

VOL. LX. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, JANUARY 1, 1887. \$3,00 Per Annum, Postage Free.

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The Labor Problem.

Since the November elections the labor question has developed into dimensions that make it a more urgent and impressive one than ever. The real issue, on the threshold of the matter, is one of wages; labor feels convinced that it fails to receive the share of the profits of its work which it thinks belongs to it. In his lecture in Boston on "Moses and the Land Question," Henry George observed that the great duty before Moses was to lay the foundation of a social state in which deep poverty and degrading want should be unknown, and where men, released from the meaner struggles that waste human energy, should have opportunity for intellectual and moral development. How is it with ourselves? he asked. We progress, and we progress. We girdle continents with iron roads, and knit cities together with the mesh of telegraph wires. Each day brings some new invention. Each year makes a fresh advance-the power of production increased, the avenues of exchange cleared and broadened ; yet the complaint of "hard times" is heard louder and louder. Everywhere men are harassed by care, and haunted with a fear of want. The power of human hands, said Mr. George, to supply human wants advances with steady strides and prodigious leaps: it is multiplied and multiplied : yet mere existence is more and more intense, and human labor is the cheapest of commodities. By the side of glutted warehouses human beings grow faint with hunger and shiver with cold. Under the shadow of churches

festers the vice that is born of want. Over ocean wastes far wider than the Syrian Desert we have sought our promised land, no narrow strip between the mountains and the sea, but a wide and virgin continent. Here, in greater freedom, with vaster knowledge and fuller experience, we have builded a nation | that leads the van of modern progress. And who find it difficult to assert the first of natural rights, the right to earn an honest living thousands who, from time to time, must accept of degrading charity or starve. We boast, he continued, of equality before the

law; yet notoriously justice is deaf to the call of him who has not gold, and blinded to the sins of him who has. We pride ourselves upon our common schools; yet after our boys and zirls have been educated in them we vainly ask:

on its outmost verge than by men within it and even holding its responsible positions. The old names do not stand any longer for, the old doctrines. Trinity, atonement, incarnation, inspiration, miracles - all have suffered a sea change."

Treating substantially the same theme, the Rev. M. J. Savage, of Boston, thus sums up concisely what many in the world have lost and what they have gained in matters theological, since his own memory can recall :

"My friends say to me now and then, those who were my friends in the old time,' and are personal friends still : 'You have given up the old beliefs, but you have nothing to take their place.' I have given them up, thank God-all those old beliefs. But what did I give up? I gave up bellef in a cruel, partial, imperfect God. I gave up belief in a disastrously ruined and fallen world. I gave up bellef in the total depravity of man. I gave up belief in miracles. I gave up belief in a miraculous, divine incarnation. and in the suffering and death of God. I gave up be lief in endless hell. And what have I in place of these? I have an infl

nite, perfect, loving God. "I have a world that has not been the scene of any disaster or ruln, but has been simply one line of orderly law and progress from the first. I have a humanity, having begun, indeed, very low down, but having climbed up to the point where we can say: 'Now are we the tsons of God.' I have a belief not in a special, miraculous, impossible incarnation of God in one man eighteen hundred years ago, but in the divinences of all men, in the immanence of God in every heart, in byery brain, in all the race from the beginning until the end. I have a belief in an eternal hope-not that all men will be perfect when they die, but that there is the same God, the same love, the same light, the same possibility, in all worlds and all ages. Given up? Yes! Given up darkness, given up doubt, given up fear, given up horror and despair, and found life and light and joy and peaco and hops for evermore."

Still Breaking Out.

The five indicted Andover Professors, have duly put in their answer to the allegations made against them, and they rest for the present there. The trial is just ahead, and it is expected to be more than interesting. Public curiosity is very strongly centered on this proceeding. But while the yeast lias been working at Des Moines and Andover, it has been far from inactive elsewhere. The Second Church yet, while we prate of the rights of man, there in Dorchester, Mass., shows decided symptoms are already among us thousands and thousands of breaking out, beginning with the Sunday School. They are evidently having a pitchand-toss time of it, the pulpit on one side and the leaders of the Sunday School on the other. The battle has raged so hot that it had to be adjourned to the newspapers: the field was not wide enough for the contention to go on.

It is all about the creed. The pastor under took to discipline the Superintendent and a leading teacher of the Sunday School, which heen considered t feeder th Church, for presuming to entertain a modified as himself. Cyril Allison was to all appearview of the old dogma of probation, by requesting their resignations on that specific ground; but they at once proceeded to demur at such high-handed tyranny, and came out with a broadside of explanatory criticism, cast in the forms of decidedly earnest expression. The result is, a drawing off of their forces from the church, and a threat to establish a chapel in | not merely polite, but deferential in his manopposition. Thus do these brethren love one ner, everestriving to appear all his professions another, while denouncing outsiders as the of affection called for; yet he made but little and all evil concupiscences. We judge they have little time to spare on others now. We note, furthermore, that the ruling powers of the Congregational church at Willimantic, Conn., have notified the pastor, Rev. Mr. True, that his resignation is in request, on account of too close a similarity of his views with those of the Andover professors. That means a determination to dismiss him, and nothing less. He no doubt considers himself doomed, as we do. And so it goes. The contagion of a freer opinion breaks out first in one church, and then in another. It is bound to visit the whole circuit before it is through. The pulpits may struggle with all their might for the old iron-bound creeds, but they cannot avoid the inevitable. The debate has begun, and will be continued. The more trouble there is made, the stronger the proof of the fact that dogmas in religion are fortified in prejudice rather than reason.

Literary Department.

RIGHTED BY THE DEAD.

Written Especially for the Banner of Light,

BY J. J. MORSE.

CHAPTER I.

ON THE DOWNWARD PATH. The Hetheringtons, of Hull, were an old and honored family for generations past. The commercial house, under the style and title of

repute for integrity, and counted as stable as the nation itself. The family, residing at Hetherington Hall, on the outskirts of the ancient port of Hull, consisted of father, mother and two children, Winifred and Basil. Hugh Hetherington, the father, was an upright, honorable, but stern-minded man, exact and precise in all things, rigorous to a fault, punishing the most trifling derelictions with harshness, seldom relenting or forgiving. He had his two children trained in all possible strictness, enforcing truth, temperance and duty with unceasing emphasis. His wife had long since resigned herself to her husband's superior will, and reserved her softer graces for her children.

Winifred Hetherington was, at the time this brief chronicle opens, a tall, lithe, handsome brunette. By nature dreamy, gentle and abstracted, she was seemingly shy-or, more correctly, of a reserved disposition. Refined and sensitive, the stern watchfulness of her father at times pained her deeply. Her brother Basil was a fine-made, handsome man, with a frank, open face, genial and gentlemanly manners, as honest as the day; secretly the pride and joy of his father, who worshiped him almost as he would a god. Basil was almost his father's partner, for the "Dymond "of the firm had been an amiable fiction ever since "Old Dymond," as he was called, had died. Winifred loved her brother passionately ; to her he was all that love and truth can paint a brother to a loving sister's mind.

For nearly a year before this time Mr. Hetherington had been perplexed over a matter that concerned him very deeply. His daughter's hand had been asked in marriage by the son of his old correspondent, Richard Allison, of London, a merchant of as eminent a position ance a desirable man. He was bland and pleasant in speech and manner; yet in spite of all his pleasantness there was an indefinable something about him that made people feel uneasy when in his presence for any length of time. Yet he was irreproachable in his conduct in re the Hetheringtons; toward Winifred he was worshipers of the doctrine of hatred and anger | impression upon her. Indeed, Winifred experienced an aversion to him that increased rather than diminished as his visits to the house became more frequent and protracted. Why, she could not tell: it was a sort of instinct of dislike. Cyril had won the assent of Mr. Hetherington: indeed, the master of the house was quite a warm champion of his suit. It was soon understood that Cyril, on his marriage, should become a partner in the firm. How this rumor got about was never exactly known. Certainly it was not traceable to any particular source. Then it was noticed that frequently the elder Hetherington would consult young Allison on various little matters, frequently acting upon his suggestions. Basil and Cyril were on guite friendly terms. often in each other's company, yet every now and again Cyril would let fall remarks concerning his prospective brother in-law in that bland, inngcent-like manner of his, that somehow left a sting behind, the effect of which was not noticeable until a later time. He assumed a sort of brotherly patronage over his friend, and slyly rallied him upon the stern hand his father ruled with. Basil thought him a good fellow, frank, open-hearted and generous, chiding his she could give no valid reason for them, and he would tell her that after her marriage she would find out what a good husband Cyril would make. During the year that Cyril Allison had been an accepted visitor at Hetherington Hall it. was noticed afterwards that as he gained upon the confidence of his host, so did the sternness of Basil's father increase toward his son. Every trifling fault was magnified into an offence, and visited with pronounced displeasure. At these times Cryil was blandest to his friend, sympathizing with him, and fanning the resentment such treatment engendered. So successfully did he play his part that Basil grew sullen and morose by degrees, his galety subsided; and he felt his heart steeling itself against his father. He grew careless, and to such an extent that a serious quarrel ensued between father and son as a consequence. Subsequently Basil, who had been dining with some young fellows at a club, unluckily, or unwisely, drank heavily, and was overcome thereby. His father encountering him upon his entoring the house, was horrified and amazed beyond expression. The next day there was a stormy interview, in which the sobriety and manliness of Cyril Allison were held up for Basilias an example, for Cyril had also attended alas inpon the downward path. 9 - JA

OHAPTER II.

NO. 16.

WRONGED BY THE LIVING. Some six months have elapsed, and during their passage Cyril Allison has oscillated between Hull and London. He is now making Hetherington & Dymond," was of the highest one of his usual visits, but seemingly as far as ever from winning Winifred's heart and hand, though in closer friendship with her father now than ever before.

The morning's post has come; among the letters are several for Cyril. On reading one he gives a slight start, and a trifle of color mounts his face. The letter is brief ; all it said was this: "13 Piggles Rents, Holborn, W. C., April 18th. Peggy was beaten. Nathan wants five hundred this week. Scroggy." Cyril Allison was a bookmaker, and "Peggy" was a horse he had backed to win; "Nathan" meant his father, and "Scrorgy" was Cyril's partner in "borrowing" from the parental account the sum named in the letter ! Concealing his anxiety he presently strolled out to think how he could refund the money he had stolen from his father. The deficiency would certainly be discovered ; "Scroggy," his confidante, held him in his power. He was, of course, unable to find the amount needed, or anything like it. Cyril upbraided himself for putting himself in this man's power. Exposure meant indelible disgrace, the loss of everything he was scheming for. True, he felt no remorse for his theft ; he had done as much before, but in each previous case had replaced the sum he had "borrowed." This time he was badly hit. He presently reached the office of "Hetherington & Dymond," and entering it passed into the private office, finding Hugh Hetherington there alone. The two men chatted a while, and during their conversation Sanderson, the cashier, entered with various letters, advices, and several bundles of checks, bank notes, and bags of coinsilver and gold. One bag was marked £500. Cyril sat silent during the business between the principal and cashier, but a sudden thought crossed his mind. The gambler was turning

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'What shall we do with them ?" and under the shadow of our colleges children are growing up in vice and crime because from their homes poverty has driven all refining influence. We pin our faith to universal suffrage; yet with all power in the hands of the people the control of public affairs is passing into the hands of a class of professional politicians, and our governments are in many cases becoming but a means for the robbery of the people. We have prohibited hereditary distinctions; we have forbidden titles of nobility; yet there is growing up among us an aristocracy of wealth, as merciless as ever held sway. This is his arraignment of our present situation.

Comparing Moses, the lawgiver and benefactor, to leaders who are able only to bring about such a result, he pronounced him at once leader and servant of men; toiler toward the promised land, seen only by the eye of faith; type of the high souls that in every age have given to earth its heroes and its martyrs, whose deeds are the precious possessions of the race, whose memories are its sacred heritage. With whom, among the founders of empires, is he to be compared? He declared it to be a dispute about mere words to dispute about the inspiration of such a man. From the depths of

the unseen such characters must draw their strength. From fountains that flow only for the pure in heart must dome their wisdom. Such lives tell of something more real than matter, of something higher than the stars, of a light that will endure when suns are dead and dark, of a purpose of which the physical

universe is but a passing phase. And although 'no man knoweth of his sepulchre unto this day," yet while the despoiled tombs of the Pharachs mock the vanity which reared them, the name of the Hebrew who, revolting from their

tyranny, strove for the devotion of his fellowmen, is a beacon-light to the world. If these are the lenses through which labor views life and its opportunities and rewards, there is no such thing as refusing to listen to its criticisms and redress its grievances. It sees things in the clear light of justice and equity, and will not always be put off in its proper de

Spiritual Evolution.

mands.

The world is in the threes of evolution ; peo ple are learning that life is sublime ; the demonstrations of spirit-power are claiming almost universal attention; angels are making known to humanity the mysteries of godliness, the true Interpretation of soripture utterances and past inspirations; the chains of bigotry are being loosened, and the present generation is being liberated forever from the superstitious training which came down to it from the past. Truly, says Rev. John W. Chadwick of Brooklyn, in a recent discourse on "The Things that Remain ":

"There has not been a time for fifteen hundred years when so much in the splice of reliation spinlon which past ages have revered has falling introduced tude and disreppet set in our own the splice desu-not a century ago were held to be finallible ure now discarded, hardly more by men outside the dimension huror not a century ago to be the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the splice of the burner of the splice of the splice of the splice of the splice of the burner of the splice of the

College of Therapeutics.

The final lecture of the seventh course of Prof. J. R. Buchanan, on the evening of the 20th, was one that will be long remembered. and was received with great enthusiasm. It was devoted to an exposition of the fundamental laws of the universe governing all relations and interactions of spirit and matterthe most comprehensive view that has ever been suggested. Its applications to oratory and to physiognomical expression were brilliantly illustrated, showing how comprehensive and interesting are the new laws, and how self-evident when stated.

At the beginning of the evening the following expression of sentiment from the class, unanimously adopted and signed, was presented to Dr. Buchanan;

"The undersigned, attendants upon the Seventh Session of the Oolege of Therapoutics, have been delighted with the profound and wonderful instruction received; and as it is the duty of all who become acquainted with new truths of great importance to the world for assist in their diffusion, we offer the public our free and grateful testimony in the following reacturings:

A number of the present class expect, to attheir qualifications for practice, multh who A

Basil was that night in company with his friend Cyril, again the guest of the glub whereat Basil had dined not wisely but too well once before.

When business closed that day the funds in hand were not paid into the county bank as usual, owing to the fact that Mr. Hetherington had been called away on business and had locked the safe, carrying the keys with him. This much Cyril ascertained from the cashier. whom he met on his way home during the afternoon.

The dinner was a complete success, the viands cooked to perfection, the wines beyond reproach. Basil and Cyril were warmly welcomed; and the two men, almost alike in height, build and appearance, enjoyed the feast to the full. Basil, alas I drank heavily, far too heavily. Cyril drank but little, though he seemed not to lag behind the rest. On their return home Basil retired to his own room unseen, and was soon locked in the embrace of a vinous stupor. Presently all the household retired, and, save one, were soon asleep.

It was the usual custom of Mr. Hetherington to reach his office about eleven o'clock each morning. On his arrival there this day he was greatly surprised, upon going to open his safe, to find its bolts all shot, but the door unfastened. He was positive he closed and locked it the preceding afternoon. He called in his cashier, explaining the matter to him. Mr. Sanderson was equally positive the safe was securely fastened when the house was closed the night before. The two men proceeded to examine the contents of the safe : books, deeds, checks, notes were all there : a closer examination disclosed the fact that the bag of five hunsister over her fears and distaste, especially as dred sovereigns was missing. A theft I but by whom? The offices were part of a large pile of buildings-warehouses-and at night a watchman patroled the premises. A messenger was despatched to bring him to the office. He came, and was questioned as to all he saw the night previous. Did he see any one enter or leave the premises? Yes, he did ! Who was it? Mr. Basil Hetherington! Was he sure? He was positive; he recognized him by his overcoat and hat. He was unable to see his face or speak to him, as he crossed the courtyard and passed into the street before he could catch up to him. Did he notice anything peculiar? No. The office door was shut as usual. The gas was alight in the inner office; the safe and everything else were all right. He was enjoined to absolute secresy, and told to be at the hall that evening. The stern parent's face was pale as death; his head was bowed as if with grief and shame; and in husky tones he bade Sanderson keep the dreadful secret from every living

sonl. That night Basil was summoned to his father's study, wherein he found Cyril, Sanderson, the warehouse watchman, and his father. He was charged with the robbery. Had a thunderbolt struck them there and then, he could not have been more astonished. So astonished was he as to be bereft of utterance. The watchman tend the next course in May, 1887, to complete the dinner of the previous evening. Basil was, repeated his testimony ; nay, positively identified the very coat, and, most damning proof of

all, Cyril, accidentally putting his hand into an deep sigh, every sign of animation vanishes. tion as he drew forth a little canvas hag con- particular parts of the head and chest, whereat, - taining a key ! The very bag that had contained in a little while, the head of the sleeping woman the missing money ! The key proved to be a false | moved uneasily, and a faint flush suffused her key made from the true key of the safe door I pallid features. Taking one hand in his Ed- It had been successful. Some ourious things Staggered, overwhelmed, utterly confounded, ward Sylvester asked, in low, distinct, but firm Basil could neither move nor speak. All his father could command himself to say was, "Go lout of my sight now 1 To-morrow I will decide." Feeling himself disgraced, humiliated, a thief in his father's eyes, remembering how half stupefied he had been the night before, unable to explain anything, dreading his father's anger and the public shame, Basil Hetherington that night fled from his father's roof. His flight confirmed his father's fear of his guilt.

Winifred stoutly maintained her brother's innocence. The months rolled by, and whenever Cyril ventured to speak of love to her she answered him : " Clear up the mystery over the robbery, disprove my brother's guilt, help him to return to our home, and then I will listen to your devotion to me." Cyril soothed her with fair words, but otherwise did nothing, for Basil had now been castout of his father's life, disinherited from his father's wealth, and Cyril Allison reaped his reward for all his scheming by becoming the adopted son of the man whose child was an alien and an outcast.

A year later Mrs. Hetherington died of grief, owing to the events that had befallen. Basil had left his native land, sailing to Australia. This latter fact was unknown to any save himself.

> CHAPTER III. RIGHTED BY THE DEAD.

It is one of those glorious summer evenings for which the Mediterranean is famous. The glassy surface of the sea was almost without a ripple, while the purple glory of the setting sun swept seaward as the king of day sank behind the city. Seated in the magnificent salon of the "Hotel Morena." the windows of which faced are in the drawing room. Basil is out; yes, he the expanse of waters that lay between the is out. Oh, yes! he is dining at the Junior coast of Spain and the Island of Corsica, was a County Club. I see him now. He is drinking. party of three persons - a tall, elderly and somewhat careworn gentleman, a pale and his side. He is plying him with wine. He is sorrowful looking lady, whose lustrous eyeshad in them a far-away look of sadness and pain, Father and daughter they were-yes, Mr. Hetherington and his daughter Winifred-and they were in the city of Barcelona, en route through Spain for rest and change of air and scenery. The third member in the little group it is the north bedroom. Cyril Allison is seated was a tall, handsome and intellectual looking before the fire. He mutters to himself; he had not examined behind the looking glass man, apparently about thirty five years of age. He was the eldest son of Lawrence Sylvester; near neighbor of the Hetheringtons at home, and at this time traveling for pleasure in the lands of the Hidalgos.

It must be admitted that he had felt a sudden warmth arise in his heart on first meeting money,' he is saying. 'How lucky old Stiffback are carefully dusted, opened and examined. Winifred, and that ever since-now some three | left it in the safe." He has planned to rob us. | No such letter as they wish is found ! "Stop," weeks-he had endeavored to afford the two travelers all the assistance within his power. His safe made. I see him rise; he leaves the room | This is done. More odds and ends are found, and presence was evidently acceptable to Winifred, and stealthily enters Basil's chamber. Why, among them the very letter Cyril received on the so her father raised no objection, nor entertain- he is taking Basil's clothes from the press | He morning of the fateful day whereon Basil's life ed any suspicions. Edward Sylvester was alike a scholar and a gentleman, with a strong pen- sil's clothes ! chant for philosophical studies, and greatly interested in the subjects of mesmerism, clair- a little window at the back of the hall. He voyance and psychology in general. He had | walks hastily on toward my father's office. He several times entertained them with recitals of draws out the key of the office door; he opens the marvels he had seen, narrating accounts of it and enters with noiseless step. Swiftly he clairvoyants having traced out intricate difficul- makes for the private room; he unlocks the ties, and, in some cases, describing people who safe ; he takes out a small bag, thrusts it into were utterly unknown to them-the living gen- his pocket, locks the door, but has not closed erally, but at times even the dead. Mr. Hether- it. He comes out into the courtyard just as ington had grown deeply interested in these the watchman is coming from the big wareconversations, fordcep in his heart there was a house, but escapes before the watchman can sorrow all unconfessed. He bitterly lamented | speak to him."

LIGHT. OFBANNER

more reached. While they are passing pleasant days let us retrace our steps, discovering by so Spiritualist Micetings. inner pocket of the coat, uttered an exclama- More passes were then made, this time upon days let us retrace our steps, discovering by so doing how all this came about.

At first Winifred was put off with but meatones: "Do you hear?"

"Yes," came faintly from the scarcely moving lips. "Can you see?"

"Yes," faintly came again.

Then Winifred was requested to do several little things to prove her lucidity, which, hav- | was then shown the notes that her father and ing been in each case successfully accomplished, to her father's great surprise, her magnetizer required their united efforts to soothe her. bade her look intently toward her home. A deep unbroken silence then ensued, lasting a | ed that something should be done to ascertain full quarter of an hour, and then suddenly her the truth, if possible. Edward Sylvester asvoice came quick and broken-"Mother, dear mother, I am here; do you

not see me, dear ?" Whom do you see ?"

"Why, mother. There I do you not see her? See !" pointing before her.

Mr. Sylvester turned to his friend and said : 'I am about to try an experiment, sir. I beg of you not to interrupt me in any way. But I Weeks were consumed in following many a also request you now to carefully note all that | fruitless trace, but all at once the searchers occurs from this time on." Then directing his were rewarded, for, in answer to an advertiseattention to Winifred, he commanded her to speak to her mother, asking her if she could disclose aught with reference to Basil. After pausing, as if for an answer from the

unseen presence, Winifred murmured, "Mother avs he was innocent." "Ask your mother," commanded Edward Syl-

vester, "to conduct you to the scenes of the past. Follow her, and state to me all you are shown."

After a brief silence, Winifred again spoke, in low, far off tones, as if she was far, far away, 'I am at home; it is night; papa and mamma Ah," shudderingly, "there is Cyril Allison at trying to intoxicate him! The party closes. Cyril and Basil return home. Basil goes to his room. My poor, dear brother I he is heavy for sleep; the wine has stupefied him. Now the were in possession of the information gained. lights are out, and all is still. The household have retired. Where is this? Ah, I see now; then falls to cursing under his breath. Great money; he has robbed his father ! The villain ! place in my father's heart! 'I must have the A month ago he had a duplicate key of the office | says Mr. Sylvester; "let us try the other end." returns to his room ; he is coming forth in Ba-

"Yes, yes, I follow him. He passes out through

vester, knowing how needful coolness is now, motions his companion to remain silent, and bids the somnambulist proceed. "Cyril has taken off the clothes, but has left the key and empty canvas bag in the inside letter that warned him of his orisis, and lays it he gathers them up, sorts them out, burns some-as he thought, this one in particular. He has mistaken. He left it on the mantel. Ere retiring he saw it, but fails to notice what it is. He pushes it between the looking-glass on the mantel and the wall, as was his habit

gre details of the results of her magnetic sleep. occurred, as is often the case in first experiments. Then it was admitted she had seen a vision, in fact several visions, which were shown. her by some spiritual agency. What she said was interesting indeed. Would it shock her to know that she claimed to have seen her mother? Finally Winifred refused to be put off any longer, and insisted upon knowing all. She Mr. Sylvester had taken, and was amazed. It After a few days she calmed down, but insist-

sented, and within the next three weeks they were all back upon the Humber's shores. Mr. Hetherington and Edward Sylvester held several lengthy conversations upon the matter during their progress homeward, the result being that a series of searching inquiries was instituted with a view to trace Basil's course from the night he left his father's house. ment, a letter was received from a widow in the East End of London, who stated that a Basil Hetherington had once lodged with her. She was interviewed, with the result that a bundle of letters which Basil had inadvertently left behind was obtained, and among the papers a card lettered: "Basil Neil, per 'May Queen,' Melbourne." On questioning the widow, she remembered her lodger was in low spirits, and that he had said he was leaving England broken-hearted. He was poorly clad, had no jewelry, but "paid 'is bill 'onorable."

Search at the office of the ship owners disclosed the fact that the "May Queen" sailed for Melbourne at this time, but on reference to the passenger lists no such name as "Basil Neil" or "Hetherington" was found. The crew list was then examined, and among the names was "Basil Neil, Steward, Extra."

The next evening Edward Sylvester was at Hetherington Hail, and Winifred and her father Cyril Allison was unaware of Winifred's return, as he was absent in London. Edward Sylvester reminded Mr. Hetherington that as yet they pulls a letter from his pocket, reads it, and upon the mantel in the north bed-room. They accordingly repaired to that room, and set God ! he is a gambler ! I see it now; he needs about their task, Winifred's heart the while almost standing still. The glass is gently pried the lying villain! he is scheming for Basil's from the wall, and several dust-discolored cards and folded papers drop upon the mantel. These was blasted. No, words can do justice to the varied emotions of the trio. The elder man was wrung to the heart at the wrong done his son; the young map, while sharing that sorrow, rejoiced at the further progress made by this discovery, while Winifred began to find her faith in her strange experiences steadily increasing.

That night Edward Sylvester stated to Wini-fred's father a plan he had in view. He would go to Australia. All that Whifred knew of his intention she learned after his departure, from a manly and sympathetic letter he sent her as

sorrow all unconfessed. He bitterly lamented the loss of his son, and could he have given the world to have had his name cleared, and have seen him restored to his home again, he would cheerfully have done so. At times he, in some vague, indefinite manner, felt positive that Ba-sil was innocent. But the proofs appeared all warm hearted, worthy people, and was in a and Grant and the prayers for them have done much to open the eyes of the people in our counplace of trust, next to the owner of the farm himself. As delicately as possible, Sylvester introduced himself to Basil. With much caution pocket of the overcoat. He again peruses the he made Basil aware of all that had transpired, and at last told him he had come to take him with others upon the mantelplece. Presently back, see him righted before the world, and restore him to his home, his father and his sister. Then the news was gently broken to him of his mother's death, at which the man who had never given way to tears in all his trialsnot even when sick unto death with brain fever, during which his master's daughter nursed him back to life and health-broke down, sobbing like a woman, as if his very heart would bing like a woman, as if his very heart would surroundings and conditions of many-all of break. Ere long Basil and his new-found whom were utter strangers to the Doctor. The friend set sail for dear old England, and were in due time safe at home again. Cyril Allison tried to brave it out, but the clroumstantial detail of how he proceeded, the letter of "Scroggy"-nay, the writer of it himletter of "Scroggy"-nay, the writer of it himself-and other proofs of his shameful delinquences, were too much for him. He fled. disgraced, a defeated felon. In making a short cut across the fields he had to cross the railway; blinded by disappointment and rage, he was heedless of his steps; he stumbled on the iron road, and before he could regain his feet, the iron horse had mangled him almost beyond all recognition.

Warren Chase in Troy, N. Y. Fo the Editor of the Banner of Light:

Sunday morning, Dec. 19th, Mr. Chase, with a friend, attended the Unitarian church, and a friend, attended the Unitarian church, and listened attentively to a most radical sermon by Rev. Mr. Spencer on the atonement-for which he congratulated the speaker, fully endorsing it. The clergyman took the ground that the doctrine (and eloquent descriptions) of the atonement was a drama based on the fabulous story of Adam's fall, in which "we sinned all," and for which Jesus, the man God, was the supposed atonement, and bore the sins of all repentant signers that have faith in him. He further took the ground that the drama, elo-quently and touchingly presented, did much good to those who never looked up its bistoric, scientific or equitable basis-in which it was stadly deficient in facts, and utterly opposed to our principles of justice in the jurieprudence of enlightened nations. He also claimed that its advocates were sadly entangled in explaining it, some of them claiming that the man God actually suffered for the gu'lty sinner as a pun-ishment, and others declaring that no God could suffer, and hence he did not, and his death was not a punishment, and hence there was none for those who believed and were saved, while all the rest must bear theirs eternally. There was not much left of orthodoxy at the end of this sermon except the drama, and it might as well be based on Shakspeare as on the Bible stories, so far as the writer could see. Mr. Chase received the promise of an evening visit from the preacher as they parted. In the evening Mr. Chase lectured to a large listened attentively to a most radical sermon by

from the preacher as they parted. In the evening Mr. Chase lectured to a large and very intelligent audience in G. A. R. Hall -quite a number being present from Albany -quite a number being present from Albany and other adjacent places. His subject was "Evolution in Religious Ideas and Worship." He began with a description of early devotion to the objects of terror, as gods—terrible beasts and idols, representing imaginary monstroai-ties—and the honest and conscientious devo-tion paid them by the ignorant masses, guided by the more enlightened priests, who knew the decention and kent the devotees ignorant as deception and kept the devotees ignorant as long as they could.

When evolution, as he described it working in the human brain, had so far enlightened the in the human brain, had so far enlightened the people that the priests could no longer deceive them with these gods, they wisely raised the objects to "the heavens," which in all ancient literature was the sky, where the new sun-god, moon-god and star-gods dwelt, and this transi-tion made the first great, grand and glorious religious change in the world, long before the Jewish era or the birth of Jehovah. In this age, he said, the Lord's Prayer, the star in the east, the morning star which heralded the ris-ing sun-god, the lamb (Arles) in the zodiao, and many other items of religious history incorpo-rated into Christianity, originated. He showed how the Lord's prayer fitted the sun and not the Christian God. the Christian God.

Following the line of evolution in the human brain, he said it outgrew this form of religion, as the people saw no partiality in the sun, moon or stars, the first grand trinity of gods, moon or stars, the first grand trinity of gode, and the priests could no longer impose on the people with these idols, so a second transition followed, and the priests invented and pre-sented new idols in imaginary gods by hun-dreds for the different nations, fitted for and adapted to the capacities of the varying peo-ples. In this age came Mosses with his god ples. In this age came Moses with his god, fitted for and adapted to his chosen people, as they were to him-the Jehovah still retained in the Christian trinity, as they are the legiti-mate descendants of the Jews, although grossly abusing their ancestry which furnished them their gods. The Greeks, he said, had much better and su

perior gods, because they were a far more ad-vanced and enlightened people, but all of these gods were supposed to live on the next flat of the universe, which was built in flats, with "the bottomless pit" below our flat, and the home and kingdoms of the gods above it, to which they ascended from our high mountains and on which Moses met his God, as the Greeks did theirs on Olympus. In both worlds gov-ernments were monarchies, with kings and

JANUARY 1, INN7.

Manifestations at Hart, Mich. To the Editor of the Banner of Light :

Mr. D. A. Herrick, of Grand Rapids, Mich, formerly of Jamestown, N. Y., a medium for various interesting spirit phenomena, has visited us twice this fall. He sat within a small enclosure, formed by suspending a light fabric across a corner of the room, his hands being filled with flour for the satisfaction of skeptics. Under these conditions spirit hands appeared and wrote messages to their friends on paper, placed on a table in front of the curtain and in view of all. They also conversed with members of the circle, and inviting their friends to the aperture, shook hands with them. At the close of this light seance we found the flour in the medium's hands as at, first, and it was with difficulty it could be removed, on account of the moisture of the hands causing it to adhere, Following this we formed a dark circle by seating the company around a table, all joining hands, a guitar and trumpet being placed on the table, with paper and pencils, and the medium joining hands with the rest. The light being extinguished and singing engaged in, almost immediately the guitar commenced play. ing and floating around the room. Then the guide known as "Tim" talked to us through the trumpet. Those who sat next to the medium received tests from their friends, who came and patted them on their heads and faces. some speaking quite audibly without the trumpet, while others kissing their friends and writ-

ing messages for them, would tear off the leaves and put them in their hands or pockets. The hands that came varied in size from the small child's to those of an adult.

The result of Mr. Herrick's visit is that many have been made happy and can rejoice in a knowledge of continued life after the death of the physical body.

Mr. H. also has independent slate-writing in full day or lamplight. While questions are heing written and folded, or rolled in pellet form, he is out of the room. Upon entering, the sitter with a pencil points to each pellet. Presently he picks up one and responds to it. He explained to me that when a spirit was present that could communicate, he would see a little stream of light running down the pencil from the sitter's hand to the pellet. He would then pick up the pellet, and almost immediately the spirit would give the name. Often he gives a psychometric reading from the spirit before the writing, and after the reading places the pellet, still folded, on one corner of a slate, breaks off a small piece of slate pencil and puts it on the slate, then puts another slate on top of the two and holds the slates. Immediately we hear the writing in progress. Upon three little taps being heard, we open, the slates and find a message, with the named signed in full. I had three slates written-in all six messages -on Sunday morning, Dec. 4th. The medium placed the slates on a chair at one side of the room, six feet from where we were sitting. He then reached across the table, grasped my right hand, and said, "Now please write"; and almost instantly we heard the pencil moving, and when finished, to my surprise the whole side of the under slate was written upon in a legible hand, and a signature given in full. The second slate was put on the opposite side of the room under the medium's hat, with the same Buccess.

Mr. Herrick has caused quite an awakening in this vicinity ; long may he live to spread the I. N. CAMPBELL. glad tidings. Hart, Mich , Dec. 8th, 1886.

Suffering Ireland.

To the Editor of the Banner of Light :

On the fifth page of your paper of Dec. 18th, it is said that the Irish farmer suffers because he must pay his rent in gold, rather than in the

sil was innocent. But the proofs appeared all against him.

This evening Mr. Sylvester had talked long and eloquently upon his favorite themes, when Mr. Hetherington remarked :

"I think if I could see some of these things free from suspicious circumstances. I might become a convert. But it is generally the case, is it not, that all such affairs are pursued for monev?'

"In many cases that is the fact." said Mr. Sylvester, "but not in all. For instance, I have already mentioned to Miss Hetherington that in my opinion she possesses every quality belonging to the highest forms of clairvoyance."

"There, what do you think of that, my dear?" "I scarcely know, papa." Then turning to Mr. Sylves er, "Do you think clairvoyance would help us unravel the mystery of my poor brother's seeming wrong doing?" "Undoubtedly," said Mr. Sylvester.

Nothing more was said just then, and the trio adjourned to the private suite of the Hetheringtons, upon the floor above. Evidently something was working in the father's mind, for presently he saked Mr. Sylvester if he could induce the clairvoyant state, and on being assured he could, Winifred was surprised at her father asking her if she would allow Mr. Sylvester to pass her into the magnetic sleep? Half reluctantly, Winlfred finally assented. "It is right to state here that Edward Sylvester was aware of the scandal that had become attached to Basil's name, and that for some unusccountable reason he had from the very first disbelieved it. He had never met Cyril Allison, and beyond feeling a natural dislike to a man who is willing to step into the shoes of an outlawed son, he had no distinct opinion concerning that worthy. Winifred he had but | coachmen and their whips. The interior of the seldom seen, until meeting her in the hotel at old church is filled to overflowing, while a nuthis Spanish port, but love is a great quickener | merous crowd is massed outside. All is exciteof intuition, and it had convinced him that the | ment, for never, in the memory of the oldest only man that could ever make Winifred his inhabitant, has there been in one day two such wife was the man that cleared her brother's remarkable weddings as are being celebrated name. With the instinct of a born mesmerist | within these ancient walls. Standing before he knew Winifred was a subject among a thousand, consequently the bold idea pcourred to hand is held by Edward Sylvester, and Basil, his mind of seeing if the matter of her brother's shame could be unravelled by her agency. All who looks up at him with a proud, fond affeothese things were present to his mind, as he commenced to make the efforts needed to induce the sleep in the subject committed to his skill Winifred is comfortably placed in a soft low-seated arm-ohair, and by her side is her fath er: In front of her stand Edward Sylveter, who commendes the long, tweeping, alowly i made passes from head to feet. These, con tinued for some moments, are presently reduced in length, until the fingers pause in their descent, and rest over the frontal brain. Winifred shivers at first, as from cold, then convulsively. Hor breathing appears troubled, the breath coming in little half-amothered sobs and sight. The eye-pupil dilates and contracts spasmodically, and, as in one dyipg, rolls, upward, the lid closing over its ghastly look. The sarms and hands become limp and nervaless, the based falls back upon the chair, while with a transferrer with the state of the second s

with odd notes and bills. It slips down out of sight. I see it there now!" "Ask your mother if she can tell you where Basil is at this time ?"

There was a pause of some moments are Winifred replied. Then, in lower tones than before

and with an evident effort, she said : "I feel so cold ! I am traveling over water

There is water everywhere. It is the sea. It is so far, so far away. The water, oh ! how far it stretches." A pause, then: "I see land. There, there he is. Basil, oh | Basil-he does not hear me l It is a large city, but he does not live there. His dress is strange. He looks so sad. Some one, a man, meets him. Why does he call him 'Neil'? 1 am so tired. I can see no more. Mother says ---- " and then with a deep drawn sigh she ceased to speak.

CHAPTER IV. VINDICATED.

A long concourse of carriages stretches along the street in which is situated the stately old church of "St. Hulbert's." The horses are adorned with white favors, as also are the the altar are Winifred Hetherington, whose who is holding the hand of a sweet-faced lady tion that speaks her joy and pride in her much tried love, whom she first met in far away Australia. For Helen Winsford | had been to Basil the one firm friend in his time of greatest need. Troths are plighted, rings are placed, benedictions are pronounced, registers are signed, and all is over at last; The triumphant tones of the "Wedding March" ring and roll through aisle and chancel, and the newly-married emerge into the sunshine without. Cheers, loud, long, hearty, and oft repeated, greet them, follow them, and float around them during the wedding breakfast at Hetherington Hall, and only die out on the air when the brides and their grooms are at last parted from, as the afternoon express, with stately puff, puff, prepares to whiri them Londonward, sa route for Dover, Calais, Paris, St. Stinne, then along, the shores of the Gulf of Logon, until Baroslona is more

Mr. Hetherington is now grandfather to two families. Basil and Winnifred are now in life's prime, and the true-hearted girl that came at his call from the Antipodean sheep-farm is as happy as woman can be; while Edward Sylvesver is never tired of telling how all Basil's wrongs were surely

RIGHTED BY THE DEAD.

For the Banner of Light. HUMAN, LOVE,

BY HENRY C. CALL

I fear not death ; it has no sting ; O'er life's last hour my soul is king. It can from out the future bring A welcome call.

If through my brain love's anthems ring. I cannot fail. · · · 1

If human fort are prone to stray, Spurning the straight and marrow way That leads unto the perfect day . In heav'n above.

Is God then mocked when er we pray For human love f

If human love one soul can save, To wing its fight beyond the grave Can make one heart beat strong and brave

When death is near; Then give to me the love L'erave While waiting here.

Ob, love divine | God given treasure, Of sarihly bliss in fullest measure,

Still unto me at thy mood pladence, Den Wather, givo, Be now ing Den Ampreness, plaanre Field to five. Forth Adams, Maker 17 (Criticipititury 19)

try, and the persistent declarations and assur ances of our faithful W. C. T. U. in the recent elections, that their gods were with them in their work, are all on the line of "eye openers," and the day and age of personal gods he con-cludes is drawing to a close. W.

Watertown, Mass.

To the Editor of the Banner of Light :

On Sunday afternoon, Dec. 19th, Dr. E. H. Mathews, of Boston, gave, in Grand Army Hall. an illustration of his powers in psychometric reading, delineating the characteristics, both mental and physical, of different persons in the audience, and describing with minuteness the

Evening.—At 7:30 p. M., as announced, A. A. Evening.—At 7:30 p. M., as announced, A. A. Wheelook, of New York, was introduced, and gave a most interesting explanatory lecture upon "Faith Cure and Mind Reading."

The speaker asked many pertinent and im-portant questions, involved in this seemingly much mystified subject, answering them clearly and plainly, and to the evident satisfaction of

Alter the lecture Sunday evening, Mary A. Charter, of Boston, who is for the present lo-cated at Mrs. McWhitter's, Mt. Auburn street, and a Mrs. McWhitter's, Mt. Auburn street, and a many interesting tests to the ordered gave many interesting tests to the audience, which were clearly recognized. Mrs. Charter is to remain here for a brief sea-

son, thus affording our citizens who may be in terested as investigators an opportunity of at-tending her private sittings, and gaining added light in the matter of spirit communion. GEORGE MERRY.

Mrs. Brigham in Albany, N. Y.

To the Editor of the Banner of Light: Mrs. Nellie J. T. Brigham delivered one of her charming lectures Friday evening, Dec. Mrs. Nellie J. T. Brigham delivered one of her charming lectures Friday, evening, Dec. 17th, to a large audience, whose members list-ened with the closest attention, to the beauti-ful words of inspiration and cheer that flowed from her lips. The copasion was the dedication of the hall that has been leased, by the First Spiritual Society of Albany and was the third of her lectures this season in our city. Dr. F. O. Mathews followed, with tests and spirity communications that were acknowledged to be correct by many of the audience.

THE ANDOYER CONTROVERSY is thus and wel

A the second second of second of the second second

products of his farm. Permit me to suggest effected by the use of paper, or currency ore-ated for the occasion, and coin and bank notes included are really only small change. It must be apparent, I think, that we should

have a single standard of value, consisting of some substance which has a well known and considerably uniform relation to labor by which its own cost is determined. Gold has, by long experience, been found to possess more of the required conditions for a standard or measure than any other product of labor, and its recog-nition is becoming more and more general, nition is becoming more and more general, while its use as currency is less relatively every year. We cannot afford to use either, gold or sliver representatively, but should have paper issued under such conditions as will make it better than coin, not only for the people at large, but the public officers who are our agents. There is no difficulty in providing for the issue of notes which shall be better than gold, not only throughout our own country, but over the whole world. Sometime h-reafter, if per-mitted, I may offer to the readers of the BAN NEB OF LIGHT a simple plan by which this de-sirable result may be 'resoled." But in any plan there must be but one standard of value. or price, and that must and will, be gold, and not silver. People do not want gold as currency, but they do want and must have it is money. Mr. Webster has said." currency consists of all those things with which we effect our commer-clal transactions." That is the exact, compre-heneive truth, and I ow clad to exact, which the band cial transactions." That is the exact, compre-hensive truth, and I am glad to agree with him. Boston, Dec. 20th, 1886, DAYD WILDER.

January Magazines.

THE MAGAZINE OF ART.- " Paudora's Box." as a frontispiece, is followed by "Movements in American Art," wherein is described the celebrated collection of paintings in New York City, made by Thomas B. Olarke, a gentleman who. bas inade it a point to sub-stantially encourage American avtists, four specimens of whose work are placed before the reader by the engraver's skill. Several portraits of Mrs.-Biddons, by different artists of the time in which she was prominently before the public, are presented in connection with a blographical sketch of that renowned actreas, by E B. Nash. The opening paper of a series upon "The Parisof the Revolution," is a graphic description with pen and pencil of that exciting epoch of French bistory. The status of art in Bouth Australia and New

Distory. The status of art in Bouth Australia and New South Wales is shown in an interesting article, accom-panying which are three contrained of "Sydney in 1833," a street in Addiside, and Mirane Brackson the Bogan?" Van Dynk at the Unit of Charlet I. Is the "ubject of this month". Homanoe of Art." Noy, York ; Daganil & Do. This month a "Branne of Art." "OASSALL", Builting MACALINE. The Jonance of Art." OASSALL, "Builting MACALINE. The Jonance of Art." "OASSALL", Builting MACALINE. The Jonance of Art." "O'ASSALL", Builting MACALINE. The Jonance of Art." "O'ASSALL", "Builting The Jonance, the Interest of which is added to by several, Bud. suggestings. The "Im or sections of a Noolising Try "Trans mode Art." A statistic to the results of the Trolement Strengt With Your The Jona of character in Sall", "A Many store which and attations of character in Sall", "A Many store of the The The Sall calling when being History and The MacAlin", the Sall of the stame being History and The The Inter of grad-iand, the same being History and the Sall of the field of Brasters, "Wint Computer Street The Solling MacAline of Brasters," "Whit Computer and the MacAline of Brasters, "Wint Computer and the MacAline of Salley, MacAline, Home MacAline, "The Une of graded of American Art. Built and the MacAline and MacAline of American Art. Built and the MacAline and MacAline of Salley and Salley and Art. The Salley The Salley and Art. "American Art. Built and the MacAline and MacAline and MacAline and the Barrier description and the MacAline and MacAline and the Barrier description and the MacAline and MacAline and the Salley and the Art. The Salley and the MacAline and MacAline and A A MATRICE & ECON & COMPANY AND A THOUSAND AND A COMPANY AN

JANUARY 1, 1887.

BANNER OF LIGHT.

THE WORLD IS WORTHY BETTER MEN. Its contents are perused with care and pleasure, and

Oh i they are bold — the knaves are bold Who say they are doomed to angulah, That men in God's own image soured Like hell bound slaves must languish. Probe Nature's heart to its red core, There's more of good than evil; And man — down trampled man — is more An angel than a devil.

Prepare to die 1 Prepare to live! We know not what is living; And let us, for the world's good, give, As God is ever giving. Give Action. Thought, Love, Wealth, and Time, To win the primal age again. Believe me - 't is a truth sublime -The world is worthy better men. M. R. F

Binner Correspondence.

Connecticut.

EAST LYME .- James M. Rogers writes ; " In happier moments, when our spiritual natures rise superior to the fleshly conditions which environ them, what rare glimpses of supernal splendor, of flowers that never fade, of ethereal landscapes, meet our enraptured visions. What loved forms come to us, robed in brightness, and radiant in the light of happiness and love.; If these beatified visions so light up the dark passages and shadowed vales of our earth-life, what must be the ineffable glory of that land where all is beauty, harmony and delight? Often the sweet incense of immertal blossoms floats to us, and some haply catch strains of a music that earth has never given voice to. These are sent, not alone to strengthen our bigher purpose, and lift to more elevated planes of existence, but to show us what waits for us in the grand fields of the hereafter. When we compare this transitory being with the eternal ages of development -the sad songs of humanity, with all their minor tones of mortal suffering and sorrow, when we weigh them against the sublime symphonies and triumphal notes of those choral anthems, no marvel if the world fades from our eyes, and its sounds recede in the distance of forgetfulness, for we have left behind the river called death, and landed upon the shores of immortal joy. Is not this worthy our best endeavor and ceaseless struggle in the path of progression? In our most successful attainments for worldly honor and human praise; we but grasp an unsubstantial rose, that withers in possession, and leaves, behind the thorn of disappointment. Here passing away is inscribed on the no-blest work of the race; there it is builded forever. The child that closes its 'eyes in the arms of' its weeping mother opens them to scenes of splendor, to possibilities that mother never dreamed of. Visitors from those celestial, climes confirm all this beyond any possibility of doubt. If we believe our senses, if our most cultivated intelligence is to be trusted, we must accept these, foregleams, as realities. The w-loome, that greets such travelers should far transcend the reception extended to those first voyagers from allen seas; for they bring glorious tidings of worlds where happiness is written on their entrances, and immor-tality along their pathways."

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Massachusetts.

PLYMOUTH .-- Nathan Churchill writes : "I have been a reader of the BANNER OF LIGHT many years, and can say that it increases in value and importance to the world every year. The facts it gives concernto no world cetory year. The facts if gives concern-ing the reality of a future life coavance more skepules than all the sermions and pulpit talks the world over-Let us do all we can to make known the phenomens, and the philosophy will be sure to follow, nutil the whole earth is illuminated with the light of eternal life and eternal truth. There are many kinds of re-ligion, yet but one pure religion for humanity, and that is spiritual. Spiritual religion is of the affect thas all falls, may be redeemed by it from all material darkness; without, the shedding of blood. This re-ligion is pure morality! My ideal God is the Spiritu al fan any begoing except its spiritual energy and inspiration. The unfolding of the spiritu-al in map becomer for the spiritual for bay its from sil singerita Saviour or Bedeemen is only this inward, spiritual cor Christ, no ontward personal God, or Son of the God, that can redeem is . only this inward, spiritual christ, ine light and life of the spiritual God which filts all space and matter. It spiritual file optimises for the spiritual file of the spiritual file of the spiritual God an aver us from the dominion of the spiritual God which filts all space shad matter. It spiritual God which filts all space shad matter. It spiritual God which filts all space shad religion, but donbies here on the same time to a suprestive and a hoat of christ or the spiritual God which filts all space shad rate religion, but donbies here on the same time to a suprestive site spiritual form the dominion of the spiritual God which filts all space shad matter. It spiritual file of the spiritual file of the spiritual file of the spiritual file of the spiritual God which filts all space shad matter. It spiritual file of the ing the reality of a future life convince more skeptics

we feel its loss whenever it fails to be on time. My wife and I spell with the Dial, and we receive many communications from the homes of the dear departed. Many come to tell us of the 'over there,' but sad is it to receive from those who were strict Orthodox expressions of disappointment on opening their eyes in the new sphere of action. Our community contains several Spiritualists, and most of them are workers of high intelligence. We are in carnest, and expect ere long to bring others into closer relation with us in the good cause. We trust the BANNER will ever nobly and ably fight for right."

Texas.

WACO .- G. C. McGregor writes : "Our people are beginning to think, and some even dare to investigate in order to learn whether the assertions of the clergy, who are proclaiming their anathemas against Spiritualism, calling it the work of the devil, are true or false, and find it is a beautiful religion, that teaches man of a life hereafter, and death to be only a transition to a higher plane of existence. People see more clearly that Spiritualism barms only the old moss-back dogmas and creeds that have blinded men for ages to the trnth. Your paper is making a noble fight for light and truth, and should be read by all who wish to understand the true relation of Spiritualism to this life and the next."

Vermont.

WOODSTUCK .- John D. Powers writes : " In religious matters this is a very quiet community. A short time ago we had a visit from Bro. Moody. It was expected, as we had often seen his name in print, that we should find him a man that would outrival the farfamed Jedadiah Burchard of fifty or more years ago, at which time I was in my zenith as an infidel. But this reverend Moody did not approach in power Mr. Burchard. We have five ministers in this place, all of whom pursue the even tenor of their way, carefully avoiding subjects that would, if honest in their expressions concerning them, lead to a questioning of their right to occupy the pulpit. I made my advent in this world eighty-one years ago. I have never been shackled by theological creeds, and trust that the light now dawning upon earth will enable all people to see the truth and avoid the ditch of a false religion into which so many have fallen in past time."

NORTHFIELD .- D. T. Averill writes : Will you be kind enough to see if you can get the queries below. before the attention of the one addressed?

before the attention of the one addressed? To Thomas R. Hasard in Spirit-Life: Higbly Esteem - d Friend-We. all remember how warmly and persistently you endorsed that phase of spirit-manifestation known as 'Materialization.' Does your experience in the 'higher life' confirm the truth of what you so clearly taught through the press, while in this life, regarding materialization? Do the 'forms' that emerge from 'cabluels' really contain the induciling spirits of those they are sup-phesed to be; or are they, many times, only forms or efforts, operated upon by external power, as taught by some?. Have you found reason to believe you were deceived when you supposed you were waiking arm in arm with arisen members of your family, as often related? D. T. AVEHILL.

New Hampshire.

LACONIA.-A correspondent writes: "Recently Albert Lindsay, M. D., passed on to the higher life, at the age of sixty-five years. More than twenty five years ago he was in practice at Boston Highlands, but removed to this place for the improvement of his health.

Though elaiming to be a homeopathist, he was more

that they might obtain a livelihood. The world is the better for Dr. Lindsay having lived in it, and he being now free from the irail material form, will no doubt continue on this progressive work in the home where he now dwells."

in good faith may be a misconception, and groundless. If people will act falsely, they will speak falsely. If a medium is not giving satisfaction, we can go to him and advise him kindly, ald him in improving his methods, but not to act as those people have done. The remedy is worse than the disease.

Spiritual Offering.

We rejoice that Mr. Eglinton, and that other great medium, whose words he quotes, see and openly pro-fess the need of a cultivation of the moral qualities, the intellectual endowments and the social virtues of the man, while they grandly exercise the gifts of the medium; and that they are resolved to be not merely instruments of others, here or beyond, but something good and great in themselves. We are sure they will on this account lose nothing of those powers and ex-pacities that ally them to the spheres of transcendent wisdom and purity, but will, on the contrary, gain an affiliation with higher spheres of influence and usefulness and be able to do still greater work for the enlightenment and elevation of humanity. We trust their example will be generally followed.

Light for Thinkers.

Capital punishment is a crime ; and all who are engaged in its execution are accessories, to be found guilty before the bar of justice in the eternal world beyond the mortal life. Men of spiritual culture will not fill offices where they are compelled to sentence men to death, or to execute the sentence. Hen of sniritual culture will not sit on a jury to try a fellowmortal for the commitment of a crime the sentence of which is death. The idea of revenge handed down to us from the old Jewish laws, and made Biblical Boripture, will pass away with the human unfoldment in wisdom, love, mercy, justice and spirituality.

New Publications.

A DOUBLE LIFE; OB, STARR CROSS. An Hyp-notic Romance. By Herbert E. Chase. 12mo, cloth, pp. 301. New York: S. W. Green's Sons. Boston: For sale by Colby & Rich.

The possibilities of meameric power seem to be here carried to a point which few will consider within the bounds of reason or human credence. Singularly conceived conditions are described, and experiments of the strangest nature wrought ; such, for instance, as the transference of the head and limbs of one animal to the body of another; the revitalizing of human bodies by forcing a flow of healthy blood through the veins. Mesmeric subjects are kept for days and weeks under the will of the operator, and Starr Cross himself, in his "double life," becomes another person, bearing another name, Edward True, and as such is married and has a family. Such are some of the features of this strange book. It is very far from being " hypnotio " in its influence upon the reader.

HYMN TO THE ETEBNAL, AND OTHER POEMS. By Kinnersley Lewis. 16mo, cloth, gilt, pp. 96. London: Sampson Low, Marston, Searle & Rivington, 188 Fleet street.

Some very choice and finely turned poems, under the various headings of "The Voices of Many Lands," "Blossoms of Peace," "Songs," "Sonnets," "To Violetta,""Daydreams," and a Translation from the Danish poet, Paul Haro-Harring, of passages of "Moses zu Tanis," a dramatic work founded chiefly upon traditions of: the Israelites and the Egyptians. The following from the Dhammapada (Path of Virtu) will give an idea of Mr. Lewis's style of versification

"If one, and the battle's flercest heat, A thousand times a thousand men dofest; Another o'er himsoif the victory gain, A greater conqueror he than of the slain."

FOES OF HER HOUSEHOLD. By Amanda M. Douglas, author of "Floyd Grandon's Hon-or," "In Trust," etc. 12mo, cloth, pp. 391. Boston : Lee & Shepard.

The author, who has written many good stories never wrote a better one than this, if indeed one as good at all points. It shows the evil resulting from prejudice, and that goodness, though under a cloud for a time, eventually glows in the sualight, to be seen, known and duly appreciated by all. A silvery vein of a fine spirituality runs throughout the book. A good gift for girls.

HIS ONE FAULT. By J. T. Trowbridge, 12mo, oloth, illustrated, pp. 275. Boston: Lee & Shepard. **RAPHAEL'S ALMANAC:**

It is needless to give a word in commendation of this book, as the author's writings are too well known for their excellence to require it. This, like other volumes from Mr. Trowbridge, is an admirable portraiture of New England life and personal character istics peculiar to its people.' The lesson it inculcates is one which every young person will, if heeded, find of incalculable value in after life. A fine gift for boys.

FREE !---- PREMIUNS !---- PREE

With him right was right, truth was truth, no matter from whence it came: there was no compromise in his nature. He lived down all opposition; and was known only to be honored and belored by all. He was an inventor of merit, taking his recreation out of business hours amid the creations of his own brain ; but so modest and reticent was be in regard to his powers in this direction, that but few were aware of his talents. In his husiness transactions he was the soul of honor, and the relations existing between himself and his employers were most pleasant and friendly. In social life he was quiet, unobtrusive and pure. In the home he was tonder and true, the idolized of one brother and two slaters whose loving devoluen knew no wearlness, and who sought by every means that angels or mortals could surgest to restore him to health. The struggle he made for life was brave and heroic, but all was of no avail. It was the privilege of the writer to be with him during the last few weeks of his mortal life, and to watch the un-folding of his spiritual nature as he drew near it he better land. He desired to live, but was resigned to the last: Purified through a year of physical suffering, this grand and noble soul has entered the pearly gates, which for days stood ajar, waiting for the strugging spirit for free itself from its house of clay. Although the acute sufferings of a year seemed concentrated in those last hours, no complaint escaped his lips, and only now and then the query. 'W hat time is it?'' or ''s is it alimest morting ?'' abowd his friends how slowly the hours went by, and how ho longed to greet the dawn of the better life. At last peace and quiet religned suprome, the radiance of heaven beamed in his band of angels. His function. The force is lead off enlows, of which Or-der he was a momber, was held in the First Congregational Church. Soldom is there so large an attendance at the fu-meral of a private citizes. The ford off engels from his employes and others were beautifui, and the music most excellent.

North Brookfeld, Mass., Dec. 2004, 1886. E. G. S. Morth Brookfeld, Mass., Dec. 2004, 1886. E. G. S. Mr. and Mrs. James Lewis, of Pynchon street, have the sympathy of a large circle of friends in the hour of their deep affliction. Miss Annie Lewis, their daughter, who died recently, was a young lady of singular sweet and lov-shie nature, and was among the meat talented of our young planist. Bhe had been ill for about six months, and with her mother crossed the water in the summer, in the hope that the sea air and change of scone would restore her wan-ing health; but consumption had claimed her, and since her return she has been slowly out surely declining. She was much esteemed at Christ Church, and by all who knew her. The funeral excredes were largely attended, hoth at the house and at Christ Church. Rev. John Cotton Brooks officiated, and the music was rendered by a select quar-tette, under the leaderabip of Mr. K. Artur Dearden, Miss Lewis's pet horse, Gracle, with her phaston, in which she had taken so many pleasant drives, brought up then grave of the funeral procession, being driven by Mr. Willard Grover. The castet was of exquisite workmankin, being madeof Spanish cedar and lined with English while plush. We mentloned in a previous issne that C. D. Blake, of Boston, had inscribed his new Taily-Ho march to Miss Lewis ; and only a few days before her death, C. P. Long-ley, of the same city, wrots to obtain permission to dedi-cate to her his new song soon to appear, "Only a Thin Veil Botween US." The permission was readily granted, our head that that the size wise, although so fond of manic, and hereolf a fine musician, had never heard either of these pieces. so inscribed to her, before she pased away. -The Springfeld (Mass.) Homesterad.

JAMES PYLE'S PEARLINE **THE BEST THING KNOWN 703** WASHING AND BLEACHING IN HARD OR SOFT, HOT OR COLD WATER. SAVES LABOB. TIME and SOAP AMASIL GLY. and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of JAMES PYLE, NEW YORK. P27 24100W Received from England.

LAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PERMIUNS BY COMPLYING WITH THE TERMS ABOVE MENTIONED. A choice of ONE of the below-described beau tiful works of art: ENGRAVINGS.

selection,

"MY PETS."

UNTIL FURTHER NOTICE.

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OF LIGHT, Bosworth Street, Boston, Mass.,"

\$3,00 for a year's subscription to the "BANNER

of the following Premiums, of his or her own

All New Subscribers, or Old Patrons, on Renewing

their Subscriptions

TO THE

BANNER OF LIGHT

OF LIGHT." will be entitled to a choice of one

8

A bouncing girl, healthy and happy, sits among hor An-gola cats and kittens, on the steps of a French cotage, around which grape vin-s gracelully climb. She fondly embraces one of her pets, and incrountenance in sweet slo-quence bespeaks a heart brimful of the dawning of mater-nailore. Painted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"AN ARMFUL."

6

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sun-hine in the beckground around the farmhouss and yard. The beroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens irolic in hay and apples at her feet. The mother, in eloquently pleading attitude, is putting in a decided but dignifed protest against the ab-duction. It is a very animated and pleasing gene of art, finely engraved on sized by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 22x25 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. k. Rice. Mize of sheet. 22x28 inches; engraved surface, 18x31 inches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. - Wilcox. Size of sheet, 22x23 inches; engraved surface. 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bise of sheet, 22,225 inches; en-graved surface, 15,20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x2.

"FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated paint-ing designed by Joseph John, Btein, copied in black and two tints. Bize of sheet, 22x28 inches.

"THE DAWNING LIGHT." From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bise of aboet, 20x24 inches.

For each additional Engraving 50 cents extra.

Any person sending \$8,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

At "Craigie House," Old Cambridge, Mass. The plate is 2422 inches. The central figure is that of the GREAT PORT. He is sealed on the right of a circular table, which is survey with hisbooks and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their originsi manuscript, fanked by these of De Quincy, irving, Bacon, Milton, Danté, Shakapeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawinorne, his classmate at Bowdon. The Sage of Concord, Baiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school chil-nut which stood before the Old Blacksmith Shop. Samuet Taylor Coleridge's Inkstand resis near the open desk on the table.

This beautiful historic work of art is a lasting souveair and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to-any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is 5.5.

New York.

WATERVLIET .--- Upon remitting the amount of his renewed subscription. Samuel McCleary writes : I deem the BANNER OF, LIGHT a great intellectual and spiritual luxury every time it is received ; to have a weekiy association kept up by it with many poble emancipated souls all' over our 'beloved country and In foreign lands is a privilege the value of which few san duly estimate. Wave on, wave on, and scatter the seeds of emaneipation broadcast?"

SARATOGA BPBINGS .-- Harvey Lyman writes : "About thirty years ago my wile and self came to the conclusion that one ounce of reason and common sense was worth more, than all the creeds, and theology in the world. We subscribed for the BANNER OF LIGHT, and have taken it ever since. We would recommend others to do the same. For a time in Springfield, Mass., we sold and gave away thirty copies a week, as good a deed as we ever 'did in our lives.' Our home was the home of speakers and mediums. We took an active part in starting a People's and Spiritualist Camp-Meeting at Lake Pleasant, and received the title of Father and Mother Lyman. / It proved to be a great success. Our spirit guides directed us to sell out our interest at Lake Pleasant, and go to Saratoga Springs, N. Y. We did so, and found a good Spiritual Boclety of about forty families, holding meetings every advise the sick to come and try them, instead of employing the Regulars, and making an apotheoary shop of their stomachs. If this does not help you. Dr. W. B. Mills is here, ready to lay hands on you, and make you WRLL. He is the President of our Association. Call at the Lyman House, and we will take care of yon. at a reasonable rate." A transfer of the second sec

ndini Pennsylvanis, and ens lida

PHILADELPHIA .- Mrs. A. L. Albright writes "The arrival of Mrs; James A. Bliss, the grand materializing medium of Boston, was celebrated by a reception, siven in the beautiful parlors of Mr. W., Bache, at Sin and Locust streets, About twenty in vited guests were present, who gave Mrs. Blas a hearty welcome to this sity, where she has hosts of friends, and has sives in the past many convincing proofs of splrit powers. There was anny convincing proofs of spirit power "There was some music, and at half past ten the company sat down to a bountiful and elegant banquet. Mrs. Hacher who is a charming lady, entertained her guests delightfully, and at 12 o'clock all separated in most happy mood firs maart

Among the invited guests were some of our most prominent Spiritualists. A manimons vote of Usanka was tendered to the kind and courteous best, and best ess of the occasion. May they receive the biessings of the angel world. Hans at gruta is out that los

asia el suion de alenda campion ball

NEWPORT.-John C. Feenan refers to account in the Old Testament of the appearance of angels, who are a few verses in advance of passages calling them angels spoken of as way, densing this and other statements in the Bible prov. gesting this and phenomenop known as materialization essures in an-

The Spirit of the Spiritualistic Press.

Religio-Philosophical Journal, The world is growing away from creeds. It simply lets them alone. . In the past there was too much talk and too little work. Volumes, were written upon words misunderstood or mistranslated, which had been indited a generation after they were spoken. The thought which animated them is the vital point

Taking into consideration the universal knowledge of spiritual communion, it seems strange that religious councils should still potter over anise and cumin; and legiect things of weightier import. As a preparation for that other life which is separated from this only by the thinnest of veils, the need of elevating and purifying society is painfully apparent. The lesson is to make this world better, and to recognize duties and responsibilities to others in practical ways. Dishonesty in places of trust, paupers roaming over our rich and fertile country, vice and crime rioting in cities, rum counting as its victims not only the drunkard but his innocent family-these are evils which 'appeal to the ethical philosopher and churchman.

Golden ; Gate.

Spiritualism is based on facts that are plainly and fully evident to every earnest and honest investigator. If one's spirit-friends come to him and demonstrate their identity in a matter satisfactorily to him, all the theories and speculations of a skeptical world going to disprove that fact will not have a feather's weight with him. He knows what a materialistic and skeptical scientist could not find out in a thousand Years.

So what is the use of Spiritualists bothering' their heads about what scientists may or may not think 'of their philosophy. They know it to be a grand and glorious truth, and that is enough for them. All laggards in human (hought and spiritual knowledge will come jogging along up to the wedding feast one of these days. The viands may be cold-the bones of the "fatted' calf" may be well.picked-but there will no doubt be enough for all, and no one will be to blame but themselves that they were not there on time.

Light in the West

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Under no circumstances let Spiritualism become fashionable, if it excludes the poor. The mutual Hante's Homey, the great cough curs, 250., 500. and \$1. knowledge of the return of the dear ones is, the link that should bind rich and poor together. When neces sary to build houses to meet in, they should be plain, comfortable, free, and all should be made welcome to Join in the pursuit of knowledge under its roof. Satin and cambrid, slik and callon, broadcloth and jeans should mingle, and their owners should feel that there is something more in life than to establish one's standing by the clothes on the back.

In the Old Testament of the appearance of angels, who are, a few reines in allo appearance of angels, who are, a few reines in allo appearance of angels, them excepts poken of as were, desining this and other statements in the fille proof, gestive that allocation of the state and reine the appearance of the first points line in the other statements in the fille proof, gestive that allocation of the state of the first points line in the pencomagon known as intervalisation store in the phonomena, with the right of the state of the first points line in the pencomagon known as intervalisation store in the phonomena, with the right of the state of the first points line in the pencomagon known as intervalisation and the state of the state proof. It offers a time is performenate to day. Our source of the first point of the state of the poses in the sector of the first point is sone in the proof. It is a state of the state of the state of the state of the them the provide the base strived at conversion of the first time state of the stat

Verifications of Spirit-Messages.

MARTIN CONWAY.

I find in the BANNER OF LIGHT of October 2d a message from MARTIN CONWAY, given by the "Indian maiden Lotela," through the medium. Miss Shelhamer. No one could give the facts any better or describe Mr. Conway any more correctly.

Mr. Conway's place of business was at Wilcox Strtion, on the Bouth Florida railroad, just outside of the city of Orlando. During a heavy rain storm at night, attended with thunder and lightning, Mr. Conway's storehouse was discovered to be on fire. The old man slept in the store. The house and everything in it was burned up, just as stated by Lotela. When the neighbors got there, the old man was trying to subdue the fire and to save some of the property. But it was too late ; they found the old man very much exhausted from over-exertion and exposure in the cold rain, from the effects of which it is supposed, and no doubt true, he died the next day. He owned a beautiful place in the city of Orlando, on Lake Minie. It has a beautiful orange grove on it.

I was personally acquainted with Martin Conway, and a nice clever old gentleman he was. I rode with him in the same buggy only two evenings previous to his death. It is supposed that his house was set on fire by lightning. I lived within less than two miles of the place that was burned. I don't believe any one here could give the facts concerning his death and the burning of his house and everything in it, in the midst of a drenching rain storm, any better than the Indian maiden Lotela has given them. To me this is one of the best tests of spirit-return I have ever had, and I have had many good and convincing tests.

Yours fraternally, T. H. EVANS. Orlando, Fla., Dec. 20th, 1886.

W. H. COLLINS.

In the BANNER OF LIGHT of Oct. 231 & message purporting to come from the spirit of W. H. COLLINS of Whitehall, N. Y., through the mediumship of Miss M. T. Shelhamer, is creating quite an excitement here, as the tone of the message so well represents the man. It will be five years next month since the fire, when he was killed by a falling gable end. He breathed his last in my place of business, just across the street from the fire. We first received the message by letter. through a man who lives in Indiana, formerly a real dent of this place, who cut it from the BANNER OF LIGHT. Since then the Collins family have received a paper that contains the message. L. BARBETT. Whitehall, N. Y., Dec. 16th, 1886.

Glenn's Sulphur Soap heals and beautifies, 25 cts. German Corn Remover kills Coms and Bunions. Hill's Hair and Whisker Dye-Bisck and Brown, 500, Pike's Testhache Drops cure in One Minute, 550, Dean's Blemmatic Pills are s sure cure, 500,

In Memoriam.

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To the Editor of the Banner of Light: Mr. Jotham H. Burbank passed to spirit-life from his

Predictions of the Events, and the Weather. That will Occur in Each Month During the Year. War and Accidents! Sedition and Riot! Heat and Thunder!

PROPHETIC MESSENGER

AND

Weather Guide,

FOR 1887:

A Large Hieroglyphic

BY RAPHAEL, The Astrologer of the Minsteenth Ventury. CONTENTS.

CONTTENT'S. Bixty-Seventh Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Erery-day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Table of the Moon's Bigms in 1887. Symbols, Planets, Moons, Bigms, etc. Useful Tables, Weights and Measures. Royal Tables, doc. Covent Garden Measures; Fish Table. Beady Reckongr and Wages Table.

Coront Garden Messures: Fish Table, Beady Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Building and Income Tables. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes, and Licenses. Postal Information. Paymbrokers' Regulations, Marriages, Annuities, etc. Ecilpees during 1837 for observing the Planets. General Prodictions. Periods in 1837 for gathering Medicinal Herbs. A Short Medical Directory for Different Diseases. Birthday Information; also the fate of any Uhild born - during 1837.

Birthday Information; also the fate of an during 1887. The Growmed Heads of Europe. Explanation of the Hieroglyphic for 1886. Fulfilled Predictions in 1886. Hints to Farmers. Hints to Gardeners. Horticultural, Botanical, and Herbal Guide. Useful Hints, Legal and Commercial. The Farmer, Receipts, etc. Useful Receipts. Positions of the Planets in the Nativities of

Useful Receipts. Positions of the Planets in the Nativities of the Rulers in

Europe, Raphael's Publications, etc. Raphael's Book of Dreams. Raphael's Book of Fate. Price 35 cents, postage free. Fer sale by COLBY & RICH. DOUBLE LIFE;

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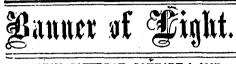
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the varied shates of opinion to which correspondences internet. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to retarn or preserve manuscripts that are not need. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a peucli or ink line around the article be desires specially to recommend for perisal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



BOSTON, BATUBDAY, JANUARY 1, 1867.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth Ni. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLENALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

By Business Letters must be addressed to ISAAC B. RICH. Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Pierpont.

A New Year.

The New Year's greetings are heard on every side, conveying wishes for happiness to this one and that one, friends and neighbors all, for a twelvemonth to come. The years roll on, and carry us along with them. There is no stopping. The passage of time is continuous. No one can tell when youth took its departure and manhood began. Time travels velvet-shod, and his steps are noiseless and leave no traces. The white snows of winter do not fall more silently than the years. But life would be impossible on any other conditions. It is ours only in its expenditure. There is no past, and no future, but all is a living present; and it is consequently only as we live in the present that we live at all.

It is of no use to us, therefore, to review the past, not even the year just ended, except to draw living lessons from its experience for our present guidance. Beyond this, it is a weakness and a waste to wander in thought over scenes and actions that no longer exist and have no further meaning. "Let the dead Past bury its dead," is an excellent maxim and injunction. Regrets for what cannot now be venge so touches the pulse as in the least to ernors the authority to pardon convicted murhelped are only healthy and serviceable as they sway the balance, then are we quite unfitted derers. As an example, it directly incites to incite to action, in which the lessons taught by to hold the scales. Passion is a stranger to crime; as a restraint, the living criminal in his and experience are contained. The true way to show sorrow for lapses and wrong-doing is by turning and doing better. Thesitting down with folded hands and lamenting lost opportunifies shows but a poor capacity to embrace still better opportunities awaiting us. Hence . the very common New Year's reform resolutions, while well seasoned and hardened by reflection, should not be too much shaded with regret, and not at all with remorse. Otherwise they die at their early planting from blasting influences, when they chiefly need invigoration from the influences of hope and confidence. To every reader and subscriber and friend, the BANNER OF LIGHT extends the sincere wishes of a Happy New Year. It offers its congratulations on what each one has so far achieved and enjoyed, and the expression of its hopes for a fuller and larger continuance of both. May the year to come prove the ideal year for all; one in which new and brighter views of life shall enter into all hearts; one in which even the experience of sorrow shall be turned into the consciousness of a larger and richer life of the spirit.

felt impressed to lay the discourse away for | inal. We shall begin to perceive the unwisreference at some future time; and no time is better than the present for such action : If, said this eloquent gentleman, the death

Moses, have ye not the law of Christ and Chris- hanging now and then a criminal and letting tian civilization? Must we ignore our own the rest go, but by placing them where society religion, and despise our own civilization, and find its justification in the barbarism of four | ant still, where they shall be safe against sothousand years ago? Violence begets violence in its turn.

It is claimed, said Mr. Brayton, that the death penalty was instituted by Jehovah himself, as an immutable law. Looking carefully into this statement, while he finds that Cain was a mur- participator in his guilt. It is a fundamental derer. God did not kill him for it, but on the contrary set a mark on him lest any who found him should kill him. David was a murderer, but God did not require his blood, but Nathan, on the contrary, said to him, "The Lord hath put away thy sin, thou shalt not die." But we moderns convert our murderers, and then hang them all the same. Lamech was the second murderer, according to the Scripture, and also the first bigamist. But there was no capital punishment in the case. Zimri killed Elah, king of Judah, but, instead of being slain, he was permitted to reign in the murdered king's place ! Moscs, the law-giver, himself slew the Egyptian, and hid him in the sand. But there were Hebrews who saw him, and God saw him, and yet he was not hanged or crucified. So that, allowing God to be the author of the terrible law of capital punishment, he was too

merciful to enforce it. He further stated that, under this same Mosaic dispensation, or authority, there were thirtyfour offenses punishable with death. Hence the advocates of the death penalty are barred from pleading that authority in the one case of murenforce it in all other cases. The evolution of humanity has outgrown the savagery of punishing the thirty-three other offenses with death, and only this single offense remains. white robe this one repulsive stain? The law, because God did not require its enforcement. It was disregarded by Mosaic authority itself. We have moreover outgrown the Mo-Mosaic argument for legalizing murder has been powerful by reason of its associations with religion, enabling those who take human life to appease their consciences by the quotation of a text, and a text which even Calvin said is in the Bible only by a forced rendering. But, pertinently remarked the speaker, when we come to remember that Calvin justified burning at the stake for heresy, and Wesley admitted the justice of hanging witches, by Old Testament, authority, should not the intelligence of this our day pause, bethink itself, and cast about for some higher law of right, some diviner rule of justice, that shall better accord with the higher humanities of the present civilization? On the open and plain ground of justice, there would be no one to raise a voice against the infliction of the death penalty if it could be shown to be demanded by justice and in accord with it. But is it not possible that those who set up this claim have misapprehended the true quality of justice? True justice, said the speaker, holds the even scale without a tremor of the hand. Her eye is clear, her face serene, her pulse is normal, and she stands with steady, graceful polse. If any passion is in our breast, if any prejudice prevents our vision, if any passion makes tremulous the hand, if any feeling of anger or re-

criminals to war against society, and then of deliberately slaughtering them, and calling penalty is required and justified by the law of | it justice. Society is best protected, not by shall be safe against them, and, more importclety, and then endeavoring to restore to them the manhood we have helped destroy.

Juries should be most impressively told that the same society which pursues the oriminal, clamoring for protection against him, is itself a principle of jurisprudence, that society must sacredly regard individual rights as well as its own. But those rights are disregarded by the death penalty, by the destruction of the manhood in which those rights inhere, by destroying the life that none but the Great First Cause can give, or justly take away. It is on account of its utter disregard 'of justice that the death penalty stands condemned. Most convicted murderers, said the speaker, are hung on the strength of circumstantial ovidence. The verdict is no better than a guess. By the rules of such evidence, if indeed there are any, the neck of no single member of society can be considered safe from the halter. And this is what is called the protection of society !-- a law which is just as liable to take the life of the innocent as of the guilty I Is that the law of justice that is pleaded for ? The speaker stated that one who wrote twenty-five years ago said that, in England, more than ten thousand, and in this country more than three thousand men, standing on the scaffold, with no longer any hope for this world, and many of them accredited religious converts, have most solemply asbreath.

It is not to be supposed that all these antemortem statements are untrue. Many of them have afterwards been proven true when too How long is it to continue to wear upon its late. This is the kind of justice and this the protection to society which the death penalty speaker denied that the much-quoted text of affords. The law authorizing this penalty does the Old Testament contains a command to take | not protect society, as it claims to do. It is itlife for life. It is not a divine and immutable self an inciter to crime. A Paris executioner said that he had, during his term of office, put to death twenty murderers who had been regular attendants at his executions. A clergyman said civilization. The speaker said that this in England said that he had conversed with one hundred and sixty-seven convicts under sontence of death, all but three of whom had witnessed hangings. It is because of the notoriously demoralizing influence of the gallows that public executions have been done away; the beholding of scenes of cruelty hardens, brutalizes, wakens the demon passions, and incites to crime. Jeromy Bentham says : "Harsh laws beget crimes. If the legislator be desirous to inspire humanity amongst the citizens. let him set the example - let him show the ut most respect for the life of man. Sanguinary laws have a tendency to render man cruel, by fear, by imitation, or by revenge. The best security for human life is a deep reverence for the sacredness of human life." No such lesson does the gallows teach, and it never will. The summary of this effective speaker's argu ments and considerations is that the gallows is inhuman and demonizing in its tendency and effects. From every point of view it is unjust. It fails to answer the true ends of punishment. It hangs the innocent, and endangers those whom it would protect, while, because of its cruelty, the guilty often escape unconvicted and unpunished. It is unnecessary as a protector of society, since prisons may be made as secure as tombs, and the people have it in their power to refuse to allow legislators and govcell is better than the one forgotten in hi grave. For every crime it avenges it hatches a brood of crimes. Its heaviest blow falls on relbestial tracestill clinging to our humanity; the less and terrible mistakes are past correction, and its wrongs are forever irreparable. Society is in every way safer, better and happier without it, and the experiments of its local abolition have resulted in the diminution of crime.

itself declares him to be a citizen of the United dom of nursing, growing up and educating States on complying with the foregoing conditions. And the protection of the laws is thrown around him, in the same manner as around the freedman. All Indians who have received their allotments and relinquished their tribal affiliations, are to have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside ; and no State or Territory may enact or enforce any law denying such Indians the equal protection of the law.

> The House has slightly amended the bill as it was passed by the Senate at the last session. which will render necessary a committee of conference. But a disagreement is not counted on, inasmuch as the issue of tribal patents and the method of holding in trust the proceeds of the sales of surplus Indian lands are merely questions of detail. The propositions really contained in the Dawes bill just passed are, to divide the Indian reservations into severalty lots, to purchase the surplus at a fair price with the consent of the Indians, and to confer citizenship upon them and throw around them the protection of the law. On these main propositions the two houses of Congress show that they are fully agreed.

Time must tell whether or not this is the wisest way out of the difficulties arising from the multitudinous ramifications of the Indian question. The history of the treaties, and the national enactments heretofore made with and presumably for the Indian in the past, leaves much to be desired as to justice and common humanity on the part of the stronger white race. We earnestly hope that this new measure, which on its surface looks so smoothly humanitarian, may not, hereafter, prove to be a veritable "Trojan Horse," introduced by the der, unless they are prepared to recognize and severated their innocence with their dying enemies of the red man into the very camp of his friends!

In Aid of the Lyceum.

Mrs. W. S. Butler and Mrs. Lizzle Clapp have generously arranged for a Benefit Entertainment in aid of the finances of Children's Ly ceum No. 1-to be held at the Parker Memorial Hall, Boston, on Thursday evening, Jan. 6th. The programme will consist of vocal and instrumental music, recitations, etc., by talented artists who have volunteered their services to help on the good work. The object in view is in the highest degree a worthy one, and the assistance, we understand, is much needed by the school; we trust, therefore, that the Spiritualists of Boston and vicinity will join hands with these kindly helpers, fill the hall to overflowing, and make the occasion a financial as well as (what it is sure to be) a social success.

Should Be Repealed.

One of the duties of our Legislature this winter should be to repeal the so-called Sunday laws to the extent that they have become practically obsolete under modern conditions. These laws do not increase the respect for the Sabbath, and their spasmodic execution is one of the best arguments for their abolition, says the conservative Boston Daily Advertiser-with which sentiments we fully concur.

A. A. Wheelock,

A veteran advocate of the New Dispensation. will address the Spiritualistic Phenomena Association, of Boston, on Sunday afternoon next. at 2 o'clock, in Berkeley Hall, taking for his theme: "Spiritual and Physical Phonomena." and their Results." This is Mr. Wheelock's first appearance, for years, in this city, and the friends hereabouts who desire to hear something which they will be sure to treasure in memory ever after, will do well to attend the meeting.

THE SPIRIT MESSAGE DEPARTMENT opens (for Nov. 16th) with the usual invocation, spiritual side of life, instead of from the munfollowed by the answers of the spirit-control to questions as to the relative power of mediumistic and non-medial persons to manifest atives and friends in their anticipation, and in | their presence on going to spirit-life to friends their survival of the victims' doom. It is the on earth, and the number of believers in Modern Spiritualism; messages follow from Aggie blot of blood upon our civilization. Its count- Davis Hall (of Boston), Mary Hewitt (of Albany), Albert Lyman (to friends in Hartford), Hannah Williams (of Washington), Alice Chase (of Providence), and John Toland (of Boston); Nov. 19th, questions are answered concerning the influence of the spirit-world and its deni-The eloquent speaker said he addressed his | zens on the field of earthly politics, and "the hearers in the interest of a higher justice, a motor that impels the circulation of the blood": and messages are given by Rebecca Hudson (to friends in Worcester), George Pynchon (of New Orleans), Katie Mullen (of Brooklyn), Samuel Rich (of Terre Haute), and Sarah A. Mitchell (of Boston). The messages and answers this week are particularly interesting; as one evidence of their value may be noted the close epitome-given by John Toland (16th Nov.)-of the difficulties attending the presentation of evidence from spirit-life to mortals when he 8878: " It seems hard for a man to grasp the idea that life on the other side of the grave is anything like this In some respects it is very much like this, and in oth ers it is very dissimilar. We have to make our comparisons here, using the terms employed by mortals, and sometimes we find we give a very vague idea of what is really ours in the spirit world. If we can satisly our friends that we live, that we have substantial bodies and active brains, that we are able to employ our energies, that we have good surroundings, homes and other places, and that there is enough for us to do, it seems to me that is all the human mind on earth can really grasp, and it is enough to engage its study for a lifetime, and to somewhat prepare it for what it is to find when it passes from earth." 17 In England evidence continues to accumulate of the fact of psychography, and of the remarkable power invested in Mr. Eglinton for its exercise. Among others it is stated by the Medium and Daybreak that a message in direct writing, purporting to come from "D. D. Home." was lately obtained through the mediumship of Mr. Eglinton. On application to Mr. W. M. Wilkinson, Mr. Home's solicitor, a letter from the hand of the late famous medium was procured, when the handwriting was found to be identical with that given direct. Mr. Eglinton was not acquainted with Mr. Home's handwriting. ady the back

JANUARY 1,11887. AU

Dr. Henry F. Gardner Bobler

The following message, given by Spirit Dr. Gards ner at the Banner of Light Public Free Circle, Nov. 19th, 1886 (the residue of the proceedings at which date will be found reported on our sixth page), is transferred to our editorial columns in order that added prominence may be given to what this spirit says regarding the value of the pamphlet " POST-MORTEM CONFESSIONS," which has recently been placed before the public. We trust that every person, who may read the firm and outspoken words of Dr. Gardner regarding the Harvard Professors and their course concerning Spiritualism, both before, and since their demise, will feel impressed, to order a copy of the interesting collation of messages to which he refers, and thus aid the veteran ALLEN PUTNAM in his hour of financial trouble : All receipts for the pamphlet being devoted to his special use and benefit. -Ep 1

Good afternoon, Mr. Chairman. I am very glad to be here once more. I feel that I have a right to come here once in about so often, and express my thought and my individuality. Sometimes it is one purpose and sometimes another that calls me hero. I never intend to take up the time of some other spirit who would like to speak, unless I have something special to say. I know very well that some of my old friends will say : "Gardner always thought he had something to say, and he was always stepping forward to say it." That is the fact, and I will admit it.

Just liere, to day, I come for the special purpose of expressing my gratification at the present outcome and aspect of that great subject ... which engaged my thought and attention for a good many years. I refer to the Harvard controversy in relation to Spiritualism.

No need for me to go over the ground, for it has been well trodden, over and over again, by old Spiritualists. They know what the controversy was; they know that the Harvard professors promised to make an investigation of the spiritual phenomena, and to make a report of their conclusions or discoveries. If that report should be in favor of Spiritualism'it was not to be withheld, and if the report should be unfavorable to Spiritualism, it was to be given out just the same.

Well, you all know that the report was never made. and I always contended, as did my friends, that because they could not conscientiously make a report discreditable to our cause, those professors refrained from making themselves heard upon the question at all. I always felt that I had the whip-hand over them. I knew, from the bottom of my soul, that whatever little manifestations of spiritual phenomena they received at the time of their investigations (and I say little, because I know that the demonstrations that came were feeble compared to a great many that were received before and after that examination-but I always knew that, such as they were, they were genuine), the Harvard professors could not account for them upon any other hypothesis than that of a spiritual source; they knew those manifestations were not produced by any mortal agency. I always felt triumphant over them, because I was .convinced they dared not speak the truth and tell their honest convictions.

Well, Mr. Chairman, I know also that those very men felt my power ; that they did not care to meet me subsequently on the subject, and avoided me, because they felt self-convictedif not of perjury, certainly of cowardice.

Well, we have had to wait until those men passed to the spiritual world, and took up their past record, and went slowly over it, and saw for themselves how they had erred in judgment, and been recreant to their duty. Then we had to still wait until they were called on by an old college friend on earth to return and. make the long promised report. They have responded, but the report is none the less sincere, none the less truthful, and none the less an important one because it came from the

No Hanging at Christmastide.

Gov. Hill, of New York, reprieves until Feb. 28th. ('67.) Mirs. Druse, sentenced to be hanged Dec. 20th. ('66.) for hushand muttler. The reprises is in deferring the solidays, and the date is fact to allow the Legislature to change the law concerning the hinging of women. If so inclines. Boston Herald.

The above is a text from which quite an efficient sermon might profitably be preached. It is another evidence of how the collective modern conscience shrinks from the perpetration of capital punishment, and seeks involuntarily to postpone the evil day as far as possible-a desire to which the Chief Executive of the Empire State yields cheerful acquiescence. There is a peculiar appropriateness in this halting-in the hours devoted to the memory of the birth of the Christ-child and the advent of another year-to carry out the barbarous Old Testament policy of revenge in place of the kindlier inculcations of the New. We are sure the feeling on which this gubernatorial action is based will grow and strengthen as years proceed till "no execution during the holidays" may broaden out into no execution in New York, or in any other State, on any day in any year.

We should be glad to hear that Gov. Hill had granted the prayer of the petitioners-whose request we mentioned some time since-and commuted the sentence of Mrs. Druse to imprisonment for life. It is not too late now, and we trust the efforts of those who have espoused her cause to this extent will be redoubled.

In this connection we feel that the views expressed some time since on this matter of capital punishment, in general, by Rov. J. J. Brayton, (Universalist) of Auburn, N. Y., will illustrate the depth of the feeling that is stirring the public mind at the present day against this survival of Mosaism in our midst.

Delivered before an attentive congregation, reported in the local press, and embodying as it does a series of incontrovertible arguments, and rational and humane considerations we

to revenge justice is all uncared and unknown.

Revenge cries out-"String him up-hang him-don't wait-lynch him-I would like to tie the knot-and, hanging is too good for him !" Do you call that justice? he asked. Do you think that spirit is a holy fire from heaven! On the contrary, it is the fire from hell. Although much complaint is made of the tardiness of justice, yet justice never outlaws; and inasmuch as so much of passion mingles with the popular sense of justice, it is better that it should delay till the ferment of time shall make it pure. Too often, it is to be feared, the popu-

lar cry for justice is but the sentence which habit, tradition, prejudice, or passion would impose. True justice has wider sweep, said the speaker, than our wisdom or our passions. Its demand is not answered when we have struck the retaliatory blow. It heeds not the timidity of our selfish fear, nor the clamor of our revengeful cry. It comprehends the welfare of the criminal also, and in its quality is the clear commingling of all the holy attributes of God.

True justice drives no man-he eloquently continued-to hopeless doom. It is not satisfied with penalty. It does not smother penitence. Its demand is righteous; and by all its penalties and pains it unbars the way, and impels and leads the penitents to return. When our humanity, in its too slow evolution from barbarism, shall attain to this pure ideal of justice, it will no longer by satisfied with the brutal clamor of blood for blood. But society has its rights, say some, and is entitled to protection by the law of life for life. True; and so has society its duties, too. Both its rights and its duties consist in the fundamental law of common brotherhood ; and that bond, said our speaker, cannot be severed by any device of guillotine or strangulation. Society must protect itself against all oriminals; but the criminal is still our brother, and by that sacred and indissoluble bond it is our duty, while protecting society, to apply to him all the means of our civilization and religion for his correction ; not merely that we may fit him to be killed, as at present, but fit him for the manhood for which God designed him. If, therefore, by the death penalty, we forego this duty to the criminal and put it beyond our power to perform it, we, too. have wickedly shed a brother's blood, to ory

against us from the ground. As to the vaunted sacredness of the rights of society, the speaker said, society, even while vaunting its rights, is deliberately engaged in the business of creating the criminals it kills. Oriminals are weak ; society is mighty. They are our wards. Every sense of justice demands that, for our own sake and theirs, we accord them better treatment than to drop them like beasts from the halter into the ground." Society, it is to be feared, grows selfish, as Individuals notoriously do, grows mean and disregardful of others, by too exclusive a regard for its rights. Were we to study less what protection justice allows us, and to study more what duty

Is it a "Trojan Horse"?

tenderer mercy, and a nobler humanity.

The bill which passed the House at Washington just previous to the holiday recess, and had previously passed the Senate, allotting lands to reservation Indians, authorizes the division of all the reservations, except those which already belong to certain civilized tribes in Indian Territory and elsewhere, into tracts of a certain size, and allots to each individual one as his separate holding and property. The United States Government is to hold these tracts in trust for twenty-five years, after which time it will convey them in feo to each Indian or his heirs. Every head of a family is to have one hundred and sixty acres, and every other person over eighteen years of age is to have eighty acres, and the same for each orphan under eighteen; while every other person

under eighteen is to be allotted forty acres. This is what is called the severalty act. Existing treaties and acts for allotment to particular tribes on a different basis are to be respected. And where the lands are not sufficient to satisfy this allotment, they are to be distributed pro rata. The Secretary of the Interior is empowered to negotiate with each tribe, either before or after this allotment is made, for the release of all its lands over and above the amount required for severalty farms, but the agreement must be ratified by Congress before it can be binding. So that it becomes plain that all the surplus Indian lands are to be thus secured with a view to opening them to settlement. And the act provides that Congress shall have the right and power to grant the right of way through any lands granted to an Indian or a tribe of Indians, for railroads or

justice requires of us, we should become more justice requires of us, we should become more wise and humane in legislation and more Christ being necessary for him to apply to the United like in spirit toward the sinner and the origin. States courts to be made a citizen. The act daily journal spirit in quality and the sinner and the origin to the made a citizen. The act

dane sphere.

I feel I have a right to come here to-day and express my satisfaction that at last the matter. has been put into print, and placed before the eyes of the public, that those who care to read it may do so; and I think they cannot but feel deep within their souls that upon those pages is impressed the truth, and the truth only, I refer, of course, to the little work issued by Allen. Putnam concerning the Harvard examination. And I hope it will be extensively circulated by our spiritualistic friends throughout the land. I hope it will be placed in the hands of ministers and editors, that they may know just the truth concerning this vast subject.

Oh I I know yory well it will be scoffed at by some, and laughed at by others ; that nany will turn aside from it, and call it a pretty contrivance of humbugging Spiritualists," but I don't care a rap for that; I know it will. bear its own weight with it, because it is the truth, and I know it will make its force felt in circles where it may do good.

We have had to contend with all sorts of opposition ; more than that, we have had to contend with the sneers of scientists and of literary professors who would not study Spiritualism; some of them, I think, because they dared not, for they could not tell what it might lead them into-what truths it might bring home to their souls.

We noticed also that some of those who did investigate, who did turn their attention for a little while to the subject, were too cowardly to give their convictions and conclusions to the world; they knew that there was a great truth underlying the spiritual phenomena ; they realized that there was something at work in the universe making itself powerfully feit (outside.) of mortals, or of mortal agencies, but they kept silent for some especial reason of their own, while perhaps, if their weight of testimony and their influence had been given in favor of Spiritualism, as it should have been, it would have, presented it in a more favorable attitude before the world, long before it made its own rapid headway in that respect. . . Yet I don't know but what I feel grateful' to those very cowardly people, because we have made our way-I mean spirits and mortals-and dared to press forward with our banner of truth, and plant it upon every hillside and on every road-side, and made our own progress without the assistance of minister, church, or state, therean Indian or a tribe of Indians, for railroads or other highways, or telegraph lines, for the pub-lic use; or the right and power to condemn such lands to the public uses, upon making just compensation. There will be millions of acres, in some cases, belonging to a single tribe, that will remain after this allotment has been made and the distribution has taken place. The natural question is, that cit-isenship is contering to there on is, that cit-isenship is contering to the row or y important pro-visions of the silt, the natural relations to be done with them? That is the first of two, very important pro-visions of the silt, the silt of the silt relations and stopting the 'high' to the United States to the silt work as a test-giver. It is rather work being necessary for him to apply to the United States courts to be made, a citizen. The set

JANUARY 1, 1887.

Decease of Col. Wright. Col. Isaao Hull Wright, for the past eight years a member of the Boston Board of Street Commissioners. (Chairman at time of his death) and a prominent and highly respected citizen, died at his residence in the Dorchester District at two o'clock on the morning of December 22d, after an illness of about ten days. He was a native of this city and, received his education in, the public schools, graduating from the English High School in the class of 1829. He prepared for a mercantile career, but afterward left the firm with which lie was connected to adopt the profession of fournalism, becoming the editor and publisher of a daily paper in this city, called the Bay State Democrat. Col. Wright was a veteran of the Mexican war.

When the government made the call for yolunteer, troops he was very active in raising the regiment known as the Massachusetts Volunteers, one company of which was organized in Boston, of which he became: captain. . He was subsequently commissioned as lieutenant colonel when the regiment was fully organized, ' When the regiment entered the field Caleb Oushing, the original colonel, was promoted to a brigadler generalably, and Col: Wright became his suc-cessor and companded the regiment through two years of active service to the close of the war.

He afterwards held an office under the general gov-ernment as naval agent for this station, and for a time was superintendent of the armory at Springfield. I Inpolitics Col. Wright was an old fashioned Democrat.

We were personally acquainted with Col: Wright for years. In addition to his journalistic work on the Democrat, spoken of above, he was at another time. the leading editor of the, Daily Mail, when it was resuscitated by the late Samuel K. Head (once publisher of the Boston Herald), and continued so during the last days of that paper. We knew both these gentle' men well during their cohnection with the daily press of our city. We have a vivid remembrance of the stirring scene when Col. Wright (reduced by privation and the trying climate to a skeleton) rode through the streets of Boston at the head of the shattered remnant of his regiment, on their and his return from Mexico. He has now passed from the employments of earthso varied to him-to the broader activities of the spiritlong soil, mail rolling rolling world. 🖂

Passed into Spirit-Life:

From 670 Tremont street, Boston, on the morning of Dec. 23d, Frances M. Putnam, wife of Allen Putnam, at the age of 59 years and 9 months. 1. 1. tidst

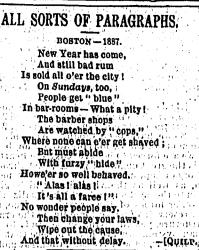
Funeral services were held Dec. 27th at 10 A. M. In the presence of a large company of friends." Mr. Putnam and W. J. Colville elequently and touchingly addressed the people, and Mme. Bishop furnished exquisite music.

23 The course of proceedings adopted by the London Society for Psychical Research has led to the withdrawal from its membership of W: Stainton Moses, as will be seen by the subjoined letter:

"To the Editor of the " Journal of the S. P. R." Sin_Permit me in very few words to state that I have resigned my membership of the S. P. R. with the offices which I have the honor to hold as Vice-Press. the *Eastern Star*, of Glenburn, says : I have conceived that as a representative Spiritual gave his messaries outertainments for

ALFRED R. WALLACE, LL.D., the wellknown English naturalist (and Spiritualist), will, it is announced, lecture in the United States on his scientific specialty during the winter and spring. For prospectus of lectures and terms application can be made to his agent. B. W. Williams, 258 Washington street, Boston. Dr. Wallace is now in Boston, but will soon leave on another lecture tour in the Middle and Western States.

Dr. J. L. Paxson, of Philadelphia, a magnetic physician of thirty years' practice, is located at 14 Davis street, Boston, where he will be pleased to see those who are suffering to save. from physical aliments. He comes to this city highly recommended by responsible parties in Philadelphia, New York and other localities.



The Japanese Emperor has adopted the etiquette of the Prussian Court, and appointed Herr von Mohl master of ceremonies.

A new method of treating consumption, which is now attracting the attention of physicians, consists in the injection of i emedies, directly into the, inners by means of the hynodermic syringe, the needle of which is passed through the wall of the oldest. The ob-lect simed at is, of course, to apply the medicinal agent as nearly as possible to the affected patts. The experiments so far made, in this direction have been most satisfactory. Garbolized indine seems to have produced the best results, causing the complete cessa-ling of cough and expectoration. The

The Columbia Bloyole Calendar, for '87, (the, receipt of a copy of which we hereby acknowledge,) is a truly artistic and elegant work in chromo-lithography and the letter-press, It is issued by the Pope Manufacturing Company of Boston.

FIRE !-- The Temple Theatre, Philadelphia, Pa., (on Chestnut street,) was destroyed by fire on the morning of Dec. 27th. Loss over \$500,000. Two firemen were killed, and others infored, by falling walls. Right buildings in Oskaloosa, Ia., were destroyed Dec. 22d by fire; property loss \$60,000. The large mills of the Dean Woolen Company, at Newark, Del., were totally consumed by fire Des. 2518, cansing a loss of about \$200,000, and throwing two. hundred hands out of employment.---- A \$50,000 fire occurred at, the Louisiana Ootton Vard, New Orleans, on Ohristmas) day. Perkins & Gatch's queensware store, at Des Moines, Ia., was attacked by fire between Dec. 28th and 26thloss to stock, etci, \$100,000; at Marquette, Mich., the Clifton House was destroyed by fire on the 25th ult.--loss \$30,000.---Plunk ft & Sons' large mill at Adams, Mass., was burned on Des 25th-loss \$150,000. One man was killed .---- Altogether last Saturday may be safely called a flory Christmas.

The Washington monument is now ready to be turned over to the keeping of the U.S. Secretary of War.

PROF. J. W. OADWELL. - Speaking of Prof. Cadwell's recent labors in Portland, Me. (and elsewhere)

the Eastern Star, of Glenburn, says : "Two years ago Prof. Cadwell was in Portland and qave his mesmerio entertainments for five consecu-tive weeks to full houses, and created much interest in the subject of mesmerism, which is an underlying principle of spiritecontrol. Prof. Cadwell is a firm and outspoken Spiritualist, and as such deserves the sup-port of all true Spiritualiste."

1847 took place last week, when Lewis's great retail stores and a menagerle were destroyed. Loss, \$2,000,

will, in the march of subsequent events, become thoroughly ashamed.

Gen. John A. Logan (Senator from Illinois), a brave soldier and an honest statesman, passed to spirit-life on Sunday last, at Washington, D. C. He was born in Jackson County, Illinois, February 9th, 1826. His education was received in a common school. ' He served in the Mexican war first as a private, but was after ward made quartermaster, with the rank of first lieu tenant. In 1849 he began his career in politics as clerk of the court of his native county. His services during the civil war are widely known to the nation he helped

He was an elevator boy and had a high prospect be fore him in life, but he went down suddenly.

It is stated in the last number of *Light* that at a neeting of the Council of the London Spiritualist Alli-ince, under whose supervision that paper is issued, have a copy. Colby & Rich have the work on ts position was considered, and the conclusion reached meeting of the Council of the London Spiritualist Alliance, under whose supervision that paper is issued. Its position was considered, and the conclusion reached that if continued it must be on the basis of the tinremunerated services of editor and manager, no funds being available to pay them. Even on this limited pecuniary plan its publication, it is stated; will depend not on its subscription list, but on the contributions of the charitably disposed-a large amount being now required in addition to what has already been promised, to meet current expenses : A sad commentary on the uncertainties attending Spiritualistic journalism"in England.

Movements of Mediamsand Lecturers.

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

BANNER OF LIGHT.

J. M. Allen, trance speaker, has been lecturing with euccess in North Eastern Ohlo for some time past, his latest labors being in Trumbull; Geauga and Por-taga Cos. He was to speak in Mantua Station Dec. 20, thence goes to Bt. Louis; under engagement with the Spiritualist Society of that eity. Would like to corre-spond, with societies within a limited radius from St. Louis for further work. Address No. 314 Chestnut street, care Light in the West, or No. 2 North 4th street; Bt. Louis, Mo.

Mrs. Clara A. Field has returned to Boston. She will answer calls to speak; and will attend funerals, if so requested. Address her for two weeks at 33 Boylston street, this city.

Geol A. Fuller, of Dover, Mass., will lecture in Me-chanles' Hali, Lynn, Jan, 2d. Owing to the length of his recent illness his trip to Florida will probably be postponed. He will accept a few engagements on reasonable terms anywhere in Now England. Address as above.

as acove. Dr-Dean Clarke tectures In Norwich, Conn., next Sunday, also Jan. 23d; in East Denuis the 0th, and in Haverhill the 18th; He is open for the 30th; and for February, Address this office.

Bishop A. Beals has been reengaged in Topeka-an, and will remain in that place during January. luch interest in the sause has been aroused by his

Nicht hiteres in the band, has been about of the band swered.

swerdd. Prof. W. F. Peck speaks at Bridgeport, Conn., Jan. 2d. afternoon and evening; and at Norwich on the Sote, when the Spiritual Boelety of that phace will cel-ebrate the birthday of Thomas Paine. W. J. Colville is open to engagements out of Bos-ton Wednesday and Thursday evenings. Terms strict-ly moderate. He can also he engaged for funerals. Address for particulars 658 Tremont street. Persons requiring personal business interviews will find him. at nome on Tuesday and Filday at 4:30 F. M. J. Wm. Fletcher will open his new office in Boston about Jan. ist-of which an announcement will be made. He can be addressed for the present in care BANNER OF LIGHT.

MRASH OF DIGHT, A. M. M. M. M. M. M. M. M. M. J. Frank Baxter concluded his Washington, D. G., ebgagements on Stinday evening last. On Wednesday evening, Dec. 29th, he lectured, sang and delineated spirits in Athleboro', Mass. On Sunday, Jan. 2d, 1837, and the succeeding Sundays of the month, he will appear before the Society of Union Bpiritualists in Olneinnati.

Boirtualists in Cincinnati. Joseph D. Stilles's engagements for January are: Jan. 2d and 5th; in Portland, Me.; Jan 16th; in Newbury-port, Mass.; Jan. 23d and 80th; in Portland; Me.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIBCLE MEETINGS.

Amounts, received since our last acknowledgments: From L. R. Bames, \$1,00; Mrs. A. B. Mills, 81,00; M. W. Waltt & Co., 75 cents ; B. Snow, \$2,00 ; Mrs. H.

Horsford's Acid Phosphate in Nervous Depression. Dr. F. W. LYTLE, Leba-non, Ill., says : "I have personally used it with marked advantage when overworked and the nervous system much depressed."

Colby & Rich, the original publishers, have now on sale at the Banner of Light Book-store the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sar-gent. "The number of the edition is in itself gent. "The number of the edition is in itself proof of the warm welcome extended to the book by the spirituilistic public. Despatched as it was almost from the destribed of this dis-tinguished poet, litterateur and spiritual scien-tist, to the world of readers, it must ever seem to those who knew him is his last word of en-couragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

#35 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq. entitled, "WirtoHAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM": Colby & Rich, 9 Bosworth street, Boston, have it on sale.

The friends of the late Edward S. Wheeler-and they are numerous all over the country -should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich. Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

PRAN "ZORLINER'S TRANS

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

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. Appendix Notices forty cents per line. Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dehonest 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-faceses.

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-day from 9 to 12 A. M. Ja1

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. Jai

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 100. postage. 4w* Ja1

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year. or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

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



THE Freethinkers' Magazine.

PROSPECTUS FOR VOL. V., 287.

PROSPECTUS FOR VOL. V., 287. THE first of January, 287, wo shall issue the first num-ber of volume five of this Magazine, and continue its publication through the year as a Monthly. We intend that it shall be a great improvement on the last volume, which all our friends provide the year and the last volume, which wood, W m. Emmedie Coleman, James M. McCann, Fred-rrick May Holhard, Helen H. Gardener, Allen Pringle, J. M. Peebles, Lyman C. Howe, Elizabeth Cady Stauton, T. R. Wakoman, A. B. Bradford, B. H. Preston. Courtlandt Palmer, Matilda Jocellyn Gige, John R. Kelso, J. Win Lloyd, Elfa E. Gibson. There will be a very interesting "Literary Department" initiating through the Magazine a digest of the most notable of energy and which will be of interest to all people interested in advanced biens. As the name indicates, this will be a Fuzzturkristis" publication. No article will be rowerchas anything in som, and knows how to say it, shall have a hearing in these columns. We hope to be able to engage some severally re-cognized, able, representiative Orlindox writer, to defend the Orthodox oreod in these columns, as we have fully adopted the old Baoton Investigator's motio, "Hear all so dat at the decide." If there is my truthin the Othris-ing in the series for the series of the order have a fully in the Orthodox oreod in these columns, as we have fully adopted the old Baoton Investigator's motio, "Hear all sides ar then decide." If there is my truthin the Othris-itan religion we, as Freithibkers, want it. Whatever is true and good in the Bibbe we fully endorse. Our invariable rule is to An entered on on Christian ground,

rule is to Accept the truth wherever found, On Heathen or on Christian ground, itoader, if this is the kind of publication you desire, send us your subscription immediately, for it takes money to publish a Magazine. The terms are \$2,00 per year, strict-ly is advance; 25 cents for a single copy; 10 cents for a sample copy. For the sake of greatly increasing the circu-lation, we will send six copies or more to one post-office, in one package, for one dollar each to new subscribers, if to-ceived by us before Feb. ist, 57. IL Carlet Office, Buralo, N. Y.



BREAKFAST.

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5

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POST-MORTEM CONFESSIONS:

Being Letters Written Through a Mortal's Hand by Spirits Who, When in Mortal, Were

OFFICERS OF HARVARD COLLEGE:

With Comments by

ALLEN PUTNAM, A.M.,

Author of ''Natty, a Spirit,'' '' Hible Marvel-Workers,' ''New England Witchcraft Explained by Modern Spiritualism,'' ''Agassiz and Spiritualism.''

Billiualism, "Agassiz and opirtusmon." This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write euk confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscailed That Birvard Investigation. These lot-ters are to be so valuable as history in future times that they merit a place in every family library, desorve to be carefully read now, preserved and handed down to poster-ity. They came forth in response to letters written by a graduate from that c-liege, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timelines, aims and operations, pros-ent and prospective, of Modern Spiritualism itself. It is a-unique and instructive work, by one thirty-four years a spiritualist and eighty-four a nortal.

INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Fellen, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Futnam, D. D.; Walker, President; Willis, Doctor.

The entire proceeds from the sales of this work are to be devoted to the support of Mr. Putnam in his declining

Paper, price 50 conts. Choth, 75 conts. (Sold only at re-

THE SPIRIT OF THE NEW TESTAMENT;

on,

OF THE

Mission of Christ.

BY A WOMAN.

THE REVELATION

SUPPLEMENT.

Spiritualist and eighty-four a mortal.

For sale by COLBY & RICH.

vears.

Cornell, \$1,00.

The largest fire that has occurred in Liverpool since

The Louisville (Ky.) Courter-Journal has an utterly scurrilous editorial against Spiritualism in its issue for Dec. 22d, for which we are guite certain its editors

Maria Smith, widow of Beekman Huling, both of whom were well-known, active Spiritualists of Saratoga Springs, N. Y., passed to spirit-life Dec. 22d. As early as 1826, when Universalism was comparatively a new doctrine and as bitterly opposed as Spiritualism ever was or can be, they were its adherents, and assisted in the organization of a church of that de-nomination. At the advent of Modern Spiritualism they investigated its claims, became convinced of its truths, and ever after aided in their support and promulgation. The last rites to the mortal remains of Mrs. Huling were observed at the residence of Col. W. M. Searing. Mrs. Nellie J. T. Brigham made one of her most effective addresses (Revi Dr. Joseph Carav read the Episcopal zervice at the grave. Peter Thompson, C. S. Bates, Dr. G. W. King, J. M. Gallor, Addlson Walker and John Park were the bearers.

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HALL'S JOURNAL OF HEALTH -- published at 206 Broadway, New York City -- gives in its December issue a much table of contents, the perusal of which will prove of marked interest to the general reader as well as the student of hygiene. Among its principal articles may be noted those on "Prophecies and Disclosures in Dreams"; "The Care of Disease," by Prof. Henry Kiddle; "Cancer," "Comparative Longevity of Men and Women," etc. The publishers announce that hereafter this magazine will be brought out on the first of every month, instead of the 15th, as heretofore. 10 11.1

Lady Calthness has commenced in Paris the publication of a new paper bearing the title L'Aurore; ou, le Jour Nouveau. It is to be published fortnightly, and though advocating the doctrines of Theosophy, promises to give a general synopsis of all, that appears in the current literature of the nations that has reference, to spiritual, philosophical and religious questions.

Holland must be in the rear ranks of the march of nations, judging from the fact stated in English papers that M. Donato, the French mesmerist, has been prohibited from giving public performances in Am sterdam, the excuse made by the authorities being that they were "dangerous to health and to the public morals.

Union Anniversary. To the Editor of the Banner of Light salt any

At the last meeting of the delegates of the several Spiritualist Scoleties of Boston chosen to arrange for the Union Anniversary Celebration, the following committees were chosen: Hall : Mrs. John Woods, Mr. N. O. Decker, Benjamin P. Weaver: Stratting and Music, Billing Speakers, Mealums and Musey, Month, Markey, Markey, Holmes, Eben, Cobb, Foster, Edwards, Wm, A. Dunklee, D. J. Ricker, Jacob Edaon. Committee on Finances Albert Woods, F. B. Woodbury, O. M. A. Twichellington Advertising and Printing, Presont Radinson, Foster, Edwards, Mrs. John Woods, and Trainson, Refreshments, F. B. Woodblirg, G. M. Toube. Mrs. Cobb. and cantra Decorations ! Mrs. Loomis Hall, Mrs. W.S.

A conductor on an Iowa railroad picked up a pocket book containing \$250, hunted up the lowner; an old man traveling with his wife, and restored it. The old man thanked the official, but the wife spoke up : "It publishers to give the BANNER OF LIGHT the was a good thing some one seen you pick it up; or we never would have got it again."

Why is a man who, keeps his eyes shut like an illitdarkness.

"What was that crash of pottery I heard just now, Sally? What did you break?" "A vave, mum." "Which one?" "That quare one on the lib'ry table, mum." "On, Sally I That was the very oldest and rarest vave in the entire house." "Is that so, mum. An'it's plazed I am to hear ye say that same, lutoirely. I was afraid at first it moight be new."—Detroit Aler-cure. nıry.

A convention of the Freetbinkers of New England will be held in the Paine Memorial Hall, Boston, on Saturday, Jan. 29th, and Sunday 30th.

HOT FOR ITS ENEMIES !-" The Salvation Army-o"

ditty: "Oh I millions now in hell are crying," All is lost ! Amid eternal flames they 're lying; All is lost ! The summer 's o'er, the harvest past, The die, the dreadiul die, is cast, Aud threatened woe is come at last; All is lost !

They wring their bands and tear their hair. All is lost i Their souls are filled with blank despair. All is lost i Like smoke their endless torments rise, They jest the worm that never diss.

"Pa," said Johnny, looking up from his book, " what does it mean to pile Ossa on Pellon ?" ." There, do n't bother me now," replied .pa : " ask your ma ; she understands all about millinery."

Stanley Africanus has arrived in London, on route for " the dark continent." And and and

The Bostonian Society has recently placed in State street, Boston, on the Merchant's Bank building, a pronze tablet inscribed : "Opposite this spot was shed the first blood of the American Bevolution, March 5th;

the first blood of the American Berolution Match Sth. The first blood of the American Berolution Match Sth. The first blood of the American Berolution Match Sth. The Chicage, IL, Heroser House, Young and Herolution Match Sth. Germany is moving all her power to increase its real downles, the first blood of the Match Sth. Herolution Philosophics Context of the States Herolution Philosophics Context of the States to be acting as it's States the only for states and the Contervative United the States and States and the States to be acting as it's states to be acting as a states to be a

Decorations. Mrs., Loomis Hall, Mrs. W. S. Butler, Mr. John Mandell. Mrs. W. S. Hall committee were instructed to 'ebgad Hall committee were instructed to 'ebgad The care of the State of Liverty on Bouldey Stated Hall committee were instructed to 'ebgad The care of the State of Liverty on Bouldey Stated The Mart Trainfill and evening, March Mart Trainfill and the State and the State of the State of the State of the State Mart Trainfill and the State of the State of the State of the State Mart Trainfill and the

worth street, Boston.

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paper throughout the world to assist them in erate schoolmaster? Because he keeps his pupils in the work. COLBY & RIOH. Publishers.

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and the second second

SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelbauter.

Report of Public Séance held Nov. 16th, 1886. Invocation.

Invocation. Angels of harmony and truth, we invoke your pres-ence, and would become receptive to your inspirations. Oh I may your bright influences brood within our hearts, instilling a sense of duty, a realization of life. Bpirits of peace and love, we ask for your presence, interest and eternal affection. Oh I may we walk band in hand with the bright and beautiful of higher elimes, and realize their inspirations from a heavenly life, and may they call us out to something bligher and grandes in effort than we have essayed before. Oh I ye bright ones, give to weary hearts just the supply most needed; bring the oll of consolation to the wounded and sad, strength to the weak, and peace and happiness to the lowly everywhere. We would join the siad strain of thanksgiving unto him who doeth all things well.

Questions and Answers.

CONTROLLING SPIRIT. — We will now respond to your questions, Mr. Chairman. Quzs.—Is one who in this life possesses strongly marked mediumistic gifts, better able when an inhabitant of the spirit-world, so-called, to demonstrate his or her presence and to communicate through a medium, than one who has not or earth possessed those sifts?

who has not on earth possessed those gifts ? ANS.-Not always. It may be that an indi-vidual on earth possessing strongly marked me-diumistic qualities may be qualified, on pass-ing to the spiritual world, to come immediately back into contact with earthly friends, and have the power of demonstrating his presence to those friends. Another person who is as strongly mediumistic as the first may pass as strongly mediumistic as the first may pass out to the spiritual world and yet find no al-traction sufficiently strong to enable him to make a connection between himself and his mortal friends for the purpose of communica-tion. A medium who is strongly attracted to the physical life, and who finds his inclinations and desires ramifying throughout the material, may perhaps dwell for a long while in contact with the external condition, even after he has parted from the body, and may passas a yery parted from the body, and may possess a very good will of his own, and have a certain amount of magnetic vitality which he can make use of in coming into connection with his mortal friends, and consequently he will find no diffifriends, and consequently he will find no diffi-oulty in manifesting through mediumistic agen-cies. Another one who is strongly medium-istic and finds his hold upon the physical very alight, is kept in the body mainly by magnet-isms not his own, but supplied by the friends surrounding him on earth, or by spiritual at-tendants, and when he parts from his physical form, the attraction for him is toward the spir-itual center of the other life, consequently he itual center of the other life, consequently he gravitates to that position and rarely returns into close contact with the earth; for fre-quently when this spirit communicates to friends on earth, he does so through an inter-mediary spirit. Some spirits who were medi-umistic when on earth, serve as intermediary or medium spirits after passing from the body. or medium spirits after passing from the body. All who are mediumistic here retain that fac-ulty on the other side; but all do not serve in that capacity. There are those who have prof-ited by experience, and whose spiritual powers have developed by means of the medial disci-pline they passed through on earth, and are made use of by intelligences of spheres far be-

youd this of earth, in transmitting communications, inspirations and magnetic powers un-to mortals; these mediumistic spirits serving as agencies of communication, the same as our mediums on the earth serve as scents of com munication between mortals and spirits. Q.-Is there any estimate made in the spirits. world of the number of those on earth who be lleve in what is termed the phenomena and phi-losophy of Modern Spiritualism? If so, what is it? is it? A.--Estimates have been made of the number on earth who believe in the phenomena and philosophy of Modern Spiritualism; but spirits, like mortals, vary in their estimates and vary in their opinions. We know that in every coun-try there are thousands-millions in some-of pellevers in the philosophy and the nhousandsbelievers in the philosophy and the phenomena of Spiritualism, although many may not give outward expression to their belief. In this country dwell by far the largest number of be-lievers in Modern Spiritualism—this continent having been made the centre and stronghold of spiritualistic phenomena by the denizens of the spiritualistic phenomena by the denizens of the other life—not, perhaps, because they desire to favor the residents of this country above those of any other, but because here they find con-ditions, climatic and otherwise, favorable to spirit return, because in this cosmopolitan coun-try men and women seem to evolve an atmo-sphere of liberality and freedom that is the most attractive to returning spirits. Here we may estimate our followers by millions; but in other countries we may pause when we say other countries we may pause when we say they may be counted by thousands. Ket Spiritualism is constantly spreading-entering ham-let and town, and into the very strongholds of theology as well as of social and political life-and we predict that within a decade or two Spiritualism will count its followers not only by thousands but by millions, in every liberal country on the globe. country on the globe.

I always feel like speaking a good word for mediums, and one of encouragement to Spirit-ualists generally, and especially to those who have the trials and burdens of life to bear. that the trials and burdens of life to bear. Some are always called upon to press forward in every good work, to be pioneers, and break up the rough ground and make it easy for those who are to follow. Such noble souls always feel duty pressing upon them so earnestly that they speak, whether their words are well re-ceived or not: they use their influence, whether they are ostracised or not, and go forward with bleeding feet and auxious hearts, doing their duty. I know something of this experience, and I am in utter sympathy with such dear from angel helpers on the spiritual side, for I know they will be sustained and suport-ed through every trial, and enjoy at last a glo-rious life in the spiritual world.

seemed to draw me right in, and to give me a power that I never had before. My name is Mary Hewitt. I have dear friends in Albany whom I hope to reach. I have so much that I would like to give them. nave so much that I would like to give them, and if the opportunity comes to me to talk with them privately, I know I can open to their minds explanations of the past which will as-tonish them, but which will be of service in their lives. They did not dream that I could speak of these things, because they did not know how well I understood them. I was not able to apack before maxing away and many able to speak before passing away, and many times my friends have thought, "Oh 1 if she only could have spoken so that we could know." I wish them to realize that I have the power now, if only the instrument is found for me to

use. I bring much love. I am happy in the spirit-world. James is with me, and he, too, sends his love and regards to all friends. We have his love and regards to all friends. We have no desire to return to earth and take up our home, for life over yonder seems to be better adapted to our wants, and to our necessities. We are not plodding along, but we try to keep shead, or at least abreast with those who are pressing on, gaining new light and knowledge every day, and it is our desire to send word of what we gain to those dear friends who still dwell on earth. They do not know that Spirit-ualism is such a grand truth : they do not real ualism is such a grand truth ; they do not real-ize how it may brighten their lives and flood them with knowledge. But I want to impress on their minds that they can investigate and in time understand it.

Albert Lyman.

Good-day, Mr. Chairman. I am feeling quite proud to be here, for I think it is something of an achievement to get into this place. I see so an achievement to get into this piace. I see so many struggling and trying to do so and make themselves understood, that I almost feel ashamed to think I am pushing in; yet I have been aided to do so by spirits who seem to think my turn has come. I am called Albert Lyman. I have friends in Connecticut and in New York, but those to whom I am most attracted and hope I shall reach through this line are in Hartford, Conn. I would not neglect any friend, and so I send

I would not neglicit any friend, and so I send to each one my very best love and friendship. I should be very glad to be recognized and re-ceived by any of them, yet I somehow feel that I shall be more likely to be received in Hartford than anywhere else, and to my friends in that city I bring especial greeting. I have had some glorious times with them in the past, and I know that they have been in utter sympathy with may no have been in utter sympathy with me; we have blended, so to speak, and have seemed to be all of one family, although those friends to whom I allude belong to sev-

eral different families and connections. Since passing to the spirit-world I have been filled with an eager desire to learn all I could of my surroundings. When I was here on earth that seemed to be characteristic of me: I used to poke round and find out what I could When I was here on of that was going on, not because I really was in-quisitive, but because I had an intense wish to learn, gain information, and if possible make some practical use of it. My friends perhaps will tell you that I was of a mechanical turn of mind. that I did in a certain degree study me-ohanics, and I sought to understand their laws onanics, and I sought to understand their laws and apply their principles to external life. I succeeded very much less than I wished to, and when I went out of the body it was with my head full of plans, of half-formed ideas, and desirous of knowing more. Well, of course I never expected to be able to study these things beyond the grave or make use of my mind to, any extent after it had separated from the body, therefore I was surprised to find myself. raining new points of information such as I: had never dreamed of before. I expect my friends will think strange of this message; they may not at first oredit it; but if it only sets them to thinking-gives them an idea that a man may use his energy of mind and thinking capacities just as fully and freely after he has slipped from the body as he did before, it will certainly repay me for coming. I ask my friends to try and communicate with ne. I am sure they can do it, for there are mediums near to them whom I will be able to use, and I shall be glad to make an effort. I have tried to do that, but with partial success. A friend of mine, who was once a close com-panion, is mediumistic and has strong magnet-ism. I think I can make use of him, and I shall certainly try to do so until I am sure of success or failure.

all united—mortals and spirits—and I bring to you tokens of love from those who are with me in the other world.

you to know so it of the the second state of t

Alice Chase.

From angel helpers on the spiritual side and support for i know they will be sustained and support. The same may be said of mediums and all this in the spiritual world. The same may be said of mediums and all the the spiritual world. The same may be said of mediums and all the the same may be said of mediums and all the the same may be said of mediums and all the the same may be said of mediums and all the the same may be said of mediums and all the the same may be said of mediums and all the the same the spiritual world. The same may be said of mediums and all the the same may be said of mediums and all the the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same may be said of mediums and all the same men and women will stand united upon one platform, and then there must the were possible they could see me, and really the same the same same and love and pares. The same same all the lay outside your own pathway; you have much to learn.'

to learn." This was all strange to me, and I could not comprehend it. I knew my mother, and I un-derstood that my sister and friends came around me. I knew they had died. I had supposed them gone far away to an impossible heaven, but they were around me; they spoke of those things I could not grasp, and it took me a little while to understand. They had to lead me into many places. I had to meet with men and women who talked as the people of earth talk. I had to be brought back to earth, and shown the difference between my condition and the condition of my friends in the form, before I realized that I was what is called dead. Then I had to go onward, and take step by step, and lesson by lesson, until I found myself freed from the old opinions, and ready to step out into the light of a new religion, as well as of a new truth. I speak of these things that my friends may know what I have passed through. Now I want them to learn while they are here, because it will qualify them to understand things better when they come fo this side, and enable them to go forward. I bring my love, and if at any time they are ready to investigate. I will be glad to come and give what I can to teach or in some way benefit them. This was all strange to me, and I could not some way benefit them.

John Toland.

I am John Toland, Mr. Chairman, and, like

the others who come to you, I am here hoping to find a way to my friends on earth. I might tell many things of the spiritual life, but they would not understand or believe them. It seems hard for a man to grasp the idea that life on the other side of the grave is anything like this. In some respects it is very much like this, and in others it is very dissimilar. We have to make our comparisons here, using the have to make our comparisons here, using the terms employed by mortals, and sometimes we find we give a very vague idea of what is really ours in the spirit-world. If we can satisfy our "friends that we live, that we have substantial bodies and active brains, that we are able to employ our energies, that we have good sur-roundings, homes and other places, and that there is enough for us to do, it seems to me that is all the human mind on earth can really grasp, and it is enough to encage its study for allie and it is enough to engage its study for a life-time, and to somewhat prepare it for what it is to find when it passes from earth. So this is the story I bring to my friends, and I hope they will be ready to think it over, and perhaps to

will be ready to think it over, and perhaps to wish to know more about it. I was a pretty strong man, physically, when here; I knew very little of aches and pains. I passed away suddenly; was not ill a long time; nor did I live long enough to have my faculties fade out. I cannot say that I was re-conciled at first; I was more of the material then the subjury. I lived to employ much and conclud at first; I was more of the material than the spiritual; I liked to employ my ener-gies in business ways, and it seemed to me there was much more for me on this side of life than on the other. But I had to submit; and after I got tired trying to engineer matters on earth to suit myself I left them to others and turned to look upon my spiritual surroundings. Then I found that I could take up an employment that would call out my energies and tax them to their utmost, and make me think and try to evolve new ideas, and I soon became reconciled to the new life. I want to tell my friends that there are many things for me yet to understand, and much I would like them to study. I do not care to speak of the old relations in therease life are to speak of the old relations in business life, yet perhaps they would think ought to do so. During my career on earth ougle to do so. During my career on earth 1 engaged in several business pursuits : those of my earlier life were not very successful : I did not seem to be adapted to them; but later on I came into that which I felt was just right for me, and as I tell you. I put my whole force into it, and had no thought or desire to know any-thing of another life. Before I reached the age of fifty I wassister down end mos underly of fifty I was stricten down, and was suddenly -shall I say- pushed from the body. It seemed so to me at the time, so swiftly did the change I left dear friends, those to whom I bring my best love. I have many dear friends in the spirit-world, but none more dear than those who are here. I try to reach them. I want them to understand my presence, and to give them to understand my presence, and to give mewelcome. It seems to me there are many instrumentalities which one might employ in holding communication with the other life, and I hope my friends will lock up some of them, and give me an opportunity of making, myself known personally, and identifying myself to them. My friends are, most of them, in Boston, and give the there exists the claim this site. and I feel that I have a right to claim this city. as one of my homes.

ment, and you will find in the aggregate that it will prove far more beneficial for the coun-try. The governments you have to-day—State and National — are not of the grand importance that they will be in the century to come. Rest assured that this and every other nation is under the influence of wise and good spirits, who are unselfish, but are slowly and conscien-tionaly working for the welfare of burmanity at tiously working for the welfare of humanity at

Q.--[By James Hobart.] What is the motor that impels the circulation of the blood? Is the heart the central organ of that power? A.--So we have been taught. We study the movements of the various organs of the body, and we are forced to believe that the heart it-

movements of the various organs of the body, and we are forced to believe that the heart it-self is the great engine of power; that through this organ is propelled the force of the nerve aura, as well as the vital fluid which gives action to the system; and which equalizes all the other forces of the organism. True, the great reservoir of nerve-force lies in the orani-al structure, yet in giving close study to the human system we are led to believe that the heart itself is, as we have said, the great motor, or the great engine, doing the work and distrib-uting those forces which are supplied largely by the brain. by the brain.

Rebecca Hudson.

My name, Mr. Chairman, is Rebecca Hudson, and I come here hoping to get a word to my friends in Worcester, in this State. I have never communicated with them, though I have wished many times to do so. I have tried and tried again to reach John, and tell him I was very near and watching over him. I knew how lonely he felt, and I thought if I could could get him a word of cheer that he might

very near and watching over him. I knew how lonely he felt, and I thought if I could only get him a word of otheer that he might know I lived, I should be very happy; but I could not; it seemed as though there was some barrier preventing me from giving the words that I thought he would understand. This seemed very hard to me, because I was so near, so affectionate, so anxious to do some-thing for his weifare, as well as for other friends I had known and loved. But I had many lessons to learn ; I had to un-derstand how to come to those who can receive messages from the spirits, and I had to watch over and over again those who communicated; to see just what power they used, and how they went to work. Now I am happy to come back and send my love. Ellen is with me in the spirit-world, and very happy. She and I have no wish to return, and only desire to see our friends live in comfort and peace, doing their duty as well as they cap, and to live as near right as they know how. If they do this they will no doubt have a pleasant home when they, come to us; they need not fear the approach of death : it will only bring deliverance from come to us; they need not fear the approach of death; it will only bring deliverance from of death; it will only bring deliverance from trial and from pain, and open to them a new life, with new homes and employments that will be for their best advantage. Some day they will join us in the spirit-world, where we shall all be happy together; until that time we wait, sending our love and our best sympathies to the friends on earth.

George Pynchon.

George Pynchon. I thought I would try, Mr. Chairman, to get to my friends, and I searched the whole city of New Orleans through, hoping to find a place something like this, where I could speak and tell my friends I had come back. I reckon we do n't have these meeting places down there, for I found none. I went into the homes of friends and tapped on their furniture. I spoke to them and made several movements, hoping to be heard, but there was no sign given that I was understood. I have been trying this thing for a good while, until I got heartily tired of it, and learning of this office I came here, hoping to make myself known. You may call me George Pynchon. It is very possible that my earthly friends may refuse to believe I have communicated ; they do not ac-

believe I have communicated; they do not ac-cept the fact-for such it is-that those who pass from the body by death are able to again make themselves known; they seem to believe make themselves known; they seem to believe that their friends who depart must be caught up and carried on to far distant places, and, in-deed; they have no real, well-defined idea as to their fature state. I was one on earth who be-lieved in pushing forward, in trying to discover the nature of things, to know the real essence of this thing or that, and I carried that charac-taristic with me to the shull a control that charac-taristic with me to the shull a control that characdiscovered what kind of a life I was in, I went to work to learn something about it, and also about this life I had left.

about this life I had left. I found plenty of byways reaching back to earth, and I came in contact with many men and worsen who had communicated with their friends here, and who substantiated the truth of appire friends here, and who substantiated the truth as well as to that of their mortal friends. Then I set out to ascertain it for myself. I did so, and La mears.

the shackles away from them, giving them spiritual freedom, and a chance for mental

spiritual freedom, and a chance for mental growth. I was not a breacher here, sir; oh I no. I sel-dom raised my volce in behalf of any theory or subject, but I had my own thoughts, and when I became convinced of anything I held on to my convlotions, and my friends will tell you I was not easily swayed by the opinions of others; they had to appear to me better than my own before I was willing to give up those that I had adopted. Well, I think I am the same kind of a man now, and having come to some new com

before I was willing to give up those that I had adopted. Well, I think I am the same kind of a man now, and having come to some new con-victions since I went from earth, I hold on to them, and I would like my friends to under-stand them also. I bring special regards from a number who are with me on the other side of life, old friends and neighbors. I have not met all who have passed on, for some seem to be attracted to other scenes and localities than where I am held, but I have met many. They are all glad of the change; they all agree on this one point : that death is indeed a friend to mankind, that life here is but the first or the primary condi-tion, and that we are promoted through death to another grade. I suppose we will continue come fitted for them--and I hope it is so-be-cause I don't want man to stand idle. After he has gained all he can in one field, he ought to push on to another, and reap what is there waiting for him. I am called Samuel Rich.

Sarah A. Mitchell.

Sarah A. Mitchell. I remember that the clergyman who was called to speak over my body used these words: "Many are called, but few are chosen." He said that while many were called from the earthly life, few were elected to the highest life in the heavens; that only the select few could gain the right hand of God; and he went on to make the application, declaring that as I had led a Christian life I was undoubtedly one of the elect. It did not strike me then as it does now when I recall those words and the subject of their consideration. I did not un-derstand the spiritual life at all." I belonged to the church, and tried to live a conscien-tious, Christian life as far as I could, but I fol-lowed the letter rather than the spirit; in-deed, I did not know much about the true spirit of religion and I am soury to say that many of my friends were the same. I think they are the same now.

many of my friends were the same. I think they are the same now. Since I weat/from the body I have had the opportunity of growing in the new life and learning its conditions. Now, I want to say to my friends, it is not true that "many are called but few are chosen" as the truly elect. So far as I can see, every human being is child of God. The Heavenly Father cares for one as much as for the other — all are equally dear, to him. Through certain conditions of external life many may have to pass through painful experiences; many may sin and antice painful experiences; many may not obose through in consequence; many may not choose the right pathway of duty and of honor; but event-ually all will, through their suffering, through their experience, gain a high condition of peace on the other side. I am glad it is so. I am glad that those who are truly good, noble and pure find their best work in laboring con-stantly to bless and uplift the lowly and the impure, those who are really in need of assist-ance, and through their influence, turn many unfortunate once to a consideration of truth ance, and through their induction of truth unfortunate ones to a consideration of truth and honor, and lead them into the pathway through which by their own efforts they gain eternal life and happiness. I say this to my friends because I think they need it. I think they are not free in thought and online, they do not need out to the time

need it. I think they are not free in thought and opinion; they do not reach out to the true light; they wrap themselves around with their oreeds and beliefs, and do not think there may be a greater truth outside. I was the same when here, and I do not blame them. (I know it is through the force of education that this is their condition, but I want to bring them more light, and help give them some understanding of the true spiritual life while they are on earth. earth

earth. I bring them my love. I have often thought of them, and have many times wished I could reach them and speak the words burning with-in me. I shall try to come many times in difreach them and speak the words burning with-in me. I shall try to come many times in dif-ferent places and speak a word or send an in-fluence until I reach the hearts of my friends and let them know what their dear ones in the other life want of them. I, hope they will try to understand that we have the power to re-turn and speak to them, that we live in bright homes, and that we are not on the "right hand" of any great God; that we live peacefully and quietly. doing the work that comes np hefore

Aggie Davis Hall.

I am glad to give you greeting, Mr. Chairman, and I feel that I can call many of those present faces, and it gives me pleasure to behold them. Recently a very dear friend of mine mentally Recently a very dear friend of mine mentally requested that I should come to this circle and give her a few words of advice and of encour-agement. Said my friend: "If you will only go and let me know if I can really trust to my in-fluences, and tell me if it is yourself who comes to me with these impressions that I receive, I will so gladly follow them"; and I am here to say to that friend: Yes, I have been with you, and not only myself but many dear spirit-friends have sought to guide you in your life.

Hannah Williams.

Just at this time it will be a great satisfaction to me if I can communicate, for I have a friend in Washington City who is very sad, and intend in washington City who is very sad, and who does not know where to turn for consola-tion. She has lost a very dear friend, or thinks that he is lost because his body has perished; but she does not know that her friend is con-stantly drawn to her, side, and that her gloom covers him with grief—that he is unhappy, and cannot enjoy the beauties of the new life and. the higher condition of being because of her

Report of Public Seance held Nov. 19th. 1886. Questions and Answers.

QUES.—Are there organizations of individ-uals in the spirit-world having for their pur-pose the betterment of the coudition of earth's people, in so far as to influence the choice of officers and the leading course of a govern-

represent that I should come to this reprint a the reprint

and I am here. I bring many greetings and re-gards to my old friends. I am anxious to com-municate with them. I have special things in mind that I would like to speak of, and some of them concern matters which I left on earth, and which I think will interest those who are most closely associated with me; and I also would like to speak to them of the spirit-world, its conditions and occupations; so here is a chance for my friends to go to work, and onen obance for my friends to go to work, and open new lines of communication, not only with me, but with those other friends of theirs who have Roue on beyond the earth, and who are busying themselves with a new life. Some of my friends will soon pass over—their

time seems to be nearly out on earth-and it seems to me they ought to know something of the country to which they are going.

Katie Mullen.

Katie Mullen. [To the Chairman:] Will you let a poor girl in? [You are welcome.] Well, I have hunted round and round to find a place where I could speak. My name is Katle Mullen. I had a hard cold, and it left me very weak. I did n't get up my strength, and after a while I died. I wes afraid of death. I did n't know what it would bring to me. It seemed all dark around me, and I did not want to go. I think I staid a little longer here than I would if it had not been for that; but, after all, I had to leave the body, and I went out into what I found to be light. I did not see any darkness there—all seemed to be light. On this side I had a hard time. I had to work very hard indeed before I went away. It seemed as though all I needed went away. It seemed as though all I needed was to get rest-and over here I found friends

and a pleasant place. I lett people on earth that I thought a good deal of, and I wanted to come back and tell them what my condition was. I have been around them and seen what they were doing. around them and seen what they were doing, I did n't want them, to have mass for my soul; because I was all right, and there was no need of it at all; so I tried to whisper to James, and tell him how I felt, how bright everything was around me, and not to feel badly that I had gone, but just try and get along, do the best he could, and learn everything that was right on this side this side I know I don't speak like some of the other

SPIRIT MESSAGE

TO BE PUBLISHED NEXT WEEK. Nov. 23. John D. Williams; Charles Allen; Abble Par-ker; William Lawrence; Sarab Biake; Annie Bussell. Nov. 30. James Watson; John Pearson; Charlotte Neal; Frank Page; Cordella Evans; Carrie Henderson; Olive.

THE MESSAGES GIVEN

As per dates will appear in due course. As per cattes with appear in the overse. Dec. 17.-William Lloyd Garrison; Abel Jones; Ellen Glimani Charles E. Walker; Mary Bencer; Jennie Hub-bard; George Grover; Minna. Dec. 21.-Oliver Stearns; Mrs. Mary Lord; Elizabeth Turner; Charles Warren; Lydis Wecks; Mary E. Carroll; John Barstow; Carrie May.

Passed to Spirit-Life

From Carlyon, Orleans Co., N. Y., Harrist M., beloved wife of O. B. Dutcher, aged 68 years.

wife of O. B. Dutcher, aged 68 years After a struggle with the fell desiroyse, typhoid ferer, for nearly eight weeks, the spirit was released from the worn body and took its flight on the morning of Dec. 18th. A steadast Bpiritualist for many years, "her only regret yeas in leaving the companion by whose idde she has is bored for flity-three years, and whose ioneliness are realized. She was the mother of eight children; ist of whom are still in the earth-sphere, two avaiting her on the other side. Services were conducted by the writer in the Methodist Church, near by, which was filled with sympathising friends and neighbors, the majority of whom thad never heard anything of eur philosophy, and listened to an in-spirational speaker for the first time, MYRA F, FAINZ.

From Mystic, Conn., Dec. 11th, Parmenas Avery, aged

44 years. Delegates from the G. A. R., of which he was a member, also from the "Order of United Workmen," together with a large concourse of friends, were present at the funeral services. If, as, we have been taught, there arises from kind words the fragrance of love like the breath of flow-ers following the spirit, those which, as a stranger, we heard of him from loving companions, and friends must have arisen as a mantle of power and of peace to strengthen his-spirit and help to make his heaven. R. S. LitLie,

From the home of the undersigned, in Peconic, N. Y.,

From the home of the undersigned, in Feconic, N. Y., Dec. 15th, 1886, Etta L. Davis, sged 19 years. This sweet flower, who is taken from sorrowing parents, trothers, slaters, near relatives and loving friends, to con-tinue its bloom and fragrance in greater perfection in the beautiful home prepared for her smeet young life, but hot alarmingly so until about six months ago, when dotters could do noner for her. The was then hought to the bame of her, kying sunt; and from tanderse care, to-peaned the subscence of the state state and the bampet to the subscence of the state state and the state of the bampet but not alarmingly so until about six months ago, when dotter could do noner for her. The was then hought to the bame of her, kying sunt; and from tanderses care, to-peanoful nearly wholy painless, and among the happlest the cortainty that all is well with their darling, baying the consolation that catabilated evidences of the truth of Spiritualism gives them. Her, J. H. Ballou omelated, and very acceptably so. (Obticary Notics abd exceeding tuent; finase publics. (Obticary Notics abd exceeding tuent; finase publics. on an acstrage made a line. No poetry admitted upder the heading.]



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LIGHT. OF BANNER

Spiritualistic Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth sireet-Every Tuesday and Friday Afternoon at 30'clock. Admission free. For further particulars, see notice on itth page. I., B. Wilson, Chairman.

BIID page. L. B. WHSON, Chairman, Hoston Npiritual Temple, at Berkeley Hall.-Bervices vory Sunday at 105 A.M. aud 75 P.M. Richard Holmes, Chairman; Wm. A. Dunklee, Treasurer. The Ladies Industrial Society will meet fortnightly the coming senson at Langham Itali, No. 4 Berkeloy street.

Season at Langham Itali, No. 4 Berkeloy street. Parker Memorial Hall, Berkeley street. In Mircels. – Public meetings every Sunday at 105 A.M., and 75 P.M. Lecturer, W. J. Colville. Organist, Ru-dolph King, — 563 Tremont street: Monday, 74 P.M., W. J. Colville's receptions for answering questions, etc.; Triesday and Friday, Classes in Spiritual Science, 2% and 7% P.M.; Ladles' Bensrolent Union meets everg. Friday from 2 till 6 P.M. – all hadies conflaily Invited. First Subritant Temple, consea Newhow every

First Spiritual Temple, corner Newbury and Exerct Nirects. The Spiritual Fraternity Society will hold public services on every Sunday P.M. at 24 and even-ings at 7%.

ings at 7%. College Hall, 34 Easer Nifeet.-Sundays. at 10% A. M. 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cohb, Conductor. Easte Hall, 616 Waahington Street.corner of East.-Suntays, at 2% and 7% P. M. salo Thursdays at P.M. Ahle speakers and test mediums. Excellent music. Prescott Robinson, Obsirman. Waltinglistic Phenomenn Association. Berke-

A rescale noninson, OBBITMAD. Heiritualistic Phenomeun Association, Berke-ley Hall.-Meetings Sundays at 24 P. M. Address all communications "Spiritualistic Phenomeun Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

Treatent: Children's Progressive Lyceum No. 1. Paine Memorisi Hali. Sessions Sundays at 11 A.M. Seats free, All invited, Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Scc., 45 Indiana Place, Boston.

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

Pay, Secretary. Mns. J. F. DILLINGHAM, assisted by Mrs. Fales, will hold meditags-a prominent feature of which will be test seances-on Sunday evenings for the present.

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

Chelses.—The Ladies' Social Ald Society meets in the Hall over Beilingham Station every Friday atternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

The Boston Spiritual Temple at Berkeley Hall. -Mrs. A. H. Colby's subject last Sunday morning

was, "The Approaching Revolution." The tree of

The Boston Spiritual Temple at Berkoley Hall. —Mrs. A. H. Colby's subject last Bunday morning was, "The Approaching Revolution." The tree of liberty, said the controlling intelligence, with its foll-age, is overspreading this vast republic. But I see the tips of the leaves linged with yellow, showing that there is not a free circulation through its branches. What has bound it? Why this cramped condition? If there is anything that I can do to save it, I shall. To be forewarned is to be forearmed. I had some-thing to do a hundred years ago to lay the foundation of this freedom, that a people might rise on this soll who should breathe the air of freedom. The deplora-ble conditions of the people of the old counties were before us, and the causes that made those conditions were plainly apparent to us; therefore we sought to escape those causes by an avoidance of a form of gov-ernment controlled by the aristocracy. We deter-mined that liberty should be given to all; thatreligious thought should be free, and the State not recognize any. While the seeds of liberty were sown and have grown in force, still there appear two classes, the wealiny and pror-one of the first, and a hundred of the other. In this country the way to equalize these conditions is left to the ballot-box, and when the hu-dred are ready they can outvole the one, and by so doing equalize conditions. In the establishment of the government of this eountry one of the first things Congress acted upon was, there should be no established religion; nothing that should permit the State to interfere will foredom of thought. Look at Boston, New York and other cities then and now. Hope is ever building the fire dom uppermost. What alls this people is, they Pre not wise. I do not mean they are not. Ilterary, scientific. mechanical, but these students hold in ignorance all they can, by using phrases that are blinding rather than instructing; the political dynasty thorough law and lawyers-the religious dynasty that prevent

was by Mrs. hiason, who accompanied nersell on the plano. As this was the closing lecture of Mrs. Colby's present engagement, a vote of thanks for the able and instructive service she and her guides had rendered us was adopted. Next Sunday Mrs. R. S. Lillie will speak, both morn-ing and evening. The morning will be devoted to a memorial service in respect to those members who during the past year have ascended to the higher life. W. A. D. W. A. D. THE LADIES' INDUSTRIAL SOCIETY of the Boston Spiritual Temple met, by invitation of Mr. and Mrs. C. N. Mellen, at their residence, on the evening of C. N. Meilen, at their residence, on the evening of Dec. 21st. Capt, Richard Hoimes presided. Mrs. M. F. Lovering opened the exercises with a song, and was followed by interesting remarks from Dr. J. O. Bireet, Miss L. Barnicoat, Jacob Ecison, Capt. Hoimes, W. A. Dunkice, and Mr. A. Wheelock. Dr. C. T. Buffum favored the company with several songs. Mrs. Amelia H. Colby made the address of the evening. Miss Maudie Banks gave a piano selection, Mr. O. F. Rockwood a recitation, and Mr. J. O. Chaffee solos on the barmonica. After social converse the company dispersed, highly pleased with the evening's enter-tainment. The next gathering will be at the residence of Mr. and Mrs. E. Ricker, No. 11 Wyoming street, Roxbury, Tuesday evening, Jan. 4th. MRS. MARY F. LOVERING, Secretary.

Parker Memorial Hall .- On Sunday last W. J. Colville conducted special Christmas services. The music was of a high order of merit. Mr. Rudolf King officiated as organist, Mr. Chambers as cornetist, the vocal solos and concerted pieces were rendered by Mme. Fries-Risbop. Miss Arabelia Pearce, Mr. Louis Miller' and W. J. Colville. In the evening Mr. Col-ville's subject was "Fow to Attain to Noble Man-hood." He spoke boldly in favor of uncompromising featry to conviction and against fashionable vices of every kind. Young men and boys were especially urred to show their manihness and independence of spirit by taking a decisive stand for right against wrong under all circumstances, and while cant and mock plety are detestable, set a bad example and exert a baneful influence true religion, genuine spir-ituality, are never incompatible with the bravest man-hood. Touching allusions were made to the sacred influence of a well-regulated home, where love is the presiding divinity and a lowing mother the priestess. Youths far from home during this festal time should especially remember the hom of their childhood, and it a mother is in spirit-life surely the thoughts of her spiritual presence and vigilance must exert a strong restraining power against all the allurements of sense and bad example. Pleasing poems concluded both services. At 4 p. M. a Children's Festival, with Christmas tree, music was of a high order of merit. Mr. Rudolf King

and bad example. Pleasing poems concluded both services. At 4 r. M. a Children's Festival, with Christmas tree, proved very enjoyable. Benjamin Weaver, of the Children's Lyceum, conducted the services, and many of the Lyceum scholars took part in the exercises, greatly to the delight of the audience. Mr. King played the great organ, Mmme, Bishop and Mr. Col-ville song Christmas carols, and presents were dis-tributed to the children, rendering the day a very pleasant and memorable one. On Sunday next, Jan. 2J. Mr. Colville will lecture at 2:45 r. M. on "The New Year; What is the Outlook for 1837?" and at 7:30 r.M. on "The Gift of Prophecy; or, How we can all Helpfully Foretell the Future." Special music will be rendered, and the fine decora-tions will continue to render the appearance of the hall peculiarly attractive. Thursday, Jan. 6th, there will be a grand entertain-ment at 7:45 for the benefit of the Children's Lyceum.

The Spiritualistic Phenomena Association,

-The regular meeting of this Association at Berkeley Hall, last Sunday alternoon was, as usual, attended by a large and intelligent audience, drawn thither by the knowledge that interesting phenomena would re-ward them for coming. And it did. After reading a beautiful poem, "Discipline," and giving some inter-esting personal experience in regard to materializa-tion, Mrs. Carrie E. S. Twing "resigned" in favor of her famous control "Ikabod," who for more than an hour kept the audience thoroughly interested. This was somewhat remarkable from the fact that he did not deliver an address, but gave personal interviews and tests to the large number of persons who came forward to the platform. As a general thing, while these tests are highly appreciated by the parties re-ceiving them, and are certainly very interesting as a phase of the phenomena of Byritualism, yet the per-sons for whom they are not especially designed become weary after a little while in listening to matters that have no personal interest for them, and are liable to give evidence of their lack of interests by withdrawing before the conclusion of the exercises. On this occa-sion nearly all remained until the meeting was dis-missed. The combination of wit and wisdom contained in Hall, last Sunday alternoon was, as usual, attended

sion cerity all remained until the meeting was dis-missed. The combination of wit and wisdom contained in the quaint and thoroughly original expressions of "Ikabod "must beheard to be appreciated. While they caused an almost continuous smile to pervade the faces of the listeners, still each one felt that there was a deep meaning in them; a truth to be remem-bered and appropriated. In speaking of her experience at materializing Sc-ances, Mrs. Twing said that soon after the passing from mortal life of her only child, a lovely little baby-giri, she attended a materializing circle with the prayer in her heart that if such a thing were possible bere day might come to her, but hardly daring, from past experience, to hops for such a blessing. There were strictly "test" conditions, the cablet being simply a blanket hung up in a corner of the room, and the medum being securely fastened to her set, even having a thread passed through her ears, and fastened to the back of the chair. Almost as soon as the cur-tain was dropped, forms began to appear, and con-tinued to c me for a long time. Mrs. Twing was summoned to the cablent by one whom she clearly recognized as a friend from Wheel-ing, Va. After a little conversation, the spirit said, " Your heart is aching for your baby i will bring it to you." She stepped inside the cablent, and in a mo-ment returned with a laughing baby in her arms, a baby that Mrs. Twing knew to be her own, or, as she said to hersell, "If this baby is not mine—if anybody has one so marvelously like mine, and has brought it here to deceive me—they shall never have it again— never!"

never !'

Even as she thought this, the little form she was Even as she thought this, the little form she was clasping closely grew lighter in her arms, and in a mo-ment it was gone. Her arms were empty, but her aching heart was comforted. She knew her baby *lived*. The music for the alternoon was furnished by the usual quartette, with the exception of Prof. Milligan. His place at the plano was well filled by Miss Jennie Bradford. Next Sunday afternoon Mr. A. A. Wheelock and Mr. Fred. Crockett will occupy the platform. Something of unusual interest may be expected.

College Hall, 34 Essex Street. - The morning meeting at this hall last Sunday was onened by the Chairman, Mr. Eben Cobb, with excellent romarks,

Washington and hosts of olders of like aspirations will stand by and see all lost by your indifference? Extravagance and indolence consume, but do not produce; every one should produce as much as he consumes. Unless a change occurs this country will be where England now is. Extravagance and indolence consume, but do not produce; every one should produce as much as he body and Miss A. F. eachour strate and an analysis of the strate the series of spirit prevence that were highly appreciated. Eloquent remarks were made by Dr. P. G. Drisko.
Menny, S. H. S. Bistory gives a very interesting lecture or most destructive, for they are to be people, we that a present revolution in the prevence. Nucleas and the section of the granet are revolution. Helgious wars have been the most destructive, for they are led on by the most destructive, for they are led on by the ground of reason. History gives facts of the mode by Mrs. G. E. Hardiny of Milden. Mrs. Odiorne of the granet is to insuce a the most destructive, for they are led on by the ground of reason. History gives facts of the mode by Mrs. G. E. Lills end used on the failen, and it is for us to shoun the vorit failed by the protopism of elvilization. Finan the control referred to the time when he asw the American. Mrs. Odiorne of the spirit world than by any chemist of east in their children the hail at Philadelphia fired and be army in a stronger condition. "Herei and and the bail at Philadelphia fired and the army in a stronger condition. "Herei and fired on the army in a stronger condition. "Herei and fired and pand in the day is are foundered by persons in the audience. The banks for the cause of the country was teel large the heating from and the army in a stronger condition. "Herei and fired and the part of association to supply indected army han stronger condition. The stronger to again try to save the country was teeling form and gave psyname on the arguing stronger to the country was the closing lecture of Mrs. Colby?
Money is the any fired the army in a stronger condition. The stronger to again try to save the cost and the reself on the army and the stronger to again try to save the cost of the country was the closing lecture of Mrs. Colby?
Mrs. Odiorne then took the philes with Mrs. Nettle Wentworth, organist and soprano. ' Й. Boston Spiritual Lycoum-Paine Hall.-A large school gathered in our Lyceum Hall last Sunday large school gathered in our Lyceum Hall last Sunday morning. Jordan's Orchestra discoursed sweet music. Conductor Weaver presided, and our respected Guard-ian, now of Providence, R. I., (Mrs. Josie Halden) conducted the morning lessons. The calisthenics were followed by readings by Miss Gertle Coffin, Adel Block, Jennie Porcelain, Hattie Dodge, Lelloy Thorpe. Mrs. Maggie Folsom Butter briefly outlined the pro-gramme of a grand entertainment to be given on the evening of Jan. 6th, in Parker Memorial Hall, at the request of a large number of spirit children interested in the weilare of the Boston Lyceum, Mr. Butler, Mrs. Butler, and several others having charge of the ar-rangements. Friends of the school have leased the hall for that evening, and a host of the very best talent has been secured. Mrs. B. truly said every Spiritual-ist ought to purchase one ticker. The Fair just closed was a success, though the elerk of the weather granted us but few favors. To the many friends who contributed, who purchased from us, and who encouraged us by their presence, we re-turn thanks. To the many who in no way showed in-terest or sympathy we have only to say, If you want to do something practical for a good cause the Lyceum is the best place for you to work, Spiritualists not only,should attend lectures and shances, but be will-ing to do práctical work for the cause. Having been interested in Bunday school work for several years, it has always puzzled the undersigned to answer the question, "Why do the great majority of Spiritualists ignore their schools ?" Next Bunday the members of the school will have their annual collation. Donations of food for the chil-dren solloited. At four o'clock on last Sunday afternoon a large-number of the young people gathered at Parker Me-morial Hait by kind invitation of Bro. Colville, and participated in Zuristima Festival. *Tanghame Hail.* — The nonon meeting at this bail or morning. Jordan's Orchestra discoursed sweet music.

ercises were unusually attractive. In the afternoon short appropriate addresses were made, and many clear and positive tests and spirit-descriptions given by Mrs. Jennie K. D. Conaut, Mrs. L. W. Litch, Dr. M. V. Thomas, David Brown, and Mrs. M. W. Leslic. Remarks were also made by Mr. C. M. A. Twicholl, Mr. Wright and others. The evening exercises were opened with a short ad-dress by Dr. Drisko, which was listened to with marked attention. Ho was followed by Mrs. Loumis Hall, who gave a large number of psychometric read-ings, nearly all of which were given by Dr. M. V. Thomas and Mrs. M. W. Leslie.

and Mrs. M. W. Leslie.

"A Poor Man, without Friends." To the Editor of the Banner of Light:

I cut the following item from a New York iournal:

"A doctor in Missouri, practicing without a license, has been sentenced to a year's imprisonment, and the *Medical Review* says it was because the defendant was a poor man without friends."

To this complexion Americans come. Boasting of liberty and yet imprisoning a man not guilty morally of any offense! To be a physi-cian and not have a license is an offense not to be tolerated. Verily, there is one law for the privileged classes and another for the unpriv-leged. ileged. The offset to this medical persecution is set

forth explicitly in the gospel according to Luke: "And looking round about upon them all, he said unto the man: 'Stretch forth thy hand.' And he did so: and his hand was restored whole as the other. And they were filled with madness (Greek, anola, the 'not-mind.') and communed one with another what they might do to Jesus."

The fact is simply this: That if Jesus, or such an one, should now appear, the first thing that these men and their attorneys would do Would be to fine him and put him in prison. Give them power, and not even crucifizion would be cruel enough to satiate their diaboli-

cal wishes. cal wisnes. Such is the spirit by which all our medical legislation is inspired. The idea of right, of justice — of a single sentiment or principle de-nominated *Christian*—is as far from it all as east from the west. There is no quality or attribute in divinity to take part in the medical conspiracy.

conspiracy. A few days more and the annual attack upon us will be made in the legislatures. As here-tofore it will be a "medical conspiracy" against citizens' rights. The old school doc-tors and their confederates scem to have deter-mined to keep up the matter till the American conscience is wholly dead, and they may be able to exhibit the skeleton of dead Freedom in their anatomical museums. The vilest frenzy their anatomical museums. The vilest frenzy of Pagan and Middle Age madness against heretics and witches was like that of modern doctors against those who dissent from them and do not accord with their methods.

and do not accord with their methods. In New York the pretext will be to codify the medical statutes. He is an arrant fool who doubts the plot which is thus disguised. It is but to sweep away every safeguard that can be found in the law, and to make Old Physic, as well as Old Nicholas, supreme over mankind. A little amendment here and there will make the proposed Certification Bill the most formid-able engine against Medical Dissenters that able engine against Medical Dissenters that crafty and unscrupulous persecutors can devise. If such men as Senators Law, Fassett, Pitts and Nelson, Gen. Husted, Speaker Erwin, and their co-laborer, can permit such an inventheir co-laboreir, can permit such an inven-tion to become a law, and if David B. Hill can sign such a bill, then there is not enough left in the jurisprudence and legislation of the State to enable a loyal citizen to admire or even re-spect them, or in the public men, to hold our confidence and esteem. Newark, Dec. 26th, 1886.

Lyman C. Howe in Michigan.

o the Editor of the Banner of Light:

The cause is alive in this vicinity (Benton Harbor) and the prospect promising. Brother W. T. Jones has

done valuable service here, and with the help of Rev. W. H. Brewster has created quite a sensation and attracted the attention of thinkers more than has ever been done in this vicioity. After the Quarterly Meeting here, at which A. B. French and Mrs. Wood-ruf Inspired all with their eloquence and thought, the Rev. Brewster felt called upon to review and an-tagonize Spiritualism. This brought out an able re-ply from Brother Jones, through the daily paper, Pal-ladium, and then the reverend followed with another semmon, in which he acknowledged that there are some "wonderful things," but said "they are doubt-less due to natural causes." He claimed Spiritualism to be identical with Balem witcheraft; the inspira-tion of it always led to fanaticism. It led people away from God, etc. Brother Jones again answered, and the public generally concede that the reverend was discounted and left hors du combat. The situation was favorable, therefore, for another series of spiritual meetings. Hence Brother Jones wete for me, and I have given three lectures here to good audiences. A done valuable service here, and with the help of

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

Metropolitan Church for Humanity. -Services each Sunday morning at 11 o'clock at No. 251 West 23d street. Nev. Mrs. T. B. Stryker, pastor. All cordially in-vited.

Grand Opera House, 23d Street and 8th Ave-mrs.-Sorvices every Sunday at 11 A.M. and 72 P.M. Con-forence every Sunday at 25 P.M. Admission free to each meeting.

People's Meeting, New York City.

To the Editor of the Banner of Light: At the People's Spiritual Meeting last Sunday ro-

marks were made at the opening by the conductor, urging Spiritualists not to follow in the old-time cus-

marks were made at the opening by the conductor, urging Spiritualists not to follow in the old-time cus-tom of furnishing wines to callers upon New Year's Day, setting forth as a reason that such practices at-tract to sensitives conditions undesirable, and those that often prove snares in their pathway. Horace M. Richards followed with the reading of admirable original poems, beautifully adapted to the remarks of the conductor. Mrs. Mary C. Morrell read a poem entitled "Willie's Obristmas," also a power-ful temperance address. Remarks by Mr. T. O. Os-trander, Mrs. Annie C. Henderson, Mr. Van Horn, and tests by Mrs. T. J. Lewis filled up the time most interestingly. Next Sunday, Jan. 21, occurs our first Quarterly Love-feast (or communion service) for 1887. Extra talent is expected, and a good time generally with "feast of reason and flow of sout" assured. Mrs. English, M. D., of Vineland, N. J., Is expected to address us Sunday afternoon, Jan. 9th. She is bigbly recommended as an inspirational speaker. *FRANK W. JONES*. 155 West 26th street, New York, Dec. 20th, 1880.

New Bedford, Mass .- The coming of Dr. F. H. Roscoe for the first time Dec. 26th, brought to the Spiritualists of New Bedford a golden setting to the services of the last Sunday of the year, and intensified the joy that ever comes with Christmas time.

the joy that ever comes with Christmas time. Young in years, as well as in the lecture field, genial and sprightly in manner, and earnest and fluent as a speaker, he at once a tracts and holds the interest of his audience. Closing each service, as he does, with psychometric readings, which—as at the close of each service here—are certified to as "severely correct," it cannot be otherwise than that he should take place in the front ranks of our platform speakers. Where he is once called he will be wanted again, as in our own case, his services being engaged for Sunday, Jan. 23d.

23d. The subject selected by his guides for the afternoon The subject selected by his guides for the afternoon discourse was "Christ the Medium," In treating upon which they contrasted his humble birth and early life with the present gorgeous manner of celebrating his advent, followed by a consideration of the redemption wrought by the angel world through him and other mediums along the centuries since, till we reach the little raps at Hydesville, by which the world gained a better recognition of the truths men call the voice of God.

God. The subject of the evening lecture was "What are Our Inspirations?" Commencing with the man long ago pleading at the court of Isabella of Spain, his control delineated the spirits leading Columbus through his many struggles to this New World – now to us a land of mighty promise; leading Washington to preferring the love of a nation he had led to freedom rather than a crown England would have freely bestowed; giv-ing to Lincoin and Grant souls of magnanimity, love and firmness to check the flow of human enslavement across our borders; holding Garrison to "immediate and unconditional abolition of American Slavery," and giving to the world a Victor Hugo to love and homor for spurning, the shallow pretences of grasp-ing theologians even in his dying hour. WM. F. NYE.

Providence, R. I. - The course of lectures in Blackstone Hall, before the Providence Association Blackstone Hall, before the Providence Association of Spiritualists, delivered by Mrs. Amanda M. Spence of New York, was closed hat Sunday night. All the lectures have been notable, tracing in turn the most nailent points in the elucidation of "The Science of Life" from the standpoint of philosophical Spiritual-ism. She pleaded carnestly for individual independ-ence, in contravention of the idea of authority, which is the central idea of the church, whatever be its name or teachings. No book, no creed, no Bible, no prophet, no apostle, no pope, synod or ecclesias-tical tribunal can claim intalibility or expect to be unchallenged. To know man, man himself must be free and unfettered. To study life, life in all its actu-alities must be mustered in review, considered in the light of the spiritual elements entering into it. The lecture Sunday evening was a consideration of mediumship, in which its various manifestations were analyzed, showing what the outcome may be it one will use them aright. I can only speak in general terms, though a report in exience would be a valuable contribution to the cause of Spiritualism and reform. Mrs. Spence retains all the fire and energy of the long ago; and, though pronounced radical by some, her radicalism is of a type which is based on intui-tion, fact and reason, and hence of a character by no means merely iconoclastic. She tears down to build better, to bring to man high truths and scoader phi-losophy. WM. FOSTER, JE. of Spiritualists, delivered by Mrs. Amanda M. Spence

The Ladies' Aid have secured a nice and commodious hall in Slade's Building, Room No. 2, where the Spiritualist Society formerly held meetings. The en-

Chicago, Ill.

First Society Spiritualists, South Side. The meet-ing held Sunday, Dec. 19th, was called to order by the Vice-president, Mrs. Fannie Mahan. Invocation by Vice-president, Mrs. Fannie Maban. Invocation by Mrs. Edith R. Nickless, whose controls spoke at some length. Tests of spirit presence were given through the mediumship of Mrs. Coverdaie. Mrs. Nickless, Mrs. Suydam, Mrs. Andrews, Mrs. Mah in; Mrs. Graham, Mr. Smith and Mr. Clark. *Children's Lyceum, Dec.* 19th. – Recitations by Lilla Grawford, Barney Cappells, Mamie Whipple, Eldora. Parsons, They Oberkircker, Myron Parsons, Frank Algernon, Richard Fairclough. Dialogue by Evan Morton and Harry Coverdals. Original poém by Ara-thur Shed. The entertainment given by the Excelsior Group.

Morton and Harry Coverdate. Original poem by Ar-thur Shed. The entertainment given by the Excelsior Group-and Club for the benefit of the Lyceum Ohristmaa-some slaty or more dollars after all expenses were-paid. The exercises consisted of a dust by Miss Ida Woodbury and Luia Langel; recitation.by. Miss Ida Morton; song by Miss Olle Langel; vocal dust by Miss Ida Woodbury and Miss Mabel Rice; recitation by Miss Olive Henry; banjo solo by Mr. Gus. Max-mim; song by Miss Ida Woodbury; recitation by Mr. Frank Algernon; song by Gus. Maximin. After the literary entertainment the young folks "tripped the light fantastic."

Newton, Kan.

Mr. J. Clegg Wright is attracting deeply-interested audiences in this place, we are informed. A lecture of his guides upon "The Evolution of Religion," delivered Dec. 19th, was very worthily reported in the Daily Republican, closing with the remark that "the scholarly and masterly manner in which Mr. Wright treats his subjects makes him a universal favorite. He delivers his addresses in an eloquent and pleasing style, eulogizing the worthy, criticising the faulty and unmasking the ridiculous."

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.-Services overy Sunday at 11 A.H. and 7% P.M.

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

CHICAGO, ILL. - Avenue Hall, 159 22d street. Chil-dren's Lyceum, Sunday, at 1% P.M. Bpiritualists' and Mediums' Meeting, 3 P.M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

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THE VOICE OF NATORS in this unchangeable and giorous attributes. THE VOICE OF A PEBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF A PEBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Batan, from the Garden of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Eleventh edition, with a new stippled steel-plate engraving of the author from a recest photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled

of the author from a recext photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Frice \$1,00; postage 10 cents. Full glit (soventh edition), \$1,25; postage 10 cents. #37 Percens purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pamphlet entitied "ORTHODOX HANH, WITH UHANGE OF DIET," if they so order. for sale by COLBY & RICH. THE MEDIUMISTIC EXPERIENCES

No. 668 Tremont Street .- On Christmas eve and

Christmas day the spacious parlors were thronged with children and adults. The exercises were most with children and adults. The exercises were most enjoyable, and all passed off delightfully. The rooms are transformed into a fairy palnoe-evergreens, flow-ers, pletures, etc., appearing in rich profusion wherey-er the eye may turn. Happily the poor were not for-gotten, as in addition to the flae music, addresses and children's treat, a great number of useful articles and a considerable sum of money were distributed freely among those whose need was great. The will be given at 7:45 P.M., followed by apper at 10. Tickets admitting to both, 25 cents. At 10:45 P.M., a Watch Meeting will commence, to conclude immediately after midnight... The music will be rendered by organ and stringed instruments, accompanying the professional

stringed instruments, accompanying the professional

choir. Mr. Colville invites the public At large, and children: especially, to a. New Year's Festival Haturday, Jan. ist, at 4 r. M. Fublic Reception for answering ques-tions every Mondaynat 745 Frat. Classes in Spiritual Science Tuesday and Fridays, at 2:30 and 7:30 F. M. Lectures on Theosophy every Baturday at 3 F. M., com-mencing Jan. 8th.

The New Spiritual Temple, Exctor and Newbury Streets.- A Christmas service was attended by a lar, o and appreciativo audienco Dec. 10th, at 2:45 P. M. The organ performance of Mr. Truette was excel-lent, and Miss bara Fisher slug with much feeling and good taste. Mr. Colville's inspired invocation, ad dress and poem, called forth the warmest expressions of appioval, fains Mi. T. Sheihamer, spike in the evening. Mis. Lake is (o be the speaker next Sunday.

Langham Hall. The noon meeting at this hall on Bunday last, conducted by Dr. Aspinwall, of 283 Columbus avenue, was again crowded by an intelligent and interested audience. Prof. Longley furnished music, the Doctor, Mr. Wetherbee and Mrs. Dr. Cut-ting (controlled) made some excellent remarks; and the controls of Mrs. Dr. Dillingham, Mrs. Obandler, Mrs. Mason, Mrs. Trofatter, a new medium (name un-known), and Miss Gracie Melvil, the child medium; gave excellent tests which were fully recognized. Meetings, to be continued every Bunday hereafter at the noon hour.

Eagle Hall, 616 Washington Street .- On Sunday last the meetings at this place, were fully attended by intelligent and interested audiences and the ex-

and deal and the second s

meetings. Hence Brother Jones wrote for me, and I have given three lectures here to good audiences. A very remarkable event occurred on Sunday. One of the pastors of a popular orthodox church actually suspended his regular services Sunday eve to allow his people the opportunity to attend our meeting, and so announced it (I am told) at the close of his morn-ing sermon. This is—so far as I know — an unprece-dented example of liberality and generosity. The dally paper has shown a commendable spirit and im-partially reported both sides in this controversy, and gave nearly a column to our Sunday meeting without a filing or any attempt to disparage us, but rather com-plimentary.

a flug or any attempt to disparage up, but rather com-plimentary. Mrs. Wisner is a modest, exemplary woman and good medium, and has done excellent service to the cause. The communications given through her organ-ism are said to be of a high order, and may be pub-lism are said to be of a high order, and may be pub-lism the storm was against us. There I met with Mrs. Blatr's paintings at the home of Ex-Senator J. G. Watt. These remarkable efforts are represented in many homes, and they are always iresh reminders of the presence and power of the departed. I am sorry to relate that Mr. Wait is in poor health. But I hope he will soon be himself again. Although past 75, he ought to be useful for at least a decade of y-ars. Our meetings there were enlivened by excellent music, thanks to the energy of young Mr. Wait and his friends. Bro. Jones and family are a full choir here, and their music a great attraction. I commence in Kausas City, Mo. Jan. 9th, at engagement of three months. Truly yours, LyMAN C. Howk. Beaton Harbor, Mich., Deo. 22d, 1880.

J. Frank Baxter in Washington, D. C. To the Editor of the Banner of Light:

On the morning of the third Sunday of Mr. Baxter's ministrations he read a poem, "If people only knew," as a preface to his lecture on " The Ethics of knew," as a preface to his lecture on "The Ethics of Virtue." It is possible the discourse is applicable to all localities, but most *apropos* was it to Washington, society and customs. "I wish all Washington, in-cluding members of Congress and their families, and the clergy, could have heard it," as expressed by a lady present, seems to voice well the sentiment of all who did. Mr. Baxter seemed to be under great inspi-ration, for, leaving often bis manuscript, his depic-tions of characters in illustration of this points were very forcible. Suffice it to say it was not only timely but its conclusions worthy, and its influence could not but be beneficial. but be beneficial.

but be beneficial. In the evening a large andience assembled, and Mr. Baxter can well feel honored, when it is con-sidered that curiosity-seekers were drawn to the Na-tional Theatre, where Annie Bya Fay was performing under the cloade of Spiritualism. An enwrapt au-dience, thoroughly courteous and interested, interned to Mr. Baxter's controversial lecture on "Spiritualism as a Destroyer and a Builder," suggested by comment and questions naturally growing out of preceding lec-tures. A scance followed the evening lecture as usual, in which, as ever naturally, the greatest interest of the auditor centres, especially if a stranger to the phe-nomena.

Brockton, Mass .- The Ladies' Ald Boslety were greatly pleased to hear again Dr. J. O. Street, of Bosgreany piessed to near again Dr. J. C. Street, of Bos-ton, whose guides delivered an address on "The Cul-tivation of Spiritual Gifts." Hilustrations of different spiritual gifts were placed before the audience. The one nour of his address appeared too, short to satisfy his deeply interested auditors. After the address the guides of Dr. Street answered questions from the audi-ence very satisfactorily. Our hall is crowded each meeting, and a growing interest is manifest in this lo-cality. cality. We continued the sessions of the Lyceum through

the summer months; thinking that by so doing more interest would be taken by the children after they re-

Interest would be taken by the children after thby re-interest would be taken by the children after thby re-turned from their vacations, and feel pleased and sat-isfied with the reall? On the evening of Ded/16th Mr. Joseph D. Billes gave us a benefit lecture. He has many friends in this place, and is an ever welcome guest. From the proceeds of his lecture we purchased books for our library. Baturday attennoon, Deci 25th, the Ladles' Ald Go-elety provided a supper for the children, which they enjoyed very much, and in the evening a fine enter-tainment was given, consisting of readings, recita-tions, songs, harmonics and cornet ducts by the chil drem and members of the Lycenm, at the close of which presents were distributed from a bounditally toded Christmas Tree. We have many earnest work-ers in our Lycen, and i, frust with the help of the angel world the good work will go on.

anta a distanti adama di tema

trance to the hall is from Washington street. On the evening of Dec. 30th it will be opened for the first time, under the auspices of the Ladies' Aid. It is ex-pected many mediums of prominence will be present. The public are cordially invited. MRS. F. H. ROSCOE, Cor. Sec.

Haverhill, Mass., Brittan Hall.-Last Sunday there was a recognition of the Christmas hour by the First Spiritualist Association of Haverbill and Bradford, in decorations with every reen, holy and choice flowers. The platform was occupied by Mrs. Juliette Yeaw of Leominster, giving an alternoon inspirational address, in which the force of the spirit which rules the world in Christmas rejoleing was treated in an in-teresting manner. In the evening her theme was the process of divine retribution in the universe, as thought out by the liberal Christian world, and as it has beeding more surely mode known through shift has become more surely made known through spirit messages from the invisible world in the last forty years.—Next Sunday Dr. C. H. Harding of Boston will speak and give psychometric tests. E. P. H.

(Mr. Edward Gage, eighty-four years old, one of the long-known and stanch spiritualists of this city, had the misiortune to fail on Winter street Munday Sternoon, Dec. 27th, breaking one of his hips at the socket joint, which is an incurable fracture. Mr. and Mrs. dage were about to leave home to pass the remainder of the winter in Florida. The deep sympathy of all friends and acquaintances will be extended to him and his under this mistortune. E. P. H.]

Haverhill-Good Templars' Hall.-Mrs. H. 8 Lake concluded a very successful engagement for the First Spiritualist Society of Haverhill and Bradford, to day, Sunday, Dec. 20th, leaving, we trust, a lasting impression on the minds of her hearers of the facts elucidated in the four lectures given, also the clearseeing in her mediumship as made manifest at the close of her lectures. Mrs. Lake took for her subject at 2 r. M., Deo. 20th, "What is Truth?" and for nearly one hour heid the close attention of her audience, while she defined the power of the Spirit or Truth, in comparison to the material world.

W. W. CURRIER.

Saratoga, N. Y .- The Eagle of the 25th ult. states that" Grand Army Hall was filled last Sunday morning to hear Mrs. Clara A. Field, who delivered a reing to hear Mrs. Clara A. Field, who delivered a re-markably able, vigorous and spirited locture on "The Religion of Spiritualism," which, she claimed, alone adequately responds to all of the longings of the awakened and aspiring soul. Some one had sent up a string of inshuating questions, and there were no sleepyheads in the congregation while she was reply-ing to them. In the evening she discussed the atti-tude of Bpiritualism toward the Ohurch. Mrs. Field deservedly ranks among the foremost of the liberal speakers, and in drawing powers she has equaled any who have visited Baratoga. It is expected that she will return as soon as her engagements will admit of it." Dr. Mills deserbed spirits present at the close of the evening lecture. the evening lecture.

Troy, N. Y .--- W. H. Vosburgh Informs us that the Spiritualist platform will be occupied next Sunday, Jan. 2d, by Dr. W. B. Mills of Saratoga, N. Y., the re-maining Sundays of the month by Mrs. O. Fannie Al-lyn, the first two Sundays of February by J. F. Bax-ter, and the first two Sundays of March by Warren báse. [In addition to the above we are in receipt of a letter from Mr. Bate, Secretary of the Society of which Mr. Elisha Waters is President, reporting an interesting meeting of Dec. 20th-which favor will appear next week.-- ED.]

Dover', N. H .- Miss Jenute B. Hagan occupied our platform on the Sundays of Dec. 10th and 26th, Impro-vising poems and mawering questions given by the

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WITH AN INTRODUCTION BY PROF. J. S. LOVELAND.

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