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CONTENTS.

FIRST PAGE.—Our Agents. The Rostrum: Notes of a Discourse delivered by the Roy. Mrs. T. B. Stryker. Free Thought: "What is Religion?" Poetry: To the Potato. A Spirit's Story: The Bright Beyond. SECOND PAGE The Spiritual Restrume Recent Exporiences in Psychography at Home and Abroad. What

is Going On. A Protest Against the Blue Laws. THIRD PAGE. - Postry: The River of Light. Banner Carrenondence: Letters from New Hampshire, Colorado, Connecticut, Massachusetts, Ohio, Pennsylvania and Vermont. December Magazines. Materializations in London. Closing Lecture by Prof. Wallace,

Lyman C. Howe in New York. Brooklyn, N. Y. Items. New York Medical Law, etc. FOURTH PAGE.-Immortality and Modern Thought, The Cato of Utica, The President and the Indians, Honesty

in Mediumship, "The Double," etc. FIFTH PAGE. - All Sorts of Paragraphs. The Parker Tomb Fund. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE. - Message Department: Invocation : Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelbamer from Joseph Ourtis, Dora A. Henderson, John Armstrong, Samuel Hunter, Edward J. Hooper, Cooper Ludlow, Frederick Baylles, Hannah Brown, David N. Adams, Ella Russell, L. Byington, Nancy Goodwin. An Electric Motor. New Publications. Obituary Notices, etc.

SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE. -Spiritualistic Meetings in Boston. To the Honorable the Senate and Assembly of the State of New York. Spiritualist Meetings in New York: J. J. Morse in New York City. New York City-The Experience of Mr. Hettrick, etc.

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The Rostrum.

Notes of a Discourse Delivered by the Rev. Mrs. T. B. Stryker, Sunday Morning, Nov. 14th, at the Metropolitan Church for Humanity, No. 251 West 23d Street, New York.

[Specially reported for the Banner of Light]

[Mrs. S., in addition to other phases of mediumship, has within a comparatively short period developed as a remarkable trance speaker. On taking her seat on the platform prior to her address, she quickly passes into the unconscious state, and on rising a subject is presented to her by some one present which is handled by the controlling spirit with great intellectual and oratorical force, for thirty to forty minutes, during which time the speaker's own personal identity is entirely lost. Those who have known her from childhood, as many in the vicinity of New York do, and know she never had the advantage of special study in biblical or classical knowledge, or in elocution, readily believe she is but the mouthpiece of some spirit of a high order of intelligence. And those who do not know these antecedents cannot but be astonished at the wisdom and grace of oratory shown in these impromptu addresses. The reporter regrets that the detached notes of her remarks here given can present only a faint idea of the whole address.1

THE PURE IN HEART SHALL SEE GOD. What is the signification of purity? Is it a belief in something we cannot understand or digest? Can I turn to imperfect man, to ignorance, vice and pollution, to understand this? No! imperfection is found everywhere in connection with humanity. But there is an element in man which teaches us that God alone is perfect.... Then we cannot trust to the finite wisdom of man to teach us the meaning of these words... to show us in what way the pure in heart-the man who has fully unfolded his divine nature—shall see God.... The founder of our religion, the Jesus of Nazareth, was a pure man, and his religion was a humanitarian religion; but he rebuked those who came to him to inquire concerning certain things, calling him "Good Master," by saying "There is none good but God." He was a child of the living God, and taught his followers to look within themselves and purify their own hearts first: then they might go forth and seek to purify the hearts of others. . .

The term pure in heart signifies purity of purpose, purity of desire. Can we ever expect to reach this purity in its fullness while dwelling in the body? Every man realizes his weakness. The wider the circle of our knowledge, the more we see our weakness.... As we ascend from sphere to sphere and become more and more divine, we shall become better and better, and at last become so pure that we may see God. . . .

All masterpieces, all great works, represent the brain which conceived them and the hand that brought them forth.... So when we look we think of the mind that placed the rolling stars in their places....

But can I conceive of such a God being a crude, selfish being, with passion and hatred toward those he has created? No! I will break from these peculiar tales written of him in the past, to the works in nature, and there realize that "The hand that formed them is divine.".. The more we come en rapport with the great author of our being, the better can we understand his works in the vast field of nature, and

the bountiful provision he has made for us....

We are indeed the children of God, and sooner or later we shall come into a knowledge of our relationship.... If the mighty rushing of the waters or the ruffling of the tiny leaflet moves not my brother to adoration and praise for the great being who presides over all nature, while it moves me, is that any reason why I am fundamentally different from him? .. We are all differently unfolded, and in due time he will come on the plane I am on. He may even now adore God in a different way from what I do; a way in which he better understands him as a father. . . I cannot erect a standard for others to march by ; too much

of this was done in times past.... To each individual is given the possibility of working out his salvation in his own way. I may help my brother man by imparting to him a knowledge of my own experience, but that is all I can do....

Each one forms his own idea of the Creator. and work as we may this idea remains in him. One can become pure in heart only by reaching out for himself, by efforts to discover and cleanse every spot and blemish in his character and then going forward to seek and obtain one virtue after another till the fountain within is purified....

Encompassed by the material element in which we dwell, we are more or less limited in our unfoldment. But it is our duty to make the best unfoldment of high and good purposes for and within ourselves that we can. bleeding lamb can help us in this He that worships God, honestly, according to the dictates of his own conscience, will reach the everlasting shores. The prize there is not a crown and a robe, but an evolution of purity through which in time the individual will be able to see Gody .. : ::

At the great Tribunal of Justice in the other world we have a right to demand recognition of every good effort in this life.

And where shall those look for help who are striving after a better unfoldment of their spiritual natures in appirations toward a highbe made for is in wew work.

Work. We must by social and earnest effort store dium as his god. On first thought you il say take up this work of old requiring our own hearts.

To be made most farile the soil must first be torm up ; and shall not thy soul accept suffering for the by ourselvest, it into the control of the post of the control of the post of the control of the contro

When we have succeeded in making the best unfoldment of the gifts in our own possession, then we can go to help our fellow-men. And eternity is none too long for this work. We can far better presch to them when we can preach of the gospel within us, and lead our brothers in the right way more truly when we lead them by the goodness of our own lives. . . .

Let us sit not in judgment on one another, but each try to find in his fellow-man some good, and not be desirous of enlarging on the evil we may happen to find in other. Let us cease casting stones at others; perhaps the things we seem to see wrong in others are often but reflections of the evil within ourselves.

Are you oppressed and anxious with the thought that your fellow-man is sinning against you? Reflect, then, whether you are not in like manner sinning against him, or it not against him against some other. Sit not in judgment on your fellow-man, at least till you are sure your own life is purified We are all endeavoring to reach the goal of eternal happiness. Some seem taking a short out, rolling in gold, taking no interest in their fellowmen, forgetful of that immortal spark which will live forever in the realm of day. . .

Take this one thought home with you— "There is no royal road to a pure life"; every individual must strive for himself. No man can become pure in heart and love God who is constantly thinking evil of his brethren. Seek first the Kingdom of Heaven and all things will be added unto thee.

And what is the Kingdom of Heaven? Pearly gates, a jasper sea, streets of gold? No; it is a spiritual unfoldment—the creation of a harmony of condition in earth-life. . . . And this can only be accomplished by an ardent desire to unfold the spiritual nature. We can see God only through a perfect unfoldment.

free Chought.

"WHAT IS RELIGION P"

To the Editor of the Banner of Light;

Will you allow one who line Loez a leader of the BANNER from the first number, to say that the article of A. E. Newton on "What is Religion?" (in the issue of Nov. 13th) is the fairest, the clearest, the bost he ever read on this subject there or elsewhere?

It is rarely that those who think for themselves and have firm opinions of their own can sympathize with a writer in full, and when it can be done what a pleasure to say so. There are honest and intellectual persons who will read this production with a feeling that it wants depth and breadth, when in truth it abounds in just these qualities. It is a mis- spring up in his heart, and, expanding, culti- attention to it, found that some did, indeed, far taken idea that one cannot be religious and at vate his whole moral nature, and enable him to outshine others, not only in radiancy of garthe same time decidedly liberal in sentiment. more fully appreciate and enjoy this beautiful ment but in expression of face, also-for faces To be religious is one thing, to venerate religon God's works, our souls rise in adoration as | tone is quite another. Were all the bibles and | he was in need of just such training. It is love | The robes of some seemed of a soft, white color, churches to be burned, religion would still glow in the minds of those whose veneration is large with given individual culture.

Many seem to think that morality is religion. means the same development, when quite a distinction should be made between them. A man may be moral and not religious. Moral states are more desirable than religious, both here and hereafter. Veneration - the foundation of the religious sentiment-is the keystone of the arch, and is only positively useful when it permeates and strengthens the moral nature. Some immoral men pray sincerely, while there are models of morality who do not helleve in a God, called by whatever name.

In conversation with a gentleman of undoubted integrity and goodness I had occasion to speak of God, when he interrupted me with, "What do you mean by God?" I told him I could only give him my highest conception. and, in one sense, we found our own God; that I could see the reason why he asked the question was, that his veneration was small. He smilingly took one of my fingers and placed it in a hollow where the organ should have been. Where a faculty is totally wanting, be it Time, Tune, Order or Number [or Veneration,] safe and secure? Do you not feel that you the person will be idiotic to that extent, and have changed since coming here?" on that point. When, therefore, a person informs you that he cannot distinguish one tune from another, he simply tells you that he is, to known to me, it is best for my mother and sisthis extent at least, idiotic."

ABBOT WALKER. Hamilton, Mass., Nov. 13th, 1886.

TO THE POTATO.

The following unpublished verses of Robert Burns have been brought to light in Ayrahire, clear proofs existing, it is said, of their genuineness.]

Guld e'en, my auld acquaintance cronie, of it is entired to see thee bloom sae bonnie;

Of fruits and flowers there is had monie

Can match wi' thee;

Lquestion much if there be only,

At least to me.

It's now two months since ye 'ye been wi' us, As soon 's ye can come in and see us;
Ye 'll banish poverty quite trae us
The time ye stay;
And troft I hope ye winna leaf us;
Till Whitsunday.

I.'il mak' my braw young bonneling wencher.
Place thee npon a bowl or trencher;
Wi. Roods o' milk as deep as Stinenar,
In case I had it:
I'll show thee fatrly I'm hae flincher,
When once I said it.

When once I said it.

Yer now the poor folks bread and scone.
And hungry meals ye gar stan you :
Free me to him that file the throne.

O' happy Blitain;
Bath young and auld man, wife and wean,

Story. Spirit's

THE BRIGHT BEYOND.

A NARRATIVE OF PERSONAL EXPERIENCES IN THE HIGHER LIFE.

Written Automatically, through the hand of a young lady Medium in Illinois, by an Intelligence foreign to her own, and by her furnished for publication in the Banner of Light.

We went further on, and came to a broad stretch of garden filled with all kinds of beautiful flowering plants and shrubs; some towered gracefully above our heads, while their delicate pink and blue blossoms filled the air with fragrance. Even the tiny blue Forgetme-nots were there, amid the soft, cool, green grass; and as my eyes fell upon them they looked so familiar that I knelt down and pressed them to my face. Then, what a flood of tenderness swept over me! Forget me not. It seemed like a pleading from the dear ones of earth, not to forget them in my glorious happiness. But most of all, it seemed like the still, small voice, speaking to my soul, " Forget me not.

How could I ever forget the unspeakable love of God, that so richly rewarded the little good there was in me, and placed me here, with limitless possibilities for becoming better, and bringing my soul into harmony with His na-

Feeling a desire to pick some of the flowers, looked to my Guide for permission, who nodded smiling consent, as she said, "Our Father placed them here for our enjoyment."

I plucked a few, and gently put them in my bosom, and felt that I had been strengthened hardly to be called work, so keen seemed their pleasure. Some were transplanting flowers, where the blossoms would the more perfectly show their delicacy and beauty; while others were arranging beds in all manner of graceful shapes. Only one, of all those employed there, seemed not to enter into his work with his whole heart, and I inquired of my Guide the meaning, to which she replied:

"He it was who, while on earth, had no appreciation for the beauty of the floral world, and looked upon flowers as chance productions. rather than the result of God's goodness toward us, in placing objects of beauty about for our enjoyment. So he was brought here to work among them until the love for flowers should land. Not all are dealt with in that way; but | radiate affection and garments radiate light. in our hearts that brings us our heaven."

"But," I asked, "what of those whose lives on earth are passed in wickedness-from whose hearts all feelings but those of selfishness are crushed; those who have no encouragement to do else than wrong, those who despise the good influences that come to them, and love darkness rather than light: What of them?"

"Alas!" she replied, "I grieve for them; but even they will not suffer through eternity for sins committed during the time of life on earth. They do not have heaven, for they are shut out of it by their own wicked desires; but there is some hidden channel, some secret way to every human heart, though it may not have been dis covered while in life. God gives to every one some good, some right impulses, that the stains of earth and things of time may, perhaps, cover up, but in the atmosphere of this life, in due time, they will push upward through the rough covering that encloses them, and gradually expand into a deeper and fuller goodness, that shall, as it grows, quicken the moral perceptions and at last bring heaven to the heart to which before it was unknown. We are all in the divine keeping. Is it not glorious to feel so "Yes, indeed, I know that I have, for now I

am convinced that in some way, though unter to remain where they are for a time. The wild longing that possessed my soul to bring them here is gone, and a peace and contentment, a resting on the Infinite Wisdom, has taken its place.'

"Yes, I know," she replied, "so many of us have that same experience. It is such a natural thing to want to help some one; and to have our dear ones with us is the joy of our lives; and sometimes it seems as though we must have them. --- Where would you like to go now?"

I replied that I would enjoy visiting the nursery, if she was at liberty to take me, and asked if there were many of them.

"Oh! yes, a great many. I will take you now," she said, and going along past groups of people, houses being completed, and gardens of flowers, we reached a large and beautiful place, apart from all else, in which were many hundreds of little children gathered. They were of all sizes, from the tiny infant to the child of four or five years. Many mothers were there. giving them loving care and instruction.

My Guidé seemed perfectly at home, taking up first one and then another of the little ones in her arms and giving each a shower of kisses, or assisting some tiny toddler in its first steps. Some were playing with blocks of all sizes and shapes; some with tops or hoops or brightcolored balls; and all seemed happy and content. One little one, of about three years, with place of darkness and eternal woe." bright golden hair that hung in ringlets, and

eyes of deepest blue, was sorting flowers, putting all of a color by themselves, and often pressing the levely blossoms to her little face, then laughing aloud in her sweet enjoyment of their beauty and fragrance.

I saw many heart-broken mothers find heaven there by having their children restored to their empty arms.

"Are all these attendants mothers?" I asked. "Oh! no. There are many here who, through their love of children, are fitted to instruct them. Many were teachers while on earth, and continue their work here where there are no disadvantages under which to labor."

I noticed the garments of the little ones exceeded in beauty and radiance those of the older people, and asked the reason.

"Because these little ones, in their innocence and purity, are nearer to the great heart of God and more in harmony with his nature. When we leave here, if you will notice particularly the difference in the brilliancy of the vestments of the people, you will mark the varying degrees of moral progression to which each has attained."

We lingered a long time, and I was loth to go even then; but, knowing it need not be our last visit, we retraced our steps. Soon I heard sweet strains of music, and, looking about, saw by them. As we wandered through the garden a man seated in a retired place, sheltered by we saw many people at work, though it ought overhanging boughs, and playing upon some musical instrument unfamiliar to me.

I drew near and asked if I might listen. He gave a pleasant consent, and added by way of explanation: "There is soon to be a concert in the Grove-room, and I came here to practice." The music he produced was the most beautiful I had ever heard, and I thought I enjoyed it with my whole soul. But I little knew my soul's capacity, for what then seemed the limit was but the beginning of enjoyment.

He seemed pleased with my rapt attention, and after the practice was over we wandered away together among the people, conversing pleasantly of what we saw, until I bethought me of what my Guide had said about the difference in brilliancy of apparel, and, giving my almost bordering on grey and lacking in luster, while others reflected a soft shimmer of light or quivered with brilliant-colored radiancy. It is wonderful what a power of expression the eve possesses; it is, of a truth, the window through which the soul shines forth, and here we seem to know and understand each other by simply looking into the eyes.

IV.

We wandered around until, after a time, we found ourselves beyond the outskirts of the inhabited space and near an entrance, then threw ourselves upon a grassy slope and watched with interest the people just entering upon their new existence. Some came alone; some were conducted by loving relatives. Sleeping babes were brought in on their mother's breast. Wives greeted their long-looked-for husbands, and lovers, long separated, were relinited in this land of Light and Love!

Soon our attention was called to a large crowd-men, women and children, all entering at once. We wondered what was the occasion, and were informed that a great steamer had been burned in mid ocean and nearly all on board had perished. Some of this company, we noticed, remained near us, but I felt no impulse to go forward and help receive them. This I realized keenly, and regretted my inability to assist.

After seeing many enter we arose to go, but just then my attention was called to a man of imposing appearance, who came in as if long expected, and, pausing, looked around as though waiting to be received. His air of bewildered surprise and disappointment amused me. On seeing us he approached, and, after looking closely at mo. asked:

"Where is the Lord? I expected to find Him here to welcome me home." I replied that I had never seen him and could not tell where

He was. He looked at me in bewildered astonishment for a moment, then asked:

"Have you just come?" "No," I replied, "I have been here a short

time." "I would like to send word to the Lord," he said, "that I have been faithful to the trust He gave me, and, having finished my work, have come to claim the reward promised in His Word for those who have been workers in His

Vineyard." "I cannot carry your message," I replied. Have you no relatives or friends here? Per-

haps I could bring them to you." "I have many, acquaintances who have gone to Glory; but only one of my family has crossed Death's stream, and he was an unregenerated son, who, having refused the salvation of Christ, died in his sins, and has no doubt gone to the.

"I have never heard of such a place since I

left the earth," I replied. "Darkness and death are left behind when we enter this life." He looked at me inquiringly for a moment, turned and looked at his surroundings; then said, to himself rather than to me:

"Surely, surely, this is the beauty of Heaven; but where are the 'Pearly Gates,' the 'Streets of Gold,' the 'Throne of God,' the 'Judgment Seat,' the 'Lamb's Book of Life,' the 'River,' and the 'Tree of Life'? I cannot me to the Heavenly City?"

Although I had never spoken to any one about the Pearly Gate, and the city I had seen on my first entrance, I felt the knowledge creeping into my heart, and with it a great joy at being able to instruct some one. I, who had previously been the constant recipient of instruction, was now enabled to impart information; so I answered:

"I cannot lead you there. Only those whose hearts are full to overflowing with God's spirit of love and mercy to all can gain an entrance to the city. When we are worthy to go in at the Pearly Gate we will need no guide. Our souls will be drawn thither, as the needle is irresistibly drawn to the magnet. There will be no doubts, no questioning."

'This is strange!" he said, then, running his fingers through his hair, he murmured: "I cannot understand it at all." Then turning to me he said:

"I have been a minister of the Gospel for many years. I have preached faithfully the doctrines of the Church, have urged young and old to accept Him and life eternal, or suffer the penalty of everlasting death and damnation have carefully instructed my flock what to do and what to refrain from doing; have warned them against indulging in sinful pleasures of the world, that would draw their hearts from God; and now am I to be shut out from the joys of my Lord after all these years of patient service and consecrated effort in his behalf?"

He talked so earnestly that my heart was for a time, troubled as to how I should explain to him the heavenly condition of things; but when he ceased speaking my doubt had flown, and I replied:

"Not only love to God, but also love to man and a spirit of compassion for all, even those in the darkness of error, is necessary to the entrance of Heaven. A soul who could be content to enjoy even celestial beauty, believing his own son, or even an acquaintance, to be suffering everlasting torture, is not fit for Heaven. And those who conceive God to possess a character so cruel as to condemn the creatures of his love, having finite understanding and capability, to an eternal, never-ending suffering for sins committed during the short time allotted them on earth, have been worshiping a monster of their own creation, and not the infinite God of Wisdom, Mercy and Love! They have not only deceived themselves, but all those who trustingly accepted their teaching. Sin brings punishment-years of sorrow and contrition; but eventually the good in their natures will be roused and stimulated to growth; and the soul, thereby redeemed from its punishment, will bask in the sunlight of divine Love."

He listened to me with rapt attention, and as I finished speaking he sank upon the turf, with tears streaming from his eyes, and murmured, "Let me think, let me think."

Knowing God's spirit was at work in his heart, I turned to beckon my companion away, and found to my surprise he had already gone. I then left the minister to his thoughts, and returned to the village.

As I wandered about the streets, I saw on a broad Common, with walks leading to various entrances, a large and finely finished building. The beautiful and tastefully arranged beds of flowers in the plateau made a picture at once attractive and imposing. Seeing several people going up the steps to the main entrance, curiosity prompted me to join them.

On entering, I found myself in an immense Picture Gallery. The entire floor was one large room. Massive, richly carved columns supported the ceiling, while the walls were covered by the most exquisite paintings. There change being that, in the process of writing, were pictures of battles, where light contended with Might, and Truth with Superstition and Error. Sometimes Right and Truth seemed vanquished for a time, but, at last, came off more than conquerors. Seated about the room the change for a glara was well advised in making and he thought he was well advised in making the change for a glara was not a year making that the change for a glara was not a year making that the change for a glara was not a year making the change for a glara was not a year making the change for a glara was not a year making the change for a glara was not a year making the change for a glara was not a year making the change for a glara was not a year making the process of writing, the rasping sound of the pencil on the rough, uneven surface of a slate was more capable of lead pencil upon paper. To Dr. Slade, then, were many people engaged in copying; some worked upon landscapes, some upon life-sized human figures, while others copied the foliage of a tree, and still others a delicately rounded hand and arm.

I ascended the winding stairs to the rooms above, and found artists frescoing the walls. It afforded me great pleasure to watch the gradually unfolding beauty, as the outlines developed, and I spent a long time there, talking with these workers, but having never had any taste for painting, I felt no inclination to join in their employment.

After leaving this place, I saw children playing merry games on velvety lawns, and many people upon verandas enjoying ease and comfort. There were no harsh sounds, no signs of discord to break in upon the peace and harmony of the village. The faces of the people were so bright and cordial, that I felt I would be kindly welcomed did I choose to enter any of the homes.

Her song was not like the songs of earth; it was a sort of willowy, wavy contraito, which expressed the meaning much more fully than could mere hymns of praise expressed in rhyme. As near as I can recall them these were the words she sang:

"Jesus was our 'Elder Brother.' His heart was so closely drawn to God and his nature so in harmony with all good and noble impulses, that he was the teacher and leader of manhave reached my destination! Can you direct kind. He was as a light shining on a dark way, showing the pitfalls and rough places, so that those who followed could choose the better path that leads to goodness, happiness, and to God. But so bound were the minds of the people by superstition and error that they rejected his teaching, and, at last, subjected him to an ignominious death on the cross; then, by his purity of thought and life, he at once took his place as leader and teacher in the Heavenly Land, and helps us in our weakness to see the Right and the Truth more clearly."

Her voice was sweet and soft, and before she concluded I found myself joining in the melody. The song reminded me of my experience with the clergyman at the entrance, and I related it. The mother sighed softly as she said: "How hard it is to break down the barriers that custom and belief have built about us, and that shut the best love of God from our lives. But the walls are finally demolished; light pours into our hearts as a flood in which we lose our imperfections."

I spent a long time with them, and when I left they hade me at any and all times to feel welcome as one of their household. [To be continued.]

The Spiritual Rostrum.

Recent Experiences in Psychography at Home and Abroad.

An Address by

WILLIAM ECLINTON, Before the Spiritualist Alliance in St. James's Hall, London, Nov. 11th, 1886.

[As reported in London Light.]

Mr. Eglinton said that when the President and Council of the London Spiritualist Alliance had done him the honor to invite him to read a paper, he felt-however kind their intention regarding himself-it was scarcely so in respect to the audience that should happen to listen to it; for he much feared the spiritualistic or psychical public had recently been so surfeited with the discussion which had brought that phase of the phenomena so prominently into notice, that they had become as tired of the mention of psychography as of "telepathy," or "thought-transference." He did not desire to emancipate himself from his friends by running a subject to death as others had done, but they would be somewhat indulgent, perhaps, when they understood he had no choice in the matter.

As a medium he had had considerable expe rience-experience without stint. He was somewhat embarrassed to enumerate those cases which were not already public property. The recent attack made by Mrs. Sidgwick had called forth a vast amount of evidence which would otherwise have remained unpublished; and he was, thanks to her, denuded of a great deal of originality.

- THE ORIGIN OF PSYCHOGRAPHY.

Psychography was but one phase of the many and varied manifestations which were witnessed in Spiritualism. It would be too difficult a task to trace the origin of this phenomenon; but he believed, like a great many other good things bequeathed by our cousins over the water, it was imported from America. It was very certain, however, that their worthy President was the one who, when it found a home amongst them, christened it by the name by which it had been known for the last twelve years. Paychography was of course a term that could be applied to all abnormal writing; out it was generally and better known as describing the phenomenon of direct slate-writing. Skeptics and Psychical Researchers playfully designated it "fraud," "trickery," "clever conjuring." They were entitled to their own opinion—as he was to his. Perhaps slate-writing was never heard of until Dr. Slade substituted slates for paper; the reason for the change being that in the process of writing and he thought he was well advised in making the change; for a slate was not a very portable article, and could not be slipped up a sleeve with "hey! presto! fly!" as a piece of paper might; and consequently that was a change of conditions for the better, in his opinion. For years Dr. Slade held the field; his wonderful mediumship attracting the attention of many of the ablest men in the United States of America; and, more recently, in Europe. One result of his power was the conversion of that distinguished scientist, Zöllner, who, though he had gone over to the majority, and had solved the problem for himself, still lived among them in his Transcendental Physics, than which no more valuable work existed in than which no more valuable work existed in the vast literature of Spiritualism.

THE NECESSITY OF CULTURE FOR MEDIUMS. After Slade, many mediums for the produc-After Slade, many mediums for the production of slate-writing became known—Mrs. Simpson of Chicago, Watkins of New York, Rogers of the same city, and Mr. Fred Evans of San Francisco, who, from recent accounts, seemed to possess this gift in greater force than any medium yet developed for that phase of manifestation; and he also combined—a rare circumstance among the majority of mediums—an excellent character, with a singular uprightness of purpose. There would have been less me sundy welcomed did choose to enter a specific choice, which is produced the boundary with a singular right and one comparison of the house.

Passing along I came to a small cottage, which along the respect to the control of the

physical causes; but all required development, especially in peculiar phases, such as psychography, which was perhaps the rarest form of manifestation in Spiritualism. He thought it was in 1877 that psychography more particularly arrested his attention as being capable of repetition under crucial conditions; and as he had ever been desirous of going before the world with a phenomenon which should rivet the attention of science, he determined to develop this phase of mediumship at all hazards. It was recorded in 'Twist Two Worlds how for more than three years he patiently sat for results, having the assurance of his guides that he would eventually obtain psychography. During that long period he did not get a single word under the satisfactory conditions he demanded. Although he did not particularly pride himself upon this exemplary specimen of perseverance, for he feared in all things he was most impatient, yet he could not help smilling perseverance; for he feared in all things he was most impatient, yet he could not help smiling when some one possessing excellent psychical powers came to him, and declared he had been sitting for more than a month—and presumably less than two—and had only succeeded in obtaining a few raps, or a little automatic writing; and consequently he had been compelled to give up "the whole thing" on account of the unsatisfactory delay in development. To such persons he invariably said, "Continue to sit, and come back to me in twelve months' time. If you have n't obtained results by then, I shall and come back to me in twelve months time. If you have n't obtained results by then, I shall advise you to continue for another twelve months, and even another twelve months after that." Considering the enormous importance of developing these gifts, did it seem too much to ask a man to devote a few months, or even years, of his life to the purpose? He thought not, and if tried for at all, it should be thoroughly tried. He was reminded of a lady whose name was well known to all, who for more than oughly tried. He was reminded of a lady whose name was well known to all, who for more than fifteen months patiently endeavored to obtain results through her own mediumship. Although nothing came during that long period, she was advised by him to continue. This she did, and to such a degree of perfection had she attained that messages were obtained through her mediumship with facility, and more recently she had developed that unique form of manifestation—transcendental photography. That was nad developed that unique form of minitesta-tion—transcendental photography. That was only one of many instances which he could narrate of persons persistently seeking to cul-tivate their powers, and finally succeeding. They should think how many similar cases of development might have been retarded by the want of a little of that needful patience by which great things had here accomplished! which great things had been accomplished! It was not until he arrived in India that his development became complete, and in the full-ness of his heart he gave many seances to the ness of his neart he gave many seances to the gentle Hindoos—not because he loved them, but because he was anxious to discover whether he could obtain psychography in the presence of strangers and skeptics. They were mutually pleased. He made use of them, and they were converted.

Then commenced what had undoubtedly been the most important week of his corear, the

the most important work of his career; the first man to succumb to the facts being Kellar, first man to succumb to the facts being Kellar, the conjurer. On his return to England, although not actively engaged in prosely tizing, he was still sitting, as many there knew, with a view to an increased development of power; and when, in 1883, circumstances again brought him into the ranks of prominent workers, his mediumship was in a condition to withstand the skepticism of an incredulous public. They were all of them, perhaps, conversant with his labors since then; how, one after another, converts had been made to the movement, the most important, and the one giving him the most important, and the one giving him the greatest personal satisfaction, being the Right Hon. W. E. Gladstone. He regretted that he like many other eminent men whom he had met, and who were similarly placed because of their political and social standing, should not have given his conclusions to the world, not only in respect to his experiences with him, but with other private mediums with whom he had investigated.

A PERTINENT QUESTION.

He might here not inappropriately ask a per-He might here not inappropriately ask a pertinent question, What was there in Spiritualism which made the distinguished men, who were fellow-believers with them, so absolutely afraid of openly and frankly acknowledging their faith? It could not be denied that there was something which retarded them from coming forward; but, whatever it might be, he deemed them arrant cowards, and perhaps their room was preferable to their company. They wanted none among them who would not join hand and heart in their efforts to promote a truth which exercised such a beneficial influence in retarding the progress of that curse of ence in retarding the progress of that curse of modern times—Materialism.

TYPES OF INVESTIGATORS. He had met some peculiar characters in his experiences; and it was not at all unprofitable to study some of the types of investigators. There was the pompous, self-assertive individ-ual, who entered the séance-room with a pat-ronizing air, deeming both medium and spirits far beneath his level, and who had only come, "do n't you know?" because it was come, "do n't you know?" because it was "the thing" to be able to say he had seen some of the clever performances of the muchtalked of slate writer. Then again, there were the cynical, sarcastic, "broomstick" individuals who, distrusting all evidence, were determined to see for themselves whether their superior powers of observation were not a superior powers of observation were not a match for the "clever conjurer." And, apropos of these persons, he would like to say one word. It was now well known that the prime movers of the Society to which these persons belonged were opposed to a systematic investigation of the phenomena of Spiritualism; and they were also hostile to those who had engaged in it. Now many Spiritualists were also members of that Society, and it behooved them to justify that Society, and it behooved them to justify the confidence they had placed in them as their leaders by taking energetic and effective steps to convert the Society of which he spoke to a contrary course, or to leave it. It was very certain that by retaining their membership their position was incompatible with that of the interests of Spiritualism. If that Society were not worked on autocratic principles, and all persons alike had a voice in its administration, then he would counsel a contrary course and would advise as many Spiritualists to join it as could be got to do so.

as could be got to do so.

He had also had a very extensive acquaintance with scores of those gushing, delightful souls who, blinding themselves to all investigasouls who, blinding themselves to all investigation, were content with nothing short of communications from grandmothers and grandfathers; and if they did not get auch went away denouncing the medium as being unsatisfactory—
very! Then, again, they had men of another
stamp—that of an individual who, by pretending to see flaws in the evidence and ignoring
that which was absolutely unassailable, sought
by subtle reasoning to discredit all human testimony. They thus followed in the footsteps of
Mrs. Sidgwick, who had, as they knew, recently made a bitter and personal attack upon him,
not because she had discovered that his manifestations were the result of tricks, but because
she chose to impugn the enormous amount of

as welcome to the society of such company as Spiritualists were delighted to be rid of them.

THE TRUE TYPE OF INVESTIGATOR. But it was useless to further trespass upon their time with other examples. They who had been to scances knew them well, and had, he did not doubt, enjoyed their eccentricities and peculiarities as much as he had. He did not wish them to believe he would lampoon any one—far from it—but as the day was past when such specimens of humanity were allowed to gain admittance to scances, to refer to them as an "experience" he considered not to be out of place.

But a far richer experience was that of enjoying the privilege of meeting the intellectual and keen student of the occult, men like the Professors Wagner, Marcovincoff, Butlerof, Crookes, Tornebom. Edland, Berlin, Dobrosland, Marcovincoff, States of Control of the Control of Crookes, Tornebom. Ediand, Berlin, Dooroslavin, Mosetig and Zöllner; metaphysicians and philosophers like Aksakof, Massey, Du Prel, Roden, Noel, Hellenbach, Thiersch, Drasche, and many others too numerous to mention in detail, and who stood out like glants in their investigations against those pseudo-scientists with whose names they were well acquainted. All honor to them in their brave stand against the crass ignorance and conceit which characterized the latter fraternity. Lord Bacon some the crass ignorance and concert which charac-terized the latter fraternity. Lord Bacon some-where had said: "As for the possibility, they are ill discoverers who think there is no land when they can see nothing but sea," and he feared many of the persons to whom he had referred would swamp themselves before they

referred would swamp themselves before they would open their eyes to realize that a land was in sight upon which they could be saved from the dangers by which they were threatened.

In his vocation as a medium he had seen many strange lands and had met with some queer adventures. A medium's life was not all pleasure, as might be supposed; and there were hardships to be endured which would try the strongest amongst them; hardships, he meant, not the result of physical causes, but due to the mental suffering undergone in missionary work.

He had intended to give the meeting a few of the incidents which occurred during his recent travels in Russia; but in view of the fact that they had to listen to another address he would

purposely refrain from doing so.

But these were not "experiences in psychography," they would say; they were nevertheless experiences incidental to that phase of mediumship. Being a public character, all he did was certain to see daylight in time, and he considered he would be doing wrong by antici-pating any reports of phenomena which were likely to be published.

THE NEED OF SYSTEMATIC AND PATIENT INVESTIGATION.

He would like to say a word as to the persist-ent manner in which some people attempted to force their own conditions in investigating the phenomena of Spiritualism. Why should they? If he were invited to the laboratory of a well-known scientist to witness certain chemical experiments, he would be treated as a lunatic experiments, he would be treated as a functic if he were, ignorant as he would be of chemistry, to suggest that the experimenter should conform to his conditions. Why then, in turn, when the chemist was ignorant of psychical conditions, should be attempt to diotate his own terms as to the manner in which experiments in psychography or any other manifests. ments in psychography or any other manifesta-tion should be conducted?

He, the speaker, only professed to do certain things under conditions in which he know he could best succeed, and he therefore deemed it an impertinence when any person attempted to instruct him in the manner under which he should conduct his experiments. All the investigator had to do was to determine, by repeated observation, whether the results were due to the conscious action of the medium, and

the to the consolous action to the meutin, and if they were, to boldly say so.

These psychical conditions were incomprehensible to most of them, and it was somewhat peculiar to witness how different people affected the results. There were many well-inten-tioned, sympathetic sitters who were appar-ently psychically hostile to the production of phenomena; and there were others again, who, although manifestly and outwardly antagonistic, seemed to have an influence for good in commanding results. They could only arrive at a solution of these mysteries by a systematic and patient investigation; not whether the me-dium was a fraud or not, but by examining the force, which undoubtedly existed, in the same calm and dispassionate manner as they would

anything else submitted to them for inquiry. He was glad to have been asked to read a pa per, because it gave him an opportunity of saying what he had long had in his mind. It concerned all as Spiritualists.

HOME TRUTHS-AN EARNEST APPEAL.

It was not his duty, nor was it his intention, to review what Spiritualism had accomplished. Progression was one of heaven's laws to which Progression was one of heaven's laws to which individuals and nations alike were subjected; like truth, it might he retarded for a time, but it must advance similarly. They had advanced but—how much? Did they, as a body, stand to-day in any better position than they did ten, twenty or thirty years ago, when the great proofs of man's immortality burst upon them? Were they any more united? Were they any the better for the knowledge which their facts had brought them? And if not—why not? Should he tell them? The time had come when it would no longer answer the purpose to cover up one's meaning in platitudes. They must hear the truth spoken. Had they shown the up one's meaning in platitudes. They must hear the truth spoken. Had they shown the necessary courage, the necessary vigilance, the necessary generosity, with which to aid in the spread of Spiritualism? There could be but one answer which their consciences could give and he said that with deep shame—that they —and he said that with deep shame—that they had not. Beyond the few who, like their honored President, had stood the heat and burden and brunt of the battle—men who, like Mr. C. Blackburn—[applause]—had generously aided with their purses (it was within his knowledge that this gentleman had given to the editor of a defunct spiritual paper no less a sum than £2,500), where had they all been? Were he an outsider, he should say there were not more than a score or so of Spiritualists in the whole of England, so little did they see of them or of their work. What had been done to cultiwhole of England, so little did they see of them or of their work. What had been done to cultivate their better selves? To educate their children that they might grow up in the faith which was implanted within them? To bind themselves together in a closer social connection? or to bring them into harmonic relationship with other bodies? Absolutely nothing. They went on gaping day by day, year in and year out, at the wonder of this result or of that, but bestir themselves they did not. If they but bestir themselves they did not. If they were asked to put their hands in their pockets to support a paper which their own energies ought to raise above the necessity of appealing

nothing, although they were aware, how much might be done for the poor in their midst. But what was the use of speaking of charity, when they allowed their papers to die for the want of support, and their workers to retire from their midst, after years of arduous service, because they could do honorary work no longer? Remember that the many could help where the one could not. But if every one there that night determined to contribute his quota to the general fund, they could at once place the movedetermined to contribute his quota to the general fund, they could at once place the movement in a healthy position by enabling their leaders to engage in active and useful work. But they knew all this, and yet they did nothing. He said it again, and with deep shame, that their inertness and apathy were an indelible disgrace. He warned them that a day of awakening must come. They could not go on in this dolce far niente sort of way without delivering Spiritualism into the hands of the Philistines, and rather than this should be so let them give up all effort and sink into the insignificance they deserved. These might be home thrusts—they knew he was speaking what was absolutely true; but before it was too late let him make an earnest appeal to them too late let him make an earnest appeal to them to be up and doing, each one contributing his share to the work of labor and love. To borrow the words of Henry George,

What good gift have my brothers, but it came From search and strife and loving sacrifice?" [Applause.]

WHAT IS GOING ON.

Last spring Mr. John Dewberry, the keeper of a saloon in Louisville, Ky., died. Soon after the event, Mrs. Dewberry sold the saloon and moved her restdence. On the 9th of November, says a dispatch from Louisville, the new proprietors were called upon shortly after 7 o'clock A. M. by a woman heavily veiled, who asked to be allowed to go into the back yard, Her request being granted, she went to the left hand corner of the yard and scraped aside a lot of rubbish, then took a small flower-spade she had concealed in the folds of her dress and dug away the earth until she found a cigar-box. This she removed from the earth and fainted away. The men rushed to the woman's side and found her to be Mrs. Dewberry. The box by her side contained a salt-bag full of gold. This they counted, and found twelve twenty-dollar gold pieces and a number of smaller coins, making a total of \$250. When Mrs. Dewberry revived she declared that while sleeping in her room the night before, she was awakened by the touch of a hand on her fore-head. Turning in the dim light, she saw the face of her deceased husband. He stood by the bed, and directed Mrs. Dewberry to the spot where she found the money and then disappeared. The dispatch says that the story is corroborated by so many reputable gentlemen that it cannot be doubted.

Demonstrations of the presence of an invisible force and intelligence, similar to those described a few weeks since as occurring near Philadelphia, have been reported as occurring in Peorla, Ill., an account of which was published in the Chicago Tribune. It was first thought that boys were throwing stones and other missiles at the house, and the police were detailed to ferret out the supposed offenders; but n> boys were to be found, and the officers themselves were vigorously attacked by the unseen raiders. At length the manifestations became so violent that the family was compelled to leave the house at midnight. Strange whistles were heard from the north, southand west: doors, it is said, were opened and shut by unseen hands; the poker in the coal-box danced a lively jig, and a staid old flat iron went hopping across the floor like a frog. It is stated in the press report that the people occupying the house are Spiritualists, two of them being mediums, and that they explain the demonstrations taking place in harmony with that hypothesis.

The Daily Citizen of Ottawa, Ont., tells of a cure-almost instantaneously made in that city on the 13th inst. by Prof. Reynolds, a mesmerist who at that time was lecturing in the Grand Opera House. The subject was a young man, Mr. B. A. Simmons, who for two years could walk only by the aid of crutches, and the cure was performed by a vigorous rubbing of the afflicted parts. It was not exactly a faith cure, for the patient did not for a moment suppose he could be relieved, much less have his disability entirely removed. "Walk across the stage," said the Professor. About to obey, Mr. S. reached for his crutches. Leave them alone," said the professor. The recent cripple arose, walked across the platform and returned. He experienced a slight pain. The Professor rubbed again for a minute, then took up the crutches and thrust them into a cupboard near by, saying: "You won't need those any more. You. may go home now. Good afternoon," and he opened a side door leading from the stage. "He walked home without difficulty," says the account, "and has. done much walking since, having hastened all over town to tell his friends the good news."

An interesting ceremony was recently performed at . the famous "Standing Rock" in Dakota, from which the local Indian agency takes its name. The Sloux worship this stone, and firmly believe that it is the petrified form of a young squaw who died in the act of appealing to the Great Spirit for the return of her-truant lover. Recently a pedestal was erected for thestony maiden, and when she was to be unveiled the. entire local Indian population gathered at the spot. The most important rite to be observed upon this solemn occasion was that of painting the statue, and Sitting Bull declared that only the purest man in all the tribe could render the sacred service. The choice felliupon "Fire Cloud," and after the rite had been performed by him prayers were offered for peace, rain; and bountiful crops, and the Indians returned to their-

A Protest Against Blue Laws.

At the Warrenton-street Synagogue, Boston, recently, Rev. Dr. Raphael Lasker delivered a forcible address on the Sunday laws, and in opposition to the late decision of the Supreme Court in this matter.

late decision of the Supreme Court in this matter.

Dr. Lasker first considered the Jewish Sabbath as compared with the Christian Sunday, and traced its antiquity into the remote ages, claiming that so far as man's memory runs back, the seventh day Sabbath is found to be an existing institution.

The most beautiful and glorious maxim, of Israel was that their religious systems, were entitled to an equal share in the kingdom of heaven. The Deciaration of Independence guaranteed equal rights to all men, and to each to observe the Sabbath and worship as his reason and conscience dictated.

Sunday was instituted by the Emperor Constantine, three hundred and twenty-one, years after the new dispensation. He abolished the Babbath the early Christians and the Jews had established. It was idiculous to ask Israelites to make Sunday the Sabbath. He respected every man who respected his Sabbath, whether it be Saturday or Sunday, but he desired to part company with those over zealous men who held that any day could be enforced by constitutional power as the Sabbath.

The State Constitution guaranteed to all freedom of

Written for the Banner of Light. THE RIVER OF LIGHT.

BY LOUIS HORTON. "Though I walk through the Valley of the Shadow of Death I will fear no ovil, for Thou art with me, Thy rod and Thy staff they comfort me,"

I 've heard it called by a different name-This river so deep and wide; And voices that over its waters came Were lost in a whirling tide.

With sorrow and grief and fears, And the worn out theme of an old, old tale, Rehearsed 'mld floods of tears." But times are changed, and the" dark, cold stream?

'T was the "river of death," and a "boatman" pale,

Throws off its mantle of night; From shore to shore, like a beautiful dream, Behold a River of Light!

Across the bright waters sall, While shouts of joy and heavenly songs Are borne on the balmy gale. These have walked through the shadowy vale.

And white-robed souls, in radiant throngs,

Singing loud hosannas : " Hail, all hail, Oh! land of pure delight!" The " boatman" now is an angel fair. And waits by the gates afar.

Beside our River of Light,

To show the pilgrim entering there Where the heavenly mansions are. East Somerville, Mass.

Banner Correspondence.

New Hampshire.

EPPING .- John F. Geyer writes : " We had with us. Nov. 21st. Bro. J. P. Thorndyke, of Manchester, N. H., a trance medium, who addressed us in G. A. R. Hall, afternoon and evening. Mr. Thorndyke is an earnest and efficient worker in the spiritual field, and societies will do well to secure his services. He gives wonderful and beautiful expressions of the higher life, and undoubted evidence, even to those inclined to be somewhat indifferent and skeptical, of the truth of spirit presence and communion. Mr. Thorndyke has entered our homes and has found a place in our hearts. He goes from us followed by the best wishes of those who hope to see him again soon."

CONCORD.-A correspondent writes: "Mrs. S. B. Craddock of this city is very favorably alluded to in our paper, the Patriot, which says that at her residence, 9 Prince street, visitors are constantly coming and going who willingly testify to having received sanitary relief and much satisfaction. Instances of the successful employment of her clairvoyant powers have been so remarkable and so well known that she is frequently visited by those seeking for information pertaining to every variety of public and private interests."

Colorado.

SOUTH PUEBLO. — C. J. McClelland writes: "Seeing in your paper letters from all parts of our country, and feeling that this new West is entitled to some little space, I take this opportunity of reminding the many mediums at the East that there is here a broad field for labor. This is a city of twelve thousand inhabitants. None of the churches are well attended (except during revivals), and there seems to be a general falling away from the old faith; in fact the people are constantly growing more liberal, and the most intelligent are demanding new thoughts.

There are no liberal societies here, and it would be very pleasant for us if the spirit-world would select instruments and send them forth into this field, where they may be able to effect a great amount of good. There are a number of cities here with railway connections, and it does seem that a good medium could do very effectual work by making engagements as they do in the Eastern States.

Denver is a city of sixty thousand inhabitants, Leadville, ten thousand, Colorado Springs, eight thousand, and there are smaller towns on the route. There are a number of circles in this town where me diums are being developed, but our progress seems so slow that we are inclined to be discouraged.

Mrs. Maud E. Lord is expected here sometime in the near future. She is engaged at Denver and Leadville, and goes from here to San Francisco."

Connecticut.

WEST WINSTED .- E. L. Palmer writes : "Dr. H. P. Merrill visited us and held a scance on the evening of Nov. 20th, and also on evening of 21st. Something like one hundred names, personal descriptions and communications were given through his mediumship, nearly all of which were recognized. The seances were well attended, and Dr. Merrill's control, 'Twilight.' held the audience in perfect harmony on both occasions, while giving tests, as did his other controls in their well-timed remarks. To those who believe, the Doctor gave entire satisfaction, while for those who are skeptical the tests and communications must have excited deep thought at least. In short, the bridge connecting us with the spirit world seemed thronged with the loved departed: the gates of the Eternal City seemed truly to be ajar, and the angelic host returned through their shining portals, bringing to us, eager, waiting mortals, absolute proof of immortallife. Dr. M. is no doubt a loyal instrument in the hands of the angel world, and as such will be ever welcomed by the Spiritualists of our place. May success crown him and all other true mediums in the glorious cause of liberty and trutb."

Massachusetts.

TOWNSEND HARBOR.-Mary L. French writes : "I have held a few meetings in Townsend Centre, and have given tests and psychometric readings after the lecture. For the past sixteen years I have been local speaker here, besides doing what I could for neighboring towns. Sometimes, on account of superstition, they would not let me a hall, but I could always get a schoolhouse, or some good friend would open his doors, and it was amusing to see how the people would flock in coming over the back roads to our meetings. Superatition and bigotry prevail to a great extent in these little country towns, still the people are interested, and think the Spiritualist woman tells them true in all matters of business. Our meetings open again the first of May. Besides speaking here, I shall do what I can for other towns in the spring. Our Lunenburg friends have had a series of meetings which were very interesting. The last season I have given one hundred and nine lectures, attended seven teen funerals, and held fifty test seances, so you see I

have not been idle."

BROOKTON.—Sara R. Hervey writes, Dec. 2d:
"Last evening we listened to a highly instructive lecture given at our Laules' Aid Hall by the guides of W J. Colville. All present expressed themselves as de lighted at the able manner the three subjects given were treated. The poem on ! The Home of the Soul and! Prohibition! was extremely fine. Such lectures as these would soon build up a large society here."

OHIO! GENEVA .- A. H. James willes : "For a few years I have been a careful investigator of the glorious phi-losophy and struth that man is immortal, and can return and communicate to mortals, and as I travel from place to place I embrace all opportunities to enjoy the society of Spiritualists, and attend; their lectures, Jak far as I am able to judge there seems to be a general awakening. Cincinnati, and Cleveland, have many, faithful workers and fine mediums., in Geneva, Ohio, the Bpiritualists 'own a good' hall, in which, they hold meetings. The rostrum is now occupied by Mrs. Carrie C. Van Duzee, a trance speaker. Her lectures are elo quent beyond my powers of description. She gave many tests; that were mostly recognized. Geneval Spiritualists should be proud to have such a medium. and the surrounding country should not lose the opportunity of hearing some of the grand teachings. given by her guides."

PHILADRIPHIA. R. A. Thompson writes: The First Association of a batisfactory campaign for the current season.

PHILADRIPHIA. R. A. Thompson writes: The First Association of a batisfactory campaign for the current season.

Mr. J. J. Monse. The lectures given through Mr. Lylla R. Pinkham's Vegetable Compound revives.

Mr. J. J. Monse. The lectures given through Mr. Source on Sunday evenings, the 14th and 21st ult. Were all that could be desired by the most exacting. On the first noted date he repeated by urgent request.

Mr. J. J. Wright organic functions.

closed his engagement with us in September. Mr. J. F. Baxter followed. We are now having Miss Jennie B. Hagan, whose audiences are very large and appreciative. Our Lyceum, under the conductorship of Mr. Kaulman, assisted by many worthy, active and intelligent ladies and gentlemen, is increasing.

Miss Jennie B. Hagan's specialty is answering questions given from the audience. On a recent evening her control, through her organism, answered twentythree questions, besides improvising several poems."

Vermont.

WOODSTOOK .- L. Gillingham writes: " I have rend the BANNER OF LIGHT almost from its start, and value it very highly for its liberality of speech, and the records it gives of spiritual developments. I have been a believer in spiritual power and manifestations for more than fifty years, and my belief has wrought many changes in my life, and made me very happy. I have had many communications from friends who have left the mortal body, and some of them have showed themselves in form, and talked with me, so that I am as positive of the truth of immortality as I am of anything. My house has been the mediums' home for many years."

Our correspondent proceeds to state at considerable length that in his view Spiritualism is identical with Christianity as taught by Jesus the Christ; and for his own part he can see no good reason why he, or any other person, should object to being called a Christian, claiming that Christ and his disciples enunciated the same truths, supported them by the same phenomena, and enforced them with the same arguments as do the Spiritualists of to-day.

December Magazines.

MAGAZINE OF AMERICAN HISTORY .- "One New England Thanksgiving," by the editor, Mrs. Martha J. Lamb, is an historical sketch of the festival day it describes, and an entertaining account of its observance a century or more ago, with a number of illustrations, one of them showing the interior of the church in "ye olden tyme"; the square, railed-in pews, the quaint occupants with their huge, broad-spreading bonnets, the minister with his arm raised like a weather-vane, the two deacons in chairs below him, and the sounding board hanging like a great Thanksgiving dinner-platter above him, give one a good idea of the church in the days of our forefathers. A companion to this is "A Thanksgiving Legend," told in pleasing verse by Gilbert Nash. The manner in which Ohio was first approached and settled, and the obstacles that demanded almost superhuman efforts to surmount by the pioneers to what was then the far West, form the subject of a deeply interesting article by J. H. Kennedy. Other contributions of much historical value and interest are: "The Swamp Angel," by W. S. Stryker, "Creole Pecultarities," "Shakspeare's Literary Executor," "Misunderstandings. Halleck and Grant," a portrait of Halleck being given as a frontispiece, and the conclusion of Alfred E. Lee's 'From Cedar Mountain to Chantilly." It is gratifying to note that this excellent publication has attained the success which it eminently deserves. Published at 30 Lafayette Place, New York.

THE CENTURY .- " Ashland, the Home of Henry Clay," is the title of the opening paper, and one of great historical interest. A fine portrait of that distinguished statesman is given as a frontispiece, and numerous engravings illustrate the sketch of his life and services, one being a portrait of Mr. Clay at the age of between thirty and forty, and another a fullpage picture of himself and wife. An article upon Contemporary French Sculpture" is illustrated by four engravings, including an excellent one of the statue of Jeanne D'Arc by Chapu, now adorning the Luxembourg Gallery. B. E. Martin gives the conclusion of his interesting illustrated sketch, "Old Chelsea," famed as being the home of many celebrities, Carlyle, Turner, Rossetti and others, of whom pleasing reminiscences are given. The second part of the history of Abraham Lincoln, by Nicolay and Hay, surpasses, if possible, in interest the first, with fac simile stanzas of Stedman's poem, "The Hand of Lincoln," an engraving of a cast of the hand, and nineteen other illustrations, of which is a fine, full-page one of Black Hawk. The war papers treat of Gettysburg, with maps, portraits and other engravings; and in "Memoranda" Harper's Ferry, South Mountain and Antietam. "Topics of the Time" and "Open Letters" discuss live issues; in the latter "The Union of the

land ponies, in three chapters, the first of which here given is entitled "Tied to a Christmas Tree." In Famous Pets," those of Scotch celebrities are desorthed, eight pictures being given in illustration, including Sir Walter Scott and his bull-terrier, "Camp," a portrait of Dr. Brown's famous "Rab," and the still nore famous "Greyfriars Bobby," who lay for thirteen years on the grave of his master, died there, and what was mortal of him now lies buried in a flower-bed in front of the church. Three new serial stories are commenced, and many other attractions assist to make the number a fitting companion for the holidays. D. Lothrop & Co., Boston.

Materializations in London.

At a seance for materialization held in London, as reported in the Medium and Daybreak. some phases of the phenomenon appeared that were suggestive to those who are studying its modus operandi, and furnish food for thought to all. The medium was Mr. Goodfellow, and the writer of the account Mrs. B. Hamilton, who has had much experience with the subject. What she describes occurred in a full light. At first perfect forms were seen; then a head and neck without drapery appeared above the cabinet, when the neck became suddenly clongated to about a yard and a half and the head remain: ing unchanged, suddenly vanished; this was several times repeated. "An immense hand and wrist, much larger than a human being's, with the fingers widely separated, waved above the cabinet, and was as it were flung over, and lay against the curtains. It was remarkably thin in substance, though plainly endowed with life." Other exhibitions of partly developed forms were made, and during the seauce some remarkably fine manifestations. At a seance the following week, says Mrs. H., "a beautiful female brought a luminous card, and kneeling close to us passed over it quantities of most exquisite lace fully a yard in width, the pattern continually changing. She then threw a quantity over my head and face like a bridal veil. A sitter remarking she wished the spirit would leave us some there came a loud and deoided No!! I said thou shalt not covet. Chunder' quietly finished my sentence by saying, 'Thy neighbor's goods,' and, 'You'see know your Mythology as well as you do."...

"At the end of the seance, after the circle had been broken some minutes, I was standing before the cabinet fanning the medium, when hands and feet still were put out, and 'Chunder was talking to me and also fanning the medium. He told me to sit down, and no soon-er had I done so than he threw over the fan the cushions on which the medium was resting, and finally the heavy curtains, which were pinned over the rod glided to the floor, showing the medium still lying entraced, and the cabi-

Closing Lecture by Prof. Wallace.

As noted in our issue of Dec. 4th, Prof. Alfred Russel Wallace has concluded his course of lectures at the Lowell Institute, Boston. The themes treated by him in the last one of his Huntington Hall series were : The colors of plants and flowers, their relation to the protection of the species, and the various methods of fertilization of plants.

protection of the species, and the various methods of fertilization of plants.

The colors of plants in general, said Dr. Wallace, are much less complex than those of animals, and are due, in general, to chemical composition and molecular structure. Unlike the case of animals, protective colors are rare in plants, but a few examples show that they sometimes exist. A certain desert plant is colored to exactly resemble the surrounding stones, thus preventing its being noticed. Cases of true mimicry are also rare, but there is a notable example of this kind of protection in the case of three very rare fungl, each in company with a commoner species, and exactly resembling it. The commoner species, and exactly resembling it. The commoner species, being poisonous, thus protects its harmless companion. In general, flowers have attractive colors, while fruits have either attractive condition. For example, the unripe fruits are usually green, and almost indistinguishable from the leaves, but when ripe they assume the rich attractive tints, as red or brown.

Protection also often lies in the outer coverings being bitter, hard or unattractive. That nuts were not intended for animal consumption is thoroughly shown by their occurrence, thus bearing out Darwin's statement on the subject. Fruits, on the other hand, seem specially adapted for such consumption. Usually, conspicuously colored, and with an attractive exterior, nothing is more natural than that they should become tho food for animals, and it is thus that their seeds are midure and ready for planting that the fruit becomes brilliantly colored. It is only when these seeds are midure and ready for planting that the fruit becomes brilliantly colored. It is very clear from their form, covering and disagreeable taste, that the seeds themselves were not intended to be digested.

A curious example was cited of an unattractive fruit becoming deceituily attractive, outwardly, for the purpose of propagating its seeds. This is the wild nutmeg. Its yellow covering, hard and ro

are a new cases of poisonous runes, but in these good is gained by fertilization from the victim of their venom.

The nectar of flowers corresponds to the pulp of fruits. The work of the insect is to scatter and propagate the flowers. Darwin was the first to discover the use of cross-fertilization in flowers. He demonstrated his views, that cross-fertilization gives increased vigor and fertility to plants, by a set of elaborate experiments, some of which were described. Cross-fertilization is accomplished either simply or by complex methods. Some of these latter are very curious and interesting, and were described at length by Prof. Wallace. In one case, an elastic stamen shoots up on the intruding insect, leaving the pollen on its body. In others, the pressure of the proboscis forces out the pollen, and in still another the insect is firmly held by the legs until a sufficient amount of pollen adheres to its body. The more complex modes of cross-fertilization are found in the more complex flowers.

Stereopticon views were thrown upon the screen, showing how flowers modify to attract insects, and are adapted to visits from certain insects and birds also. One of these was the result of original research on the part of the lecturer, and was thoroughly appreciated by the audience. Sweet odors assist bright colors, often, in attracting insects. In general, the more nearly colorless the flower, the sweeter its odor. White flowers are sweetest of all, usually, and these are generally fertilized by moths which fly at night, when the odor comes out much stronger.

Some flowers attract by sham means, showing apparent drops of nectar which are thoroughly delusive. In general, yellow flowers attract common flies; blue attract bees; red, butterfflies; and a dull brown or peculiar purplish that exerts its influence only on wasps. From countless instances of natural assistance to cross-fertilization, and from the vigor thus imparted, it would seem to be demonstrated that "nature abhors self-fertilization," On the other hand, The nectar of flowers corresponds to the pulp of

served.

Lyman C. Howe in New York. To the Editor of the Banner of Light:

I heard you were in New York while I was there. but I failed to meet you!" I found the cause in good. active condition, and felt the pulses of the people cuss live issues; in the latter "The Union of the American Churches" is considered from a Methodist-Bplscopal point of view. The Century Co., New York; Cupples, Upham & Co., Boston.

WIDE AWARE.—As this is a holiday number its contents are more than usually bright and cheery. The day marked the world over with pleasurable scenes is recognized in pictures of "Christmas Morning with the New Dolls," "Christmas in the Flowery Kingdom," "Christmas Chrysanthemums," a fanciful story of a "Christmas Chrysanthemums," a fanciful story of a "Christmas Kasquerade," and a poem "To a Christmas Tree Growing." There is also "A Wee Wedding," a Christmas Story, and a story of two Shetentitled to much credit for his unselfish devotion and industribus efforts to demonstrate beyond the possibility of a doubt the certainty of materialization, or—what is equally conclusive—the transference of the medium through what would be an impossible barrier to any mortal. Whether the medium is put through the solid netting bodily or in solution,(f) and there transfigured, or the psychic elements transfigured, or the second used to clothe the invisible body with tangible (though volatile) materially the work of invisible chemists. Bro. Newton has, with much patience and paintaking provided fraud proof conditions which in no way infringe upon the medium's comfort or holer the operation of the delicate obemistry involved in the phenomenon of materialization. He has proven that, in this case at least. "test conditions," are no obstacle to success. Mrs. Wells, the medium has shown a commendable spirit and honesty of purpose in accepting without cavit these fair conditions by which mediums hip is divorced from all appearances of legerdemain. This is cas i have always maintained) quite as essential for the protection of bonest mediums and for the vindication of the glorious cause as it is for the antisfaction or of the glorious cause as it is for the antisfaction or of the glorious cause as it is for the antisfaction or honest akeptics and doubting believers. I hope this induced example of Mrs. Wells and the patient and consistent devotion of Mrs. Wells and the patient and consistent devotion of Mrs. Wells and the patient and consistent devotion of Mrs. Wells and the patient and consistent devotion of Mrs. Wells and the patient and women and make the provided the medium of the

Brooklyn, N. Y., Items.

To the Editor of the Banner of Light: Our meetings continue to be quite successful, large audiences assembling at each session. There is every indication of a satisfactory campaign for the current

to the control of the control of the medical control of the contro

his lecture on "Liberty Enlightening the World"; on Sunday evening, 21st., he spoke on "Three Steps toward the Kingdom of Heaven," the said steps being physical purity, mental soundness and spiritual unfoldment. The Hon. A. H. Dalley presided.

On Bunday, Nov. 28th, Mr. Morse closed his engagement for the month, the first of the sories he is engaged for. A large audience assembled in the morning to participate in the usual question meeting.

In the evening an exceptionally large and intelligent auditory assembled to listen to the lecture, which was upon the subject of "Probation After Death in the Light of the Spiritual Philosophy." A most able discourse was delivered, in which the liliberal supporters of the contracted creed of Andover were placed in the light of common sense, right and justice. Missionary efforts were caustically analyzed, and the idea that unless the heathen heard Christ they would be damned, was shown to be but a priestly fiction, which the facts, communications and philosophy of Spiritualism effectually disposed of. The various points made elicited hearty approval, and the large audience were evidently highly delighted. Mr. Morse returns to us in January, and a warm welcome awaits him.

MB. JOHN SLATER.—This remarkable instrument

MR. JOHN SLATER.—This remarkable instrument MR. JOHN SLATER.—This remarkable instrument closed his successful series of meetings at Avon Hall, on Sunday, Nov. 21st, and forthwith departed for the Pacific coast—the change rendered necessary by reason of overwork. He leaves many warm friends behind him, and will always receive a hearty welcome whenever he returns to this city.

MRS. N. J. T. BRIGHAM.—This able and spirituelle lady will occupy our platform during December, and the announcement of the fact will be sufficient to fill her many friends with anticipations of pleasure and

the many friends with anticipations of pleasure and instruction.

New York Medical Law.

To the Editor of the Banner of Light: I have been advised by responsible persons to make

my case of persecution, and attempted arrest at Sarainy case of persecution, that attempted arrest at saratoga Springs, N. Y., a test one, to be settled by the higher courts of the United States; therefore allow me to say a few words upon the medical laws in general which are in existence in twenty-nine States and Territories of this country, and their several divergencies, as well as their resemblances—for though framed for a like purpose (the abridgement of the people's liberty.) they have each distinguishing characteristics particularly their own.

In my view the people must settle this medical law issue, and not the various doctors—except they do so on the broad principle of freedom for the people as a whole.

There are systems of practice which the Regular medical practitioners do not recognize or teach at colleges, but which are natural, and belong to the individual possessing such gifts alone.

No two States where these prosecutive laws have been enacted have framed them exactly alike; therefore if the laws in one State are put to the test "it only settles the matter on trial" in the State in which it is tried—and this will no doubt be the case until a national medical law is enacted which covers all States and also makes all modes of treatment and all practitioners equal before the law, as evidently intended by the spirit of the Constitution of the United States.

In New York State cases are brought before the toga Springs, N. Y., a test one, to be settled by the

In New York State cases are brought before the courts weekly which involve the whole issue. Some are decided in favor of the irregular practitioner, while in other cases they are decided against them; the decision in each case is personal, and is not made general, for there are no two cases alike as to particular.

There is, as I view it, but one way to settle the question, and that is to bring the people themselves to a realizing sense of the truly slavish condition in which these laws place them; then they may be justly expected, in their indignation, to go to work in carnest to repeal all such repressive and unjust medical statutes.

cal statutes.

Freedom to do right should be the motto for a free Freedom to do right should be the motto for a free country; and punishment for those who do wrong acts is amply provided for by the general laws (if they are enforced), which reach all professions and trades in the various States. We have laws enough now for the public protection. Why should the medical profession be alone singled out for legal oversight in the special interests of conservatism and blootry?

A. S. HAXWARD, Magnetic Physician.

Boston, Mass.

"POST-MORTEM CONFESSIONS."-Speaking of this brochure the South Boston Inquirer makes the following kindly summary of the reason why the work ought to have a wide circulation:

"Friends of Modern Spiritualism and of the author, [Allen Putnam, Esq..] have generously contributed the funds needful for getting this work through the press, and putting it into po-sition, which forthwith and in future will en-able him to keep the market for it supplied, he to receive now and in future all receipts from sales. The generous friends designed to arrange for, and he hopes to receive from the sales, needed contributions toward his comfortable support during his future days in mortal. All purchasers may order direct from the author, [at 670 Tremont street, Boston.] remitting funds for the books ordered, and it so disposed, additional gratuity, or they may order from Colby & Rich, 9 Bosworth street."

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The Wisconsin State Association of Spiritualists Will hold its next Quarterly Meeting in Spiritualist Hall, Omro, Wisconsin, Dec. 10th, 11th and 12th, 1889. Spenkers—J. L. Porter, C. W. Cook, and others expected. A number of good test and physical mediums will be in at-

ondance.
Pay full fare on C. M. and St. P. R. R. to Omro, and on Visconsin Central and Milwaukee and Lake Bhore reads to Sakosh, and you will be returned to same points for one-bird fare. Expect same rates on Chicago and Northwestern read. The stage leaves Oshkosh at 1:30 P. M., arriving to Omro at 3:30; fare, round trip, 75 cents. Board at hotel

at Omro at 3:39; late, found trip,

11.00 per day.

We hope to see a large attendance. The meeting will be called to order at 10 o'clock A.M. Friday, the 10th.

AS Please notify the Secretary if you expect to attend, that arrangements may be made for all.

PROF. WM. M. LOCKWOOD, President. DR. J. C. PHILLIPS. Secretary. Umro, Wis., Nov. 15th, 1886.

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INDEX.

Angel Care.
Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.
Almost Home.
And Ho will make it plain.
A Fragment.
A day's march nearer home.
Asconded.
Beautiful angels are waiting.
Beautiful Edy.
Beautiful City.
Beautiful Land.
Biliss.
Beaved the mortal

IN D E X.

Ready to go.
Shall we know each other there?
Sweet neuting there.
Sweet reflections.
Sweet reflections.
Sweet reflections.
Sweet reflections.
Sweet hour of prayer.
Sweet hour of p

itss. eyond the mortal.

lly love we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Kwarren shorn. ergreen shore. vergreen side. old us in your arms. raternity.

Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
Gathered home beyond the sea. Iome of rest.

The angels are coming.
The Lyceum.
The Lyceum.
They are coming.
The happy they and by.
The other side.
The tenof bilss.
The region of light.
The shining shore.
The harvest.
Time is bearing us on.
The happy spirit-land.
The by and by.
The bangel ferry. Home of rest,
He's gone,
Here and there,
Here and there,
He hall know his angel name.
I mealled to the better land.
I long to be there:
Looking over,
Looking boyond,
Longing for home,
Lot men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
My home is not kere,
My plantel in the face.
My home is not kere,
My guardian Angel, The angel ferry. Voices from the better land. We shall meet on the bright

guardian Angel.

Not yet for me.
Not yet for me.
Nover lost.
Only waiting.
Over there.
One woe is past.
Outside. ver the river I 'm going.

We shall meet on the bright etc.
Selcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We 'll meet them by-and-by.
Where shadows fall not, etc.
We 'll anchor in the harbor. o'll gather at the portal. there,
IVe'll dwell boyond them all,
Valling to go.
Valiting on this shore.
Vo're journeying on.
What must it be to be there,
Whore we'll weary never-

They're calling us over the

Tenting nearer home.

Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The suggest are coming.
The suggest are coming.
The Lyceum.

more. Whisper us of spirit-life. Waiting at the river. CHANTS. ome to me. How long. I have reared a castle often, Invocation chant,

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

the varied spaces of opinion to whether 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 matter for our inspection, the sender will confer a favorly drawing a pencil or ink line around the article he desires specially to recommend for perusal.

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

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 11, 1886.

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re defore the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity 1988 to its proper sphere of Knowledge.—Spirit John Pierpont.

Immortality and Modern Thought. The Unitarian Review for November contained an article on the above subject from the prolific pen of Rev. M. J. Savage, which deservedly attracts wide public attention. He enters a strong and open protest "against both the shallow and flippant scientific disdain of this question and the airy, aristocratic, diletanti indifference with which theologians treat it, while all the time they glare with holy horror at any man who presumes to doubt what they are so ready to admit is outside the limits of proof." This is well said and timely. It is refreshing to note the independent utterances of a clergyman in criticism of bigotry that falls back on its reserve force of learning and reputation.

The article referred to is evidently meant to cover his conclusions, so far as he has reached any, in the line of the investigations in which he has been engaged for a number of years, as a member of the American Society for Psychical Research. He asserts that "they do not at all prove the claim of Spiritualism, but they do go a wonderful way in at least illustrating the power of the soul to transcend ordinary physical limits, and act through other than the recognized channels of communication." But we, on the contrary, insist that the facts the soul to act through other than the recognized channels of communication. Among these now well-admitted facts he names mesmerism, or hypnotism, which was once scouted by a French scientific commission, after what was called an investigation, but which is now recognized by the medical fraternity as having a distinct therapeutic value. Mr. Savage cites the case of a young lady, who was put into the mesmeric sleep, having had a serious surgical operation performed with as complete unconsciousness as if she had been under the influence of ether.

Years ago we had occasion to witness the same fact when our late medium, Mrs. J. H. Conant, being put in the mesmeric state, submitted to the extraction of several of her teeth without the least consciousness of what was transpiring, and on being restored to her normal condition her astonishment was very great on being told of what had been done. with no pain to herself whatever. We know this to be a fact - just as many other occurrences in connection with Spiritualism are facts-whether professed scientific commissions have passed upon them or not.

Another fact, says Mr. Savage, which is established beyond question, is clairvoyance. Although he is compelled to admit that the conditions are little understood, he declares his conviction that "both seeing and hearing are possible, apart from the ordinary use of eye or ear or ethereal vibrations." Hence he asks, "What is it that sees and hears?" We answer, the spiritual part of man, of course, and no other. Again, he says, it is a fact that mind may impress mind, in some cases far away, even half-way around the world.

Now none of these facts, nor all of them combined, in his view, go far enough to prove the central claim of Spiritualism. Yet this apparent semi-independence of the body makes it a rational question to his mind, "whether the soul is not an entity capable of getting along without the present physical body." This is the spiritual hypothesis. It is while we are on the borderland of stupendous facts like these that he feels compelled to confess his impatience with "the conceited and flippant ignorance that waives them aside with a supercilious air, while it gravely potters over a fish's fin or a dug-up vertebre of the tail of some extinct mastodon, calling one science and the other superstition." He confesses that when "all the delusion" and misconception have been brushed one side, there remains "a striking and startling body of fact that as yet has no place in our recognized theories of the world and of man."

No matter how they are explained, he asserts with solemnity that they are worth explaining. Whether they prove or disprove :Spiritualism he declares that "they cannot fall to throw important lights on many problems touching the nature of man." Referring to such explanations as those of Drs. Carpenter. and Beard, he pronounces them "so inadequate | returning spirits only devils? How does no or

that, by natural reaction, they almost incline one to grasp the opinions they combat, for the sake of having something a little more solid to hold by." One thing he says he knows, namely, "that physical objects are semetimes moved in a way that no muscular pressure, conscious or unconscious, can account for." He also knows, he says, that "information is sometimes imparted that was never in possession of either of the sitters." He considers it a strained and improbable explanation to say that these cases are only accidentally correct. It is a very common experience, he admits, that information is given of which the medium could possibly know

nothing. It is easy enough to call this "mind-reading"; but it is an explanation that does not explain. Will any one tell us what mind-reading is, or what it means? One mystery does not explain another. Nor does any "mindreading" explain the automatic writing of a medium, who is unconscious of what she is writing, which is a very common occurrence. Little facts as these are, seemingly of no practical consequence, they are quite as important as the little fact that a piece of amber under certain circumstances will attract a straw. Any fact, until it is explained, says Mr. Savage, must be either a constant challenge or a standing reproach to any science worthy of the name.

Mr. Savage admits that most of the things which have impressed him have occurred when the medium was a personal friend, and not a professional at all. But "as the result of all this, am I a Spiritualist?" he asks, and he instantly answers "No." Would he like to be like to be able to demonstrate the fact of continued existence and the possibility of opening the communication between the two worlds, yet he professes greater anxiety to know the truth than to believe either one way or the other.

Now with all this actual knowledge of the facts of Spiritualism in his possession, Mr. Savage is satisfied to say that he is not a Spirit ualist. Will he be any more likely to become one, or even to desire to become one, after he is in possession of the facts which sustain it many times multiplied? We apprehend not, for the reason that habit and interest hinder. We say it with all possible respect, nor are we the declaration he does. The time is not ripe for him to make the announcement which we are sure he would readily do under other circumstances. Mr. Savage is by profession a Unitarian minister, and as such procures that subsistence which is a confessed necessity for every one of us. He would not wish to appear inconsistent before others by attempting to ride two horses-to use a somewhat well-worn illustration-at the same time. His pulpit at present secures him the support of Unitarians, among whom exist much wealth and intellectual culture. The suffrages of these he cannot do without. But he is clearly on the right track, and headed in the right direction. He will be sure to embrace the Spiritual Philosophy at the proper time.

The Cate of Utica.

When a minister of the ordinary calibre lacks for a pulpit topic from having run out all the old scriptural ones, he feels that he can make no mistake if he takes up Spiritualism. He feels all the surer of his ground here, both because he is blankly ignorant of the whole subject and because he knows he can safely appeal to the prejudices of his hearers. This is very often called intelligent and candid discussion, whereas it is notoriously something very different. We happen to have in our mind, as we throw out the above observations, a discourse of Rev. Mr. Roth brought into view do prove the claims of Spirit- of Utica, N. Y., in which he plunged and reared ualism, and Mr. Savage virtually admits it him- all around the subject of Spiritualism, apparself when he asserts, as he does, the power of ently expecting to witness its downfall as the walls of ancient of ram's-horns. He took his text from Timothy, where reference was of course made to "departing from the faith," "seducing spirits," and "doctrines of devils." He could just as appropriately have taken it anywhere else, since his Bible can be made to yield sweet and bitter fruit alike.

What Mr. Roth was mad about-for no other term will truly express it—is that people with intellects and consciences and sympathies should dare to believe that it is possible for excarnated spirits to visit those still in the body, and to commune with them. Why does he not rather rejoice at such a welcome fact, and gladly examine the accumulating evidence on which it rests? What can there be, pray, which he or any other being who claims to belong to humanity can object to, in the knowledge and belief of spirit intercourse? If it does the spirits themselves no harm, it surely cannot hurt mortals. If the former are ready and willing to communicate, the latter certainly should be no less so. Why should he, or any other pulpit occupant, get up before a body of people who tremblingly hope that such communion is real and true, and presume to denounce it as demonism, and those who gratefully accept it on satisfactory evidence as deluded and deceived, as gone astray from "the faith," lost, worthless, and worse?

The time is coming, and it is not so far off, either, when this sort of preacher's bluff and buffoonery must cease. Sensible people are fast becoming impatient of it; if this is all you have to say about Spiritualism—they mentally reply to the ministers—then you had better keep silence altogether. People see ever so much more clearly than they did that Spiritualism hurts only the old mossback dogmas. They understand how much more religious it is capable of making them than any creed can do, though it were worked with the most imposing ecclesiastical machinery. Then how much longer do the preachers imagine the people are going to endure these verbal assaults on what comes so close to their very being, and what is so essential to the life of which they

are most truly cognizant? If Paul, who wrote the epistle to Timothy from which Rev. Mr. Roth quotes, and who says in that epistle: "Now the spirit speaketh expressly," etc.—If Paul, we say, was not a medium, then who is one? And if "the spirit" continues to make utterance, how does he dare to assert that its utterances are those of demons? And, again, why should a loving Father privilege demons to roam over the peopled, earth to delude and deceive mortals, and refuse to let the purer and better spirite go free to counteract their evil teachings? Is that the good God who is presented to his heavers every Sunday by our Utica preacher? Is it demonisal for a man or a woman to desire to receive a message from the loved ones who have disappeared for a time from the sight? Are such

to account for facts of my [his] own experience | any one else, in pulpits or out, know the counsels of the Allwise and Allgood, that he should have the presumption to limit his decrees, to define his functions, to erect barriers to his power, and to measure the extent of his inexhaustible love?

We do not propose to follow the course of Rev. Mr. Roth regarding the Saul and Samuel episode, and the various "clinch-texts" and stories against Spiritualism which the bigoted among the Christian believers think they find in the Bible. To our mind, all the value that exists in that volume is due to the evidence it presents-if what it presents is to be believedthat spirit-communion has always been known among men. To follow up Mr. Roth in this business would only be a threshing of straw where no grain is. Such sort of pointless argument as he endeavors to parade neither instructs nor convicts, but feeds the fires of prejudice only. Men like Mr. Roth are bound merely to uphold before men the dogmas by the inculcation of which they get their living. They are trained to argue for them, just as lawyers are trained to argue for their clients, and they proceed in the same manner. If, by reason of religious associations, they are able to draw to themselves additional consideration and regard on the ground of holiness of occupation, that does not cover up the fact that they are working for their living in the first place, and are paid for their services precisely as mediums

are paid. But when Mr. Roth (and the like of him) comes ont upon the open ground of the times we live in, and denounces Spiritualism, for one thing, for making people insane, we feel bound to meet him with a challenge for the proof of his asserone? This he answers by saying that he would | tion. The burden of proving lies on the party making the charge. For ourselves we KNOW better. We also know, and the statistics fully bear us out, that more people are inmates of insane asylums to-day in consequence of excitement induced by the preaching and teaching of the dark and terrible dogmas of ecclesiasticism than from either the direct or remote influences of Spiritualism many times over. And we are frank to declare that the man who persists in publicly uttering this false statement regarding the effects of Spiritualism, after the actual figures and facts are known and authenticated, is a public slanderer for whom the plea of ignorance is no excuse. If Mr. Roth is satisfied to go wrong on this part of the matter, disposed to find any fault with him for making he is to be credited with equal perversity on

all the remaining parts of it. With Mr. Roth's volunteer championship of the Bible as being the revealed word of God, and his only revelation, it would be profitless to offer any contention. If he worships a book in place of a mitre, it is his own business and not ours. We are simply inclined to say on this point, however, that if devotion to the Bible begets such illustrations of cantankerous passion toward others for not taking the stone he offers them and calling it bread-if it can turn out no better specimens of charity and brotherly love, and teach no better lessons of Christian courtesy, he ought not to wonder that people refuse, as they are more and more refusing. to take it as an inspired guide after the manner of its interpretation in the dogmas preached from the pulpits; and that, above all, they are fast becoming weary and disgusted with the professional and paid exponents of those dogmas. Spiritualism comes to emancipate the human reason from the bondage under which it has so long labored. It comes not to destroy, but to fulfill. It brings the truth with it, and it is the truth that makes us free.

The President and the Indians.

The Council Fire, published in Washington, D. C., by T. A. Bland, (and which has just completed its ninth yearly volume) contains in its December issue a report of an interview had recently by its editor and Huldah H. Bonwill, (of Philadelphia) with President Cleveland, in which the Indian question was the theme under consideration. We are personally informed by Dr. Bland that the proof sheet of the article was submitted to the President before publication in The Council Fire, and was by him returned with such emendations as he desired to make-thus putting the matter in the clearest possible light. We therefore transfer it to our own columns in full, and without change, as embodying what may be regarded as the official views of the Chief Magistrate regarding a matter which is now receiving the widest attention throughout the nation:

"We were present recently during an interview between the President and that well-known friend of the Indians, Huldah H. Bonwill, of Philadelphia, and there were points of the conversation of deep interest to those who earnestly desire that a sound Indian policy be adhered to. Friend Huldah told the President something of her work during the past sixteen years at the Quaw-Paw Agency, and said: 'Some of the tribes there, notably the Wyandott, Shawnee and Peorla tribes, have tried, the experiment of land in severalty and citizenship in Kansas, and having been robbed of their lands in a few years and forced to seek reservations in Indian Territory, they are frightened at any proposition to force them to repeat that experiment. They beg to be allowed to live in peace, and work out the problem of their civilization under the protection of tribal title to their lands and their own tribal government, until they shall become able to pro tect themselves against the greedy schemes of white

The President said: 'It is the wish of this Ad ministration that a correct Indian policy should prevail—a policy which shall as rapidly as is safe make the Indians citizens with homes in severalty. But we must not go too fast in this. We are perplexed by the fact that the friends of the Indians do not agree on this vital question. I have been visited by committees of associations who urge immediate division of Indian lands and opening of Indian reservations to settlement by whites. I said to one committee who called upon me that if reservations were opened the worst and not the best class of our people would rush in. One of them replied, "That is true, yet if all the Indians could not survive such a state of things some could, and a remnant would, be saved. speak for myself," said this man; " some friends of the Indians do not agree with me, that with a full knowledge of this fact, still this policy should be adopted." I want practical suggestions, continued the President; 'I do n't get them from these men, When I ask for such suggestions they are entirely at loss as to what to say. I told a committee from the Mohonk conference last year that I supposed we were all agreed as to the ultimate object of Indian management, which was to see them citizens and the owners of their homes, but as that could not be immediately done, I should be glad to receive suggestions as to what could or ought to be done first and at once. These good people did not seem prepared to answer such inquiries. I want honest and efficient agents in the Indian service, but when I remove a corrupt agent, committees come down upon me, protest against and denounce me for it.' We said: 'Red Cloud and his people are much pleased with their new agent, Col. Gallager, of Indiana.' Yes, I have heard so, he responded, and I carnestly hope that he may do his duty faithfully, for if he fails us I do n't know what to do. He has a grand opportunity to make a noble record. I hope he by do so. We heartily join the President in this hope.

If I could get good agents for all the Indians, men of ability, honesty, and an earnest desire to do right

by the Indians, and advance them as rapidly as possible in Christian civilization, I should have no fears of success. I want men who would go among the Indians inspired by the same spirit that takes you, Miss Bonwill, among the Indians. But how am I to procure such men? The friends of the Indians do not help me in this matter. I wish they would. The pay of Indian agents is so small that men who are quallfled for the position must go into the work in a spirit of sacrifice if they go at all."

Honesty in Mediumship.

[The following editorial from the Eastern Star is so cleverly written, and so truthful and timely withal, that the BANNER OF LIGHT does not besitate to give it the benefit of its circulation.]

To be honest is defined to be upright, just, free from trickishness and fraud; to be sincere; without equivocation or disguise; actual conformity to the principles of justice and moral rectitude.

Growing out of well-established principles, the action of intelligent men everywhere, in matters of business, morals or religion, is based on honesty. It is necessarily fundamental to everything reliable and permanent in ethics, physics or metaphysics. It is essential to self-protection; without it, we are all at sea with no rudder.

In dealing with others on matters of business, if one is clearly found acting dishonestly toward us-is caught willfully practicing deception, he or she is, without much ado, dismissed from our presence, being regarded as unworthy of a continuance of intimate relations with us. If for greed of a paltry sum one deliberately chooses to destroy the sacred seal of confidence, the penalty is theirs. The practical sense of Christendom justifies this verdict, and the judgment is sustained by every element of equity and distributive justice. If this is true with reference to the more o:dinary affairs of social and commercial intercourse among men, what punishment is due to those who, for wicked gain, seek to outrage our hollest affections, our undying love for those who have left us for the shores of immortal life?

When a member of any denominational church has been proven guilty of certain misdemeanors, irregularities or immoralities, and the effort of his or her friends to save the transgressor from merited punishment proves unsuccessful, the guilty one is obliged to undergo the pangs and penalties of banishment; and this action of the church is approved by men of all denominations, and those of no denominations. But how is it with some of our very fresh, over-zealous, nondiscriminating Spiritualists, who, when a medium is plainly caught simulating the genuine manifestations, are eager to assist and invent means for the free escape of such? And this, too, when the medium hesi tates not to add to the original crime by charging the fraudulent act upon invisible friends, even in cases where the medium has, in the most systematic manner, previously prepared all the necessary paraphernalla to enforce deception.

What is too severe for mediums who, for mercenary motives, prostitute their invaluable gifts, knowingly hinder their soul's progress, and wickedly wring the heartstrings of those who in all honesty and innocence seek to be placed in direct relations with their loved and risen ones? What can equal the grief of being wounded in our own "household of faith," in the house of a friend, as it were, to be spiritually scarred by those who, for selfish purposes, basely trifle with the most sacred relations of life-the heart's hollest affections, the love and memory of the living for the dear departed? What more just than that he or she who is known to be thus guilty, should be subjected to our social and spiritual ostracism till that condition of wrong-doing is overcome and works meet for repentance are manifested? This is in harmony with the teachings that prevail in spirit-life.

"The Double."

We find a very interesting statement in the Light for Thinkers of "An Incident of the Double," which we have no doubt is reliable, as the BANNER recorded years ago facts in this connection which were unquestionably true. We remember publishing a very interesting lecture upon the subject of "The Double' many years ago, by Mrs. Emma Hardinge Brit-

ten. The Light for Thinkers says:
"There is no doubt of the double (or spirit) of living persons being able to leave the body under other spirits' control, and be seen by the clairvoyant."

Such was the reply to Mrs. Clanney, the medium of Chattanooga, with whom we were having a sitting a few evenings ago, when she asked us if we believed that the spirit of the living could be seen.

She then said: "I see beside you—," naming a personal friend. We should also add that this sitting was held, on our part, to establish a connecting link with a circle in a distant city—this intent and purpose helps entirely unknown to Mrs. Clanger. personal iriend. We should also add that this sitting was held, on our part, to establish a connecting link with a circle in a distant city—this intent and purpose being entirely unknown to Mrs. Clanney. At this sitting the controlling spirits of that far away developing circle manifested and gave the same rules of action for our government at the sitting that they enjoined at the aforesaid developing circle. They also gave names and facts. All these could not have been known by Mrs. Clanney. So much, also, for a test in mediumship. But the spirit of a living person being described caused us to write to that person and sak: "What did your circle obtain?" Let us also premise that the members of the circle in the distance did not know we were to sit with any medium on that occasion—and did not know positively that we were sitting for spirit messages. Thus the test becomes doubly perfect.

Here is the reply to our letter of inquiry: "On that night I laid down on the bed and they (meaning the circle members) could not awaken me. I was as cold as a piece of ice, and do not remember going to bed. I seemed to be off somewhere and could hear voices, but I could not see faces. I heard some one say: "I see — standing by you" (mentioning my name). The voice seemed like an echo. I felt as if I was above a city, and even heard the bells strike the hour. Then I did not remember any more."

We do not publish the name of the party whose double was seen, because we are giving the incident without any authority to publish. Our own voucher as editor of this paper is sufficient. The clooks of the city had just struck the hour of eight, as heard by the mortal spirit. Was it not an incident in proof that the mortal spirit can leave the body, see what is happening elsewhere, and be seen by others?

If this is true of the mortal identity, what I sthere in logic or nature to prevent the existence of this apirit and its being seen when entirely freed from the body by what we call death?

Phillips Brooks and Brooke Herford.

The Chicago Living Church, a vivacious and vigorous high church paper, much circulated among Episcopalians, has this interesting paragraph:

"Boston has had the benefit of recent utterances on the Apostolic Succession, by the Rev. Phillips Brooks (Prof. Epis.) and the Rev. Brooke Herford (Prof. Unit.). There seems to be such a remarkable concurrence of sentiment as to suggest the thought that the two Brooks run in the same channel."

Apart from the flow of humor in the last sencence, says the Boston Evening Record, there is enough material in this paragraph to stir up the brethren. The fact is, this generation has not before seen such a theological upheaval as is now witnessed.

Prof. Alfred Russel Wallace.

A report of the concluding address in Boston by this distinguished savant will be found on our third page. The Herald in speaking of his labors here says: "His discourses have been of such genuine interest, and his fame as the most eminent living naturalist has been so great, that his lectures have been eminently successful in point of attendance, and the course has been instructive in the highest degree": while the Index remarks, with truth, that "The course of eight lectures given at the Lowell Institute last month, by Dr. Alfred Russel Wallace, under the general title of Darwinism," was a rare treat to all who had the good fortune to hear the distinguished naturalist."

Mrs. James A. Bliss, materializing medium, will be in Philadelphia, Dec. 10th-29th, inclusive. (806 Card fith page.) She purposes to return to Boston and resume her sexuces by the first of January.

A Pardon to be Asked For.

petition is in circulation in New York, which is shortly to be presented to the Governor of that State, praying for the pardou of Mrs. R. Druse, now under sentence of death for the murder of her husband.

The petition sets forth strong reasons why the sentence should not be executed, among which is the plea that the crime was committed in self-defense against a most brutal and vi-

We hope that the petition will be successful in its mission. We are opposed to capital punishment on principle. It is a most atrocious system of legalized murder and a relic of the old Mosaic law of "an eye for an eye and a tooth for a tooth." The public shudders at the spectacle of a woman being hung up by the neck. Let proper punishment be wrought upon every offender by placing him or her under physical restraint, but down with the system of vengeance that would take away life. Capital punishment is sure to be abolished in all civilized countries, as the years go by. We hope the Chief Executive of the Empire State will feel to set the seal of his official and humanitarian disapproval upon this survival of man's age of savagery by granting the prayer of the petitioners aforesaid, and commuting to imprisonment the death sentence of Mrs. Druse.

New York Medical Law.

On our eighth page such readers of the BAN-NER as are citizens of New York will find something which is of particular interest to them. It is a petition in favor of medical liberty and in protest against class monopoly, which we have been desired to print that it may be used before the present Legislature of the Empire

Those having the matter contemplated by this petition in charge desire that the friends of freedom in remedial practice in all parts of New York will interest themselves to cut out this petition-head, paste it upon a sheet of paper and circulate it for signatures—both males and females have a voice in this matter—in their immediate localities. Due notice will be given in our columns as to where these petitions, when signed, are to be sent, that they may be laid before the law-makers at Albany.

It will also be well for the citizen-voters of that State, who favor progress in medicine rather than conservatism, to either call upon or write to their respective senators and assemblymen, asking them to give their influence and ballot in favor of the repeal of the obnoxious Doctors' Plot Law of 1880.

THE SPIRIT MESSAGE DEPARTMENT the present week contains the proceedings on the 20th of Oct. and the 2d of November. Questions are considered by the Controlling Intelligence touching the reality of re-incarnation, the method of a spirit taking possession of the infant while unborn for the purpose, the authorship of Shakspeare's plays, etc.: Joseph Curtis speaks to friends in Bangor and Augusta, Me.; Mrs. Dora A. Henderson sends love to her husband and those who knew her in North Cambridge, Mass.; John Armstrong appeals to the recognition of friends in Boston; Samuel Hunter, of Richmond, Va., has a characteristic message to his people in the Old Dominion. and answers the question as to the great change of views from those they entertained on earth, expressed by returning spirits, when he says: "Were I in the body....I should also cling to the old traditions and customs, and be slow to come into harmony with the march of modern progress; but being a spirit, obliged to step along whether I wish to or not, I find my energies awakening, my vitality quickening within me, I feel like keeping along with the times, and not holding back;" Edward J. Hooper, of San Francisco, Cal., wishes to reach Col. Jackson; Cooper Ludlow has a word for friends in Springfield, O.; Frederick Baylles, of Edgartown, Mass., tells of his experiences since entering spirit-life: Hannah Brown would like to reach her sons George and Henry, now in Louisville, Ky., assuring them (and all who may read her words) that "for those who do seek to fulfill their duty spirit-life is pleasant, indeed very sweet"; David N. Adams desires to attract the attention of friends in Milwaukee, Wis.; Ella Russell, of Cambridge, Mass., assures her loved ones of her continued presence and interest in their life experiences; L. Byington, who passed out at San Francisco, sends love to his friends in various parts of the country; and Nancy Goodwin, of Boston, gives kindly encouragement to her sister.

Dr. T. A. Bland, publisher of The Council Fire at Washington, and General Agent of the National Indian Defence Association, visited our office recently, and stated that the indications are that much interest is being awakened on every hand on the subject of the red man and his rights. Dr. Bland has recently returned from an extended trip through the Indian Territory, and is pleased with both what he witnessed and was able to accomplish. He has delivered several well-attended lectures on Indian matters in Washington, since his arrival home, doing so, by invitation, at the "Church of Our Father." Since his arrival in Boston, Dr. Bland has addressed by invitation the Congregationalist ministers at their regular Monday morning session, and the annual meeting of the Methodist Missionary Association, at the Bromfield-street Church; he is under invitation to speak to the Unitarian ministers in Channing Hall, Boston, on the same topic next Monday. --- We are glad to be able to note. the success attending the good work for the bettering of the condition of the Indian, which the Banner has since its first numbers in 1867 urged upon the people; and hope the interest. will widen and deepen till full justice is bestowed upon what has too long been an oppressed and persecuted race.

THE OPEN COURT.—We stated in a previous issue that The Index, now published in Boston, sol is to be discontinued with the issue for December 30th; it is now announced in the columns of that paper that B. F. Underwood-with Mrs. Sara A. Underwood as associate editor proposes to start in Chicago, soon after Jan. 1, 1887, a new weekly paper, to be called .. The Open Court," which among other purposes will be devoted to the encouragement of freedom of thought, untrammeled by the authority of any alleged revelations or traditional beliefs; and the advocacy of the complete secularization of the State, entire freedom in religion and exact justice for all. We wish the new enterprise every success.

HALL'S JOURNAL OF HEALTH sives in its Novement ber number a portrait of Prof. J. B. Dichanan and and sketch of his labors with service of medical programs, continuation of its interesting trailing and reform a continuation of its interesting trailing on the profession of the profes

Poor Water!

Great is the trouble, now-a-days, experienced by the preachers in the pulpit and the authorities in the universities and colleges in tempting the Young American horse, in other words the rising generation, to drink of the stale floodthe best it has-which the theological watering trough sets before them. So widespread is this trouble, and so notable the falling off (to abandon the figure) of interest in church affairs on the part of the young men of this generation, that the adult creedal leaders are asking themselves if there may not after all be some radical defect in their system of belief and doctrine which makes it so repugnant to the modern mind. The Boston Herald in an editorial noting the fact in part, has this suggestion to offer, which such questioners may find quite apposite to their case:

"People are complaining on all sides-parents. school-teachers, lecturers, ministers-that their especial horses-whether sons, pupils, audiences or congregations-obstinately refuse to drink. Now, to drink is a natural impulse, under the right tempting conditions; and no real good is gained by calling a horse a dunce or an atheist, while refusing yourself to bestow any adequate thought on the quality of the water you set before him-water, perhaps, of which one sniff of his nostrils was enough to give him an exhaustive diagnosis."

From New Zealand.

A correspondent, (William Smith) writing to us from Denniston, New Zealand, under date of Oct. 31st, says: "I have read the Banner or Light for the last ten years. It gives great consolation to me; in fact, I should be miserable without it. The Messages and Answers to Questions are worth its full subscription price. I am living, I may say, up in the clouds, for I am working at a coal mine two thousand feet above the level of the sea, in a very out-of-theway place; yet Spiritualism is progressing even here. The only drawback we have to the advance of our philosophy is sectarian, bigotry, that through its agents, the clergy, attributes the spiritual manifestations to that mythical personage, the devil."

Mr. Wallace's political and social opinions are not so authoritative as those on subjects in the domain of patural science. The socialists, anti-vaccinationists and Spiritualists all claim Mr. Wallace as one of themselves, though with how much reason we do not know !"—Science, Nov. 26th. By implication the religious views of Prof.

Wallace are also put under the ban of Science, which publication has drawn the line at the point where he dares 'to pass beyond the ordinary path of experimental research on the physical plane. What he says of natural science is to be believed; what he says of the higher philosophy of the present era is, according to Science, "not so authoritative"! Indeed! How wonderful is scientific (?) penetration. We can assure the publication above named that Spiritualists have the best of reasons for claiming Prof. Wallace, and that they honor him for his outspoken defense of the truth as it appears to him.

We are in receipt of a fine photo-by Bushby & Macurdy, Boston-which presents in a group Mr. and Mrs. J. J. Morse and Miss Morse, their daughter. The likenesses are excellent, and the picture is every way worthy of the high reputation of the popular artists from whose studio it proceeds.

BENTON HARBOR, MICH.-A report of the Quarterly Meeting held in this place Nov. 6th and 7th, was put in type for this issue, but its appearance is unavoidably deferred to next

"POST-MORTEM CONFESSIONS."-Read what the South Boston Inquirer has to say (on third page) regarding this interesting pamphlet, and the worthy purpose involved in its publication.

CAN THE REGULARS MATCH IT?-We have perused of late two letters addressed, before and after his cure, by Slevert Rohwer of Etiwanda, San Bernardino Co., Cal., to Prof. John McLeod—formerly M. P. of New Zealand, now at 120 Lenox street, Boston-wherein the fact is noted first that the patient, who is advanced in years, was afflicted with paralysis, which attacked him in May last, the brain being specially affected; second, that he applied to the Professor, by mail, for aid, and, third, that by following the advice given him by that gentlemen in subsequent letters, he, Rohwer, was so much benefited as to once more be able to labor for the support of his family-which service he gratefully acknowledges. Here is certified and remarkable victory over disease achieved by Prof. Mc-Leod at a distance of three thousand miles, without ever seeing the patient. Will the disciples of the Regular Medical Profession, who wish such men as the Professor put down by law, please duplicate this achievement in their practice?

We are informed that Mrs. P. C. Rothermel is holding full form seances at 301 Ciliton Place, Brooklyn, N. Y. Dr. A. W. S. Rothermel is on the way South and Southwest to the oll country, for a short professional trip.

Movements of Mediums and Lecturers.

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

Miss L. Barnicoat will accept calls to lecture and give tests for societies desiring her services. She has been exercising her gifts in a very satisfactory manner the past few menths. Address 175 Tremont At last accounts Dr. Ira Davenport was at Ionia,

Dr. H. F. Merrill's labor in the West will detain him longer than anticipated. He will visit Chicago, Elgin and Bloomington, Ili., the last of December; Willoughby, Weilington and Sandnsky, O., next week. Address care Thos. Lees, 147 Ontario street, Cleveland, or care Judge Merrill, Sandusky, U.

or care Judge Merrill, Sandusky, O.

Bishop A. Beals, after a two months' engagement at Larned, Kan., is now speaking for the friends at Topeks, Kan., is now speaking for the friends at Topeks, Kan., during December.

Frank T. Bipley, of Boston, lectured and gave tests for the Theodore Parker Fraternity, Sunday, Dec. 5th, at 219 West 22 street, New York City. Mr. Ripley, it is atted, has been speaking in Wasbington for the past two wonths to very good acceptance, his lectures being well attended, while his tests were very generally recognized by those to whom they were addressed. A noticeable feature of the meetings was the appearance of many new comers, who had evidently but recently found interest in the subject of spirit return. At the close of his speaking in Washington, resolutions were passed commendatory of his labore during his stay in that city.

Mrs. A. H. Colby's address for December will be 112 West Chester Park, Boston, Mass.—care Mrs. Mellon—as she lectures at Berkeley Hall the Sundays of this month.

Dr. P. H. Roscoe lectures in Newburyport, Mass.

Dr. F. H. Roscoo lectures in Newburyport, Mass. on the second of January, 1887—his second engage-ment there this season. He would be pleased to re-ceive lecture on gagements from other societies for the dates Dec. 12th, 19th and 26th. His lectures and psy-chometric readings have—as correspondents aver— been a pronounced success everywhere.

Dr. Dean Clarke will speak in New Bedford, Dec. 19th; would like an engagement for the 28th. Terms reasonable. Address in care this office.

Mr. Eglinton is to spend the winter in Southern rance, after which it is expected he will visit in ourse, Munich, Vienna, Constantinople, Peru and

Chill.

W.J. Colville addressed a large and delighted audience in Brockton, Mass., Wednesday, Dec. 1st. His services can be secured out of Boston any Wednesday, and trops of the control mont street."

Farms on James River, Va., for ten dollars a mouth. Send for illustrated circulars and maps. J. F. Man-cha, Claremont, Va.

ALL SORTS OF PARAGRAPHS.

BEFORE THE DAWN. Before the dawn begins to glow,
A ghostly company I keep:
Across the silent room they creep,
The buried forms of friend and foe.

The buried forms of friend and foe.
Amid the throng that come and go
There are two eyes that make me weep;
Before the dawn begins to glow,
A ghostly company I keep.
Two dear dead eyes. I love them so t
They shine like starlight on the deep.
And often when I am asleep
Lips stoop and kiss me, bending low,
Before the dawn begins to glow.

Since our last issue the Atlantic seaboard has been visited by a storm whose violence may be estimated by its results in the South, where twenty-six inches of snow fell in North Carolina, crushing ware-houses at Asheville; suspending travel and traffic of all kinds on the Carolina line; causing the death of cattle even further South; "snowing under" certain points in Virginia, notably Lynchburg and Harrisonburg; and doing woeful work along the New England coast by many shipwrecks, attended by more or less loss of life.

In the first seven or eight years of a child's life it will probably be settled whether he is to be swayed by superstition or intelligence, whether he is to live terrorized by fear or buoyed up by hope and courage. Whoever sends a child into life permanently anticipating evil, suspicious of every one in authority, with a disposition to lord it over inferiors by way of making things even, does the child, his associates and society a wrong so great that no counter charity can cover it.—Boston Journal of Education. -Boston Journal of Education.

Emperor William of Germany has just assisted in a sitting of the frontier defense Committee at Berlin, which is reported as practically a council of war. Who's going to be " regulated," now?

ONE VIRW OF TOBACCO.—At an important convention of prison superintendents in New York, a few days ago, Dr. T. C. McDonald, Superintendent of the State Asylum for Insane Criminals, at Auburn, said experience, observation and study led him to believe that tobacco was detrimental to the bodily, mental and moral health of its prisoners. He said that tobacco ranked next to alcohol as a deteriorating and demoralizing agent when used to excess. Two years ago he withheld it from his patients, most of whom had long been addicted to its use. He was surprised to see how rapidly the clamor for it subsided. They had generally improved in their bodily health and mental and moral tone. Yet how many slaves to the habit there are out of prison, yet in chains.—The New York Advocate.

Bulgaria furnishes no news this week.

JUST TO THE POINT-the following from The Sedgwick (Kan.) Pantagraph:

"If your favorite paper happens to tread on your toes, little in performing its mission, don't get excited and abuse the editor, but stop and take a good breath and then think for a season, and see if you can't remember some of the favors and kindness it has shown you in the past. Then reflect that it may not be long pefore you may want some favor again."

The Order of Carmelite Nuns, of which a Miss Mc-Tavish is to become a member, says the daily press, was instituted in the fifteenth century, by John Soreth, and the rules of the convent are very severe and rigid. When once a person has passed her noviti-ate and taken the black veil there is no return to the world, but the members spend their whole time in devotion within the walls of the convent, from which they never depart.

Decrease in the public debt for the month of November, \$3,005,249, 57.

RHYME OF A —.

I knew a man and knew his wife.
Great learning had they from the schools;
Yet candor forces me to say
They were a pair of —.
They had a son who early drank
From hard experience's pool,
Who knew much more than older folks,
And also was a —. RHYME OF A ---

And also was a —.

These parents bought this boy a gun,
With little bullets, hard and cool;
Upon the gun was sweetly carved,
"To our beloved —..."...
Last night I viewed a marble slab,
All graven with a practiced tool,
And read thereon these stony words,
"Here lies a lifeless —."
—Mrs. G. Archibald, in December Harper's.

Reed Stuart, to whose really inspired discourses we bave taken frequent occasion to refer in a commenda-tory fashion, has resigned his pastorate at Battle

Creek and assumed charge of one at Detroit, Mich. We have received from Messra. Root & Tinker, Tribune Building, New York, with the compliments of Messrs. Moore & Schley, a fine engraving entitled THE WORLD'S EXCHANGES." wherein are skillfully depicted various edifices in Europe and America

The French Chamber of Deputies has voted for the abolition of the offices of sub-prefects, defeating the government, and the cabinet ministers have tendered their resignations.

where money interests find their acknowledged cen-

A gentleman of our acquaintance in New York City feeds twice a day "Adam and Eve." Lately "Cain" has made his appearance, and now he has to feed Cain also. That the reader may not misconstrue the facts in the case, it is necessary to state that this "happy family" whom our philanthropic friend so generously cares for, are doves. (What a blessed word that is, even if one of them is known as Cain.) They are very fond of hemp seed; and, on raising the window, they light upon our friend's hand, and confidentially feed therefrom, thus proving conclusively that unadulterated love wins every time.

The losses by fire for the last month in the United States and Canada aggregate \$10,000 000.

A nice little boy, reared in the intellectual and heterodox atmosphere of Boston, happened to be a witness in a case in Cincinnati, and the question arose as ness in a case in Cincinnati, and the question arose as to his being able to understand the nature of an oath, so the judge investigated him. "Well, Wendall," he said, kindly, "do you know where bad little boys will go when they die?" "No, sir," replied the boy, with confidence. "Goodness gracious!" exclaimed the judge, in shocked surprise; "do n't you know they will go to Hell?" "No, sir; do you?" "Of course I do." "How do you know it?" "The Bible says so." "Is it true?" "Certainly it is." Can you prove it?" "No, not positively; but we take it on faith," explained the judge. "Do you accept that kind of teatimony in this court?" inquired the boy, coolly. But the judge did n't answer. He held up his hands and begged the lawyers to take the witness.—The Washington Crifto.

A cross sea boarded the steamer Westernland during her late voyage from Antwerp to New York, crushing in her forward deck, killing six persons and seriously injuring thirteen others.

Dans Conway, son of Moncure D. Conway, passed to spirit-life from his father's house in Brooklyn, N. Y., Nov. 22d. The young man was born in London, Eng. was twenty one years of age, and at the time of his decease a student at Columbia College.

Thirty men were killed Dec. 2d by an explosion in the Lemore Coal mine, Dunham, Rog.

The Voice, Prohibition weekly, published by Funk & Wagnalls, 10 and 12 Dey street, New York, has been enlarged to eight pages.

The first half of George W. Cable's two-part story, Caranero," a story of the Louisiana Acadians, will appear in the January Century, with illustrations by Kemble, who recently visited Louisiana to obtain sketches for the work.

OKLAHOMA. - A Chicago . Times special dispatch rom Red Fork, Ind. T., says Capt. Hayes of the Fifth cavalry, who had just come in from the Bac and Fox agency and the Southwest, where be had been moving the Oklahoma boomers off the forbidden land, brought news that the Indian department has concluded to locate the Comavelos, Cheyennes, Arapahoes, Kenawees and Wachitas east of the 98th degree of longitude, which embraces Oklahoma. This will preclude that part of the country from being opened to white marauders.

Edmund About once wrote, in a feuilleton that Albont's singing (she was yery stout) was "like a night-lugale piping out of a lump of aud;" The indignant frima donns sent him a good quill through the agen-oy of a marquis. About received the pen with his most charming smile, and said it I regret, sir, that Mme. Alboni should have plucked you for my sake."

The Parker Tomb Fund.

Reference has several times been made in the columns of the BANNER of LIGHT to a Fund which is now being raised by those in America and Europe who remember the services for humanity which were rendered during his mortal life by Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. The full list of subscribers to date, as given by The Index, Boston, is as follows:

William Shaen, Eq.

Mm. Jules Favre, Directress of the
State Superior Normal School, Sövres, France.

M. Joseph Fabre, ox-Deputy, Faris,
France.

M. Paul Bert, of the institute, Paris,
France.

M. Paul Bert, of the institute, Paris,
France.

M. Paul Bert, of the institute, Paris,
France.

M. Ernest Renan, of the French Academy,
Paris, France.

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Paris, France.

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Paris, France.

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M. Ernest Renan, of the French Academy,
Paris, France.

M. Ernest Renan, of the French Academy,
Paris, France.

M. Ernest Renan, Oleveland,
M. M. Ernest Renan, Oleveland,
M. D. Conney, Hoston.

M

Boylston street, Boston, Mass. It is desirable that all who intend to contribute to this praiseworthy effort for the expression of a loving memory for one of earth's benefactors, should forward their offerings to the above address on or before Dec. 25th.

> The Brockton Fire Predicted. Special Dispatch to The Boston Journal.

Special Dispatch to The Boston Journal.

BROCKTON, MASS., Dec. 4th.—A somewhat remarkable fact connected with the fire in the Opera House Block on Thursday night has just come to light. On Sunday, Ost. 24th, at a Spiritvalists' meeting beld in Kingman Hall in this city, a medium named Mrs. Pennell gave a lecture and tests, and among other things said that there was to be a great fire near by in a few weeks, and desorthed the place as a large store where carpets and blankets were kept. The fire of Thursday, as is well known, destroyed the carpet warehouse of Loring & Howard, which was the largest of its kind in Plymouth county, and the dry goods store of Edgar & Reynolds, also a large establishment. The prediction of the medium, which is authenticated by several reliable persons, has caused much comment in the light of events.

Providence, R. I .- Mrs. Amanda M. Spence of New York addressed the Spiritualists Dec. 5th, her theme being, "Man as a Microcosm of the Earth." Both discourses were given in a strong and vigorous manner, characteristic of the pioneer medium through whom they were given. We anticipate a great awakening of the spirit during Mrs. Spence's sojourn with us this month.

MARY E. A. WHITNEY.

Assist. Cor Sec.

Philadelphia, Pa .- Under the heading of " Banner Correspondence," third page, will be found mention of what Mr. Wright, Mr. Baxter, and, latterly Miss Jennie B. Hagan have accomplished for the cause in the three months past, in the above-named city. Benj. P. Benner, Secretary of the First Association of Spiritualists, gives additional information in the premises, which we shall print next week.

The BANNER OF LIGHT has commenced its sixtieth volume, which will complete its thirtieth year of publication. This excellent journal has a world-wide influence, circulating amongst English-speaking people in all parts of the globe. It is a consistent advocate of rational Spiritualism, and has maintained for many years at its office a public free circle, where, through a first class trance medium, messages are received from all classes of spirits for their friends still in the body, published in the journal, and frequently acknowledged by the friends they are directed to.—Harbinger of Light, Melbourne, Australia, November. Light, Melbourne, Australia, November.

Horsford's Acid Phosphate Produces
Sweet and Natural Sieep. DR. C. R.
DAKE, Belleville, ill., says: "I have found it,
and it alone, to produce sweet and natural
sleep in cases of wakefulness caused by overwork of the brain, which often occurs with
active professional and business men."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2,00. Bingle copy 5 cents, an Illustrated Monthly Magazine, Containing Fortraits and Biographical Sketches of Modiums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents. Single copy, 23 cents.

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THE TRUTH-SERKER. Published weekly in New York.
Bingle copy, 8 cents.

Single copy, 8 cents.

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Published at Chicago, ill. Single copy, 10 cents.

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THESHAKER MANIPESTO, Published monthly in Shakers, N. Y., 60 cents per annum. Single copy 10 cents.
THETHEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.
LIGHT FOR THINKERS. Published weekly in Chatlances. Tenn. Single copy, 5 cents.
THEGOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brothernood, Theolophy in America, and Aryan Philosophy.
Hingle copy, 10 cents.
MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 5 cents. Cents, The Shaker Maxipusto, Published monthly in Sha-

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\$1.00 per annum.

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\$1,00 per annum.

THE OARMER DOVE. An Illustrated Monthly Magazino, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal.

\$2,50 per year.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Per year, \$2,50; six months, \$1,25.

LIGHT: A journaldevoted to the Highest interests of Humanity, both Here and Hereafter. London, Eng. Price

\$3,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journaldevoted to Spiritualism. London, Eng. Price \$2,00 per year,
postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in
India, and sent direct from India to subscribers, \$5,00 per
annum.

annum.
THE GOLDEN GATS. Published weekly in San Francisco,
Cal. Per year, \$2.50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhoed, Theosophy in America, and Aryan Philosophy.
\$2.50 per annum.
THE EASTERN STAR. Published fortnightly at Glenburn, Me. Per year, \$1.00.

RATES OF ADVERTISING.

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

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

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

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

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

leaded matter, fifty cents per line. Payments in all cases in advance.

The BANNER OF LIGHT cannot well undertake to vouch 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, Waraquest pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* N27

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. \$25

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. O30

The Psycho-brette, or Spirit Talking-Board. Something new, and suitable for a Christmas present, \$1,00. or \$1,25 by mail. Send for circular to THOS. LEES, 142 Ontario street, Cleveland, O.

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.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

ADVERTISEMENTS.

A MEETING OF THE DIRECTORS OF THE

GLOBE TEA COMPANY

HAVE decided that all orders which entitle purchasers to presents of Gilt-Edged Tea Sets, Dinner Sets or Moss Rose China Tea Sets, our New Pattern Dinner Sets, 100 pieces, be addressed to

44 AND 46 BROAD STREET,

Cor. of Milk Street, Boston. \$20,000 worth of Clocks to be Given Away with \$5, \$6, \$10, \$12, \$21 and \$25 orders.

835,000 worth of Lamps of every description to be given away with orders for \$5, \$10, \$12, \$15, \$20, \$25 and \$30, \$10, \$12, \$15, \$20, \$25 and

A ATTITUE With arrian for \$10 worth of our Tess. We TO CLUBS: With order for \$10 worth of our Teas, we shall send, securely packed, one White English China Teas Set, consisting of \$5 pieces.

With a \$70 order we shall send a French Clitt China Teaset of 4 pieces, or a Dinner Set of 100 pieces.

For \$30 worth of our Teas we send a Moss Rose Decorated China Teaset of 44 pieces.

37 Our NEW SEASON TEAS are sold at the following prices: 50c. 60c. 70c. 80c. and \$1.

The Course of the Season and St.

We sell no low grades. We will forward a large sample box, upon receipt of 10c., for sample, to cover cost of box and postage.
Orderedy express or mail will receive prompt attention.
Agents wanted. Bend for Circular. Address,

ANDREW HETHERSTON & CO., Importers, 44 and 46 Broad Street, Boston.

RUPTURE.

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CONTENTS.

CONTENTS.

Bixty-Seventh Annual Address.

Monthly Calendar and Weather Guide.

The Voice of the Heavens.

Raphael's Every-day Guide.

The Farmer's Breeding-Table.

Astro-Meteorologic Table.

Table of the Moen's Signs in 1857.

Bymbols, Planets, Moons, Bigns, etc.

Useful Tables, Weignts and Measures,

Royal Tables, to.

Covent Garden Measures; Fish Table,

Ready Reckoner and Wages Table,

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Building and Income Tables.

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Stamps, Taxes, and Liccuses.

Tide Table for the Frincipal Ports,
Stamps, Taxes, and Licenses.
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Pawnbrokers' Regulations, Marriages, Annuities, etc.
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during 1887.
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INDEX. Harvard Investigation; Agassis, Professor; Bell, M. D.; Eustis, Professor; Fe'ton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

SUPPLEMENT. Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Bioth-ds. Motives and Aims; For Whose Good? First Needs; Bad Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no one.

son. All express as much of truth as they perceive—no more.

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

All Natural flowers upon our Circle-itoom table are grateforming use of the fact for publication.

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We invite suitable written questions for answer at these seances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

All-Letters of inquiry in regard to this department of the RANNER must not be addressed to the medium in any case.

SPIRIT MESSAGES,

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

Report of Public Scance held Oct. 20th, 1886-Continued from last issue.

Joseph Curtis.

As I approach, Mr. Chairman, I feel as though many years were weighing upon me, and yet I can truly say I am thankful that not as an old man now do I drag along, but with buoyant step and a feeling that, however the years may come and go, they will not lay their burden of pain upon me. I found life somewhat burdensome on earth, because the physical powers failed, and the step grew slow, so that when death came to my release it was welcome. Finding myself freed from the body and stand-

ing upon firm ground, I could rejoice at all that life, not death, had brought me.

True, it was different from what I had dreamed and believed; the immortal life didnot open before me such a career as I had thought that it was few better. thought; but it was far better and more in ac-cordance with life itself—active life, I mean that is full of energy and power, and not dreamy and unreal. So I am satisfied, and have been, with the spiritual life, but I have nave open, with the spiritual life, but I have wished that my friends might know the truth concerning the immortal future, might read and understand, and, if possible, draw their ideas and opinions, and even their daily lives, in accordance with its lave not before spoken in this way, though for years I have now sought an experimity of com-

for years I have sought an opportunity of coming, and have cherished the hope of reaching some friend who has known me, some relative who may accept my words, with the tidings of immortality. I have to-day been assisted to come; it seemed as though a magnetism came up from the audience that helped me to come,

and I am grateful for the opportunity.

I was, before ago came upon me, full of activity, and I chafed with the thought that I must give up my energies, must give up my activities, even though I knew others might press on with them better than I had done myself: but now I feel it is all yight: it is best self; but now I feel it is all right; it is best that those who have lived their day and done a certain work should lay it down and make way for others to follow. It is best because they for others to follow. It is best, because they only pass on to another life, to a new field of action and higher possibilities and opportuni-

ties.

I bring my friends, if any care to hear from me and claim friendship, my love and my greeting. I bid them look away from the past, greeting. I bid them look away from the past, on to the future, to let go their opinions and ideas that are narrow and bigoted; they will have no use for them over yonder. I had no use for mine; I found they only cramped and crowded me; they appeared like a wall before me, and I could not see beyond them, but when I let them go, when I parted with the old, false ideas of hell and heaven, of the atonement, the blood of Christ and other fallacles, I found the wall slipning away: I hebeld around found the wall slipping away; I beheld around me broad fields and sunshine, and busy, happy workers therein, each one of whom seemed to be waiting and watching, looking forward to and working for the best happiness of their fellows, as well as of themselves. I believe I can claim friendship with those I

have known in the past, who still live in Banger and at Augusta, Maine. I am Joseph Curtis.

Mrs. Dora A. Menderson.

I would like, Mr. Chairman, to send my loveto my husband and friends. It seemed sad that I must leave the earth-life and its associations, for I was young, only twenty-two; but I could not stay, and so I passed on to another life. I found it very much more beautiful, very much more satisfying than I could have believed, and more satisfying than I could have believed, and I did not feel rebellious and unhappy as I might have done if I had only considered the mortal, and not looked around upon the spiritual side, where there were so many kind faces smiling upon me, and hands outstretched in welcome, so many happy, lovely homes opened to give me entrance, that I felt I was indeed in heaven, and I could not feel sad, even though my friends on earth grieved, and did not know of my happi-

I have come back very often, trying to have the dear ones know that I did come, trying to tell them how fast I was learning new lessons, of many things that I never understood here, wishing they could realize and see me as I was in my new home, with my grand teachers. I bring much love, I bring messages of cheer

from those who are with me in the spirit world. I am very anxious to have a private talk with my friends. I am anxious to reach my husband, and tell him things concerning my past band, and tell him things concerning my past life on earth, concerning my past hours, also to tell him of what I have seen and known and heard since I went out of the body. I have looked upon him, and know and note the change. I have seen conditions coming up around him, though I do not wish to speak of them in this way; if I could talk with him privately I think I could give him advice, and perhaps give some information which would be well for him byand bya.

am from North Cambridge, Mass. My name is Dora A. Henderson. My husband's name is Frank R. Henderson.

John Armstrong.

Mark 1910 March

and also to live in accordance with the best conceptions and the best information or light

thought I would like to come to friends and tell them of this great and glorious life that is beating all around them. They cannot hear the footfalls of its inhabitants, they do not know what an immense amount of work is being performed by those active people, yet it is true that all around these places of earth there are other places more broad and free, peopled by those who are intensely alive and full of

energy.
I have an interest, and I suppose I always shall in the Old Dominion of Virginia. I am deeply interested in the welfare of Richmond and its people. I feel at home there. I walk through its streets and notice its improve-ments. I also notice that there is a great deal in connection with it that may be called conservative, a clinging to the old, not a desire to come up with the new. Were I in the body I should be glad of that; I should also cling to the old traditions and customs, and be slow to come into harmony with the march of modern come into narmony with the march of modern progress; but heing a spirit, oblided to step along whether I wish to or not. I find my energies awakening, my vitality quickening within me, I feel like keeping along with the times, and not holding back.

Now, if any friend of mine should hear of my return, I would like to have him know that I have a netive interest in him. I would him the property in him.

have an active interest in him. I want him to push ahead, come up to my present plane of thought and outlook: I want him to feel that he must be alive, must be at work, and attentive to himself spiritually as well as externally in order to make the most of life from day to

Well, I am not here to preach, sir, I am, not really one of that kind; but I feel so stirred up this afternoon at the thought that I have succeeded in coming, that perhaps I find my tongue running away with myself. You will pardon me if I have encroached.

Edward J. Hooper.

Another steps forward to say his little word, to call the attention of his triends, if possible, to this method of communion, to try and draw out their sympathy toward it, and make them feel within themselves that it is a holy truth that may take hold of the life within and draw it out into greater beauty. I, too, was an old man, for eighty years came upon me slowly yet surely. I, too, was obliged to part with the body, and it was well; well that the husk should fall away, leaving the spirit to step forward body, and it was well; well that the husk should fall away, leaving the spirit to step forward and to find its own place, one that should be adapted to its wants. This has been done, and four years have rolled by since I went from the body, each one bringing me new strength, new vitality and youth, until I do not feel like the old man who parted with the outer form.

My home was in San Francisco. I have friends and relatives there, and I wish to greet them. I bring them love, and I bring an ear-

them. I bring them love, and I wish to greet them. I bring them love, and I bring an ear-nest desire that they will not only give me wel-come but will extend welcome to the many spirit friends of theirs who stand just upon the verge of their own life, bringing tokens of their presence, messages of identification. These may come to their dear ones at home, right in the site, wides and give satisfaction if only the city's midst, and give satisfaction if only the mortal friends will open their hearts and

their understandings and be ready to receive what we have to offer. I am trying to reach Col. Jackson, and through him members of my family, to give them something of importance concerning my own private affairs. I shall not cease my efforts to come intelligently and closely at home until I succeed, or until I am sure that there is no hope of my attaining my desire. I am Edward J. Hooper.

Report of Public Séance held Nov. 2d, 1886.

Invocation. We thank thee, Father, for this day and generation; we are glad, as the rolling years pass on, that each one is freighted with its duty performed, with its mission fulfilled, with many of its bright promises redeemed, and although each one may bring its shadows and its pain, yet we realize that all have been for a discipling to convey some needed lesson to mankind. We praise thee for the integrity of the past; we do indeed offer up our gratifude, the grateful incense of our souls to thee for the integrity of the past; we do indeed offer up our gratitude, the grateful incense of our souls to thee, our Father, for all that life has contained. We recognize the grandeur of humanity; we know that it has struggled amid deep temptations and difficulties, ever reaching upward to a comprehension of thy law. We acknowledge this grandeur, we know that the honesty of the human heart shines ever onward, like the glorious sun of montide, through all shadow, through all difficulty. We thank thee for this conviction, and oh! our Father, we pray that each year, as it rolls onward, will bring its new light, its new conviction to the heart of man, until there shall come to every human soul a comprehension of thy love come to every human soul a comprehension of thy love and of thy law. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-You may now read your questions. Mr. Chairman. Ques.—[By T. A. White.] Do you know from experience that re-incarnation is a positive

experience that re-incarnation is a positive fact? If so, will you explain the modus oper and of a spirit taking possession of an unborn infant for re-incarnation? And how long before birth? And is a spirit body matter?

ANS.—A spiritual body may be considered one of matter, inasmuch as we claim that all the elements made use of by spirits in the spiritual world, by which to express the vital principle or soul-force of life, are of a material nature. They appear to the spirit, as substantial ture. They appear to the spirit as substantial as do the compounds of earth to mortal eyes; consequently we claim they are material, only more sublimated, more refined than those particles of earth which you call distinctly matter. Of what use were it should we, individually, proclaim that in our expressions and to or what use were it should we, individually, proclaim that in our own experience and to our own satisfaction the law of re-incarnation has been established? Personally, we do most sincerely believe in this law; we affirm that we have witnessed its operations in more instances than one, yet there are mortals who do not accept this idea or believe in such a law. It is represent that sensitilities and it would we have witnessed its operations in more intrude. I came with the young lady who has just spoken. I have been so closely with her, hoping to assist her to speak, for in the great anxiety of her heart to reach her friends she has not been as happy as she might be if they could know how closely she comes to them, and I find myself drawn in here, and almost obliged to speak.

Were I in the body now I would be quite an old man, and perhaps I would see things differently from what I do from my splittual standpoint. I am a connection and attracted to that spirit who has just spoken, and I have been privileged to meet her and ahow her the beauties of spirit-life.

I am not so closely attracted back to the mortal as many other spirits, perhaps because I have met on the other side those attractive to me. I have interests and pursuits, friends and relatives, and I seem to find my sphere of labor over yonder. In coming with that spirit have thought perhaps I too could send out a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is a word to her friends and tell them there is immortal life for every soul, and the possibility of communion, it seems to me the two worlds—intelligent communion, it seems to me that there is immortal life for every soul, and the possibility of communion between the two worlds—intelligent communion, it seems to me the the conditions for which it seeks, and it comes in the soul and the spirit communion, it seems to me the third the spirit spirit

Q.—[By H. R. H., Indianapolis, Ind.] What is the prevailing opinion in the spirit-world within your sphere of observation concerning

and also to live in accordance with the best conceptions and the best information or light that comes to them through its avenues.

Perhaps some in this city will be glad to know I have returned, and perhaps others will at least pause a moment and think: Well, it may be possible John has come back, it may be that we shall all have the power of coming back; after parting with our bodies, and communicating with friends whom we have left on earth. John Armstrong.

Samuel Hunter

My name is Samuel Hunter, Mr. Chairman. The years come and go, and those whom I have left and known on earth are passing on to a more ripened experience. Some of those friends have joined me on the spirit side, yet others linger along the shores of time, with no knowledge of what the future has to bring, some of them quaking at the thought of death, bowing their heads in fear before it. I have often thought I would like to come to friends and tell them of this great and glorious life that is beating all around them. They cannot hear

Cooper Ludlow.

I have long thought, Mr. Chairman, that I

I have long thought, Mr. Chairman, that I would be gratified to come back and express myself once more in mortal speech. Years have passed since I trod the earthly way and attended to my business. I would be a very old man now, were I living on earth, but I do not feel aged in the glorious spirit-world, for I have been engaged in working and learning since I went over the great highway of life.

I was an active man and identified myself with the pioneer work of what may now be called old Springfield, Ohio. I located in that place when It was but a young town and its dwellings were few and far between, and when one had to use all his energies and time in trying to solve the problems of life and maintain a living. I established (what might be so called) the first factory in Springfield; it was but a tannery, and yet I remember that when we established it we were looked upon as people of great enterprise and standing in social position. I saw the town making progress and increasing in inhabitants, and felt proud of it. And now from my standpoint in the spiritworld, I observed that the people and the place were still moving on, and felt that I would like to obtain an opportunity of coming back and expressing my satisfaction. Not that I am alwere still moving on, and felt that I would like to obtain an opportunity of coming back and expressing my satisfaction. Not that I am altogether concerned with material life, for I have no desire to come back and take on a new body and live over again the earthly existence—and I do not suppose I shall ever have to; at least I have not been told that I will—but I just try to move along in the spirit-world, and keep a little ahead of what is being done here, because I think that is the proper way to do.

because I think that is the proper way to do.

I do n't know, Mr. Chairman, as any one will care particularly about hearing from me. Perhaps they will. I know the old generations have to move on, and to make place for the new, and I am ready to do that, but just a word from an old pioneer I thought might be not out of place, and I thank you for giving me the opportunity. I am Cooper Ludlow.

Frederick Baylies.

I bid you good day, Mr. Chairman. [Glad to meet you.] You are kind to say so. I lived a very long life in the body; eighty seven years seems a long while to sojourn on earth, but it was allotted to me, and I felt that I could lay down the burdens of life with satisfaction when the summons came to me. But in passing from earth, in yielding up its experiences and its memories, I expected to be taken up into a higher heaven, a condition altogether different from those I had known.

I belonged to the Methodist nersuasion, and I

different from those I had known.

I belonged to the Methodist persuasion, and I exercised my activity in connection with that, and, as perhaps you may learn on inquiry, I was prominent in the establishment of the camp meetings at Martha's Vineyard, and I may perhaps now confess that I took a certain kind of pride in those meetings. I fully believed what I professed, and it was somewhat of a surprise, even a disappointment, to me, after passing from the body, to find that what had been my convictions on earth were merely fallacles.

I looked around me and saw a great world, rooked around me and saw a great world, peopled with men, women and little children, each one passing to and fro, attending to certain business or studies, very much as men and women and little ones do on earth. It was not exactly in accordance with my ideas of what immortality was, and at first I was startled; but I wanted the truth, the whole truth, and nothing but the truth and so it was not long nothing but the truth, and so it was not long before the fallacles fell from my mind. I could not but be convinced of the realities of immortal life, for everything I saw, every surrounding, appealed to my inner consciousness, and I was obliged to accept the facts of the caso. Then it seemed to me I had almost wasted my life on earth. I wished to retrace my steps and to tell my relatives and friends what a mistake I had made.

And again, I thought: How can I convince them of this? They knew I was a man of all right, that I feel smart, and have every reason. them of this? They knew I was a man of plain speech, and that I always wished to state nothing but facts, and yet if I should come in this way it would be entirely at variance with my late professions. Yet the truth always appealed to me, as far as I understood it, and these thoughts have been urging me back to earth and to my friends; first, to tell them I have a life of activity, of vitality and consciousness; next, that my belief, my religious opinions, in the past, were not exactly in accordance with the truth as I find it, apart from the body; and next, to ask my relatives and friends body; and next, to ask my relatives and friends to look far and wide in search of truth, and not to confine themselves to one narrow road or to limitations, but seek spiritual knowledge on every hand, for it is as wide as the universe

on every hand, for it. is as whice as the universe and may be gleaned everywhere.

I will not, Mr. Chairman, take up your time by further discourse, though—I might speak for an hour and not free my mind of all that presses on it.

I was, during my earthly life, called uponto act in various capacities among my fellow-men. I shall not mention any of them, save that I was for a long term County Treasurer. My name is Frederick Baylies, and may I not say that I am from Edgartown (Martha's Vineyard), of this State?

Haunah Brown.

My name is Hannah Brown. So much time has passed since I went from the body, that I might have many stories to tell of the spirit-life I have found, of its beautiful conditions, and the friends around me. I saw my husband when I opened my eyes to gaze on the new country, and he seemed so young and fresh that I was surprised, yet it was he and no other; he gave me welcome; and then our boy, who passed away in early life, greeted his mother. He was grown to manhood; I did not think, at first, that it could be my boy, for I had expected to find him the little child he was when he left me, that is, if I should ever see him again, for I did not know anything of Spiritualism, or of its teachings concerning the spiritlife.

I left two sons on earth, George and Henry; I left two sons on earth, George and Henry

I left two sons on earth, George and Henry; I expect they are now in Louisville; that is where they have lived and labored. I do not get as close to them as I wish, for there seems to be something coming up between them and their mother, and I expect it is on account of their belief, as they do not understand or care anything about spirit-return. I have yearned over them, waited and watched for a time when I could get close to them, and give them my love, and also tell them something about the spirit-life.

I have dear friends. I did not know about

I have dear friends. I did not know about coming to this public place, but it seemed to me as though I might never get to my sons or my friends unless I did, and so I am here, sending my love to each one, and will tell them that I am happy and strong in the spirit-world, that there is nothing to fear, but everything to look forward to. Altogether everything on the other side is not glorious for those who do not try to make life beautiful on earth, yet for those who do seek to fulfill their duty it is pleasant, indeed very'sweet.

I hope to come again sometime to my friends, but not in such a public way. If this reaches them, I shall be satisfied with this opportunity of speaking. I thank you, Mr. Chairman, for permitting me to come. I have dear friends. I did not know about

permitting me to come.

David N. Adams. [To the Chairman :] I understand, my friend,

egicke Agestra a Roman Pass Llugheryen gene

that no matter where a spirit hails from, or

that no matter where a spirit halls from, or whether or not he is a stranger to you, you give him welcome. I thank you that it is so, for I am a stranger here. I hall from far off Milwaukee, yet I desire to reach friends, and to give my word or testimony in relation to the truth of spirit return from the world beyoud. I do not feel that I was old when I passed away; I had not reached threescore years. For a little while I rather rebelled at the change. I thought if I could get back in the body, and be with my family and friends, and again take active interest in my business, it would be more congenial to me than to be looking around in a strange new place, among unfamiliar faces and surroundings. But that feeling soon wore off, and I began to realize myself at home, espeand I began to realize myself at home, especially so when the knowledge came that I could return to my family and friends on earth, see their transactions, and perhaps take part in them. Then I felt that continued life was a

About three years have passed since I was called up higher, and I know that my friends have not forgotten me, though things move along just the same as when I was here. Now and then a little change takes place, and I don't know but what I may as well be out of the body as in it. I can see very well that man fills his purposes here, and then passes onward to new scenes and associations with a feeling that all is well.

I wish to give my love to my family and friends, and tell them I am interested in their welfare, and would be most happy to meet and talk with them privately, if they will find the means of my doing so. I was a business man, a member of the firm of "Dutcher, Vose & Adams," I being the Adams of that company—David N. My home was in Milwaukee, at the corner of Wisconsin and Marshall streets.

I cannot sufficiently express my thanks for this privilege of saying a few words that may in some way reach the friends I have known, and whom I still love.

Ella Russell.

I would like to come to my friends who are here. I say here, because they live in Cambridge, and that is where I made my home. I come very close to them at times, for I was very strongly attached to them, and they are dear to me now, I think even more so than when I knew them on earth, because I can see their motives, and understand them more fully. I did not wish to go from the body; I desired to stay here with my mother and others, and to live a long life; but I knew I must go, and it seemed very hard and I was not willing; but after I passed from earth I found life fully as pleasant as it was here, and I wondered that as pleasant as it was here, and I wondered that I ever could have been so foolish as to tremble and fear at the approach of death.
I could not leavn all that I wished here, be-

and not leave all that I wished here, because of failing health. I wanted to take up my studies and pursue them, so as to make a mark in life, or at least to fill satisfactorily some position that would be useful to me and others. I have taken up those studies in the other world, and they are very pleasing to me. I follow them, and I sometimes think if my mother and friends here could know how happy I am they would not feel sad because I had left the earth.

the earth.

I send to all my love, and hope they may realize that I do come to them, and that I care for them very much indeed. My mother's name is Mary E. Russell, and mino is Ella

L. Byington.

I have been such a very little while from the body, Mr. Chairman, that I hardly yet can re-alize that I am not still in the flesh. It is a little strange to me, though I am beginning to understand it better, and I have taken great interest in going about from place to place where you hold meetings with the dead, and watching what is going on. It seems queer that people should talk of "the dead" at all, because when they speak of death they think of something cold, senseless and without life; and when I find myself full of motion and better able to travel than I was when in the body, why, I feel that the word "death" or "dead"

wby, I feel that the word "death" or "dead" has no place with me.

Although I was born in Connecticut I did not pass out from that good old State. I went West and made my home at Downeyville. I have seen many places in my life, and met with various experiences; even at the last I did not leave the body at my home; I may say that I went out at San Francisco, early last summer, though I believe they did talk of taking the body back.

I lived on earth upward of sixty-six years, and now I have taken on a new lease of life. I do n't know how long that will continue with me, or whether I shall go through another change like that I have passed through; it may be possible, though I have not heard of such a thing.

I am very much pleased to get back here, to son to suppose I shall be strong and active in this new life. I hope they will get along right well, and take care of themselves; and if I can help them at any time I will be most happy to do it. I do n't know as there is anything more for me to say, except if any friend wants me to come to him or her, and will open the way for me. I will be very glad to do more by and-bye. L. Byington.

Nancy Goodwin.

I have friends and relatives in Boston, Mr. Chairman. I have a sister Julia here and other friends whom I wish to meet, if possible. I suppose they will almost shudder at the thought of spirits coming to them, especially if any one they have known comes and says a word. Yet I have for a long time wished to come and give them my love ord account that there is them my love, and assure them that there is nothing to be startled at in spirit friends com-ing to them, or any friends they have known

ing to them, or any friends they have known and loved.

I lived to be twenty-eight years old and then passed away. I had hopes and plans in life which were not fulfilled, nor have I taken them up on the other side, because I saw it was best to let them go. They did not cling to me, they seemed to belong only to the physical part of life; and I have entered upon other plans and ambitions in connection with my spiritual existence. I would like my friends to know I am pleased that the change came to me. It was for the best. I feel it, and realize it, perhaps, better than they.

I would like my sister to realize that I come

ter than they.

I would like my sister to realize that I come to her with my love, and that I bring her all the sympathy I can from the spirit side, for she needs it in her life-work. If she could feel that I came, and that I wished for a word of recognition or a thought of affection from her, it would be very pleasant to me; and I think, too, it would be encouraging to her. I would like all my friends to understand this and seek evidence of the truths of spirit return for themselves, and walk out into the light and not cling to shadowy superstitious creeds; for they have done so. They have hugged to their hearts only the husk, while the real-life principle, the vital truths of religion, have escaped them. I know it was so with them and it was so with me. I had nothing for my soul to feed upon in the last hours of my earthly life. I looked forward to what might come with apprehension, for I did not understand that the world beyond is a great pulsating world of, activity as I have found it to be. I trust my friends will receive my words in the spirit of love in which they are offered. I only seek for their good. I only come because I want them to have something that will feed them, upon which their souls can grow and be made happy, that they may not live in the shadow as I did in the past.

I was called Nannie by my friends, but my name is Nancy Goodwin. I would like my sister to realize that I come

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 5.—Samuel Woodman; Polly Oatman; John Molan; Jaule Harper; Frank Mills; Ellen Driscoll; Ella John son.

Nov. 9.—Dr. S. B. Brittan; Ellen Snow: George Tuttle;
Josephine Lakey; James Sanderson; Martha Stimson.

THE MESSAGES CIVEN As per dates will appear in due course.

Nov. 20.—James Watson: John Pearson: Charlotte Neal;
Frank Fage: Cordella Evans: Carrie Henderson: Olive.

Nov. 30.—Andrew Peabody: Catharine, Emith: Sarah
Rush: Henry: Davis: John Blacoy: Rebecox Wilson:
George Markham:

"Adapt Albani and Library and Committee Commit

An Electric Motor

WHICH MAY SOLVE THE PROBLEM OF STREET LO. The following extract from an article in the Boston

Traveller will be read with interest:

"People in all sections of the country recognize in electricity the power which will move the world in the future. Many experiments have been made in the past in applying this electrical power to insecars, but as yet no system has been devised in which each car can be operated independently of each other car in the system. At Montgomery, Ala, and at some other towns in the South and West, there is a system of electric railways in operation which acts as a whole, so to speak. That is, if an accident happens at the battery, all the cars are obliged to cease running, which naturally causes not alittle disturbance. About one year ago Prof. Main obtained a patent for a new electric motor; which it would seem might supply the deficiency in street railway power that has been so long prevalent. The motor is so simple in its construction it is a wonder it has not been discovered before.

It is circular in form, and consists first of a central Traveller will be read with interest :

deficiency in street railway power, that hus been so long prevalent. The motor is so simple in its construction it is a wonder it has not been discovered before.

It is circular in form, and consists first of a central copper coil, and at each side of this a steel wheel made in such a manuer that the spokes of one leave a series of magnets which join the sides of the motor together, as the spokes of the other approach these same magnets. Thus the whole secret of the motor is simply magnetic attraction. The motor, on a small scale, is about to be put on the market for the working of sewing-machines and small machines of a variety of classes. Larger-sized motors are now being made for the purpose of applying them to horse-cars. A ten horse-power motor, which is to be the size applied to street-cars, will be some twenty inches in diameter and weigh some two hundred pounds, and be pinced on the front platform. A belt will connect the motor with the front axis, and thus transmit the power that is to move the car. The patient is controlled in New York by the River & Rail Electric Company, and a company is now being organized in Boston to control the patient in Massachusetts, and possibly throughout New England.

The company propose to retain the ownership of all the motors, and the railway companies are to pay a royalty for their use. The adoption of the motor by the companies would materially reduce the operating expenses, as it will cost less to run one of these electric motors than it does to feed the horses necessary to move one car. The introduction of this motor would require no outlay on the part of the company for change of tracks or laying a cable. The company propose to experiment as soon as possible on some of the cars in Boston, and thus show to the satisfaction of the railway company whether or not the invention is worthy of adoption. The motor has been examined by many street-railway officials throughout the country, and they are one and all most favorably impressed with the invention. One prominent cab

New Publications.

THE MESSAGE OF THE BLUKBIRD TOLD TO ME TO TELL TO OTHERS. By Irene E. Jerome. Med. quarto, bi-cloth, full gilt sides and edges. Boston: Lee & Shepard.

As this is by the same author and artist as "Na-

ture's Hallelujah," those who look in it for like excellencies to those that characterize that superb volume will not be disappointed. Its eight full-page filustrations are exquisite, and the verses that accompany them graceful and touching. It cannot but prove a very welcome gift to all who have the good fortune to receive it.

'Long Shore. By Elizabeth N. Little, author of "Beacon Lights," "Ruling Lights," etc. Habitations of God and His Worshipers, By Elizabeth N. Little. Square 24mo, paper. Boston: S. E. Cassino, 137 High street.

The above are new productions of an author whose previous works of a similar class have been very popular. The contents are in the style of a monthly calendar, one page with its lithograph design and verse being assigned for each day; the leaves, thirty-one, are not bound in the usual manner, but held together with a cord.

MINIATURE FLORALS - Under this general title may be classed an edition of a series of deservedly popular gift-books, comprising Hymns, Ballads and poems, published last season in small quarto by Lee & Shepard, appearing this year in a size four and a half by five inches. They are fac similes of the larger copies, and are five in number: "Nearer, My God, to Thee," " Home, Sweet Home," "Rock of Ages," "Curfew Must Not Ring To-Night," "Abide With Me."
As souvenirs of the season they will serve as dainty and delicate expressions of friendly regard. Boston: Lee & Shepard, 10 Milk street.

CASSELL'S NATIONAL LIBRARY. - To this dime series of standard books have been added: "Poems by Alexander Pope," comprising his earliest, 1700-1714. "Diary of Samuel Pepys. 1662-1663." "Bravo of Venice. A Romance from the German. Translated by M. G, Lewis." "Plutarch's Lives of Demetrius, Mark Anthony, and Themistocles. Translated by J. & W. Langhorne." Each 18mo, paper. pp. 192. New York : Cassell & Co.

verification of a Spirit-Message. GEORGE A. KITREDGE.

The message published in the BANNER OF LIGHT of Oct. 30th, purporting to come from GEORGE A. KIT-REDGE, was from an old and much-esteemed friend of mine. Since his communication appeared I have seen and talked with him. He expected his friend John, to whom he alluded, to verify his message, but as he has not done so he asked me if I would, which I will by stating that I know him well as our family physician. The facts in his message, as stated by him, are all correct. He was at one time a member of Congress from New Hampshire.

Parsons, Kan., Nov. 17th, 1886. MRS. J. B. LAMB.

JAMES PYLE'S PEARLINE has become recognized as the best washing prepara-tion ever invented. It has relieved wash day of the old wear and tear, and cleans the dirtiest fabric without injuring it.

Passed to Spirit-Life

From Oswego, N. Y., Nov. 10th, 1886, Mrs. E. G. Dodge, M. D., in her 58th year.

M. D., in her 58th year.

She was a natural clairvoyant and clairaudient, and readily accepted Spiritualism in its early advent. Developing different phases of mediumbally, the chief of which was treating the sick, she has had a very extensive and successful practice for about thirty-four year, many of her patients being these who were given up by the Regular M. Ds. in her the poor ever found a warm friend. She dectored them free of charge, and otherwise helped them until able to take care of themselves; She was in daily communication, she would often say with the pri-friends, and would miss them more than her carth-friends, 'She was ever ready to give time and means to advance the cause of Spiritualism, so dear to her. Hundreds have received positive evidence of spirit-frient nthrough her middlumship. The last few years her health has been poon, but she kept at work until the middle of Spirimber, when she took her bed. Her disease was consumption. She was poing home to meet the dear ones an waiting for her, and then passed calmy and peacefully away. Among those left are her hundred, she not prothed and two sisters. Her daughter, father, mother and five brothers and sisters preceded her to spirit-life.

From Hamilton, U., Nov. 19th, 1889, Mr., U. G. Klein,

From Hamilton, O., Nov. 19th, 1886, Mr. O. G. Kieln, formerly of Cincinnati, O.

The funeral services were conducted by Rev. Mr. Simpson, of the Presbyterian church, who is a sincere worker for the good of humanity. As a man be was highly estemed for his genial disposition and general integrity of character. His friendship was most sincere and fride. As a Spiritualist he was for twenty years one of the most carnest and eutspoken in his belief of a continued progressive life beyond the grave, and his applest moments while here were those when he held communion with the dears spiritfriends who had preceded him to the higherilite. The BANNEN OF LIGHT was one of his most welcome weekly visitors, and with much pleasure and profit he used to talk with the writer about the Measage Department, the Questions and Answers, and the spiritual food therein contained. We miss him from our midst, but we know he has only taken a step higher, and that we shall soon follow.

73 Kast 3d street, Otnorancis, O.

T. P. HUGHES.

From Racine, Wis. Nov. 14th. 1886, Lydia 18., wife of Edward Slobbins, aged 65 years.

Out of a family of ten children she was the only one that embraced Spiritualism, which she did shirty years ago and was somewhat mediumistic. She has passed on to realise her convictions of the other life, and w. ombrace parents and children who have many times expressed their intentions of meeting her is the crossing of the river, and giving her a welcome. She was wrood wite and unther, a pleasant companion, and one whose sympathics were always enlisted for the needy, and reddered materia, ald as far as her circumstances permitted who has laif a blaband, and two daughters. She was born it longiand in 171, and with her family enigrated to this equatry, when sight years old.

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(Oblinary Notices no meeting locary is may published graturiously. Was a fair a series for each additional lifes will be charged. The words of an average and the series of charge of the words of an average and the series of charge of the words.

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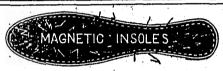
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Butta page, L. B. Wilson, Chairman, Q. Hoston Spiritual Temple, at Berkeley Hall.—Bervices every Sunday at 105 A.M. and 75 P.M. Richard Holmes, Chairman; Wm. A. Dunkies, Treasurer. The Ladies' Industrial Society will meet fortnightly the coming season at Langham Hall, No. 4 Berkeley street.

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1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. 11. O. Tor-

rey, Secretary,
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hold metitings—a prominent feature of which will be test
scances—on Sunday evenings for the present. Langham Hall, corner Rerkeley and Tremont Streets.—Meetings each Sunday noon. Dr. Aspinwall, Conductor.

Ohelses.—The Ladies' Social Aid Society meets in Fremont Block, 120 Winnishmeet street, on Friday afternoon and evening of each week. All are invited. Mrs. E. A. Pratt, President; Mrs. M. A. Dodge, Secretary.

Darkor Momorial Hall.—On Sunday last, Dec. 5th, in Parker Memorial, at 2:45 P. M., W. J. Colville delivered a very instructive and interesting inspirational discourse on "Marriage." The speaker introduced the subject by remarking upon the slicular belief which has overrun the world, to the effect that man was superior to woman, and therefore, in the married state, the husband must be in all things the ruler and commander of his wife. Such an opinion has no justification in nature and no warrant in scripture, it we except a few passages in the writings of Paul, which are obviously unit to constitute a rule of guidance for the men and women of to-day. In the first chapter of Genesis the statement is emphatic that men and women were created toxether; no biblical student can dispate this; while in Genesis If, the allegorical rib story, even if taken literally, would demolish the assumption that woman is man's inferior, though an argument might be deduced from it to prove her his superior, as Genesis and Darwinism alike teach that what appears last in the development of species is the highest of all types of life on earth. So, if woman was created or evolved later than man, according to the natural order, she may be above but cannot be below him in dignity or intelligence. Coeducation happily ends all wrangling on the subject, by demonstrating the absolute intellectual equality of the sexes; and what is extremely important is, that it can be proved; wherever women have devoted them selves to the learned professions they have been amply able to cope with man intellectually, while a woman's keen intuition, her higher average morality and her deeper average tenderness, tend to render her far preferable to man as physician and surgeon, as well as nurse, in many instances. In the pulpit and at the bar she has aiready ably distinguished herself, while in air and literature she takes rank with man in everything. Speaking of the rougher side of life, while it may not be desirable to send women to plow the fields and to do t Parker Memorial Hall .- On Sunday last, Dec. 5th, in Parker Memorial, at 2:45 P. M., W. J. Colville delivered a very instructive and interesting inspira-

ter than a pound of cure." If mistakes are made. ter than a pound of cure." If mistakes are made, means must be devised for their rectification as far as possible, but any view of marriage and divorce which would inevitably induce reckless thoughtlessness before entering into a sacred covenant must be deprecated in the interests of every phase of human welfare. As the subject was too large to be disposed of in one lecture, it will be further discussed next Sunday evening.

At 7:30 P. M., a very able lecture on Mind Reading and Thought-Transference was delivered to a deeply interested audience. The lecturer drew attention to the difference between mental and spiritual phenomena. Though all things mental are, correctly speaking, pertaining to the spiritual nature of man, still the mind may be spoken of as the seat of intellect and the spiritual the representation. Penular definition desired the spiritual contents at the source of employee. mind may be spoken of as the seat of intellect and the spirit as the source of emotion. Popular definition declares mental phenomena to relate to the power of the mind of man while yet on earth, and spiritual phenomena to be of a kind emanating only from the action of minds separated from mortal bodies. A little careful reasoning will convince us that the powers of man on earth are vastly greater than is ordinarily supposed, and therefore phenomena may transpire in obedience to the will of man, demonstrating the power of mind over matter, and leading step by step to the crowning fact of spirit-communion. Speaking of the present active interest in mental phenomena, the speaker said rudimentary psychic phenomena constituted milk for babes, who, after mastering it, would need the stronger meat of absolute Spiritualism, which, when divested of earthly folly and misconception, is without doubt the one philosophy of being which will in future generations be accepted by the whole enlightened world.

Very pleasing poems concluded both services; the

future generations be accepted by the whole enlightened world.

Very pleasing poems concluded both services; the one delivered in the evening on "The Real and the Ideal," was greatly admired.

On Sunday next, Mr. Colville's subjects will be, at 10:30 A. M.: "Theodore Parker and his Teachings; How Do They Compare with the Most Advanced Thought of To-Day?" At 7:30 P. M. "Marriage and Divorce on Earth and in Spirit Sphores." At 2:45 P. M. Mr. Bertram Sparhawk, a gentleman who has spent many years in Africa, will lecture on its people and their religion, illustrating his address with many valuable curiostiles, including a Fetich or native idol.

W. J. Colville's Receptions at 668 Tremont street every Monday evening are always interesting and largely attended. Owing to Mr. Colville's absence in Vermont, Allen Putnam will deliver the lecture on Friday, Dec. 10th, at 7:35 P. M. Subject, by request: "Post Mortem Coulessions of Harvard Professors."

Mr. Colville's new class for the study of Spiritual

Mr. Colville's new class for the study of Spiritual Science will commence at 668 Tremont street. Tuesday, Dec. 14th, at 2:30 P. M., to be continued six decks, Tuesday and Thursday; evening class same

The Boston Spiritual Temple Society .- At Berkeley Hall last Sunday morning, Mrs. Amelia H. Colby took as the basis of her discourse the 20th Berkeley Hall last Sunday morning, Mrs. Amelia H. Colby took as the basis of her discourse the 20th verse of the 10th chapter of John, "He hath a devil, and is mad, why hear ye him?" Galileo in believing and teaching the earth's revolution around the sun, such being contrary to the declarations of the Scriptures, was declared mad. Franklin and Watts by the combination of fire and water creating a steam that could be controlled to useful purposes: Fulton applying that power to the propelling of vessels on the water were looked upon as madmen and fools. After these madmen came Morse, who employed the electric current as a measunger to carry intelligence instanter from city to city. It required years of labor to convince the people that his scheme was not that of a madman. Even the bridging of Niagara River was thought by some to be the scheme of a madman." If God intended to have a bridge, then he could have made it," said they. But that mad scheme was accomplished. Mrs. Post was thought mad when she took the Fox girls to Rochester to show the public what took place in their presence. But Mrs. P. was an anti-slavery woman, and was used to being called mad. The speaker referred to several other persons the populace declared mad, who have been saviours to mankind.

Reveing.—The prevailing storm led Mrs. Colby to remark that progression has been the watchword through all the stormy past. Minds that had advanced ideas, when here, have not cessed their labors because they have passed to the beyond, but continuing their search for knowledge return to mis and try to impart it to those who are receptive to their impressions. The speaker advised unity of selica by all the

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liberal-minded, otherwise liberty in this country will become a thing of the past. In speaking of the passing away of the foremost in the ranks, deserving tributes were paid to Denton, Phillips, Garrison and others. She referred to organization in some form as being requisite for every work. Materialization was organizing a body out of available elements. Napoleon by organizing his army enabled it to overcome four times its number. In organizing do not select those that are seeking office, but those whom the office seeks.

The lectures morning and evening were listened to with close attention. Dr. Buffum's singing at both meetings added greatly to the interest of the services. Mrs. Colby speaks at the same place next Sunday, morning and evening. W. A. D.

The LADIES' INDUSTRIAL SOCIETY connected with

THE LADIES INDUSTRIAL SOCIETY connected with the Boston Spiritual Temple at Berkeley Hali, held the Boston Spiritual Temple at Berkeley Hall, held its regular meeting on Tuesday, Nov. 30th; there was an increased attendance, and all seemed pleased that so commodious a hall had been leased for the year, and a general feeling pervaded the company to work with new zeal and courage for the future success of the Boclety. At the business meeting in the afternoon it was voted to have the annual sale of fancy articles, needle work and apparel, made and contributed by the members, on Tuesday afternoon and evening, Dec. 14th, in place of the next 'regular meeting. Refreshments will be served at moderate prices; admission will be free. A cordial invitation is extended to all Spiritualists and friends to be present. In the evening a sooial circle was formed of eighty persons, Mr. W. A. Dunklee acting as Chairman; Mr. Charles W. Sullivan and Mr. J. T. Lillie opened the exercises with the song. "Whispering Hope"; Mrs. Lovering, the Secretary, as Chairman of the Committee, read the copies of the letters of condolence sent to Mr. Moses Hunt and Mrs. C. P. Chittenden, expressing the sympathy of the Society in the removal of their companions to the spirit-life; also a letter from Mrs. Chittenden in reply, followed by reading the report of the last meeting. The Chairman then called upon Capt. Richard floimes, who was heartily welcomed after his skx months' absence in Canada. His remarks expressed deep feeling and gladness in being able to meet the friends at home. He related some of his experiences during his travels, and closed by reciting a poem, all of which was listened to with interest. Miss Mand G. Banks gave a plano selection from "Semiramide," to which was listened to with interest. Miss Mand G. Banks gave a plano selection from "Semiramide," to which was listened to with interest. Miss Mand G. Banks gave a plano selection from "Semiramide," to which was listened to with interest. Miss Mand G. Banks gave a plano selection from "Semiramide," to which was listened to with interest in the sale, Dec. 14th, afternoon and its regular meeting on Tuesday, Nov. 30th; there was

The New Spiritual Temple (corner Exeter and Newbury streets, Boston.)-The regular Sunday afternoon service was held Dec. 5th, on which occasion Miss M. T. Shelhamer, under control of her guides, delivered a comprehensive lecture on the subject suggested to her by the President of the Society: "Comparison of Ancient with Modern Materialization."

to her by the President of the Society: "Comparison of Ancient with Modern Materialization."

The speaker opened her discourse with the statement: The ancient is ever a matter of the past; the modern is always present with us. For our knowledge of the ancient we must depend on historical records; for what we learn of the modern we are indebted to the ever-living facts of daily life. Fifty, a hundred, or a thousand years hence, the facts of to-day will be a part of antiquity, and what is now passing around us will to the future be known as ancient history.

The speaker in elaborating on her theme declared the spiritual phenomena of ancient times to be identical with those of the present; only mankind has so advanced in knowledge, in wisdom and in power, that the spiritual manifestations of to-day will stat have gone before. Yet we are not to suppose we shall stand still here; we are not to suppose we shall stand still here; we are not to suppose we shall stand still here; we are not to suppose we shall stand still here; we are to go on as progressive beings, constantly gaining in knowledge and understower as nortals coöperating with advancing spirits in their wonderful work, until they succeed in producing such marvelous manifestations of their power as a confound a doubting world.

The materializations of the future are to be so perfected that they will appear as forms of light, and incomparably fair, representing the form and features of the beloved ones who have passed on, but no more like the crude appearances that in these earlier days have served as materializations than the clearest of the beloved ones who have passed on, but no more like the crude appearances that in these earlier days have served as materializations than the clearest of the beloved ones who have passed on, but no more like the crude appearances that in these earlier days have served as materializations than the clearest of the process fresh that the will be meeting at the crude appearance and honest meeting here. The discontinuing the f

the current month.

New Bedford, Mass.

New Bedford, Mass.

To the Editor of the Banner of Light:

On Stunday, Dec. 5th, the Associated Spiritualists of persons, places and surrounding conditions, as well as stull among of remarkable tests in his descriptions of persons, places and surrounding conditions, as well as the month of the search persons, places and surrounding conditions, as well as the month of the Bedford opened their meetings for the season in Femperance Hall, with Mrs. O. S. Nidston, or persons, places and surrounding conditions, as well as the month of the Bedford opened their meetings for the season in Femperance Hall, with Mrs. O. S. Nidston, or persons, places and surrounding conditions, as well as the month of the Bedford opened their meetings for the season in Femperance Hall, with Mrs. O. S. Nidston, or persons, places and surrounding conditions, as well as the state of Chelsea, recognized by Chairman; Among the spirits described were Levil Stade, who had been a resident of Chelsea, recognized by Chairman; Austin Swetchiand, at one time post master in Roek-land, Maine, John Bassett, Eliza Gregory, all repassed the spirits described were Levil Stade, who had been a resident of Chelsea, recognized by Chairman; Austin Swetchiand, at one time post master in Roek-land, Maine, John Bassett, Eliza Gregory, all repassed the spirits described were Levil Stade who had been a resident of Chelsea, recognized by Chairman; Austin Swetchiand, at one the post master in Roek-land, Maine, John Bassett, Eliza Gregory, all repassed the spirits described with the Chelsea, recognized by Chairman; Austin Swetchiand, at the place of the Salem William Whittaker, Joseph Sewiell and the Chairman; Austin Swetch and the Chelsea, recognized were the spirits of the Salem William Whittaker, Joseph Sewiell and the Chelsea, the post of the Salem William Whittaker, Joseph Sewiell and th Spiritualistic Phenomena Association. - Notwithstanding the severity of the storm last Sunday

Boston Spiritual Lyceum - Paine Memorial Hall.—About sixty members of the Lyceum faced the blinding snow storm and bitter cold to be present at the session of last Sunday. After the regular opening exercises Miss Emma Ireland delivered an excellent address on the subject given by Mrs. Conant, "Love for Children." Miss Ireland's development steadily advances, and we trust she will do a great work for the cause. Mrs. Loomis-Hall made a brief address, full of good thoughts for all, and gave a number of correct psychometric readings. She paid a beautiful tribute to the Conductor and his associates, saying that her own children, and all children of the school, appreciated what had been done for them, and that this fact was proved by the large attendance on such a morning. Miss Emma Ware and Miss Hattle Dodge gave excellent readings. Miss Amy Peters and Miss Mabel Sanderson contributed vocal selections.

On account of many persons being engaged on the evenings of the week before Christmas the time of opening the annual Fairhas been changed to Monday evening, Dec. 13th, at the Ladies' Ald Parlors, to continue afternoon and evening through the week, closing Saturday evening. No FRE FOR ADMISSION.

Monday evening. Carrie E. S. Twing, "Ikabod's" reception. Wednesday evening, reception to Spiritual Love Feast and Conference; all Boston mediums especially invited. Tuesday evening Grand Spiritual Love Feast and Conference of the Adons Literary and Musical Olub in "A Klss in the Dark." Thursday evening, Mrs. Bates, Miss Luclu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss Emma Ware, Miss Amy Peters, Miss Lulu Morse, Miss May Havener and Miss Grant. Friday evening, Reception to "First Spiritualist Ladies' Aid Society"; the Adonis Club will present "Aunt Charlotte's Maid." Elocutionist, Miss Lucette Webster. Satirfay evening closing sale.

Spiritualists, I Hall.—About sixty members of the Lyceum faced the blinding snow storm and bitter cold to be present at

Langham Hall...The noon meeting at this ball on Sunday last was well attended, and the interest in the exercises is continually on the increase. Dr. Aspinwall, of 283 Columbus Arenue, who conducts the meetings, opened with a short address, followed by Mrs. Dr. Cutting, Mrs. Dr. Dillingham, Mrs. Cunniugham, Mrs. Rot and a newly developed medium, who made her first appearance in public. All tests given by the mediums were recognized. Prof. Mathews gave some excellent psychometric readings. The meetings will be continued each Sunday noon.

TO THE HONGRABLE THE SENATE AND ASSEMBLY OF THE STATE OF NEW YORK:

Your politioners, citizens of this State, respectfully set forth that in 1844, the Legislature of New York, in obedience to the prayer of many ten thousands of petitioners, did enact a law removing all disabilities from the honorable and reputable practice of the Healing Art:

That that law has had no ill result, but has been satisfactory to the great majority of the State That the Medical Act of 1880, requiring the endorsement of medical diplomas by Deans of Medical Colleges, has never been enforced as a public act, but as a statute for the pecuniary benefit of Medical Colleges and the partisan ends of certain Medical Societies—thus outraging the plainest principles of law and common

That the said law is in virtual violation of the Federal Constitution, which provides that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States :

That all legislation which invades the power of citizens to employ professional medical service by whomever they choose, and forbids the receiving of fee or remuneration for such service, is an impairment of the obligation of contracts and a heinous violation of the natural as well as constitutional rights of citizens:

That the Constitution of the United States expressly provides that "no State shall make or enforce any

law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any citizen the equal pro-

That laws interfering with the legitimate practice of the healing art are in direct violation of this provision, and deprive good citizens of their lawful rights:

Your petitioners—as orderly citizens and well-wishers to our common country, and appealing to the sense of justice in your own bosoms; to your consciousness of the common rights of every individual to pursue and practice an honorable calling without impediment; to your regard for the provisions of the State and Federal Constitutions which were and are designed to secure those rights; to your own honest convictions that all legislation which attempts to stigmatize and prohibit meritorious acts as crimes and misdemeanors, is arbitrary, unreasonable and unjust-do, therefore, respectfully ask your Honorable Body to repeal the Act passed in 1880, requiring the endorsement of medical diplomas and the prosecution of innocent persons therein indicated, and restore the Healing Art to the former basis, as established by chapter 275 of the laws of 1844, entitled "An Act in Relation to the Practice of Physic and Surgery."

dian guide, "Chief Tonawanda." following with many positive tests which were all recognized by the audience. Remarks and tests were also given by Mrs. M. W. Lesile and Mrs. M. A. Charter; Dr. E. H. Mathews also contributed interesting remarks and excellent character readings.

In the evening Mrs. Jennie K. D. Conant opened the meeting with a few positive tests, which were recognized. Mrs. Loomis-Hall followed with a large number of psychometric readings, which were all pronounced correct. Remarks and tests were given by Mr. Fuller and Mrs. N. F. Thomas. Remarks were not an ornament to the city. They have within a few years been rebuilt, and are now spacious and elegant. But much of

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P. M.; also Thursday atternoon, at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Humanity.—Services each Sunday morning at it o'clock at No. 251 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited.

Grand Opera House. 23d Street and 8th Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

J. J. Morse in New York City. To the Editor of the Banner of Light:

The second month of Mr. Morse's engagement by the First Society of Spiritualists in this city com-

dence.
Mr. Morse is with us for the remaining Sundays of the current month.
O.

conditions.

Her evening discourse on "What Are the Glad Tidlngs Spiritualism Brings?" was eloquent and thrillings.
She said that Spiritualism, while tearing down, is laying the corner stone of a better structure. It is leaving the gates wide open, and revealing to us the grandcur of a world beyond; and it helps us to see the recording angel, not only at every church door, watching for one fit for heaven, but all along our pathway to
see by what good deed he can place our name in his
book. W. F. N.

The Chicago, Ill., Spiritual Lyceum. To the Editor of the Banner of Light:

At the Children's Lyceum, Bunday, Nov. 21st, the attendance was good. We are glad to see the numbers in the adult groups rapidly Increasing. When the 'grown-up children" set the example, the younger folks will soon follow. We hope all the readers of the

folks will soon follow. We hope all the readers of the BANNER OF LIGHT in Chicago who are interested in the cause of educating the young, will send their children and come with them to the Lyceum.

Sunday, Dec. 12th, the Lyceum meets in Avenue. Bunday, Dec. 12th, the Lyceum meets in Avenue. This hall can seat five hundred, is carpeted, and has every convenience for the comfort of its occupants. On Saturday, the Lyceum gave the Conductor, Mrs. Hattle Davis, a surprise, it being her birthday. The evening was pleasantly passed. Owing to the meeting of the First Side Birlitualist Society immediately after the Lyceum, it has become necessary to limit its recitations to ten. The folkewing cave excellent recitations: Ada Philips, Mamie Philips, Ridora Parsons, Myron Parson, Millie Mailaileu, Aurora died by Allie Coverdaie, was read, and gave much satisfaction.

FIFTH AVENUE SOCIETY,—After the usual exercises, John Slater, the test medium, who was present, gave several tests. Mr. Slater made us a flying call, on his way to the Golden City.

Haverhill. Mass.: Brittan Hall.—The meet.

Haverhill, Mass., Brittan Hall .- The meetings held the last three Sundays by the First Spiritualist Association in this hall have been of much interalist Association in this hall have been of much interest. Nov. 21st was supplied by Rdgar W. Emerson; Nov. 28th by J. Brank Baxter—each of whom spoke before large audiences. Last Sunday Mr. Joseph D. Stiles was the speaker, giving a sudcession of remarkably interesting tests, but the severe snow storm interfered somewhat with the usual large attendance. Next Sunday the speaker is to be Hon. Warren Chase. Haverhill, Dec. 6th, 1886.

Newburyport, Mass. J. V. Mansfield spoke for our society on Sunday afternoon, giving a fascinating Eagle Hall, 616 Washington Street.—The afternoon services at this meeting were opened by Mrs.

Nellie F. Thomas (under control of her guides) with an appropriate invocation, followed by a number of clear tests, which were readily recognized. Dr. M. V. to their popularity by taking part in the G. A. H. Fair Thomas (controlled) made eloquent remarks—his In. account of his wonderful career as a medium. Owing

They have within a few years been rebuilt, and are now spacious and elegant. But much of the provision business has scattered itself around town among the stores of the green-grocers, and a great deal of it has gone to certain new markets which have been built without the stores. cers, and a great deal of it has gone to certain new markets which have been built up town. One of the most elegant of these markets is the "Central," at Broadway and 48th street. For convenience and for perfect cleanliness it is a model market. Passing through it we find among the butter and produce men Matthew Hettrick, Esq., one of the largest dealers in butter and cheese in the city. Mr. Hettrick has grown up in the business, and is thoroughly familiar with every detail of it.

Although Mr. Hettrick had long been a prosperous butter merchant, he was for many years

perous butter merchant, he was for many years severely annoyed with catarrh, bronchitis and dyspepsia. A combination like this is enough to make any man miserable.

To a New York correspondent, Mr. Het-trick gave an account of his diseases and his

recovery.
"For twenty-five years I had a great deal of "For twenty-five years I had a great deal of trouble with my head and throat. I had both catarrh and bronchitis, which were not only annoying, but very painful. I was treated by the regular doctors, and by specialists who give their whole attention to these diseases. But neither the regular nor the specialists did me any lasting good. I must have inherited these diseases, for two brothers of mine also had them, and died of them. I am nearly sure that one of these brothers could have been saved, had he taken in time the remedy which has now restored me to health." restored me to health."
"And I may ask what that remedy is, Mr. Hettrick?"

Hettrick?"

"It is what they call Compound Oxygen. About a year ago I heard of this; I had seen it advertised. First, I sent to Philadelphia for it—the headquarters. Then I found they had an office here on Fifth Avenue—No. 148, and I got a treatment or two there, together with a good deal of advice from the physician in charge. Did it do me good? Well, you see me now; you ought to have seen me before I took this Compound Oxygen. My catarrhal discharge was very profuse. My voice was hollow. I was suffering about equal distress from the catarrh and the bronchitis, and added to these was the distress of the dyspepsia. Every little cold I caught would make me worse. I am exposed to a great deal here in the market, where I spend much of my time. There are draughts in all directions, and in raw weather, when doors are constantly opening and shutting, it is enough to give a well man consumption or preveners.

I find I have a little catarrh left, and some-times I feel a little inconvenience from an at-tack of indigestion. But these things are trifles compared with what I used to suffer. My general health is very good. I can stand all the duties of my business. I can bear ex-posure to the weather, I eat pretty much what other folks eat, and I have a fair appetite; and I think people who see me would not take me for a man who had been sick. A remedy which can thus drive out such a

A remedy which can thus drive out such a threefold combination of twenty-five-year old disorders as catarrh, bronchitis and dyspepsia is something of which every invalid ought to that all people, sick or well, should read the interesting little brochure about it which is published and mailed, free of charge, by Drs. Starkey & Palen, 1529 Arch street, Philadelphia. Also, several other works on chronic diseases. liseases.

THE GLOBE TEA COMPANY, Andrew Hetherston & Co., 44 and 46 Broad, corner of Milk street, has a large demand for the teas imported by this company. They confidently offer their teas to the public as being just what they are represented to be, and as particularly fine goods, at economical prices. This is a consideration to family purchasers. The premiums which are offered to those who deal with them will, no doubt, be an incentive to others to go and do likewise. Their advertisement is worthy of perusal.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Falson Street and Bedford Avenue, Services every Sunday at 11 A.M. and 7M P.M. Lecturer for December, Mrs. Neille J. T. Brigham.

NEWARK, N. J.—The People's Spiritual Fraternity noids meetings every Sunday syoning at 7% o'clock at Liberal League Hall, No. 177 Haisey street. Mrs. G. Dorn, President.

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Life. This work consists of nearly one hundred communications on an equal number of subjects relating to life in the pirit-world, selected from those received, during the past eight years at private origins held at the residence of Mr. Th. E. Bailey, Buffalo, N. Y., Mrs. hwala, medium; Oloth with portrait, \$1,25, postage 16 cents; paper, 75 cents, postage 10c.

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