

COLBY & BIOH, Publishers and Proprietors. VOL. LX.

BOSTON, SATURDAY, DECEMBER 25, 1886.

\$3,00 Per Annum, } Postage Free. }

Spirit's Story.

NO. 15.

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A Pleasant Anniversary of Dr. Buchanan.

The seventy-second anniversary of the birth of Prof. Buchanan was, on the evening of Dec. 11th, celebrated at his residence by a harmonious company, consisting of the students of the seventh course of the College of Therapeutics and a few old admirers, who filled a large parlor decorated with flowers contributed by friends. We give a brief sketch of the occasion :

The social and intellectual pleasures of the vening were introduced by an interesting halfhour's address from Bertram Sparhawk, Esq., late consul-general at Zanzibar, describing life

In Southern Africa. The African population, as described by Mr. Sparhawk, is not generally of the low and brutish character commonly supposed. On the contrary, there are large populations in Africa whose personal appearance, cerebral develop-ment, and intelligence and civilization are ment, and intelligence and civilization are equal to those of the most advanced European nations-amongst whom are found merchants of great intelligence and princely wealth. Even in the tribes of Western Africa and the coast of Guinea, commonly considered entirely bar-barous, there has been in operation a system of telegraphy, very practical and convenient, by which communications could be sent with-out wires, long before telegraphing was at-tempted by the whites-asystem by which per-sons living on adjacent plantations, or sepa-rated by a wide river, might hold free commu-nication by sound, and messages might be transmitted across the country by expert oper-ators, who required several months of study

transmitted across the country by expert oper-ators, who required several months of study to master the system. Zanzibar was described by Mr. S. as a fertile and beautiful island, with a delightful climate; having a population between two and three hundred thousand, of which a hundred thou-sand reside in the city of Zanzibar. The houses of Zanzibar are built of stone—the walls com-monly three feet thick, and the roofs flat. They are erected on a scale of grandeur un-known in our country, as to magnitude—apartknown in our country, as to magnitude-apart-ments being frequently thirty or forty feet long, with ceilings fifteen to eighteen feet high. They are built six to ten feet apart, leaving nothing that could be called a street between them.

Among other interesting particulars he de-scribed the Sultan of Zanzibar, a gentleman of very courteous bearing, of whom he exhibited the picture, showing him as a man of distin-guished appearance; and also his royal auto-graph letter, which was much admired as an extraordinary production, indicating a great deal of character and talent in the writer. It was written with a peculiar ink, which seemed to be full of glittering orystals. After a brief interval of music, Mr. W. J. Col-ville made a few impromptu remarks. It was a great pleasure for him to be present on this occasion, and he wished Dr. Buchanan many happy returns of his birthday. As it was also the anniversary of the wedding of Dr. and Mrs. B., it was very appropriate that the room in

marked in the character of their heads and for-cibly illestrating the solence of the brain. After indulging in the pleasures of the table the company returned to the parlors, and Mr. Brandenburg, in behalf of the class, expressed to Dr. Buchanan their high appreciation of his instructions and the grandeur of the sciences that he had discovered and was now diffusing, ending by presenting a fine silk um-brella, with a suitable inscription, as emblem-atic of their good will and desire to assist and promote the cause in which he was engaged. Dr. Buchanan in response expressed great-pleasure in his harmonious relations with so refined and intolligent a class, and enlarged upon the delight and fascination of the stud-ies in which he had been engaged, and upon which they had made a successful beginning.

Success in such pursuits, be said, demanded but one absolute essential, with which they were sure to succeed, and for the want of which our colleges generally fail to make any which our colleges generally fail to make any very great progress — that one essential was the love of truth. They who love the truth ear-neatly are sure to obtain a large amount. The pursuit of truth in sincerity is more safe and sure than the pursuit of wealth. It had been the engrossing aim of his dwn life and the foundation of his success as a discoverer. Among the earliest recollections of his child-hood (for he could not recollect learning to read) was his pleasure, at four years of age, in reading the story of the boy who broke the looking-glass and then told the truth upon him-self.

self. In addition to the love of truth be had an in-tense curlosity to understand whatever was mysterious and unintelligible. He related two amusing incidents of his first juvenile experi-ments in physiology and acoustics, and pro-ceeded to show how, as a medical student, he was attracted to the vast unexplored realm in physiology, the philosophy of the brain and nervous system, the most important portion of the science by far and yet the most signally neglected. He related how he had examined thousands of living heads, gathered skulls, and dissected brains to obtain positive knowledge, until he discovered the art of exciting the liv-ing brain of man in 1841, in the exercise of which he succeeded in making a complete map of the brain in 1842, and then traced the rela-tions of the brain to the soul and body, which are so intimate that each has both physiologi-cal and psychic powers; for by sympathy the soul controls physiological powers, and by the same law the body influences the soul. This consummation of human science in SAR-cognomy changes the entire, basis of medical philosophy, and theinventetion of suma region of the braintration of human science in SAR-cognomy changes the entire. Dasks of medical philosophy and theinventetion spiritual-ism had dawned. All this was achieved by following the path opened by Dr. Gall. beyond all the knowledge In addition to the love of truth he had an in-

ism had dawned. All this was achieved by following the path opened by Dr. Gall, beyond all the knowledge of his predecessors. Gall was intellectually the greatest man of his age—the most profoundly original. He was the father of true philosophy, the revelator of the brain, though he did not reveal half its functions. He felt embarrassed, reveal half its functions. He felt embarrassed, in speaking of the grandeur of Authropological solence as it stands demonstrated to-day, by his own close connection with it, which hindered him from speaking as warmly and freely as he might if the solence had been brought forward by another, but it was his duty, since fate or Providence had consigned to his care the evolu-tion and diffusion of this science, not to with-hold the just statement of its claims. It em-bodies the most important mass of knowledge any human being had ever attempted to invesany human being had ever attempted to inve any numan being had ever attempted to inves-tigate, and the most comprehensive and uni-versal solence ever presented; to mankind, a sci-ence which may be said to include the entire circle of knowledge, for it not only contains the essential truths of all religion and Spiritualism, but revolutionizes medical, educational and so-cial sciences and whethere sciences in detail cial sciences, and whatever sciences in detail chai sciences, and whatever sciences in detail it does not embrace are *potentially* embraced by psychometry, since it gives us the key to all knowledge, as has been well demonstrated by Prof. Denton. Although all this is a strictly demonstrable science which no one ever rejects upon investi-cation it will not be ancoursed by colleges. gation, it will not be encouraged by colleges; they never lead in the adoption of new trath It must be presented to the people, to those who are sincere in the pursuit of truth—to such as are here assembled this evening, amongst whom he recognized a superior intelligence. The Hon. Stephen M. Allen was next called out, and concluded the exercises of the even-ing with a few felicitous remarks. Referring Ing with a few felicitous remarks. Referring to a conspicuous illuminated sunflower on the table, he said it was a fit emblem of Dr. Bu-chanan's labors, as it was giving forth light, and as the sunflower ever turned to the high-est source of illumination. He referred to the origin of the passion for cultivating flowers some sixty years ago, and to other fashions and epidemics of which he had seen the origin. He remembered when the first silver fork was brought out at a table at which Mr. Lowell and others were present, and how it was laughed at until a manufacturer succeeded in getting the idea afloat that the silver fork was the proper idea afloat that the silver fork was the proper thing to eat with. He had observed immense progress in his own time. Formerly a paper mill did well in turn-ing out two hundred and fifty pounds a day-now a mill will turn out ten tons, and there are nine hundred and thirty-six mills in this coun-try. Invention has done wonders, and the in-crease of productive power by machinery is equal to three times the productive power of the whole human race. It was fully forty years since he had studied law at Harvard, when President Hayes was in the class, and certain liberal ideas were scouted then, but when he attended the recent celebration the same ideas once, rejected were brought forward honorably. The world moves, and the enlightened Spirit. chometer entering that noom may feel the in-fluence of the life we have lived there, and be able to tell what we were in character and life. And this, should lead us to a more careful liv-ing, to higher and nobler aims. It manifests in how many ways we may help humanity. Jeaus said works will go on, referring to spir-itaal life, and so our good Doctor's work will so on to a glorious fruition. In closing, Mr. C. compared the solence as taught by the Doctor to a large calla-lily be-fore, him, the tail green stalks of which tower-ed above the other flowers, leading up to the pure white life, as towering above all others, because of its being a "spiritual science. It fowers life, as towering above all others, because of its being a "spiritual science. It fowers life, as towering above all others, because of all. If so wonderful fast in nature that notwithstan over all the earth, until flowers of truth shall sping up every where. At the conclusion of Mr. Colville's address the company were entertained with music and then adjourned to shared with music and ments, which exhibited upon the minimal kingdom acres the balance the and striking portraits of the minimal kingdom acres to be balance to and striking portraits of the minimal kingdom acres to to do for early the and striking portraits of the minimal kingdom acres to to be barbarous and striking portraits of the minimal kingdom acres to to be population stationary. The world moves, and the enlightened Spirit-ualists are in the van of the movement. The conservatives think, but are not 'sure that we-are deceived, but we know that they are, ...Following Mr. Allen, Mr. Colville gave an im-provised poem on the birthday of Dr. B., which was regarded as one of his happlest efforts in its graceful 'expressions' and pointed allusions, but of which no report was made. Among the company present we recognized Dr. Paxson, a distinguished old physician of Philadelphia, lately returned from Europe, who At a late hour, with many expressions of good will and pleasure, the company retired. It is a wonderful fact in nature that notwithstand ing the vast amount of life which finds its way into organization in the lower orders of being, no department becomes overcrowded-the struggle for existence in the animali kingdom keeps the balance true. In the human, race, at large a total of five or six children for each married couple during a whole lifetime makes up sufficiently for infant mortality and all other sources of loss, though among the Darbarous and semi-oivilized a far higher: rate is usually decessary. In Hugiand an average of four and a half children per

BRIGHT BEYOND. THE

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.

[Concluded.]

A

We went inside the dwelling, and everything was so comfortable that no getting accustomed to it was necessary. After a time I said: "Mother, I feel inclined to find out where those messages are received. Would you like to go with me?"

"No; I will remain; there are so many things I wish to ponder over alone. You will find me

here on your return," she replied. So I left her, but had not gone far when I met one whom I knew to be a messenger to mortals. and joined her. She led the way to a large building, more grand and beautiful than any 1 had yet seen. We entered, and I saw many historians keeping records. As my companion entered she looked smilingly at one sitting near, and joyfully exclaimed: "Good news! good news! One more weary soul has been roused to noble action by her patient endeavor Continued effort has brought success. Surely she is laying up rich treasures in Heaven."

I found some recording the affairs of nations but I was more interested in those who were taking accounts of the conflicts that are being waged in the every day life of individuals of earth's inhabitants. I approached one of them | but then I could drown it with drink. Here it and asked of what use were these records. He replied :

"In these books are kept the account of the affairs of earth. Portions of the records of nations are read from time to time to the people, and they are greatly benefited thereby."

"Do you work at this all the time?"

"No, not all the time; only as long as I deire. There is no feeling of irksomeness about it, but rather it is a pleasure ; and when I leave another is ready to take my place."

As we left the building a herald announced that the people were soon to congregate to hear a lecture from one who had made deep investigations into the mysteries of God's love. Many answered in their joyful anticipations, and we felt that we would be strengthened and uplifted while we listened. I went to my home, pondering deeply over what I had learned, and found my mother talking with some friends whom she had not seen for many years. As soon as she saw me she exclaimed :

"Oh ! I am so happy ! You know I so longed to be of use, and now I am to have my longing | pity for my wretchedness ?" satisfied. I am to be a messenger to some who, while on earth, made great mistakes, and who were people of misery and vice. How glad | a parent forgive a repentant, sorrowful child?" I shall be to sympathize with them and help them to a better understanding of God's love for us all, and our ability to draw nearer to him. If I had been left to choose in what way l would be useful, I could not have pleased myself better." My mother's friends staid a long time, and related many little incidents of their lives on earth. Mother told them of a friend whose little child had been taken from her by Death; how she had clung to it with a wild persistency, and was rendered inconsolable by its loss; and remarked : "She would not have sorrowed so deeply had she known to what a blissful existence her child had gone; for surely the children must be as happy, according to their capacity, as we. know there must be many somewhere. Are they near here?"

away. There were many coming and going, and I felt that to do her good we must be alone. So

creature hid her face in her hands and turned

I gently took her hand, and said : "Come with me. I want to talk with you away from the rest."

She hesitated a moment, then raising her bead, said :

"Yes, take me away from here, where no one can see me. I can endure anything, save the sight of so much beauty and happiness."

I led her away to a place less beautiful, though pleasant. There were people at a little distance, but so absorbed in their own thoughts as to be oblivious to our presence. As soon as we were seated, the woman dropped her face in her hands, and, with elbows resting on her knees, maintained a sullen silence. I did not disturb her for a time, but at last asked :

"Do you know where you are?"

"Yes," was the savage reply ; "in hell !" "Look about you," I said, "and see if it

seems like such a dreadful place as that you just now mentioned."

"Hell is in me, and wherever I go I carry it with me. I used to feel it sometimes on earth. will always be with me. I can never rid myself of it."

"Yes." I said, "you will be able to, sometime, if you earnestly desire to do so; for with sincere sorrow comes the blessed assurance of pardon, and the weight of unhappiness is made less."

"You are not like me," she said. "Why do you stay here and talk with me? Why do you not turn away from me in disgust, as the good people of earth did?"

"I never was placed in your circumstances, though had I been I might have become as bad as you; but I had many trials to bear. I am sorry for your unhappiness, but I am also glad to tell you God loves you still ; and though you must suffer for your wickedness, he is waiting to bring heaven to your heart, when it shall have been purged from the influence which has shut out happiness."

She looked at me keenly, as though to read my very soul, then said :

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THIS PAPER MALLA CO. S. Nowspaper Advertising

which they met—the room where work for this life's higher phases was carried on, work which also affected the life hereafter—should be so also affected the life hereafter—should be so beautifully decked with flowers: Flowers re-minding us by their' blending in harmonious colors of the blending of all solences dedicated to high purposes. Such high purposes we find in the solence Dr. B. teaches, and in this per-fect full blown rose [alluding to some of the floral tributes] we find the symbol of what he has already accomplished. In this opening bud we see what he has opening out before him yet to be accomplished, a work of noble sentiment. And this is a moss rose, in which is no thorn, which, resting on its bed of green, reminds us of which, resting on its bed of green, reminds us of immortality. We have in this world argument immortanty. We have in this world argument and counter-argument, and there is truth on both sides. When, however, divine power comes, we then have a power which cannot be denied or watroverted, and such is the basis of our good Doctor's work, with no thorn, and des-tined to be immortal. And here is the forget-menot, to signify that what we know is stamped forever if we fully know it and that we may

forever, if we fully know it, and that we may never outgrow our knowledge through all time. And the colors of these flowers, how suggestive they are: the white to suggest the perfect pu-rity of our motive and life, the golden yellow, the light which illumines and the wisdom that guides, the red, the, ardor and warmth of our endeavors, the blue, the fidelity with which we should cling to good.

should oling to good. Mr. C. continued by referring to his visit to California, where the Doctor's ideas have been worked upon, and have made him many friends. In the West is the new civilization, and the Doctor and his good wife will yet travel many thousands of miles to carry on their noble work for the elevation of mankind by the spread of the principles of "Moral Education" and "Pay-chometry." They will teach others to rise above their usual level, to trust all sweet asso-clations here, to live nobly and forget self, and that no, good is done for one alone; we must share our good, with all humanity.

share our good with all humanity. Psychometry Invites us to a higher, life; it opens up to us the fact that all we do leaves its impression; that our character is impressed even upon the paper upon which we may write our name. It tells us that we leave our im-press on the rooms we inhabit, and some psy-chometer entering that room may feel the in-fluence of the life we have lived there, and be

"Yes," I replied. "I have visited them often, and will go with you now, if you like."

She was anxious, and we all went together My mother's surprise and delight at seeing so many happy little ones together was great, and she tenderly fondled several of them in her arms. We remained a long time, and finally persuaded one of the little ones to go with

In many ways we seem to be drawn nearer to the Divine Spirit by the innocence and purity of a little child. The efforts we make to amuse them develop our own love and lead us on toward the Fountain of all Goedness.

XI.

On leaving the nursery we were impelled to go to an entrance, so, taking the child, we went to one I had not before seen. The way was différent also; and I knew not whither it. would lead us, for the country, and scenery too. seemed changed. We went to the gate and sat down on the bank. Soon I was called away; and when I 'returned my mother met me, with her eyes beaming with tears of loving sympathy and tenderness, and related her experience during my absence, as follows :

Soon after you left, a woman entered, apparently in great terror. She looked about, as if expecting some fearful punishment, and shrank from my gaze as though it hurt her. My heart at once was full of sympathy, and I laid a kindly hand upon her arm, but she shook is off rudely, exclaiming :

"Don't touch me! Don't you know who I am ? No! no! you can't know, or you would not come near. Let me alone ! It is bad enough to realize what I am, without you here

"Is that the truth? or do you say it

"Ask your own heart," I said. "God is the great, loving father of us all. Would not such Then, taking the little one in my arms I said, gently stroking it :

"Could this little child so offend its mother that she would punish it forever? And we in our weakness and ignorance are as this little child."

The little one reached out its pretty hand toward her, but she shrank away exclaiming : "Do n't let it touch me. I am too vile. If what you say is true, it is possible I may sometime beable to bear the touch of a child; but not yet! Oh, if I ever feel worthy to take such an innocent one in my arms again and fondle it, heaven will indeed be mine. Now leave me to myself. You can do no more. Perhaps you think I am not grateful for what you have done, but I have not fallen too low I have not yet seen any small children, but I for that. If you could and would come again I think I should be helped, but do n't bring the child with you. Leave her with good and happy people."

Feeling that my mission was accomplished I left her to her own troubled, unhappy remembrances. The little child I returned to the nursery, and hastened here to tell you of my happiness in having been of use to some one. I then told my mother how I had been occupied, and we rejoiced together in the happiness of usefulness.

"I shall go to see her again," my mother said, "and I hope she will let the sweet influence of the eternal love into her heart, and strive for the happiness that is within the reach of all who will attain it."

XII.

During my mother's next visit to the young woman she realized very fully that heaven does not come very rapidly into the sin-bound heart, and she felt that she herself had greater need of loving patience, though her zeal and happiness were not lessened. She found the woman talking boisterously with one of her companions in wretchedness; but on seeing mother she went to her and said, sullenly :

"You need n't come here again. It's no use. I never can be good. I was a fool to think I could;" and in response to my mother's gentle "Tell me all about it." said :

"You had only been gone a little while when I got to thinking of my life on earth; how, when I felt a desire to shake off my old assoolates and become respectable, there were no hands held out to help me. People would not trust me in their homes, because they feared my influence in their families. I was looked upon with pity and distrust. They seemed to think I was past all hope, and that I did not really to reproach me with your beauty and happi- care to be anything better than I was. Alness, I would rather you would scold or strike | though there was no one to help, yet there me than look at me so;" and the miserable | were many to repeat the story of my past life.

LIGHT. BANNER \mathbf{OF}

and act accordingly; so I felt that all who were not like me were my enemies. My friends were to be found only among those as debased as myself; to them I could look for what little sympathy I received. And as I thought about these things all the old feeling of hate and revenge came back. Then the others in this place came to me, as if knowing my thoughts, and encouraged me in them until I seemed almost as bad as ever, and what you told me I remembered only as a faint echo that mocked me with its false hope."

My mother remained for a long time, conversing with her as a sister might, letting the woman see that she did not shrink from her, and urging her to remain by herself as much as possible.

My mother advised her not to dwell upon the remembrances of her earth-life, but to think carefully of what she had said of the better things in store for all, and told her, when she felt sorry for her former conduct, if she would ask for help to make those good thoughts and impulses stronger, she would certainly receive it.

Mother's words and tender manner comforted her greatly, and at last, moved to tears, she said gratefully: "You have done me good. I will strive hard to do as you have directed. Your words do not seem like a mockery now, but like rays of hope to my longing soul. Come to me often, for I need you."

With many assurances of sisterly sympathy and a promise to repeat the visit guite soon, my mother left her to struggle anew for mastery over her troubled nature.

XIII.

We were now summoned, with others, to attend the lecture. We assembled in the lectureroom of the grand hall. The speaker was of commanding appearance; not remarkably tall, but with broad brow and fine features, which spoke of character rather than beauty. His eyes were wonderful-not in size, but in depth of expression-and flashed and glowed as his earnestness increased. Although there was no apparent effort to entertain, yet the audience sat spellbound by his eloquence. As I looked and listened, the thought came forcibly to my mind : "As a man thinketh in his heart, so is he." Good, pure thoughts not only influence action, but leave their impress upon the face. Surely, beauty is expression, and expression is the reflection of the soul within.

He unfolded to us the beauty, the delicacy, and the wonders of the natural world which we had left, called our attention to the laws by which nature, animate and inanimate, is sustained and perpetuated, and showed us how we had been gently led through the tangled web of human life. He explained how habits of action affected our capability to receive and appreciate truth. Some natures he likened to desert places, unsightly, unlovable, and seemingly useless, until, under the continued showers of divine love, the desert soil is made fertile, the seeds of loving deeds start in growth, and the wilderness blossoms as the rose: "There are," he said, "no waste lands in all God's fields; and happy is he who possesses an unshaken faith in the Father's power and goodness, and believes in the ultimate happiness of all."

As he spoke we realized what strangers we had been to ourselves, and to the true purpose of the earth-life we had severally experienced.

When the lecture was over, my mother and I lingered and thanked the speaker for his words of wisdom and good cheer. In our own home said of the flowers, and their lessons to the thoughtful mind; though occupying so small a space, yet they trustfully laid hold upon the great earth with their tiny fibers, and, receiving strength, performed unerringly the duty incumbent upon them-to bloom, to refresh the eye with their beauty, and scatter fragrance on the air; and from their faithfulness he had urged us to draw useful lessons.

Written for the Banner of Light. BEAUTY ITSELF.

BY ADDIE H. BARNUM.

Life is filled with gladsome beauty, Everywhere its gilded light Beams athwart the path of duty, And its robes are ever bright. Beauty unadorned in nature Wins the laurels of its fame; And in light, or 'mid the darkness, Sparkles brillantly the same.

There are eves which can perceive it. Eyes with love are all aglow: Ay, we trustingly believe it,

For the angels tell us so. Truth is beauty; faith is beauty; Love is beauty undefiled ; Hope is beauty, and her casket Filled with gems for nature's child.

Beauty of the heart is pictured In expressions of its wealth ; Beauty of the soul is mirrored Not in victories gained by stealth. Reauty's triumph is so simple. All her power we may not know;

But her kingdom is of heaven, And her thrones as crystal glow. Beauty, Beauty, we would win thee To ourselves as Virtue's prize; And with tears of joy and gladness Count thy pearls in Paradise. Numberless are thy possessions; Fathomiess as ocean waves; And we know thou dost not slumber In the gloom of silent graves.

Spiritual Phenomena. Under the above heading the BANNER or LIGHT pub-lishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except these we have witnessed and personally endorsed: Writers in de-scribing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

Convincing Materialization. To the Editor of the Banner of Light:

It is seldom the good fortune of seekers after spiritual truth to have presented to them conditions so perfectly satisfactory as were given to the party that met at the residence of a prominent merchant in Corry, Pa., on the evening of Sunday, Dec. 5th.

The gentleman mentioned is a business man of high standing and superior intelligence, and of unquestioned integrity and honesty. He has recently completed and occupied a new house, and in accordance with the wishes of his spiritfriends invited the materializing medium, Mrs. Cadwell, of 242 West 39th street. New York. and a few of his intimate friends who are interested in spiritual truth, to be present at its opening and dedication.

As the medium was five hundred miles from home, unaccompanied with other baggage than a small valise, and in the home of an honest man seeking the truth of spiritual phenomena for himself and his friends, no question could arise as to the genuineness of any manifestations that might occur; therefore the occasion was looked forward to, by those who were so favored as to be invited, as one of peculiar interest which was to settle forever in their minds all doubts regarding materialization and the return and identity of spirit-friends.

An unfurnished, but carpeted, apartment in the new house was used as the séance-room. A recess with solid walls at one end of the room, across the front of which was arranged a curtain, served as a cabinet. The only article inwe used often to speak of him, and what he had | side the cabinet was a chair for the medium. The sitters were arranged in a circle facing the curtain, and the light, shaded with tissue paper, placed on a stand in the corner behind the circle. The séance began at 8 o'clock P. M., and

closed at a quarter past 1 o'clock A. M., being in all respects the most satisfactory we had ever attended. About twenty five full forms materialized, came out into the room, were recognized and conversed with their friends. As

possible for them to be mistaken for the medium.

After this the friends of those in the circle began to come, nearly twenty in all, coming out into the room, conversing with their mortal friends, and giving convincing tests. As these tests were mostly of a personal character they will not be repeated here, but only those of general interest will be mentioned.

A form was announced, giving the name of Julia, but was not recognized. She came out from the cabinet, however, and walked directly to the host, explaining to him that she came to fulfill a promise made by her brother to him recently in New York, that he would ask his spirit-sister to call upon him in his new home. The spirit was Julia Davis, and her brother lived in Montpelier, Vermont.

A lively lady spirit came to a gentleman and lady, and, in recalling their good times in the past, all of them joined in a hearty laugh. It seemed so odd to hear a spirit laugh that all the circle joined in, and Nelse remarked from the cabinet, that laughing was the best of anything to harmonize the forces.

A lady with a baby came to the writer and explained a circumstance about her materializing in New York a year previous, not well understood until thas explained. Our little girl, when asked if she had any word to send to her grandma, said : "Tell grandma when she comes to lay down the mantle, that I will take her by the hand and lead her safely over, and that is what it means where it says : 'A little child shall lead them.""

We were surprised and delighted, during the seance, to recognize the voice of Edith Cadwell, a daughter of the medium, who has recently passed over, singing in the cabinet: "In that Sunny Summer-Land," just as we had heard her sing it at Mrs. Cadwell's séances a year ago, when in earth-life. We were also enlivened by the remarks of Hallie, a son of the medium, who has passed to spirit-life within a year.

We might readily fill a page of this paper with the interesting experiences of the evening, but have already made our article longer than intended. In closing, however, we wish again to thank our host for the treat he has given us, and echo the parting words of Nelse Seymour to him from the cabinet, who "hoped he would have no more trouble nor sorrow than he wished him, and that he might be able to cover all his enemies with an umbrella made of the skin of a gooseberry." PHARMACUS.

Independent Slate-Writing.

To the Editor of the Ranner of Light: As spirit-phenomena under conditions that preclude the idea that they could have been produced by any other agency always seem to interest your many readers. I will give you an account of phenomens obtained by me through the mediumship of Mrs. Thayer, yesterday, at her residence, 42 East 20th street, this city.

I called upon Mrs. Thayer by appointment at 4 P. M. on Monday, the 6th inst., and entered herséance-room, situated on the second floor. The room has two large windows fronting the south. It was furnished as a sitting-room, and there was standing in the center of the room a plain pine table about three and a half by two feet in size ; about two-thirds of the center portion of each side rail of the frame had been out away, for the purpose, as she explained; of permitting the slates to be held against the under side of the table more easily. Two new slates about ten by eight inches in size were taken and thoroughly cleaned, and then laying one upon the other, both were bound together by a string tied around them. As we seated ourselves at the above described table, one upon either side, Mrs. Thayer re-

any. At her request I held the slates for a few moments against my forehead, and then she took them and held them against her forehead Then she placed them under the table and asked me to take hold of them with her. which I did, both of us pressing the slates up against the under side of the table, in which position we held them for about a half hour. No influence was felt by me, aside from a slight turning of the slates. When the slates were taken from under the table and opened, nothing was found written upon them. We again tied them up, and wrapping them in paper, Mrs. Thayer requested me to take them home with me, and come back the following day at the same hour, and bring the slates with me. I took the slates home, and the next morning took them to my office, placed them on my desk, and at 4 P. M. called upon Mrs. Thayer, having the slates with me. We again took our seats at the table; opened and examined the slates, and found them free from any writing. Again we tied them up, and Mrs. T. passed them under the table, and asked me to hold them, which I did, and she immediately withdrew her hands, and resting her elbows on the table, placed both her hands to her head. She said, "I hear the names of Fannie and William." I replied, "Fannie is my daughter's and William is my father's name." A moment later she said, "Put the slates on the floor; nc, wrap them up in your overcoat, and then place them under the table." Taking my overcoat from the lounge, where it was laying, I wrapped it around the slates, and laid it under the table. Mrs. T. then took from a chair near her a tidy, and spread it over the coat, and said, "Now put your left foot upon it," and I did so. She then reached both her hands across the table, and taking my hands in hers, she seemed to experience an electric thrill, and exclaimed, 'Oh I what a powerful magnetism you have. They are writing now." We sat thus holding each other's hands for a space of-I should judge-about four minutes, when she said : " If you desire any flowers to be placed between the slates, ask for them"; and I said : "Spirits, place whatever pleases you between the slates." She then released her hold of my hands, and said, "Take up the slates." I did so, and when we opened them we found a message upon each, and a sprig of lilies of the valley, a leaf from the same plant, and four violets. These were all fresh, as if just plucked, and had drops of water upon them, as though they had just been sprinkled. The messages were private, but I will give them, in order that your readers may know just what was accomplished. On one slate was written this message : "Dear Father-I am happy to speak to you. Bless you for coming to meet me. Many years have passed away since I left the mortal world. I was only a little child ; but I am no; longer a: child; only in tender feeling and sympathy. It have been educated in spirits, and took great, pains to measure with be different ones in the oircle, showing thein dif-be different ones in the oircle, showing thein dif-be had I remained on earth. The angl-word saw bost if his family record could be told be easily if the ference in height and size, and that it was im-that my mission was to be of a greater use on this side i told, the family record of some of their in a minute and the use of a greater use on this side i told, the family record of some of their in a minute and the use of a greater use on this side i told, the family record of some of their in a minute and the use of the side is told, the family record of some of their in a minute and the use of the side is told the family record of some of the side is told the family record of some of the family record of the family record of the family record of some of the family record of some of the family record of the family record of some of the family record of the family record of the family record of some of the family record of the f

give them tender words of cheer of the eternal life beyond the mortal. You have many loving friends here who watch over you.

Dear father, you have many years yet to stay on earth. Do all the good you can. Live true and kind, and you need not fear for the results. Dear father, I love to linger near you. I will ever guard and guide you through life's journey, and when you are done with earth I will meet you in the life that knows no death. Accept this little flower. It will soon fade and die, like all things of earth. FANNIE."

Your loving daughter,

This message, in the character of the writing and style of composition, is identical with the messages my daughter has been giving me for the past six years through the mediumship of Dr. R. W. Flint, of 133 West 36th street, this city, and in this particular the message was rather a surprise to me. My daughter passed on at the hour of her birth, Dec. 26th, 1865.

On the other slate was the following message: "My Friend-I am glad to meet you, and am happy

to find honest and true men like yourself interested in this mighty truth. Tell the whole world that Charles H. Foster still lives. Your friend is here, William E. Kemp. He has suffered much for taking his own life. but he is far advanced at the present time, and will help you much. CHARLES H. FOSTER."

You will perceive by this message that the William mentioned by the medium as being wig, which he admitted after remaining visibly conpresent was not my father, but quite a different person. There is an interesting incident to Spiritualism and Spiritualists connected with this person which should be related in this connection.

On Sunday evening, the 21st of February, 1880. I was present at a public séance given by Charles H. Foster, at which there were present some twenty or more persons. It was the first time I had ever met Mr. Foster, and there was but one person in the room known to me. When the séance was about half over, Mr. Foster said : "There is a spirit here who says he committed suicide thirty one years ago, and he wishes to be recognized. I do not get the name clearly. It sounds like Kampf, and you, sir," looking toward myself, who was seated in a far corner of the room, "are the one he wishes to recognize him." I replied : "I know no one by that name, nor do I recall any of my friends that died by suicide." Another gentleman present said : "I had a friend that died by suicide, but that is not his name, and it was but twelve years ago." Mr. Foster replied : "Take a seat at the table here and write on this pa per a number of names, and among them the name of your friend." While the gentleman was writing. Mr. Foster again turned to me, and said : "You are the man this spirit wants. Please take this seat at the table." I stepped to the table, and as I took the seat, Mr. Foster straightened up in his chair, and looking directly into my eyes, said : "The spirit says his Sunday, and beside the local speakers there are ocname is William E. Kemp, and that he committed suicide thirty-one years ago." To this I replied : "Mr. William E. Kemp was a teacher of mine, and in the spring of 1849 he started for California, and I afterwards learned that he was prostrated with what was called the Chagres fever, while on the Isthmus, and that while sick with the fever he killed himself." Mr. Foster replied: "The spirit thanks you for the recognition, and says his progression will date from this hour." I need not say how thankful I felt that I had been able to recognize my old friend and teacher, and as 1 write this some spirit is rapping approval upon my desk.

It is a source of deep gratification to me to be able to bear this public testimony to the mediumship of Mrs. Thayer, who has so long been known as the "Flower Medium," and who now has developed as a medium for independent spirit-writing, in producing which she does not even furnish a pencil for the use of the spirits. marked that she feared we would get no writ. And I feel that I am justified in saying that the ing, as she had tried with several callers earlier conditions under which this phenomenon is produced in her presence, leave no room in the in the day and had not succeeded in obtaining mind of the sitter for doubt as to its spiritual origin. JOHN FRANKLIN ULARK.

New York, Dec. 8th, 1886.

of life; but I am happy to return to my dear ones, and that made them almost grind their teeth, although many were forced to admit in some mysterious manner that she was telling the truth. One young man, who was accompanied by a young lady, was told that he would prosper if he would not touch whiskey, and one old toper, whose nose had assumed a carmine hue, almost turned pale when he was told that he would live longer if he did not drink so much water, "I can see that several of your family have died of

dropsy." "I admit that it is a fact," said the red-nosed skeptlc.

"Drink less water," she said, and passed on to a young man who handed her his watch charm and wanted her to tell his fortune by it. This she did in a manner that almost made the young man wild, until he finally asked her to desist. She said that the young man had spent a month of the past summer in the country. He admitted that he had, and then she told him about a little hunt for snipe he had gone on with the boys while absent. This he vehemently denied, but took the precaution to ask the medium to speak no further.

Many were there for pleasure, and the manner in which the ball was filled with laughter at times showed that they had forgotten business cares for the while. Col. Theodore S. Case was told that he had been newly elected the secretary of an association for making Kansas City greater, and she said that both he and the association would prosper. In telling one gentleman certain facts about himself, she remarked that his hair was red before he commenced wearing a fused for a few seconds.

After the meeting had closed Mr. J. Bolby, proprietor of the Pacific House, and a number of his friends. accompanied Mrs. Lord and her associates to the parlors of the Normandy Hotel, where a scance was held, Mr. Bolby, who announced that he could never believe in Spiritualism, was astonished at the manner in which his history was revealed and the way in which his family was described. Mrs. Lord told him he was. proprietor of the Pacific House, that on one occasion he said he would like to have a cat, and a friend who overheard the remark afterward sent him a sack full by express. At the conclusion Mr. Bolby admitted that this was true, and many marveled at her skill. One who said that he was a thorough skeptic was told what countries he had traveled in, and what the

names of his wife, his uncles and sisters were. Mrs. Lord will remain in the city a few days, and circles will meet with her every evening. She is willing to test Spiritualism with any who desire to try the experiment.

Kansas City, Mo., Dec. 10th. K. A. T.

Banner Correspondence.

Connecticut.

NEW HAVEN .- William Hart writes : "There is throughout this city a deep interest in Spiritualism, but in consequence of the conservatism which is a striking characteristic of the place, there is not that interest and enthusiasm which is so marked in other localities. Still the good work goes on, and new converts to the philosophy are being made daily.

At Spiritualists' Hall public meetings are held each casionally others of note who discourse to well pleased audiences gathered to hear them. Mrs. Nellie J.T. Brigham is one of the ever welcome ; she speaks for the Society once a month. Mrs. J. J. Clark, the gifted clairvoyant and psychometric reader, holds publicséances each Sunday night at her residence, 228 Crown street. Mrs. Clark is not only a genuino medium, whose tests have convinced hundreds in this city of the reality of spirit-return, but she is also an agreeable and genial lady, always willing, to do a kindly act. and assist those less fortunate than herself.

The BANNER comes to hand each week and contains a wealth of good things. May it continue to wave until the spiritual truths which it contains shall enlighten and ennoble those who are now in darkness and despair."

District of Columbia.

WASHINGTON .- A correspondent writes. Dec. 1st: 'Our meetings are proceeding with great success. Mr. Frank T. Ripley has just closed a two months' successful engagement. His guides have given some really grand lectures ; very radical, logical, and to the point every time. In those lectures there was food for the intellectual soul of both man and woman, and I voice the opinions of every one in the large audiences since Bro. Ripley has been here, in saying that the tests given by his guides have been valuable and conclusive. At the close of the services the guides would take him down among the audience, and give positive tests directly to the party for n tney were made to a knowledge them then and there, so there could be no backing out. At his closing lecture, which was largely attended, the following resolution was passed : Resolved. That we recognize in Mr. Frank T. Ripley, our speaker for the last two months, an instrument eminently well qualified to demonstrate the great truths and facts of Spiritualism. After which the speaker favored the audience with the song entitled, 'When the Mists have Cleared Awav.'

Bristol, Conn., 1886.

XIV.

My mother continued her visits to the woman in whom she had become interested, and was enabled to cheer and encourage her, although the struggle for victory over her evil nature was a hard one and not soon accomplished; but hope and love, having gained a foothold, were strengthened in their growth, until a happy future was within her grasp.

Many of them had been in the same condition | year-old spirit-daughter of the medium, said a long time, and were so filled with wickedness | she had to come first, because papa Nelse was and evil that as yet there seemed no room for away. She then welcomed those with whom the entrance of angelic light and love into their she was acquainted in her characteristic way, souls. There were many messengers like my | and to one of the strangers present, noted for mother, ministering to the wants of these un- | her goodness, unselfishness, sympathy and love, happy people, and as rapidly as the evil of their hearts was replaced by the spirit of love, they | lady, how I do love you." advanced to a larger field of enjoyment and received greater happiness. The divine spirit of love is the bright and shining ladder by which hearty greeting of "Good evening, friends," souls climb from the regions of interior despair to a more glorious existence in the heavenly atmosphere.

Our Heavenly Father has made it possible for mankind to help each other in moral progression, and has so ordered it that the greater blessing falls to the giver of good things. Thus those who, from their keenness of perception and purity of thought, have outstripped their fellowmen in moral advancement, have been enabled to benefit the world at large, by bringing light and knowledge where darkness and ignorance reigned. Unselfish usefulness cultivates character, and as character is cultivated happiness increases.

What is true of life on earth is true of life in the spiritual world, our happiness being derived from the same source. The spirit of divine love prompts to loving deeds, and happiness is the continued reward. Thus we have Heaven, a condition of supreme joy and peace, but not of endless rest.

When we long for strength, for goodness, for purity of life, our yearnings place us in harmony with the source of all goodness, and we have our needs supplied. Prayer is the golden syphon that joins our hearts with the deep well of God's love, and we, too, are strengthened thereby.

The reason so many of earth's people fall short of what they might accomplish, is because of the erroneous ideas prevalent concerning God's character and what is necessary for a spiritual life. But as soon as men catch a clear glimpse of the God they worship, and she had been pretty well weighed, and she anrealize that a true life is but an exemplification of what is noblest and best in manhood, then will life have new, joyousness, and men be enabled to grasp intuitively, in a measure, the joys of the future, existence : "For I am persuaded that neither death, nor life, nor an-gels, nor principalities, nor powers, nor height, hor, dopth, nor, any other oreature, shall be different ones in the olrole, showing their difable to separate us from the love of God."

many more identified themselves within the cabinet. The light was bright enough to distinguish the forms and all objects in the room distinctly.

After we were seated in the circle, the medium, who met for the first time most of those present, came in and seated herself at one corner of the curtain. She was almost immediately controlled and entered the cabinet, seating

herself in the chair provided for her. Scarcely Her associates were people of her own order. had the curtain closed, when Lulu, the twosaid enthusiastically, "Oh! you dear little

> Then Nelse Seymour, the spirit-manager of the seances, spoke from the cabinet with his and explained that he was late because he had to go to New York to keep up the battery there during the absence of the medium. After

> salutations by Nelse, Lizzie Hatch parted the curtains and stepped out into the room, holding back the curtains to show the little spirit Lulu standing by the side of the medium, who was sitting unconscious on the chair. Lizzie then requested the "little lady" whom Lulu had taken such a fancy to, to come forward. A moment after, saying she must leave but would return, she quickly dematerialized in front of the curtain. It was explained from the cabinet that she was called by her father to Astoria. She returned later in the evening. The "Angel Mother"-a form of commanding presence, nearly six feet high-next appeared, and in a strong, full voice, explained the Spiritual Philosophy in answer to questions by members of the circle. She remained out nearly half an hour. Calling one of the ladies to her who had never attended a materializing seance before, and was somewhat skeptical,

> she said : "If I was a living, breathing mortal, here is where my eye would be," at the same time thrusting the lady's finger far into the socket of her eye, which she dematerialized for the purpose. After the Angel Mother had retired, Lucille Western came from the cabinet with a lively step and chatted with the sitters. At the request of one of the parties, to test her weight, she sat. on the laps of nearly all in the circle. Her weight was variously estimated at from five to ten pounds. It was remarked that swered that she "hoped she had not been found wanting."

> Then came "Pansie," one of the cabinet spirits, who sings beautifully, and pleasantly greeted all the members of the circle. : All the spirits so far mentioned are known as cabinet

heftangeler bet then New yer distort north our all grove reas to real and a second straining and a

Mrs. Maud E. Lord in Kansas City,

Mo.

To the Editor of the Banner of Light:

Mrs. Lord has just concluded her first visit of four weeks in our midst, and left last night for Los Angeles and San Francisco, Cal., where she will spend several weeks; after which she will return by way of Ogden, Salt Lake City, Denver, Pueblo, Larned, Hutchinson and To peka to Kansas City.

Her presence here was the occasion of great rejoicing among Spiritualists, whose enthusiasm and admiration at her marvelous demonstrations of spirit-power soon spread into the Orthodox and unbelieving element of society, until seats in her circles were at a premium. These seances were attended, by the best people in the city. The writer sat in a circle composed largely of professional men, ministers, judges, doctors and lawyers being present; believers were delighted, and skeptics and disbelievers were astonished and confounded, being utterly unable to account for the wonderful manifestations in any other way than through spirit agency.

The hall used by the Spiritualists as a lecture-room soon became too small to accommodate the constantly increasing crowds that attended her lectures, and she finally accepted the invitation of Mr. M. H. Hudson, manager of the opera houses of this city, to occupy Music Hall for her meetings, which proved to be none too large for the enthusiastic audiences that greeted her. Never in the history of Kansas City has Spiritualism had such a revival, or have Spiritualists had such a feast.

Some idea of the favorable impression created subjoined, as an example, is what The Kdnsas City Times had to say of the platform tests given at the close of her lectures :.

MRS. LORD, THE MEDIUM, DISPLAYS SOME OF HER POWERS TO A PLEASED AUDIENCE.

When Mrs. Maud E. Lord, a medium well known in Spiritualistic circles all over the country, began her lecture last evening at Music Hall, every seat was occupied. The skeptics, who were challenged to be present, were there in full force, and they were handied in such a manner that when they loft the hall most of them believed that there was something in Spiritualism after all. The Emma Abbott Company were present, and Mr. Weatherill had his nervous, erratio search after a lost pickpocket so vividly portrayed that he changed, color frequently. One young man was inclined to become angry because he was told that he would rather eat than fight. The caqual manner in which she let fall the remark was probably the cause of his anger. Another was told how many members there were in his family, how many had died or married, and what their names were: The appearance of persons not in the Audience was vividiy described merely on mentioning their names. When, the enricelty of the audience was awakened a general

I trust the glorious BANNER OF LIGHT may always shine to illumine the pathway of those in ignorance and darkness."

California.

SANTA ORUZ .- Mrs. A. T. Hazen writes : " At the request of Spirit E, S. Wheeler I send you his portrait, drawn by my daughter, at his expressed desire. He was a dear friend of myself and family; since his death he often comes to us, and both speaks and writes through me. We find it very pleasant to be blessed with such sweet relinions. My daughter is a young artist; has never had any instructions. We think the picture very good of Mr. Wheeler, and he wished me to send it as a present to you, saying you were a friend of his.

[The portrait was duly received, and we thank Mrs. H. and her daughter for it. It is a fair likeness of our ascended friend. It may be seen at our counting: room, No. 9 Bosworth street.]

New Jersey,

VINELAND.-I. Lowendahl writes : "Did your readers ever see a cat go around a plate of hot milkeagerly coveting, yet anxiously avoiding it from fear of burning herself? This is exactly the position of: many clergymen toward Spiritualism, which is so ably elucidated in your editorial of Dec. 11th.".

Mars is considerably older than the earth, and for this reason its inhabitants are likely to possess more scientific knowledge than. by Mrs. Lord may be gained from the fact that ourselves. They must have prodigious englneering skill to have been able to construct the enormous double canals which intersect the continents so as to bring all the seas and oceans of the planet into direct communication. . Very possibly they have better telescopes than ours, and would reply to our signals, it we made any. The proposition to attract the attention of the Martian astronomers by, a gigauto figure of Euclid's 47th proposition drawn in black upon the white plains of Siberis is well worth put-ting into execution. Meantime, it will be advis-able to keep a watchful eye upon the peculiar lights of the geometrical arrangement of the rosy sphere, the geometrical arrangement of which is so strongly suggestive of signals. It would be a dismal thing to learn that Mars had been holding telegraphic communication with other worlds for centuries, during which he had tried in vain to convey intelligence to us. - Boston she was well treated by the secular press. The neering skill to have been able to construct the vain to convey intelligence to us.-Boston Herald.

The most painful way, may be the right one, but it is not the right one because is the most painful. It is the right way because is its the most painful. It is the right way because it is the most painful way, whether it be painful or delightful, and the notion of self-matrice painful or delightful, and the noti-may be rooted in apprical pride.

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BANNER OF LIGHT.

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NEXT WORLD

INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors."

CONTENTS.

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AUNTIE'S ROSE, BY FREDERICK E. WEATHERLY.

It is only a rose, my darlings, Do you ask what the tale can be-Why a rose that is withered and faded Should be so dear to me? Somebody sent it me, darlings, Back in the days of yore, On the night that his ship was salling Away to the dreadful war.

But I had my rose, my darlings, To comfort me day by day, As I read the bitter tidings Of the fighting far away. Till it drooped and died, my darlings, And I read its message plain, That he who had given that little rose Would never come back again.

And now I am old, my darlings, And life draws near its close, You know why my heart is happy As I watch my sweet dead rose. Our life has another chapter To read in the world to be, And love, like a new rose, darling Will blossom for him and me. darlings,

free Thought.

PARTIAL IDIOCY

To the Editor of the Banner of Light :

Your correspondent, Mr. ABBOT WALKER, mentions an incident which, with an accompanying remark (see BANNER of Dec. 11th), is full of suggestiveness to a thoughtful mind, as bearing upon the subject of Religion, recently discussed in your columns. Speaking of an irreverent gentleman, he says: "I could see ... that his Veneration was small. He smilingly took one of my fingers and placed it in a hollow where the organ should have been." And he adds as a quotation: "Where a faculty is totally wanting, be it Time, Tune, Order or Number [or Veneration], the person will be idiotic to that extent, and 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 this extent at least, idiotic."

This surely is one of the plainest and most common deductions from phrenology, if that is accepted as the true Science of Mind : and it must be equally true, whatever theory of Mental Science be adopted. For if any faculty be totally wanting it of course cannot be exercised, and the unfortunate subject lacks the power of perceiving or justly conceiving these facts and qualities of the universe or of universal truth which it is the function of that faculty to cognize. In other words, as regards that faculty, he is an idlot, and incapable of perceiving or teaching the truth.

The incident alluded to reminds me of one witnessed by myself many years ago, in a large gathering of Spiritualists not many miles from Boston. A then prominent and popular speakor had been invited to address the assembly. and, in doing so, thought fit to indulge in a very derisive and (to many minds) almost blasphemous tirade against the Sermon on the Mount and its Author, showing not only great irreverence but a sorry lack of perception of the deeper spiritual meaning of the precepts criticised. In the midst of his harangue, which surprised and pained some at least of his audience, he paused and said: "Do you want to know why I talk in this irreverent manner? I will show you why." And, bowing his head to the audience, he placed his finger in a hollow upon his cranium where the organ of reverence is located by phrenologists, and where a deep depression was plainly to be seen through his thin hair. "There !" he continued, "you see I have no veneration ; that is why I talk as I do." And he seemed to think it not only a full justification of the scoffing sentiments he had uttered, but an honor and a source of pride to himself that he had so "progressed" as to be able to despise and ridicule what a large portion of mankind highly esteems and venerates-what, in fact, he himself had once preached as a clergyman.

But was this an honor? And was a man so confessedly'blind and idiotic in one important department of his make-up, a safe and trustworthy teacher or guide on religious matters

This subject illustrates the desirableness of allsided culture, or the due exercise of all the faculties, if we would avoid this partial idiocy; and it suggests some important considerations relative to the origin of religious and sectarian differences-also the reason why some persons can obtain no satisfactory proof of Spiritualism -and it further shows how we may approximately arrive at the truth in all these matters. On these topics I may submit some thoughts on a future occasion, if I find time.

A. E. NEWTON. Arlington, Mass., Dec. 12th. 1886.

"The Dark Continent."

HOW STANLEY WENT FROM ZANZIBAR TO THE CON-GO'S MOUTH ; THE DREAM OF MTESA'S MOTHER ; THE CONGO FREE STATES ; ETC.

Henry M. Stanley, the daily papers of Boston unite in declaring, is almost as great a lecturer as he is an explorer. The physical and mental soundness which carried him through "The Dark Continent" proclaimed itself as well upon the platform of Tremont Temple, Boston, on the evening of Thursday, Dec. 9th.

A physique that it was a pleasure to look upon, a voice that came from capacious lungs and was modu-

A physique that it was a pleasure to look upon, a voice that came from capacious lungs and was modu-lated with exquisite effect, a resolute countenance that lent emphasis to his fame, a skillul, plcturesque, dramatic narrative — this was the *ensemble* of the man and his performance, and an immense audience hung upon his words with the intensest interest. Perhaps some of those present anticipated seeing a plain, bluar man, a doer rather than a sayer, and hear-ing from him a straightforward, matter-of fact story. They could scarcely have been prepared for the high level upon which the story moved, for the poetic sen-sibility of the man, for the activity, the sweep and richness of his imgeination and the heroic tone of his feeling. "The Dark Continent" was a reality which had stirred him in every fibre of his being, and as he told how he had gone from east to west through it, the springs of his enthusiasm were revealed. "Mark Twain" (Samuel L. Olemens) introduced Mr. Stanley to the sudlence in a characteristic ad-dress, in which he contrasted the difficulties encoun-tered by the African explorer as compared with those of Columbus, who only had to sit in his cabin and sall across the Atlantic ocean, and couldn't help discover-ing America if he salled on long enough. He com-pared the achievements of Stanley with his own, in a humorous way, the result being that the "ieven story house" of Mark's greatness was "razed to the speaker came from the very heart of Africa. Hespoke in terms of commendation of the great work of Living-stone, Baker, Speke and Brant in the exploration of Africa ; and told of the regue that the death of Livingstone, and the other showed Central Africa as it is to aday, or as it was three months ago when the speaker came from the very heart of Africa. Hespoke in terms of commendation of the great work of Living-stone, Baker, Speke and Brant in the exploration of Africa ; and told of the reluctance of the so-called scientific geographers to believe the statements of "a plain newspaper ma

Aftica : and told of the reluctance of the so-called scientific geographers to believe the statements of "a plain newspaper man" as to the wonders of "The Dark Continent." Next he proceeded to speak of the time when, in April, 1874, the news reached him that Livingstone was dead; then told how the New York Heraid and the London Daity Telegraph combined in sending him to complete the great work leit unfinished by his predecessors. Then he described the exultation with which he entered on the task. "I had left Bostoni-ans skeptical," said he, "regarding my discovery of Livingstone. Now I will prove to these same skepti-cal Bostonians that finding Livingstone's work." Besides, the work itself was a great one. Speke's theories regarding Lake Albert Nyanza were to be vindicated against skeptics; the Victoria Lake was to be circumnavigated, and the outlet of Lake Tangani-ka was to be discovered, and the identity of that great river that had lured Livingstone's work." Besides, the caving to his hearer's imagination his occan voyage to Zanzibar, Mr. Stanley drew a vivid ploture of his sarrival there on this his second expedi-tion, in October, 1874; his recruiting experiences there i hol how he swore to be faithful to him to the death. Then he carried his hearers over the nar-row, native path, through forest and jungle, over hill and plain, to an elephant swamp, where a crystal spring sent forth a rill which the party followed for days and days, while it grew and grew to a fair-sized river. The difficuity of obtaining volunteers for the visue is sub the aver serve on the nairy lay end days, while it grew and grew to a fair-sized river. The difficuity of obtaining volunteers for the circumavigation of the viscoria Lake, and in it the water. The difficuity of obtaining volunteers for the circumavigation of the viscoria Lake, and in it the war canceof the native side years to com-plet the voyage, but the adventures preased on. A lunny incident of the voyage was the enconnet with the war canceof the natives of Ugamba,

and a white man at the helm, across the lake. She told her dream to Mtesa, and a few minutes later a breathless messenger came in announcing the appear-ance of just such a boat. "He must be a great man who sends dreams ahead of him," said the king. When Stanley arrived he found that the king had sixty iron chairs. He was seated on one. The king had sixty iron chairs. He was seated on one. The king asked after his health in the past, present and future tenses, and then inquired after the health of Europe. He next asked after the health of those "who were above." Mr. Stanley, through further conversation with Mtesa, was led to make his appeal for missionaries, which resulted in the raising in London of £13.000 for missions to Uganda. Last year Mtesa filed. His son, Mwamba, succeeded him, and the state of things seemed to have undergone a lamentable change. The circumnavigation of the Victoria Lake being completed in fifty-seven days, other explorations were begun, culminating in the voyage down the great river. First, while it went north, the party thought that Livingstone was right, and it was the Nile. Then it turned southwest, and they began wondering if any great unknown river could flow into the Atlantic. At last it turned, southwest and was fue day after day the conviction grew stronger that it was the Congo, until at Isongila a perfectrecognition was made of the highest point to which Capt. Tuekey had penetrated from the Atlantic coast. The terrible fighting through-out the journey, the fatigue of hauling the boats and cances over, hills fiteen hundred feet, high in the re-gion of the cataracts, and, the gradual thinning out of the correct, the fatigue of of with graphic but rapid strokes. The triumphal return was modestly outlined, and there was a touch of with graphic but rapid strokes. The triumphal return was modestly on their faces on their. return there to kies their na-tive earth.

very superficial examination has been made as yet, and as soon as a botanist strikes the country it is quite certain that he will discover many more valuable plants. The temperature of the Courdols, in the dry season or winter, about 72°. In the hot season the average is 90°, and the limit is about 90°. There is al-ways a fine breeze blowing, so that the weather is never sufficient by the transformer of the Courdols, in the dry mountain chains and threaded with navigable rivers, the total of whose lengths exceed 7,000 miles. There is but one thing which has thus far interfered with the opening up of the country, and to explain that to you I will have to go into its geography. The entrance to the Free States is by the Congo. River, which empites into the Atlantic Ocean. One hundred and ten miles from its mouth there is a series of cas-cades, extending a distance of 235 miles, which com-pletely shuts off communication with the seven thou-sand miles of water-courses beyond. Until there is a railroad around the cascades, the Congo might as well be in the moon for aught that it will benefit commerce. The produce is there, but you can't transport it, ex-cept on the heads of native porters. That does n't monut to very much. However, a Belgian syndicate has just been formed with a caspital of £400,000 to build is completed, the entire are all the Free States will be opened up to commerce. Already there are eight steamers above the rapids, which navigate the Upper Congo, and there are five lines of steamers each month from the mouth of the Congo to European ports."

The New York Medical Law. To the Editor of the Banner of Light:

The New York Mcdical Law. To the Editor of the Banner of Light: The petition printed in your issue of the 11th inst., asking for the repeal of the odious "Doctors' Plot" Law of 1880, has the right ring, and is in entire conso-nance with the demands of justice. It is clearly evident that this law has been made use of by the Censors of the medical societies to deprive the clitzens of the State, and others coming as visitors styled by them "irregulars"—also from receiving aid through magnetic healing—in all which said people have confidence, and a desire in many cases for such orders of treatment: Baid Censors (Allopathic Physi-clans) virtually construing the statute as giving them power to persecute and prosecute any one engaged in the healing art whom they conceive it to be for their best interests to so proceed against, while others en-gaged in the same mode of treatment are allowed to go on, practically without hindrance, thus making the law a machine operating unequally and really for the orders of the Regulars in medicine, instent of , as claimed when it was passed, for the protection of the proper-it of the Regulars in medicine, instent of, as claimed when it was passed, for the protection of the proper-it of the Regulars in the present struggle which has been inaugurated this winter, and is a renewal of that of argument and fact, entitled "Reasons Why the New York Medical Law of 1880 Bhould be Repended." This brochure was brought out in 1886 by an "Anti-Medical Monopolist," and was placed before the senators and assemblymen at Albany last winter. The line of statement thereinfollowed is applicable to the present itime: . It was asked in that pamphlet, in the form of a peti-

Monopolist," and was placed before the senators and assemblymen at Albany last winter. The line of statement therein followed is applicable to the present time: It was asked in that pamphlet, in the form of a peti-tion, that the "registration" statute of 1880 be re-pealed, because in the belief of the petilioners it. "yoi-lates the Constitution of the United States, and the comity existing between the several States of the Union, imposes disabilities on citizens receiving pro-fessional instruction in other States, prevents the util-ization of some of the most advanced modes of reme-dial practice, and otherwise infringes their civil and personal rights," the request being based on the fol-lowing polots: 1. We believe that the inhabitants of the United States have the constitutional right to employ any practitioner engaged in the healing art, or any mode of treatment that they have confidence in, when dis-ease afflicts themselves or their families; and no State law bas the right to declare them or the practitioners they thus summon to be criminals for so doing. 2. We know that many of the citizens of this State are naturally endowed with the gift of healing, and many of the most prominent and influential citizens of the State, and shid Censors have caused practilloners who posses these healing gifts to appear before the oriminal courts simply on the plea of their secility of the state, and shid Censors have caused practilloners who posses these healing gifts to appear before the oriminal courts simply on the plea of their exercising such gifts without registering a diploma is unattainable-great induction of the gifts to appear before for the protection of their own interests, as against those of the protection of the first are deprived of their constitutional rights, and the people themselves are compelled to employ the regulars how-ever distasteful to them) or go without medical treat-ing the natural it of healing, should be allowed to deprived of their constitutional rights, and the people

Intenseives are competed to employ the regulars (now-ever distastelui to them) or go without medical treat-ment.
4. We believe that honorable practitioners, possess-ing the natural gitt of healing, should be allowed to exercise it when requested to do so by the slok; and believe also that the general law against malpractice will (if enforced) protect the people from all fraud and deception, from whatever source.
It is to be hoped that editors of papers in the State of New York who 'favor medical freedom for them-selves, their families and the public, will copy the pe-tition you have printed at the request of parties in that State, and will use what influence they can exort to swell the number of signers : Frogressive societies of every name, and all persons who believe in equal rights before the law as far as merit and penalty are concerned, should also feel self-appointed to the good work of securing signers to the patition, that the members of the present Senate and Assembly at Al-bany may see that the people are in earnest in the de-mand for the repeal of this unjust statute. Having in my own person and rights as an ful-vidual and practitioner been caused to experience an example of the baneful effect which can be made to follow the operation of this law whenever the Censors

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Leaflets of Truth:

Light from the Shadow-Land.

to his fellowmen? Rather was he not attempting to lead others, while aware of his own blindness? What wonder, then, if many of his hearers fell with him into the ditch of irreligion and atheism? Was he not really glorying in his own acknowledged defect ?-- in his 'own shame." in fact, in so far as this deficiency resulted from want of proper culture or exercise of certain faculties on his part? For, as already intimated, he had been in his earlier years a very zealous and acceptable "preacher of the gospel" in a sect noted for its devoutness. But, becoming no doubt disgusted with the ignorance and superstition of his coreligionists, he had turned his attention for years to scientific research and intellectual culture so exclusively as unfortunately (like many others) to neglect the religious department of his own nature, till this had sunk into a condition approximating idiocy, as indicated by the deformity of his oranium ... In merely intellectual matters, and as an explorer and teacher of certain departments of science, probably he had few equals. Through his habits of research and his openness to intellectual truths he had become convinced of the phenomenal reality of Spiritualism, and his testimony thereto was highly valuable jobut as to the religious and higher spiritual bearings of the great movement he was wofully blind. And yet his teachings and writings on the subject appeared to be highly esteemed by a certain class of Spirit-

Ingrand writings on the subject system of the subject system of the subject system.
 Ingrand writings on the subject system of th

The descended the Lualaba eighteen hundred miles, and arrived on the Atlantic Ocean Aug. 11th, 1877, thence returned to Hagiand.

thusiastic reception by the Press Club, at its rooms on Court street.

In this connection the report of an interview had with Mr. Stanley on his arrival in New York, by a rep-resentive of one of the daily papers there, will prove

follow the operation of this law whenever the Censors choose to apply it. I have felt specially called upon to write upon the matter, and to direct the attention of all in New York who are filends to "free trade and patients' rights" in the remedial field, to the import-ance of the duty which the published petition has brought to that doors. brought to their doors. A. S. HAXWARD, Magnetic Physician.

The Medical Law in Maine.

To the Editor of the Banner of Light:

The Medical List In Britishe. To the Editor of the Banner of Light: I hotice in your paper dated Nov. 27th, a strong ap-peal for earnest work for the defeat of the "Doctors' Plot" Law now being engineered by the Regulars and their allies in the State of Maine. This State of Maine is my home, where I expect to spend my days, and no one is more interested than myself in this issue. I accomplished, before my temporary absence in this Territory, everything I could in the way of circulat-ing the published remonstrances and placing them where they would count; and certainly, from what I have gathered from the people everywhere, the large majority are opposed to the projected law. I am in a position at the present time to appreciate medical freedom-practicing in Tacoma, Washington Territory, where the law reads that any person com-ing itot inat Territory to practice medicine or sur-gery shall file a diploma with the auditor and pay fity dollars; or pay-for a neglect of this-two hundred dol-lars. I feel that I am in frons; I have calls every day to go out, but cannot visit the slok-only sell my medi-cines-for fear of being taken to prison because I have relieved some poor sufferer (possibly a visitm of Allopathy), and this, too, in a county I stood up and was shot at to save. It makes my blood boil to think of it. If the bill now before the Legislature at Augusta.

If the bill now before the Legislature at Augusta. becomes a law, I am determined that I will not sur-render to the medical oligaroby, but will become a victim to said law in my own State of Maine, should

victim to said law in my own Biate or manne, should occasion ever occur. I have just relieved a boy who had lost the use of his left leg, so that, after the M. D.s bad exhausted their re-sources on him, it hung like a woolen string from his body. In ten days I have restored the limb so that he can run about without difficulty, and that without price/ And it is proposed in the good old State of Maine to abridge my right, and that of others with the like gift, to exercise it. God forbid 1 Dn. C. F. Ware, Of Buckeport, Mc.

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the varied shades of opinion to which correspondences have uiterance. The name and address of the writer are in all cases tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the HANNER goes to press overy Tuosday.



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14 Franklin Street, Boston.

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For Business Letters must be addressed to ISAAC B. Ricit, Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTIKE COLLY. Private letters should invariably be matked "Personal" on the envelope.

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

"Merry Christmas."

This number of the BANNER is the bearer of its annual hearty wishes to all its readers that they may enjoy a Merry Christmas. In such a wish are included the pleasures that come of exchanging gifts, renewing old friendships, rounding out family and social circles, and dwelling anew on endeared associations. For this is the holiday season of the year, when the formalities of life are temporarily merged into one expression, and that one of joy and delight. We need none of us pause in our enjoyment to ask why it is so; enough that such is the yearly habit, and that all indulge in it alike, from the oldest to the youngest. Whatever estimate we may choose to place on the reason for this always welcome winter holiday called Christmas, whether we assent to its selection as the true one for the birthday of Christ, or not, we may all the same join in the common festivilles and take part in the innocent mirth, sharing in the sentiments which visibly find expression on every side and lending our presence freely to a scene whose prevailing expression is one of happiness and affectionate mirth.

At Christmas-time we all feast and make merry, though not now as they used to do not so very many years ago in Old Europe, when the enjoyment was almost wholly an animal one and a test of the physical nature. We have become more spiritualized as the centuries advance. In place of rout and wassail as the fit celebration of such a day, we are more and more addicted to its observance by the perform ance of loving offices one to another, by walking together on the higher levels of affection, and by the common exaltation of our better nature. Only in this direction is the evolution of the habit consistently possible. Blessed be the heavenly influences that have purposely made it so ! Blessed be the day with whose morning dawns such a light upon the life and soul of our universal society! Blessed be the season that is every year made rich with the free interchange of good feeling, of pure sentiments, of charitable thought! As the symbol of a renewed life in all hearts, a life that leaves none out of the list of the happy, Christmas stands without a rival in the list of all the days in the calendar. We never know another day like it in all the year. And so let us not omit to make the most of it as it comes round, keeping open hearts and warm greetings for our friends, and resolved to bury our foes, if any we have, under a load of kindness. Would to God it might be said with truth that joy reigns in every heart. But we know that it is not so, and that there are more poor and wretched ones around us than can reasonably be deemed consistent with our boast of plenty and our professions of equality. So long as this remains so, is it not our first duty to endeavor to repair all wrongs and secure a remedy for the prevailing evils? Therefore at this time of Christmas, held sacred by so many, we cannot do better than make a firm resolution to lend ourselves to any legitimate and rational project that has for its end the amelioration of the condition of the poor. We are to consider that there would not be so many poor if justice prevailed between all classes, especially between employer and employed. How many there are who cannot get work at any price; and how many more there are who are working for the lowest wages they will consent to accept, because the alternative with them is want and death. It is to this class, to the really poor among us, that we would earnestly direct the Christmas sympathies which at this season are wont to overflow. While we are exchanging our gifts, many of them of such large cost, let us think seriously of those who are both unable to give and removed from the class who so gladly receive. Not that they are thus punished for having come short of their duty, or for having abused or flung away their opportunity. or in fact for any fault of their own : but the tendencies of our social state have steadily crowded them out, pushed them aside, taken their deserved opportunities from them, despoiled them of their rightful heritage, and forced them into their present condition in sheer spite of their best hopes and endeavors. Why should one suffer and not another, when there is no fault alleged against the former ? It is only because,

<u>[02</u>]

constantly grow less, and wealth accumulates, instead of seeking the open channels of just distribution.

It would be well for us to give sober thought to this matter at the present season. If we would indeed make others glad, there is no more substantial way than by striving with them and on their behalf for justice; by resolving that this growing tyranny of wealth. unequally distributed, shall be checked; by studiously investigating the causes of the present universal complaint, with a determination to help in applying a remedy; by seeking to understand the mal-adjustments which are the parent of so much unhappiness and discontent and suffering, and which produce so much poverty in the midst of advancing wealth. There evidently is a serious, if not fatal, mistake somewhere. The political economists have proceeded on grounds that will not sustain them to the end. We know very well that numbers of men at work will produce more, even under adverse circumstances, than a few can produce, and that, too, with greater economy and with multiplied facilities for distribution. Hence a greater number of workers producing a larger proportionate amount of wealth, it follows that their wants should be better supplied than would be the wants of a smaller number of workers. But the precise contrary is true, and that is the simple reason why the times are out of joint. We who live to realize the fact and to be able to see where the fault lies, are called upon to apply the remedy. And Christmas cannot be more profitably or happily spent than in framing an earnest purpose to go about it without any longer waiting.

If we would indeed "ring out the old, ring in the new" at this time, we must begin with the elimination of a poor class living in the midst of plenty; we must seek the correction of that powerful tendency, springing from old and aristocratic societies, to affect persistent poverty with advancing wealth. We see that statesmen openly scout the century-old doctrines of political economy because of their inconsistency and failure to lead to logical results. We see them throwing the doctrines aside as worthless, when all they need to do is to reexamine the premises which are assumed for them. Did they pursue the subject far enough to reach the discovery that the laborer actually creates his wages for himself, as he renders his labor, and at no time derives them from his employer : that he is advancing to his employer rather than the contrary, as the work of production proceeds; and that consequently his share of the product should in justice be much larger than it is, since it is labor that actually produces, and not capital, so called ; if they once became convinced of this fact, which all experience teaches to be true, they would lose no time in so modifying existing legislation that it protect the rights and interests of labor first, safely leaving capital to take care of itself, which it never fails to do. Right here, then, and now, in this glad time of Christmas, when there are so many about us

who have no reason to be glad, we are appealed to on behalf of those who cannot come to their own because their plain rights are denied them. It seems like mockery to be handing about gifts while the one gift so many crave is that which rightly belongs to them. We can all of us make Christmas happy indeed if we resolve to start out on its recurrence to redress wrongs which, if allowed to continue and harden into institutions, will convert this latest New World experiment into a disappointment of the hopes of the centuries, and turn human dreams into despair. The clock strikes the hour for a new advance-the advance of humanity, not of power. As we make ourselves ready to obey its summons, it will be a glad Christmas to us: but not all the merry wishes that trip from the lips can put away the dark fact that there is injustice all around us wait. ing to be set right.

The President's Message on the

improved to meet the changed condition and urgent domand of the service.

The agents, in many cases, have general charge and supervision of more than five thousand Indians, scattered over large reservations; and while burdened with the dotails of accountability for funds and supplies, have time to look after the industrial training and improvement of a few Indians only; so that the many are neglected and remain idle, dependent conditions being unfavorable for progress in civilization. And he thinks the compensation paid these agents, as well as the conditions of the service, are not calculated to secure the workmen who are fitted by ability and skill to properly plan and intelligently direct the methods best adapted to produce the most speedy benefits. Hence he concludes that a supplemental agency or system, directed to the promotion of the general and rapid transition of the tribes from the habits and customs of barbarism to the ways of civilization, is a necessity ; and such a system should be framed for the purpose of securing the welfare of the Indians and relieving the treasury as far as possible from the support of an idle and dependent population. Referring to his previous recommendation of the passage of a law authorizing the appointment of a commission for this purpose, he explains that his design was to make up such a commission of six persons, three from the army, having practical ideas on the subject of the treatment of the Indians, and interested in their welfare; to be charged, under the direction of the Secretary of the Interior, with the management of such matters of detail as cannot, with the present organization, be properly and successfully conducted, and which present different phaser, as the Indians themselves differ in their progress, needs, disposition and capacity for improvement or immediate selfsupport. By the aid of such a commission the President thinks that much unwise and useless expenditure of money, waste of materials and unavailing efforts might be avoided.

The President considers the time ripe for such an agency: there is less opposition to the education and training of the Indian youth, as shown by the increased attendance upon the schools; and there is a yielding tendency for the individual holding of land. Development and advancement in these directions he regards as essential, and he thinks they should have every encouragement. As the rising generation are taught the language of civilization, and trained in the habits of industry, they should assume the duties, privileges and responsibilities of oitizenship. No obstacle, says the President, should hinder the location and settlement of any Indian willing to take land in severalty; on the contrary, the inclination to do so should be stimulated at all times when proper and expedient. But there is no legal authority for making allotments on some of the reservations, while on others the allotments provided for are so small that the Indians, though ready and desiring to settle down, are unwilling to accept such small areas when their reservations contain enough to give them homesteads

of a size to meet their present and future needs

Therefore the Message recommends that these inequalities of existing special laws and treaties be corrected, and some general legislation be provided, so that the more progressive members of the different tribes may be settled upon homesteads, and by their example lead others to follow, breaking away from tribal customs, and substituting for them the love of home, the interest of the family, and the rule of the State. The Indian character and nature, adds the President, are such that they are not easily led while brooding over unadjusted wrongs, and this is especially true in relation to their lands. The construction of railroads across some of their reservations and claims of title of occupancy set up by white persons to some of the best lands within a reservation, require corrective legislation, and it is consequently urged. The President thinks the settlement of these matters will remove many embarrassments to progress in the work of leading the Indians to the adoption of our institutions, and bringing them under the operation, influence and protection of the universal laws of the country. The Secretary of the Interior, in his report, urges the appointment of the commission recommended by the President, although he states that the work of locating the Indians on lands in severalty has been and is now actively going on. During the year about eight hundred Indians have received title to allotments of land for individual occupancy. They have their local tribunals, under department regulations, and they are steadily extending their farming operations.

which Rev. Col. Higginson shied his hat into the ring. He thought the activity displayed in these investigations, in England and America, was equalled only by the gullibility of those engaged in them. And he proceeded to make a display of asinine peculiarities that must have quite astonished all his hearers. He defended this "fragmentary survival" theory to account for the mental phenomena, claiming, as an illustration of the power, "that the well-known, intuitive apprehension of children as to the mood of mind of their elders, and the dog's instinct when he reads his master's wishes in his face, or by his manner, are similar." He claimed to have been investigating the phenomena of Spiritualism for years past, and the utmost he could say for mediums is that they shrink from a fair test. Whereas he knows that they only ask for compliance with certain plain "conditions," and these are just what he persists in refusing.

The trouble with investigators like him is. they want to make the conditions themselves. He complained that it was "this unfairness" on the part of the medium that compelled him to give up the "study of Spiritualism," though how one is to make a "study" of what he is himself to furnish the elements and combinations, it passes our ability to comprehend. But worse than all, and especially dangerous it seems to be for Col. Higginson, he asserted that the mediums are "on a low moral and intellectual plane." Of course, if he has anything in either line to lose, he best knows where his greatest peril lies. Nevertheless, being on the plane he is on already, he craved the sight of "a healthy ghost." Is that, then, the measure of his intellectual desire? Or is he feeling a moral want in this respect? He stumbles. Humor is evidently not his forte here. And possibly he does not so much as suspect that as an investigator he is a failure. He fails to observe that his own "conditions" are such as very few persons, mediums or otherwise, could or would comply with.

The Spiritual Phenomena.

This special phase of spirit-power was never so thoroughly made manifest in Boston as at the present time. Notwithstanding the efforts of impostors to imitate the genuine, thus casting obloquy upon the real at times; notwithstanding the "faith cure" humbug sought to be pressed upon the attention of the public at the expense of the genuine healers, and into which trap some of our mediums, sad to say, have fallen in order to increase their exchequers ; notwithstanding the "mind-reading," epidemic. wherein all sorts of hypotheses are indulged, none of which have hit upon the true reason of the phenomenon, namely, spirit mediumship --- yet, we repeat, genuine manifestations of the most convincing character are witnessed by skeptics as well as by believers, especially in private circles, the members of which "would not be known as Spiritualists for all the world "; yet they are obliged to admit our hypothesis of their spiritual origin when closely questioned.

We met a gentleman of this city the other day who informed us that he had attended a private sitting, wherein the medium sat in presence of the audience, when spirit-forms emerged from the "cabinet"-(nothing but a cloth hung up in the corner of the room)-one after another, male and female, while some of them dematerialized in the presence of the family and one or two friends present. The spectators were so frightened at the appearance of the apparitions that they immediately fied from the room, leaving the medium alone. On his returning to the normal condition and being told what had happened, he said he would not sit again, and he did not for several weeks. But the family and one lady boarder were so anxious to learn more of the phenomena that the young man reluctantly consented to sit again. He did so, but nothing whatever transpired in their presence, which so disgusted him that he said, "If spirits can come at one time and manifes at another time ?" He was highly indignant, states our informant, and broke up the circle. The lady boarder, on retiring to her room, was heard to utter a scream, which called other persons to her, they thinking something serious had happened, when they were surprised and highly delighted to find her bed covered all over with a very beautiful variety of fresh culled flowers. This fact led the others to examine their rooms, where also they found fresh flowers. This fact accounted for the absence of spirit-manifestations in the circle, as they (the spirits) were using all the power they possessed to gather the flowers. On another occasion, while the medium was sitting in full view of the company, a spirithand and arm were thrust from the cabinet. A skeptic suddenly seized hold of the hand, in order to "detect the fraud," as he said, when he was violently pulled into the enclosure by a strength superior to his own; but to his utter astonishment and chagrin he found nothing therein I The medium in question, we understand, says he does not know what it is, and is willing to sit with a select few to find out, if possible. He is soon to be gratified in this respect.

The Re-union at Cincinnati.

The Southern Association of Spiritualists has issued the programme of exercises at the anniversary celebration to be held in G. A. R. Memorial Hall, Cincinnati, commencing Sunday, March 27th, and closing on the Sunday following. During the week addresses are to be delivered by Samuel Watson, Zaida Brown, A. O. Ladd, Geo. P. Colby, Nellie J. T. Brigham, Jennie B. Hagan, D. M. King; tests given by Mrs. S. E. W. Bishop, Miss Zaida Brown, G. P. Colby, Mrs. N. J. T. Brigham, John Slater, Jennie B. Hagan and others. On anniversary day, Thursday, March 31st, the addresses will be by Dr. Watson and Mrs. Brigham, and the exercises will include special music, recitations and other specialties, beside the speakers and mediums. On the evening of the last day, Sunday, April 3d, valedictory remarks will be made by all the speakers and mediums. The occasion promises to be one of great interest, and will undoubtedly attract a large concourse of Spiritualists and investigators from all sections.

Maine Medical Bill.

The reader will find some stirring words on our third page, regarding this theme, by Dr. Ware of Bucksport, now temporarily residing in Tacoma, W. T.

We have been requested to ask that all persons in Maine, who have kindly interested themselves in circulating for signatures the remonstrance petitions against the enactment of the proposed medical law, will give the documents nersonally to the senator or representative in their own district, or send them by mail (registered) to some one of the elected members, either of the Senate or House, and in doing so request that the person receiving them place them before the Legislature for consideration at the proper time.

To Inquirers.

While we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may answer for one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and judge of their claims for himself.

RT Sensationalism in all directions seems to be the order of the hour with several of our daily blanket sheets. Just now one of this ilk is filling its columns with the "wonders of mind-reading"! Why, thirty years ago this phase of clairvoyance was demonstrated by and through our mediums right here in Boston, until it became an almost common occurrence. The older Spiritualists of this city will doubtless remember the medium Chauncey Barnes, a large-sized man, who was much superior, as "a mind-reader" (clairvoyant), to Mr. Bishop, whom the secular press is booming at the present time. We remember well the experiment which was tried with Mr. Barnes, many years ago, at the office of the well-known dentist, Dr. A. B. Child, of No. 50 School street. Mr. George W. Keene, a merchant of Lynn, Mass., offered Mr. B. a nice silver watch if he would find it. The watch was hidden in the back workshop when Mr. B. was not in the building. Shortly afterwards, by appointment, he was called in. He at once closed his eyes, took Mr. Keene by the arm, walked around the front room, and then went with him to the back shop, where he found the watch, which had been hidden in one of the small boxes attached to a long bench. We might mention numerous other cases of similar clairvoyance, which, to experienced Spiritualists and some others, is no mystery at all; but, on the contrary, a scientific fact - namely: The medium's spirit guides know where hidden things are put, and can, when the conditions are favorable, lead their medium to such hiding-places. When this fact becomes fully known the "ludicrous" part of the story will cease. We have mesmerized subjects and sent them long distances to ascertain facts we were desirous of knowing, and never failed of obtaining satisfactory results. Other mesmerists have often done the same thing." As a case in point, we copy from a late number of the Amesbury News the following : "Some years ago an exhibition was given by an educated clergyman in this town to a selectoircle of friends. His niece, a lady of refinement, was sent round in a meameric state and described the interior of houses she had never seen and the inmater. Articles were hidden in the houses of the friends of the pastor and their places disclosed by the young lady. In one instance a dollar bill was placed in the pages of a chapter in Revelations, and the lady stated where it could be found. The good clergyman was declared to be in league with the evil one by a few ignorant members of his flock, and his resignation as pastor was hastened thereby. Bishop may be a new development of this old science."

Two weeks since we transferred from the Council Fire, of Washington, a verbalim report of an interview had with President Cleveland by Miss Bonwill and Dr. Bland - which report we stated might be regarded as conveying an official statement of the views of the Chief Magistrate of the United States on the vexed question of Indian affairs. Since that interterview took place, Mr. Cleveland has laid before Congress and the nation, as one of the topics treated in his Message, a formulated plan-or suggestion of a plan-which he hopes will accomplish much good in the premises. Justice to himself and to our readers, therefore, requires that we at least outline his views, as further expressed, in our columns :

When the existing system of dealing with the Indiana was adopted says the President, the Indian race was outside the limits of organized States and Territories, and beyond the imme diate reach and operation of civilization, and all efforts were mainly directed to the maintenance of friendly relations and the preservation of peace and quiet on the frontler. But this is all changed now. There is no longer an Indian frontier. Civilization surrounds these people on every side. None of the tribes are outside of the bounds of organized government and society, Indian Territory alone excepted, where the territorial system prevails. As a race, the Indians are no longer hostile, but are to be considered submissive to the control of the Government. But few of them give any trouble. All are now gathered upon reservations except the fragments of several bands. They can no longer subsist by the chase and by the spontaneous productions of the earth. The President says it is no longer a defensible policy to continue their entire dependence upon government rations from day to day while there is an abundance of land, and they may be furnished with the means and implements for profitable husbandry.

Their natural inclination, he says, long fos tered by a defective system of control, is to cling to the habits and customs of their ancestors, and to persist in struggling against the change of life which is pressed upon them by their altered circumstances. But since barbarism and civilization cannot exist side by side, and since the Indians are a portion of our people, are under the authority of the Government, and have a peculiar claim upon and are entitled to the protection of the nation, he asserts that the Government cannot relieve itself of its responsibility until they are so far trained as to be able wholly to manage and care for themselves. Therefore, he says, the paths in which they should walk must be clearly marked out for them, and they must be led or guided, until they are familiar with the way and competent to assume the duties and responsibilities

Notice to Quit!

All those demented scientists, theologians and noodles generally who have from time to time brought their little offerings of "explanation"(?) as to how the spiritual phenomenamental and physical-are accomplished. will please take notice that their efforts are found valueless, and they will confer a favor on the management of the opposition to a demonstration of human immortality in our day by removing, forthwith, their heaped-up theories, as they do not fill the bill. No more "musclereading," "unconscious cerebration," "involuntary muscular action," "optic nerve entranced by the imagination," "thought-transference," "mind-reading," "muscle-leading," etc., will hereafter be received from the sci entists, and the presence and active interference of the devil (or devile) need no more be dragged forward by the churchman. The whole matter has been settled ! Messrs. Rev. Col. T. W. Higginson and Prof. Royce, at a late session of the Suffolk section of the Massachusetts Medical Society, have probed the whole matter to the bottom-to their own satisfaction. And what does the reader suppose is the latest exploitation of these medico-theologico-scientific gentlemen? Why, that the mental phenomena are

due to a "rudimentary quality of the mind, which has been transferred from barbarian or savage times." And of course, when people have recovered their breath after this great burst of explanatory light, these gentlemen may be expected to tell us how the physical phenomena are produced-probably by some rudimentary power of the body, "derived from the pre-Ad amitic or Darwinian creature from which man was evolved." Nous verrons.

Having thus served due notice to quit-in the interests of Messrs. Royce and Higginson-upon all meaner exposers and explainers, let us further look at what the Rev. Higginson is reported to have said regarding the conditions under which he has investigated (?) Spiritualism, as that will show how well qualified he is to demonstrate the cause of that concerning which he knows nothing.

No Norrow There.

Rev. Mr. Talmage feels inspired when he paints the joys and glories of heaven, though he may not know it. He could not utter him-self in such living language if he were to attempt a description of hell, or even if he really bolleved in it. His own works best proclaim his true religion. It is a planet of weeping, that we are living on, he says in a recent discourse : "We enter upon life with a cry, and leave it with a long sigh." He described the earth as gashed deep with graves. He told his hearers they were the fragments representing. hundreds of regiments of joyful associations that are broken up forever, as far as earth-life is concerned. But although this is a world of sorrow, he blessed God that there will be no sorrow in heaven; no sickness or death; no dresses of mourning, but plenty of white robes of joy ; handshakings of welcome, but none of separation ; "doxology, but no dirge" ; banqueting, but no "funeral-baked meats"; no darkness, grief, sickness or death !

The New Year.

We shall mark the advent of the New Year by presenting to our patrons - among other good things in our next issue—an original story by J. J. Morse, entitled "RIGHTED BY, THE DEAD I" It illustrates the Spiritual Philosophy, and will prove very entertaining reading.

DR. H. B. STORER, of Boston, is worthy of remen brance as a spiritualistic orator of genuine power and a physician of pronounced excellence, ? Xears of labor

ET A late issue of The Truth Seeker (New York City) contains a sharp arraignment of the creedal animus which, while condemning the liberal professors at Andovor for what it considers a violation of the dollars-and-cents honesty of continuously preaching what that Seminary's founder paid for in advance, cannot see that the evangelical clergy are guilty of violating themselves, when the case happens to be reversed and it is a liberal thinking man's money that is concerned, the very canon which they so ostentationsly set up." Truly says the writer in question :

writer in question : "The charge against the Andover professors is that to what they believe to be true they have added what they think 'in the mercy of God 'may be possible, and their course does oredit to their humanitarianism. The Girard managers, in their teachings, have added to what they know to be true a mass of supersi-tious dogmas which persons of average good sense hold to be false, [and which the founder, Mr. Girard, 'hated with his whole soul.] In prosecuting the first, and allowing the last to go free of censure, the religious authorities are condemning progress at Andover, and encour-aging duplicity at Philadelphia. In doing thes, however, they are but continuing the methods by which Christianity is kept allow in the world."

BT THE SPIRIT MESSAGE DEPARTMENT CONtains, this week, answers to questions by the Spirit President concerning the interest possessed by decarnated spirits in the physical bodies they have vacated, and certain details of life in the spirit-world ; Ellen Snow (of St. Louis), George Tattle (of Boston), Josephine Lakey (of Brooklyn), James Sanderson (of New, Orleans), and Martha Stimson (of Plymouth), give messages, individually; and the Control-ling Spirit speaks for eleven returning ones who find themselves innable (of powonally control the medium, maturical spirit of

Bo Wo had a glassian call from Driveals, President of the Date Pleasant Spirituality Sci deter, a few discussion of the available of the in the production of the date is a discussion of the in the production of the date is a discussion of the interview of the date of the date is a discussion of the interview of the date of the date of the date of the interview of the date of the date of the date of the date of the interview of the date of the date of the date of the date of the interview of the date of th

BANNER OF LIGHT.

Special Notice to Advertisers. Those of our patrons who have advertisements on our seventh page which they wish re. newed must see that they are at this office on Friday, 24th, as Christmas coming this week on Saturday, the BANNER OF LIGHT establishment will be closed on the 25th.

The Bauner of Light

Circulates largely all over the civilized world, and is therefore a capital avenue wherein merchants can advertise their goods to a far greater advantage than they can in the daily press, which is scanned but for a moment and then castaside. Our terms are moderate. It should be constantly borne in mind that "printers' ink" is a potent factor in all legitimate enterprises.

By Our personal friend for many years, Mr. Henry Stumcke, the well-known landlord of the Crawford House, Boston, (under the firm of Stumcke & Goodwin) passed to spirit-life on Thursday evening, Dec. 16th, of inflammatory rheumatism. A short time previous to his demise he became interested in Spiritualism somewhat, in consequence of his last wife (who died recently) being a trance medium. Some weeks ago he visited Mrs. Fannie A. Dodd, of 48 Winter street, when the spirit in control told him to make his will at once, as his time on the mundane sphere of life would be brief. Whether he complied with her request or not we are unable to say. He was buried from the Carleton House, Hanover street, of which he was the sole proprietor, on Monday afternoon last.

25 The creedal "Donnybrook," which for a year has kept closed the doors of the Southern Presbyterian Theological Seminary at Columbla, S. C., has ended at last by the ejection of the eloquent Rev. Dr. Woodrow-its Professor of Natural Science in connection with revelation-whose views favoring Darwinism, and his attempts to create harmony between it and the Bible as read by Presbyterian eyes, have been regarded as sins unpardonable by the four synods controlling the seminary. It will take more than four synods to keep back the flood of modern thought and research which is surely though slowly percolating through the Southern Church.

ET It will be seen by reference to his advertisement on our seventh page, that Mr. Shelhamer, a very successful healing medium, has removed his office from Room 3, first story, 81 Bosworth street, Boston, to Room 5, second story, more spacious quarters, in the same building.

10 Prof. J. W. Cadwell is doing good work in Maine. We hope soon to recommence the publication of articles on his Personal Experiences, which have proved so interesting in the past, as he has promised to continue them in the BANNEB.

197 Seances will be held by the Berry Sisters as usual afternoon and evening, Saturday, (Christmas) Dec. 25th. Friends out of town will find it a good opportunity to attend.

The Children's Lyceum in England.

"However much some people may differ with regard to the teachings of Spiritualism, there is no denying the fact," says the Newcastle (Eng.) Chronicle of Dec. 6th. "that its votaries are thoroughly in earnest; and, in Newcastle, at any rate, they are leaving no stone unturned to increase the number of their followers. Their latest innovation is what is termed 'The Progressive Lyceum.' The movement was only commenced in Newcastle on September 19th, and already there are seventy children connected with it."

After detailing the system of groups, guardians, etc.. and a report of the exercises of the previous Sunday, the Chronicle closes by saying :

the Chronicle closes by saying: ⁴ As we have already stated, in order to keep the at-tention of the children, as much variety as possible is introduced, and hence, after the recitations, they were placed in marching order, and, preceded by their banner, they performed various evolutions to the strains of music. They were afterwards put through calisthenic exercises; and the accuracy with which many of the children, who were not more than three or four years of age, followed the rapid movements of the conductor, astonished many of the visitors who had been invited to the meeting."

ALL SORTS OF PARAGRAPHS.

ENDURANCE. We wend our way along this vale of tears With Trouble's thorns beneath our shrinking feet; On Time's bareb scroll we notch the phantom years, While life's long toll is left all incomplete. We feel the agony of mortal pain, And writhe beneath the surgeon's probing kuife; We starve, we thirst, we wait for love in vain, And writhe beneath the surgeon's probing kuife; We starve, we thirst, we wait for love in vain, And writhe the despair in deadly strife. And so we climb the rounds of care and pain, And serve in suffering till the goal we gain. -Eliza F. Mortarty.

127 WE WISH ALL OUR READERS A MERRY CHRISTMAS.

"I see you fry beefsteak," remarked the tramp, with his month full. "Yes," said the woman, shortly; "how would you have it cooked? Roasted?" "No ; certainly not. Broiled, madame, broiled. I may be a tramp," he added, plaintively, "but I'm no ostrich." —Life.

New Cashier-" I should like to have an agreement with you to the effect that I shall have a week's notice in case I don't suit." Bank President-" That is easily fixed if you will agree to give us a week's notice before leaving." New Cashier (thoughtfully)-Well, let it go."

A little girl, aged four, was sitting with a doll in her lap and a basin of water by her side. " What are you going to do with the dolly?" said her mother. Christen her," replied the child. " Oh I you must not play at christening," returned her mother, " it is a sacred subject." " Then I 'll vaccinate her, mamma ; that is not a sacred subject."

Photographer's Boy-" No, mam: we never take plotures unless we get pay for them in advance," Old Maid-" But suppose I pay for them and do n't like them?" "Don't know.mam; the boss is out, but he'll be in soon an' will tell you." "Seems to me a very queer rule; you ought at least to guarantee sat-isfaction." "Yes, but you see, mam, there aint no way to keep plotures from lookin' like the people."-Omaha World.

The Voice (Prohibition), issued by Funk & Wagnalls, at Publication Offices 10 and 12 Dey street, New York City, has been enlarged to eight pages.

As we place rare jewels in a deep setting to enhance their beauty, so God sets great souls in dark surround-logs, that earth may better see their heavenly beauty. — Branches of Palm.

"CHURCH, STATE, VENGEANCE & Co."- English people are aghast at a sentence recently pronounced by an English clergyman who was sitting as a magistrate. An old man sixty-nine years of age was brought before him accused of stealing a shirt. He was at once sentenced by the reverend gentleman to five years' penal servitude.

Messrs. Raphael Tuck & Sons, 298 Broadway, New York, will please accept our thanks for some fine specimens of the unique Christmas and New Year's Cards of which they are the publishers.

She — I think any man ought to be able to support a woman. He — Well, I do n't know about that; some women are insupportable, you know. -- Washington Critic.

Some months ago the natives of a certain district in Australia predicted the approach of floods, and left their low-lying villages for the higher country. The floods came several weeks later, and the natives said that their information had been gathered from the ants, which had built their nests in the trees, instead of, as usual, on the ground.

Dear, dear, another foud delusion busted i Sailors — and who should know better — say the whale's gul-let is so small that the biggest whale that ever lived would be cloked by an Eastport sardine. Oh, Jonah, what a liar you have been !- Boston Herald.

It is said that Miss Anna Dickinson will again take to the lecture field.

The number of establishments manufacturing cotton goods in the United States is 756, with a capital of \$208,280,340; number of looms, 225,759; number of spindles, 10,653,435 ; wages paid, \$42,040,510.

More than 100,000 emigrants went to the Argentine

Buffalo is receiving natural gas by pipes from Bradford. Pa., a distance of ninety-three miles. A revolution in manufactures is anticipated as a result of the enterprise.

Hovements of Mediumsand Lecturers.

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

Miss Jennie Bhind will be in Philadelphia, Pa., during the Christmas holidays. Ing the Christmas holidays. Dr. J. K. Balley spoke and beld parlor meetings, leo-tures and circles during November at Yonkers, N. Y., Danbury, Wineted, South Manchester and Hartford, Conn.--(at the latter city, on motion of the President of the Scolety, a vote of appreciation was unanimous-ly passed)---and at Bhattucksville and Shelburne Falls, Mass. He spoke at West Cummington, Mass., Dec. 5th ; Cummington, 5th ; Springfield, 12th ; Manchester, N. H., 19th ; speaks there again on the 26th. He is to speak at New Bedford, Mass., Jau 16th. The other Sundays in January, and Intervening woek day even-ings, are open to engagements. Address him accord-ingly, or at his home, Box 123, Scrauton, Pa.

Dr. H. F. Merrill will return to Montague, Mass., the 28th of December, and is open for engagements as a platform test medium. Terms reasonable. Address him at Montague.

Mary A. Charter will engage to give character-readings and platform tests in or away from Boston. Address in care of this office.

Mrs. Abbie N. Burnham will give a lecture in Grand Army Hall, Watertown, Mass., Sunday, Dec. 20th, 7:30 P. M.

Mr. J. J. Morse will speak in Brooklyn, N. Y., dur-ing the month of January. Mrs. Nellie J. T. Brigham will speak for the First So-clety of Spiritualists in New York during the month of January.

Mr. Frank T. Bipley has been in New York for the past two weeks and spoken twice for the Theodore Parker Society, once at the Feople's Meeting, and on last Sunday morning gave tests at the morning meet-ing of the First Society.

Mr. Copeland, trance and test medium, is in New York for one or two weeks.

Mrs. Thayer, the independent slate writing and flower medium, will spend the holidays in Philadel-

Mrs. H. S. Lake is to speak at Haverhill. Mass., Dec. 26th; at the Boston Spiritual Temple, Jan. 2d; at Worcester, Jan. 23d and 30th; at Berkeley Hall, Boston, Feb. 6th and 18th. She desires to make still further engagements in the East. Address 13 How street, Haverhill, Mass.

B. B. Russell, how open to engagements to lecture in the Middle and Eastern States, may (until further notice) be addressed 228 University Avenue, N. E., Minneapolis, Minn.

Dr. F. H. Roscoe, of Providence, is to lecture in New Bedford Dec. 26th; in Newburyport Jan. 2d; in Ha-verbill Jan. 0th and 16th. Would be pleased to receive lecture engagements from other Societies.

Mrs. Marie Stickney has removed from her late resi-dence on Court street to Hotel Dearborn (off City Square), Charlestown District.

Square), Charlestown District. Mrs. Clara A. Field lectured in Troy, N. Y., in G. A. R. Hall, to larce and appreciative audiences, the last two Sundays in November. The friends were so well pleased with her that she was relogaged for Dec. 12th. She also spoke for the Saratoga friends in G. A. R. Hall the 5th, (12th in morning and Troy in evening.) also Dec. 19th. It is expected that she will return to Troy for the month of March, 1887. Societies will ad-dress her at 33 Boylston street, Boston, where she will be Dec. 24th and until further notice.

"Remedy for Diphtheria."

To the Editor of the Banner of Light: To the Editor of the Banner of Light: I notice in your paper for Dec. 18th, a remedy for diphtheria which was translated from the *Deutsche Correspondent* by "C. A. Z.," Baltimore, Md. Has this correspondent confidence in the remedy, and does he know of any one's taking a tablespoondul of turpentine oil at one time which benefited the indi-vidual? vidual?

vidual? It seems to the writer to be rather a *powerful* dose, which might either *kill* or *cure* — and the public will want some proof of its merit beside that of its being printed in a foreign publication, before they place confidence in it sufficiently to take such a quantity at one time. **A** SUBSORIBER.

God's Poor Fand.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit-friends bring to our notice for relief :

From E. P. Goodsell, 70 cents ; J. D. Andrew, \$3.00 ; Mrs. P. B. Barrett, 50 cents ; Friend, 85.00'; Friend, \$1,00 ; E. Snow, \$10,00 ; L. B. Smith, \$1,00.

Brockton, Mass .- At the meeting of the First Spiritualist Ladies' Ald Society, Sunday morning, Dec. 12th, Mrs. Pennell, of Onset Bay, occupied the rostrum. After delivering a short address her controls

More than 100,000 emigrants went to the Argentine Republic last year. Most of them were from Italy. SONG OF THE PROOF-READER. "With my comma, semicolon and my colon, My period and my dash and comma dash, I can make the silliest author wise as Solon, And from his words intelligence to flash; With with brackets and with notes of interrogation, Parentheses and exclamations, too. I can ferret out the shrewdest inferration Where authors furnish but the merest clew !" The California State Bourd of Forestry is awaken-ing to the necessity of doing something to preserve the magnificent forests of that State, which are rapidly disappearing before the lumber men and the derasta-tion of mountain fires, and recommendations will be made to the Legislature for the protection of growing timber, and the encouragement of forest culture. Burgalo is receiving natural cas by phone from Brod.

Special Notice.

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

Subscriptions Received at this Office

SUBSCRIPTIONS RECEIVED AL LINS OTHER YOR
FACTS. A. Monthly Magazine. Published in Boston. Poryear. \$1,00.
THE SPHEITTAL OFFENING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, \$2,00.
THE OLIVE BRANCH. Published monthly in Utaca, N. Y.
(0) por annum.
THE OARBIER DOYE. An Illustrated Monthly Magazino. containing Portraits and Biographical Skotches of Mo-diums and Spiritual Workers. Published in Oakland, Cal. \$2,60 peryear.
TELGIO-FHILOSOFHICAL JOURNAL. Published week-ly at Chicago, Ill. Per year, \$2,60; six months, \$1,25.
LIGHT: A JOURNAGOUCH OCH Highest Interested Hu-manity, both Here and Horsafter. London, Eng. Price \$3,00 per year.
THE DIUM AND DAYBBEAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 65 cents.
THE THEOGOFHIST. A Monthly Journal, published in India, and eent direct from India to subscribers. \$5,00 per annum.

THE GOLDEN GATE. Published weekly in San Francisco, THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50. THE PATH: A Monthly Magazine, devoted to Universal Hotherhoed, Theosophy in America, and Aryan Philosophy. \$2,50 per annum. THE EASTERN STAR. Published fortnightly at Glen-burn, Me. For year, \$1,00.

For Sale at this Office:

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents. THE STRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Por year, \$2,00. Single copy 5 cents. THE CARRIER DOVE. An Illustratod Monthly Magazine. containing Portraits and Biographical Skotches of Me-containing Portraits and Biographical Skotches of Me-diums and Spiritual Workers. Published in Ozkiand, Cal. Single copy, 25 cents. THE CARRIER DOVE. Published in Vineland, N.J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Litorature. Monthly. Single copy, 10 contails.

In SIL DEPARTMENUS AND SUPERIARD SUPERIARD, WITH ANEXUS WITH ANEXUS AND SUPERIARD S

CULTURE. Published monthly in New York. Price 10 conts. THESHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 conts per annum. Single copy 10 cents. THE THESOFHIST. A Monthly Journal, published in India. Hingle copy, 50 cents. THE FOO THINKERS. Published weekly in Chatta-neoga Tenn. Single copy. 5 cents. THE GOLDEN GATE. Published weekly in San Francisco, Oal. Single copy, 10 cents. THE GOLDEN GATE. Published weekly in San Francisco, In Single copy, 10 cents. THE GONY, 20 cents. MENTAL THEALING. A Monthly Magazine. Published in Bioston, Mass. Single conts.

BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Mpecial Notices forty cents per line, Mision, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type. leaded matter, fifty cents per line. Fayments in all cases in advance.

MEDICAL Medium and Electrician. Examinations by Hair, 147 Tremont street, Room 7, Boston. AT Advertisements to be renewed at continued rates must be left at our Office before 19 H. on Natarday, a week in advance of the date where-on they are to appear.

The BANNEB 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. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence. MASSAGE TREATMENT, Hotel Rutland, 701 Tremont be relief of Paralysis, Rheumatism, Neuralgia, Nervous Prostration, Ridney Complaints, Dyspopsia, Loss of Mus-cular Fower, Sprains or Breaks, Patients attended at heir hoznes, or as imp roome. 102

SPECIAL NOTICES.

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consulta-tion and advice, \$2. Every Tuesday and Thurs-Being Letters Written Through a Morday from 9 to 12 A. M. S25

Now on Bale. The Grandest Spiritual Work Ever Published. Voices from Many Hill-Tops----

5

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A book from the land of souls, such as never before published. No book itke unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through "Sun Angel Order of Light," her soul-mate Eon, and through him to the world. the to

It has 650 large-alzed pages, isclegantly bound in fine English cloth. has beyold boards and gilt top. Will be sont by mail on receipt of **69.50**. Sond amount in Money Order or Registered Lotter.

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Miss Lizzie M. Whiting,

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tal's Hand by Spirits Who, When

in Mortal, Were

Infallible, Simple, Safe and Genuine.

proofs that above claim is true.

THE VACCINATION INQUIBER .- The futility of the absurd theory that implanting one disease in the human system will prevent the attack of another-which, by the way, there is very little probability of exposure to-likewise the persistency of the regular fraternity of doctors, when they get a law to use as a tool for their own aggrandizement (a warning to our own people), is shown in a letter of a correspondent, who says, writing from Kevington: "I am the only unvaccin-ated member of a family of ten, and am the only one of the ten who has not had smallpox. I have five children, and have been fined three times for refusing to have them vaccinated, but I shall never give in." We can but repeat what we have often said, that this monthly should have a wide circulation in this country to awaken an interest in a reform that demands the advocacy of every true friend of humanity. The price is low, and the contents are admirable for the end it has in view. London : E. W. Allen, 4 Ave Maria Lane, E. C.

THE PORTLAND STREET MISSION, in its labors to help and encourage friendless girls and unfortunate women, is deserving of the approval and support of every friend of humanity. Its "Home" is established at East Watertown, Mass., and it is proposed to give the women and children gathered therein a Uhristmas Greeting, for, which purpose contributions will be thankfully received and be productive of great good. Those disposed, and able to do so, can send their portion of the "Greeting" to Mr. F. O. Hatch, Superintendent, 61 Court street, Boston.

EF Mr. John F. Whitney, a veteran Spiritualist who every summer contributes to the interest of the great camp-meetings at Lake Pleasant and Queen City Park, by his presence and as a speaker, is now spending his thirtleth winter at St. Augustine, Fis. His present address is the Magnolia Hotel, where believers in the Spiritual Philosophy will be most cordially welcomed by Mr. Whitney when they visit the Everglade State. Vivient Suite

John G. Whittier, of Amesbury, Mass., is in his eightieth year. The angel-world is keeping him here because he is so useful in teaching the mundane world the highest phase of morality. The seed he has already sown is bearing good fruit everywhere. He will receive a grand ovation when he passes to the life beyond.

The 74th Anniversary of the birth of Hox. WARREN OHASE WIll be observed at Grand Army Hall, Worcester, Mass., on the evening of Jan 4th-Mrs. Amelia H. Colby and others will speak, and mu-sic and other attractions will add to the pleasures of the occasion. · · · · · · ·

Lyman C. Howe has been engaged to write a series of articles in defense of Spiritualism for the Freehinkers' Magazine. The first to appear in the January number. The address of this publication will

A STATE OF A

A criticism of one observer of the high bonnets is novel. It is that such bonnets as women wear now lead to the impression by their up-sticking ribbons and feathers that the wearer has been isolated and obarged with electricity,-Boston Journal.

The State of Texas is said to be larger in territory than the entire German Empire.

THE MAGNETIC THEORY .- An Italian physicist, Signor Bombicci, seeks to account for the fact that the meteorites are largely composed of iron by supposing the earth's magnetism to be the infinence which chiefly attracts the floating fragments of space. This view is supported by the large finds of meteoric iron near the accessible pole of our planetary magnet

Dr. C. W. Fillemore, 150 Point street, Providence, R. ., desires the address of Dr. G. L. Ditson.

The President's Message covers almost every topic of national interest, but no mention is made of the twenty millions of distranchised women who are taxed and governed without their consent.—The Woman's Journal.



Blankets manufactured by the Navajo Indian women of Arizona are sought as curiosities by tourists. The squaws card the wool, spin the yarn and weave the plankets with aid of sharp-pointed sticks. It requires, according to the size of the blanket, from thirty days to four months' time to make one. Hence they are very valuable. So skillfully and firmly are the blankets made that they will shed water for twenty four hours before they will leak.

Theodore Tilton's daughter Florence resides in Switzerland, and his other daughter in Chicago. Mrs. Tilton is in 's Protestant convent in Newark. Theodore himself is leading a semi-Bohemian life in Rurope.

Apalachicols, Fia., has a curiosity in the shape of a sponge. There are filteen pronks of hollow sponge reaching out like the arms of a devil-fish, in every conceivable direction, from the coned shape natural stand of coral upon which the main body of the sponge rests, and there are fine particles of coral in each arm or sucker, leading many to suppose from its appearance that if left alone these arms would eventually have petrified, and perhaps turned to coral.

A JOKE CONTAINING TRUTH. A man is like an egg, 'tis said, 'T is true, though said in joke; 'Y ou never know of what he 's made 'Until he 's broke,

Some benevolent ladies of New York have established stands where a pint of good hot coffee and a sizable plece of bread are sold for one cent to poor men. women and children.

MRS. P. R. NUTTING, Secretary.

Newburyport, Mass .- Dr. H. B. Storer was our speaker on Sunday, Dec. 19th. He delivered two splendid addresses. Edgar W. Emerson, a great fasplendid addresses. Edgar W. Emerson, a great fa-vorite here, comes next Sunday.—E. P. Pride, Pres-ident of the First Spiritualist Society, has returned from a two months' solourn in Southern California. —The Ladles' Ald Society conducted the supper de-partment at the Grand Army fair in City Hall this week.—A local clergyman, who recently preached a tirade against Spiritualism, created such a storm of excitement that when offered fity dollars for the ser-mon for publication, feit obliged to decline the offer, saying that he "did n't think it would prove a pleas-ant thing to do !"

Haverhill, Mass .- The Haverhill and Bradford Spiritualist Association was addressed last Sunday by Mr. Joseph D. Stiles of Weymouth, who suppleby Mr. Joseph D. Shies of Weymouth, who supple-mented his lectures afternoon and evening with a large number of descriptive tests, giving names of in-visibles with interesting descriptions which highly interested his and ences. Nearly all of these descrip-tions were promptly recognized. In the evening the medium was at his best, and the large audience was much pleased and instructed. Next Sunday Mrs. Ju-liette Yeaw will occupy the platform. E. P. H.

Haverhill-Good Templars' Hall.-Mrs. H. S. Lake spoke for the First Spiritualist Society of Haverhill and Bradford, Sunday, Dec. 19th, at 2 and 7 o'clock hill and Bradford, Sunday, Dec. 1910, as 2 and 1 o crows P. M. to very good audiences. The 2 P. M. subject was "Our Mission as Individuals and Societies." The thought was presented from a carefully written lec-ture, and met with a hearty approval. Mr. Peck ren-dered able assistance to the meeting in his fine sing-ing. Mrs. Lake will cocupy the same platform next Sunday, the 26th. C. Bunday, the 28th.

Attention is directed to the prospectus of the BANNEB OF LIGHT, published at Hoston, Mass., which may be found printed in another column of the Experiment and News. The BAN-NEB has long been regarded as the leading spir-itual paper of the world. It is a beauty in ty-pography and unsurpassed in richness of liter-ary merit in all of its various departments. To all who desire a paper of progressive, religious and scientific, thought, as well as a good paper generally, we say take the BANNEB OF LIGHT. -Laperiment and News, Norwalk, O.

Horsford's Acid Phosphate in Sick **Hendiache.** Dr. W. W. GBAY, Cave Spring, Ga., says : "I have given it in several cases of habitual slok headache with perfect success."

Special attention is directed to the announcement of E. Kakas & Bon. In another part of this paper. They are offering special bargains in all kinds of Fur Goods from their immense stock, which are very suitable for Obristmas presents.

ALLEN PUTNAN, ESQ., will answer calls to lecture or to atwend funerals. Address him No. 670 Tremont street, Boston, Mass.

Married

At Boston, Dec. 18th, by the Rev. M. J. Savage, Mrs. Bessie Bare and Charles Blodgett, M. D., both of Holyoke, Mass.

Mr. J. Wm. Fletcher can be consulted for a course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course to array themselved in Buropean part, and the course of well to read that pertinent work by Monneux Synary of New England Explained By Monneux Synary of New England Explained By Monneux Synary of New England Explained By Monneux Synary of the same of the second course of subary definition of second to insecond to insecond the second course of the second cours

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Message Department.

Public Free-Circle Meetings Are held at the BANNER of LIGHT OFFICE. 9 Hosworth friends at the BANNER of LIGHT OFFICE. 9 Hosworth friends AFTERNON. The Hall (which is used only for these scances) will be open at 2 of clock, and services com-ments at 3 of clock precisity, at which the the doors will be closed, allowing no egress until the conclusion of the scance, except in cass of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their eart cordially invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their eart of the to that beyond—whether for good or evil; that the who pass from the earthly sphere in an undereleped is a cordinally invited. The Messages of their spirit friends with verify them by in-innore. The is our carnest desire that those who may recognize the messages of the fact for publication. That and divers upon our Circle-itom table aro grato-fully appreciated by our angel visitants, therefore would their floral offerings. The who having suitable written questions for answer at these scances from all parts of the contry. Miss Shellanner desires it distinctly understood that he gives no private sittings at any time: neither does sho re-celve visitors on Thesdays, Wednesdays or Fridays. The Leiters of linguiry in regard to this department of the MANNER THESSAGE Wednesdays or Fridays. Miss Shellanner desires it distinctly understood that he gives no private sittings at any times neither does sho re-celve visitors on Thesdays. Wednesdays or Fridays. ANNER THESSAGE Wednesdays or Fr

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 9th, 1886-Continued from last issue. Ellen Snow.

I am a stranger here, Mr. Chairman. I would like to reach my friends, and especially my mother, for she is very lonely, and it seems to me that she is longing for her child. My mother me that she is longing for her child. My mother does not realize the extent of spirit commun-ion; she has heard very little of it, but has wished it might be true, yet never had any hope or even idea that it is. I have come to her many times. I have seen her lonely condi-tion, and have tried to comfort her. She does not know what a host of spirit friends some-times surround her, even when, in her quiet room, she seens all alone and forsaken, so to speak by the world. by the world. speak.

speak, by the world. I wish to say to my mother, Do not feel in this way: try to realize that you have many friends, and that they have not forgotten you. They have gone on to other worlds, it is true, and there will come a time when you will join them there are preparing pleasant homes and

and there will come a time when you will join them; they are preparing pleasant homes, and places that you may enjoy by and bye. I have a pleasant home; Aunt Harriet is with me, and we talk every day of how mother will enjoy it when she comes; what rest she will find, and how pleasant it will be for each one. If she could see us and listen to our words, I know-the cloud would lift from her heart, the dark-ness fall away from her life, and she would be ready to press on with the burdens that are laid upon her, knowing that in a little while they would all slip away. I bring much love to other friends. I wish to thank them for all the kindness of the past, to tell them I forget none in my spirit home; there

thank them for all the kindness of the past, to tell them I forget none in my spirit home; there love grows stronger, and memory gains in power; every kind act, every word or even thought of affection that has been given to me "rises up before me like a beautiful blossom, sweetening my life, and making me feel happier day by day; I cherish them kindly, and love the friends who gave them and made my life more sweet, and who still brighten my spiritual life because of the remembrances they bring to me. because of the remembrances they bring to me. I would like them all to know I come back and try to reach their homes, and help them to gain something more beautiful and fair in the life they now lead. My name is Ellen Snow; my mother's is Caroline, and she lives in St. Louis.

George Tuttle.

George Tuttle. 1 am not a preacher, Mr. Chairman, nor am I fitted to clear up-any puzzling question to the minds of my friends, but if they get interested in this thing, and want to know about it, I will do the best I can by telling them what I see, but I won't undertake to make it plain to them. So far as I can tell, it seems to me if my friends are willing to investigate they will find enough in it to make their lives brighter, and give them some general information, at least, of the future life, that will be an advantage to them, and I hope they will make the effort and learn

cause I may have broken down earlier in concause I may have broken down earlier in con-sequence, but it seemed to be a part of my na-ture to keep going on, for I feltobliged to do so. Well, I was called to the other side of life, knowing very little, if anything, of what the future would be. I was startled at my new surroundings, so different were they from what I had ever imagined. I found I was still able I had ever imagined. I found I was still able to do active work, and travel around, and I have been doing that ever since. I am not treading round and round in one narrow circle, nor am I traveling from planet to planet, get-ting way off into space, apart from everybody I ting way off into space, apart from everybody I ever knew, but I go on, day after day, finding new paths of labor and of investigation, and trying to pick up some bits of information. I want to get to my friends, and have a quiet I want to get to my friends, and have a quiet talk with them. I have many things to say con-corning my private life, my business, and the events of the last six weeks of my bodily ex-istence; and I also wish to speak of my spirit-ual life, the friends I have met, the work I am doing, and a little of the places I have seen. I call myself a resident of Boston when I come in contact with mortal life, because here lived and here I have fond associations. My I lived and here I have fond associations. My name is George Tuttle. I may say that I passed away suddenly.

left friends there, and I reckon they've not for-gotten me. I've not forgotten the old days, nor the friends who took part in them, and I nor the friends who took part in them, and i have thought many a time it would be power-ful good to me if 1 could just say a few words. Well, I've come, and I have this to say: I did not tind the new life such as I expected; it is very different from what I had anty idea of, and if my friends could-understand it as it is, they would be very much surprised. I thought there was maybe a pretty scene chance for a man If my friends could understand it as it is, they would be very much surprised. I thought there was, maybe, a pretty even chance for a man, when he went out; if he had tried to do the best he knew how and lived an upright life he would get to the good place instead of the bad one, because I could not exactly reconcile the statement of things as made in the Scrintures. I was many times puzzled, as my friends know, and some of them thought I was too doubtful, and it would be better if I let these questions alone and went ahead in blind faith---but that was out of my line. I could n't do it. I 've come to tell them all that I am quite sat-lisfied with my new life; there is plenty to be done and steam enough to help a man do it. I do n't suppose I'll ever get the chance to talk to my friends down there through some such a machine as this, but if I do I'll take ad-vantage of it, and I tell you, sir, I'll give them just what they think they ought to have--a plain statement of the case, and I hope they won't refuse it.

won't refuse it.

I am called James Sanderson. I did not live to be an old man. My friends used to warn me, and say I was using up too much steam, and if I did n't look out I would n't live half my days, and after I went from the body some of them said it was just as they had always known-that Jim could n't make the most of his forces, but use them up ahead of time. It may be so, but anyhow I am quite satisfied, and I want them all to feel the same.

Martha Stimson.

How do you do, Mr. Chairman? I am an old lady, and I do n't know but you want some of the smart, pert ones in here; but I want to tell you I'm not old and bent in the other world, you I'm hot old and bent in the other world, but quite as straight as some of the younger ones. You see, when I was here I got to be pretty well along in life, and, somehow, I seemed to draw over, and lose my good form. Well, I staid here and staid here, until I began to wonder how long I was going to stay, but the time came when I was called, and I obeyed I have been looking out a good deal since

the Master's summons. I have been looking out a good deal since then, and sort of taking account of things. I heard the gentleman say that he was surprised at what he found. Well, surprising is n't any name for it. I was dumfounded, sir: it was all so different from what I had been told, somehow it made me dazed, I could n't under-stand it. I saw my friends, I saw my husband and others, and they all told me it was just the same way with them; they could n't believe their own senses, because when they found such a different way of living from what they had expected to see, it took them a deal of time to come to an understanding. After a while I began to see as they did. I knew they meant well, but I thought at first they must be mistaken. But it was all true. And then I thought I ought to come round and see those I used to know, and tell 'em all about it. It is n't pleasant to find yourself in a strange country, even if there are some friends around you, and not know anything of its cus-toms, how to take hold of it. or which way to turn, especially when it is just exactly oppo-site from what you thought it was.

turn, especially when it is just exactly oppo-site from what you thought it was.

Well, sir, I've tried and tried to come, but I could n't, and it's a long time now, and per-haps no one will care to hear anything about it, but I thought, after I 'd been trying all this time, if there was a chance for me to slip in I'd better do it, so I am here, and you will ex-cuse me if I am out of place.

My name is Martha Stimson, and I have some relatives in the body by the name of Allen that I want to get to if I can. I have many things to say; some of them are about their tem-

George Tuttle. I am not a preacher, Mr. Chairman, nor am I fitted to clear up-any juzzling question to the minds of up friends, but if they get interested in this thing, and want to know about it, I will do the best I can by telling them what I see, but I won't undertake to make it plain to them. So far as I can tell, it seems to me if my friends are willing to investigate they will find enough in it to make their lives brighter, and give them some general information, at least, of the future life, that will be an advantage to them, and I hope they will make the effort and learn mwhat they can about it. Then, if they come into communication with their particular friends they may learn many things that are. I hope to call the attention of my friends to the life J,am living on the other side. I was generally pretty active when here. I disliked even to lay down my work when nightfall came, and sometimes I carried it on late into the night. Well, perhaps that was foollsh, be-cause I may Lives broken down earlier in comright up with the times. Good-bye, sir.

mountains and our plains, very much like those in earth-life, and that mortals, when they go to the spirit-world, can enjoy these natural scenes as keenly as when on earth. If you can bring yourselves to realize that life is continu-ous, that it stretches from this world into the other without a break, without a lapse in the consoicusness of man, then perhaps you can re-alize that the soul must have external sur-noundings, must manifest itself in outside forms; and, if so, then certainly the inhabit-ants of the spiritual world must have their scenery and their local habitations. This world in atural scenery, over fields and through forests, and sall upon the rivers and lakes, than it is for them to do so when in the mortai form. Life is carried on there very much as it is here, only here it is in a more crude state, and there more advanced. There are certain cocupations on the earth that are not needed in the spirit. world, because there is no place and there more advanced. There are certain occupations on the earth that are not needed in the spirit-world, because there is no place for them; but all active men and women in the other life find an employment to which they are adapted, and one through which they can express their energies and abilities.

Controlling Spirit.

We shall devote the hour at our disposal to voicing the messages of those spirits who can-not control the medium personally. We have, at these circles, many spirits constantly ap-proaching with eager desire to reach their morproaching with eager desire to reach their mor-tal friends. Many of these spirits are anxious to communicate personally, to control the me-dium's brain without an intermediary spirit. This is not altogether because of their ambi-tion to reap this experience, but because they believe that they can thus gain power and in-formation how to proceed in using other me-diums in a like manner, and, perhaps, develop the mediumistic qualities of their own personal friends; or at least approach their friends through other instrumentalities in their homes. We have also at these scances many spirits who We have also at these scances many spirits who are unable to make the magnetic connection which will enable them to communicate per-sonally through this brain, and therefore we are happy to present from time to time such words or evidences of identity as they desire to send to their friends. At the present time the first one is

G. L. Davis,

Mr. Chairman, and we learn that he was connected with the United States Navy, acting in the capacity of paymaster, and that he was associated with the Naval Department during the late war, and filled several important positions. We should think he was about sixty years of age when he passed awar he may he a year or We should think he was about sixty years of age when he passed away, he may be a year or two older. This spirit has many friends on earth, and he desires to bring them his greet-ing and his affectionate regards. It would be very pleasing to him to come into personal communication with those triends, and espe-cially to bring messages of advice and of com-fort to his relatives. We can see that he has something in mind which he deems important concerning matters connected with material life, which may be of interest to certain indi-viduals on earth. He does not desire to un-fold these things in public, but if his friends will seek out a medium through whom he can manifest his identity to them he will be very manifest his identity to them he will be very happy to respond, for he is earnest in the wish to convince them of his spiritual existence. The spirit resided in Brooklyn, N. Y.

Caroline Beall.

Caroline Bcall. An elderly lady makes her appearance. She passed from the body early last June, and wishes to reach her family and friends. She has much to say to them. Her spiritual condi-tion is very different from what she had be-lieved it would be: at first it surprised her, yet she has come to feel familiar with it, and to take pleasantly to it. She feels that she has been groping dimly in the dark, that those be-liefs and opinions that seemed to be a prop to her have fallen away, and she has commenced a new pathway of study and progress, yet the Heavenly Father is good to her, and she feels that she is indeed his child, and will be taken care of. She would like her friends to study that she is indeed nis child, and will be taken care of. She would like her friends to study this philosophy, and try to gain all the knowl-edge they can concerning it, for it will bring to them such light as was denied to her. She claims that she has a pleasant home in the spirit-world, with parents and kindred; loving. friends surround her with all that is calculated to make her life leanow and she wiches those to make her life happy, and she wishes those on earth to believe that she is trying to prepare a bright and pleasant home for them. We get the name of Caroline Beall. She resided at Mount Pleasant, Frederick County, Md. Her husband is known as Mr. A. O. Beall.

Benjamin F. Bates.

M. S. Lane-M. Leonard. Now we behold two spirits, one of whom has before presented himself at this circle room and given a message. He did so very shortly after his physical decease, and he now comes, not to speak for himself, but to introduce another spirit, who passed from the body with-in a few days, and is unable to express himself, being unacquainted with spiritual life, and has not as yet taken a firm hold upon it, but is at-tracted back to the scenes of his earthly life because of friends who seem to be holding him, and their affection goes out strongly toward him. He brings his love and wishes them to feel consoled, as all things are well with him, feel consoled, as all things are well with him, and he has no desire to take up the old body and he has no desire to take up the old body again. This spirit was an active man, and made his energy felt in business and in social life, we should judge from his appearance, and he will make himself felt in various ways in time to come. Both spirits were residents of Southbridge, Mass., when in the body. The first gives his name as M. Leonard; the princi-pal one, who is here striving to reach his ness gives his hance as his before a triving to reach his friends with consoling influences, and also hoping to gain magnetic power to break away from the earthly conditions, gives the name of M.S. Lava M. S. Lane.

Charles Montague.

A gentleman who gives the name of Charles Montague has been seeking to reach his friends through this avenue ever since he passed from the body ; he has felt an attraction here and has wished to communicate, because he feels has wished to communicate, because he feels it may be useful to himself as well as to those he desires to approach. Those friends to whom he sends his message of love and of greeting reside at Sunderland, Mass. He appears to be about sixty-five years of age, with ability, and no doubt he will succeed by and by in man-ifesting to to those whom he loves. There are certain matters connected with the old place certain matters connected with the old place where he resided which he would like to speak of to his friends. We trust he will be able to do so.

Maria Hartford.

A young lady about twenty years of age calls herself Maria Hartford. She says her father's name is George, and he lives in Boston. She wishes to reach him and her brothers and sisters, and bring them her love. Her mother is with her in the spirit world, and joins in the tokens of affection and good cheer which she brings. It will soon be an anniversary time for her: she passed away in the month of No-yember, and she has thought no greater happi-pass could come by way of recomplian of this ness could come by way of recognition of this anniversary than the privilege of sending a message to her dear friends, to tell them she is happy and contented in her spirit-home; that she and her mother live together, day by day, pursuing their employments, and frequently returning to the homes of those they love, bearing an influence of good will and of peace. She belives that sometimes this peaceful influence is felt by her friends, although they know not from whence it springs, but it brightens their lives and makes them more contented with their lot; therefore she is happy at the thought that she may do a little good in this way, by blessing the lives of those near to her.

Clara Jordan.

Another lady, who lived thirty-five years in the form, steps forward, eager to send a word to her friends. She gives the name of Clara Jordan. Sue has very near and dear rela-tives in New York City, and one of those dear ones has become interested in Spiritualism and has visited several materializing cir-cles with the hope of receiving some manifesta-tion from the beloved dead. This spirit wishes to say that she has been with that friend and has sought to manifest, but has been unable to do so; she will try again in the future, but she wants the friend to continue her investiga-tions and to seek for knowledge of immortal truth. The spirit sends her love to the friends, and hopes at some time to return and give them personal communications.

Mary Porter.

Now a spirit approaches, and we feel that we must give her an opportunity of saying a few words. She claims to have a friend here in the audience to whom she brings love and symnathy and kindly greating. This enjit is

New Publications.

A Boston GIRL'S AMBITION. By Virginia F. Townsend. 12mo, cloth, pp. 395. Boston : Lee & Shepard.

The struggles of two orphans on their way from noverty to wealth are interestingly described, a no. bility of character, steadfastness of purpose, and a strict adherence to principles of justice being depicted with that skill yet naturalness which distinguishes the writings of the author. A good book for girls in the incentives it presents to a true and dutiful life.

BROWN, The Medium of the Rockies. With an Introduction by Prof. J. S. Loveland. 12mo, cloth. pp. 167. Des Moines, Iowa: Moses Hull & Co. THE MEDIUMISTIC EXPERIENCES OF

It is said that years before the advent of Modern Spiritualism at Hydesville, the person whose expe-fiences are herein related, in the weird fastnesses of the Rocky Mountains, living in a lodge, built like those of the Indians, was nightly visited by his spiritteacher and informed of the leading events of the day that was to follow. He was glitted with a spirit of prophecy that became developed to a remarkable degree by its exercise, and the facts narrated are as marvelous as any known to history. He also possessed the ability to leave his earthly body and associate with the habitants of the spirit-world, with nearly the same facility as if in reality one of them. The accounts he gives of these transmundane visits, of what he beheld and learned of society in that higher state of human existence, are of the deepest interest. Mr. Brown's work as a healing medium is also described, many of his cures being of a very remarkable nature.

THE PEOPLE'S BIBLE; Discourses upon Holy Scripture. By Joseph Parker, D. D. Vol. IV. 8vo, cloth, pp. 412. New York: Funk & Wagnalls.

A new volume of what may be termed a commentary on the Bible, the passages discoursed upon being in consecutive order, though many omissions are made, only those being taken that conform in their teachings to "evangelical truth." The undertaking, pronounced by Mr. Spurgeon to be a "stupendous! one. is to be continued through twenty-five volumes. Each discourse is prefaced by a prayer.

December Magazines.

THE CARRIER DOVE. - A lithograph portrait of Prof. Wm. Denton is given in connection with the Memorial Address of Mr. A. B. French, reprinted from the BANNER OF LIGHT. Two other portraits, accompanied by biographies, are contained in this number, their subjects being Thomas Lees of Cleveland, O., and Mrs. Dr. Beighle of San Francisco, Cal. One other full page lithograph illustrates this issue, a copy of a photograph, "Burt Wilson and Spirit Siater," the manuer of its production being described by Mrs. H. C. Wilson. An interesting miscellany fills the remaining pages. Publication Office, 8541/2 Broadway, Oakland, Cal.

THE INDEPENDENT PULPIT .- The chief articles contributed are "Statecraft and Priestoraft in their Relation to Civil Liberty and Personal Freedom," by D. R. Wallace, and "Thomas Jefferson," a lecture by Gen. M. M. Trumbull, delivered before the Secular Union of Chicago, last October. Waco, Texas : J. D. Shaw.

LADIES' FLORAL CABINET .- " The Plants of Christmas Tide" describes those that from the time of the Druids have been prominent in this holiday's merrymaking. Chryanthemums, roses and other flowers in new varieties are treated of, and instructions in decorative and domestic home-work given. Published at 22 Vesey street, New York.

VICK'S ILLUSTRATED MONTHLY for its frontispiece has a cluster of three varieties of Bouvardias. wood-cuts of fruits and flowers, an illustrated poem, 'The Grand Mosaic," and much to interest and instruct lovers of nature. Rochester, N. Y .: James Vick. MENTAL HEALING MONTHLY .- The query, "Has Mind-Cure a Practical Limit?" is discussed by C. M. Barrows, without arriving at any definite conclusion. Rev. J. W. Winkley contributes his views of "The Everlasting Life," arguing that the term means some-thing more than that we live after the event called "death." Published at 130 Chandler street, Boston.

Verification of a Spirit-Message.

W. H. COLLINS.

I received one day this week, in a very remarkable manner, a "clipping" from the BANNER OF LIGHT, giving what I suppose you call a "spirit-message" from an old friend and acquaintance of mine, W. H, COLLINS. He was killed about five years ago in Whitehall, N. Y., while on duty at a fire. I was there it the time. I remember him well, and y hluov hear more from him.' I have given the "olipping" to an old friend and schoolmate of William, and he will show it to his wife and other friends. I am not a believer in Spiritualism myself, but my friend before Yours respectfully, mentioned is.

Josephine Lakey.

My friends live in Brooklyn. N. Y. I know there are mediums there, and that meetings are held where spirits come and talk. I have are held where spirits come and talk. I have visited some of those places and tried to mani-fest, but I could not. True, none of my friends were there, but none of them are here, yet I did not find it easy to speak, so I thought if I could get some one to write to my friends and tell them I had come I would be glad. I did not care very much about spiritual things when here; I did not, perhaps, give enough thought to them, but I had no means of know-ing auything concerning the immortal life, and

ing anything concerning the immortal life, and I rather shrapk from a thought of it. My friends mourned when I passed away: they did not know that I was happler than I had been for a long time before, free from pain and weariness, feeling stronger and better in every fibre of my being. I tried to tell them and thank them for the loving attentions they showered upon my lifeless form, but they did not know that, so I turned away.

not know that, so I turned away. I have seen many dear friends on the other side; they have all been kind to me, and many wish to be remembered to the friends who are here. Lottle, particularly, wishes I should say to the dear ones that she is free and happy, and oh I so joyous in spirit because of the life she has found over yonder; it is so well adapted to the unfolding of her powers, to the 'attain-ment of her mental desires, that she has no wish to lay down the present and take up again wish to lay down the present and take up again which to lay down the present and take up again the associations of the past, yet she and I both think of our dear earthly friends with much love, and come hoping to be received. If they will seek, as we desire them, they will find all, this, knowledge' they wish concerning, these things. We will do our part from the spirit side and hope they will respond from the mor-thel. I am forsenting they tal. I am Josephine Lakey.

James Sauderson.

[To the Chairman :] This seems to be a right smart chance for me. I have tried this thing before, but never got in. Sometimes it seemed as though I had but just one more step to take, but lost power and had to fall back. I reckon every one who comes this way has some object in view, and most of them want to reach their friends. I am here on the same errand, hunt-ing up those I left on the earthly side. Well, stranger, I come from New Orleans. I

Report of Public Séance held Nov. 12th, 1888. Invocation.

Blessed Spirit of the Universe, thou whose pathway is light, whose glory ineffable permeateth all space, quickening all life into animation and power, we turn to these at this hour for sirength and guidance; we reach out in thought toward thee for that helpfulness which thou slow const which thou be the picture. reach out in thought toward thee for that helpfulness which thou alone canst supply through thy minister-ing angels. We desire to come into an atmosphere of purity and of peace, to have our souls so stimulated that they may understand thy ways, and, understand-ing, be ready and willing to follow on, to live in ac-cordance with them. As the stars of night shine calmly down upon a slumbering world, undisturbed by the cares of life, their light is quenchless, their march is ever unstayed; so thy great truths shine calmly down upon, and the stars of comprehension of finite minds, awaiting a fitting opportunity and fa-vorable conditions when they will be received and accented by the unfolding, progressive spirit. Oh i our Father, we would grow receptive to these truths, we would take them into our lives, comprehend and follow the ir light. follow their light.

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman, Qurs.-[By O. P. Hale.] Are the spirits of

Ques.-[By O. P. Hale.] Are the spirits of our friends in any way interested in the dispo-sition which may be made of their earthly bodies; and are they attracted to the place of burial, or to the monuments erected to their memory 3

ANS.-Some spirits are interested in the dis position made of their earthly remains, but there are many spirits who have no thought or there are many spirits who have no thought or care concerning the body after it has been vacated. One spirit may come to you as a friend, saying that he had noticed the care be-stowed upon his earthly body by loving friends, and that it gave him much pleasure, and he re-mained with it until it was placed beneath the soil, and that he had been attracted to the spot, taking pleasure and pride in the monument erected over his carthly remains. Another erected over his carthly remains. Another spirit may come to you, and when you question him if he knew what disposition you had made of his body, and about the memorial erected over it, he may profess entire ignorance con-cerning the matter, for he had taken no in-terest in it whatever, having parted with the body forever, and not being attracted to it, . It matters not to us personally what becomes of a body we have once utilized; if we have ex-bauted its powers we are as ready to cast it bausted its powers we are as ready to cast i aside as we would the old outworn garment Yet there are spirits who seem to have a cling-ing affection for the old, the remnants of their bodies; and it pleases them to have their friends visit the graveyards where repose said bodies, and place memorials above them. You can tell, perhaps, by the disposition exhibited by your friend when in the earth-life, whether he or she will wish to have you thus visit the last reating-place of the body, or prefer to have you remain away. rémain away.

Control of the cody, or prefer to have you remain away. Q.--[By Hiram Ramser, Oattaraugus, N. Y.] As many fail to realize the similarity of life and its surroundings in the spirit-world to that of those in this world, particularly in points wherein, as in the "Message Department," it was recently stated that fishing, salling, gar-dening, etc., were engaged in and enjoyed, will you please state in what manner, those af-fairs are carried on ? A.--The, great mistake with mortals is that their ideas of the spirit-world are 'wgue, mar-defined, rather: than of a practical, "ub-stantial, every-day kind of, life...We have distinctly instead that fab mpiritual world dif-fers not ementially from the earthly planet, namely, that we have our rivers, our lakes, our

A gentleman now comes who is very anxious to communicate with his friends. He left a family on this side, with other relatives and many friends. He seems to have been unformany friends. He seems to nave been unfor-tunate in his organism; the brain sustained a loss of vital power, and in consequence the mind became somewhat deranged. He tells us he did not feel at all well or comfortable for some time, and that, during the last year of his life, he had many spells which he can hardly define to you, which he knows were the result of this lack of vital power. We learn from the spirit that, during a period of mental aberra-tion, he took his own life, so far as the body is concerned; that he was unaware, at the time, of what he was doirg, and that he does not feel responsible for the act, for when he aroused to his true condition, and found himself outside the body, an inhabitant of the spiritual life, he was very much amazed, and could not remem-ber what had come to him for some time. At last he realized what he had done, and he felt regret, because he would have preferred to remain with his family could he have been well and active, but in looking back he szes that now he has passed through the despondency and the unbary condition he does to the the tend tunate in his organism; the brain sustained a

now he has passed through the despendency and the unhappy condition, and he feels that perhaps it is all for the best, as his mind would not have improved, and he would have grown weak and more unbalanced.

He brings his love to his friends. He now sees it is much better for him to be in the spirit-world than here in the body, confined in an asylum or retreat for the insane-for he bean asylum or retreat for the insane—for he be-lieves that would have been his fate had he re-mained on earth. This spirit would like to communicate privately with his friends, as he has much to say to them; there were matters on his mind that he would like to talk over with those who are most intimately concerned with him. We get the name of Benjamin F. Bates, and that he resided in Cambridgeport. We should say he was a worker on brass; that idea comes to us in connection with his business. He has many friends in Cambridge and sur-rounding places. rounding places.

Jeffrey Davis.

Two other spirits now appear, and we see that they are father and son ; the elder passed on first, and the younger went suddenly, we should judge, without warning or preparation. should judge, without warning or preparation. These spirits bring united regards to their rela-tives and friends in Providence, R. I. As they come here together, so they are associated in the other life. Both are active men, and both are spirits who have a strong desire to make themselves known and understood through material channels, and have been trying to manifest to their friends for some time. We think they will not cease their enters unit they succeed in demonstrating the truth of their immortality, and of their power to return and make themselves known. The name of and make themselves known. The name of the elder spirit is Jeffrey Davis, and he calls his son George.

George H. Dailey.

Now comes a spirit not more than thirty years of age, and we should think he went away but a little while ago. He is desirous of reaching friends, and he puts forth a strong inreaching iflends, and he puts forth a strong in-fluence, hoping to accomplish his wish. He tells mathat his 'tather is with him in the spirit-world, that he was the first to give him greet-ing and to make him sequainted with this new, strange life he has entered upon (). He sould his love to those who, are here and tells, them mot to mourn for him; although he passed ant early in life, yet it is for the best. There were plans he would like to have taken hold of land oute, worked in connection with earthly existence,

inaly a tail, elender lady, with blue eyes and chest-nut hair, very delicate and fragile in appear-ance. It seems that she must have suffered considerably when on earth, perhaps in physi-cal health and perhaps in her mind, for we see the two conditions coming with her. She wishes to say she is free from all the pains of the past and life is now beautiful to her. She brings encouragement to her friend, who is also sad and in need of cheer, and she will do all in her power to brighten her life, as well as to bless and cheer all the dear friends who are on the earth. We get the name of Mary Porter.

Grace, to F. A. Grove.

Mr. Chairman, we must speak for a most beautiful spirit, a young lady, with blue eyes, large and full, of delicate appearance, who comes with her arms laden with water lilies. With the spirit we get the name of Grace. She sends a few words of cheer to a gentleman in the South. This is what the spirit has to say: "Dear soul, you have passed through strange and conflicting experiences, that have been sad and depressing to your mind as well as exhaust-ing to your bedy: you know not service as ing to your body; you know not sometim es where the light is to be found, but you are be-ing guided by higher powers; the dear angels who love you surround your pathway; they attend your steps; they would guide you, and they would help you to grow upward toward their spiritual plane. By and-bye you will be summoned to join them; they are preparing a home that is to be yours, and you will be wel-comed by the lowing come ray have become comed by the loving ones you have known in the past. You are not forsaken nor left alone; they do weave their beautiful garlands of love they do weave their beautiful galands of love and entwine your heart; you may not feel their presence, you may not get one breath of love externally, but their influence is yours. Be of good cheer; all things lie before you; the past may go with its sadness, for the future will come with only brightness and hope. We would have you return to the old place, and take up the conditions that have been, for we feel you will be sustained, will be preserved in the body until the time is ripe for, you to pass onward. until the time is ripe for you to pass onward. It is not good for you to be alone, apart from associations that may be more helpful to you; and I come, attracted by your wall of woe, seekand 1 come, attracted by your wall of woe, seek-ing to bring you light and encouragement, and such assistance as I can give. Friends will go to you to prepara the way for that movement which they think is for the best. Follow your own deep, convictions, and you will find more happiness and prosperity than you have known for some time in the past." This is to F. A. Grove, Altoona, Fig.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK,

Now, 16. Agrie Davis Hall; Mary Hewlit; Albert Ly-man; Hanush Williams; Albo Ghaso; John Toland, Now, 10. - Henry Y, Gardner, Reboca, Hudson; George Pynchon; Katle Mullen; Samuel Elch; Barah A, Mitchell.

THE MESSAGES GIVEN

As per dates will appear in dus course. Dec. 10.-Calvin Haff! Horace White; Olara Baker; Amaza Walker; Ellen Preston; Oharles Tripp; Mamie Franch.

French. . Dec. 14.—Stephen Pearl Andrews: Harry Miller; Neille Hardy (Dharlie Bassett; Jeanle Gifford; Mary Connor; John Maffit; Hannah Kimball; Vicia; Forest Flower. With:

A female contributor this morning brought in a com-munication written on both sides of the paper. The editor scowled, and refused it. a" Well, 'take reforted, ''. I de like to know if you don't print, on both sides ?!.' There's no, such thing as arguing with a woman. Providence Journal.

100 We know Lydis #, Pinkham's Vegetable Compound to be a really valuable componitor diseases peoultar to fo sales.

LEWIS D. BROWN. Fair Haven, Vt., Dec. 5th, 1886.

Lydia E. Pinkham's Vegetable Compound is having a big sale in this section, and it deserves its success. Its cures are wonderful.

Passed to Spirit-Life

From his home in East Somerville, Mass., Oct. 17th, 1886. David M. Waterhouse.

David M. Waterhouse, He was esteemed for his genial disposition and sterling integrity; a man who loved his home, an affectionato husband and kind father. He left a wife and three sons. The many friends of Mirs. Waterhouse (who has labored so long and faithfully as President and co-worker of the Boston Ladies' Aid Society, as well as those who have been strengthened and cheered by her ministrations as a medium and friend) will extend to her their deepest sympathy in this her time of sorrow. Thefuneral was held at his residence, where a large circle of friends gathered to pay their tribute of sympathy and respect, after which the body was taken to Woodiawn Cemetery, where, with the silent aleeper, the sweet voices of Mirs Balley and Mrs. Hall as they rendered appropriate music and a few more words from the writer, it was laid to rest. May the wife and children, in the lohely hours that music one, be con-scious of the presence and aid of the arisen one. Mirs. N. J. WILLIS.

From Bellows Falls, Vt., Oct. 15th, 1886, Mr. James Miller, aged 63 years.

Miller, aged 63 years. A good citizen, and a thorough believer in our beaufiful spirit-faich, has gone up higher to mingle with the many-spirit-friends who have ministered to bim and his dear. wife, Mrs. Fannie C. Detter, who for a brief season was joined with him in the bonds of holy wedlock, i calling around him with her spirit fillers closer communion and a fuller baptism of april i fillerse. While she mourns for him and feels his loss, yet she is again in our midst, re-inspired to work for mortal ones in need of spirit aid.

ett da fest stal, sed på s<u>ette</u>ds ingenatelling

From his nome in Danville, Vt., May 18th, 1886, Levi H. Harris, He was born in that town Aug. 13th, 1808.

A. Daris, The was born in that town Aug. Jstn. 1906. A. Harris was a yery carbest believer in Spiritalian. and a subscriber to the BANNER of Light for the last-twonly-beven years, and the BANNER was a great source of pleasure to bim. - Com.

[Obituary Notices not exceeding twenty lines published gratuitousiy. When they exceed that number, twenty cents for each additional line will be charged.) The words on an average walks a line. No poetry admitted weier this heading.]

Convention in Vermont and out of the

Convention in Vermont. (Continued and the second of the Vermont. Spiritualist Association will be held in .' Barrett's Hall, '! Westerbury, . Yt., Jan. 14th. 15th and 15th. 1557 commending at 1038 A. M., Friday, Jan. 14th. Broakers for the occasion will be : Mirm. Abble W. Croe-sett, of Duxbury ! Mirm. Fandle Davis Benithy of Brandon i Mirs. Emma L. Faul, of Morrisville ! Mirs. Liszie H. Mail-ohester, of West Bandolph ! Mirs. B. A. Wiley. or Hock-inghan : Alosso F. Hubbard, 1550, of Troot : and all preakers and mediums willin is the Hall as a welley. or dially invited by the managers to be present and held by their divine gitts by make this Convention. Done which hall. result in great good to humanity. Bot iest and choice mediums we expect Mirs. G. B. How-ard, East Wallingford - Mirs. Hannah Tarner, Butkury i Mrs. Lucius B. Colburn. Benaington, and others, J. Dres Grouge Honpoor, O. S., Abana, will be present' of det Onto. '' Good munde will be further by the Burkury i Gree Onto.' '' Stort and on S. Abana, will be proverly Gree Onto.' '' Good munde will be further by the Burkury i Gree Onto.' '' Wasther bees, held there. All for our and you our conventions have bees, held there. All for our and you our view to extend in omatter whether the present is and on our of a stated in the further bees were as we co

view to arrend ; ho marter, whether they believe as we do or ant, they aw weepene. Good board as the Hotel, hit of per day, single much, he ens; howe keeping, so cens per day, single foet, he cons. Fred retarn checks will dependent of over the (Denrel Yourdon's Hairced to they for the rety, full fare, or a fill of the single for the set of the set of the per set of the transfer of the set of the set of the per set of the transfer of the set of the per set of the per set of the per set of the per set of the per set of the s

DECEMBER 25, 1886.

BANNER OF LIGHT.



Banner of Light.

BOSTON, SATURDAY, DECEMBER 25, 1886.

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Spiritualistic Meetings in Boston: Banner of Light Circle-Room, No. 9 Boswerth Birret-Every Tuesday and Friday aftornoon at 20'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

stith page, L. B. Wilson, Chairman. Boston Spiritual Temple, at Berkeley Hall.-Bervices every Sunday at 10% A. M. and 7% P. M. Bichard Holmes, Chairman: Win. A. Junkice, Treasurer. The Ladies' Industrial Society will meet fortnightly the coming ecsons at Langham Hall, No. 4 Berkeley and Apple-ton Birrets.-Public meetings overy Bunday at 10% A.M., above), public meetings every Monday at 10% A.M., bord, Public meetings and Friday, at 7% P.M. Ladies' Union every Friday, 2P.M. Classes, etc., by appointment. Birris Spiritual Temple, corner Newbury and

y appointment. **First Spiritual Temple. corner Newbury and Eveler Nitrecis.**—The Spiritual Fraternity Society will **Strice is.**—The Spiritual Fraternity Society will be at 74.

Ings at 7%. College Hall, 34 Essex Sireci.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Sireci, corner of Easex.-Sundays, at 2% and 7% P. M.: aslo Thursdays at 3 r.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. Spiritualistic Phenomena Association, Berke-ley Hall.-Meetings Bundays at 2% P. M. Address all communications "Spiritualistic Phenomena Association, 16di Washington street, Boston, Mass." D. J. Bicker, President.

Children's Progressive Lyceum No. 1, Paine Memorial Halt.-Sessions Sundays at 11 A. M. Seats free. All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston.

1031 Wishington Street.-The First Spiritualist adies' Aid Society meets every Friday. Mrs. H. O. Tor-

secretary. S. J. F. DILLINGHAM, assisted by Mrs. Fales, will meetings-a prominent feature of which will be test cs-on Sunday evenings for the present.

Langham Hall, corner Berkeley and Tremont Streets.-Meetings each Sunday noon. Dr. Aspinwall, Conductor.

Chelsen.—The Ladles' Social Ald Society meets in the Hall over Bellingham Station every Kriday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berke-ley Hall.—Last Sunday morning Mrs. A. H. Colby, under the inspiration, it was claimed, of an ancient philosopher, gave a remarkably hieresting and instruo-tive discourse to an audience that filled the hall to re-pletion. The subject considered was "How Can we Best Blend the Boiritual and the Mortal for the Ad-vancement of All?" Said the speaker: "From the be-ginning of the bistory of human life—and I was famil-lar with history far back of my time—through the ages to the present, man has been, and still is to a consid-erable degree, controlled socially, politically, men-tally and religiously by the few scholars of the time. Spiritualism comes to you with new thoughts, and you are called to ald in its work by giving conditions whereby it can express itself. And yet Spiritualism may been from all time. When I was on earch I was aware of its existence. It came to open to man the gate of freedom. But the world was not coll enough to comprehend the freedom it was to give. Tyramy is the enemy of progress, and has ever prevenied man from making the advantages Spiritualism brought available for his own berefit. We are apt to leave the A B C of life behind as we advance, but we must not forget it, for we must teach theignorant. I would like to take my hearers into the grandeur and the beauty of an immortal world, but I am surrounded here with crude conditions that prevent medoing so. The spiritu-dion with you to elevate mankind to a higher coud-ition. Education is more universal, but in many things not superior to that of the past. Spiritualism was known to philosophers of dreece in my time, and has been through all the ages; but it has been exclusive; it has been withheid from the people in order to per-trained from teaching the lower classes. and I was held to do as the philosophers of the age required and the tyranny of knowledge should be attaining to spirit-iting the the signed and weak attaining to spirit-life I determined to go down to the depins of ignorane The Boston Spiritual Temple Society at Berkeley Hall .- Last Sunday morning Mrs. A. H. Colby, under the inspiration, it was claimed, of an ancient

and with beautiful vinits, i with who who have been in a grandeur, and we are enraptured with the lovely is cone before us. Proceeding we approach the Mount of Reason, and, a scending, find a city. He who is one of its residents has said. 'The world is my country, and to do good my religion.' The air is filled with music and the people are in the enjoyment of the most refined pleasures. Before us is the great unknown realm of space; behind us are the experiences of alife; within the power of progress. There is no death. Life exists here to day, goes on, and will always continue. To the city on this mount Thomas Paine has taken under his care many a waif, the oppressed, regardless of color or nationality, and he welcomes them to his home. Be true and just. The spirit-world cannot do all the work; it must have a strong protective power around them, and you must give it. Will you do this? If spirits are to come they demand proper conditions. Will you provide such conditions?" A vote of thanks for the morning and evening discurse was offered by a stranger who for the first time heard Mrs. C.'s control. The sarvice closed with a song by Mrs. Mason, "Let the Angels In." Mrs. Colby's last lectures here this season will be next Sunday morning and evening, on which occasion. Bpirit Thomas Paine will give his farewell address to the citizens of Boston. Parker Memorial Hall._On Sunday last. Dec.

Rudolph King (organist). At 4 r. m. there will be a Children's Festival, with Christmas tree. The Lyceum will take a prominent part in the proceedings, and all children are cordially invited to be present. AT 668 TREMONT STREET, two grand Christmas en-tertainments will be given. Friday, Dec. 24th, 7:36 r. M. Grand Concert, with lecture by Mr. Colville on Dickens's Christmas Carol, followed by refreshments. Saturday, Dec. 25th, 4 P. M., service of Carols, with brief address and poem by Mr. Colville, followed by distribution of presents to poor children. Tickets for both occasions 25 cents. All children free. Mr. Paul Schindler, the favorite violin soloist, and Mr. Louis Miller, tenor, will appear on Friday evening, in addi-tion to a host of other excellent talent. On the following Friday, Dec. 31st, there will be a similar entertainment at 8 P. M., and a watch meeting from 11 till 12. Mr. Colville's subjects at Parker Memorial Dec. 26th will be: 10:30 A.M., "Christ in the Manger in the Nine-teenth Century"; 7:30 P. M., a lecture specially for young men, "How to Attain to Noble Manhood."

Boston Spiritual Lycoum-Pains Hall .- A large company of children and adults attended out session last Sunday. Francis B. Woodbury, in the bession inst Sunday, Francis D. Wooddry, in the absence of the Conductor, presided. Mr. David Brown alluded to the record of the Lyceum in the past, and thought the Spiritualists ought to interest them-selves in the progressive education of the young. Mrs. Maggle Folsom-Builer alluded to the transition of Senator George W. Mortill, and the beautiful tribute voiced in bis memory by Miss Lizzle Doten before prominent State officials who attended his funeral. In regard to the Lyceum she said she thought twas about time that the Spiritualists were aroused, and endeavors made to interest them in their Lyceums. She also proposed to arrange for a grand conference of Spiritualists to see what action should be taken by them in regard to sustaining their school in Boston. J. V. Mansheld, Mr. Mansheld of Bomerville, and others, heartily endorsed all that had been said. W. J. Colville invited the school to participate in the Christmas Festival at Parker Memorial Hall at 4 o'clock next Sunday afternoon. Miss Emma Ireland eloquently discoursed on "Foun-dations"; readings were given by LeRoy Thorpe, The Fair cannot be fully reported until next issue of absence of the Conductor, presided. Mr. David

Bessle Brown, Marion Desse, Grace Laster, Croce Grove. The Fair cannot be fully reported until next issue of the BANNER OF LIGHT. The Adon's Dramatic Club (B. P. Weaver, Fresident, H. H. Bradford, Treasurer, Amy Peters, Secretary, Charles C. Frarlog, Manager, has produced two farces with excellent success. Much praise is due the gentlemanly Manager, Mr. Fearlog, and his associates. The club recently dined together, and propose to make the diners annual. One week from next Sunday the children have their Christmas dineer. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

45 Indiana Place, Boston.

College Hall, 34 Essex Street .- The three sessions of meetings at College Hall were well attended last Sunday. In the alternoon the hall was crowded to its utmost capacity. Mr. Eben Cobb, the Manager, opened the services with interesting remarks, and alto its utmost capacity. Mr. Eben Cobb, the Manager, opened the services with interesting remarks, and al-luded to the conversion of one of Boston's prominent Congregationalist ministers to Spiritualism by and through his wife's departure to the spirit-world; and that he, to be consistent, has tendered his resignation from the society as their minister, which the society do not wish to accept. He also spoke of EdWin Booth and Joseph Jefferson, both of them declaring on one occasion to a reporter in an Interview that they knew that they uero assisted by invisible spirit intelligences in their acting. Mrs. Harding, of Malden, followed, giving tests, as also did Miss Peabody, doing finely. Mr. Jacob Edson was called upon by Mr. Cobb to exercise his mediumship. He made some perlinent remarks, alluding to what Mr. Cobb had said about Spiritalialism being prominent in the churches, and quite a spirited discussion grew out of it between himself and Mr. Cobb, as to whether it was the better way to puil down old buildings, and get a good foundation, or build upon the old when improvements were needed, applying it symbolically to their idea of religion in its application, both of them quoting their own experience in building. Mrs. Chandier was then influenced by the late Chas. H. Foster, the test medium; he gave his experience, and spoke of his mode of life, and how he was made by a power superior to himself to do ats that he did not approve of to-day, but he could not resist them while in the earth form. Mrs. Rich gave tests which were recognized. A young lady from Charlestown, controlled by a spirit who calls herself " Syblia," told some things that were true, and greatly amused the audience. Dr. Tripp closed the exercises by giving psychometric readings of sealed letters and a handkerchief, which were declared by the recipients to be true. Com.

The New Spiritual Temple, corner Exeter and Newbury Streets .- On Sunday last, Dec. 19th, W. J. Colville lectured at 2:45 P. M. to a large and appreci-

Post-Mortem Confessions.

To the Editor of the Banner of Light : With my hand on this little book of 118 pages I am impressed to write a few words, with the expectation that they will find a place in your

More than thirty years have passed since I More than thirty years have passed since I first saw Allen Putnam. It was in the Rox-bury town-house, surrounded by the wealth, culture and respectability of that oity, where he gave a lecture upon Modern Spiritualism. He was a tall, well-built man, with a mild, pleasant countenance, and evidently was ac-customed to address intelligent auditors. I remember now that while I was much pleased with his appearance, I felt a tender pity for him because of the subject on which he was about to speak. I had been for some time look-ing into Spiritualism, and felt there was a spice of truth in it, but had not publicly spoken of it, and thought that like Millerism it would probably soon pass away.

At that time the secular and religious press At that time the secular and religious press was bitterly opposed to the new truth, and but few voices had been raised to make known or promote its claims — rendering all the more impressive the courage and sincerity of Mr. Putnam, who had both literary and religious reputation at stake

Putnam, who had both literary and religious reputation at stake. A firm believer in free thought and free speech, I listened attentively and without prej-udice to the speaker as he stood before his crit-ical audience, and I soon found that new trains of thought were fastened on my mind which I could not free myself from, and I resolved to pursue the investigation of the new revelation further, but not without misgivings as to re-sults. I had promulgated ultra religious opin-ions, was a public advocate of emancipation, agreeing with Mr. Garrison, had labored to abolish the gallows, sought to promote peace, in temperance matters was a Washingtonian, a believer in woman suffrage, had labored to a believer in woman suffrage, had labored to aid prisoners and extend a helping hand to disoharged convicts; and inasmuch as all these had cost me time, money and reputation, I was

had cost me time, money and reputation, I was warned not to engage in this new movement, yet in spite of all my worldy prudence I be-came a Spiritualist and a medium. Having great respect for Mr. Putnam, and believing him especially prudent and thorough in investigation, I sought his acquaintance, from which I have ever profited, and have read all he has written and published, even to the last above named. This little book has pecu-liarities that I cannot describe, but are such to my mind as to make it attractive to unbelievers

liarities that I cannot describe, but are such to my mind as to make it attractive to unbelievers in Spiritualism, as well as to believers. It is written in a style to command respect, and does not beget the least repulsion or antago-nism, and I expect it to circulate among readers who would give no attention to ordinary spirit-ual literature. I have known for several years that Mr. Put-nam's purse had been so drained by losses that he could not do what he desired for the cause of truth, and I am unspeakably thankful that some good and thoughtful friends have, in a delicate way, been moved to assist this vener-able and faithful friend of man by furnishing the means to publish this unique and instruct-ive little book, the whole proceeds of which are

the means to publish this unique and instruct-ive little book, the whole proceeds of which are to go to Mr. Putnam, and Messrs. Colby & Rich are to supply the demand. I have dear friends in this country and in foreign lands, and it will highly gratify me to have each and all of them purchase a copy of "POST-MORTEM CONFESSIONS," through the publishers. or directly from Mr. Putnam, and to add thereto as large a sum as they may feel able to spare for this veteran Spiritualist, as-sured, as they may be, that money cannot be used to better purpose. The infimities of age are now upon him. He is little more than a year older than myself, and in a short time, at the longest, we shall both pass on to resume labors in the spirit spheres. JOHN M. SPEAR. 2210 Mt. Vernon street, Philadelphia, Pa.

J. Frank Baxter's Lectures and Mediumship in Washington, D. C.

To the Editor of the Banner of Light: The second Sunday of Mr. Baxter's engagement in Colville lectured at 2:45 p. M. to a large and appreci-ative audience. The organ performance of Mr. Truette, and singing of Miss Fisher, were remarkably fine. The subject of discourse was "Spiritual Temples; Past, Present and Future." The lecturer referred to the immense amount of valuable information resulting from a study of renowned buildings of antiquity, and pointed out how great a purpose they serve even when in ruin. When we get back of all supersition, and calmly estimate the temples of antiquity and of the modern world at their true worth, we shall find in the valuable alds to the culture of the loftleet senti-ments of which the buman mind is capable. We must be careful, however, not to idolize externals, but so to employ them as to render them conducive to the spir-itual ends they are designed to serve. Beaking of the rigid bareness of Puritanism, he declared the beauty of nature to be the pattern we should copy. Every symmetrical form, every phase of melody lifts us nearer the divine ideal, and we cannot afford to ignore any means toward such an end. ing regularly here, and Rev. Mr. Savage. Strangely enough, Mr. Bavage was delivering his teiling lecture on Immortality, wherein he defines his experiences in Spiritualism, shows his position relative thereto, and urges a careful consideration of its claims, as treated of a few years since in Boston secular papers, and the BANNER OF LIGHT, when it was first presented from his desk in the Unirch of the Unity. Mr. Baxter was freely quoting it and commenting upon it, as, too, his position taken in the article from his pen in last month's Unitarian Review. Never was more oppor-tune and effective cliing, and not, for a long time, has been presented so trenchant a spiritual lecture in Washington. Mr. Baxter's scances which have followed his even-ing lectures have been to a degree marvelous and im-portant. He opened a scance one evening with a de-scriptive peem. It had been noticed his eyes appar-ently were intent of space must be omitted, save to say the central figures were a child and lady. These forms finally want and located by a gentleman present, the child giving a poetic message of import, and then giving her pame in full and calling him "papa." " Will the gentleman state if he recognizes this?" said Mr. Baxter, and the reply was, "Yes, sir, yes, sir, fully." Continued Mr. Baxter, " The child stands beside what looks like a toy cradie or cart, and sways it back and forth, and asks: ' Papa, don't this mean something?'" and the gentleman said it was very significant, and spoke of it to several at the close of the meeting. A colored man (spirit), after Mr. Baxter described bis form dreas there that the the several Chicago, Ill.

Mediums' Meeting, South Side Society .- Thursday Addium's Additing, South State Society - Huddady evening, Dec. 8th, the Society met in their new hall, No. 150 22d street, for the first time. The attendance was larger than at any former meeting. Dr. J. H. Warn spoke on the organization and growth of the So-clety. He said, "Dr. Gray, spirit coatrol of Mrs. E. Coverdale, at a circle some eighteen months ago, ro-quested those present to start a work on the South Side, and this meeting is the result. Many times since then it has looked as if the meetings must be discon-tinued for want of support, but with the encouraze-tinued for want of support, but with the encouraze-tinet of Dr. Gray, and contributions of a few faithful ones, the Society has grown to be self-sustaining, and has now one of the finest halls in the eigy. The controls of Mrs. Edith E. R. Nickless predict a continuous growth of the Society and the Lyceum; urging them by all means to keep up their interest in educating the children; by this means the Society's future would be cared for long after the present officers have ceased to be of use on this sile of life. Under control of their respective spirit guides the remaining exercises were conducted by Mrs. M. A. Howes, Mrs. E. Coverdale, Mrs. F. A. Curtis, Mrs. M. A. Howes, Mrs. F. Fannle Nathan, Mr. D. T. Mayer, and Miss Graham. To say this meeting was a success does not express half the good work that was done. *First Society. South Side*.—Sunday, December 12th, a large and enthusiastic audience greeted the Chair man, Dr. Warn, on this the first regular meeting in the new hall. The meeting was addressed by Dr. Warn, Mrs. Edith E. R. Nickless, Mrs. E. Coverdale, Mrs. F. A. Curtis and the "chief," through Mrs. M. A. Suydam, in Indian dialect, which was afterwards translated. *Children's Lyceum*.—Sunday, December 12th, a very good attendance. All had smiling faces as they saw the nicely furnished hall selected for their Inture meetings. Among the visitors was Mr. A. H. Bilss, who, though not a worker in this Lyceum, has slways contributed libear evening, Dec. 8th, the Society met in their new hall, No. 150 22d street, for the first time. The attendance

Cleveland (0.) Lyceums.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The elections this year have been held thus early that the incoming officers might be installed the first Sunday in the New Year. Coming in the past, as they have done, in the holidays, they have been more or less conjusing. The following returns are submitted: THE UHLDNEN'S PROGRESSIVE LYCEUM NO. 1.-Officers elect for 1887: E. W. Gaylord, Conductor; Mrs. Jennie Davies, Guardian; Mirs. Laura Martin, Assistant Guardian; George G. Wilsey. Secretary; Samuel Russell, Treasurer; Charles W. Palmer, Mu-sical Director; Blert. Derby, Librarian; Gertrude Potter, Postmistress; Mrs. Isabella Pae, Reception Commit-tee; Fred Derby and Arthur Derby, Guards. WERT Sider Lorductor; Mrs. Louisa Eliswoith, Guardian; Miss Maggie Mapes, Musical Director; Mrs. Jannie Baird, Librarian; Dorductor; Mrs. Mary Graves, Assistant Conductor; Mrs. Louisa Eliswoith, Guardian; Miss Maggie Mapes, Musical Director; Miss Jennie Baird, Librarian; Dorductor; Mirs. Mary Graves, Tressurer; Miss A. Skinner, Postmistress; Miss Jennie Baird, Librarian; Dorductor so fits, Mary Graves, Tressurer; Miss A. Skinner, Postmistres; Miss Jennie Baird, Librarian; Dord Smith, Assistant Librarian; George Graves, Guard. Its sessions are held every Sunday at 2.P. M. in Good Templars' Hail, 485 Peari Street, at the closs of which meetings are held for aduits, presided over by Mr. W. W. Coleman, the trance medium of this city, who has officiated for this society since the passing of Mrs. Althadine Smith to spirit ille. Mr. Coleman also presides over the newly organized society in Newburgh, ("The South Cleveland Socie-ty,") which meete every Sunday morning and evening in Thomas's Hail. This society also meets semi-month-ly, for social purposes, at the residences of its mem-bers-the next social taking place Tuesday evening, Dec. 28th. These meetings of far toward fostering fraternal feelings among its members. Thos, LEES. The elections this year have been held thus early

Saratoga, N. Y.

Mrs. Clara A. Field spoke for the Spiritualists on Sunday morning, Dec. 12th, and delivered a devotional sermon of remarkable power and beauty. She said she had been accused of not belleving in a God, but she expressed her unalterable bellef in a God infinite-ly greater than the Jehovah of Orthodoxy. She be-lleved in a God too great to be moved by auger or jealousy, too merciful to permit any created being to be relegated to eternal sorrowing and suffering, too wise to create a devil who would rob him of four-fifths of his children. She declared it was impossible for any adherent of a creed to realize the ineffable grandeur of the great Oversoul of the universe which she adored as God. Mrs. Field, remarks the editor of *The Eagle*, is one of the most thoughtful, original and popular speakers on the spiritual platform, and has the gift of uninter-mittingly interesting an audience from the open-ing to the close of a lecture. . In the evening Dr. Bates, Prof. Nelke, Peter Thomp-son and Gen. Builard spoke briefly, and Dr. Mills gave several clairvoyant descriptions, which were clearly recognized. < she had been accused of not believing in a God, but

recognized. On Sunday, D3c. 19th, Mrs. Field occupied the platform morning and evening, and Dr. Mills gave descriptions after the evening lecture. Mrs. Neilie J. T. Brigham' recent discourse at Sara-toga was much admired.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.—The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% P. M.; also Thursday attornoon, at 3 o'clock. Frank W. Jones, Conductor.

A Well-Known Society Lady's Life Saved.

Saved. Mrs. Colonel Fleming, an accomplished lady, well known in Philadelphia, in Western Penn-sylvania, and in Washington. has been spend-ing a considerable time in Philadelphia, pre-paratory to going to Washington, where it is understood she is to have her future home, Graceful in her movements, elegant in form, and the very ploture of health in her features, Mrs. Fleming would not be taken for one who had suffered a long experience of illness, and who had so completely lost her health that her friends had given up all hope of her recovery.

had suffered a long experience of illness, and who had so completely lost her health that her friends had given up all hope of her recovery. The writer recently met Mrs. Fleming and had a conversation with her as to her illness and restoration. "For many months," said Mrs. Fleming, "dur-ing the protracted illness of my husband, which resulted in his death, I was with him night and day, undergoing a very severe strain both physically and mentally. While he lived I was able to bear up under all this, but when he died then came a reaction, and I was taken with a severe catarrhal fever. This brought me down very low; after a while I rallied, but did not recover my health. I fell into a state of nervous exhaustion, with neuralgio pains almost beyond endurance. My head was so sensitive that I could not touch it with a comb. My hands were so disabled that I could not bar my own window-shutters. I had difficulty in recognizing my best friends during some of the time while I was at my worst. Day and night I suffered more than I can tell. This was at my home in Franklin, Pa. Finding that the best physicians there were unable to relieve-me, I came to Philadelphia to consuit physi.-cians who were specialists in nervous diseases. Following their advice, I went to the Universi-ty Howital, where I had a private room and the me, I came to Philadeiphia to consult physi-cians who were specialists in nervous diseases. Following their advice, I went to the Universi-ty Hospital, where I had a private room and the most skillful medical attendance. But it was in valu. From all this I received no advantage. "Some years ago I had heard of what was then a new remedy, but was said to do won-derful things in the cure of stubborn and chronic nervous diseases. It was. 'Compound Oxygen.' I thought I could do no worse than to try it. Unable to walk even a short dis-tance, I want in a carriage to the office of Drs. Starkey and Palen. On reaching there I was so exhausted that I was unable to state my case to Dr. Starkey. After rest-ing I had a full conversation with him, and he gave me encouragement to hope that Com-pound Oxygen might give me some relief. It was with some apprehension of possible failure that my first inhalation was taken. But as soon as I realized what it was I was delighted with the scothing and strengthening effect of the Treatment. Dr. Starkey thought that in about three weeks some permanently good re-wult might he expected I konse were secured the Treatment. Dr. Starkey thought that in about three weeks some permanently good re-sult might be expected. Rooms were secured near the office, for I was too weak and nervous to go any great distance, even in a carriage. I took the Office Treatment regularly every day. In about two weeks I experienced a marked improvement, which now daily increased. My exhausted brain began to be itself again, and my body received new vitality. With improve-ment came hope of entire recovery. For the first time since my husband's death I found re-lief from the pain and prostration which had

first time since my husband's death 1 found re-lief from the pain and prostration which had borne so heavily on me, "With changing weather I would sometimes receive a partial set back for a few days. But this did not discourage me. Friends of mine in Franklin had been cured of severe and pro-tracted illness, and why should not I? I kept regularly on for months, not as an experiment, for I found that I was receiving solid and prac-tical good from the Treatment.

for I found that I was receiving solid and prac-tical good from the Treatment. "Not'a particle of any other medicine but Compound Oxygen did I take. This was doing the work for me, and I determined to give it a fair chance." "I suppose I need hardly ask you, Mrs. Fleming, if your health is now perfectly re-stored?"

stored?" "I am as you see me. I have neither ache, pain, nor weakness. I sleep well, and my ap-petite is hearty. I am as active as I ever was, and in as good spirits, and I lay it all to Drs. Starkey and Palen's care of me and treatment. with Compound Oxygen. Without this I think I should have been dead long before this. It is now nearly two years since I began taking the Compound Oxygen. If I should ever be sick again I will again take it; but happily I have no need of it now." The whole story of Combound Oxygen is

no need of it now." The whole story of Compound Oxygen is pleasantly told in a little brochure of 200 pages, issued by Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa. This will be mailed freely to all who write requesting it.

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

Parker Memorial Hall .- On Sunday last, Dec. 19th. W. J. Colville lectured morning and evening to deeply interested audiences. The morning discourse

Parker Memorial Hall.—On Sunday last, Dec. 19th, W. J. Colville lectured morning and evening to deeply interested audiences. The morning discourse was a comparison of the work of Theodore Parker with that of William Ellery Chapning, the speaker laking the ground that both these truly excellent and remarkable men were escattality one in spirit, though they differed widely in their mode of presenting truth, and to a large extent differed also in the view they took of it. The discourse abounded in sound practi-care, but not overdrawn. A very pleasing poem, "Brains," concluded the exercises. In the evening the topic was "The Messiah." As a sort of prelude to the Christmas festivities, the lec-turer traced somewhat the history of Christmas in connection with the idea of a Messiah, frankly admit-ting that in ancient Egypt, many thousands of years before the birth of Jeaus, the doctrine of divine in-carnation was taught, and Dec. 25th was kept as a day of great rejololog; the idea of the incarnation of Delty in human form was also common to Asiatics long before A. D. 1. Many of the best Hebrew schol-ara dony the personality of the Messiah, as foretold in Islah's prophecy, and consider that the Messianic predictions arefer either to the whole house of Israel, or, taking a still broader view, to all the truly great and wise in the humanfamily. The best Herish trans-lation of the Masorelic text reads, "Behold this young woman (instead of a viryin) shall con-ceive and bear a son, and shall call bls name Emanutk." The young woman is supposed to have reference to the Jewish people, then as a com-munity in the pride and vigor of youth, despite the signs of decadence prevalent to the eyes of the faith-ful prophet. Undoubledly the follest menaling of the advent of a Messiah is the coming of righteousness into the outward life as well as into the eprint all inte-riors of humanity. God manifest in flesh only means, when rightly understood, the perfect samotiffaction of the body as well as of the intellect and affection

In order of the divine ideal, and we cannot afford to ignore any means toward such an end. Of the Temple in which they were assembled many encouraging things were said. It has a future, and is there to do a work foreseen and planned by higher wisdom than mortals can detect. A very impressive invocation prefaced and a poetical benediction fol-lowed the lecture. In the evening the guides of Mrs. S. R. Stevens gave apt answers to questions, to the satisfaction of all. On Sunday next, Dec. 20th, Mr. Colville will again occupy the platform at 2:45 p. M., and deliver a lecture on "The Message of Christimas to the True Spiritual-ist." Everybody welcome. Evening service a usual.

Everybody welcome. Evening service as usual, 7:30 o'clock

Eagle Hall, 616 Washington Street .-- On Sunday last the meetings at this place were largely attended and an unprecedented degree of interest was

tended and an unprecedented degree of interest was manifested throughout. The exercises of the after-noon were opened by Mr. Godfrey of Taunton with a few appropriate remarks, followed by an excellent dramatic reading which was well received. Well chosen remarks were made by Dr. M. V. Thomas, Mrs. J. E. Davis, the Chairman, and others, and a large number of tests and spirit-descriptions given through the organisms of Mrs. L. W. Litch, Mrs. J. D. Bruce, Mrs. J. K. D. Conant and Mrs. J. E. Davis, nearly all of which were recognized and pro-nounced clear and correct. In the evening Mrs. Hugo opened the services with an excellent essay, written under spirit-control, upon "Anlunal Magnetism." Mrs. Loomis-Hall gave many satisfactory psychometric readings, and able remarks, clear tests and spirit descriptions were given by Ar-

clear tests and clear tests and spirit descriptions were given by Ar-thur McKenns, Mrs. M. W. Leslie and Mrs. Nellie F.

Those meetings are held every Sunday at 2:30 and 7:30 P. M., and Thursdays at 8 P. M.

The Ladies' Industrial Society connected with

the Boston Spiritual Temple held a sale of fancy articles, etc., Tuesday afternoon and evening, Dec. 14th, at Langham Hall. The tables displayed the industry of the ladies during the past year. A large number of friends of this Boolety, and representatives of different societies in Boston, were present. Mrs. Amelia H. Colby favored the company with her presence. Miss Maud G. Banks, the ohlid planist, gave plano selec-tions which were well received; a bountiful supply of refreshments was provided, and while many were be-ing materially fed, their spiritual aspirations were reaching upward to grasp more firmly the hands of the unscen guides who are interested in the progress of this spiritual work and aid every honest worker in the cause of truth. The last half hour of the entertain-ment was passed in disposing of the remaining arti-cles by auction, Capt. Blohard Holmes of histog com-pany present. cles, etc., Tuesday afternoon and evening, Dec. 14th, Auctioneer in a manner very pleasing to the large com-pany present. The sale proved a success. The next regular meet-ing of the Society will be held Dec. 28th. MBB. MART F. LOYREING, Secretary. No. 81 White street, Bast Boston.

Langham Hall .- The noon meeting at this hal was well attended last Sunday. Prof. Longley sang, Mr. Aspinwall made the opening remarks; and Mrs. Dr. Harlow, Mrs. Chandler, Mrs. Rich, David Brown, Miss Garner, Gracie Melvin and Prof. Mathews par-tiolpated in the exercises, which consisted of tests, psychometric readings, the recitation of personal ex-pertenses atom perlences, etc.

Spiritualistic Phenomena Association .- The session at Berkeley Hall, on Sunday afternoon last, was largely attended, and the tests by Mrs. Bagley and others were much enjoyed by the recipients.

Portland, Me.-Since the opening of our meetings in September, we have listened to some of our best rostrum speakers, among whom have been Mrs. A. P. Brown, of Vermont, George A. Fuller, Joseph D. Silles, and others. Sunday, Dec. 19th, we were fortunate in securing the services of Prof. J. W. Cadwell, who has been lesturing in our, city to full houses for the past three weeks upon the subject of Mesmetiam (and de-monstrating its power). He will again speak for us on Bunday the 26th.

O. H. JEWELL, Secretary P. S. T.

Ad so on were given a large number each evening. Aud so on were given a large number each evening. It would, no doubt, be interesting if a full report was given. But these, and, too, greatly abbreviated, must suffice. To get them in force and true value, they cannot well be separated from Mr. Baxter's dramatic acting at times, and frequent characteristic gestures, expressions and perconating. ATTENDANT.

New Bedford, Mass .- Dr. Dean Clarke occupied the spiritual platform in this city last Bunday, Dec.

the spiritual platform in this city last Sunday, Dec. 19th, to the entire acceptance of good audiences, giv-ing us two thoroughly interesting lectures on the eth-ics of Spiritualism from the scientific standpoint. In his afternoon discourse he followed, up the vari-ous phenomena in explanation of the laws that govern them, and replied to many questions from the audi-ence in a clear and pleasing manner. In the evening discourse he took the fundamental question: "If a man die, shall be live; again?" and showed how feebly and blindly it was answered in the past, unit Modern Spiritualism lifted, the veil of de spair and ignorance, and showed us the abiding and helpful presence of the spirit.world."

The savings banks of Massachusetts contain about \$240,000,000, owned by about 750,000 persons.

Metropoliton Church for Humanity. -- Services each Sunday morning at 11 o'clock at No. 251 West 234 Street. 1kev. Mirs. T. B. Stryker, pastor. All cordially in-vited.

Grand Opera House, 23d Street and 8th Ave-nue,-Bervices every Sunday at 11 A. M. and 7% P. M. Uon-ference every Sunday at 2% P. M. Admission free to each meeting.

New York City. To the Editor of the Banner of Light :

A beautiful springlike day on Sunday, 19th inst., proving favorable to attending meetings, excellent audiences assembled at Grand Opera House Hall at

proving favorable to attending meetings, excellent audiences assembled at Grand Opera House Hall at the regular services of the First Society of Spiritual-ists in this city. The controls of Mr. J. J. Morse regaled us with a feast of fat things in the morning in answer to ques-tions propounded by the andience—one upon the true character of morality eliciting a particularly powerful and vivid presentation, in which the distinction be-tween morality as expediency and morality as princi-ple was earnestly capounded. At night a very numerous auditory assembled to listen to a lecture upon "Refnoarnation—Fact or Fal-laoy"; the control taking the ground of evolution and the principles of life, combated the doctrine in a witty, argumentative and earnesity delivered speech, that lett little to be said from the point of view sus-tained. The control was emphatic in his statement that he personally knew of no single case of the re-appearance here of a departed spirit in the physical form of a new earthly body. The lecture was fre-quently greeted with hearty applause. Mr. Frank T. Hipley, test medium, of Boston, Mass., gave a number of "test" descriptions at the close of the morning session, to the evident delight and satis-faction of the recipients. He is direct, pointed, and clear in his descriptions, and has been well received in the city during his three weeks' work here. On Bunday next Mr. Morae will be with us, then clealing the middle term of his engagement. New York City, Dec. 20th, 1886.

Providence, R. I. - The Sunday morning discourse of Mrs. Spence, in continuation of the series she is delivering at Blackstone Hall, before the Provishe is delivering at Blackstone Hall, before the Provi-dence Association of Spiritualists, was a considera-tion of science and theology, wherein she sharply contrasted the two, showing how the latter has always eramped the intellect and ever been the hot-bed of error. Science, on the contrary, was free and open; it invoked the student to study nature and especially man, in view of his spiritual relations. It was a well-defined revealment of the true modes whereby we are to make the most of life in the mortal as well as the immortal plane. "What Death Does for Man" was the evening subject. The matter was well set forth in the light of the Spiritual Philosophy, containing much to arrest the inquirers' and the skeptics' attention. "WM. Fortren, JR.

THE LADIES' AID SOCIETY met at the residence of Dr. F. H. Roscoe on Thursday evening, Dec. 16th, and though the weather was bad there was a very good at-tendance. The Ladies' Aid are looking for rooms where they can have iteGures and entertainments whereby they can increase their fund for the poor. They are also to try to make it interesting for the young people, something very much needed in the city. Its next meeting will be held Friday evening. Dec. 31st, at the residence of Miss H. M. Grading, No. 80 Harrison street. It is hoped there will be a large attendance, as this is to be a watch meeting, and it is expected interesting reports will be presented con-cerning plans for the New Year. Dr. F. H. Roscoe on Thursday evening, Dec. 16th, and

A BOCIAL .- Mary E. A. Whitney, Assistant-Corresponding Secretary, informs us that a social meeting sponning Secretary, informs us that a scotal meeting was held at the residence of Mrs. Dr. Pratt, Thursday evening, Dec. 16th. It was a very enjoyable occasion. Many of the friends of Mrs. Spence, both old and new, gathered there to meet her and spend an hour in so-cial converse. On Wednesday evening, Dec. 22d, there was to be a Social Circle at Greene's Dancing Academy, at which several public mediums were to be present.

Mary-Stop your flatteries or I shall hold my hands to my cars. John (wishing to be complimentary)-Ab i your lovely hands are small-Boston Bettoon.

NEWABH, N. J.-The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, Beautonat

CHICAGO, ILL. - Avenue Hall, 159 32d street. Chil-dren's Lyceum, Bunday, at 1% P.M. Spirituvilsts' and Mediums' Meeting, 3 P.M. Mediums' Receptions, first-and third Tuesday evoluges. Society Sociables, second and fourth Tuesdays in each month.



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