to

and interestedly listened to by an appreciative audience.

A vote of thanks was passed to the citizens of Roxbury and vicinity for their kindness in entertaining friends; to the officers of the various railroads for their generosity and courtesy in granting free return checks to those attending the Convention; to the host and hostess for generosity and bountifully providing for our wants and needs, and to their assistants for their kind care and prompt attendance; to the speakers for their eloquent utterance; to the choir for their soul-stirring music; to Mrs. F. O. Hyzer and Miss Flora H. Averill for the service they have granted us; to our returned loved ones for their cooperation and aid, and to the officers of the Association for their untiring efforts in making this Convention an enjoyable success. Adjourned to meet in January, 1886, time and place to be designated.

W. B. PARISH, Secretary.

Stowe, Vt., Dec. 1st, 1885.

Stowe, Vt., Dec. 1st, 1885.

A Letter from John Wetherbee. To the Editor of the Banner of Light:

Now, thoughtfully, our footfalls homeward bound,

While here night's mantle overshades the ground. We wait expectant for a world that's bright.

This stray stanza, of an ancient date in my life's experience, came into my mind when thinking how to begin this message to whom it may interest or concern, and I have recorded it. I don't see yet its bearing upon what I have to say, but its sentiment seems to be in harmony with my present feelings, and perhaps it will not be out of order in a literal sense when finished. We will see.

I read the kind editorial in a late BANNER OF LIGHT on the grief that has come upon me in the sudden passing away of my oldest son, a young man of thirty, of almost phenomenal gifts, a lawyer by profession, a Professor in the Law Department of the Boston University, and for that and other reasons, which will be apparent before I get through, I feel persuaded to say a word on the melancholy event. Believing as I do in the fact or actuality that the spirit-world is very near us, that it is the land of the living, and not the land of the dead, that a bright light in my home has vanished, though not departed, some may wonder why I speak of it as a grief or as a melancholy event.

I am greatly indebted to Modern Spiritualism for my resignation, even to cheerfulness, and my wife is also. If we had been nothing but Christians, resting on the "glittering generalities" of adivine revelation, and not in possession of the actual knowledge by sensuous proof of another life, so sudden an extinguishment, and so melancholy a one—it being his own act—and to hear the sad words by a messenger, "Elliott is dead," within twenty-four hours of his departure to his daily duties, I do not know what the consequences would have been. Something like a presence told me "it was well." I owe to my experience in spiritual matters the strengthening support that sustained me, or

rather I should say us. I am aware that some one dies at every swing of the pendulum; that disincarnated mortals file into the land of souls in a line in which there is no break, and a Wetherbee is only one more in the line of those whom all of us sooner or later must follow. There are circumstances that come home to me personally, and that is my reason for writing this letter. I do not know as any one will be interested in my personal or domestic matters, still my pen has made me widely known among Spiritualists, so what I write now I write to those who in this inky way feel interested in me, and who sympathize with me in this great loss in my family circle; by no means great in a general sense,

but very great to me. I have received many sympathetic letters, many from people with whom I have no personal sequaintance, many which, in a worldly sense, should make a father feel proud ; many, very many are from my brethren and sisters in the walks of Spiritualism of these some are so of the enfected body.

touching that I even drop tears on the paper before me, though I am not generally a shedder of tears. I would not call him back if I could. I fully realize that in due time I shall go to him but he will not return to me, in a mortal sense. but in a spiritual sense will, and even in what may be called a sensuous one; and with my experience in these things I feel that I have already had evidence of his contiguity. I am not in the condition yet to write it out intelligently, but will some day. I write these somewhat personal words in recognition of the editorial referred to, in the many letters I have received, as a sort of general answer, with my thanks. They range from Missouri to Maine-and while doing so I can let in a little light upon inquiring minds as to how I am affected when the deathangel passes my threshold; and those who are not inquiring, or anxious, or are indifferent. can permit this intrusion for once to one who has written so much in the last decade or two on general spiritualistic matters.

I am, as is well known, a full believer that the spirit-world is in close contact with this; that death does not extinguish a man; that when the golden bowl is broken and he is set at liberty, he becomes invisible but not necessarily absent. Still, with that great and positive knowledge, the fact that his moving, human personality is no longer a visible presence in the incomings and outgoings of human life, one who helped in an eminent degree to make home happy, almost phenomenal in his devotion to his mother, is of itself an unspeakable grief. He was just on the threshold of a career of eminence, which fact has been recognized in many public directions and by many legal socleties. He had reached, by his genius and intellectual industry, a point, in the six or seven years since he left college, that few reach at twice his age, and it was recognized at his funeral obsequies in a manner that if he had been sixty instead of thirty, and in the highest place at the Suffolk bar, no more honor could have been manifested. He was a mental worker; he inherited the endowment, he improved it by culture and method: by his temperate life he presumed probably on his vitality, and thus strained the tension of his mental fibre, and it weakened. He did not feel able to pause; he put off rest until it was too late. It may be said of him, as of Hugh Miller, (a noble soul who in worriment took his own life,) in a poetic tribute:

> "But he is dead-his voice is hushed: The casket could not hold the mind; His brittle lamp of life is crushed, But yet its light is left behind."

My son respected Modern Spiritualism as the belief of his parents; knew there was something in it, and later in life probably would have had an interest in it; but he gave no thought to it, his mind being intellectually occupied all the time, even into the night, as he was a poor sleeper.

I asked the Rev. M. J. Savage to officiate at the funeral services, believing I was doing what the departed wished. I said to that liberal and distinguished minister (who I think is very near the kingdom in a spiritualistic sense), that if I was the one whose body was to be buried, publicly avowed Spiritualists would have charge of my remains; Mr. Savage recognized my views of death, and paid high compliment to the cheerful and rational belief that the Spiritualists hold, and spoke of the many able minds who favored it. I think no Spiritualist who was present can say his remarks would have been considered inappropriate from even a believer in Spiritualism. They were so good in reference to a future life that I take this public way of saying so. I mention this for fear some may say, from the fact that I had a clergyman perform the obsequies, that I had weakened when the pinch came. Idid what I felt my disincarnated son and his professional asso-

ALDEN 8. LOUD-B. C. BROWN. I feel a long-neglected duty pressing upon me, and that is the verification of the spirit-message of ALDEN S. LOUD, whose earthly home was in Ahington, Mass. and whose message appeared in the BANNER OF LIGHT of Feb. 28th, 1885

I was well acquainted with Mr. Loud up to the time of my leaving Abington, at which time he was in the prime of life. He was a man of great business activity, and arose from extreme poverty and obscurity to a position among the first businessmen of the town by his own energy, industry and perseverance. He was successful in accumulating considerable property, the most of which he bequeathed to New Church (Swedenborgian) charitable institutions. What he says of the dissatisfaction of his friends and relatives at the disposition he made of his property is true, as I learned at the time of his death, by letters from my friends in Abington.

The message, I think, bears internal evidence of having emanated from his spirit. There is a prompt off-hand style, and cheerful and friendly spirit manifested in the message, which was characteristic of the man when in earth-life. N. H. Colson. Ionia, Jewell Co., Kansas.

The communication given in the BANNER of Nov. 21st, so far as I am able to learn, is correct in every particular. MR. B. C. BROWN was a ship-foiner of this place, and as near as I can learn passed on the last of September. Mr. George Tabor, spoken of in the same connection, was one of our old watchmen. and passed on some years ago. J. S. Tillinghast, also spoken of, was well-known here by the old residents as one of our oldest insurance agents, and was called in our Sunday-schools Father Tillinghast. I hope you will hear from some one else from this city in regard to this communication. Respectfully yours. GEORGE Y. NICKERSON. New Bedford, Mass.

Some persons of little reflection and imperfect sense of justice think a medium should discount his services, and never put a price on his time. They assume that as mediumship is a spiritual or divine gift, it is highly improper -if not absolutely sacrilegious-to exercise it for money. Empty-handed, the medium must take his chance in a selfish world, and trust to special providences for the necessaries of life. But we are disposed to take an entirely different view of the subject. The investigator may not pay for the spiritual gift, nor for the dispatches he receives; but be should make a suitable return for the medium's time and the use of such instruments. This is demanded by the common sense of justice. Nor should the medium be expected to promise success in the ex-

periment.—The Spiritual Offering. "Papa, have runs got legs?" i"No." "How do they kick, then?" "With their breeches, my son."—Columbia Speciator.

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At "Craigle House," Old Cambridge, Mass.

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Spiritualist, knowing the central claim to be true, I am fully satisfied with what was said on the occasion.

John Wetherbee.

Verifications of Spirit-Messages.

table.

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To the thousands who have from week to week read with pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the BAN-NEN OF LIGHT, the spirit communications received through the mediumship of Miss Shelhamer, nothing need be said to commend this volume; to them it will be doubly welcome, while the general public cannot fall to read its pages with interest, as may be inferred from the following

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TI quoting from the HANNER 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 express on of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give naterance.

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

Notices of hipiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Hammer goes to press every Tuesday.

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

Christmas Number.

The BANNER OF LIGHT next week will be of marked interest-efforts having been made to render it a choice issue in honor of Christmas-

Among the contents of that number will be found a continuation of Miss M. T. Shelhamer's story: "After Many Days";

A Christmas sketch for the children, by J. W. Fletcher, entitled "Going to See Sister"; A fine illustration, depicting the Arnewood

Towers, erected by A. T. T. P., in commemoration of Spiritualism, at Lymington, Hants, for which large engraving we are indebted to the editorial courtesy of Mr. James Burns, (publisher Medium and Daybreak,) London, Eng., for which we cordially thank him; Another number of Thomas R. Hazard's in-

teresting experiences in the Spiritual Phenomena-this time in presence of the medium Charles H. Foster;

Mr. John Wetherbee's experiences with Bos-

ton mediums: Spirit Messages, Interesting BANNER Corre-

The Scales Falling from their Eyes.

spondence, reports of phenomena, etc., etc.

A liberal and progressive discourse recently delivered by Rev. Mr. Cressey in the Independent Congregational Church of Bangor, has deservedly attracted much attention. Its subject was "The Attitude of Reason and Christianity toward Spiritualism." He said that the one lescentury has taught us is our own ignorance. The six thousand years which we used to be taught was the age of the world has expanded into periods of incalculable length. The ancient chronological charts have been rolled up and laid away. The Past has lengthened behind us - the Future has stretched out before us-and even the Present breathes upon us with mysterious breath, and often turns a deaf ear to our entreaties to yield to us her secrets. There is more than we see, more than we hear, taste and feel, more, indeed, than we reach in thought, more even than we conceive in imagination. Nature has wheels within wheels, and worlds within worlds. It is not unsupposable, said the preacher, that there may be within the visible and known world about us organisms, or existences, of an immaterial nature; possibly within the universe of matter all about us a universe of spirit controlled by laws of its own, and related to visible and tangible forms in ways as yet unknown to us, or, at most, believed to be only partially understood.

The preacher freely declared that Spiritualism is the assertion of this general principle of the existence of a spirit-world around us, with the specific claim of actual communication therewith in certain cases, by certain means, and under certain conditions. He admitted it to be, in some form, as old as the race itself. It existed in some of the nations of antiquity, and is found among many peoples at the present day, probably to some extent among every peo-

Without entering upon a discussion of the subject from this point of view, or upon any investigation of phenomena, real or alleged, the speaker proposed simply to define and discuss the attitude which Reason and Christianity may properly assume to the single claim or be-Haf that there is a spirit-world around us, and that there may be communication at times therewith. This he declared to be a common ground upon which all may meet, and a subject for thought which extremists on both sides may naturally consider, and on which it seems as if a result might be reached in which the great majority of thinking men would readily concur. If, then, there be a spirit-world, the question is whether it is reasonable to think that there may be at certain times and under certain conditions communications therefrom, either consciously or unconsciously-either through some occasional, secret, and aubtle, influence on the minds of the living, or through more systematic attempts by those of peculiar physical organi-

sation. If such a supposition contradicts our reason, the question is at once disposed of; for we cannot accept that which wars against our reason. And if any one is convinced that, from whatever cause, spirits are debarred from holding any intercourse with mundane creatures, the discussion at once ends for him; such disbellef forbide all further consideration. But with most minds such is not the fact. The speaker

mind in the fiesh-if mind can unconsciously influence mind, while both are still connected with the material body, why, he asked, is it absurd to suppose that a spirit, especially one that has formerly lived on earth, should be able, through certain avenues, to hold intercourse with or at least to produce an unconscious effect upon the mind or soul of some living person? Without asserting that there is any such intercourse or influence the speaker simply stated that, supposing spirits to exist, such connection contradicts no principle of reason, and is not to be rejected as, in the premises, absurd.

If men survive death, then they must still have the attributes of personality, with the memory, affections and the lofty sentiments of terrestrial life, or immortality is a name and not a reality. If it be a continuance of this life on a higher plane and with greater opportunity, it the Banner of Light Circle-Room.—ED.) is most natural to suppose that those who have passed beyond should still feel an interest in earthly affairs, and especially in those bound to them in ties of kinship or friendship. The subject of special admonitions and warnings was treated by the speaker, at this point, who remarked that in such cases there could be no such thing as collusion, imposture or avariclous motive. There was some cause for them, and he held it to be not irrational to suppose that the souls of the departed communicated in some mysterious manner with the living. It is, in fact, the most natural of all theories on the hypothesis that there is a spirit-world. And as all true Spiritualists know there is such a world, the reverend gentleman's reasoning is absolutely true.

As to the phenomena at large, while ready to admit that there have been imposture and deception practiced by those claiming to possess mediumistic powers—and while admitting that many of the communications have been irrelevant, contradictory, and flippant - yet, withal, in the speaker's opinion, "there have been and still are extraordinary and marvelous occurrences." Few in any modern community but know of some experience of this kind which baffles explanation by any laws yet understood. In a sphere of experience lying on the boundary line of not only the physical senses but the mental perception, deception and imposture are inevitable. Temptations to deceive for the purposes of gain abound on every side. Therefore to say that there is nothing in the claims of Spiritualism for the solereason that trickery and delusion are prevalent, is like saying of religion that it is a bane, because, through its perverted influence, some of the most shocking deeds of history have been perpetrated; or that political liberty is a failure because its untimely assertion has caused untold suffering. "If," said the speaker, "there be a spirit-world within the material world about us, there is nothing contradictory to reason in the conception of some kind of intermundane communication—nothing irrational in the idea that an influence should radiate from the former to the latter, or that persons of peculiar or specially sensitive organization should be susceptible to this influence."

There is, in fact, no escaping this conclusion by the common processes of logic, and it does not at all surprise us that an enterprising and large thinker should announce it in this frank and courageous manner after he had reached it. The verdict of reason, said our preacher, on the present claims of Spiritualism (he prefers to call it scientifically Spiritism), is that there is nothing irrational in them. It is a question, not of philosophy, but of experience; not of theory, but of fact. There are veritable phenomena which remain unexplained. They have a cause. This may be natural, or it may be extra-natural. Either theory is admissible. in operation—unless a connection has been It is facts winnowed under the general laws of made between the point where the message is evidence which must at last render the decision given and that where it is expected to be deextensive realm of unexplored fact, of phenomena not as yet definitely classed by the scientific world. I discern the beginning of a field of research which will terminate no man can tell where-perhaps in the revelation of hitherto unknown faculties and powers of man; perhaps in the penetration of the shroud of mystery which wraps the confines of the Unseen."

This assumption, says Rev. Mr. Cressey, explains most naturally the resurrection of Jesus, while still preserving the reality of the event. Men will demand, he says, and they have a right to demand, more than ordinary proof of an alleged fact on which, as a pivot, their eternal destiny swings, on which are balanced the scales of everlasting reward and punishment. Whether there be such extraordinary evidence is not the question : but he said the fact was, it has been impossible for any one, believer or unbeliever, to frame a theory of the Resurrection which shall cover every aspect of the case and still be free from legitimate objections. Spiritualism, however, offers an explanation which with one exception—the disappearance of the body-corresponds to all the real and supposed facts of the case; and while it deprives it of its distinctive miraculous aspect, vitiates none of its moral features, and renders its testimony to Immortality tenfold stronger, because it makes it not a unique, isolated event, but a single striking illustration of a destiny which awaits us all. This is the view held by Rev. Heber Newton, who says-"The resurrection. of Jesus means to me simply his appearance

from the spirit-world." Especially grateful to the sense of the human race, proceeded our preacher, would be the decisive proof of a reality, however small, in the spiritual phenomena. We all, or the most of us certainly, hope for and believe in a future life. Yet the possibility that death may end all creeps at times into the mind of the strongest believer. If this reality, said the preacher, could be proved beyond dispute-if testimony so strong could be adduced that all would admit that some one had in truth "come back to tell us"-if there were such unanimity of sentiment therein as there is, for example, in the belief that the world is progressing-if fact could warmly clasp the hand of sentiment, and science could finally endorse the desires, amirations and beliefs of the soul-a weight would indeed be lifted from the heart of humanity, and there is not a man living who would not be cheered, comforted and strengthened by such

ASSUTADOS. He thought we may in the meantime home for these desirable results, or at least for a definite solution of the question, but he did not believe we could do much to hasten it. "The world." said he, "will take its own time to reach its own conclusions.". We need not despair of the possibilities of human effort, or of the ultimate solution of the most vexed problem. Truth is all powerful, and in the end will manifest itself dium's organism; we will do that for them." and prevail. We have but to wait patiently, They thus transmit the mee

asserted that in the central claim of Spiritual- he concluded, respecting the opinions of others ism there seems to be nothing inconsistent with as we insist they shall respect ours. Some day reason. For, if mind can communicate with there will be a substantial agreement on the great problems of man's origin, nature and destiny. Our own brief observation on the above discourse is, that the open-minded man who preached it lacks nothing more than a thorough and close personal acquaintance with the phenomena of Spiritualism to accept with rejoicing at once what he counsels others to wait for the substantiation of with patience.

Earth-Names, and the Difficulty Spirits

Find in Giving Them Expression. [In our issue for Nov. 21st, appeared an article by Hon, Thomas R. Hazard, headed " Information Wantd," in the course of which he spoke of the transposition of names, etc., in a certain case in his experience with one whom he was convinced was a thoroughly honest medial instrument, and desired that light from the guides of our Public Circle Medium might be obtained on the subject. The appended is Spirit Father Pierpont's reply-delivered Dec. 4th in

Our venerable friend, Thomas R. Hazard, has recently requested that we give some elucidation of the question, Why it is often so difficult for returning spirits, in manifesting intelligently to their earth friends, to give the names by which they were known on earth, citing as an example the mistake made by a returning spirit manifesting to him through the phenomena of slate-writing, at a private séance in Philadelphia.

This is a question which every Spiritualist who has had much experience with returning spirits has met, and has frequently raised. It is one which even spirits themselves are grappling with, anxious to settle in such a manner that it may not arise again. We are not pleased to have these mistakes or failures of spirits to properly identify themselves happen, but they are the result of the difficulties with which we have to contend in the present stage of mediumistic development. By-and-bye, when mediumship becomes more thoroughly unfolded, and when spirits and mediums alike understand more fully the laws pertaining to this occult power, we hope that all such mistakes

and failures will be avoided. We have seen a spirit returning to a medium for the express purpose of relating its story, giving its proper signature, and revealing all that it deemed necessary for its identification to friends. The spirit, unaccustomed to the control of a medium, knew no better how to operate upon such a sensitive instrument than a child knows how to direct and operate upon a most complicated machine in material life; and so, when it came in contact with the medium it was to employ, it was puzzled and all astray. The spirit gained partial possession of the organism and essayed to speak, when it found itself able to say but a few words-to express itself only in a feeble manner; but when it came to giving the name by which it was known on earth, there was a pause. The spirit had not forgotten the name, but in attempting to impress or trace it upon the machine, found itself unable to do so, and the name was not given. Another spirit, coming to the same medium, finds no difficulty in giving his namein making himself known so that there is no doubt of his identity. Another comes and speaks what to her seems clearly and distinctly her name, and gives utterance to events which had transpired in her life; she thinks that all are given through the medium, but she has not created a magnetic connection between herself and the instrument, and so, after she has left, she finds there has been no impress made, and no communication given-or at least but an

indistinct and imperfect one. A man going to a telegraph office, and leaving the message which he desires wired to a friend at a distance, will not find that message received unless the telegraphic machine has been livered—and consequently no practical results will accrue. So it is in connection with many returning spirits.

Names being arbitrary, unless the medium is in a very sensitive, negative condition, unless her mind is not at all exercised or anxious concerning the communication to be received, it will be in such a state of confusion as to be unable to reflect the name, or fact, imprinted upon it by the returning spirit; and unless the spirit himself is in such a negative, scheltive condition—while at the same time holding a positive control over his medium as to bring him into assimilation with the instrument, and thus create a magnetic connection between them-he will be unable to impress his name, or other matters which he desires to give through that agency, and thus it often happens that a spirit, wishing ever so much to give his name—one that he has not forgotten—finds himself powerless to do so.

But our friend Hazard may say, This is not a question of psychological power over the brain of a medium, to which I refer, as the communication I received was given automatically by spirit-power, the medium's brain not being

used. 🐃 In this connection, we do not understand why the mistake or false statement was made by the returning spirit; but we have found it the case that sometimes a spirit coming into contact with a medium, and eager to manifest, does not so much think of his own name and data as he does of the party to whom he wishes to come, and the strongest thought, the most powerful word or sentence in his mind will be traced upon the brain, it being the instrument. the medium of communication. If the strongest thought in the spirit's mind is that he must come to James Smith, then the name James Smith will be traced upon the brain, as the case may be, and perhaps the name of the spirit may not be given at all.

We have also found, in connection with slatewriting, that very often communications are written by the guides or attendant spirits of the medium; and that, while the message may be given by the spirit claiming its authorship. it has been transmitted through some attend-

ing control. Slate-writing, like all other physical phenomena known to Spiritualists, requires the expenditure of a large amount of electrical force. If every spirit who approaches such a medium should be allowed to gather up indiscriminately this electrical force, to waste or use it as the case may be, great evil and physical exhaustion might ensue to the medium ; consequently such media have usually a band of wise spirits who understand the operations of electrical force, and know just how to apply it to their use in producing these phenomena, so spirits may at any time be quite ready to communicate to a mortal. But they may say: "We cannot allow these individual spirits to make use of our me-

Now these messages are not always written out, word for word. It is quite as easy for well informed spirits to electrotype the message upon a slate in an instant of time as to write it out spirits catches a name from a spirit, that name may be instantly transferred to the slate, the mediator supposing it to be the name of the spirit, we may say, while it is only the name of the individual uppermost, in the thought of the spirit, and toward whom her love is directed at the time; and so the real name of the spirit may not be mentioned.

We would like to gratify our friend Hazard by elaborating upon this subject; but in this Circle-Room, where we devote a portion of our time to returning spirits, anxious to give them opportunity to reach their earthly friends with little messages of love and cheer, we deem it unadvisable to further enlarge upon this subject. It is one worthy of consideration and study. I think our friend and all intelligent investigators will find the spirits ready to meet them half-way and to give them points from their standard of observation which may enlighten them upon such knotty questions.

A "Grabber" Gets His Deserts.

Those who have witnessed the extraordinary exhibitions of power occasionally exhibited by spirits, have been thoroughly convinced that as soon as they had acquired sufficient control of material to call it into requisition at any moment when an emergency demanded its exercise, instead of only now and then when certain conditions allowed it, they would not permit their mediums to be subjected to the assaults of ignorance classed under the general term, "grabbing," to their serious injury and of living. It is proper to tell them constantly, the imminent risk of encountering fatal results. Within the past year several indications have shown that the power the invisible operators have been striving to obtain is very nearly in their possession; one of them at a seance in this city, and reported at the time in these columns, where two or three young men, disposed to assail the medium, were one after another prostrated to the floor as suddenly as if struck by lightning, and this by the simple pointing of the extended finger of a materialized spirit directly at them as they were approaching the cabinet, reminding one forcibly of the Bible account of the manifestation of a similar power that arrested Saul while on his way to Damascus to persecute the Spiritualists of his time.

The particulars of the most recent demonstration of this kind, given by an eye-witness of as well as participator in it, will be found on the eighth page of this issue of the Banner OF LIGHT. The account there given, a few slight emendations having since been made, first appeared in the New York Sunday Mercury of Dec. 6th, editorially introduced to the readers of that journal as "clear and circumstantial, as well as valuable in coming from a keen business man," and, therefore, of special value to an understanding of the matter. The Mercury further says:

"It is perhaps the only case on record where what is represented as a genuine spirit was 'grabbed' by an unbeliever and dematerialized, if not in his grasp, at least in full view of the audience and outside the curtains of the cabinet. While the believers hall it with joy as a gigantic step in the progress of spirit-materialization, and as the strongest and most positive proof yet given of the truth of that doctrine, the skeptics do not know what to make of it, and hesitate before expressing a decided opinion." "It is perhaps the only case on record where

To a reporter of the Mercury who called upon Mrs. Williams (the medium) the next day, that lady said:

"I knew nothing of what was going on until Spirit Holland woke me up. I was not awakened as usual. Under ordinary circumstances the spirits wake me up gently by tapping me on the head, shoulders and breast. But this time Spirit Holland put his hands on my shoulders and began shoving me out toward the audience. I suppose he wanted to bring me out and convince the disturber before he left."

The New York Beacon Light of Dec. 6th says: he grabbing of Spirit Carrie Miller at Mrs Williams's Thursday evening scance resulted in the grandest triumph of the phase of spirit phenomena known as form materialization it has been the privilege of the writer to record. The been the privilege of the writer to record. The angel form at one moment standing in all the beauty and apparent strength of material life, her hand resting on the arm of her mortal friend—the next vanishing into thin air at the very feet of the deluded wretch who sought to detain her; that spirit-face, awful in its expression of indignation, floating, as it were, above the heads of the mortals present, and giving directions for the restoration of order and prothe heads of the mortals present, and giving directions for the restoration of order and protection of the medium in a voice such as never passed mortal lips; the wretched, half-frenzied 'fraud-hunter' flying from before it with dilated eyes, and orying, 'let me out of here!' 'let me go!' 'murder! marder!' the surprised and confused medium brought from the capinet by the half-materialized spirit control—all these and more form a picture that will never grow dim in the memory of those who witnessed it.

The thanks of Beacon Light, as the represent-The thanks of Beacon Light, as the representative of the medium whose life was so seriously imperilled, are due and are accorded with heartfelt gratitude to the gentlemen who so promptly suppressed the disturber and disturbed ance; to Spirit P. T. Holiand and his band, who displayed such marvelous strength and generalship amidst all the din and confusion, and expecially to Spirit Carrie Miller, who, chosen as the martyr, by her wisdom and self-possession prevented the disturbance from becoming: a tragedy."

The account given in the Meaning but the second of the second o

The account given in the Mercury by liste porter prefatory to that of Mr. Clark is stated to have been "the substance of interviews with half-a-dozen persons who were present, from which it appears that there was a goodly number of friends of the medium in attendance who were determined that Mrs. Williams should suffer no injury from the hand of her assailant. Had it been otherwise, and the situation reversed, half-a-dozen or more assailants and but one to defend the medium, as unfortunately it has frequently been, the result might have been different, the fact of what was seen being a spirit-form made visible to mortal vision. falled to have been demonstrated, and the encmies of truth given an opportunity to boast of "another grand exposure of Spiritualism"! It is not unreasonable to suppose that had similar conditions for the working of the spirits prevailed on some occasions where to all appearances fraud existed with what was taken as positive proof thereof, the presence and power of the invisibles would have been as signally demonstrated as in this instance. We feel assured that the time is at hand when the profession of a "spirit-grabber" will be no enviable one to practice, and the controls of all genuine mediums be fully able to protect them against every form of assault.

MRS. CORA L. V. RICHMOND. - Dr. Helen Densmore of New York writes us, Dec. 14th. that the meetings at Cartier Hall, 80 Fifth Avenue, Sunday mornings and evenings, are proving a decided success, and from the increasing interest in Mrs. Richmond's work at that place, the friends are hopeful of being able to keep age upon the slate.) her in New York permanently.

Death of the Richest Man.

When Mr. Vanderbilt died suddenly last week, the reputed richest man in the world disappeared from mortal sight. All sorts of moralletter by letter. If one of those attendant izings naturally follow upon the unexpected event. It concerns us only as a matter involving the possession of enormous, truly fabulous. wealth by a single individual. Most people think a man of such vast possessions is to be envied; but they are without the deep and wise experience which sober reflection brings. If they could but look at things in life in their true relations, it would be the last wish they would cherish to be rich beyond the power of satisfying necessary wants. All above and beyond that is but care and servitude. Having it, of course it has to be taken care of; and the taking care of it involves days of labor and anxiety. and nights of weary thinking and ceaseless anprehension. It becomes the actual business of life to stand by and defend that property against all comers, who come, too, from all sides at once. It is a policeman's task, a detective's work, the watch-dog's avocation; and they who are willing to perform such tasks get nothing more out of it than a mere independence is capable of giving them, and enjoy.no more than what a fair competence will yield.

While it is not denied that, in an age of industrial and commercial activity like this; it is necessary that wealth should be concentrated in certain hands for better carrying out great purposes which are to ultimate in the public benefit, the necessity still remains that the unreflecting and inconsiderate many should not fix their gaze on these men, and set the compass of their lives by them, making the insane pursuit of money the sole and absorbing object and without ceasing, that great wealth inevitably brings great care, and thereby entails servitude; that the exclusive pursuit of wealth. and the power it is supposed to bring, starves the higher faculties of the being and dwarfs the man; and that the object of life is a far higher, purer and nobler one than the mere accumulation of property, all of which after a few years has to be left behind. The true problem for each one of us is to pay due regard to our worldly wants for the sake of advancing our spiritual growth and culture. In the possession of property itself, nothing is enjoyed but the sentiment that attaches to it, be it a higher or lower one, nobler or meaner. Therefore, as we live only in our inward consciousness, to which the outer senses can contribute only so much, it is manifest folly to give up our entire earthly existence to the accumulation of what goes but a little way at most, and has to be left behind at last.

"Life and Labor in the Spirit-World."

Since the appearance of the above named book, opportunity has been given to individuals in all parts of the world to peruse its interesting and highly instructive pages, and it has been exceedingly gratifying, not only to its publishers, but to Miss Shelhamer and her friends, to receive repeated assurances that the opportunity has been improved in many quarters, to the great spiritual profit of all who have availed themselves of it; indeed, it would be difficult to conceive of any one disposed to give any thought to spiritual things, reading the book with any other result.

As the season of gifts is near at hand, we feel that we can do no greater favor to those in search of some appropriate token of friendly regard to one whose thoughts turn to the life to come and those who have gone thither, than to direct their attention to this book. It is one that all such will read and re-read with the deepest interest and greatest spiritual profit.

Closed Christmas.

Friday, Dec. 25th, being devoted by all to the old-time festival of Christmas, the BANNER of LIGHT Establishment will remain closed on that date. a tala c

"Cast your bread upon the waters," etc., is a trite saying, we know, but notwithstanding this fact, it nevertheless is often a true one, as we believe fully in the law of compensation. We have been led to make the above remark by perusing a letter just received from the Rev. J. H. Harter, of Auburn, N. Y., who has grown old in the service as a reformer, and who in consequence has not been guarded enough to lay by sufficient funds to keep "the wolf from the door" in his old age. He has, therefore, asked for assistance to enable him to secure a home, and we have felt that such a worthy man should not ask in vain, and consequently we responded to his call. He writes an acknowledgment as follows, which we print solely for the purpose of calling the attention of others to the needs of this veteran worker in the cause of reform, who may, we hope, render him like assistance:

Ihope, render him like assistance:

Dear Culpy & Rick—Be assured that my old heart beat fast and warm when your letter was opened and revealed to me such a substantial token or evidence of your interest in our welfare and happiness. If those who give are more blessed than the receiver, your blessing must be great indeed. At present I have only thanks to give you for the donation remitted toward "The Harter Home." I hope to remain on earth long enough to repay you, and others who may assist me, for extending a "holping haud" at this time. "Complanter," the control of Mr. Crossman of Buffalo, told me this morning that we would be successful in getting a home, and desired us to name it "The Bower of Rest."

May success attend you, friends, and may your Bannel hirtow light upon the pathway of the travelers of earth-life, and also illuminate their minds, thus enabling them to see the Bory and sublime excellence of Brintwalley.

Humbly but very thankfalley yours.

The Eastern Star.—C. M. Brown, Glenburn.

THE EASTERN STAR. O. M. Brown, Glenburn, Me., (Secretary of the Etna Camp-Meeting,) forwards us the advance sheet of a four-page paper which he proposes (if sufficient pecuniary encouragement is forthcoming) to issue fortnightly in the State of Maine as a local representative of spiritualistic literature and phenomena, and an organ by which he hopes—with the popular assistance—to build up and advance the interests of the four Spiritual Camp-Meetings at Etna, Temple Heights, Verona and Madison. The new paper will also be pledged to work for medical freedom, and against Allopathic monopoly in the Pine Tree State.

The special attention of all persons who ake an interest in the grand discourses delivered through the trance mediumahip of Mr. W. J. Colville of this city, by his constant spiritguides, is called to the fact that a volume is now in the hands of the printers, to contain thirty leotures, delivered in Berkeley Hall, Boston, during the current season. This handsome volume. will be cheap at \$2,00, but it will be sold at retall for \$1,50. Land server would be

OFFER TO MORIGAN LYCEUMS,—Augustus Day of Detroit, Mich., writes us that he will furnish free to any Lyceum in that State, wast there is left of the paraphernalis of the Children's Progressive Lyceum once half is Detroit.

Holiday Books!

The season of gift-giving for CHRISTMAS and the NEW YEAR draws nigh, and those who purpose remembering their friends during these happy festivities are invited to call at the Book-STORE of COLBY & RICH, No. 9 Bosworth street. Boston, and examine the choice stock of SPIB-TTUAL, REFORMATORY AND MISCELLANEOUS BOOKS AND PUBLICATIONS which these gentlemen have on sale.

Truly a good book is a wellspring of pleasure to the one receiving it, as well as an enduring reminder of the giver; and nothing can be more appropriate as a Christmas or New Year offer-

Those whose distance from Boston precludes the possibility of their calling at the BANNER OF LIGHT BOOKSTORE are invited to read the Firm's announcement on our fifth page, headed HOLIDAY BOOKS, as a hint from which they can favor us with their orders.

A full catalogue of the publications on sale by Colby & Rich will be sent by mail to any address on application.

Recognized in a Methodist Pulpit.

The Saratoga (N. Y.) Eagle records that a few Sundays ago a visiting olergyman related, in the pulpit of the First Methodist Church of that place, an incident of a lady guest at the same institute where he was stopping, who had lost an infant son sixteen years before. She both discerned and communed with the spiritpresence of a youth of about sixteen, recognizing him instinctively as her son. The preacher -said in the pulpit that he did not doubt the entire truthfulness of the lady's statement, and -cited it as evidence of the proximity of the spirit-world. As the Eagle observes, "It was practically a clear recognition and endorsement of clairvoyance in a Methodist pulpit." The world moves.

J. J. Morse's Work.

Mr. J. J. Morse, the celebrated English trance speaker, will fill the following indicated calls to lecture before Eastern societies, during his present visit to this vicinity: On Sunday next at Dover, N. H.; Sunday and Monday, Dec. 27th and 28th, at Norwich, Conn.; Sunday, Jan. 3d, Boston (the Spiritualistic Phenomena Association); Sunday, Jan. 10th, Newburyport; Sundays, Jan. 24th and 31st, Haverhill, Mass. During the month of February Mr. Morse fills a return engagement in New York City, for the First Society. Mr. Morse has Sunday, Jan. 17th, at disposal, and will accept a call for that date at any point in or near Boston. All letters to be addressed care of Banner of Light

A New Book

Of thrilling interest is in press in this city, and will be published and put on sale at our counting-room in a few days. It is titled "MA-TERIALIZED APPARITIONS—If not Beings from Another Life, What are They?" Mr. A. E. Newton, who has carefully perused the MSS., will give his views regarding the importance of this work in next week's BANNER. As the subject of form-manifestation is commanding the attention of the public more fully at this time than ever before, we anticipate an extensive sale for the work.

Look Out for Them!

We are informed that the Regular M. D.s of Massachusetts are already far on their way toward making a demand from the Legislature, the present winter, for the passage of a stringent "Doctors' Plot Law." The friends of medical freedom in this State will do well to keep a watchful eye on the operations of these disciples of self-seeking and proscriptive Allopathy. Eternal vigilance is the price of liberty.

THE SPIRIT MESSAGE DEPARTMENT ON our sixth page has for contents a prophetic and forward-looking Invocation; direct replies by the Controlling Intelligence to questions presented by correspondents and others regarding the best course to be followed for stimulating thought where it is generally considered a stranger, and animal life in the spirit spheres; and individualized messages from returning ones: A. W. Scadding gives a practical illustration of the effect of physical decease upon the perception of some spirits, but he also wishes his friends to know, "I have not been hurled out of life, for I still live"; "Susie Mischief" speaks pleasant words on her own account, and voices communications for Elizabeth Boyce, Salmon Whitney, Alice Loring and "Mabel"; Mrs. Lucy H. French, of North Weymouth, extends to her family a loving call for recognition: Julia Brown, of Fairhaven, desires to reach her friends; John Fisk, of San Francisco, sends greetings to those who knew him on earth; Mrs. Eliza Clark, of Minneapolis, brings good Hall, the same as he is said to do at Horticultural Hall advice in her own and her husband's name; Ida | and the BANNEB office. The reason is, Bro. Seaver, May Dodge, of Rochester, Minn., contributes a revelation of life and its conditions in the spiritworld, which the long years of earth have indeed "waited for" unsuccessfully till the present century, and which is in closest harmony with the burden of the great "new song" which Modern Spiritualism has given to the lips of fear-enfranchised humanity; and Robert Scott gives expression in epigrammatic fashion to a great truth when he says: "I tell you what it is, good people, if ever you have the temptation to do something that you think is wonder ful smart, and that you know is radically wrong, just you hold on, and do n't do it."

The Journal of the American Akadêmê for this month is entirely occupied by an essay upon "The Chinese and their Philosophy." by Mrs. Martha D. Wolcott. In it allusion is made to a statement of events nearly three thousand years B. C., that, says Mrs. Wolcott. "reminds us of the Spiritualism of our own day"; and she questions whether the present status of affairs may not be "the forerunner of a dawn when a vital faith in a spiritual world and its intimate relation to us might gain footing in the length and breadth of our land." Alexander Wilder, M. D., editor, Newark, N. J.

"OUR RED BROTHER."-The concluding por-"OUR RED BROTHER."—The concluding portion of Rev. James K. Applebee's discourse, titled as above, will be found on our second page. We are sure our readers will bear us out in the statement that Mr. Applebee has been particularly apt and forcible in his portraiture of the perfectly reckless manner in which all treaty-stipulations made with the which all treaty-stipulations made with the less powerful red men have been broken to less powerful, red men have been broken to suit its convenience in the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger by the past by the stronger ble Article. Dr. E. Curren. Boston, Mass. In the past by the stronger by the stronger by the stronger by the past by the stronger by the

"Facts" for December.

The current issue of the magazine, Facts, contains much that will interest all who are Spiritualists, and so attract the attention and arrest the thought of many who are not as to lead them to a serious investigation of the subject. Form-materialization is the leading topic presented, and evidence of its truth is given that must establish in every reasonable mind a firm conviction of its reality. Some facts in psychometry are stated by U. W. Hidden; J. V. Mansfield reports a very interesting experience of his own at a se-ance at Onset with Mrs. Fay; and Mrs. Whitlock "An Afternoon with Mrs. Sawyer"; Dr. Hayward alludes to the rapid increase of home-developed mediums; Prof. Kiddle gives an essay upon "What is New in Modern Spiritualism?" and Prof. Carpenter one on "The Relation of Mesmerism to Spiritualism."

The Offering for the Holidays.

The Spiritual Offering, published at Ottum-wa, Ia, by Col. D. M. Fox, will issue enlarged and illustrated numbers for Christmas and New Year's, the table of contents embracing productions by some of the best-known writers on Spiritual Philosophy, etc. A discourse, entitled "Spiritualism, its Reality and Importance," by Prof. Henry Kiddle, will be the title of the leading article of the Christmas number, and will present in that talented gentleman's best vein a concise but admirable elucidation of the fundamental claims of Spiritual-

Christmas Goods.

Butler & Co., corner of Tremont and Bosworth streets, have on sale a vast assortment of the very finest goods in the market. Their Christmas assortments are being disposed of rapidly. No wonder their house is so well pat-

We are in receipt of a tribute to the memory of that brave worker, the late BYRON BOARDMAN of Norwich, Ct., which we shall give to our readers next week.

Mr. J. J. Morse will answer calls to lecture week-evenings inside of forty miles from

ALL SORTS OF PARAGRAPHS.

CHRISTMAS.

"Ring out, ye crystal spheres i
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of heaven's deep organ blow,
And with your ninefold harmony
Make up full consort to the angelic symphony.

Make up full consort to the angle of gold,
For, if such hely song
Inwrap our tancy long.
Time will run back and fetch the age of gold,
And speckled vanity
Will sloken soou and die,
And ieprous falsehood melt from earthly mould;
And sin itself will pass away,
And leave her dolorous mansions to the peering day."

— Yohn Millon's "Nativity."

The BANNER did not assert that Capt. H. H. Brown had joined an Orthodox church. It simply copied an item from a Western Spiritualist paper to that effect supposing it to be correct-hence Mr. Brown's sermon upon the subject, in a late number of Light for Think

ers, calling the BANNER in question, was unjust, as any one who perused the item will at once see. THE KEYNOTE is an illustrated weekly review of music, drama, literature, art, society and current events, a bandsome quarto of twenty-four pages, edited by Frederick Archer, and published by John J. King, 38 East 14th street, New York City. Another weekly magazine, Science, also published in New York, gives in each issue of nearly thirty small quarto pages instructive reading in the speciality indicated by its title. In the number before us (Nov. 21st) a few of the arguments current in scientific circles, for and against cremation, are presented, those in its favor

predominating. Published at 743 Broadway. SLANDERERS. The shafts of malice homeward wend their way, And lodgment make ere they secure their prey.

Prating of virtue when they have it not, On life's escutcheon they are simply rot! For justice is a very potent factor To seal the doom of ev'ry vile detractor.

A correspondent writes to us from Worthington Mass., to ascertain the address of Prof. Cadwell, which is 401 Centre street. Meriden, Ct., as, he says he wants him to follow up the impostor Starr, who has been going through some of the country towns in this State pretending to expose the genuine spiritual phe nomena. Sometimes he calls himself a mesmerist, similar to Prof. Cadwell, in order to draw an audience and this is the reason, the correspondent thinks, that the Professor should "go for him." This paper has cautioned the public against Starr many times, and several Spiritualists have published articles in the secular press warning the people against this class of traveling mountebanks. The people should be on their guard at all times in this respect.

CHILDREN'S MUSIC FOR CHRISTMAS Is this year supplied by Oliver Ditson & Co., of this city, who have published "The Message of Christmas, a Cantata in Two Acts," libretto by Fanny E. Newberry, music by T. M. Towne, and "The Christmas Gift," a cantata for children, by Rosabel. They consist of songs, recitations and dialogues, adapted for young performers, to whom and their companions and adult friends they will prove yery acceptable.

The editor of the Boston Investigator Wonders why Spirit Thomas Paine does not call at Paine Memoria you've shut the door in his face. Why don't you re quest Mrs. Colby (the medium through whom Mr. Paine conveys his thoughts) to call at your office, and thus give Mr. P. an opportunity to have a chat with you? If you can't see him, no doubt you might hear him through the lips of his medium.

From H. H. Warner & Co., of Rochester, N. Y., we have received a fine lithograph print, giving portraits of eleven proprietary medicine manufacturers, the central one being that of Mr. Warner, who, though not over forty-five years of age, has acquired a world-wide reputation, not only as the manufacturer of Warner's Safe Cure, but for his liberality in founding the "Warner Astronomical Observatory" at Rochester, and establishing the "Warner Astronomical Prizes" for cometary discoveries, eagerly competed for by scientists in all parts of the world. The sheet of portraits is published by Root & Tinker, of New York, and uniform in size with that containing portraits of journalists previously issued by them.

Boston is overrun with horse-cars and herdics. Such a nulsance to pedestrians they have become, that there is serious talk of having elevated railways speedily built. .. The sooner the better-for the pedestrian.

WHAT IS GOING ON .- Winfield, Kan., dispatches What is Going On.—Winfield, Kan., dispatches of a late date report that the Oklahoma "boomers" are being removed by the United States troops from Oklahoma on the "double quick," as they should be. Many of them are without a dollar to support their families; but it is a case of they "who take the sword (unjusty) shall periah by the aword."—Twelve persons were burned to death in a tenement house on Love treet, at Plymouth, Eng., Sunday, 13th.—Cincinnati had an \$55,000 fire Sunday last, on Walnutstreet.—The epigodilo is reported as very severa among the Chicago.

3 551 CC

Hovements of Hediums and Lecturers

(Matter for this Department must reach our office by Monday's mail to insure insertion the same week.]

The inspirational lecturer, Geo. A. Fuller, of Dovers Mass., has removed to Boston, and is now located at 136 Chandler street, where all letters should be addressed. He has lectured in Providence, R. I., the past two Sundays before large audiences; Friday evening, Dec. 11th, at Langham Hall. Boston, he addressed an intelligent audience on "What Can India Tessch Us?" Dec. 20th he lectures in Keene, N. H., and Dec. 27th at Chelses, Mass. Having decided to remain in the East this winter, he has a few Sundays in January and February as yet unengaged. Dr. E. H. Amsden will accompany Mr. Fuller when so desired, and hold scances for physical and musical manifestations. He has engagements now in Providence, R. I., Boston, and Keene, N. H.

Mrs. A. P. Brown will iccurre in Portland, Me., Jan. 17th and 24th. Would be pleased to make other engagements to speak; she will also attend funerals if so requested.

so requested.

Miss J. B. Hagan will speak in Manchester, Dec. 5th, 13th and 30th, and will engage in adjoining towns wook evenings. Will make engagements for first two Sundays of April, also the last two of September, 1886, and early camps in July.

Jas. H. Young will answer calls to lecture, and will also attend funerals, if requested. Address him Vineland, N. J.

Frank T. Ripley will accept engagements for lec-tures and public platform tests anywhere, on moder-ate terms. Address him at Corinna, Me., P. O. Box 164. Mrs. Susie Willis Fletcher has been engaged to speak before the Boston Spiritual Temple in Horticultural Hall the first Sunday in January. Mr. and Mrs. Fletcher will pass the most of the coming winter in Row York City. Address, care Banner of Light Boston, Mass.

Next Sunday, Dec. 20th, Mr. J. J. Morse will speak in the engine-house, Sawyer's Mills, Dover, N. H., at 145 F. M. In the evening of the same day a social meeting will be held at which Mr. Morse will be pres-

A.B. French delivered his first lectures in Ottumwa, Ia.. on Bunday, Dec. 6th; in the morning, subject, "What is Truth?" and in the evening "Bpiritualisms. Materialism." The Courier and the Democrat spoke very appreciatively of his eloquent remarks.

Missos Borry-Mrs. Sawyer-Mrs. Fairchild.

I do not know as any one wants to hear or read further of or about Materializations, as people's own experiences are always better than any testimony, no matter where from. I hardly ever write about this phase, of which so many have doubts, but what I get many letters; most generally they are anonymous even if signed, and they often ask, "Why not do this, and why not do that?" Allow me to say to such, and to every one, that the Berry Sisters, also Mrs. C. M. Sawyer and Mrs. Helen Fairchild, have each within a short time allowed me to investigate their wonderful manifestations in any way I chose, and I availed myself of the privilege, and I say of each of these three remarkable mediums that through them I am as perfectly and as sensuously satisfied of the fact of what is called spirit-materialization as I am that the sun shines upon this earth. When a medium allows me to have all my own conditions, and I avail myself of the offer : and then in the best concelvable way, and feeling at the same time that my conception of what will he indubitable proof is as good as any other person's conception is, I owe it to myself, to the special mediums. and to the public to say so, if they stand the test. This has been the case with the mediums named; not that they are any better than the others in this city-for all of whom I have a high respect-I only mention these three because with them I have had late and special experiences. If any of these mediums of whom I am now speaking "fall from grace," and are caught cheating, (which I do not expect, nor do I believe will occur,) it will not alter, nor can it alter, the positive statements I make—they are positive facts, whatever may occur hereafter. These remarks are made more particularly for the writers of whom I have spoken. JOHN WETHERBEE.

The Berry Sisters will hold a few extra sé-ances Sunday afternoons, commencing Nov. 22d, to accommodate those who cannot attend through the week. Séance will begin at 2:30,

RATES OF ADVERTISING.

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

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

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

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 ff. on Banaday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

Warsquest pairons to notify us promptly in case they discover in our columns advertisements of perties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Desi .- PECR's PATENT IM-PROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEABING and Derform the worl of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinct-ly. We refer to those using them. Send for illus-trated book with testimonials, free. Address F. Hispox, 883 Broadway, N.Y. Mention this paper.

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 un-til 1, at No. 20 Worcester Square, Boston. N14

Andrew Jackson Bavis, Physician to both Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 10 to 12 A.M. Consultation and advice, \$2,00. Letters may be addressed as above until further notice.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.N23.

To Foreign Subscribers the subscription price of the BANNER of LIGHT is \$3,50 per year, 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.

ADVERTISEMENTS.

DR. J. C. STREET. 63 CHANDLER STREET, BOSTON, MASS.

Medicated Italian Baths,
The most successful known cure for
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Also the Italian method for treatment of CONSUMPTION, And all Affections of the Throat and Lungs. Also Agent for the well-known

Tonique, or Woman's Friend, D19 A Specific for all Female Weaknesses.

GERMAN ABTHMA CURE never falls to give immediate relief in the worst cases; insures comfortable sleep; effects emerge where all others in the Africal convinces the most eleptical. Price See, and Si. 20. of Druggists or by mail, Sample Figure for stamp, Da. B. Schiff FMAN, Odd Fellows fiall, St. Paul, Minn.

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RURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate attention. 2144 Washington street, Boston. 144* DIS

Mr. and Mrs. Jos. Caffray

MAGNETIC FOOT BATTERY

Our Magnetic Foot Batteries, f. c., Insoles, will warm your feet in five minutes; krep up a warm, genial glow over the whole body. We have thousands of letters telling us our Insoles are worth Fifty times their cost! that they take the place of a slove in keeping the feet warm. These Foot Batteries area MARVEL OF THE NINETEENTH CENTURY! I magine warm feet all day long this winter weather! "Oh!" but you say: "Humburg! I don't believe it!" Well, it costs nothing to find out. A one-cent postal card to us will get our book and paper free. Faper is full of names you all know. Your own neighbors, while HAVE WORN THEM, and know all about these statements, write them if we publish the truth. Reader, don't be foolish, Have some machog about this. Fisadout if our insoles will warm your feet. Don't take our word, but send for the proof. If we half to prove every statement in this advertisement we will pay \$10 to each one who will investigate our claims if they had one false statement or claim in any of our statements. Come, now, accept this challenge! Bend for our Book, A PLAIN ROAD TO HEALTH!. Costs only one cent to get it, Insoles \$1,00 a pair, or three pairs for \$2,00, by mail, Wear those Insoles and have warm feet all winder.

CHICAGO MAGNETIC SHIELD CO.,
No. 6 Central Husse Hall, Chicago, Ill.; and 108

THE NEXT WORLD INTERVIEWED,

By Mrs. S. G. Horn,

Author of "Strange Visitors."

A most remarkable book—containing communications from distinguished authors and statesmen—strikingly characteristic and worthy the notice of the literary and psychic students.

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OPIRITUALIZED BEMEDIES, specially prepared and
magnetized to sult each case under the direction of spirit
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One trial will assure you of their virtue, Fever Pilia, for
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for Lung Troubles, Asthma and Bronchits. Vigor Pilia,
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Filia, for all Mucus Discharges. Bloed Pilia, for Eryspelas, Berofula, Sait-Rheum, Cancers, Piles, Fistulas, Ulcers,
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Dis Corporative Managedis, Minneapolis, Minn.

Psychometry Made Plain TO all. Saves months of study. Complete instruction for \$1.00. Address CHAS. W. HIDDEN, Newbury port, Mass.

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Private Circles for Manifestations and Development,
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Will hold a select Béance for Independent Blate-Writing and Full-Form Materialization on Tuesday evenings at their residence, 580 Boyonth Avenue, New York City. Seats secured in advance, personally or by letter. 3w° 1)10 MRS. JENNIE UROSSE, Test, Ulairvoyant,
Business and Medical Medium, returned to 37 Kendali
street, Boston. Six questions by mail, 50 cents and stamp,
Whole Life Reading, \$1,00 and two stamps. Disease a speciaty. Bend 10 cents for sample Magnetized Paper,
Dip

THE STAR-GAZER, a regular ASTROLOGICAL
MONTHLY: 10 cents: \$1.00 per year; tells all about the
stars. Bend date of birth, and be notified, through its columns, of favorable and evil changes. Address "The Stargazer," 70 State atrect, P. O. Box 2408, Boston. 1w" Dip MRS. M. A. HAWLEY, Test, Business and Healing Medium, will hold Developing Circles every Tuesday, 2½ F.M. 120 West 45th street, New York, D19

MRS. S. J. STICKNEY, Healing, Test and Business Medium, 1289 Washington street, Room 7.

Will be Issued Dec. 21st, 1885.

A WORK OF THRILLING INTEREST!

Materialized Apparitions:

If Not Beings from Another Life, What Are They?

BY E. A. BRACKETT.

This work is in two Parts; the first containing carefullyprepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization: the second, oninions and theories concerning the same. The investigation appears to have been pursued in a truly scientific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phenomens in question. Aside from its positive testimony, the work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results. The following is the table of

CONTENTS:

INTHODUCTION.

PART I.—Materialization and Dematerialization of Forms and Objects; My First Séance, and What Came of It; Personification by the Medium of Materialized Forms; Materialization and Dematerialization of Objects; Materialization and Dematerialization of Objects; Materialization and Dematerialization of Objects; Materialization and Dematerialization under Test Cunditions; An Unexpected Séance & Séance with Mrs. Fairchild; Péance with Miss Helen Berry at Onset; Séance at the Berry Bisters in Boston; Materialized Forms—How Shall We Meet Them?

PART II.—Opinions and Theories; A Giance Behind the Curtain; Exposures of Mediums; Fubic Séances; The Attitude of Scientists; Public Opinion; Conclusion.

ILLUSTRATIONS.—Diagram of Mrs. Fry's Séance-Room; Diagram of the Misses Berry's Béance-Room.

The work contains 182 pages, 12mo, and is printed in large INTRODUCTION.

The work contains 182 pages, 12mo, and is printed in large type, suitable for readers of advanced age. Cloth, \$1,00, For sale by COLBY & RICH.

FACTS, FREE. November and December, 1885,

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Before Jan. 1st, 1886. Single Copies 10 cents; \$1,00 Per Year. ONE OF THE FOLLOWING PREMIUM PICTURES
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SUBSCRIPTIONS:

The New Boston Temple. Facts Convention, July 30th, at Onset Bay. Facts Meeting, Aug. 8th. Directors of Onset Bay.

List of Premiums, Mediums, Lecturers, etc.,

List of Promiums, Mediums, Locturers, etc.,
Which we are ready to deliver:
Mrs. M. E. WILLIAMS, New York Oity.
Mrs. Bertha Fay, Boston, Mass.
Mrs. Bertha Fay, Boston, Mass.
Dr. H. B. Brorer, Boston, Mass.
Dr. J. V. Mansyfield, Boston, Mass.
Mr. John Wetherber ("Shadows"), Boston, Mass.
Mr. Grobge T. Albho, Boston, Mass.
Mr. Grobge A. Fuller, Dover, Mass.
Mr. Edda W. Emerson, Manchester, N. H.
Mr. Eden J. Cobe, Boston, Mass.
Mr. Joseph D. Briles, Weymouth, Mass.
Mr. L. L. Whitlock, Providence, B. I.
Mr. W. J. Colviller, Boston, Mass.
Capt. H. H. Brown.
Mr. P. L. U. A. Retler, Boston, Mass.
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BOD. All express as much of truth as they perceive—no more.

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

All expressions of spirit-friends will verify them by informing us of the fact for publication.

All expressions of such from the price of the spiritual foliations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their foral effectings.

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SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 20th, 1885. [Continued from our last issue.]

A. W. Scadding.

I feel dazed. I do n't know much of this other life. I passed from the body only a few days ago.

I was immersed in my business interests, not thinking I should so soon be called to an account. I have not stood before any tribunal and offered in my report; but I have for the

and offered in my report; but I have for the last few hours been going over, in thought, all the affairs and events of my mortal life. It is a strange experience, and I can hardly realize its significance.

I would like to ask my weeping friends not to mourn for me. I find I am not dead. I have not been hurled out of life, for I still live. The change of condition is certainly not an unpleaschange of condition is certainly not an unpleas-ant one. I look around me, and find the sur-roundings are all right. I do not see but what I shall got along as well as I did here. But I have dear ones whom I love, and am attracted to closely, and wish to get to them. I hardly know whether I am out of the body or in it, at pres-ent, yet I feel that there must have been a sep-poration although it hardly seems so to me. I aration, although it hardly seems so to me. I look on one side, and see material things. I turn to the other, and see what is called the spiritual. I have friends who are very liberal in their ideas of a future life, whose religious opinions are broad and comforting, and I believe that what they hold and what I held in that relation approaches very near the truth, and I do not feel disturbed in mind over anything of that kind. Please excuse me if I do not speak very clearly. I am so bewildered that, I tell you, I hardly know whether I am out of the body or not, such a little time has elapsed since I feli into unconsciousness. But I am glad to get here, and to feel myself a living man, whatever my condition, and bring my love to my friends. I am A. W. Scadding. aration, although it hardly seems so to me.

Susie Mischief,

For Elizabeth Boyce, Salmon Whitney, Alice Loring, Mabel. Loring, Mabel.

I have thought I would come here a good many times since my medium passed to the other life, because at different times some of those friends whom I used to meet through her organism have wondered why I did not speak here, and why I did not bring them something from the other life. My work, as connected with the earth people, was nearly fulfilled when here, though I sometimes come and speak to old friends, and sometimes come when I don't say a word, and try to help the poor spirits reach their friends, and give some influences that may be helpful. I find a spirit comes back through a medium and gives my name,

with the earth people, was nearly fulfilled when here, though I sometimes come and speak to old friends, and sometimes come when I don't say a word, and try to help the poor spirits reach their friends, and give some influences that may be helpful. I find a spirit comes back through a medium and gives my name, and claims to be the same one who used to speak through another. I don't mind very much, if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can do better work in that way, or if she can bring a stronger influence; it makes no difference to me; but I wish to say that my especial work on earth has been accomplished, and I have been promoted to a higher sphere. I can now, in coming back, do better than I could before, because I have greater opportunities; but my work on the other side is to help spirits, teach them how to control mediums, and to show them the way, and others will speak the message and give the external evidence that I might have borne before. I bring my love to all who would like to hear from me. Tell them, please, that I am happy with my dear medium. She is growing strong and restmy love to all who would like to hear from me. Tell them, please, that I am happy with my dear medium. She is growing strong and restful, full of life and hope, and ready for other work on the spirit-side. She now does not desire to come back. She is reconciled to the change. She only feels the happiest and brightest sympathy for all mankind. I wish to tell you of the spirits I see here, who want to speak to-day, but cannot; perhaps I can speak for them and do them good.

ELIZABETH BOYCE.

I see a lady, who calls herself Elizabeth Boyce, and she passed away a few years ago—about three. There was some trouble and confusion about her affairs, especially about a little money, a few hundred dollars that were put away. It disturbed the spirit; she could not rest because disturbed the spirit; she could not rest because of this confusion on the mortal side; and for quite a while she felt this anxiety, and could not get away from earthly things. She is free now, and feels so happy over it that she wishes to express it in this way. She gives her love to her friends, and would like to come into communication with some one by the name of Robinson. The trouble of which I speak is right here in Boston, and there are parties here that the lady thinks she could help if she could only get to them in private and say a very few words. Perhaps they will hear of it through your paper.

BALMON WHITNEY.

I see a gentleman who wishes to reach friends in Boston. I think he was a plous man when he was here. He was very much interested in the church, and in that class of people who be-lieve in ducking you all over to wash your sins away. He wanted to help that church along in its different departments or branches of labor, and believed in missionary work. He left conand believed in missionary work. He left considerable money for the promotion of that kind of religious work. After he got into the spirit-world and woke up, found where he was, that life there was so different from what he thought it would be, he felt surprised, and then sorry that he did not know more of it here, and that he did not use his means for other work. He don't think now it is much use to try to spread the gospel, to give away Bibles and help people in that way, because he finds that what they gather up, a good part of it has to be thrown away again when they step out of the body. He wishes he had given that which would be lasting. He wants his friends to look abroad and gather up some of the little waifs who need instruction and put them in a way to grow up useful and industrious men and women, so they instruction and put them in a way to grow up useful and industrious men and women, so they won't be a drag on society, but will be a help. If he could come back with his present knowledge, he would look after such objects rather than those which occupied his attention when he was here; but he is growing, and I think he shows good signs of his growth in coming back in this way. He gives his name as Salmon Whitney.

ed in spirit-life if they will recognize this now, and take up that which comes to them that will benefit and bless their lives, and teach them of what is to come. By-and-bye they will all meet in another world, and there will be a pleasant reunion. She wants them to bring a good record, that they have made the most of what has been given them, learned all the lessons they could, and reaped profit from the experiences of life. There is one friend she thinks will see her words. She does not want them to turn away from those prospects that are opening, because if they do so, much that is valuable will be missed, and the lesson will have to be taken up again and gone over by-and-bye. The friends of this spirit are in Cambridge and near places. She says: "I see those present whom I once talked with, whom I am glad to see; it helps me to come. I bring all a greeting. Tell them I shall always cherish them and the friendly associations of the past, and be glad to meet them on the spirit-side." MABEL.

MABEL.

Mabel sends a greeting, also, to her charge, and wishes me to say that what has come to his mind during the last two weeks is perfectly correct. He may rest on his judgment in that respect, no matter what others may say, and the events of the future will prove the truth of his opinion and what he has given concerning it. He can go forward with his work, for it is widening, unfolding under the direction of his spirit-band. Mabel brings their love and assurances of future protection.

Lem known as Mischief.—Susia Mischief: my

I am known as Mischief—Susie Mischief; my medium was Susie Nickerson White.

Report of Public Séance held Oct. 23d, 1885.

Report of Public Séance held Oct. 23d, 1885.

Invocation.

Our Father, we offer up to thee our praises and our love: for the unfoldments of human life we thank thee; for the productions of nature, we pay gratitude unto thee; for all that life has bestowed upon human thought, we are indeed thankful, for oh! our Father, in looking back over the past, with its experiences, its struggles and its traits, its achievements and its grand revealments, we can see that a mighty will, a wonderful hand has planned all that has been thus displayed. In looking abroad in the present time, we behold man standing upon an eminence which he hath never achieved before. We realize that his mind is expanding, his thought enlarging, and his abilities for growth deepening day by day. The results of the past are manifested in the achievements of the present, and these still point onward to greater possibilities and unfoldment for the time to come; and oh! knowing what has been, and what is at the present time, may we not look forward with hope and cheer to the future? feeling that thou hast wisely planned all things, that we are in thy tender keeping, and that it is thy will to bring to man a comprehension of truth, an endowment of wisdom, such as will indeed bless his life! Oh! our Father, among all the glorious revealments, amid all the beautiful possessions thou hast vucchasfed to mankind, we thank thee more and more for the blessed gift of soul-communiou, that thou hast thrown open wide the gates of eternal day, and allowed thy immortai children to return to earth, bearing messages of good cheer. We beseech that thou wilt continue thy good work: give strength and power to thy angels, that they may minister unto all, and uplift the lowly here on earth. To this end we ask thy blessing today. We ask that those who gather here from spiritile be given strength and opportunity to reach out in external ways unto those of earth whom they long to find. Amen. Invocation.

Questions and Answers.

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

QUES.—Is it the part of wisdom to "answer a fool according to his folly"?

ANS.—No: for then we descend to the level of the fool, and none are profited by the association. It were rather the part of wisdom to answer the fool in such a way that his thought may be stimulated and he become able to receive an understanding of higher things. We believe that when useless remarks are made, or unmeaning assertions and questions without intelligence propounded, in place of giving in intelligence propounded, in place of giving in return the same manner of speech, it is our duty to draw some lesson, to teach some truth that will spiritualize or animate the fool, that he may be lifted above his folly and become

A.—We have many times, during the sessions of these circles, advocated a theory, or rather given it as our knowledge, that there is immortal life for the animal kingdom, that life in every form—animated consciousness as it is manifested on earth—must find a continuity of existence after the death of the external body. We have given instances wherein mortals have seen or have received evidence of the existence of pet animals which they have domesticated to their use; we have also spoken of instances on the spirit side where we have seen animals existing that once manifested themselves through an external body on earth. In the case which your correspondent mentions, we cannot say whether the spirit of the animal in question really appeared to the lady or not. Certain French solentists, certain Oriental investigators into the laws of occultism, might advocate the theory which they sometimes express, that the life-element of the animal remained in the house or home during the few days subsequent to its decease, and manifested itself as "the lady;" but we do not mained in the house or home during the few days subsequent to its decease, and manifested itself as a "shell" to the lady; but we do not believe it possible for any manifestation of life to occur unless there is a spiritual principle behind it. We do not think the lady could have been hallucinated, for the simple reason that there was nothing to call out her thought in that direction, nothing to appeal to her inner nature. She was not thinking of the animal, nothing had been said to her of its death, nor of the events of the past few days at her home, therefore we conclude that the lady, being in a sensitive, susceptible condition, was really enabled to see the spirit, as we may call it, of the animal which once resided in her home.

Mrs. Lucy H. French. I have a longing to reach my family, my dear friends on earth, Mr. Chairman; I am strongly drawn to them, and I try to make myself known. I want them to know I am not dead; that I am I want them to know I am not dead; that I am living, and can return to watch over them. Only a few months ago I was here in the body, taking part in the affairs of earthly life. I passed away from earth in July; but I did not really pass from earth, because I am here very often, looking after those who remain, and trying to make them understand how close I am to them. If you will please give them my love, and say I have come back anxious to reach them, having a strong desire to tell them of my spirit-home, how relieved I feel at the change, how happy I am to know that all things are moving along so well, and that I wish to speak to them privately, I will feel much obliged to to them privately, I will feel much obliged to

you.
I m Mrs. Lucy H. French. I was fifty-seven years old, and, as I said. I have only been away a very little while. My husband is Henry J. French, from North Weymouth, this State.

Julia Brown.

he was here; but he is growing, and I think he shows good algas of his growth in coming book in this way. He gives his name as Salmon Whitney.

ALICE LORING.

Here's a young spirit who calls herself Alice Loring, and she wants to reach her friends very much to reach friends. I have dear ones who live at Loring, and she wants to reach her friends very much to. She has seen them cry and call for her, and she has tried to respond, but they did not know it, and it has made her feel badly, too. She brings them her love. She does not want friends who are living an active life on the forward to the future. They must not live in old memories. She is glad they remember her and the other friends who are with her, but also tester friends who are with her, but also the form in which is the other friends who are with her, but also the form in which is late them there are many dear friends who are living an active life on the form the reach and the other friends who are with her, but also the form in which is less than there are many dear friends for them to love; there are pleasant experiences for them to love; there are proposed in unfolding their own also tells them there are many dear friends for them to love; there are pleasant experiences for them to love; there are pleasant experiences for them to love; there are many dear friends who are with the property to be willed to the future of the first the property to be will be proported in unfolding their own what good I'll gain myself, It gains you will find that your and so little is known to a cloud comes taking place with them in a long the property and the many and here are many dear friends who are with the want of the friends who are with

by those whom I know, that I fear it will be long before I can give any important manifestation; but I thought if I came here and sent them my love, and told them how satisfied I am with the spirit-life, and that they should try to learn all they could of it, because it is to be their home by-and-bye, and they ought to prepare for it, I might possibly reach them and awaken their thought.

I have no desire to come back and live. I

awaken their thought.

I have no desire to come back and live. I had some unpleasant experiences here, also those that were bright; but for a while it seemed as though the shadows were greater than I could bear; and when they were removed from my life I felt so happy in the release that I had no desire to take up the mortal again. Julia Brown.

John Fisk.

John Fisk.

Good afternoon, Mr. Chairman. You may call me John Fisk. You sometimes hear of the "returned Californian," and you may find one in me. I spent a good part of my life in California, and became familiar with much of its ground; the latter part of my career was passed in San Francisco. I have friends there. I think they must yet remain, for I have not met them coming to the other side, and I am pretty sure I should have seen them if they had come over. I have a friend or two who lived in Sacramento when I was here, with whom I was deeply intimate, and the thought struck me that I might perhaps have an opportunity of hunting up some of my friends by coming here. I want them to know that I got well over on the other side. I was not loaded down with pockets full of nuggets. Well, perhaps it was because I had an unfortunate way of losing what I had gained. I was not a gambler, nor a low drinker, but somehow, when I felt that I had got a snug little sum, and had my bag of dust stowed away for future use, something or somebody would come along that would call it out, and before I knew it, it had all "panned out," not for me, but for something else. In that way, I managed to get rid of the most I had before I went over. My friends used to laugh at me, and wanted to know when I was going to settle down and take care of what I possessed. I thought the time would come, and it has, only it has come to me outside of the body. There was enough left to tuck away the outer covering comfortably and respectably, and as I had no little ones crying about for a frock or a loaf, I don't know but what I am as well off as some other fellows.

I have an idea, somehow, that my words will be seen by some friend whom I once knew. If so, I hope he will know it is really me: John, sometimes called Jack, by my most intimate friends—for in those days we didn't stand on ceremony.

I've got a good comfortable little cot on the other side. Parhans my friends will he glad to the raide.

ceremony. ceremony.

I've got a good comfortable little cot on the other side. Perhaps my friends will be glad to know I have found my dear ones who went over before me. Before I went to California I lost nearly all whom I loved. I had a wife and little one, but they were taken from me; my mother had gone on, and the ties binding me to the East were very slight, so I traveled toward the setting sun and settled down in that quarter. I have been traveling about some, and trying to understand this Spiritualism. I've been knocking thing them are understand the spiritualism. understand this Spiritualism. I've been knocking things around in one or two places, and find I've got some power to manifest; so I came here with my best boots on, trying to put in an appearance, and see what I could pick up by way of information, because I want to get back to the old place where I lived, and give some manifestation that will make the boys know I have got back. I just send them a word of greeting. I hope I shall be received and understood, and I am quite ready to come again sometime at some place, and give another word.

Mrs. Eliza Clark.

I have children and friends at Minneapolis. It is a long way from here, I know, but I have no means of reaching friends from any nearer point than this. I have been a long while getting here, and now I cannot tell if I will be received, because they know so little of these things. They do not understand why a spirit should come back and make use of a stranger to reach its friends. They have heard something of this thing, but wonder why, if that is true, their friends cannot come direct to them, speak and show themselves, and give some token. They do not know that any special quality must be possessed to help a spirit in coming, yet I have a hope they will receive me, and I bring them love.

My husband joins me in regards and greetings, and wishes all to know that indeed this life beyond the grave is worth living; it has its work, it has much for the spirit to overcome and make its own, but its roads seem easier to travel than the shift to overcome and make its own, but its roads seem easier to travel than they do here, and somehow we get along better. I suppose it is because we are better able to understand, as the child who has gone through the lower classes can understand better the lessons of the higher when he reaches them.

I don't know of any medium I can come to loar my old home, but if there is one. I wish loss my old home, but if there is one. I wish they do here, and somehow we get along bet-ter. I suppose it is because we are better able to understand, as the child who has gone through the lower classes can understand better the les-sons of the higher when he reaches them.

sweet release to let go the mortal, and pass into the sunshine of heaven.

I wish to tell my many dear friends that I have a beautiful life and a pleasant home beyond this earth; that the association of friends is sweet; and that all things are for the unfoldment of the best part of one's nature. I love to listen to the music of the angels whom I meet, and to join their songs of rejoicing. It is a pleasure to me to attend, to make one of the number in societies where the intellect is cultivated, where literature is studied. I find so much to take up my attention and occupy my time that I never have a thought of regret for the life I left on earth. I have dear friends here, so many of them who remember me. I feel closely bound to them, and I often think of them with love and sympathy. I have many times brought my infinence back, and tried to make it felt. I did not want to leave my ma, my father, nor friends, but I did not have to do that. I could still be with them with my love, and I knew that their love went up to me in my spirit home. I am with the dear ones of our home who passed on before me. Together we are studying leasons and prigying life. We are united in love, and in messages of oheer and gladness to those who yet linger on the earthly side. Please tell all who knew me that I come in joy, in gladness; not plain or a cloud comes over my spirit. I have seen what has been taking place with them; I have watched events and changes, and have been glad to know that I could sympathize with them in all things. I am the daughter of Cyrus R. Dodge; my name is Ida May Dodge. I lived in Rochester, Minn.

whether it paid or not, after all. I rather think it didn't. Perhaps you've something of a different kind to offer. I feel rather strange in coming here; a kind of weakness comes over me, such as I felt before I went out of the body. I knew I am a dead man—that's what everybody here would tell me—and I know I am a live man, also, for the evidence of my senses tells me that. Perhaps my friends—I think I may say I have got friends—would rather I hadn't come back. It isn't always nice to rake up old affairs, especially about one's connections, but I'm in, and I suppose I'll have to make a clean breast of it. I did that before I went out. I thought it was best to tell ail I knew about certain matters, and I'm not sorry I did. If I kept anything to myself in connection with them, it was because that affected other people, and I didn't feel inclined to speak of it, but, as far as I was concerned, I told all that was necessary to be known.

I have been in a strange way since I went over; sometimes I didn't hardly know where I was, whether on earth or somewhere else. I could n't say I was in any flery pit; I didn't see any flames, nor smell sulphur or smoke, but I was uneasy and restless all over, as though pins were sticking into me at every point. That is n't a good way to feel, is it? Well. I tell you.

pins were sticking into me at every point. That is n't a good way to feel, is it? Well, I tell you, I couldn't help thinking of what I had been doing on the outside; somehow I couldn't get rid of the thought that I had wasted life and rid of the thought that I had wasted life and thrown away powers that might have been used in better ways. I thought myself something of a smart fellow, and I thought I could undertake a job and carry it through but after I went out of the body I had to look these things all over, from every side, and I came to the conclusion that I was n't as smart. after all, because I down that the conclusion that I was n't as smart. after all, because I found that true smartness consists in cultivating the very best one has, and I did n't attend to that as I ought to. I have been a good while looking over these things, and I haven't been all the time doing it. I got so confoundedly restless that I felt as though I would do most anything to get out of such a state. When a man feels hot, burning all over, he likes to plunge into the water and cool himself off. Well, I was in just that kind of condition, only I did n't know where to plunge in to feel better, and I had to stand it.

I tell you what it is, good people, if ever you

I tell you what it is, good people, if ever you have the temptation to do something that you think is wonderful smart, and that you know is radically wrong, just you hold on and do n't do it, for if you do, the time will come when you will feel just about as restless and uneasy as a man would feel if he was held over a burning fire.

you will feel just about as restless and uneasy as a man would feel if he was held over a burning fire.

I do n't find any hell such as the preachers tell about, but, all the same, there's a kind of a feeling that's hell enough for any man. It may do him good, but it is to be avoided, if it can be. I wonder what I am here for; perhaps you can tell me? [I guess you'll find out before you have been here a great while.] Is it necessary for me to say I am sorry for living the life I led, and doing as I did? [It won't do any harm.] Will it do any good? [Just as you feel about that.] Well. I heard a man say, not long since, it always did a soul good to own up he'd been wrong and was sorry for it. I don't know but I can say that, if I was living on earth now, with the same ideas that I have got at present, and had gone through the experiences I have had the last few years, I would do very different from what I did before.

I want to report that 1 am getting ahead. I am stepping up a little. I don't feel quite as uneasy as I did. I see there's a road before me that looks as though it led to some good place, and I am bound to take the journey.

Perhaps you'll all be shocked when I tell you I was known as a bank-robber, but I 'm not here to rob any of you folks, to break into your houses, or hunt up your strong boxes. I don't advise any of you to go to breaking banks; it is n't very profitable business. It may pay, at first, you may be able to stow away a little something, but in the long run you'll find yourself the loser. I suppose if I had been engaged in some other business, I might be in the body now. I rather think I would be. As it is, I have gone over, and had to go through a little bit of hell in order to see myself as others saw

I have gone over, and had to go through a little bit of hell in order to see myself as others saw me. I suppose the best thing any man can do is to do the very best he can to make himself a good citizen, and to make life around him the better for having lived.

I have not turned preacher, that is not my occupation; but really, sir, from having experienced such a life as I have, I can say, from the bottom of my heart, that it pays to do right, and don't pay to do anything you know very well you ought not to do. I wonder if any one will be glad to know I've

I don't know of any medium I can come to near my old home, but if there is one, I wish my friends would open the way, for I do very much desire to speak to them.

In the days when my husband and myself first removed from our early home to the place which knew us in later life, it was hard work to maintain existence; there was constant struggle and coping with difficulties; but somehow we got used to them. Things are much easier and brighter for my family than they were for their parents. I want them to appreciate the blessings they have, and not to be ungrateful or dissatistied. Sometimes I see a shadow coming up which threatens to bring them unhappiness; they want so much more than they possess that they forget almost to remember the blessings which are theirs. I don't want them to be satisfied that they will not try to better themselves, but I do wish them to appreciate and realize what is theirs, and to make the most of it.

Ida May Dodge.

Oh! I have found sweet rest in heaven! It has been a beautiful life to me ever since I has been a beautiful life to me ever since I has been a beautiful life to me ever since I has been about for death, because I knew there to stay here, but I could not. I was not thread twenty-four years on earth, and I was not thread twenty-four years on earth, and I was not the sweet release to let go the mortal, and peasant home beyond this earth; that the sasociation of friends sweet release to let go the mortal, and pass into the sunshine of heaven.

I wish to tell my many, dear friends that I have a beautiful life and a. pleasant home beyond this earth; that the association of friends is sweet; and that all things are for the unfoldment of the breaty of the angels whom I meat the proper of t

MESSAGES TO BE PUBLISHED.

Oct. 27.—Thomas J. Lewis; E. G. Hamilton; Alice Hall; Margaret Cooper; Harry Weed; Eddle Coogan, Oct. 30.—Mrs. Jennie Swann; Mrs. Occilla Lewis; Wil-lam Foster, Ben.; Bessie Crauston; Mrs. Lydia Biles; Charles Higgins; Maria Lawton, Nov. 3.—Charles Hammond; A. S. Nettleton; C. H. Higginson; Elia Day; Royal Bich; Agnes Coburn; Charles Fitch.

Algginson; Ella Day; Royal Rich; Agnes Coburn; Charles Mitch.
Nos. 6.—Rev. Lyzander Fay; Capt. Matt Clary; Jennie McKec, for Capt. Charles Miller, Frank Helleburg, Harlette W. Johnson, J. Kretchman, Samuel Willard, Marha Hall, Lawrence Johnson.
Nos. 10.—1. G. Withington; Albert Brown; Carrie Hill; Benjamin Daniels; Isaac P. Osgood: Mary Harvy.
Nos. 13.—T. J. Caystile; Mrs. J. M. Chandler; Lewis T. Washburn; C. K. Feiris; Clara White; Minnie Bowles.
Nos. 13.—Gen. John A. Reid; William H. Hunt; Hachel Saunders; Mamle West; Hattle Hall; Controlling Bpirit, for Robert Elwell, Hannah Stearns.
Nos. 21.—John C. Graves; Lewis W. Angerine; Mary Damon; George Davis; Mrs. Nannie Ida Yuckley; Controlling Spirit for Samuel Fisher and Mrs. Amelia S. Aubens.

bens.

Nev. Z.—George T. Hope; Mary Louisa Clark; Mary
Sullivan; Alice Black.

Dec. 4.—Paulina Wright Davis; Mrs. Harriet M. Bliss;
Albert D. Jerry; Fannie A. Morse; Charles E. Morrill.

Dec. 5.—Sarah C. Butler: Carrie Wheeler; J. William
Elliott; Emma J. Wallace; William Goodwin; Frankie
Stone; Waukalets.

December Magazines.

THE ATLANTIC MONTHLY. - "Southern Colleges and Schools" is the title of an interesting review in the December issue of this popular magazine, of the present status of educational means in the South, in continuation and in part explanatory of some portions. of an article in the same periodical. October, 1884; The details given will prove of great value, as they are collated from correspondence and consultations with prominent educaters in that section. In the same issue John Fiske gives the second and concluding part of his scholarly essay upon "The Idea of God." Though one would scarcely be inclined to look. for anything of an amusing nature in an article calling into exercise such a profundity of thought as does this, some of the conceptions of God entertained by men, related by Mr. Fiske, are decidedly so, and none more than those of his own childhood :

more than those of his own childhood:

"I remember distinctly," he says, "the conception which I had formed when five years of age. I imagined a narrow office just over the zenith, with a talk index a narrow office just over the zenith. With a talk standing desk running lengthwise, upon which lay several open ledgers bound in coarse leather. There was no roof over this office, and the walls rose scarcely five feet from the floor, so that a person standing at the desk could look out upon the whole world. There were two persons at the desk, and one of them—a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand and another behind his ear—was God. The other, whose appearance I do not distinctly recall, was an attendant angel. Both were diligenity watching the deeds of men and recording them in the ledgers. To my infant mind this picture was not grotesque but ineffably solemn, and the fact that all my words and acts were thus written down, to confront me at the day of judgment, seemed naturally a matter of grave concern."

O. W. Holmes supplies a "Postscript" to his "New

O. W. Holmes supplies a "Postscript" to his "New Portfolio." In "Childhood in Modern Literature and Art" Horace E. Soudder deplots one of the finest features of the genius of our times, and the remaining contents constitute a number that is a fitting close of the fifty-sixth volume of this excellent publication.

The announcements made regarding the contents of the Atlantic for 1886 show that the conductors are determined to retain for it its present high place in the periodic literature of the country. Boston : Houghton, Mifflin & Co., 4 Park street, publishers,

WIDE AWAKE.—Prominent among the attractions is the subject of Art-Tiles, two "plastic sketches" in three color-tones being given, and instructive gossipabout tiles by Miss Harris, illustrated in eighteen pictures. "Little Deborah's Work in the Secret Service," is a story of the Revolutionary War. Mrs. Sherwood gives the first of "Royal Girls and Royal Courts," Opening chapters are given of three new serials; "A Girl and a Jewel," "A Midshipman at Large," and 'Dilly and the Captain," and a new series of historical stories by E. S. Brooks is begun. Elizabeth Stu-art Phelps contributes a charming "Trotty Story," and a touching Christmas story of a miner's life, "Little Captain' of Buckskin Camp," is told by F. L. Stealey. The present number, the initial one of a new volume, foreshadows for its patrons many happy hours in the year to come. Lothrop & Co., Boston.

MIND IN NATURE .- The leading articles are " Heredity of the Memory," by H. D. Valin, M. D.; "Hyp-notism," by Edwin J. Kub, M. D.; "Individualization," by Rev. H. Slade; "The Force of Habit," by Ursula N. Gestefeld, and "Natural Sympathy and Mental Telegraphy," by Mrs. J. W. Stow. Cosmic Pub. Co.,

MIND-CURE JOURNAL.—The subject of "Religious Intolerance" is considered by a new contributor. Dr. W. F. Evans treats upon "Mental Healing and the Doctrine of Conversion," and a variety of other articles, original and selected, complete the number. A. J. Swarts, Chicago, Ill.

THE SOCIALIST contains what purports to be "A Glimpse of Venus," dictated by the Spirit of one who once lived on that planet, describing its inhabitants, religious and social customs, birds, animals, etc. Philadelphia: 907 Walnut street.

THE FLORAL CABINET.-In keeping with the season, "Santa Claus as a Florist" appears in an engraving on the first page, and those that follow are filled with attractive and instructive articles on in-door flower culture, home decorations and housekeeping. New York: 22 Vesey street.

THE ELECTRICIAN gives the report of the Franklin Institute Committee upon competitive tests of Dynamo-Electric Machines, with a diagram showing the arrangement of testing apparatus, and several other illustrative engravings, and a large number of contributed articles, letters, news and notes. Elec. Pub. Co., New York.

THE SIDEREAL MESSENGER .- "The Habitability of Other Worlds," is treated upon by H. A. Howe of the University at Denver. Interesting views are advanced, and speculations concerning possibilities that from the suggestions they furnish will repay perusal. W. F. Dinning reports having seen during an aggregate of seventy hours, between July and October, six W. Payne.

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BOSTON, SATURDAY, DECEMBER 19, 1885.

A Genuine Case of Spirit-Grabbing Materialization Triumphant.

At the scance held by Mrs. M. R. Williams on Thursday evening, Dec. 3d; there occurred a genuine case of spirit-grabbing, at which I was present, and as it is well that it should be properly reported, I propose to give over my own signature an accurate statement of

When I reached the house, at a little before eight o'clock, and entered the parlor, there were but two men beside myself there, both of whom were strangers to me. Mrs. Williams soon came in and entered into conversation with me. Eight o'clock came and there had been no further arrivals, and Mrs. Williams remarked that she did not think there would be any scance. A moment later she said to me, as I was conversing with her : "Excuse me, but, sir," turning to one of the gentlemen present, " I see standing at your side a young lady, your stater; also your mother-no, your grandmother. Do you recognize them?" He said: "Yes, I knew that they would be here."

Just then Dr. Gross entered, and she said: "Mr. Holland says to me, 'Hold the scauce,' but I don't feel as if I wished to." At this time the door-bell rang and a lady entered. She then said: "Well, there are but few of us, but we will hold the scance. We may have a good scance all the same." She then prepared the scance-room, and Mr. Genung and a young lady, her cousin, now visiting her, her young daughter Gertie, Dr. Gross, the two men and the lady heretofore referred to and myself entered the seanceroom and took seats. Mrs. Williams then invited any one who desired to examine the cabinet, and the two men referred to examined it-one of them very thor-

Mrs. Williams then said to this young man (who was a stranger to all present), "You, sir, have never been to a materializing scance before." He said that he had not. She added, "I hope you are satisfied with your examination of the cabinet. If not, it is your

The lights were then lowered and Mrs. Williams entered the cabinet. Dr. Gross took his seat at the organ and sang the chant, "Thy Will be Done," in which some of the circle joined. As the music ceased little Bright Eyes spoke to us from the cabinet in her childish voice. Soon the spirit of Priscilla appeared at the aperture and called Dr. Gross to her and talked with him. Then other forms came out from the cabinet, speaking in whispers to us, and soon two forms came out at the same time and each gave their nameone as Fannie and the other as Esther Hazard-both speaking to me. A spirit purporting to be the sister of Mr. Genung came from the cabinet and took his arm to walk in front of the sitters. He gave her his right arm, as usual, which brought him between her and the cabinet, but she drew back and asked for his left arm, thus placing him between her and the circle, and then came out with him.

Then Spirit Dr. P. T. Holland appeared with a spirit named Florence, and called Dr. Gross to the cabinet and asked him to look into the cabinet and see the medium in the chair, which he did, while the two spirits were visible to all. The curtains were then closed for an instant, and Dr. Gross was requested to come in and see who was there. He saw only Spirit Holland and the medium, but while he held the curtain back the spirit of Florence suddenly again stood in full view beside Spirit Holland. Spirit Holland said : " We show you this because there will be a wonderful manifestation here this evening."

Many other forms came. Among them a sister for one of the men, who said he recognized her, and that he had come by her especial request, as she had informed him at the seance of another medium that if he would come here she would materialize and talk

I will not particularize the various spirits that came. Miller came from the cabinet and called Mr. Genung to her. She took his right arm, thus placing him between her and the cabinet, and started to come out to the circle. Coming about half way she stepped back and asked to have the light lowered.

This being done, she again came forward, holding the right arm of Mr. Genung, and was led up to Mrs, Williams's cousin and was being introduced to her. and at the same time was standing directly in front of the tall young man, and not more than two feet distant. Suddenly, and without any warning, he sprang from his seat, and grasped her by her right arm near the wrist; at the same instant Mr. Genung grasped him with his left hand partly by the shoulder and partd with blaright selzed the hand with which he held the spirit. The spirit-form gilded instantly to the end of the cabinet where the medium sat, and where there is no opening, and dematerialized outside the cabinet.

The young man showed a disposition to be ugly, and I went to Mr. Genung's assistance, and taking hold of his shoulder we forced him to take his seat. His action had seriously frightened Miss Gertle and her cousin, and the daughter screamed and cried, fearing that injury might come to her mother.

A powerful and very incisive voice was now heard from the cabinet, saying, "We have our medium all right; she is not injured. Make the man keep his seat, and we will convince him that it is the spirits; I will come from the cabinet, and bring the medium with

It was difficult to quiet the ladies, and all this time this strange but powerful voice kept speaking, and asking us to be quiet, and he would bring the medium

I took my sent, and asked Dr. Gross to play something, and Mr. Genung still held the young man by one of his wrists. He had now become terribly frightened, and was begging to be permitted to leave the house. but the voice forbade, and he said he would be quiet. Just then the spirit Montanus, the father of the spirit Priscilla, who had been talking from the cabinet since the attempted seizure, appeared in front of the cabinet, the head and shoulders only materialized, and fully seven and a half feet from the floor, and again spoke to the young man with that powerful and incisive voice, and with a countenance that was terrible in its expression of indignation.

This was more than the young man could stand. Thoroughly frightened, with loud and repeated cries of murder, he sprang from his seat and dashed into the parlor, and toward the front door, partially freeing him self from the grasp of Mr. Genung, who was holding him with one hand while turning half around to reassure the terrified ladies. I again went to him, and told him to stop his screaming. As he would not, I quietly placed my hand over his mouth, and he stopped.

He was so badly scared that out of pity we let him go, and he would not stop for his coat or hat, seemingly having but one desire in life, and that was to get outside the front door. I tried to persuade him to return for his coat and hat, but he would not, so I carried them out to him.

Beturning to the séance-room, I found Miss Gertie hysterical; and her cousin barely conscious. The cabinet spirits had succeeded in getting the medium on her feet, and had pushed her just outside the cabinet, where she stood in a dazed condition, asking what had happened. I took her hands, and tried to make her comprehend, while at the same time Spirit Holland stood in the cabinet behind her, with his hands on her shoulders, and was also talking to her and me.

He wished her to come back into the cabinet, but she was afraid to go. It was quite a new experience for her to thus hear Spirit Holland's voice and feel the pressure of his materialized hands while in her normal condition. He saked to have some water brought to her, and when she had drank a few swallows she again entered the cabinet, and I went to a seat, when all being seated, Dr. Gross began to play, and soon we heard from the cabinet the childish voice of Bright

I then asked Spirit Holland if any harm had come to the medium, and he said no; that there were four spirits who came; of whom Carrie Miller was one, who had acquired the ability to both draw and return the

The state of the s

seized; but had it been a spirit manifesting for the first time the consequences would have been serious.

He then said that they had often urged their medium not to permit strangers to enter the séance-room unless their honesty of purpose was properly vouched for, and he hoped in future she would heed their advice. He said that before she entered the cabinet he had informed her that that young man had nover be-fore been at a scance, thus intending to caution her. He said much more, but it need not be repeated. They did not continue the scance longer than to enable him

to express what he had to say. I have read this report to as many of those present at the scance as I could reach, and they all agree that it is a true statement of the facts.

JOHN FRANKLIN CLARK.

Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston:

Beamer of Light Circle-Boom, No. 9 Beamerth
Street-Every Tuesday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Herticultural Hall.
Lectures every hunday at 10% A.M. and 7% F.M. B. Holmes,
Fresident; W. A. Dunklee, Tressurer.

Borkeley Comgregation.—Permanent lecturer, W.
J. Caville. Public service in Berkeley Hall, Odd Fellows
Building, Tramont street, every Sundayst 10% A. M. and
7% F.M.; also Friday, 7% F.M. Weekly meetings in Langham Hall sadjoining!: Monday, S.F.M., Questions and Answer Conference: Wednesday, 2% F.M., Ladies' Union;
S.F.M., Musical and Literary Solries; Baturday, S.F.M., Locture and Cenversation. Everybody welcome.

Union Park Hall.—The Shawmat Spiritual Lycsum
meets in this hall, corner Union Park and Washington
streets, every Sunday at 10% A. M. All Friendsof theyoung
are invited to visit us. J. B. Hatch, Conductor.

Paine Hemorial Hall, Appleten Street, near
Tremont,—Unidren's Progressive Lycsum No. 1. Sessions Bundays, at 10% o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor, Francis B.
Woodbury, Cor. Sec., 45 Indiana Place.

First Spiritual Temple, corner of Newbury and
Exeter Streeta,—Services every Sunday afternoon at 3
o'clock and every Wednesday evening at 7%. All are cordially invited. Seats free.

1031 Washington Street.—First Spiritualist Ladies'
Ald Society. Meetings every Friday at 2% and 7% F. M.

11 Section Streets.—First Spiritualist Ladies'
Ald Society. Meetings every Friday at 2% and 7% F. M.

dially invited. Scats free.

1631 Washington Street.—First Spiritualist Ladics' Aid Society. Meetings every Fridsy at 2½ and 7½ F. M. Mrs. Henry O. Torroy, Secretary.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 3½ and 7½ F. M., and Wednesday at 2½ F. M. Eben Cobb. Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ F. M.; also Thursdays at 3 F. M. Able speakers and test mediums. Excellent music. Present Robinson, Chairman.

Entificialistic Pheneman Association holds

cellent music. Prescott Robinson, Chairman.

**Spiritumlistic Fracuomena Association holds meetings every Sunday afternoon in Berkeley Hall, 4 Berkeley street, at 3½ 0 clock. H. S. Cook, President.

1031 Washington #treet, Ladles Aid Parlors.—National Developing Circle meets every Sunday at 3 P.M. James A. Billss. Conductor, assisted by other good developing mediums. Good speaking and music. New Era Farlors, 176 Tremont Street.—Developing circle, 10½ A.M.; tests and speaking, 2½ and 7½ P.M. E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton Square, Hoom 9.—Meeting second and fourth Thurs-days of each month. Service of Silence on Saturday even-ing. The Messenger will be at the rooms daily from 9.A. M. till 2 P. M., to give information respecting the Order.

Chelsen.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 P. M., W. J. Colville; subject for discourse, "Metaphysical Healing; or, The Relation of Mind-Cure to Eclence," At 74, Mr. T. Ma-hony of England will speak, followed by tests by Mrs. Jen-nie K. D. Conant. Dodge and Logan, Managers,

Berkeley Hall Meetings.

Sunday last, Dec. 13th, the attendance at Berkeley Hall was unusually large. At the morning service W. J. Colville's inspirational discourse, on "Jesus in the Modern World ; or, The Work of the Religious Reconstructor," was a powerful presentation of advanced spiritual ideas, in which the work of those who were building the true spiritual temple for humanity was clearly outlined. Though the work of demolition is necessary in order to rebuild, it is not always possible for those engaged in pulling down to realize the purely preparatory nature of their work. Many sensitive spirits feel wounded when they see the old ruthlessly get the red to the work of the work. Many sensitive spirits feel wounded when they see the old ruthlessly destroyed, and protest loudly against the crushing of their cherished flois. No one who has spent happy days of childhood in an old house likes to see it taken down; but the purpose of demolition is not to leave people without homes, but to supply them with better one; all will come back, but on an improved plans applitual needs more pressing than his material requirements. These insist upon being met. The law of demand and supply can never be revoked; the most spontaneous demonstration of spiritual power is named to comprehensive statement of the they and our human propers. The law will in the speaker was greeted at times with deserved applause. On Sunday next, Dec. 20th, the subjects of discourse will be, at 10:30 A. M. "How Does Earthly Discipline Unfold the Spirit?" 7:30 P. M., "The Next World Interviewed" (with reference to Mrs. Horr)'s new book, M. "How Does Earthly Discipline Unfold the Spirit?" 7:30 P. M., "The Next World Interviewed" (with reference to Mrs. Horr)'s new book, Dec. 23d and 30th, at 7:30 P. M., as the Berkeley congregation require the hall on those two Thursdays in stead.

Arrangements for Charistman.

Arrangements for Charistmans.

Thursday, Dec. 24th, Musical and Literary Entertainment, with readings and an address by Mr. Colville's public receptions are on Mondays at S. P. M., and Saturdays at 3.P. M., and Saturda structor," was a powerful presentation of advanced spiritual ideas, in which the work of those who were

Arrangements for Christmas.

Thursday, Dec. 24th, Musical and Literary Entertainment, with readings and an address by Mr. Colville on "Diokene's Christmas Carol," At 7:45 P. M. Mr. Joseph Fenuelly, the celebrated violin soloist, and other eminent musicians specially engaged. After the entertainment a collation will be served to all. Admission 25 cents, including collation. Friday, Dec. 25th, morning service, with special music and lecture by Mr. Colville on "The Birth of Christ in the Modern World" at 10:20. Children's Festival, with Christmas Tree and distribution of presents, at 7:45 P. M. All children are cordially invited to be present, and receive a memento of the occasion. Mr. Fennelly will perform solos on the violin, and a selection of Christmas carols will be sung by the choir. Half the hall will be reserved for children. As the Christmas entertainment necessitates considerable outlay, all who are interested in giving the children at reat are solletted to send anything they can conveniently provide to Langham Hall, not later than Wednesday, Dec. 23d, where the Reception Committee will be in attendance to receive visitors and their offerings from 2 lill 5 P. M.

W. J. Colville is prepared to lecture on Egypt, astronomy and other interesting themes, accompanied by the stereopticon, wherever arrangements can be made. These lectures draw large audiences. For particulars address Mr. Colville, Langham Hall, 4 Berkeley street, Boston.

W. J. Colville is announced to lecture in Standish Hall, North Abington, Thursday, Dec. 17th, at 7:45 P. M. He is open to engagements for Tuesday and Thursday of any week, also for funerals. Terms strictly moderate. Address Langham Hall, 4 Berke-Langham Parket estricty moderate. Address Languam Hall, 4 Berke-ley street, Boston.
W. J. Colville's Sunday afternoon lectures in Pilgrim Hall, Chelsea, are drawing excellent audiences. Sub-ject for Sunday, Dec. 20th, at 3 p. m., "The Relation of Mind Cure to Physical Science."

The Boston Spiritual Temple at Horticultural Hall.

Mr. J. J. Morse delivered two discourses last Sunday before this Society, the subject of the morning being "Religious Infidelity." Infidels, said the speakcer, are those that reject the postulate presented by the teachers of religion. There are so many modes of expression of a religious feeling it is difficult to say which is the true; therefore it is difficult to say which is fidelity and which infidelity. Infidelity is, found in places least expected. The infidelity of the scholar and the agnostic is so scientifically expressed that it may pass with some; but the plain man who says, "I don't believe there is a God," is at once condemned as a hersic; he is an infidel, as it is termed. In reality, an infidel is one who knows the truth and rejects it. Humanity in its revelation of the truth and rejects it. Humanity in its revelation of infidelity; this last condemns those who do not belong to ear society and scoept our belief. To the God of him who is not termed an infidel by popular religionists are ascribed jealousy, hatred and vengeance; yet these are only the characteristics of the man who terms the disbeliever in such a God an infidel.

The subject of Mr. Morse's evening lecture was "Homes in the Hercafter." In it he vividiy portrayed the condition of man in a future life, and the course to be pursued here to render that condition one of superme happiness. He was listened to throughout with the closest attention.

[Having been reported for publication this discourse will be given to our readers in full at an early day.—

ED. B. OF L.]

Mr. Morse has delivered four very fine lectures before this Society. Mr. J. Frank Baxter occupies the er, are those that reject the postulate presented by

Will be given to that a Mr. Ed. B. or L.]

Mr. Morse has delivered four very fine lectures before this Society. Mr. J. Frank Baxter occupies the fore this Society. Mr. J. Frank Baxter occupies the platform the next two Bundays, Dec. 30th and 37th. W. A. D.

Facts Meeting.

SOME A THIRD HOLE

Last Sunday the opening essay was read by Mr. W. vital forces from and to the medium se quickly that H. Stratton from manuscript of raised letters made by abe would suffer no sectors injury from their being himself. It was a reply to Mr. Applebee, and was

worthy of the profound attention it received during the entire reading.

Mr. J. W. Mahony was next listened to while eloquently discussing and eulogizing some of the principles so ably presented in the essay.

Prof. Carpenter followed, relating facts that had some under his own observation, supported by a few vigorous remarks in defense of truth.

After a few brief remarks by the Chairman, with music by Mrs. Clapp, the audieuce was dismissed.

Next Bunday the discussion of independent slatewriting will be continued.

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.—The services of last Sunday's session were introduced by Messrs. Milligan and Gardner, who gave an croquoed by Messrs. Milligan and Gardner, who gave an overture, followed by reading and singing by the school. Calisthenics were led by Arthur Rand. Conductor Hatch made an appeal to all Spiritualists that they do not allow their children to grow up in ignorance of the truths, that bless their own lives, and to bear in mind that when they withhold the beauties of our philosophy from them others will impress their dogmas instead.

philosophy from them others will impress their dogmas instead.

The general exercises were participated in by Gertie
Rich, Henry Cook, Jennie Forcelain, Neilie Welsh,
Rva Cook, Gracie Thorp, Louise Irvine and Gracie
Dyer. Alien Putnam spoke to the children very acceptably. The light that has gided his life so many
years is the earnest radiance of Truth's bright star,
and all that his life has brought to him is proof of his
own immortality. Mrs. Leslie also favored us with
excellent remarks—both speakers being listened to
very attentively.

The Christmas Festival of this Lyceum will be held
in Wells Memorial Building on Christmas (Friday)
night, the same place we occupied one year ago.

ALONZO DANFORTH, Sec. of S. S. L.

23 Windsor street, Dec. 14th, 1885.

PAINE HALL-BOSTON SPIRITUAL LYCRUM.-MUsic, Banner March, Responsive Readings and Instructor Lesson opened a well-attended session last Sunday. The Lesson included selections from A. J. Davis's "Philosophy of Spiritual Intercourse." Mrs. Francis alluded to a recent satisfactory interview with J. V. Mansfield, and read lengthy answers to three questions she had asked or two of her loved ones in spirit-life. Mr. Mansfield is giving sittings through this entire week in aid of our school.

Bertha and Olive Johnson entertained us with pleasing recitations. Jennie Magee and Jessie Haynes gaveexcelient readings. Instrumental selections were given by Barrows's Orchestra; vocal by Miss May Waters, Hattle White and Rachel Aze.

Arrangements have been perfected for the usual Christmas Festival. Contributions suitable for the Children's Supper will be thankfully received on the alternoon of that day at Paine Hall.

Francis B. Woodbury, Cor. Sec. C. P. L. 45 Indiana Place, Boston. Lesson opened a well-attended session last Sunday.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION .-G. C. Paine, Corresponding Secretary, writes that this society opened its meeting in Berkeley Hall, Sunday

G.C. Paine, Corresponding Secretary, writes that this society opened its meeting in Berkeley Hall, Sunday afternoon, Dec. 13th, with singing by Mrs. Hattle Mason and daughter, followed by an invocation by Miss M. T. Shelhamer. After singing by the Shawmut Quartette, Miss Shelhamer proceeded to address the meeting upon the subject of "The Relation of Spiritualism to Human Reform." The remarks of her guides held the close attention of the audience for over an hour, and were warmly applauded at the close.

The speaker commenced by saying. "Whatever tends to the amelioration of human suffering; whatever prophesies, through its own effort and labor, the purification of life, is a reformatory measure and worthy of all attention.

It is the province and privilege of one generation to frame laws and enact statutes for the protection of its scolety, for the maintenance of peace and for the promotion of the best interests of its members. It is the privilege and duty of that generation to abide by those laws and to extract the best possible benefit from their enforcement. It is the province and the privilege of the succeeding generation, profiting by experience, to so far improve upon the laws that governed its predecessor as to enlarge them according to the growing needs of humanity, on, if necessary, to repeal them in favor of others wiser and better and more fully adapted to human progress; and this is reform.

The speaker then enlarged upon the relation of Spiritualism to reform, affirming that those spostles

mankind.
Mr. George LeClair by a solo, "The days that are no more," drew from the audience an encors, to which he responded in another selection with the approving demonstration of the meeting. Miss Ross Wilbur of the Bhawmit Lyceum gave a recitation, followed by tests by Mrs. Pennell and psychometric readings by Dr. H. F. Tripp.

The President announced that Mr. J. Frank Baxter would occupy the platform next Bunday.

RAGLE HALL, 616 WASHINGTON STREET.-Sunday last interesting remarks were made by Col. E. C. Bailey, Prof. Milleson, Dr. Thomas, Mrs. Conant, Mrs.

Bailey, Prof. Milleson, Dr. Thomas, Mrs. Conant, Mrs. Leslie, Dr. Richardson, Dr. Hopkins, C. M. A. Twitchell, Dr. Fred. Crockett, Mrs. M. A. Chandler, Mrs. Tracy, Mrs. Penneil and others, and tests by Mrs. Conant, Mrs. Davis, Mrs. Fenneil, Mrs. Leslie, Dr. Thomas, Dr. Richardson, Mrs. Tracy, Mrs. Chandler, Dr. McAllister, Mrs. Tracy, Mrs. Chandler, Dr. McAllister, Mrs. Tracy, Mrs. Chandler, Roy. McAllister, In the afternoon Mrs. Nellie B. Whitney gave an exhibition of her powers as a materializing and physical medium, under strict test conditions and in broad daylight, with very satisfactory results. Mrs. Hopkins and her husband, in their selections of music, added much to the harmony and interest of the meetings.

THE NEW ERA SPIRITUALISTS met in their parlors. at 176 Tremont street, on Sunday as usual. "Montana Charite" and his red brothers were with us both morn ing and evening, and while the exercises were interesting, the conditions were not as favorable as usual for the most desirable results in our developing circles. for the most desirable results in our developing circles, Many mediums were present. Too much cannot be said in behalf of the Indians who have been with us the past few weeks. The great assistance they have rendered newly developed mediums we feel is duly appreciated by the increased confidence they manifest in their Indian controls. In the afternoon the controls of Mrs. Cutting, Miss Knox and Mr. Thorndike addressed the audience in an interesting and instructive manner. Music by Mrs. Case and Miss Hancock deserves special notice.

MES. E. A. CUTTING, Conductor.

AT THE LADIES' AID PARLORS, 1031 Washington street, Friday evening, Dec. 11th, the exercises opened with a song by Miss Amanda Balley, with Prof. Fisher with a song by Miss Amanda Bailey, with Prof. Fisher as accompanist. Beading by Miss Beulah Lynch, Harmonica solo, Master Bertie Blinn. Bongs by Chas. Builivan, Little Jennie Harvey and Dr. Sweeney, Reading by Master Haskell Baxter. Bong by Miss Amanda Bailey, immediately after which she was presented with a beautiful bouquet from her many friends in the Society. Bong by Miss Mackey. Humorous reading by Master Baxter. Bong by Little Jennie Harvey, Master Hansen gave a fine exhibition of his ability to play castanets, with a plano accompaniment. Beading, Little Jennie Harvey,
Mr. J. J. Morse, of England, has kindly volunteered to deliver a lecture Friday evening, Dec. 18th, for the benefit of the Bociety, Subject, "Woman; Her Place and Her Power."

Spiritualist Meetings in Brooklyn.

The First Breeklyn Seciety of Spiritualists and Her Power."

The First Breeklyn Seciety of Spiritualists and Her Power."

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The First Breeklyn Seciety of Spiritualists and Her Fower. It is a fall of the Spiritualists and Her Fower. It is a fall of the Spiritualists and Her Fower. It is a fall of the Spiritualists and Her Guardian each Experience as with a song Brainard Bates. Austin Ballou, Lois Disdebar and Daisy. Union gave recitations: Redite Barnard and Mabel Nickerson a dialogue, and the members of Mrs. Filiphanks's group, and Her Fower. It is a number, gave readings. After the calistheoles, Mr. Who. H. Nye of New Bedford addressed the school very seceptably, and at the close of his remarks presented each of the children with a handsome book. As our present secommodations are inadequate for our rapidly increasing numbers, we are to more liste new quarters in Griffin's new hall, which is just completed, and at that place our next session will be held.

D. R. FORD, Conductor.

D. R. FORD, Conductor. thing rupidled task as leading

A Help to Good Digestion.

In the British Medical Journal Dr. W. Roberts, of England, discusses the effect of liquors, tea, coffee and cocoa on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or peptic digestion but slightly when sparingly used.

Wines were found to be highly injurious to salivary digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order everything goes awry, unless, as in the case of T. T. Seals, of Bellaire, O., who had bad dyspepsia for seven years, the digestive appartus is kept in apple-ple eating order by Warner's Tippecance, the best appetite producer and regulator in the world.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee and cocoa are also injurious if used in excess.—The Cosmopolitan.

Notes from Cleveland, O.

To the Editor of the Banner of Light: As a Lyceum worker I was glad to read the commu nication from Spirit Father Pierpont, also your remarks on the same in the BANNER of Dec. 5th.

marks on the same in the BANNER of Dec. 5th.

Christmas Festivities.—The Lyceums of this city recently held a Leaders' Meeting at the rooms of Mrs.

A. Smith, and resolved to unite in giving the children "a righte merrie Christmas" at Weigerber's Hall. A huge Christmas tree is to be created and the usual good time is anticipated. Everybody invited.

Lyceum Bai Masqus.—The Third Children's Progressive Lyceum Botiable of the season will take place on New Year's Eve (31st), at Weisgerber's Hall, and be "en masqus." It promises to be one of the most brilliant events of the season.

H. F. Merrull.—There is some talk of this well-known platform test-medium of Hartford, Ct., coming West, and negotiations are shaping to have him visit Cleveland. Bhould he do so there is no doubt he would cause quite a spiritual revival.

W. Harry Powell has been here the past two weeks and kept busy; he leaves soon for Willoughby and Geneva.

The Recular Age. published by J. D. Mallonee and

and kept busy; he leaves soon for white gas, and nevs.

The Secular Age, published by J. D. Mallonee and Stoll, members of the Secular Union of this city, has made its appearance here, according to announcement, and is a bright eight page paper, devoted to secularism and free thought. Though not meeting all the requirements of the Spiritualist, it fills a long-needed want, and as long as it remains a liberal paper, in all that the name implies, will meet with good support from them.

Wishing the Banner staff and its many readers "A Merry Christmas," physically and spiritually, I am yours fraternally,

Haverhill and Bradford. To the Editor of the Banner of Light :

Mr. J. Frank Baxter spoke in Brittan Hall last Saturday night, upon a secular question entitled " Social Problems," his remarks embracing a thorough review of many features of the now much debated question of labor and capital. On Sunday he spoke before the Spiritualist Association of Haverhill and Bradford, his afternoon address being upon "Spiritualism as a Destroyer and Builder," and in the evening, "Spiritualism with its Facts and Fancies," the latter being one of Mr. Baxter's most entertaining lectures.

At the conclusion of the closing song, "I know my Spirit Friends are Near," Mr. Baxter was entranced, and among the spirits described as present were Mrs. Jonathan Stevens (giving a message of peculiar interest); John and Elizabeth Hayes; Capt. Encoch Harrington, Groveland; Charles H. Kelley; George W. Sanborn, Georgetown; Cellia and Clarence Bickford, whose tragic deaths occurred in this city fitteen years ago; Samuel Esterbrook, West Newbury; Abby B. Worthen, Roger Butrick, Annie L. Arnold, Bradford; Capt. Isaac Harding, Moses E. Garland and eeveral others, nearly all of whom were recognized. Next Sunday Mrs. K. R. Stiles of Worcester, an interesting inspirational speaker, will occupy the platform.

Haverhult, Dec. 15th, 1885. cial Problems." his remarks embracing a thorough re-

Meetings in Providence, R. I.

To the Editor of the Banner of Light: Last Sunday morning George A. Fuller reviewed several points of Mr. Gladstone's article in the Fortnightly Review, more especially that endorsing the
cosmology of the first two chapters of Genesis 2s the
revelation of God. This idea was shown to be false,
inasmuch as science gave it a flat contradiction. Geology, archeology, philology, all unmistakably put Moses
aside and remanded his assumed facts and chronology
to the realms of myth. Such false ideas and their
kindred ones barred man's progress and made him the
sport of priesteraft. Truth and love made man free,
and opened up the high road of progression.

The evening discourse was the true and false insight
into Spiritualism, being a review of the late book of
Arch-Duke Johann in re Harry Bastian, pretending to
be an exposure. The discourse was a most thoughtful
one, and contained much to ponder over and digest.

Bach lecture was followed by a descriptive scance
by Joseph D. Stiles, wherein were given many clear
and explicit tests. Brother Stiles is a marvel in mediumship.

WM. FOSTEB, JR., Cor. Sec. several points of Mr. Gladstone's article in the Fort-

Lowell, Mass.

After seventeen years' absence, Dr. Dean Clarke returned to our city, and gave two lectures last Sunday, which held his auditors in close attention. The able manner in which his guides handled their subjects won

manner in which his guides handled their subjects won general approbation.

The reading of an original poem embodying nearly all the principles of the Spiritual Philosophy, added to the pleasure of the lectures, and his explicit answers to questions propounded by his auditors interested and instructed them to their full satisfaction. Many expressed the hope that his valuable services may be again secured at no distant period.

Our meetings have recently been resumed, and it is much to be hoped may prove a complete success. D.

Newburyport, Mass. To the Editor of the Banner of Light:

Mrs. Celia A. Nickerson, of Orleans, Mass., spoke for us on Sunday afternoon and evening. Joseph D. Stiles comes next Sunday. Edgar W. Emerson was in town on Saturday, and poke at Amesbury on Sunday. His time is all filled

The Ladies' Aid Society hold their second Fair this week. In addition to relieving the wants of many worthy poor, the society aims to raise money sufficient to form a nucleus for a building fund.

In May, 1884. I left for America, when the prospect of a Spiritual Hall in Liverpool was the dream of Mr. Fowler's brain. In May, 1885, I return to find the dreams of earth dispelled forever in the brain of the only man whom blind, short-sighted mortals would have expected to achieve such a work. Yet the hall is built, dedicated and in working order; and Mr. John Fowler has not done it. Truly, God's ways are not as man's ways.—Emma Hardinge-Britten.

Spiritualist Meetings in New York. Grand Opera House Hall, 5th Avenue and 22d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

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