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Voices from the Press.

Premonition of Raid.

Newscomes, via the celestial wires, that the enemies of Spiritualism are contemplating a concerted raid upon all the mediums for physical manifestation in Cincinnati, and that in this attempt to discredit the powers of the spiritworld they count upon the aid of the churches and the strong arm of the law. We do not mention this scheme for the purpose of alexaning tion this scheme for the purpose of alarming anybody, but to prompt mediums here and elsewhere to the fact that Spiritualism is now beyond the reach of persecution as such, for its truth is known to millions of honest people all over the world, and it must prevail; but if there are mere pretenders to mediumship in our comare mere pretenders to mediumship in our com-munity—those who are taking money under false pretenses of bringing messages to earth from the further shore—this is a favorable time for them to take in their signs and quit busi-ness. We have no knowledge that there is even one of this class of operators in our city, and yet there may be a dozen. The word for them is, "Q-u-1-t," without standing upon the order of quitting.

and yet there may be a dozen. The word for them is, "Q-u-l-t," without standing upon the order of quitting.

It is quite apropos to admonish the churches and others to look out for burned fingers in anything like a general attack upon mediums, for mediumship is a sacred office, and forcible interference with it will assuredly react upon its oppressors. Without mediumship there can be no well-defined Spiritualism, and without Spiritualism the world would rush pell mell into atheistic confusion and smash the power of the churches beyond remedy. Upon this ground we warn the churches to keep their holy hands off that which is beyond their comprehension, beyond their religion, ages in advance of their faith, for if Spiritualism perlabes all knowledge of immortal life is gone ishes all knowledge of immortal life is gone from the earth, and the very basis of rational ethics is overturned. There is nothing which pure religion should so heartly second as pure Spiritualism.

Let us not be misunderstood. If there are people in Cincinnati who simulate mediumship as a business, a stop should be put to their ne-farious trade, for nothing could be more false and wicked : but-

Mo are judges of mediumship?
Not the churches, for it is rapidly depleting their membership, and hence they are bitterly

prejudiced against it.

Not the law-makers, for in their great surplus of wisdom they regard it as a phase of insanity, forgetting that men and women al-most as intelligent as themselves and of the

highest reputation for truth and honesty are among its most enthusiastic adherents. None are judges of mediumship except those who have tested its powers and received unmistakable messages from loved ones beyond the shores of time: messages which prove them-selves in every detail, and which it is impossiselves in every detail, and which it is impossi-ble to obtain from any but those who purport to send them. There are witnesses of this kind in every community, and they are men and wo-men beyond reproach in all the relations of life—in all that pertains to an intelligent ap-prehension of the facts of science and the teach-ings of rational philosophy. Their testimony is indeed wonderful, and it would be a much consist test to deceive the swarp engine of easier task to deceive the sworn enemies of Spiritualism than these patient students of our doctrine who know the true from the false by an unfailing token, and who carry in their hearts the great fact of immortality as the most intimate jewel of their souls. When complia-

tion, they will come to the front in force and testify to what they know, and thereby shall the truth be established.

Spiritualism is strong enough in this neighborhood to take pretty good care of itself, and it may prove an uncomfortable customer if rudely assaulted.—The Better Way, Ciscianatt, O., Dec. 8d, 1887.

intimate jewel of their souls. When conspira-cles are formed and raids carried into execu-

Some Especially Earnest Words.

Ever since the equal rights idea became incorporated into our Republic, this has not proved a congenial country for any kind of provent all prescription. Suppose that three of our numer ous ecclesiastical bodies should combine to close the churches of the others, and to prevent all prescription. Suppose that three of our numer ous ecclesiastical bodies should combine to close the churches of the others, and to prevent all prescription. Suppose that three of our numer ous ecclesiastical bodies and a baptists, sinking their sectarian differences, should successfully lobby a bill through some State, Legislature, making to an independent of the cabination of conduct its religious ceremonies in its own way—a crime for any otergrams to prescrib who and not been regularly ordained within lone of their three communions. The simple suggestion of such as scheme would startist the country to the country relics of those prescribed in the place. The lower end of the coll around her waist was secured in the binding post between her feet, the upper end to the binding-post in the cabinet support near her. One leader (such as are used with medical batter) was then achair; the copper plate, and the coll around her waist was secured in the binding post between her feet, the upper end to the binding-post in the cabinet support near her. One leader (such as are used with medical batter) was then attached to the other binding-post on the copper plate, and the second the cabinet of the binding-post on the copper plate, and the cabinet support near her. One leader (such as are used with medical batter) was then attached to the other binding-post on the copper plate. The lower her coll is a cable of the cabinet of the binding-post on the cabinet support near her. One leader (such as are used with medical batter) was then ach

Think of it! The curing of disease declared a crime unless conducted according to a Penal Code. A legal offence, along with larceny, for a physiologist or uncertificated physician to administer any simple remedy to a suffering friend, apply a porous plaster to his back, or perhaps to put a pellet of cotton in the sching tooth of his child! A misdemeaner for him to write M. D. near his name unless duly Made Doctor in compliance with provisions of the Penal Code! May be a misdemeaner for any wise old woman of Wayback, where a bunch of herbs serves the purpose of a drug store, to carry a cup of catup tea to cure the cold of a neighbor. This Medical Act of New York is one of the most iniquitous and damnable that ever disgraced the statute books of an enlightened land. We denounce it with all the vehement earnestness in our nature....

A more monstrous production of bigotry and proscription than this abominable bill would be hard to find among the archives of the persecuting past. And why people are not up in arms about it is unaccountable; except upon the supposition that they are not yet fully informed about it and do not realize its out.

the supposition that they are not yet fully in-formed about it, and do not realize its out-rageous character, their vigilance being diverted

rageous character, their vigilance being diverted to other directions...

There are as various views respecting the treatment of disease as there are relating to religious duties. There are those who utterly diseard drugs, and trust entirely to the remedial means of nature. Others think there is more restorative virtue in the hand of a healthy manner that there is the state of th magnetist than in all the medicaments of the pharmacopois. Again there are those who think there is nothing more effectual for physical ills than the so-called mind cure—in which the means of treatment are wholly mental interests. the means of treatment are wholly mental instead of material. Legal penalties may now prevent the doctors whom they would choose from treating their diseases. They still have the religious right to attend such church as they choose, to worship or not, as they will, but not the natural right to employ what physician they please. He must be one approved by the Penal Code. It appears as though the Albaniau Solons could not trust their constituents to take care of their own bodies, but as to their souls they could shift for themselves.

ents to take care of their own bodies, but as to their souls they could shift for themselves.

These statutes imply that the people of New York are not as competent to manage their medical as their spiritual affairs; so the Solons kindly stepped in to protect them from charlatans and professional impostors by special legislation. As if the average citizen were not as acute to detect a dangerous doctor as the demagogues at Albany, and as if his own health and that of his family were not of as vital concern to him as to them!

Of course, quackery is bad, and ought to be

despotic doctors to manage a medical monopoly.

—Earnest Words (Mag.), New York City.

Spiritual Phenomena.

An Unsought Test. To the Editor of the Banner of Light:

Several weeks ago Spirit Malternese, the chemist at Mrs. M. E. Williams's cabinet, informed me that he and others working through that medium were desirous of perfecting an appliance whereby the magnetic and electric forces of the mundane and supermundane planes of life could be united, and besought my cooperation, which I having promised, the arrangements on the mundane plane were assigned to me.

After studying the subject I concluded the best way to effect the desired union would be to concentrate the magnetic and electric forces of all in the circle on our side in the person of the medium, the spirit-circle to do the same, and thus, through the medium, effect the union

To accomplish this I provided a copper plate. 7x10 inches surface, fastened to a plate of hard rubber of same size, to insulate it. To the centre of this copper plate I had one binding-post attached, and at one end a second binding-post. Across the top of the cabinet I placed a piece of No. 24 silk covered copper-wire, the ends of which came about half-way down the two corner supports of the cabinet, and were there connected with binding-posts.

I then placed sixty-two colls of the same wire around the medium, beginning just under the arms and wrapping down to the waist.

The medium was then placed in the cabinet and seated in a chair; the copper plate put upon

Bomething similar to this has been done by three schools of the medical profession. Suspending hostifities, between themselves, they have united in setablishing a statutory inquisition in our smiple? State. Adopting the medicate methods of Dessiale, they have embodied them in a Propal Cole, and propose to apply them for the extraction of medical heretics. The extraction of medical heretics. The extraction of medical heretics. The extraction of medical heretics in a reprising that artifectant and intelligent become have not already rises in their indignation. I felt that I must be their wrath these industrial statutes that their wrath these industrial statutes that shackle the merciful hand of healing to a Penal ment of the wires, and suggested that they

Code and drug dispensatory—statutes that subject the alleviators of afflicted humanity to a Draconic despotism.

Think of it! The curing of disease declared was brought out, and the colls were removed to the application was brought out, and the colls were removed to the application was brought out. from around her; the appliances were then laid away, the medium again entered the cabinet, and the light was turned out,

After several minutes Spirit Frank Cushman controlled the medium and brought her from the cabinet; said he had found great difficulty in getting control, owing to the excitement that the experiment had engendered in the mind of the medium; said I was working in the right direction, but had overdone it; that with the sixty-two coils around the medium our magnetism overpowered the combined forces of the cabinet on the spirit side. I then suggested some changes in the application of the wire, and the introduction of a battery current of low potential, all of which were approved. and Friday evening. Dec. 2d. was fixed upon for the second experiment.

For this experiment I removed the bindingpost from the support at the end of the cabinet party followed the benign teacher. Everynot occupied by the medium, and splicing on the wire at that point, carried it three times around the top of the cabinet, then down to the floor, along the baseboard to a closet door, under this at the right lower corner into the closet, and made connection with the zinc in the battery. From the carbon in the battery I led the wire out at the lower left corner of the door and up the outside of the casing, and made connection with a binding-post screwed

On Friday evening, Dec. 2d, besides Mrs. A. and myself, there were present in the circle Prof. S. and the daughter of the medium. I placed five coils of wire in a spiral around the bust and waist of the medium, and made connection with the copper plate and binding-post as before. One electrode by its leader was attached to the copper plate, the other to the binding-post in the door casing. The four persons were seated in front of the cabinet, hands joined, and the electrodes held by those at either end of the circle-I holding the one connected with the copper plate,

The light was turned down and in a few minates the medium was under control.

The object sought for by the experiment was to gain additional power for vocalization by the spirits, and it immediately became evident that we had made considerable progress toward the attainment of the end sought, as the voices of the spirits that came were more full and resonant than ever before, with a marked freedom from that hollowness that is so characteristic of the voices of materialized forms.

After a time, Spirit Holland said : "You are well aware that I always object to the placing of our medium under test conditions, believing as I do that it is not the best way to secure the requisite results; but this evening the test conditions exist, without having been desired or thought of by any of us, and now that these perfect test conditions are present, it is our purpose to utilize them for a statement to the public."

Spirit Holland then came from the cabinet, and passing behind the circle, placed his hands upon our shoulders, and then said to me:

"Mr. Clark, the leader that you hold in your hand is connected with the copper plate beneath the medium's feet. I wish you to pull upon it and assure yourself that the medium is in the cabinet!"

These leaders are twelve feet long, and I was about six feet from the plate, so I gathered up the slack, and drawing it taut pulled at the plate, and found that it was held firmly in its place. Mr. Holland then asked Spirit Malternese to take hold of the leader, aud draw the slack through my hand back into the cabinet. which he did., At the same time "Crow Foot" was stramming a guitar at the other end of the cabinet, thus demonstrating that three materializations were present at the same time, one of which, that of Spirit Holland, was full, and outside the cabinet, with his hands resting upon us, while the other two were within the cabinet, and were probably but the hands.

Little "Bright Eyes" was so charmed with the success of the device that she came out and said: "I feel just like giving a hurrah ! 'Crow,' make a big hurrah on the guitar"; and "Crow

A beautiful, luminous star then appeared at the end of the cabinet near myself, and passed in graceful ourves above and in front of me, and a voice from the cabinet said it was a salutation in recognition of the work we had thus far accomplished.

Further changes will be made in the arrangement of the wirer, and by careful observation of the effects produced we hope to be able to afford conditions that will enable spirits to speak in the voice natural to them while here, and that continuously for at least thirty minutes. John Pranklin Clark. New York, Dec. 8d, 1887,

Dr. Bates said that he had recently visited a young girl who was reduced to a mere shadow by consumption, and had learned since that she had passed to her rest. Before her departure she said: "Mother do you not hear the music? Oh how delightful! it fills the room. Do you not hear it?" The goor broken hearted mother could only seally that the heard some Do you not hear it?" The poor broken hearted mother could only reply that she heard something. "But," resumed the child, 'heaven is in the room. I see hosts of angels come to take me home. I am so 'happ' and much more to the same reflect, and labe breathed her last on earth to suffer no more. Said Mr. Bates, "I believe this rigod and that holy angels are ever near those who love that which is pure, for purity is heaven here and sverywhere. Worldings may sucer at this, at the dream of a weak imagination, but the rathomed of the Lord know that God is not far from any one of us who love him."—Ex.

Niterary Pepartment.

SOWING AND REAPING;

The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER, Author of "After Many Days," " Crowded Out," " The Spirit of the Storm," Etc.

CHAPTER XI.

A NEW DEPARTURE.

Over the broad plain, through its groves of trees and into its pleasant little dwellings, our where he moved light seemed to awaken in his path-a grander light, more intense and vivifying than that of the sun; a light that penetrated the hearts of his weakly ones and gave them new life It aroused the despondent and filled them with hopefulness; it made the man of seeminaly confirmed moral obtuseness behold his true condition and to stretch out toward the light for aid and warmth; it soothed the affrighted souls who were unused to this new state of being, and it acted like oil upon troubled waters as it reached the darkened magnetism of the most turbulent spirit. This light, this glorified aura, evolving from the operations of a truly unselfish, benevolent mind, illuminated and inspired all things with its uplifting power. The associates of this Good Shepherd-shall we not call them his disciples? -went about, like himself, doing good. No thought of personal gratification or happiness was in their hearts, only the tenderest compassion and pity animated them as they sought to befriend and enlighten the ignorant, ailing spirits under their charge; and, consequently, their power to heal and to bless was great. These ministers of the gospel of love could not do all the work of regeneration, but they could so move upon the souls of the unfortunate. by their cheerful influence, as to stir the latent spark of goodness in each and to fan the desire for holiness of thought and life into a flame that must in time burn away the dross of error The two women of our party lingered by the

way, too timid to keep pace with the brightest being of that land, but James Corning made haste to see and learn all that he could during this memorable visit. As he beheld the magicpresence upon the peoal affect of that grand the cheeks of our friend, and it seemed as if could work such marvelous results. Perceiving this, the exalted spirit paused and said : "Do it not: I am but a man like thyself. It were idolatry to pay homage to a human soul. There is but one worthy of thy devotion-our Supreme Parent, God."

James felt rebuked, but his feeling of worshipful admiration did not altogether pass away as he continued to observe the power and the usefulness of this wonderful man.

"Greater works than these shall yet be accomplished by our people," continued the guide, when man gains dominion over himself. Thou seest how these poor creatures of passion and of despair, are mastered and relieved by the magnetism of such as myself, who only desire and will to help them. This is the power of love working in the human spirit. By and bye this power will be so understood as not only to regenerate individuals like these, but to reform and recreate nations, systems and principalities; the whole order of existence shall be reconstructed by its might, and what is now weak shall be made strong. Love is to be the moving force that shall away the universe of mind, 'and there shall be no night there, neither sorrow nor crying, nor any more pain, for the former things have passed away."

There was a troubled look on the face of our friend as he gazed upon the brilliant countenance of this prophetic being. He could not fully comprehend the words, yet dimly there came to him a conviction that this thing must be; that only through unselfish love could mankind be saved from error and despair; that only by the great power of this love flowing out from the pure and exalted, and working its way into the souls of the ignorant and erring until its light made all things plain, could strife and warfare and evil cease to exist. But would this era of love ever dawn upon the human race? The time seemed very far off at

"It is in the future," the wise one said, as in answer to this thought; "every birth of a soul from earth to the spirit-life makes its advent more possible; for however humble or ignorant that soul may be, he is under the dominion of law that must eventually aweep him into the path that rises in eternal progress. The world is ripening; humanity learns blowly by experience, but the gain is great. Every generation bears new thought, new power, new sight to the race, and the law of love is moving countless hearts to the exercise of compassion, of merby, of justice and of helpful instruction toward their kind.": -

The visit was a momentous one, and the journey homeward was taken by slow degrees Earnest thought occupied the minds of our travelers; they had to ponder over the things they had seen and heard, and their speed kept time with their thought. I de dans

We are conscious of our imperfect description of this experience in the life of our friends; it seems wanting in detail, and in perusal it ones he had left and the home comforts that

will doubtless strike the minds of its readers as unsatisfactory and meagre. Yet it is impossible for us to overcome the limitations incidental to mortal language and comparison, and therefore we are obliged to be content with merely giving a hint of that wonderful scene in which James Corning participated, to his soul's

For a long time the man went about with an abstracted air; evidently his mind was not upon the things around him. His home was beautiful, his friends helpful and kind, but an uneasy feeling stirred his soul. Thoughts of the benign and brilliant spirit whose soul was bent on doing good, continually intruded upon him. The very sight of his own plenty and prosperity only increased the disturbance of his mind and called it forth more vigorously toward those less fortunate than bimself. lames could not quite decide as to the identity of that spirit. Was he the Nazarene in whose honor and name all Christendom met to give laudation and praise? Certainly the works and the precepts of this man were such as the Christ might advance, but there was nothing about him to indicate his identity with that life whom the simple heart of the old farmer had, as long as he could remember, held in reverence and adoration as above all human kind. At length he sought one of the wise teachers whose life work was amply developing itself in the neighborhood of our friends, and related to him the circumstances of his recent visit and the meeting with that remarkable presence, hoping thereby to learn something of his personality.

"It matters not by what name or title this man was known in former ages," said the teacher; "it is enough that his character shines through his works, and reveals the blessed state of his being. He is a wise instructor, a moral guide, a loving counselor to the afflicted and weak. He frowns upon idolatry, he acple and things around him, tears coursed down cepts no homage. His heart is simple, pure and undefiled like that of a child, and the likehe must fall down and worship the being who ness of his soul is stamped upon his youthful countenance. Seek not to know his pedigree, but rather to emulate his example as far as it in you lies. Names are nothing; superstitious reverence is of the earth earthy; histories but repeat themselves, and may be proven faulty and weak. Principles, ideas, truths, are eternal, and we must pay tribute to these alone."

> Our friend did not extend his inquiries, nor did he seek to explore other localities. He had now grown familiar with his own surroundings, and somewhat so with many of the lower conditions of spirit life. He knew there were great numbers of spirits who lived unhappily, whose natures had not outgrown the cramping states of selfishness and passion. They neither sought nor found pleasant homes and lovely prospects. Their own souls being disturbed. reckless, or sin enthralled, their external surroundings presented a like dreary and unsightly aspect. James Corning also knew that there were thousands of just such cases of misery, pollution and squalor on earth, and his heart ached because of the woe and torment of human life. He remembered the example of the bright spirits he had seen, and above all, that noble sacrifice of the good shepherd who had given up all things to seek and rescue the straying sheep.

We will not follow our friend through all the wanderings of his thoughts, but will come to that hour in which he declared his decision to the companions and associates of his heart and home. He had battled with himself alone and single handed. No one, not even the fulthful wife whom he loved so well, could help him in this struggle. It was a severe one, but at length the conflict ceased. It is not for us to praise or blame, but merely to record a simple fact. Filled with the thought of the needs of his fellows, overcome by the example of those he had seen working in the light, abashed at himself that he could be content to live in the pursuit of pleasure, while thousands of human beings were crying out for succor from their misery, the brave spirit came to the conclusion that it was his duty to turn away from the beauty and love and joy of his present home, and to enter the fields of labor that awaited him.

We will not linger over the parting with friends at the final hour. "It tears my heart to leave you, darling," said he to Sarah, who lifted up a brave face to his as she whispered 'God speed," "but I feel it my duty, and I must go." And go he did, far from the engaging scenes of that lovely spot to where the turbulent rebellious spirits lived their lives of unhapness and sin.

Whatever he had undertaken was done with a will, and it was even so with him now. A strong purpose filled his mind, and he wrestled long and entheatly. No tinge of impatience marred the beauty of his efforts, as he bent over the weak and erring, giving of his strength and influence and power to lift them upward. There were moments when he sighed for the dear had been renounced, but he resolutely put all regretful feelings aside, and bent himself with fresh energy to his work. Gradually a new feeling of peace and of satisfaction entered his their separate natures could unite, each could life. He became happy over his tasks, and supply the other with that which he or she reblessed God that they had opened before him. He did not meet the bright evangel whose example had stimulated him in this direction; but the fields of labor were many and broad, and this did not surprise him. He did, however, come in contact with other earnest spirits who, like himself, were doing their best to weaken the chains of human suffering and error; fair young children, gentle women, youthful boyish forms, and men of grave and stately mien were among the throng, all earnestly bent on their work and all performing

gracious deeds. With the efforts for others came inward strength and outward power. The endeavors of our friend met after a while with encouraging results: the murmuring spirit he approached grew respectful and listened, awed and silenced by his magnetic presence. He gained in magnetism and personal power, and was thus enabled to accomplish more. Weariness ceased to assail his body, and unconsciously to himself his appearance became more and more impress-

ive and illumined. Taking no heed of the lapse of time, James Corning continued to labor on for the advancement of the lowly. Sometimes in connection with others he wrought good works in the souls of the unfortunate in spirit-life, those who had passed from the body of earth, hopeless, friendless and steeped in sin. There was much to do here to awaken such spirits as these from their lethargic state to one of consciousness, and much more to be done in appeasing their terror and in giving them an understanding of, how they were to gain a measure of peace and tran-

Sometimes our friend labored amid the unhappy on earth-those who had no care or hope for anything better. His ministration, though a silent one, his influence, though unseen, was not always without effect, for more than one life had been saved by his power from sinking into the depths of sin, and more than one hand held back from inflicting the fatal blow upon a victim. Sometimes James labored with congenial associates, but quite as often he found himself alone in the work, yet at these times a consciousness of divine protection and guldance stimulated his efforts and gave his spirit peace. On one such occasion, when the case in hand seemed an unusually difficult one, our friend suddenly became aware of a presence by his side, and in a moment his hand was clasped by a soft and gentle pressure, while the tones of a well-remembered voice rang in his

"James, I have come to work with you," it said. "Henceforth we may be together. Do not think that I have been enjoying the glories of the celestial world while you have delved in the darkness of other lives. No, dear; a little the farm, with John and Martha. She is a while after you left I concluded that I, too, woman grown, now, and takes a great deal of had something to do in this line, and so I sought | care off the hands of Martha. They are like | authoritative moral and mental force may be a place where I might be of use. I found it two sisters in sympathy and kindly feeling, and where the forlorn and world-weary of my own sex congregate, and I did my best to help their contentment. Just to think of little Janie them out of their misery. Now I have come to | having grown to womanhood! Why! she must work with you. This is an obdurate case, but I can master it. She is a poor, half-starved the oldest; but I don't seem to be so old in creature who needs the warmth and light of a | feeling as I was when I parted with that tired woman's love. I will give her mine, and we will not let her go."

By this time James had recognized his wife Sarah in the new comer, and it was with great joy that he listened to her words and welcomed her companionship. What she said was true. The case in hand demanded a woman's compassion and care, and receiving these finally yielded the fruitful results its guardians desired.

CHAPTER XII.

SPIRITS OF MIGHT. While both had pursued their separate ways, although by their works they were fulfilling the law of love toward humanity, a sense of lingered in the hearts of James and Sarah. So deep-seated and undefined had this sensation been, that neither was fully conscious of its source, nor would they acknowledge its influence. Bent upon the pursuance of their beneficent tasks, they sought to ignore all claims of her companions. and demands of their own natures and to find the best results of a satisfied life in their work. But now that they were together, united in labor, one in purpose and aspiration, each laboring for the weal of others, but both joining their forces in its accomplishment, our friends experienced such a sense of completeness, of unity and of strength, as had been unknown before. This caused them to realize what they had missed from their lives. The feeling of something wanting disappeared, and one of perfect satisfaction attended them. Through this new experience, James and Sarah, Corning learned that each was necessary to the other; that whatever of magnetic force or power one lacked the other supplied. The man possessed a larger quantity of electrical energy and of dominant power. This quality of his nature rendered him successful with the more warlike, combatant and turbulent spirits whom he approached, for they felt his superior influence. In this department Sarah did not feel at home, the hour of disaster it was filled with men and as her nature was deficient in these more vigorous forces. But the woman possessed within her fragile form a very reservoir of magnetism that tranquilized and refreshed. Her soul overflowed with tenderness, and the nature of her atmosphere was to heal by gentle touches and by its delicate odors. Therefore she could be more successful with the weary, the heart-

There were times when James would have been thankful for a larger degree of this more quieting magnetism in his organism; for though he was by nature gentle and kind to that degree that the forlorn had always found in him a friend, and children had ever been attracted to his side, yet the essentially womanly quality of tenderness could not of course find a way into his life, and for want of this he had been puzzled over more than one case of suffering that had appealed to his sympathics, and which he could not affect with good and lasting results. In the same way Sarah had at times felt the want of that more masculine element reaching the hearts and understanding of certain spirits who were in need of such discipline, those who required to have a knowledge of ing force, in order to arouse them from their been obliged to abandon more than one case Over which she yearned.

sick and the heavily laden-those who were

merged in the very apathy of despair, for such

could not fall to feel and be grateful for the

soothing, balm-like influence of her ministra-

But now that the two lives could blend in their work, now that the positive and negative elements, the electrical and magnetic forces of quired, and the two made up a oneness or whole which effectually hastened their work. These two spirits were really soul-mates or counterparts, and hence it followed that their lives blended and intermingled with the best of results to both.

It is not our purpose to follow these spirits in their work of love. Many of their experiences would not be understood by mortals did we attempt to depict them in the terms at our command. The discipline wrought in their interior natures by the life they pursued would be incomprehensible by beings surrounded by physical objects and conditions, and it would be useless for our pen to essay its description; and so we will pass on to later scenes and events in the career of the characters of our story.

Years have passed since our friends made their memorable visit to that illuminated being whom they loved to call the "Good Shepherd": years that the old farmer-old no longer, but young and fresh and beautiful in spirit and in appearance—and his companion had spent in indefatigable labors for humanity. Never once had they cared to leave their work to return to the lovely domain in the peaceful country that they had left; but many times they had been sought out by gentle Susie Meigs, who came to them as a herald of news of what was taking place in their old home.

Susie might indeed be named an evangel, a message-bearer of cheer, and it was her mission to journey to and fro among the spirits of the upper air, or down to earthly dwellings, bearing messages of good-will or influences of peace to

This beautiful spirit had informed our missionaries that their old associates and neighbors were taking good care of their home, and that it was ever kept in readiness for their return. Once she said that it had taken on a more lovely aspect; that its walls shone as if was known far and near as the "lighthouse." "Every time you succeed in raising a despondent spirit to a new conception of life and to an interest in higher things, the dwelling seems to shine more radiantly," Susie remarked to James and Sarah, "and our teachers say it is the result of your works. I am sure you will love to return to it sometime, if only to see the beauty and the wonder of it all."

The gentle girl had tales to tell also of "Serapha," her sweet mother, whose time and power were spent in doing good. "She has not gone out from home, like you, to live in these places, but she makes frequent journeys to spots where the sad and afflicted dwell, and tries to infuse new hope and energy into their sinking hearts. She often visits earth to see if she can be of use, and of course she looks after my sister Janie all she can. Janie is still at it makes mother and me very happy to see be about twenty now, and I am seven years body I held; yet what an experience I have had and what events have passed for me since that day of change! This life is so sweet, so vivid. so sentient, that the other seems almost unreal and like a dream as I look back to it."

"Your John is doing well," continued Susie, as she looked at her old friends, with a happy smile on her fresh, fair face. "The old farm has been improved under his management, for he has been studying scientific farming, I believe. Martha, too, is well and happy, and I should The land you left for a charitable home has been used for that purpose, and the other part sold, as you directed. The money from its sale is devoted to paying expenses at the home. isolation and a feeling of something lacking had Everything is going on as you wished. Jane intends to offer her services at the home as day teacher or nurse, or something of that sort; but there! I fancy you knew all this before," and the girl broke off with a little laugh as she noted the expression of amusement in the eyes

They had kept trace of the doings of their earthly friends, and the news that Susie brought was not new to them, after all; yet they liked to hear the messenger discourse in her own sweet fashion on these things, and eucouraged her to continue her theme. We will not linger over this or other interviews between our friends, as we wish to speak in this chapter of the visit that James and Sarah and a band of other missionary spirits received from the "Good Shepherd." They were busily engaged in the pursuance of their good work, and had no thought of the helper who was so near. A terrible accident had happened in a certain quarter of the mundane sphere.

In a thickly crowded city, where what is called "gay life," dissipation and passion had run riot, the walls of a crowded building had fallen in, burying a number of human beings beneath the ruins. It had been a place of popular resort for the lower class of society, and at women, some of whom were old and faded, others young in years, but haggard and dissolute in appearance; and not one was in a condition to enter eternity.

There was a cloud of darkness hanging over the scene of this disaster when the band of spirit workers to which our two friends belonged reached the place; an atmosphere thick and dense and turbid, that draped all things in gloom. A number of human beings lay crushed under fallen timber, and piles of mortar and stones. The physical bodies of these were mangled, stiff and useless, but the spirits that once animated them refused to leave the clay-cold forms, and clung to them in a sort of despera-

These unhappy beings were not fully consolous of their situation. A feeling that something terrible had happened filled them with terror, and caused them to cling most tensclously to the forms they had possessed. Oaths and cries and bitter passionate wailing made the mental atmosphere more confused and gloomy, but not a sign or sound of this was apparent to those mortals who labored to remove the debrie and to reach the buried bodies.

The good spirits set to their task of relieving of authority that would have served her in the unfortunates with an earnest will. It was not an easy one, but at length they succeeded in loosening the psychological hold which some of the distressed maintained on their mortal their condition brought to them with electrify- remains, and these were conveyed away to other scenes. But there were cases defying the minrections state, and for lack of which she had istrations of this cornect band, and it seemed as if they must be left to a most appalling fate. Suddenly there came a more penetrating light

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a stronger power than that of the united force of these workers. Illuminating the entire scene it came, operating upon the tenscious, unreasoning, blasphemous spirits, silencing their cries and benumbing their senses, as in their midst stood forth the benign spirit, as fair and youthful and fresh in appearance as ever, whom James Corning remembered only as the "Good Shepherd," Our friends recognized him with joy and thanksgiving. Now they were certain they should gain the help they required. Earnest prayers for aid had gone forth from their souls as they labored with the resisting forces around them, and this presence had come as in answer to their petitions.

But he was not alone; behind him came corps of mighty spirits, men and women, some like himself, youthful and slight in appearance, others large and impressive, and of commanding mien. All were illuminated by that inner light that shed such brilliant rays upon all sides. This new force set to work manipulating the prostrate spirits, touching them, breathing upon them, working over them with ceaseless energy; bringing a more potent psychological power to overcome the resistant elements of those refractory souls.

The action had its effect in clearing those spirits of the clay-cold bodies. Until freed from the results of their misspent lives and attracted mentally to higher efforts and nobler duties than they now cared for, these unfortunates might be still hampered by physical limitations and held as earth-bound. The work of regeneration must be partly by their own desire and endeavor, as well as through the ministration of helpful souls; but never again would they experience all the horrible sensations of suffocation, of being crushed down, of holding on to a stiffening, mutilated corpse, of olinging to decaying flesh, such as possessed them before the deliverer came.

When the work and purpose of the Good Shepherd and his followers had been accomplished, they drew near our friends and gave them greeting. The interview proved glorious, and formed of brilliantly lighted gems, and that it ene never to be forgotten. It brought new power to our particular group of missionaries and cast a deep significance over their work. They learned something of the moral force and psychological power of these mighty souls who had come to give them aid. The Good Shepherd had been a worker in these fields of moral reform for many centuries, as had also the troop of spirits who attended him. Their experience had been extended, their achievements many, and the lapse of centuries had brought only power, vitality and the might of conquest to their lives. Our friends learned that through the ages they too could gain these potential powers and abilities; for the soul who spends its life in the study of great humanitarian movements, and in the work of doing good, becomes quickened in understanding, versed in large transfer of the soul water colors ought to be his birthday present, if you want to make him happy.

It is very possible for a boy—and especially an artistic boy—to do what is called fancy work. knowledge, developed in perceptive power, and rounded out in wisdom, so that the dominion of other lives for good results may be given them. and the exercise of great persuasive or even of permitted them.

[To be continued.]

For the Banner of Light. TO E. W. S. ' And there shall be no night there.'

What hast thou seen beyond the gates of morning? Were there surprises waiting e'en for thee? Who first appeared to welcome at the dawning?

A multitude, rejoicing thou wast free? We would not call thee back to helpless trial. We would not call thee back to pain and woe, To toll with weary heart, to bear denial. And yet, oh! friend, how can we have it so?

When we, and all we love, ne'er fear the "never." When we have bridged the chasms life must know No more to wait for that dear word, forever, Beyond the tides where peaceful waters flow;

love circle all completing See them as stars are mirrored on the sea, Exchanging there the silent, voiceless greeting, When, our arisen teacher, will it be? ELIZABETH G. SLADE. Glonboulah, Wis.

New Publications.

Conscious Motherhood; or, The Earliest Unfolding of the Child in the Cradle, Nursery, and Kindergarten. By Emma Marwedel, supplemented by L. tracts from Prof. W. Preyer's Psycho-Physiological Investigations on his Own Child, called "The Soul of the Child." 12mo, cloth, pp. 563. Chicago and Boston: Interstate Pub. Co.

The author has been for many years a faithful student of Froebel, and preëminent among Kindergarteners in this country. Notwithstanding her admiration of Froebel's system, she has long entertained the conviction that in his theory of child-development the ball, as representing the sphere, the type of all life, was not given sufficient prominence, and therefore was not given sufficient prominence, and therefore has labored for years to impart to educators her desire to modify the system. The problem with her was lings, the don't-know-what-to-do hours will be how to do this, and it was not solved until she met with the work of Prof. Preyer of Jena, entitled "The Soul of the Child," in which she found great help and profound satisfaction.

The book before us is one of great value, as might be expected when in writing it the author, as she says. did so under the inspiration of sympathy with the mother in her immeasurable responsibility; the condition of childhood's rights to justice and happiness, and an abiding faith in the mental and physical evolution of the race.

VOCAL AND ACTION-LANGUAGE, CULTURE AND EXPRESSION. By E. N. Kirby, Instruct-or in Elecution in Harvard University, 16mo, cloth, pp. 231. Boston: Lee & Shepard.

The author's aim has been to produce a concise and practical handbook on elecution, adapted in a special manner to the requirements of readers, speakers and eachers whose circumstances debar them from following out a regular course of professional tuition. Public lecturers will find it of great utility in the acquirement of a pleasing and correct style.

A SPECULATOR IN PETTICOATS. By Hector Malot. Translated by Mrs. Sherwood. 12mo, paper, pp. 342. Philadelphia: Peterson Bros. The heroine is one of a class of female speculators that during the last Empire were known in Paris as dealers, with cool heads and utter lack of principle, in stocks and scourities.

CASSELL'S NATIONAL LIBRARY.-Edited by Prof. Henry Morley. Each, paper, pp. 192. Latest additions: Endymion and Other Poems," by John Keats, "Voy-

should learn to say, not exactly in the words of the Golden Rule, "What I cannot endure from others, others shall not endure from me." There is no life so pure but in it dwells something not akin to good. No person lives who is entirely above criticism from the world's view, and it is well to remember that what we met to others could by others be meted out to ourselves. Advice and criticism are two things that to most minds are more blessed to give than to receive.—Golden Wale. and it is well to remember that what we made to others could by others be meted out to ourselves. Advice and criticism are two things that to most minds are more blessed to give than to receive.—Golden Vale.

Edinburgh; Nov. 19th.

Edinburgh; Nov. 19th.

C. C. Massex:

Coords and correspond to give that to most minds are more blessed to give than to receive.—Golden Vale.

Edinburgh; Nov. 19th.

Edinburgh; Nov.

Childhood and Houth.

[From the Practical Farmer.] COUNTRY CHILDREN AND THEIR EVEN-INGS.

BY EMILY H. LELAND.

Now that the nights are growing longer and colder, and "the fire feels comfortable," whether It glows in the grate of the best room or laughs out of the mics eyes of the big kitchen tove, every good mother and father will consider, among other things, the question of the children's evenings. How can the boys and girls be interested, amused and comforted now that out-door employments and out-door sports are pretty generally adjourned?

are pretty generally adjourned?

There's good reading, first of all; but an abundance of books and magazines is, for average farm people, out of the question. That farm-home is to be congratulated that has for its visitors even one of the good weekly papers for children, and even one of the sumptuous magazines in which choice writers and artists combine to spread such beautiful mind-feasts. A little good reading goes a great way, and it is better that children devote half their hours to creative rather than to receptive thought. A creative rather than to receptive thought. A healthy child's cry is for "something to do."

nealthy child's cry is for "something to do."

There are not many pleasanter places in this wide world than a clean and spacious country kitchen, and when it is presided over by a cheerful and loving mother, and a kind and intelligent father who always votes on the right side and does n't smoke a pipe, it becomes an ideal kitchen—a place that the children will remember all their lives with the tenderest love.

Such good evenings can be had in a kitchen of

Empty cigar boxes can be had in town for the asking, or a few shingles can be bought without bringing up in the poor-house. A bottle of glue, a sheet of sand-paper, a package of tacks, a little varnish—what do these trilles cost? and yet, with the addition of a good sharp honest jack knife and the carpet-hammer, your young carpenter is established, and can turn out cute little work-boxes, match-holders, picture frames, bird-houses, doll furniture, and

many useful and pretty things.

If Clarence or Will has a knack for drawing

I know a great big boy in Vermont—the owner of more Jersey calves and promising colts than of more Jersey caives and promising colts than he can count on his fingers, and a master hand at farm work—who, in the long winter evenings, turns off the prettiest of lamp mats, tidies and pin-cushions, while at sewing carpetrags and knitting scarfs he cannot be beaten by any girl alive. This work is better, surely, than sitting in a corner half asleep or loafing around the store at the village post-office. By his fruits we shall know a decent how and a pretty the store at the village post-office. By his fruits we shall know a decent boy, and a pretty lamp-mator some other trifle made for a busy mother is better fruit any day than a wasted and has mirched hour. and besmirched hour.

If Fred has a passion for music, a violin does not cost much more than a basket of champagne, and as most young players like to be alone with their violins, let Fred have a fire in his room—if the kitchen stove pipe does not al-

ready warm it; and the parent who can't put up with violin practice at that distance has no business to be the parent of a genius. As for the dear little girls—the little vinelets who curl so naturally and so contentedly around the big table—there are almost endless things for them to do Sawing kultting and things for them to do. Sewing, knitting, em-broidery, etc., all come naturally to their fin-gers, and with an object in view with what en-thusiasm will they work! Gay crewels, card-board, bright pieces of wool and silk, doil-patterns and remnants of pretty calico and fian-nel should be provided for these small women. Of course there is the always-inspiring thought of Christmas, and scattered through the year of Christmas, and scattered through the year are the family birthdays which loving and industrious little girls like to work for. And there can still be other incentives. In every country region there is generally some poor body whom these little fingers can help—some forlorn old lady or lonely grandfather who has not yet drifted into the poor-house, but has to "pinch" to keep out of it. Half a dozen little girls—if a farm neighborhood can muster such a crowd—might form a sewing-club to meet once a week at one of the mother's houses and work for the poor body aforementioned. A patch-work quilt, warm wool stockings, night-caps, wristers, mittens, scarfs, shoulder-capes, slippers—heaps of things can be suggested, and many of them can be made at small cost. And many of them can be made at small cost. And when presented with the bright smiles and good wishes of The Club they will carry summer sunshine into wintry hearts.

set to the sweet and restful music of content. Milwaukee, Wis.

[From Light, London, Eng., Nov. 26th.] Professor Fechner and Professor Fullerton.

letter of Professor Feehner to Dr. Hübbe-Schleiden, I think it due to Professor Fuller-Schleiden, I think it due to Professor Fullerton to point out that Professor Fechner seems to have written under a complete misunderstanding of the statement about Zöllner attributed to him in the Report of the Seybert Commission. Professor Fullerton never gave it as his, Fechner's, opinion that "Zöllner was, during the observation of the mediumistic phenomena with Slade, in a state of mind which disqualified him for exact and scientific observation, and which lessened or even destroyed the authoritative value of his reports." but ed the authoritative value of his reports," but, on the contrary, distinctly stated that Fechner had expressed to him the opposite opinion. So that, in common honesty, I sincerely hope that no one who may hereafter comment adversely on the Seybert Commissioners or their Report will repeat this misconception, or make against Professor Fullerton a charge which would be entirely groundless.

Allow me, however, to add (for it is a matter

Allow me, however, to add (for it is a matter of more than verbal importance) that your translator hardly does justice to Fechner's emphatic reiteration of his opinion of Zöllner's competence, the translation in Light running: "that I had, from my intimate knowledge of Zöllner's condition at the time of those experiments, and of the mode of observation found. "Endymion and Other Poems," by John Keats. "Voyage to Abyssinia," by Father Jerome Lobo. "Human Nature, and Other Sermons," by Joseph Butler, "Sintram and His Companions. Aslauga's Knight," by La Motte Fouqué. "The Life and Death of King John," by Shakspeare. New York: Cassell & Co.

**Elle We know persons, Spiritualists, teachers, who never lose an opportunity to criticise and condemn a weaker brother or sister, who are the first to wince when the sharp shaft of scrutiny is turned on their own lives. All such should learn to say, not exactly in the words of the Golden Rule, "What I cannot endure from others, others shall not endure from ments, others shall not endure from mothers, others shall not endure from ments, and of his mode of observations this force and we should read "no occasion white endure from ments, and of his mode of observations from exactitude, in a little least that I have no doubt as to the reliability of his reports, seeing that they had been controlled by W. Weber and Schelbner." Now, "seeing that I have no doubt as to the reliability of his reports, seeing that they had been controlled that I have no doubt as to the reliability of his reports, seeing that they had been controlled that I have no doubt as to the reliability of his reports, seeing that they had been controlled that I have no doubt as to the reliability of his reports, seeing that they had been controlled that I have no doubt as to the reliability of his reports, as all they had been controlled that I have no doubt as to the reliability of his reports, and it is have no doubt as to the reliability of his reports, a

Dr. J. R. Newton Still Heals the Bick!"

To the Editor of the Banner of Light:

I was pleased to see in a recent issue of your paper an editorial mention of the work which Mrs. J. R. Newton, widow of the late renowned Healer, is doing, as medium, in continuation of his beneficent labors in the line of healing the sick.

Doubtless many persons have read the announcement in your advertising columns, headed as above, with some measure of incredulity, and perhaps have regarded it as a mere advertising dodge, intended to catch the dollars of credulous sufferers. My own interest and curiosity have been excited to ascertain what foundation exists for so extraordinary a claim, Some years ago, in editing the "Life and Labors of Dr. Newton," as set forth in the volume entitled "The Modern Bethesda," I became acquainted with an overwhelming mass of evidence (in addition to what I had personally witnessed) of the reality of the healing nower as exercised by him, at first through the hands or direct touch, and subsequently through magnetized letters or other articles sent to patients at a distance -evidence sufficient, it seemed to me, to overcome all reasonable doubt and establish for all coming time the fact of healing by these simple methods. But the idea that he was to continue this beneficent work from the spirit-world after he had thrown off the mortal coll, I confess, had not then been dreamed of ln'my philosophy. Yet if it be a fact, it surely is one of no small interest and importance, as presenting an additional phase of the great spiritual movement of our day, which calls for not only wonder but devout gratitude.

I have, therefore, recently taken some pains to inquire into the evidences of the continued exercise of ber all their lives with the tenderest love.

Such good evenings can be had in a kitchen of this sort! The painted floor, with its gay little rugs, is not afraid of a bit of litter; the roomy, solid pine table, has no cloth to slide or wrinkle or catch the possible ink-spot; the clean, bright lamp suspended above it, sheds down a a twenty-candle power radiance; there is room for everybody's elbows. And now—to pass by, as a matter of course, the corn popping and the apple-toasting and the nut-oracking going on among the younger children by the big stove—what can be done at this table? Innocent games of "Authors," "Logomachy," etc., can be played—especially when neighbor children are over for the evening—but best of all will be the different kinds of work in which young hands can engage. If Tom or Harry has a taste for carpenter work, here is a bright and comfortable place for small work in such a line.

Empty cigar boxes can be had in town for the this Healer's power through the instrumentality of or spirit-power. In addition I can testify to a marked case of immediate relief from both physical and mental ailments of a chronic nature experienced by a member of my own family, on receipt of a magnetized letter from Mrs. J. R. Newton. The effects were unmistakable and truly marvelous.

No good reason exists, that I know of, why Dr. Newton should not thus go on with the work in which he was so successful while in the body-and there are many reasons why he should. His whole heart was in it; and his companion, whom he now makes his proxy, was his assistant and amanuensis for many years before his departure, and thus familiar with all his methods. I learn that he often said to her, and repeated with emphasis just before he passed on, with the light of the upper world dawning upon him: You will go on with my work. I shall be your constant companion and co-worker, and we shall continue to work together for the sick and suffering till the time comes for you to cast off the mortal body and come to me."

Mrs. Newton, who is a lady of refinement and literary culture, was at first naturally distrustful of her qualifications for this undertaking, and has shrunk from any notoriety in the matter; her work has thus far been done in a very quiet way. But results seem to prove that she need have no hesitation in widely offering her services to the suffering. And it is sure ly not amiss that all should know that the curative virtues of "the Modern Bethesda," as exhibited through one of the most wonderfully gifted healers of our times, are still available to the afflicted ones of

In a recent private letter Mrs. N. makes the following interesting statements, which I take the liberty to

copy: "My correspondence is about as large as when my husband was here in the form, and together we are doing the same amount of work. I go on exactly in his way. I see no difference, except that he is not visible or present bodily. I have a room consecrated to him and his work; and here we dwell, one in heart and purpose, as of old. I have the same influence ed in the same way when healing. I am in my normal condition, yet have that cool breath over face and hands, and with it comes a most heavenly influence, so that I am in a constant heaven. I am blessed

The "cool breath" here spoken of was often felt by myself and others when in the presence of Dr. Newton. It may not be known to all that Mrs. Newton was several years the junior of her husband, so that, though he passed away at a ripe age, she is now in the prime of life and vigor; and it is to be hoped that many years of usefulness are before her in the prosecution of her peculiar mission.

It may not be out of place to add, to avoid misapprehensions that have sometimes arisen, that, though

bearing the same family name, Dr. J. R. Newton was no near relation (se far as I have been able to learn to Yours truly, A. E. NEWTON. Arlington, Mass.

P. S.-An incident has occurred since the foregoing was written which seems worthy of mention in connection with it. My wife (who is the member of my family referred to as having received marked benefit from a magnetized letter sent her by Mrs. J. R. Newton) was asked a few days since to accompany a friend who was about to visit for the first time a materialization scance. She complied, and they went to Mr. Albro's (the Berry Sisters) at 55 Rutland street, Boston-Mrs. N. wearing upon her person at the time the magnetized letter alluded to. Many forms appeared—some from the cabi-Sir-As you have translated from Sphinz the net, others springing up in different parts of the room and one from a luminous cloud which first appeared above the cabinet—and at length one, in male dress, who called for "Mrs. Newton." As she approached him, he extended his hand and gave her a cordial greeting, when she immediately recognized the well' known form and features of Dr. J. R. Newton! He said, "I am very glad to meet you here. I am doing all I can to help you recover your health." (No reference had been made to this matter by her.) He then requested her to write to his wife at New York and transmit an affectionate message, which he dictated, and added one to myself. He appeared so fully embodied and strong that Mr. Albro turned on a good light, and the Doctor was introduced to the whole audience present. He then began to disappear as it sinking into the floor at Mrs. N.'s feet, she holding his hand the while; soon only his head appeared above the carpet, and this speedily vanished, leaving merely a luminous spot where it had been. She retained hold of the hand, which was last to disappear, until it seemed to dissolve in her grasp. Are not! the gates open," indeed?

A witty clown, by name Durow, has recently been compelled to leave St. Petersburg for carrying jokes too far. He was giving a performance with a pig trained to various feats. "At the man's command the animal took feats. At the man's command the minal took up from the ground a number of Russian colus, including imperials and small silver and copper colus. When, however, some rouble notes were thrown down, the pig rafused to pick them up, even though whipped. Great amusement was caused by this discriminating act, and it was intensified as a voice oried from the gallery: "You blockhead, it, the finance minister could not raise the paper rouble in four months, how can you expect a party do it?" Though a favorite with St. Petersburg audiences, the clown received orders to leave the city the following day.

COMBADES.

One steed I have of common clay, And one no less than regal; By day I jog on old Saddlebage, By olight I fly upon Eagle; To store, to market, to field, to mill, One plodes with patient patter, Nor hears along the far-off heights The hoofs of his comrade clatter.

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To field, to market, to mill be goes,
Nor sees his comrade gleaming
Where he files along the purple hills,
Nor the fiame from his bridle streaming;
Sees not his track, nor the sparks of fire
Bo terribly flashing from it,
As they flashed from the track of Alborak
When he bravely carried Mahomet.

One steed, in a few short years, will rest

One steed, in a lew short years, will rest
Under the grasses youder;
The other will come there centuries hence
To linger and dream and ponder;
And yet both steeds are mine to-day,
The immortal and the mortal;
One beats alone the clods of earth,
One stamps at heaven's portal.

—Henry Ames Blood, in The Century for December.

Banner Correspondence.

Connecticut.

WEST WINSTED .-- Mrs. Mary A. Parsons writes : "We women have something to say, but not against men at all. It is against the existing state of things, the tangled skein of customs and habitudes which we have inherited, and which cannot be straightened out by flat, be it from legislature, court or convention. We do not wish to be flattered, nor do we wish to hear so much about our being martyrs, neither do we believe we all have such a fine spiritual fibre that we shall immediately regenerate politics, but we need to be told that we must come up to a higher ethical plane, a higher conception of duty. We must be more true, more charitable. Instead of assuming that public affairs will be benefited by our participation in them, we will ask ourselves, are we qualified to withstand this new tension upon our judgment? Do we realize the obligation and the responsibility that it would entail upon us? Our country is already entangled in a fine network of intrigue, from the meshes of which patriots and civil-service reformers are striving in vain to free it. We have no desire to make the task more hopeless, but as human beings to make ourselves worthy by seeking after high thinking and useful achievement, knowing that such will wear the laurel

NEW HAVEN .-- E. P. Goodsell writes: "The pulpit ostensibly teaches of the future life, the conscious existence of excarnated human souls. But when it is proved that denizens of a future life do return to mortal shores with messages of love and harmony, then, as in the last forty, years, these pulpits unite to aim what they suppose to be a damaging blow at these messengers. Verily, are they not shutting the doors in the face of a wronged humanity, while their own system is all at sea, its most learned (?) professors in this nineteenth century contradicting each other upon the question as to whether or not there be a future life? Thus we see that a blind faith makes no progress in knowledge, but absolutely enslaves and dwarfs the soul that desires knowledge, through which possession it would grow in intelligence and wisdom. But the light of truth still shines both far and near. and is sure to win in its grapple with old errors, whose name is legion."

Missouri.

ST. LOUIS.—M. Lyle, Secretary of the First Association of Spiritualists, writes: "A spiritual wave has visited our city, and the truths of Spiritualism seem to be felt very forcibly. The rostrum on a recent Sunday was occupied by Prof. W. H. Chaney. His subject was 'Jesus Christ a Myth.' His remarks were designed to prove that Jesus was a myth, in the literal translation of the word, as Jesus was an astronomical term. and that all the religious are astronomical; that every of soldiers whose meetings were held on successive church-day at present was observed by the Pagans. He stated the Bible to be the grandest book extant, but that we should not view it literally, as some of its most sublime thoughts have been distorted by its translators. Even the ministers do not understand it : they are gnawing at the husks and have not as yet reached

The Association has done much good since its organization. Aug. 22d, 1886, on which date six of us met one of the best. New York: The American Magazine in a small room. We have changed halls three times. since then, and now the present one (which has a seat ing capacity of three hundredy is too small. Our lights are not hid under a bushel; we are and intend to be workers in the cause. I am sorry there are not more societies in the city founded upon the same basis;

here are, however, some circles that are doing good. Mrs. Paine and Mrs. Scovell: There is a splendid field dent of the National Women's Christian Temperance here for mediums and lecturers; the people are awakening to the grand truths. People are beginning to investigate. If mediums contemplating a trip West will address the Association we may arrange for them to occupy our rostrum, and will give them a hearty welcome. They can address me at 3006 Olive street, and I will reply at once. 'All are welcome to our hall."

Massachusette.

GREENFIELD.-Willis S. Adams writes: "The Union Hall Spiritual Society were very fortunate and highly honored in having Mr. Edgar W. (Emerson with them on Monday evening, Nov. 28th. It was his first appearance on the platform in Greenfield, and the kindly words addressed to the audience, together with the shower of unrivalled tests he gave, all of whichwere recognized, won golden opinions for him, and it is safe to predict a crowded house whenever he favors us again. May God and the angel-world speed him in his work

and may he be spared for a long and extended service in the spiritual field, giving comfort to sorrowing hearts, as he has so well and nobly done in the past."

Letter from G. W. Kates.

To the Editor of the Banner of Light: After two months' experience in what might be called missionary work, my wife and self are enjoying a month's visit to this beautiful city. There is not much money or glory in the itinerancy of Spiritualism. yet the work must go on, and some mediums "ordained by God and called by angels" must make sacrifices. It is consoling to know that one is doing good. Blessings given by both spirits and mortals to the earnest worker are more valuable than gold and sliver—yet it is impossible for a poor mortal medium to exist on thanks, or to feel satisfied with "laying up

Mrs. Kates and myself have enjoyed a remarkably successful season, especially in the cities and towns of Indians, where we were generously employed to labor in behalf of a State Association, which was successfully organized at Anderson early in November.

We have gone into many places where no local organizations exist-some of which were flourishing centers for Spiritualism in the past, but lately allowed to slumber—other places, where the spiritual lecturer never before lifted up his or her voice. Our prevalent experience was that the people are anxique to learn of our philosophy, and to witness the phenomena-the latter being more sought after than the former. We have been greeted with large audiences, even in small towns. This leads me to say that our lecturors and mediums should not despise the rewards of country towns and small cities. Populous centers. are not the only places where Spiritualism is needed. nor do they afford the purest opportunities for devel-

Yet we are inclined to think that Detroit is an exception to the average city, for it seems to be filled. with a wholesome magnetic influence. The streets are clean, the atmosphere is pure, the water clear and wholesome, the citizens are intelligent and prosperous,

and the Spiritualists quite strong numerically. One of the prosperous citizens and earnest Spiritualists is Augustus Day. For years he has looked forward to doing a spiritual work in this city. To that end he has labored hard and economized. Securing some lots centrally located; he built thereon a public hall for ultimate use as blace of incetting for spiritulalists—and he has made that hall partly pay for itself by sub-letting for public purposes. Each he has kept it pure and clean. To day it is a coxy, beautiful and well-worth street, Boston.

furnished place to hold spiritual meetings, and Bro. Day is ready to conduct them at his own expense or risk. To that end he has secured the services of Mrs. Kates and myself until Jan. 1st, and wants us to remain longer. It is such an agreeable field of labor that we are almost inclined to remain, but yet we hunger to meet our Eastern friends, toward whom we had turned our way.

Our opening lectures here, on Nov. 27th, were to very complimentary audiences. Mrs. Kates and myself divide the time, or else alternate in giving the lectures—but she alone gives the tests. If I do say it myself, the lectures given by her controls are logical and eloquent-and her tests are wonderfully correct. She is continually improving as a medium. Ambition is not so much a quality of her own as of her controlling spirits. They have a strong desire to achieve good and to unfold the power of their instrument.

Both work in harmony, and thus give a great promise of the future. We often think that we mortals make many sacrifices as co-workers with the spirits, and fail to realize that the spirits not only labor hard for us, but also forego much to unfold their personal capacities and to enjoy the realm of spirit, by spending so much time on earth laboring for mortals. Mediums should realize that spirits are ambitious, and that this quality is by no means only a mortal faculty. Our ambitions are apt to be selfish-theirs mostly for universal good: Combinations, or schools of spirits, doubtless criticise each other for the use made of medlums-and the latter also continue the criticism. All the while the poor spirit is probably embarrassed by the habits, thoughts and management given by the medium, added to want of proper conditions given by the public at large. A harmonious reciprocity between spirit and medium, and proper comprehension of the relationship by the body politic of Spiritualists, is needed.

To the study of these laws we hope to achieve progress. Let us give heed to every need, and bring about, if possible, a greater growth mentally, morally and spiritually. Fraternally, G. W. KATES. Detroit, Mich.

December Magazines.

MAGAZINE OF AMERICAN HISTORY .- The opening article, "Our Country Fifty Years Ago, Some Incidents in Connection with Lafayette's Visit," by the editor, Mrs. Martha J. Lamb, is one of more than usual interest. Lafayette's visit as the guest of the nation was in 1824-25, six years before the ground was broken with a silver spade for the first railroad in the State of New York. He visited Boston twicein August 1824 and June 1825—making the entire jour-ney through New England in a private carriage. No event of the kind ever occasioned as much enthusiasm, and the narrative here given so vividly describes it, that the reader feels imbued with the spirit of the time and a participator in its patriotic demonstrations. A portrait of Lafayette and ten full-page engravings illustrate the article. Other matters of interest treated upon in this number are, " Stephen A. Douglas and the Free Sollers," "The Apotheosis of the Plutocrat,"
"A Winter's Work of a Captain of Dragoons,"" Notes from Harvard College," "The Treadmill in America," and "A Yankee Thanksgiving Ninety-five Years Ago," etc. This completes the eighteenth volume of what has been justly denominated "The best historical magazine in the world." New York: 743 Broad-

THE AMERICAN MAGAZINE. -As a Christmas number the leading article very fittingly has for its subject
"Christ Ideals in American Art," the frontispiece ac
No. 32.—Thi
No. 33.—Thi
No. 33.—Thi
No. 33.—Thi companying it representing "The Boy Christ Disputing with the Doctors," strikingly suggestive of experiences had by many in our own day with individuals equally as destitute of school and academic education as was "the boy Christ." A large number of engravings of the works of Benjamin West, Washington Alliston, Hiram Powers, and others, are given in illustration of the text. "Christmas in the Grand Army," is the story of one of the surviving members of a society of Soldiers whose meetings were held on successive Christmas days during the war. Charles Gayarré with a profusion of aneodotes describes the amusements of rich and poor fifty years ago in "A Street in Old New Orleans." A very pretty fancy is "Walton's Christmas Gift," in which we are told of a young lady who, after filling the children's stockings, fills those of her lover by putting her own feet in them. There are many other attractions that go to make this magazine.

No. 40.—THE SPIRITUAL MEANING OF BALVA-NO. 41.—A PLAIN TIME CLERGY.
No. 41.—A PLAIN TALK WITH THE CLERGY.
No. 42.—THE BAPTISM OF THE BAPTISM many other attractions that go to make this magazine

THE HOMILETIC REVIEW .- The fifth of the series of "Criticisms on Some of the Ablest Representative Preachers of the Day" has for its subject C. H. Spurgeon. Progressive minds will be attracted to a lengthy treatment of the question, "Shall Women be Licensed to Preach?" by Frances E. Willard, Presi Union, in which, it is hardly necessary to state, she argues in the affirmative. Referring to the New Testament prohibition, she says :" Whoever quotes to the intelligent and devout women of the American Church to-day the specific instructions given by Paul to the illiterate and immoral women of Corinth, does so at the expense of his manhood, not to say his scholarship." That is all very well and very true; but it will suggest to some the query, whether there are not other "instructions" in that reputed "holy book," designed specifically for "the illiterate and immoral" of the age in which they were given, that to be quoted in application to the intelligent and devout of this age may be equally unwise. This article by Mrs. Willard is able, indisputable in its premises, and worthy of a thoughtful reading. New York: Funk & Wagnalls.

THE WOMAN'S WORLD .- The present month brings to us a new magazine, bearing the above name, and edited by Oscar Wilde, in which it is promised that everything likely to be of interest to women, or conducive to the welfare of all, will be dealt with as fully as possible. In form and size it is a medium quarto of forty-eight pages. Its frontispiece is a very fine en-graving of a "Scene from 'The Faithful Shepherd-esse,'" from Coombe Wood Pastoral Plays. The writers are Lady Archibald Campbell, who contributes the opening article, having "The Woodland Gods" for its subject (illustrated); Annie Thackeray, The Countess of Portsmouth, Mrs. Jeune, Miss Amy Levy, Violet Fane, George Fleming, Mrs. Bancroft, the ed itor, and others. A list of nearly one hundred distinguished ladies is given, who will cooperate in making

the magazine interesting and useful. Cassell & Co., publishers, New York, London, Paris, and Melbourne PAMPHLETS RECEIVED. — Automatic Writing. A Personal Marrative, No. 1, of Strange Tracts, Edited by the Rev. J. Herbert Williams. pp. 18. South Kensington, Loadon: The Editor.

Kensington, Lordon: The Editor.

Acasechusetts Sunday Laws. (The New Code as Enacted by the Legislature of 1886-87.) In Effect July 9th, '1887.' Together with the Old-Time Blue Laws, from the Records of Massachusetts, Connecticuting the Witcherstt Code), New York, Virginia and Maryland, and Other Curious Old Colony Orders and Penalties. pp. 16. Springfield, Mass.: The Dwight Print.

The Tuil of the Barth; or, The Location and Condi-tion of the "Spirit World." By William Danmar, Brook-lyn: pp. 59. Brooklyn, N. Y.: The Author.

Review of the Late Report of the Seybert Commis-sion. What is Spiritualism, Answered. By Reflector. pp. 14. Philadelphia: W. D. Reichner.

pp. 14. Philadelphia: W. D. Reichner.

The Popular Religions, and, What Shall Be Instead? A Discourse by Farker Pilisbury. pp. 27.
Concord, N. H.: The Author.

Christian Paradoxes. The Characters of a Belleving Christian. in Paradoxes and Seeming Contradictions. By Francis Bacon (Lord Verulam). With Portrait. pp. 16. New York: Peter Eckler, 35 Fulton atreet.

street.

Rectations for Christmas. Selected and Arranged by Margaret Holmes. pp. 122. Indianapolis, Ind.: Charles A. Bates.

John G. Deans. Biographical Sketch and Brief Mention of his Connection with the Northeastern Boundary of Maine. Memoranda of Members of the Family, Old Residents of Elisworth, Mc. By Liewellen Deans. pp. 70. Washington, D. C.: R. Beresford.

Book News. Holiday Number. John Wanamaker, Publisher, Philadelphia, Pa.

Spiritualism and the Bible. By E. Beli Helm. pp. 29. Indianapolis, Ind.: The Author.

Passed to Spirit-Life,

From Nevada, Mo., Nov. 23d, Nevera A., wife of Noah Moore, aged \$1 years 6 months.

J. Moore, aged 31 years 6 months.

This much beloved sister was endowed with excellent mediumistic gifts, of trance, clairvoyance, etc., and will be greatly missed by her numerous friends. But leaves a husband and two children. A third child passed on before, and they are now retinited. May the family circle remain in spirit unbroken, and the sweet consciousness of angel guidance hallow the every-day life of each member remaining in mortal, and dry each lear that may unbidden start. Services were held in the Baptist Church by

From his home in Waitham, Mass., on the 29th of No-

From his home in Waitham, Mass., on the 29th of November, John Mayo, aged 78 years and 6 months.

He has been a kind, good man, and an earnest Spiritualist for many years, and his good wife has been a practicing physician, under spirit control, for many years, doing a great work amongst the sick. Bhe is eighty years old and still practices. The comforts of herreligion were sufficient to sustain her, and she cheerfully bade him go on to the higher life, where, of course, ere many years she must join him. Their children will miss him, its requested the writer several years ago to attend his funeral, and fortunately I was shie to do so.

Bioncham, Mass., Dec. 23, 1837.

From his residence, 183 Haines street, Germantown, Philadelphia, Pa., Dec. 2d, James McGary, aged 24 years. Philadeiphia, Pa., Dec. 20, James mcuary, aged 24 years.
Funeral services Doc. 5th at the house, Miss Jennie B.
Hagan emiciating, Rev. Mr. Murphy reading the Episcopal service after her remarks. Mr. McCary was the sonin-law of Mr. Henry Bronson, a very prominent Spiritualist.

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PETRICIAN AUSTRALIAN A

the varied snames of opinion to which correspondences are interance.

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dress.

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

Panner of Pight.

BOSTON, SATURDAY, DECEMBER 17, 1887.

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tarked "Personal" on the envelope.

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

Christmas Number.

The BANNER OF LIGHT will present in its issue for Saturday, Dec. 24th, a choice array of highly interesting matter.

Letters from various parts of this country and Canada; reports of phenomena; original essays, critiques, stories, poems, sterling excorpts, etc., etc., will be found among its table of contents. As an earnest of the value of the good things promised for our Christmas number we mention the following, as prominent | these agents be, is the next question, and more among the rest:

A Christmas article from the pen of Phor. HENRY KIDDLE, of New York.

THE SEYBERT COMMISSION, by Dr. F. L. H. Willis, giving the views of this Spiritualistic it and exercise it? How is he to interpret veteran regarding the singular report of the from time to time the will of the ruler he

for this issue, by Miss M. T. Shelhamen, and | we are to continue to maintain a popular Gov- | For public and governing purposes they are apt entitled, "MAMIE'S CHRISTMAS."

An original poem by Belle Bush, "THE CHRIST-LOVE." A letter from DUMONT C. DAKE, M. D., of

New York, setting forth interesting experiences with DR. HENRY SLADE.

This number of the BANNER cannot fail of being of special attractiveness; and our friends should see to it that it receives a wide circulation at their hands among the general public, as a specimen of the earnest work now being done for Spritualism in the field of journalism.

The National Reformers at Work.

The December issue of the Homiletic Review has for its opening article a formal paper by Rev. Dr. Philip Schaff, one of the American revisors of the Bible, on "The Connecting Links Between Church and State," which are asserted to be the following: Marriage, Sunday, and cle of such a character, and from such a source, seems to be adroitly timed with the fresh outwho again come forward to urge their peculiar notions about recognizing God in the Constitution, passing rigid Sabbath laws, and compelleganess of the purpose which the National Reformers nurse with a grim enthusiasm.

The National Reform Association was formed in 1864. Its president is Hon. Felix R. Brunot priests and proselyters would bring about will of Pittsburgh, Penn., and among its vice presidents are such men as President Seelye of Am- real liberties. We have sufficiently shown how herst College, President Sovel of Wooster Uni- this must inevitably follow. Yet men of the versity, President Paine of Wesleyan Universi- large learning and intellectual acumen of Dr. ty. Judge Bicknell of Boston, Rev. Joseph Schaff estentatiously pronounce for a closer Cook of everywhere. Dr. Herrick Johnson of union of Church and State, and advocate it Chicago, and Rev. Dr. Cuyler of Brooklyn. with might and main. Little does he seem to Four district secretaries of the Association give | realize that the closest union of Church and all their time to the work, going from one place | State may be brought about only by their legal to another to hold meetings, preaching in dif- | separation, by each abstaining from interferferent churches, and stirring up the public ence in the affairs of the other, and so by the mind with articles in the press, all of which continuance of mutual respect. Dr. Schaff adwork is complacently called "awakening the public conscience to the necessity of moral re- same Bible from which these national reformforms." The object of the Association is for- ers draw all their lessons and warnings for this mally stated to be "to conserve the Christian | nation. The history of the Jews, for example, features of the government, and place the na- | to be a guidance for this very different people tion in proper relation to the authority and of America! It is too preposterous to claim

law of God." is to pattern our Constitution and the laws | Bible, to which the Catholics of course object made under it after the compact entered into in the cabin of the Mayflower, whereby a theocracy was formed for the government of the tianity, which has built up this country and sichinactia and Plymouth colonies un made it great, prosperous and free." He tells der which everything like genuine liberty, them they should at least be grateful that their whether of action or of conscience, became an Uhurch enjoys greater liberty in this country

produced to the second of the little Civil and the second of the second

tion to which these national reformers propose to reduce us. The Mayflower cabin compact | that "they will never succeed in overthrowing began thus: "In the name of God, Amen! For | the public school system, nor in securing a dithe glory of God and the maintenance of the | vision of the funds for sectarian purposes." Christian faith," etc., etc. A writer for the And he observes concerning those who are Association lays it down in the paper already taxed to support our public schools that "the referred to, that "the nation is the creature of principal tax-payers are wealthy Protestants God, born in His providence, and responsible who, for various reasons, prefer to educate to Him for its character and conduct. The Government is the agent set up by the nation | expense." He says that the State has the right to carry out its will. Now our proposition is that a Christian nation ought to have a Christian Government. But our Government is secular. The Constitution of the United States does not contain the name of God. Respecting the claims of the King of Kings it is as silent as the grave. Either the Constitution must be Christianized to correspond with the life of the nation, or the nation will be secularized. The lesson of history is, that the character of a nation is determined by the character of the Gov-

Stop right there. If popular government really means anything and is not wholly delusive and fraudulent, if it is indeed government of the people, by the people, and for the peo ple, then it is obvious that the character of that government will be determined by the char- proper way, he remarks that "most of the acter of the people, and not the character of the people by the character of the government. The latter is simply a matter of their own creation, and cannot be either better or worse than themselves. Here is where our superserviceable reformers and conscience-compellers go wrong from the start. And of course they continue wrong to the end. They charge Sabbath descoration, polygamy, anarchism, political corruption, and intemperance, and no one knows what else, to the adoption of a "secular constitution" one hundred years ago. Had our constitution been a copy of the Mayflower compact instead, and a theocracy been set up in place of personal liberty, the theory is that all would to day be well-no polygamy, no political corruption, no anarchism, no strife between capital and labor, no intemperance, nothing but goodness unadulterated and holiness without measure or stint. It surprises one above all things else to see how much more, how very much more these universal reformers know about God's nature than they do about human nature.

The National Reform Association, says the expounder of it referred to, proposes to place in the preamble to the Constitution "some such an amendment as will suitably recognize Almighty God as the source of all authority and power, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law-and thus place the Christian laws, institutions, and usages of this country upon an underiable legal basis in the fundamental law of the land." There we have the whole design laid down. "Shall we Christianize the government," asks this emissary of the Reform Association, "or allow the nation to be ruined? Shall the tree perish, or the Constitution be changed?" And he draws freely on the Old Testament stories to illustrate his assumption that every nation is doomed to suffer its justly deserved punishment for not following after the methods of government and conduct above outlined. Now if the Lord Jesus Christ is to be formally declared the sole ruler of this nation in place of the people who created and sustain it, of course it will be necessary for him to govern us all by his agents. And who shall important than all.

Shall the chief agent selected be the Pope of Rome? Or shall a Protestant primate be selected? How, next, is he to be clothed with civil authority, and in what way shall he wear represents? Through what instrumentalities shall he enforce compliance with that will tions, and in the course of them will there not be changes of agents, or else all elections are a farce and therefore useless? And if these agents are subject to be changed by recurring elections, what is to hinder a consequent change in the laws and in their interpretation, and the rules to be enforced under them? This would be the inevitable ontcome of it all. And if it were to be otherwise, it must as inevitably follow that all popular elections will have to be suspended and some one person set himself up as Christ's vicegerent. If this is not a fine resuit of all this shallow, vapid, self-righteous scheming to govern other people for their own good, then we do not know what is,

It is nothing more than a childish superstition, a poor twilight of thought, a shadow of real religion, with which these professing Protestant reformers are taken up. What could more satisfactorily prove the power of inspiration in the human mind and conscience than the simple fact that such a marvel of justice the Public School. And his very first words and wisdom was the work of human hands, the are: "A total separation of Church and State generation of human thought? Read and ponis an impossibility, unless we cease to be a der again the golden preamble to our imperish-Christian people." The appearance of an arti- able constitution, declaring its purposes to be to form a more perfect union, establish justice. insure domestic tranquility, promote the genbreak of the self-styled National Reformers, eral welfare, and secure the blessings of liberty to ourselves and our posterity." Christ declared for himself that his kingdom was not of this world, but if he designed to establish any ling the stated reading of the Protestant Bible rule on earth it could not have been on any in the public schools. In the Oswego, N. Y., other basis than this. If this is not the gist of Times we encounter fresh proofs of the sleep- his teachings, in both the highest and the deepest sense, then it would be hard to say what is.

There is no mistaking it. that any such change in our government as these Protestant he the knell that sounds the downfall of our vocates the reading in the public schools of the grace of our common patience. All the time It is assumed that our first duty as a people this means only the reading of the Protestant "The Roman Catholics," asserts Dr. Schaff,

"must learn to appreciate Protestant Chris-

utter impossibility. That is the exact situa- than in Italy, or Spain, or Austria, or France, or Mexico; and he emphatically assures them their children in private schools at their own and the duty to educate its citizens for useful citizenship, and should give the poorest and humblest the benefit of a sufficient training for that purpose: "A democratic republic," he adds, "based upon universal suffrage, depends for its safety and prosperity upon the intelligence and virtue of the people. But virtue is based on religion." He thinks that "intellectual training without moral training may be dangerous, and moral training without religion lacks the strongest incentive which quickens and energizes all the lower motives."

It is on the basis of an assumption of this sort, confounding religion with ecclesiasticism, that he advocates religious exercises in the public schools. And as if to emphasize the fact that these schools are now conducted in the school teachers, especially the ladies, are members of evangelical churches, and commend religion by their spirit and example." To call such schools "godless" he pronounces a slander. Now, if this be so, the preachers and national reformers must know it better than anybody else. It does not strengthen their claim in any way to openly announce the fact, as if it were an additional recommendation of the public schools. We refuse utterly to be lieve that it is. And if any such thing is to be even secretly and silently set up as the test of a teacher's fitness, then it is full time that the work of the thorough secularization of the schools be begun. Not a day is to be lost in beginning the needed work. If evangelical Christians may claim a monopoly of the school teachers, so may the Roman Catholics, so may the Jews, the agnostics, the so-called infidels, and whoever else chooses and can.

There is no rightful connection between the education of citizens for citizenship by the State and religion as religion. What establishes such a connection? Nothing but the assumption of men like Dr. Schaff. Citizenship is one thing, and religion quite another; and although nobody would advocate the keeping them apart. they are not to be united in our plain and direct system of public education. If the family is, as it is rightly called, the unit of the State, it is in the family that religious teaching should begin and be continued. Nothing will sooner or more effectually dissolve the family influence and make it of no real, living value than to transfer its legitimate work to school teachers and school. It is, however, just this transfer which Dr. Schaff advocates, when he advocates religious instruction in the public schools and declares such instruction to be one of the "three interests and institutions which belong to both Church and State, and must be maintained and regulated by both." To unite Church and State, then, he would impair and finally take away from the family that which should continue to be its highest and most sacred prerogative.

The case is now fairly stated. We are able to see these professing national Protestant reformers on their religious and legal side. What they want is full power to govern this free country and run its institutions after their own liking. They would have us all live according to their dictation. They would have us look up to them for everything we have and are. They would be accepted by us as the standard for our religion and our morality. A worse tyranny could not well be imposed on any people. No men are capable of more atrocious cruelty than they who feel sure beyond all A Story for the Children, written expressly after he is sure he has found it out? And, if manner of doubt that they are "good men." to prove the very worst

A High-Handed Insult.

On our 5th page will be found a report of the obsequies of the late Horace M. Richards. whose name, has long been familiar to the readers of the BANNER as a worker by tongue and pen for the cause of Spiritualism. The closing years of this life have been clouded by hopeless invalidism, but generous friends have stood by him in his extremity, and it has been the privilege of the BANNER to be instrumental in aiding him pecuniarily at different times. m1 1995

There is nothing in the report to which we nall attention to indicate that it was other than an ordinary funeral as conducted by Spiritualists generally, several mediums being controlled by their guides, and the spirit of Mr. Richards, himself, addressing words of consolation through the lips of some of these in-

struments. But the New York World, Sun, and we be lieve other dailies of that city, at once gave publicity to an atrocious perversion of the facts in regard to these obsequies—their declaration being that the occasion was characterized by 'An Attempt to 'Materialize' a Corpse" (large head letters) and that "the mediums were unahle to make the corpse responsive, and finally gave up their ghastly experiment as a decidedly bad job ": Further, that certain parties " made passes over it [the corpse] and asked it questions upon all manuer of subjects; but the body gave no indication of vitality or sense," and persons who had appeared to witness something remarkable went away disgusted."

It is in this insulting fashion that intelligent people, met together for the expression of their religious belief, are lampooned by a venal

The facts in the case are, that so far from be ing any phenomenal experiment, the funeral was held in the parlors of Mrs. Gray only because they were more spacious than those of the house whence he passed on; Mrs. Gray was asked to allow the use of her parlors for the purpose and readily granted the request; about one hundred persons were in attendance, and the details were successfully carried out by parties in no way connected (that we are aware of) in business or other capacities with Mrs Gray. No manifestations occurred of the kind thus sought to be pillorled by the New York

It is a burning shame that such things are possible in an enlightened community, and that the daily secular press should be in any way sustained by self-respecting people in New York, no matter what their belief, in such nefarious proceedings !

"WAYSIDE JOTTINGS" Is a new work by Mattle E Hull, consisting of estays, sketches, poems and songs. The author, who has been a medium from childhood, has gathered in a volume of two hundred pages the tesptrations of her best moments, which will be great. ly appreciated by all to whom they may come. 15,113

Paper of minoral lands

Our Experiences in New York-Continued.

MARVELOUS MANIFESTATIONS OF SPIRIT-POWER.

We had a second sitting with Mrs. Sawyer

last week. It was a private circle-some twenty persons being present. The manifestations were similar in many respects to those we have previously reported: the spiritual forces were more powerful, however, as the forms which appeared remained out of the cabinet much longer. Most of the persons present were strangers to us, but it was evident that they werd ladies and gentlemen whose statements could be believed. A gentleman introduced a female spirit to us by the name of "Lemme," who he said came to him whenever the conditions permitted. She was evidently very much attached to her friend in the form, as he seemed to be also much attached to her; we did not wonder at that, as she was to all appearances a very attractive individual. Subsequently a spirit-form bounded from the cabinet, and came directly to us. It was "Springflower," in former times one of Mrs. J. H. Conant's messenger spirits, who was always partial to us, especially as we were at the expense of having and impartial conclusions rightfully to be Joseph John, of Philadelphia, a fine artist, paint a full-length portrait of her, which several clairvoyants have pronounced an accurate likeness. She grasped us by both hands, drew us from our seat to the center of the room, and was greatly rejoiced at our meeting. She wore a gorgeous costume, covered with what appeared to be golden spangles, which glistened in the gaslight. A gentleman in the audience observed that the spangles resembled Egyptian crescents. The contour of the face of the spirit her, which may be seen in the counting-room of the BANNER OF LIGHT. We introduced he to the company, who were delighted to behold so vivacious a spirit. "Springflower" then drew us toward the cabinet, but did not enter it, and vanished in a second of time. We venture to say that had any honest skeptics been present at this seance, and seen what we and others saw, they would have been convinced of the genuineness of the medium, and the verity of the spirit-forms which appeared.

We attended a seance for the materialization of spirit-forms at the residence of Mrs. Stoddard-Gray and son, No. 323 West 34th street, on the evening of Dec. 9th. It was one of the most interesting as well as one of the most convincing exhibitions of the kind we ever beheld. About a dozen highly respectable ladies and gentlemen composed the circle. It would occupy three columns of The Banner to give at was there witnessed.

The son of Mrs. Gray sat within the cabinet, ternately presented themselves and were fully recognized. Among others, a spirit announced herself as our sister, giving the name of Elizabeth, which was correct—the medium not knowing we had a sister by that name, who passed away many years ago. The spirit seated herself outside of the cabinet, called for pencil and paper, and wrote the following message:

"Dear Brother: May the good work go on. We love to come to earth to give proof of our presence, and we are, Luther, doing all we can to help you in your labors for humanity. We will ever be near you. Mother is here, but can't write. She will come strong soon. We find good magnetism here to work in. We are only too glad to come to encourage you; and all will be well with you when you lay off the earthly robe for the spheres above. You will have a crown of glory, as you have been faithful.

Your loving sister, BLIZABETH. Subsequently, a spirit announced herself as "Hitty" Currier, whom we recognized as a half-sister

Then Spirit John H. Currier, a friend of ours in earth-life, appeared, and welcomed us; after which an old gentleman called us to the cabinet and gave the name of Allen Putnam, h we failed to identify him as that of our Boston friend and co-worker who recently passed to spirit-life.

Mrs. J. H. Conant, who was for nearly twenty years the medium through whose organism spirit-messages were given, which were published from time to time in these columns, came to us in materialised form, embraced us, and bade us persevere in the precious work assigned us by the spirit-world.

But the most remarkable feature of the evening was the materialization of one of Mrs. Gray's cabinet spirits named "Star Eye." who appeared outside the cabinet very near us, and remained in view for a long time, showing the company the presents she had from time to time received. Among other things she exhibited was a collar that "Star Eye" took from a favorite cat while the medium was holding a séance in a private residence at Harlem, the previous evening. She was allowed to place it in her cabinet of curiosities by the owner. She was an exceedingly entertaining individual, giving indubitable evidence that she was in reality a materialized spirit.

Another striking feature of the evening was the appearance of a spirit attired in a black masculine suit, who announced himself as Dr. Baker. He cordially greeted the company, taking each by the hand, and then-the front parlor doors having been previously opened-he nassed from the circle-room to the parlor, where he exhibited himself for a brief period in a strong light, and then was seen to gradually dematerialize. The moment he disappeared the form of a female spirit, dressed in pure white, coming forward from the extreme end of the parlor into the circle, greeted her friends, and after a few moments' conversation entered the cabinet.

During the evening a large number of other spirits came to their friends present, including male and female, old and young-all of whom were said to be recognized.

By special invitation we visited the studio of Mrs. Diss Debar at the Alpine Building, corner of Broadway and 88d street, and learned that since her residence in New York her spiritguides have made, by and through her medial powers, over one hundred portraits in oil, of different sizes not on card-boards, as formerly, but on canvas such as artists generally use. Some of them are of life-size, others of smaller dimensions, but they are all artistic productions—the wonder of severy beholder. A city friend, who accompanied us, was requested to sit. He did so, under the instructions of Mrs. Debar, when in from three to five minutes a portrait in oil was produced of a young lady, which we intend to have engraved for publication in THE BANNER, with a brief biography of

A progressive Spiritual Society has been formed in St. Augustine, Fla., under the presidenoy of John F. Whitney, Sr. We shall rever to the matter more fully next week.

syla at the Masteria think they at re, a free

Soon to Appear!

HON. A. B. RICHMOND'S ABRAIGNMENT OF THE SEYBERT COMMISSION.

The patrons of the BANNER OF LIGHT have already been made acquainted with the name and, to measurable extent, the mental gifts of the distinguished lawyer above mentioned. through the trenchant Open Letter addressed by him, in the early autumn of the present year, to the investigating (?) savants of the University of Pennsylvania, and afterward published in our columns.

MR. RICHMOND, as we have previously stated. has decided to again endeavor to awaken in the minds of the Seybert Commissioners some realizing sense of their own shortcomings, by and through the instrumentality of a new work from his pen-of some 300 pages-to which he has devoted much careful attention and the powers of a mind professionally trained to appreciate the weight of evidence, and the proper drawn from any set of facts presented for consideration.

We are sure our readers will be pleased to know that this new book will shortly be issued from the press of COLBY & RICH, 9 Bosworth street, Boston. It cannot but prove a powerful arraignment of the one-sided action of the Philadelphia Commissioners regarding Spiritualism, and one that will strongly appeal to was a perfect resemblance of the portrait of those of the general public everywhere who dare to apply reason, unfettered by educational or theologic bias, to a consideration of the matter in hand.

> Notice of the issuance of this new and standard work will be given in due time.

Out of Order-The Nation's Mailing Machine !

Every now and then something "sticks" in the national mailing machine in Washington, and a period of popular discomfort and persecutive parsimony on the part of the postal department ensues, to the injury of business, and the obstruction of the regular channels of chirographic communication between man and

The latest of these "sticks"—the Washingtonese call them "decisions"-which has been officially engendered on the Potomac, is that which forbids the announcement of business intentions on the wrappers least anything like a full description of what of second class mail matter, the claim-if we understand its position aright-being made on the part of the government that this cheaper class is being more while the lady occupied a chair in the audience tion of first class information: We trust, however, room. Many spirits, both male and female, alfall to perceive the justice of the ruling, which some one has estimated has already cost the citizens of the country a million dollars or more for extra postage. The Post Office Department, it is rightfully held, should seek to aid the merchants and manufacturers of the nation, rather than prove a stumbling-block in their path.

Here, for instance, is a case in point, from the individual experience of the publishers of this paper, which shows the operation of the new ruling in all its peculiar beauty (?): The H. P. Hubbard Co., Advertising Agents, New Haven, Ct., recently forwarded to the address of the BANNER a copy of its " Blue Book of Leading Newspapers." On the arrival of the volume in Boston, Messrs. Colby & Rich were notified by the post-office authorities that when they (C. & R.) had paid the sum of thirty-one cents additional postage for alleged "unlawful printing" on the part of the Hubbard Co., the book would be delivered as directed. Mesars. Colby & Rich at once declined, of course, to pay this unjust tax levied upon the book: As far as they are concerned, the National Postal Service is welcome to all the profit it has made by this "schoolboy" transaction; but the injustice is the same. How do the business men of the country like the picture?

"The Two Worlds."

The second number of The Two Worlds fully sustains the good impression its first made upon the public mind as an able and efficient agency for the dissemination of the truths of the New Dispensation. The conclusion is given of 8. B. Brittan's lecture, said to be the first on Spiritualism, and here for the first time appearing in print. A series of historical sketches is com-menced upon "The Origin and Progress of Modern Spiritualism," based upon the hypothesis that Modern Spiritualism is an unfoldment resulting from countless ages of growth, and the blossom of a seedling which all time has been germinating. Mrs. Britten's leading editorial is upon "Max Müller-Heathenism and Spiritualism." A very full report is given of "Passing Events," and in the "Chronicle of Societary Work" the same thoroughness is exhibited.

In the third number, Dec. 2d, The Two Worlds contains Prof. William Denton's "Shakspeare Sermon," the text of which is from the play, 'As You Like It." "Historical Sketches" are continued, as also "The Jewish Cabala." Editorially, "Whom Shall we Convert?" is considered.

The Cincinnati Waif Fund

Seems to have fulfilled its mission, as far as our columns are concerned. The entire amount subscribed for this worthy object has been paid over to Mrs. H. D. Mackenzie, and those of our readers who have any contributions to make toward aiding the lady in her benevolent work for the destitute children she has taken in charge, can hereafter remit direct to her at 114 Broadway, Cincinnati, O.

The Mackenzie Home we hope will be fully sustained, as it deserves to be.

A friend informs that he was present at an entertainment given in New York by Mr. George D. Carroli, the patron of Mrs. Stryker, in honor of his father, mother and son in spirit-life." It took place on the evening of Dec. 7th, and was a very enjoyable affair, a large, intelligent and cultured audience being present. During the exercises Prof. Kiddle was called upon to speak, and took occasion to say a few strong words for Spiritualism. Mr. C. is disposed to put his spiritualistic convictions into practice, and treat the "dear ones gone before" as living individualities still near us, and capable of appreciating all our testimonials of affection and respect.

13 Mrs. Augusta Dwinells, of 20 Common street, this city, is giving some very satisfactory seances. A lady writes us she has recently had a sitting with her, and adds : "She gave many convincing proofs of her clairvoyant and mediumistic powers, and I shall recommend her to my friends. The state at show trusping a chain ne area

Mrs. W. A. Bleb will be tendered a reception by the independent (Jinh on Monday next, all are in a sortially invited and the street in the street and hard-street sub-hearing for public murpolien. Ver neuers wently mile

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Choice Gift Books.

In another column will be found the an- To the Editor of the Banner of Light: nouncement by title of several from among the great mass of excellent works on Spiritualism and kindred topics, which MESSES COLBY & RICH have on sale at the Banner of Light Bookstore, 9 Bosworth street. Where all are of so much value, it seems hardly just to single out any for special mention, but speaking a word may perhaps not be out of place regarding the following named:

MISS M. T. SHELHAMER'S new book of 515 pages, entitled "Outside the Gates." In this work we have not only essays, and sketches of spirit-life, but also several novelettes, which, in the guise of fiction, detail many vital truths in attractive form. We trust our friends will not overlook this volume in selecting their gifts at the holiday season. The work will be sent postpald for \$1,25.

UNANSWEBABLE LOGIC: A series of Spiritnal Discourses, given through the mediumship of Thomas Gales Forster. This volume of leotures is one of substantial interest and eminently well adapted for the purpose of a gift book; and this, too, whether the recipient be a Spiritualist or otherwise. The truths it presents cannot fail to attract the earnest thought and serious consideration of every intelligent reader, and prove to all who possess it an exhaustless source of inspiration. To Spiritualists it will furnish the most convincing arguments in defense and advocacy of their position as such; to investigators a light to guide them to the truth; and to skeptics an awakening to the world of unseen realities that surrounds them.

New South Wales.

The Harbinger of Light is informed that at Orange, New South Wales, and in its vicinity, Spiritualism is spreading rapidly, and that a Spiritualistic Association is in the course of formation, a Secretary having been elected, and a preliminary Committee formed to draw up a Constitution.

In Sydney, New South Wales, the meetings of the Association of Spiritualists continue to be well attended. A Flower Service was held Oct. 9th, Mr. Crowley presiding. At the close of the evening service a very satisfactory séance was held, Mrs. Keeley being the medium. It is proposed that the Association employ this lady as a public test medium. Mrs. Mason and Mrs. Hubbard are mentioned as mediums possessing remarkable gifts.

Special Notice to Advertisers.

Those of our patrons who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, 23d, as the first forms containing the seventh page will go to press that night. Christmas coming this year on Sunday, the event will be celebrated Monday, the 26th, and the BANNER OF LIGHT establishment will be closed on that day.

The New York Medical Law.

S. H. Preston, associate editor of Earnest Words, of New York, expresses, in a recent issue of that magazine, opinions vs. the medical laws of the Empire State, which all should thoughtfully ponder. See "Voices of the Press," on our first page, for some of the points made.

Charles E. Watkins, the celebrated medium for the phenomenon of independent slatewriting, has an announcement on our fifth page to which the attention of readers within page to which the attention of readers within practicable distance of Boston is specially directed. He has accomplished a great deal of good work in the past as a demonstrator of the reliability of this phase for the expression of spirit intelligence, and the gift in this direction is with him in greater measure than ever. Give him a call, investigators.

He with his work.

Remarks were also made by the writer.

I have seen carried out my idea of a spirit service to some extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and more extent. I feel we will have more of them, and for every opportunity will be given the spirits to manifest the truth of immortality in future, when one of our aumber departs in peace.

The gervice impressed those worker also made by the writer.

Decease of Col. Moses Hunt.

On Thursday, Dec. 8th, this outspoken and generous believer in Spiritualism passed to the brighter scene of the higher life, at the advanced age of eighty-eight

He was a native of the State of New, Hampshire, and a brother of the late Gen. Israel Hunt, of Nashua. For a number of years he was engaged in the shoe finding and shoe machinery business in Boston, and was actively interested in Free Masonry. He retired from business many years ago with a competency, and for the last year or two has been an invalid.

Ool. Hunt was ever roady to contribute of his means to advance the cause of spirit-return. He was a liberal contributor to the old-time Music Hall Spiritualist meetings, and since has alded in sustaining the or ganization now known as the Boston Spiritual Temple Society, meeting at Berkeley Hall. He also contributed, we are informed, the sum of \$1000 to assist in the furnishings of the new Spiritual Temple building on the Back Bay.

Funeral services conducted by Rev. Mr. Lee (Universalist), and the Cour de Lion Commandery of Charlestown District (of which he was a member), were held at his late residence, 8 Auburn street, on Sunday, Dec. 11th, at one P. M., touching vocal selections being finely rendered by the Weber Quartet. The Berkeley Hall Society of Spiritualists was represented by W. A. Dunklee, Esq., and Mr. Trask, as pallbearers.

The Lyceum Fair,

Announced in the Banner columns for some weeks past as to be held in this city Dec. 7th, 8th and 9th. under the auspices of Mrs. W. S. Butler and her efficient staff, was conducted to a highly successful close, as by previous arrangement—Paine Hall being from first to last the centre of much interest, and present-

first to last the centre of much interest, and presenting at all points a brilliant scene.

The ladies and gentlemen whose names have previously been set forth attended ably to the various duties of their departments—Mr. William Falls having charge of the general programme—and much credit is due Mrs. Builer, Mr. and Mrs. Bistoher and others for their labors in the children's behalf.

On Briday evening "Spiritualism" was "linearated" by upward of two hundred magnificent dissolving views, for the benefit of the Lyceum Fair. The audience that packed the half, until there, was scarcely breathing room, applanded again and again the pietures and the sound arguments which accompanied their presentation by J. William Fictioher. The "Book of Ages," with musical accompanient by Prof. Le Clair, was a fitting close of this brilliant effort.

Scance with Mrs. Kate R. Stiles.

We are informed that on Thursday evening, Dec. Sth, there was a large gathering of people at the hospitable residence of Dr. S. K. Rich, 566 Columbus Avenue, Boston, who came to attend a stance given by Mrs. Kate R. Stiles. After a few introductory re-marks by Mrs. H. S. Lake Mrs. Stilles became infu-enced and gave a number of very satisfactory and conclusive tests of spirit presence. Those who re-ceived messages were much gratified, and the large company dispersed, feeling that a pleasant and profit-able evening had been spent.

ILLUSTRATED GIFT BOOKS, Three books of exquisite artistic taste are sent us by the publisher, quisite artistic taste are sent us by the publisher, Samuel E. Osssine i "God Bless You," by William Hale, illustrated by Bligabeth N. Little : "The Old Oaken Bucket," and "Green Pastures and Billi Waters," by Louis E. Rarlow. They are altogether different in artistic, typigraphical and general makent for a state of the possible to lovers of the beautiful. This will prove to the beautiful. This is the colling of the state of the s

Decease of an Old Worker.

HORACE M. RICHARDS departed this life on the

HORACE M. RICHARDS departed this life on the evening of Dec. 5th after a severellness of two weeks. Mrs. Stoddard Gray gave the use of her parlors for a spiritual funeral service on Tuesday evening, Dec. 6th. She has been a friend of his for thirty years, and it seemed a fitting place to hold the last services over the mortal form of one who had been such a true helper of the modern media. We, the friends, decided to have our spirit-friends carry on the services, and invited mediums to come and assist, special invitation being given to a few who were dear friends of Mr. Richards. We wished a spirit service that would accord with our departed one, and such as he would approve, and join with us in carrying out—a service to demonstrate to the world his living hope of immortality. He was an avowed spiritualist for thirty years, had cast his bread upon the waters, and it returned to him in the last year of his life; he had the promise given him (when all looked dark) by his angel-guide, Achsa W. Sprague, that she would lead him every step of the way to the end, and bring those lato his life that would minister to him, and she fulfilled her promise. Another old friend, Mrs. Nettle Maynard, promised him two years ago a resting-place in White Plains for his wornout form when he should lay it off: These kindnesses made him indeed happy in the assurance that there was yet for him true friendship in the world.

The services at the parlors of Mrs. Gray were opened by a lady singing "Sweet Spirit, Hear my Prayer," after which Miss Dela Sawyer read Mr. Richards's poem:

THERE IS NO DEATH. There is no death I t is but the higher birth.
The stepping out from carri, away from earth,
A spirit disembrailed, forever free,
'T is but renewing life, not death to me.

There is no death! all nature proves this truth;
'T is but the glad returning of our youth;
What though the outer form be laid away?
The risen spirit finds eternal day.

There is no death ! 't is but a newer life, The cutting of a cord by Nature's knife, The breaking of a chain that holds us down, The opening of a cage—the prisoner flown. There is no death ! what though exhaled the dew, it chabges into forms forever new:
What though the seed be laid in wintry tomb?
The spring-time comes and calls it up to bloom. There is no death I the sun goes down at night That it may rise again—the morning a light; The twinkling stars that seem to pass away, Are only held in clearer, brighter day.

There is no death I this pulsing heart of mine May cease to beat, the soul-lit eye to shine. And from the body go the fleeting breath, And yet the risen spirit knows no death.

There is no death! the Father calls us home; In tender, loving tone he bids us come Away from earth, away from weary care. To higher, better life, to scenes more fair. There is no death! this clod of mortal clay May lose its form, through Nature's sure decay; But the freed spirit in the realms supernal; Solves life's last mystery: The life eternal!

Mrs. Cadwell was controlled while we were all singing "Nearer, my God, to Thee," by Nelse Seymour, who sang in his peculiar voice two verses. Mrs. Cadwell's mother then took control, and apply very beautiful and appropriate words—among others being the assurance that the glorified spirit of our friend now stood by his form which lay so still in our presence.

presence.

Mrs. Wallace then gave an invocation, and was controlled by Mr. Richards, who addressed all, and some personally—saying he had now begun to live, and would work in the cause more earnestly than ever

Mrs. Wallace read a poem of his from *The Truth* Mrs. Wanace read a poem of his from The Truth Secker, "Harvesting."

Mrs. Higgins, inspired, and afterward in normal state, related that she saw Mr. Richards standing by her bed that morning; he said: "I am free from all pain:" soon after she heard the intelligence of his

pain; soon after sue next the intelligence of his departure.

Mrs. Woodhouse took Mrs. Gray's hand across the casket, and Mr. Richards addressed her feelingly, awaking touching memories in the hearts of those present, of the obsequies of Mr. Gray, whose casket stood in that identical spot last February.

Mrs. Williams read a beautiful extract from Victor Hugo, eving his thoughts as he neared the viver of

Mrs. Williams read a beautiful extract from Victor Hugo, giving his thoughts as he neared the river of death.

Dr. Cetlinsky related that on Tuesday morning two gentlemen had a sitting with Mrs. Williams, and Mr. Richards came, gave his name, said his body was at Mrs. Gray's, and the services were to take place that evening; they had not heard of his departure. Dr. Cetlinsky made inquiries, and found it correct; this taking place before the spirit had been emancipated twenty-four hours, presents a remarkable instance of spirit identity.

spirit dentity.

Mr. O'Bullivan called attention to the fact that the very early Christians always looked upon the day of death as the natal day—the birthday—and it was inscribed upon the tombatone.

Mrs. Goodwin and Mrs. George spoke as inspired by their guides.

"Beulah Land" and "The Mists Have Rolled"

their guides.
"Beulah Land" and "The Mists Have Rolled
Away," with others of his favorite hymns, were sung by the people.

Mr. Jones, of the People's Meeting, testified that
Mr. Richards had been a constant attendant at his
services, and he had learned to look for his beautiful
poems from time to time as an inspiration to go on
with his work.

17 West 19th street, New York.

Hon. Warren Chase

Will meet his friends, and all who choose to come, in PAINE HALL, Boston, on his seventy-fifth birthday, January 5th (Thursday), at 7 P. M., where an interesting and intellectual entertainment will be enjoyed during the evening, consisting of music, recitations and short speeches by quite a number of prominent speakers, with a brief sketch of his forty years' labors on the spiritual rostrum, which term closes with the

A highly enjoyable time may be anticipated. To defray expenses an admission fee of ten cents will be

All Persons

Wishing to join the Independent Club can present their names for election to the Secretary, or a member. The terms of membership are \$1.00 per year. The public installation of officers will take place the first Monday in January.

8. Willis Fletcher, Sec'y.

God's Poor Fund. Since our last report we have received the following sums in aid of the destitute poor whom spiritfriends bring to our notice for relief:

From Banner of Light Free Circles, \$2,92; A.Friend, \$5,00; Mrs. Cornell, \$1,00; "Viola," \$2,00.

Mrs. A. L. Pennell's address is now at 18 East 17th street, New York City-not as stated on our

Haverhill, Mass .- W. F. Peck spoke for the First Spiritualist Society of this city in Music Hall Sunday, Dec. 11th, at 2 and 7 o'clock P. M. The subject at 2 P. M. was "My Path from Methodism to Spiritualism," and at 7 P. M., "Where is the Spirit-World?" Attentive audiences greeted the speaker at both express.

World?" Attentive audiences greeted the speaker at both services.

This society has secured a larger and much better hall than formerly to hold its meetings in, and gathered in it for the first time on the 11th inst., as above. Joseph D. Bülice will occupy the same platform next Bunday the 18th.

Haperatil, Mass., Dec. 12th, 1887.

Norwich, Conn .- Mrs. R. S. and Mr. J. T. Lille were greeted in G. A. R. Hall Sundays, Dec. 4th and were greeted in G. A. R. Hall Sundays, Dec. 4th and 11th, by large audiences, and the appliance which greeted them as they stepped upon the platform demonstrated the genuine appreciation our people feel for Mrs. Lillie's inspirational lectures and poems, and Mr. Lillie's excellent vocal music. Numbers of subjects were presented by the audience for the address and poem at each session, and the guides of Mrs. Lillie were eloquent in expressing such thoughts as could be well understood and appreciated. They will occupy our platform the remaining Sundays of December.

MRS. J. A. CHAPMAN, Sec'y.

ALL SORTS OF PARAGRAPHS.

BEFORE DRATH. What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine helghts is past?
What need that the spurring posn foll
When the runner is sale beyond the goal?
What worth is enlogy's blandest breath
When whispered in ears that are bushed in death?
No i not if you have but a word of cheer,
Speak it, while I am alive to hear!
—Margaret J, Preston.

They are sending potatoes from Scotland for sale at a profit. What has agricultural Dr. Loring to say to this?

A correspondent of the Scientific American suggests he possibility of attaining a view of the polar regions, far beyond actual travel, by means of a photographic magnetically directed and electrically regulated (opened and closed) balloon, sent up under favorable con ditions a mile or more.

Mr. William Warren, the veteran comedian, celebrated his seventy-fifth birthday recently.

Honest Journalism is certainly a high decideratum, and much desired in this country. It is too often wanting where it is most expected.—The National View, Washington, D. C.

ALCYONE-FREE FOR TWO MONTHS .- Aloyone is a journal devoted to the phenomena and philosophy of Spiritualism, without religious controversy. Sent free to any one's address for two months who will enclose two two cent stamps with the order. Subscription fitty cents a year. H. A. Budington, editor. Issued by the Star Publishing Company, 93 Sherman street, Springfield, Mass.

The American government proposes to expel all dangerous allens from the country, it is said.

They have strange elopements out West: A clergyman's daughter ran away with a Tuscarora Indian, and a Michigan schoolmistress has cloped with a black

A VERY GOOD REASON.— Minister (dining with family)—"You never go fishing on Sunday, do you, Bobby?" Bobby—"Oh! no. sir." Minister—"That's right, Bobby. Now can you tell me why you don't go fishing on Sunday?" Bobby—"Yes, sir. Pa says he doesn't want to be bothered with me."—New York

It is reported that Rev. Mr. I. S. Kalloch, of Tre. mont Temple and San Francisco fame, is dead.

Mr. Edison's latest invention is the "pyromagnetic dynamo," a machine for producing electricity direct from fuel. If this invention turns out as satisfactorily as Mr. Edison has reason to expect, every house can be lighted by electricity by simply utilizing the waste heat in stoves and furnaces.

It is said that the new Federation of Labor is bound to crush out the Knights of Labor.

Late news from the Old World Inform us that the new President of France bas, with difficulty, formed a ministry; that the statesman M. Ferry is suffering from his wounds, having been shot by a would-be as sassin; and that Emperor William and Bismarck are

Ah i for love to treat a neighbor
As one's self i
Laying slanders, like old bundles,
On the shelf :
Not to spread and shake and air them
Day by day,
But to lay them, wrapped in silence,
Each away i

"SAVED, AGAIN !"-The "Salvation Army-o" is in Boston, and everything is safe now. We are sure of it, for does not a Sunday paper announce the following statwart "items" in its plan of campaign, to wit:

"The sanctified Ohio girl preacher, wonderfully
saved blacksmith, Buglish singing lassie, Hallelujah
Irishman, thrilling experiences, musical marvels;
solos, duets, choruses; brass band i"

In view of the radical changes-not all of them improvements by any means—which the West End Com-pany has recently introduced on its closely consolidated lines, the much perplexed Boston Herald is led to ejaculate: "It is a wise passenger now who knows his own horsecar route."

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by Konday's mail to insure insertion the same week.]

Mrs. M. W. Leslie lectured and gave tests for the Spiritualist Society in Lewell, Mass., Dec. 4th; will speak and give tests at Washington, D. C., the remaining Sundays of December; will make Kastern engagements after Jan. 1st. Address 35 Common street, Boston, Mass.

Hon. Warren Chase lectures in Troy, N. Y., December istin and 26th; in Manchester, N. H. Jan. 1st; in Boston, Jan. 8th; in Lowell, Mass.; February 5th; in Manchester, N. H., Feb. 13th; in Lynn, February 19th and 26th—which closes his engagements in New England. He will speak in Evansville, Ind., the five Sundays of April.

Prof. J. Madison Allen is busy in Kansas, having finished a month's successful labor in Liberal, Mo. He recently visited Newada, Mo., and officiated in the Baptist Church at the funeral services of Mrs. Nevora Moore, a very prominent trance medium of that city, He goes from Pittsburg, Kap., to Joplin and Carthage, Mo. General address 120 Sc. Broadway, St. Louis, Mo.

Louis, Mo.

Mrs. T. J. Lewis, of Brooklyn, N. Y., now occupies the platform as a test medium at Columbia Hall, 878 Bixth Avenue, Sunday afternoon and evening. She would be pleased to correspond with societies throughout the Rastern States with a view to making engagements for the winter and spring months. Address her 565 DeKaib Avenue, Brooklyn, N. Y.

Mr. J. W. Fletcher will lecture and give tests on Sunday afternoon and evening at G. A. R. Hall, Lowell, Mass.

Miss Jennie B. Hagan wishes to thank her Worester, Mass, friends for the kindly reception tendered her on Nov. 29th, at 218 Fountain street, residence of Mr. A. L. Parker. She lectured the Sundays of November for the above-mentioned society.—She also wishes to thank the Philadelphia Lyceum for the de lightful surprise-party and collation given her on Dec. 6th, at Mrs. L. P. Danforth's, 1021 Muster street.—Miss Hagan lectured at North Grafton, Mass., Dec. 2d. She will lecture for the First Association of Spiritualists at Spring Garden street, Philadelphi., the Sundays of Dec.; in Dover, N. H.. Jan. ist and 8th, 1888; Haverbill, Mass., Jan. 15th, 22d and 29th; Feb. 5th and 12th, Troy. N. Y.; 19th and 28th, Portland, Me.; March 11th, 18th and 28th in Cincinnati, O. She will engage for week evenings in the West.

Dr. F. L. H. Willis has of late spoken in Adelphi

Dr. F. L. H. Willis has of late spoken in Adelphi Hall, and given parlor lectures in New York. His addresses have been received with a great deal of enthusiasm. In January he lectures in Philadelphia, Pa. His address is 123 Amity street, Brooklyn, N. Y.

enthusiasm. In January he lectures in Philadeiphia, Pa. His address is 123 Amity street, Brooklyn, N. Y. Prof. W. F. Peck lectured Dec. 31 and 11th for the First Spiritualist Society of Haverhill, drawing large audiences and giving such excellent satisfaction that the Society immediately resogaged him for three Sundays in April. He speaks the last Sunday of December at Worcester; the third and fourth Sundays of January at Brockton. Other dates still open. Address 566 Columbus Avenue, Boston.

Dr. H. B. Storer has recently concluded a series of eight lectures at Manchester, N. H. The Union of that city in reporting one of the lectures says: "The speaker is one of the most eminent expounders of the Spiritualistic doctrine, and was listened to with keen attention." He will speak at Brockton, Dec. 18th; at the Temple, Boston, Dec. 25th and Jan. 15th; at Cambridgeport, Jan. 1st; at Portland, Me., Jan. 8th; at Lynn, Jan. 29th; at Greenwich, Mass., Feb. 5th; at Haverhill, March 18th. Will attend funerals anywhere in New England.

Mrs. Clara A. Field lectured for the First Spiritualist Society of Amesbury, Mass., Dec. 11th, afternoon and evening, and will speak there again Sunday, Dec. 18th. Address for engagement care Banner of Light.

Mr. J. W. Fietcher's "Ilinstrated Spiritualism," de-

and mr. Latine's excellent vocal music. Numbers of subjects were presented by the audience for the address and poem at each session, and the guides of Mrs. Lillie were eloquent in expressing such thoughts as could be well understood and appreciated. They will occupy our platform the remaining Sundays of December.

Mrs. J. A. CHAPMAN, Seo'y.

Mrs. T. Thames street.

Laurence, Mass.—Mrs. J. K. D. Conant occupied the platform at Pythian Hall, giving eloquent addresses both afternoon and evening, closing with readings and improvised poems. As a psychometrist. Sunfaces: "Hos. Ferrin for Bradford, Eng., will be in Syracuse, N. Y. for the remaining Poet, Th., the psychometric readings and improvised poems. As a psychometrist. "Sunfaces: "H. B. Eastman, Seo."

Mort Sunday Mr. Thos. Perrin for Bradford, Eng., will occupy the platform. As "F. B. Eastman, Seo."

Maless.—Mrs. A. E. Cunningham, of Boston, in Monday evening, Dec. 5th. On Wednesday atternoon and sevening be was present at the Fair at Paine Memorial Hall. He gave a reading in the aiternoon and sevening a short speech and recitation in the evening a short speech and recitation in the evening a short speech and recitation. Mrs. Boscoe accompanied him to the Fair, and won many new friends. On Sunday, Dec. 12th, Dr. Boscoe lectured in New Bedford, Mass.

Mrs. Garrie G. Van Duzse will be in Rochester, N. Y. for the remainder of December; January she will be in Syracuse, N. Y. for the remainder of December; January she will be in Syracuse, N. Y. for the remainder of December; January she will be in Syracuse, N. Y. for the remainder of December; January she will be in Syracuse, N. Y. for the remainder of December, January she will be in Syracuse, N. Y. for the remainder of December, January she will be in Syracuse, N. Y. for the remainder of December, January she will be in Syracuse, N. Y. for the remainder of December, January she will be in Syracuse, N. Y. for the remainder of December, January she will be in Syracuse, N. Y. for the remainder of December, January s

for the 14th, 15th and 16th. He will lecture in Newton Falls, O., the 20th and 21st, and in Burton the 22d and 33d; and on each Sunday evening in the Columbia Theater, Cleveland.

Dr. W. H. Towne is at present located at No. 1034 Washington street, Boston.

Miss Carrie E. Downer spoke at Girard, Pa., Nov. 18th and 22d, to good and appreciative audinces; at Kingaville, O., on the 27th and 29th; at the South Ridge, Conneaut, O., on Dec. 4th; at Kingaville, on Sunday, Dec. 1th. Can be addressed at Baldwinsville, N. Y., after Dec. 23d.

Amesbury, Mass .- Mrs. Clara A. Field, of Boston, opened, our lecture course on Sunday, Dec. 4th. ton, opened, our lecture course on Sunday, Dec. 4th. She spoke to large and appreciative audiences after-noon and evening, holding the fixed attention of all present to the close by her earnest and inspired utter-ances. Mrs. Field is a noble woman, and shows by her work that she has the good of the cause uppermost in her mind at all times. She is to be with us during December, and we cordially recommend her to all so-cicties whose members decire our truths presented in a pleasing, as well as forcible manner.

Witchburg, Mass .- P. D. Hall writes: "Mrs. Jennie K. D. Couant, of Boston, spoke in G. A. R. Hall Sunday afternoon and evening, Dec. 4th. As a psychometric reader and test medium she gave per-fect satisfaction. Mrs. Conant spoke in the highest terms of Mrs. A. E. Cunningham, who is to occupy our platform Sunday, Dec. 18th.

Quincy, Mass .- " H. C." writer: " We continue to have interesting meetings at Faxon Hall. On Sunday, Dec. 4th, Frank Baker of South Orleans, Mass., was with us; he has just entered the field; he gave some good tests. Dec. 11th we depended on home talent. We have with us Mr. Ordway and Mrs. Por-terfield; both gave good readings.

Attention is directed to the prospectus of the BANNER OF LIGHT, which may be found of the BANNER OF LIGHT, which may be found printed in our advertising columns. Of all papers devoted to the promulgation of advanced religious thought, pure literature and able discussion of scientific subjects, there is no paper published in America that outshines the BANNER OF LIGHT. It is fairly entitled to a wide circulation.—Experiment and News, Norwalk, O.

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accepted.

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

price of the BANNER OF LIGHT is \$3,50 per year, er \$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.

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Public Free-Circle Meetings

Public Free-Circle Heetings

Are held at the HANNER OF LIGHT OFFICE, 9 Howerth atreet (formerly Montgomery Place), on Tuesday and THURSDAY AFRERNOM of each week.

On Tuesday afternoom MISS M. T. NIELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Conteiling Intelligence.

On Thursday afternoom, John William Fletcher, under the inducate of his guites, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public is cordially invited.

AF Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Charman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

present them to the spirits at the Tuesday seances for consideration.

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

more.

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

1 Satural flowers upon our Orrele-floom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

ity their floral offerings.

AP Letters of inquiry in regard to this Department of the
BANKE must not be addressed to the mediums in any
case, but to

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mim M. T. Shelbamer.

Report of Public Séance held Nov. 22d, 1887.

Spirit Invocation.

Report of Thome Science field 1700. 250, 1001.

Npirit Invocation.

For all thy gracious care and loving mercy, oh! Father God, we return thanks, and for every tender gift that thou hast bestowed upon thy human children. As we behold the wonderful display of power and grandeur and design on every hand, and mark the rolling spheres above our heads, and realize that they all move on in order and according to system, we may comprehend, in a measure, something of thy grand comprehensive power and skill, and learn to adore and praise thee for it all.

We would come into close communion with thy intelligent spirits, who return from worlds beyond bearing their tidings of great loy to man, bringing their helpful influence unto earth's children, seeking to distribute something of force and of peace and harmony among those whom they reach. May we indeed come into sympathy with their lives, and gather light, instruction and truth from association with their souls, and be ready to work in harmony and soul-sympathy with them in their blessed mission. Our thanks go forth to thee, oh! our Father God, for all the beauties and blessings that are ours, in songs of joy; and we would not forget to render up thankful gratitude to those bright spirits who come from worlds beyond, seeking to upilit and strengthen the weary heart of man. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- You may now present

your queries, Mr. Chairman. Ques.—What, in your opinion, will be the resuit of the locking up of so much money in the Public Trensury? And what do you think should be done with the surplus money now in

the U.S. Treasury?
Ans.—We believe that the history of nations, as recorded through the past, has ever pointed to the one fact: that where the wealth of a nation is within a certain place of confinement and kept away from the country; when, in short, it is hoarded up and no use made of it, that its value as wealth—the result of production-is lost, and that the general security of the tion—is lost, and that the general security of the nation, or the welfare of its people, becomes somewhat weakened in consequence. We believe that the locking up, so to speak, of the vast amount of money that is now in possession of the United States Treasury, and that should be used for the United States people and be expended for the public welfare, is proving disastrous to the people and to the country. You may ask: "Why is this your opinion?" And we respond that the people of this land are deprived of their just rights just so far as the great surplus of the financial wealth of the country is locked up, and not distributed in such ways and by such means as will add to the

be maintained.

We do not object to a general discussion of this subject, for through discussion there will come an elaboration of ideas, and, eventually, wiser measures will be outlined and adapted for the general interest of the people, through this very ventilation of thought—which is so

deplored by certain parties.

We have foreseen, and perhaps we may be permitted to foretell, a general financial depression throughout the country, and that, in a measure, this very depression will arise from a hearding up of this surplus which belongs to the people of the United States, and which should be expended not in increasing their means of defense or their means of warfare, but in increasing their prospects of happiness in peaceful ways throughout the country.

One might say: "Why should we look for financial depression when the state of the coun-

try is in such a fair condition, and we have so large a surplus at hand to draw upon if necessary?" But wealth that is looked up and not put into useful circulation, might as well not exist. We believe that there should be active measures taken in reducing the public debt. We know that steps are taken in that direction, but not sufficiently to prove to the world—to thinking people—that we are seeking constantly to reduce that accumulation of debt which it was necessary to create in times

To enter into a discussion of these financial affairs of the country would take the entire time at our disposal, which we cannot do, Mr. Chairman; but we do believe that the time is fast approaching when carnest and thinking which a will bring a public service to hear minds will bring a public sentiment to bear upon our national government, which will force the adoption of such measures and means by Congress, not only to reduce this hoarded state of wealth, but to keep the surplus down within proper bounds, and that the means taken for doing so will prove not only of interest to the business circles of the country, but— what is more important—to the working population, who are now depressed by high taxes and heavy expenses upon all sides.

Q.—Is it not true that the volume of money in actual circulation in this country establishes the exchangeable value of the property and commodities in the country, and also regulates the prices paid for labor?

the prices paid for labor?

A.—There is no doubt but that the question states a wise and sound proposition; and it is one that does not require an extended consideration, for it contains within itself the elements of truth that every mind may elaborate for itself. Undoubtedly, the financial condition of this, or any other country, regulates to a certain extent the rate of property value, as well as of interchange, or exchange, of commercial commodities. This may not seem possible to a casual observer: but the interests of the to a casual observer; but the interests of the country, its prosperity and its wealth, must of necessity have a great influence upon its labor and upon the value of its lands and properties.

Q.—[By C. M.] Which is productive of the most good, the popular Sunday schools, or the open air concerts and the general recreations of the Sabbath?

of the Sabbath?

A.—Just that which brings the highest condition of health and enjoyment to the great majority. The popular "Sunday schools" certainly cannot do this, because they only embrace within their folds a certain number of

then the Sunday school will have a good effect upon those who gather within its folds. We do not criticise the action of any who

We do not criticise the action of any who send their children to these religious Sunday send their children to these religious Sunday schools, provided they are consistent with their own ideas of right, propriety and truth in so doing. We do criticise those who send their children to "Sabbath schools" who do not believe in the teachings of the church or of the religious denomination which they thus employ. We believe that every thinking, intelligent mind must grasp truth for itself, and we are ever ready, if possible, to extend any helpfulness to such a mind in receiving the light of truth. Possibly one may think that he can find a larger nugget of truth in attending the Christian church and its Sunday school than he can in any other field of research or instruction; and if he be honest in that thought we shall most certainly commend his course, even though it does not accord with our own ideas of truth.

ideas of truth. ideas of truth.

'The "open air" recreations which have been provided for the entertainment of our people on the Sabbath day may be productive of much lasting good if music is provided, and good, skilled musicians are engaged to give to the great masses of our people lofty and exalted strains of music—that which will elevate their minds and educate their spirits and educate their spirits. minds and educate their spirits; it certainly must have a refining influence upon them. If our great working population gather in the open air of a Sabbath day to breathe in the fresh breezes, enjoy the sunlight, listen to these strains of music and exchange with each other harmless and perhaps instructive conversation, they must be benefited spiritually, mentally and physically by the hour's recreation passed in this way.

We believe that the open air concerts and

We believe that the open air concerts and the open air places for refreshment and recreation that are provided with an eye to the physical and mental comfort of those entertained, are a source of education and even of spiritual enlightenment to the great masses who partake of them. Many of these would not enter a Sunday school, or any religious house of worship, even were there no outside entertainment; they grow weary and ill with the long, wear some hours of toil during the week; mind and body require recreation and rest mind and body require recreation and rest from great thought or labor of any kind; there-fore, to our mind, these concerts and meetings of general assembly are of great usefulness as educators and helpers to the human race.

Q.—[By J. II.] Would it be considered suicide if a condemned criminal, just before he was executed, could take his life by electricity?

A.—Why not? Suicide means self-destruction, and it matters not whether one destroys the life of his body through a slow process of any kind on by the most rapid form of selfany kind, or by that most rapid form of self-destruction which the electrical battery may, under proper conditions, afford: it is suicide all the same. It may be true that one who is condemned to death by public law may shrink from passing through such an ordeal; he may feel that he is justified in taking his own life, through whetever means he can employ what it through whatever means he can employ, but it does not alter the fact that the deed is one of suicide, however it may be perpetrated.

Q.-[By John S. Taylor, New Britain, Ct.]

Q.—[By John S. Taylor, New Britain, Ct.]
Has there not been a time when the people of earth were, in art, science and all that constitutes elevated and refined life, more advanced than now?

A.—We cannot say that the people of earth, in the aggregate, have ever passed through a time when science was at a greater height of revealment than at the present day, or when art was at a greater height of revealment than at this time. It is true that certain nations have passed through periods of experience and growth, and have, in past ages, attained a height of magnificence in art and science such as may not be equalled by any distinct national people at the present time. We may look back to historic Greece, and luxuriate in the discoveries we make concerning her past sylendor and attainment, in certain to other nations and find that they seem to have surpassed our own in the development of their relations and find that they seem to have surpassed our own in the development of their relations and find that they seem to have surpassed our own in the development of their relations and find that they seem to have surpassed our own in the development of their relations and find that they seem to have surpassed our own in the development of their relations and find that they seem to have an adventure of labor. This condition and force, or what we walk or eather they as they say gives us power. Now to day I find here a battery that helps me to come once more on your platform and speak a few words of greeting and remembrance to my friends.

This is a time of turmoil and friction in all parts. I see it flashing out in every department, not only in financial and political life, but also in the social relations and religious circles, and I find this especially so in the ranks of Spiritualists.

Well, I do n't know, Mr. Wilson, but that we always had plenty of that excitement—a time of fighting and conflict from the very first water is given to find the rea battery that helps me to come once nor on your platform and speak a few w

were kept in subjection, were held in bondage —were ignorance itself. To-day, all that has passed. Although we may not point to any magnificent creation of art in our galleries, yet we may point to man himself as the apex of all information, knowledge, power and achieve-ment that has gone before this age and time; consequently, though we may sigh for the splendors of certain nations, we must not for-get that those nations, after having arisen to their heights of power and splendor, rapidly went to decay, as the mass of their people had not become so far developed in strength of character and power of achievement as to enable them to maintain the nation's hold upon life;

them to maintain the nation's hold upon life; and so they faded away.

To-day, man finds himself endowed with vital energy, with strength of mind, and with physical ability, which afford him those conditions for maintaining a strict hold upon life, and keeping time with the progress of the age and the progress of the planet; therefore it follows that we may find, in every department of education or of industry, in every field of research or of revealment, those elements of grandeur which promise useful results to man: and not only this, but we may find those elements of power which show to the thinking mind that man as a whole has higher advantages, grander forces and powers, at his command to-day than have ever been the allotment of humanity in the past. This must of necessity be so, for the world is growing, the planet itself

Is it true, as stated by an intelligence purporting to be Spirit Faraday, that mentality cannot originate outside of physical organization?

A.—We do not think that it is true, and we have not the slightest idea that a man of such pronounced opinions as Spirit Faraday is at the present time, would make such a statement. Perhaps Faraday as he was when incarnated on earth, or as he was immediately after passing from the body, with his entire mind, so to apeak, bent upon physical objects and physical law, might have made such an astounding statement as this of which your correspondent speaks, that it is impossible for mind to originate. ate outside of a material body. But for Spirit Faraday to come in these days, after the expe-rience, which has been very astonishing to his raraday to come in these days, after the experience, which has been very astonishing to his soul, he has passed through on the spirit side, and declare this as his opinion, it cannot possibly be true, for from his scientific observation, keen investigation into spiritual things, independent of physical objects, he must now be satisfied that mind is inherent in the universe, and is not, dependent upon material structures. and is not dependent upon material structures for existence, although it may be dependent upon material structures for a certain degree

of manifestation.
But perhaps our scientist will say, "You do brace within their folds a certain number of amail children, of young people, who come together, perhaps, for the purpose of receiving religious instruction, or for the purpose of coming into association with each other. If the Sunday school system provides what is really a spiritualizing teaching to these young minds, and affords them aught that is uplifting and beneficial—and we shall certainly not attempt to say that it does not do this in any particular—

general understanding of the term as the question of your correspondent implies.

Our scientists declare that nothing is lost in the universe, and although they have, by their chemical action and knowledge, disintegrated the objective form, yet they do not destroy its elements, all of which we concede, for we may go still further than do they in their statements in relation to these things. They reduce the solid to a fluid, the fluid to a gas, the gas itself to an ether, the ether becomes imponderable and so attenuated that it escapes their able and so attenuated that it escapes their grasp, and they cannot follow it further into the great atmosphere; that is, what we call "the atmosphere of spiritual force," which physical science can take no account of.

physical science can take no account of.

That which was a solid has escaped from material power and sight, and become an imponderable force—become itself spirit. Would Faraday then say that this is a material object, and that mind is dependent upon it for its expression? It might be so; but if this be the case, then Faraday makes no distinction because them to be so the case of the case. tween spirit and matter—which was not his idea when on earth.

when on earth.

We make no distinction between matter, when it becomes so sublimated as to escape the physical sight and handling, and spirit, for then we know that one is merged in the other. We contend that mind exists in the universe; that it is ever operative as an intelligent force; that it may diffuse itself throughout space; that it may exercise power and potency throughout all forms and objects in life, and yet not be entirely dependent upon the material object for its manifestation; therefore we contend that mind can exist independent of any physical object or form that you are cog-

contend that mind can exist independent of any physical object or form that you are cognizant of here in the mortal state; and that is what Faraday probably intended to imply.

In time our scientists will be willing and ready to confess that there is a subtle, mighty and intelligent force existent throughout space, a force they cannot weigh or handle by any scientific appliance or apparatus of earth—one that exercises a mighty power over the things of time and objects of life. When they concede this, through their investigations, they will follow traced lines of thought so far as to find that while these laws clude their grasp they still contain within themselves great elements of power; when they do admit these propositions and affirmations, then will they be ready to come into sympathy with that which Spiritualism claims as its own—the presence and the existence of intelligent, conscious, active spirit, permeating all space, making itself known and its power felt through all quarters.

Henry F. Gardner.

I find the way open to day, and I step in, because I have never yet been denied when seeking admittance. From my study of mediumship I believe that it is always necessary for some force or some condition that is peculiarly adapted to the special spirit who comes, to be in existence at the time and surrounding the instrument in order for that sepecial spirit instrument, in order for that especial spirit, whoever he may be, to express himself, and I see that these various conditions or forces differ for different spirits; what is helpful to the coming of one is adverse to that of another. This

to other nations and find that they seem to have surpassed our own in the development of their scientific attainments, of labor, or in the fields of art. But to-day we stand as a people, not as one nation or as two, but as a humanity, at the head of all progress, all invention, all art the head of all progress, all invention, all art the head of all progress, all invention, all art the fields of a science.

Magnificent as has been the display of certain artistic creations in the past, they cannot compare with the general usefulness and of mediums are being assalled at time of friction in our ranks concerning our mediums and workers, and to what is going on generally. I am glad to be here, for when there was any friction or fighting going on I was very glad to have a hand in it; so, you see, it gives me especially a time of friction in our ranks concerning our mediums and workers, and to what is going on generally. I am glad to be here, for when there was any friction or fighting going on I was very glad to have a hand in it; so, you see, it gives me especially a time of friction in our ranks concerning our mediums and workers, and to what is going on I was very glad to have a hand in it; so, you see, it gives me especially a time of friction in our ranks concerning our mediums and workers, and to what is going on I was very glad to have a hand in it; so, you see, it gives me especially at time of friction in our ranks concerning our mediums and workers, and to what is going on I was very glad to have a hand in it; so, you see, it gives me especially at time of friction in our ranks concerning our mediums and workers, and to what is going on I was very glad to have a hand in it; so, you see, it gives me especially at time of friction in our ranks concerning our mediums and workers, and to what is going on I was very glad to have a hand in it; so, you see, it gives me especially at the progress, and workers, and of the progress and workers, and workers, and to be here, for when there was any transfer of the progr

ficial to him socially, spiritually and physically.

Never before has such an age come to humanity. Even in the highest, the grandest years of artistic spiendor in ancient countries, ened at, that no old bones rattling there will the general mass of the people of these nations. has pointed him to homes and habitations and pleasant places in another world. So, I, value mediumship as I value my own happiness, and I am always glad to say a word in defense of it. I am never happier than when I can, mentally

speaking, roll up my sleeves and fight for the truth.

But I am not a bit sorry, Mr. Chairman, when I find some cases which are passing for true mediumship, but which are false to the core,

exposed to view. It is right that such should be exposed, and I for one am glad of it. I want every true medium to know that I am in hearty sympathy with him or her, but I want every false trickster to know I am in hearty sympathy with the revealers of the sham; and what is more, I will do my part, as a spirit, to make the sham manifest to man-

kind.

Now I suppose you think I am pretty hard.

Now I suppose you think I am pretty hard. Mr. Chairman, but I always was hard-hearted, and you cannot look for anything else from me, and you cannot look for anything else from me, if I am true to myself. Sometimes natures that are hard, like walls of adamant, are needed, so that when the spears and shafts of opposition strike against them, they will fall back upon those that sent them.

and not only this, but we may find those elements of power which show to the thinking mind that man as a whole has higher advantages, grander forces and powers, at his command to-day than have ever been the allotment of humanity in the past. This must of necessity be so, for the world is growing, the planet itself is ripening out toward fulfillment and perfection, and man must grow in accordance with the planet, with the world, in all directions; and if he grows, if he advances, if he expands in intellect, in knowledge and in power, then certainly must he receive and have the opportunity of giving out more that is truly useful, elevating and purely beautiful than he ever possibly could have done in the ages that have gone.

Q.—[By Daniel McGinnis, Fort Wayne, Ind.]
Is it true, as stated by an intelligence purporting to be Spirit Faraday, that mentality cannot originate outside of physical organization?

A.—We do not think that it is true, and we have not the slightest idea that a man of such

brightly in consequence.

If we do have things coming to us that we shrink from, we had better make up our minds to face the light, and take it in. I tell you, there is friction on every hand, and it is making itself felt. The very agitation in connection with the Roman Catholic Church is moved and acted by unseen powers. Human ignorance has maintained a mighty hold upon the earth and its people, but it is losing its power, and dies hard. There is a mighty struggle going on between error and truth, between ignorance and knowledge; but, of course, knowle-

ing on between error and truth, between ignorance and knowledge; but, of course, knowledge and truth must gain the supremacy in every department of life.

Now, I don't care how the thunders roll and the battle-cry ascends; because then we know something is being done, and when each side calls off its forces, sits down and goes to dreaming over the prospect, neither one gains any hold; so you see we may fight the better if we feel it is going to clear the ground and make things smooth by-and-bye.

matter who misunderstands, you will be protected and guided onward.

No one has need to tremble, Mr. Chairman;
but those who are really living a life of false.

but those who are really living a life of false-hood—those who are shams—pretending to be all gold throughout, may have cause for fear and trembling. The earnest soul, trying to do right, even though misunderstood. may press forward with courage and hope, for he is sur-rounded by a wall of defense unknown to mor-tals. Henry F, Gardner.

SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

Report of Public Seance held Nov. 17th. 1887. William Hibbard.

Asleep and yet awake, forever removed from the burden of earthly life, and yet in the midst of action and principles that make life what it is. It would appear to any intalligent mind that had made a deep and profound study of the sciences of the present day, that in the sum and substance of all knowlege which it was possible to attain there was still incompleteness; something more to be desired than the wisest man could teach; for science reaches back into the endless past, but is not able to take a single step into futurity. It strikes me that Spiritualism is the white-robed angel that is to lead the knowledge of the world along the highways of the future, and foreshadow what is to be the destiny of the human race.

The importance of knowledge does not impress itself on the mind when the mind is employed in satisfying the demands of daily life. The young man whose aim is to succeed in the world has very little time to spend in the contemplation of the laws of the universe, or if he has the time he seldom takes it. I know this from experience. The early days of my life were passed in working hard to accomplish different objects and purposes. Later on there came duties and responsibilities; while the burden lightened in one way it increased in another. It was when I began to feel my feet on firm ground, that the incompleteness of all I had thus far gained dawned upon me. In a Asleep and yet awake, forever-removed from

misset man could teach; for science reaches back into the endless past, but is not able to take a single step into futurity. It strikes me that Spiritualism is the white-robed angel that is to lead the knowledge of the world along the highways of the future, and foreshadow what is to be the destiny of the human race.

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I am inclined to believe, when a knowledge of Spiritualism is more fully understood, and spiritualism is more fully understood, and spiritualism is more fully understood, and spiritualism, and better fit himself for it, and live a more earnest and respectable life while he is doing so.

I enjoyed the instruction whilch a spirit friend of mine, the Old Professor, gave me; and another friend, Star Mary, did much for me in breaking the connection that the earth held over me, even though the spirit had partially separated from the body; and the medium through whom these truly wise intelligences spoke has wondered why it was that I have a more earnest and respectable life of the professor, gave me; and another friend, Star Mary, did much for me in breaking the connection that the earth held over me, even though

struck me strangely that they who were able to do so much for others were able to do so little for themselves; but I suppose the reason for that is, that where there is deep thought upon any subject, it creates a barrier between the person and the object upon which the thought concentrated.

is concentrated.

I wish to tell this friend of mine that now I have seen everything that was pictured to me; I am now relieved from all earthly infirmities; I have passed many happy hours in company with those whom I met and knew on the earth, as spirits; the time of her sojourn on the earth is short, the hour of meeting will be sooner than she thinks, and then I can have the pleasure of showing her what, during these last few years, I have myself so much enjoyed.

My family would not receive a message from me if I was to send it so I will save myself the trouble; but with those who remember me, and those who assisted me in my work, I am often present. William Hibbard.

Martha Purple.

such ways and by such means as will add to the general health, wealth and prosperity. We believe that this surplus should be expended for wise and useful ends, in a manner that will add to general happiness and welfare.

We believe that the revenue of this country should be reduced; that there is no necessity for the present high tariff rates as they now should be reduced; that there is no necessity at and such an atmosphere of the great lisure and of scientific revealment of truth as to be able to breathe in with the air certain stand. We know that on this question we are at issue with many other intelligent minds who believe that the high rates of tariff must be maintained.

Magnificent as has been the display of certostand they cannot the past, they cannot compare with the general usefulness and of compare and interventions and importance of the great work of artists, and of the general usefulness and of scientists, and of the great albors and inventions and importance of the great work of artists, and of scientists at this present time, for knowl-for the present high tariff rates as they now should be reduced; that there is no necessity and man has come into such an atmosphere of know that on this question we are at issue with many other intelligent minds who believe that the high rates of tariff must be maintained.

My name is Martha Purple. My name is Martha Purple. My name is Martha Purple. My name is dustured at what I see; it do n't disturb me one bit to know that there is no necessity and the past, they cannot compare with the general usefulness and inventions as able to me in trying to get in here to neediums are being assailed and that there is see; it do n't disturb me one bit to know that there is see; it do n't disturb me one bit to know that there is see; it do n't disturb me one bit to know that there is see; it do n't disturb me one bit to know that there is see; it do n't disturb me one of the great all feel at all faint-hearted at what I see; it do n't disturb me one olit to know that there that won't see.

that won't see.

Other friends of mine are in Michigan—for I lived in Lowell, Mich., for quite a while—and will be glad to know of the great change that is taking place, and how the folks are gradually coming round, and taking our ideas, just as natural as if they had been born to it. It's curious how some folks kick at an idea; and by-and-bye the idea knocks them over; and when they find that the idea is stronger than they are, they make a bow to it, as though they had always believed it ever since they were lways believed it ever since they were

There's a little satisfaction in seeing them change their opinions in such a way, and I ve change their opinions in such a way, and I ve lived to see, in spirit, the great change that has taken place where once it was but barren soil. This will reach some friends who are carry-This will reach some friends who are carry-ing forward the work that I tried to carry out, and I hope they 'ii have the courage to re-member the quotation that "the man who puts his shoulder to the plow and turns back is n't worthy the kingdom," so what they ought to do is to keep straight ahead, and Martha Purple will help 'em every time. Good day.

Samuel Carman.

I declare! You don't say this is the place! Bless my soul! We've taken the paper quite a while, and I knew all about this, but I never expected to be in it this way. But my wife, she's awful lonesome! she misses me terribly. I know that, because I can see the house and walk over the place, and know about what's going on just the same as when I was here.

My name is Samuel Carman, and Bucks
County, Penn, is where I hall from. I'd just like to say that I am nearer on Sunday than at any other time, and I want my wife not to worry so much, and try to be a little more contented and take comfort out of what she has got. Tell her not to be afraid, but to do just as she pleases, and not be domineered over. I've seen what they have done up in the graveyard, and I'm satisfied.

John Morse.

My name is John Morse. I passed away in

My name is John Morse. I passed away in Worcester, Mass. I came here upon the representation that I could send a message to my wife and other members of my family, who are still living. I did not suffer much before I came away; the doctor called my trouble dropay; and at last I seemed to realize very little what was taking place about me.

I would say to my wife that I am aware of all that has been done—of the disposition that she has made of some of the property—and it is what would have pleased me most had I then possessed the power to advise her. She has acted wisely in regard to it. I know that she and others will not believe that I have come to-day, for they are, in the main, opposed to this idea; and when they read these words they will feel sure I could not have spoken them. I have heard them discuss the subject too many times within the past few months not to know that.

that.

Tell William that I am glad he has made the change in his business. I think things will go on better than they have in the past. Tell Fred to be careful, or he'll get hurt one of these days, on the cars. I always tremble when I see him go near them. Give my love to my daughter Ella, whom I am often with. Tell Sarah that she is impressed whenever she takes her pencil and tries to write; much of the poettry she has written is the result of inspiration. feel it is going to clear the ground and make things smooth by and by e.

I have n't any idea that my words are particularly suited to a great many who will read them, but they come forth just as I feel themand you know I, cannot speak for any other than myself. My sympathy is with all earnest workers, all friends of progress and truth, and I am happy to give them. I would cheer them up and bid them try and not mind these difficulties that come in their way; think of the help you may get from beyond; realize that you are seeking for truth; and free expression, and no Chairman, for your kindness.

Blossom

This aint my chum. My chum lives down in Providence. I call my medium my chum; of course we are chums together. When I'm away she's the big chum, when I'm there I'm the big chum; and sometimes she has said; "Now, Blossom, you go, and you just let me know, outside of myself, that there's a little girl like you." So I come up to this chum, and I send word to my chum that there's a little girl like me.

Blossoms don't amount to much, do they? But if you never had one in the whole world all put together, it would be a dull old place, I think; and I spend all my time gathering flowers in the spirit-life to scatter over the pathway of those who have to walk in the earthlife. I guess if some folks tried to scatter some flowers in their own path it would n't be quite as dull.

so dull.

Red Medicine, he's my chum's chief's spirit; he's here, glum as a deacon. He shakes his head at me sometimes. Never mind; I don't care, do you? So I send love to my chum and her chief, and little Grace, too. Just say I was up here, and that I'll try to bring a whole armful of blossoms, and scatter them in the paths of these who never have any. That's all. I of those who never have any. That's all. I am going now.

Chauncey Barnes.

tical standpoint. There's a great deal of loose talk going on about Theodore Parker, Thomas Paine, and other spirits of like character; some have an idea they are just waiting around here for a chance of doing the work. Well, I s'pose some of 'em are, but if they aint got anything more to do than simply to be in attendance here, they have y't made year great improvement in the haven't made very great improvement in the land where advantages are very common.

I tell you, friends—you know I used to say I loved you all; I love you most all, now—I tell you, friends, in all this great work you want to you, friends, in an this great work you want to salt every idea with a large lump of common sense, and to keep your head level, then your feet will go straight. Lose your head and you'll have to hunt for your path.

I guess that's about enough to-day. If this don't offend you, I'll come again. Good after-

Winona, for the Following Named Spirits:

noon.

There's a number of people, here, and my work is n't to talk for myself, but to speak for them.

John Sherwood.

A gentleman, standing right beside me, puts his hand in mine and says: "Say that this is from John Sherwood, to Mary. I want to encourage you to go on in your present undertaking, always bearing in mind that it is a temporary one, and that when you least expect it there will be a greatchange which will take you out of the surroundings that you are in. I am often with you, and I always did admire the courage that you manifested as the trials the courage that you manifested as the trials came upon you and as others misjudged you. came upon you and as others misjudged you. You have a warm, true heart, and many is the time that I have seen you sitting down, not living in the present, but thinking of our past. No one ever understood me as well as you did. I understand you now better than when I was with you. Take courage; better and brighter days are coming, and when life is over we will sail along the river of time in a better boat than we used to sail in in the old days." He was captain of a boat. was captain of a boat. land the first see

Lydia.

A beautiful spirit comes here and reaches out to a gentleman in the audience: "Say that Lydia is here, and she brings a message of love to him; that he will always be helped over the rough places in life, no matter what the others may say at home."

Fleetwing.

Another spirit says: "My name is Fleet-wing. My medium said if I could come here and just say that, she would believe there was such a spirit; so I 've come to say it."

Ida Carleton.

A lady gives me the name of Ida Carleton. She has two beautiful spirit-children by the hand. One seems to have had scarcely any earth-life; the other appears to be some older. She wishes to send her love to her companion, who, by the way, would not accept it as coming from her; but particularly she sends her love to her mother, whom she loves more to-day than ever before. She says that "to-night we shall all be there, for this day has a particular significance to mother and father, and she will be very happy to know that we are present, though she will not see this for some time. I am with her constantly; we were a great comfort to her constantly; we were a great comfort to each other when I was here; I try to comfort her now all I can in my feeble way, for she suf-

Wallace Wright.

Wallace Wright.

A gentleman and lady come here wringing wet, as though they had been dragged out of the water. The gentleman gives me the name of Wallace Wright. The lady, who is his wife, he calls Katie. He says he wishes to send a word to his brother, in particular, who knows something about this subject; and to say, furthermore, by way of identification, that he started on his way to Florida with his wife, and when the Columbus went down, he went down with her. He knowshow much his brother has mourned him, and how he often says it is only "one more under the daisles"—which is an expression he very often employs. "My wife was never found. She, hovever, has met me in the spirit-world. It is well with us. I wish that my brother, whose name I refrain from speaking, because of his public connection he would not like it—I wish my brother would give me a chance to speak to him; I should feel better, and so would he, after such a conversation had taken place." taken place."

Fidelity. [The Guide of the Medium.]

There is some time at my disposal yet, and I deaire to answer a question which is in the mind of a friend, as to what punishment is meted out to the wrong does when entering the spirit-life. Here on earth you are not able to identify the wrong does by any external sign. If the sinner is well dressed wears a smile and is courtessed miner, he appears so like a saint that it would be wrong not to believe him one. If the saint be the opposite, he appears so like a saint that that that the saint be the opposite, he appears so like a saint that you are excused for placing him in

that category. Of course, in extreme crime, that category. Of course, in extreme crime, where imprisonment is necessary, certain signs are employed to mark the criminal. The uniform that he wears, and the closely shaven head, indicate that the man is condemned. In the spirit-life, however, these things do not exist in the same way. Whatever a man or a woman really is in heart, shows in every line of their faces, and in every shred of their garments.

ments.

There is no such thing as punishment, in the spirit-world; no father angry with his child. Spirits suffer in the spirit-world because of their own weakness, and fall to enjoy blessings because they have not the moral and spiritual development to attain them.

1, for instance, may fall to realize the blessing that I wish, not because God is angry with me, but because, by my earthly life, I have failed to develop the spiritual strength necessary for me to grasp it.

me to grasp it.

Spirits who move in certain spheres of life are surrounded by a color, or an aura which is so colored as to at once show their true condiso colored as to at once show their true condition. There is a law of spiritual gravitation, if I may use such a word, whereby each soul sinks or rises to the place that is exactly fitted for it. Because you are in one place to day, it does not follow that you will be there to-morrow or the next day. The moment that a man conquers evil and puts it under his feet, he rises, and he keeps on rising, just so far as he conquers self. Salvation is free to the man who will put his strength out to earn it, and in no other way.

other way.

I remember an incident in spirit-life that impressed itself very strongly upon my mind at the time when it occurred. There were two women who are known to the world to-day. pressed itself very strongly upon my mind at the time when it occurred. There were two women who are known to the world to-day, and marked an epoch in the world's history—proud, successful, queenly women. One lived to triumph over the other, and signed her death warrant; and in the triumph that came after that, was ever followed by the remorse that is attendant upon every evil deed done. In the course of time both entered the spirit-world; the one who had suffered despised her persecutor, and thought only of revenge. One day this unfortunate women was standing on a hill; the sun was shining very brightly around her, the air filled with sweet sounds, when a troop of merry-hearted children came dashing along, and she, always loving children, tried to call them to her, and, extending her hands to them said: "Come to me, little children; let me feel your arms around my neck and your kisses upon my cheek." But the children turned from her, crying out: "See how solled her dress is how torn it is I how poor she looks!" and they all ran away. Her heart was very sad. An angel approached her side and said: "Art thou troubled?" She replied: "See how my dress is torn and soiled; I never knew it before; the children turned from me whom I have always loved so deeply." "Yes," replied the attendant spirit, "every soil upon your garments, every rent and every stain, is to demonstrate to all spirits the hatred, the selfishness and the evil that is still upon your heart. Return to the earth; learn to love your enemies, to conquer pride, to overcome selfishness, to trust in the truth, and all will be well with you." So she came back to the scenes of her sorrows, but followed her persecutor for a long time. Finally they met in the spirit-life, and she looked upon her with no hatred, but remarked to her, as one of old: "Well, neither do I condemn thee. Circumstances made you do what was done. It is all over, all past, and we are friends again."

Shortly after this, she was standing on the same hill, and the sky was as blue and the w

turned away from her. She sat down with folded hands, and they came close by her side crying, "How beautiful she looks! how beautiful her dress is—not a single stain upon it!" and they embraced her lovingly and kissed her, and made her feel how dear she was to them. The attendant angel said: "So is it, child of earth; you have, in conquering these lower elements, purified your spirit, and thus the garments you wear are bright and shining. Greate is he who conquers the world; greater still is he who conquers and rules himself."

This is the lesson that I would impart to-day. While purple and fine linen deceive earthly

While purple and fine linen deceive earthly eyes, the spirit can see you as you are. May heaven make all—both spirits and mortals—purer and better. Fidelity.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 1.—David Lawrence; Ass Smith; Carrie Weedward; Bernie Shaw; Mary Osborn; Winons, for Amasa
W. Miller, Zeph Goward, Emma Greenleaf Southwick,
Capt. James Townsend, Emily Chase.

Verifications of Spirit-Messages. FAITHIE JUDSON.

We were much gratified to read a message from our daughter "FAITHIE" in the BANNER of the 29th October. She passed to spirit-life about two years ago, aged nearly five years.

Her "Gran'ma Nancy," and her "gran'pa," to whom she alluded, preceded her to the spirit land. While we did not need this communication from her

to convince us that our dear child still lives, it was none the less welcome and satisfactory. One more link is added to the chain of evidence proving that there is no death, and that Spiritualism is one of the grandest truths of the age.

Yours, etc., Mr. And Mrs. A. H. Judson.
Los Angeles, Cal., Nov. 12th, 1887.

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J. G. BARROWS. J. G. BARROWS, who gave a message which was printed in the BANNER OF LIGHT Oct. 22d, can find an old friend away out here in Nebraska, who remembers him still. I was personally acquainted with Mrs. Barrows, and Asa and Bert, who are named in said message. It seems to me that Bro. Barrows could not write a better certificate of identity while in earthlife than is given in this brief talk.

With best wishes for the Free Circle, I am truly, I. N. BAKER. Lincoln, Neb.

JAS. LITTLEFIELD-CHARLIE MILLEN. In your issue of Oct. 29th I read a communication from my grandfather and my two little boys. It was beautiful, and correct in every respect. It was by accident that I saw it, as I do not see the BAN-NER oftener than once a year. I am a firm Spiritual ist in every respect, so thought it my duty to acknowledge the communication. The names were JAMES LITTLEFIELD and CHARLIE MILLEN. A SPIRITUALIST.

Respectfully, Crescent Beach, Mass., Nov. 20th, 1887.

FRED. WILLIAMS.

In the communication from FRED. WILLIAMS through the mediumship of J. W. Fletcher, in the BANNER OF LIGHT of November 19th, I recognize facts known only to myself; and the statement of ciroumstances is so surprisingly true, any one familiar with the conditions could not fail to be convinced of the authorship. With gratitude to the BANNER, the medium and spirit-friends who so often come to cheer and bless this side of life. ..

I remain, Yours sincerely, MARIA E. BROWN. Boston, Dec. 9th, 1887. 1. 16.18 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1. 16.16 1.

ANGIE MBENEY.

I am desirous of verifying a message from my spirit wife, Angle Keeney, which appeared in the Ban-NER OF LIGHT messages of Nov. 12th. It was given in answer to a verbal request made at my own home and speaks of things that we are much interested in Am pleased to add my name to the list of those who believe in spirit return and in Spiritualism. Lynn, Mass., Nov. 28th, 1887. A. N. KREHEY.

I am pleased to find in the BANNER OF LIGHT OF Nov. 19th, 1887, a message from my husband, ABSALOM MILLEN, given through the mediumship of John Wil-liam Fletcher. It is a comfort to me, and a pleasure to ELEANOR MILLEN.

Unity, N. H., Dec. 1st, 1887.

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I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Reserto until next June, after which time, if the people of the United States think sufficient of my Science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is C. M. COGIN, F. C. C. A.,

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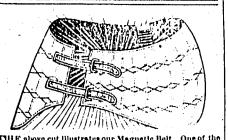
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AN OPEN LETTER

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Prof. Fullerten having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather uncurvable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation, in truth for what he said. In this connection it may be remarked that frof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his seances with Dr. Henry Siade.

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 17, 1887.

Occult Telegraphy. To the Editor of the Banner of Light:

A prominent business man of Boston has recently returned from an extended trip in the West, during which he was accompanied by his wife, and has related to the writer some remarkable as well as satisfactory tests of spirit-intelligence and identity that came to him while absent. Among them was the following interesting experience had with Mr. Rowley, of occult telegraph fame, in the city of

He had heard of this unique manner of receiving communications, and desired to inquire into it for himself; and on arriving in Cleveland he proceeded to Mr. R.'s office and requested a séance.

He was asked if he had made a previous appointment, also if the object was for the diagnosis of disease-G. F. Whitney, M. D., who has the management of the business department, informing him that they only gave sittings for the examination of disease, as they would be overrun with callers for tests and communications if they advertised for that phase of manifestation.

The gentleman was very much disappointed, as he had come a long distance, and thus expressed himself. He did not wish to give up the research, and asked if he could not make it an object for the manager to suspend the rules in his case. He replied that if he gave the sitting the price would be the same, and no deviation would be made in this regard; while the explanation was going on the ticks from the instrument were heard, the operating intelligence claiming to be anxious to give him a sitting, and saying: "You are from Boston." The telegraph also reported: "Charley is present.

"Which Charley do you refer to?" queried the visitor.

"Why, your Charley, that you know: there is also Charles Foster present " (Charles H. Foster invariably purports to come to him wherever he attends séances). Geo. W. Morrill announced himself, and alluded to the fact of his having been a Senator of Massachusetts. Spirit Morrill spoke of his own daughter as being present. He wished it to be understood that he was as enthusiastic over Spiritualism as ever, and said: "The story is not half told"; he also alluded to the Seybert Commission and their singular action, and said that Mr. Seybert was not at all satisfied with the investigation thus far.

The gentleman was in Cleveland but three hours, and the intelligence through the telegraph gave his name and many other points in regard to himself that were true. He feels fully satisfied that there was no possible way that these facts could have been obtained except by and through the action of some invisible intelligence.

He describes the modus operandi of obtaining the messages as follows: On a table are placed two instruments, with a connecting wire between them, and the battery under the table connects with both of them. To satisfy himself he took the instruments, also the battery, from the table, also floor, and held them in his hands, and while in that position the ticks came in the same manner as at first.

The gentleman who relates this experience has had, through his own organism, powerful and satisfactory manifestations in his own last Sunday. The interest lie has aroused with us was home, and doubtless his forces assist those of other mediums to obtain better results than those who have no adapted forces to aid in the with the Boolety. Located as we are, at every gathermanifestations. He, like many others in business, cares not to have his name made public in this connection, but without question he would be willing to converse with those in search of truth regarding this important subject of Spiritualism.

I asked him if telegraphic operators in general could read the ticks given in this way, as they do those in other modes of telegraphing between distant towns and cities; and he replied that the President of the Western Union had tested this matter, and given a certificate (now in the office) to the effect that the instrument works on the same principle as the common telegraph they have in use, and its messages can be read by the operators in just the A. S. HAYWARD, same way. Boston, Dec. 8th.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Beaworth Street.—Béances are held every Tuesday and Thursday af-ternoon at 30 'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. H. Wilson, Chairman.

Ounirman,

Boolea Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10% A.M. and 7% P.M.
Richard Holmes, President; O. F. Rockwood, Becretary;
Mrs. Mary F. Lovering, Corresponding Secretary; W. A.

Dunkiee, Treasurer.

Châldrea's Progressive Lyceum No. 1.—Seasions every Suntay at 1 a. M. in (large) Pause Memorial Hall, Appleton street, near Trement. All seats free. Every one invited. Benj. P. Weaver. Conductor; Francis B. Woodbury, Corresponding Secretary. 45 Indiana Place, Boston. Sewing circle at 1611 Washington street Wednesdays at 3 P.M. Supprand social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streeta, Spiritual Fraternity Society will hold public service Sundays at 2% r.m. and Wednesday even-ings at 7%. Seats free.

Reprise the trong and the second and

ry; W. C. Vaughn, Secretary.

College Hall, 24 Ensex Street.—Sundays, at 10);
A. M., 1½ and 7½ P. M. Eben Cobb, Conductor.

Hagte Hall, 616 Washington Street, corner of Seax.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 2 P. M. Able speakers and test medium. Excellent music. Prescott Robinson, Chairman.

1861 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torter, Secretary. Private shance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evenings at 7%.

The Independent Club. 1621 Washington Street holds regular meetings every Monday evening, at 8 o'clock The best speakers and music.

Chelsen.—The Ladice' Social Ald Society meets in Mrs. Bufum's pariors, 186 Chevaut street, every Friday after-soon and evening. All are invited. Mrs. E. H. Prati, President; htm. M. A. Dodge, Scorolary.

Berkeley Hall Boston Spiritual Temple. Last Sunday, Dec. 11th, Mrs. H. S. Lake's morning discourse was upon subjects presented by the audience. After singing by the congregation, led by Mrs. M. F. Lovering, the guide said:

"Xou again direct my thought to the subject of Immortality and its Attainment; the Origin of Human Consciousness, the Impiration of the Beripture, etc. To many of you the ideas I have advanced relative to immortality are not acceptable; and yet I wish to industriality are not acceptable; and yet I wish to industriality are not acceptable; and yet I wish to industriality are not acceptable; and yet I wish to industriality are not acceptable; and yet I wish to industriality are not acceptable; and yet I wish to industriality and the laws governing that sphere or department of life? All the different expressions of earth, so far as you know, have conformed to conditions, or changed form—that is, lost that method of manifestation. Why should it not be so of the splitt? When man, in the aggregate, let the rade Bione Age behind him, and passed onward into the Age of Bronze, there were still individuals of the lower type who could not conform to the later inspiration, and hence could not reap its benefits. The Age of Bronze, bringing with the particular than survival of those who kept beds with the added wowth. From savagery to barbarism, from barbarism talgamit-barbarism, from semi-barbarism from

to what is termed civilization: at what period did man attain to what is termed immorfaility? I answer: when the animal line was passed and the human began; when the propulsive lorce of spiritual entity began is when the propulsive lorce of spiritual entity began to dominate the outward environment, and the attraction of sravitation between man's inner nature and an inner world became established. Consciousness is oreated when the soul finds avenues of expression into the outward world. Inspiration is the revelation of spiritual things to the subjective side of man's nature. Truth is always the same, but it revelation of spiritual things to the subjective side of man's nature. Truth is always the same, but it revelations with the revelation of spiritual things to the subjective side of was 'nature. Anything which affirms the truth is inspired, whether found in books called sacred or profane. Christianity, having denied modern inspiration, has no key wherewith to unlock its ancient revelations. Many a humble and unlettered medium, taupht of the spirit, is a better interpreter of the mission of Jesus than the wisest theologian."

Revening.—The subject of the guides was: "House-Cleaning, or, How to Make the Body a Fit Temple for the Boul." They said: "We preach the religion of the body; we believe in the symmetrical growth of the race and of man. As the soul is to find expression, through matter, the more sublimated becomes the matter the less difficult is the expression. To eleanse the temple of the body is the primary work of spiritual man. Gross habits of eating, drinking or dressing, weigh upon and clog the manifestations of the soul under the body is the primary work of spiritual man. Gross habits of eating, drinking or dressing, weigh upon and clog the manifestations of the soul under the propose, the manifestation of the soul of the soul and when were of the body and mind be instituted and preserved, which will furnish the best habitation for the soul. Beep clean the corners of your lives, lest food or

clearer and more complete expression upon your outward plane."

A fine audience listened to the lecture, which was followed by a number of psychometric readings, all of which were pronounced correct. Next Bunday the guides of Mrs. Lake will speak upon questions in the morning, and in the evening upon: "Have we anything to learn from Christianity?"

The First Spiritual Temple, corner Newbury and Exeter Streets .- Mrs. L. B. Manchester of West Randolph. Vt., has spoken at the Temple the last two Sundays, under the inspiration of Prof. Wm. Denton. Her subject last Sunday was "True Chart ty." She spoke of man, and that in the divine plan is

Denton. Her subject last Sunday was "True Chart ty." She spoke of man, and that in the divine plan it seemed to be necessary for him to embody in matter, that through its ministrations he might gather strength and stalin growth. The race had to pass through the various stages of childhood, youth and manhood, gradually developing an increasing power and spirituality. We all should exercise a divine charity for each and every one, in whatever station or condition, remembering that if another was on a lower step, we too, had once trod the same, and were all children of the same loving parent. Her address, which was deeply spiritual, gave much satisfaction.

At its close, "Crystal," a dear little spirit-child, through the mediumship of the chairwoman, Mrs. Clough, said that the lecturer desired Spirit Boné to express through her a few thoughts on the same subject. Bhe then said: "The higher spirits look upon humanity as the good gardener upon his plauts. He sees no high, no low, but all are alike dear to him and receive his loving care. Some, having reached the fruition of all previous effort, have burst into bloom and their sweet, spiritual fragrance fills the air with perfume. Others, with perfect leafage, are full of budding promise, and others, again, are but just pushing through the soil, and await the warm rays of virifying suns, the shade and moisture of tearful skies; but the angels, from their high estate, like the good gardener, see the possibilities of all human flowers, and know that in their own good time all will blossom in this garden of life, and they have a perfect love and exercises a most perfect charity for all God's children."

There will be service next Bunday at quarter before three P. M. The speaker and subject of discourse will be given in Saturday's papers; also the usual weekly sociable will be held in the lower audience room at half-past seven, on Wednesday evening, to which all are invited.

Spiritualistic Phenomena Association—La.

Spiritualistic Phenomena Association-La dies' Aid Parlors, 1031 Washington Street... Prof. Cadwell conducted the exercises at both services It were impossible to speak too highly of his labors with the Bociety. Located as we are, at every gathering held under our auspices, there are many people who come in out of curiosity. To all such, Prof. Cadwell has presented the spiritual truths he has rearned during his forty years' experience. In his answer to the question "What Good has spiritualism done for Humanity?" in his closing lecture, he described how a notorious gambler had been reformed through a request of his mother, in spirit-life, her materialized hand having penned a message to him, begging him to change his course, which he did, and became a famous magnetic physician through whom many sick have since regained perfect health. This he cited as one instance in which Spiritualism had benefited one man, and through himmany more. Prof. Cadwell has been holding developing eiroles in this hall afternoons for the week past, meeting with excellent success. Mrs. George Chainey has become developed as a platform speaker under his charge, and her guides possess rare ability and talent for the new field of labor which now seems opening to this most estimable lady. A large number of other mediums have been benefited by these circles. Wherever Spiritualist societies can secure Frof. Cadwell, he will do splendid service for the society and the cause. the society and the cause.

The attendance on the regular Thursday evening

circle and social meeting averages about one hundred. The Christmas Tree, the Thursday evening before The Christmas Tree, the Thursday evening before Christmas, promises to be a success. We expect to have the veteran orator, N. S. Greenleaf, next Sunday, also Mrs. Snow, the telegraphic rapping medium. Francis B. Woodbury, Sec'y. 1031 Washington street.

College Hall, 34 Essex Street .- [The delay attending the receipt of the report of this meeting the present week obliges us to largely condense "Heath's" favor. Bend it earlier, brother-Ed.1 The morning ser vice in this hall on Sunday last opened with singing by Mrs. Case and Mr. and Mrs. Chamberiain. Mr. Cobb spoke upon Spiritualism; tests and readings were given by Miss A. Peabody, Mrs. Smith and others, all recog-

nized.

At the afternoon session Mr. Cobb spoke in reply to the question whether immortality is a prize to be gained by a limited number of spirits by means of special grace. Tests were given by Peter McKenzle, Mrs. J. D. Bruce and others.

At the evening session addresses were made by Mr. Cobb, Dr. A. H. Richardson, Dr. H. B. Leighton and J. W. Fletcher. "Winons," Mr. Fletcher's control, entertained the audience as usual with descriptions of spirit iriging which were laddy received. Beginner of spirit-friends whiches as usua with description of spirit-friends which were gladly received. Readings were given by Mrs. A. Forrester that were recognized as correct. Dr. W. S. Ridridge gave diagnoses of discasses and several very remarkable tests of spirit-presence. Mr. C. H. Johnson gave tests, and Mrs. A. H. Moore sang Indian songs.

HEATH.

Paint Memorial Hall - Children's Progresstve Lyonem...On account of the arduous labors necessary to secure success at the recent Fair, many of our number did not attend the session last Sunday, A good programme of readings and recitations was given by Rose Wilbur, Sadie Peters, Daisy Morris, Emma Russell, Jennie Porcelain, Lillian Rich and Mrs. Francis. Vocal selections by Grace Scales and Jessie Judkins.

Mrs. Francis. Vocal selections by grace could be also Judkins.

Mrs. W. B. Butler desires to return thanks to Mr. Mrs. W. B. Butler desires to return thanks to Mr. B. H. Karles, New Orleans, La.; Mrs. Dr. Pratt, Providence, B. i.; Miss May Stevens, of Dorchester, Mass., and all who assisted her to make the Fair a grand financial success.

Persons interested in the Children's Christmas Tree are invited to meet at 1031 Washington street, Wednesday afternoons, to make arrangements for the same.

F. B. WOODBURY, Cor. Sec'y.

The Ladies' Industrial Society .- On the evening of Dec. 6th the members and friends of this Society held a social meeting at Lyceum Ball, 1031 Washingacia social meeting at Lyceum Hall, 1031 Washington street. Mr. George C. Paine presided. Mrs. H. S.
Lake opened the exercises with a very able and instructive address, and was followed by interesting remarks from Mrs. A. E. King, who also gave tosts of
spirit presence; inspirational plane solo by Mrs. Loyering; short addresses by Dr. J. D. Moore and Miss
Zuey Barnicost. After a season of social converse the
meeting closed. The next social evening meeting will
be held Dec. 20th. All are invited.

81 White street, East Boston.

Patne Memorial Hall. The mostings at this place continue to grow in interest. On last Sunday

were recognized. Owing to the demands upon his time and strength, Mr. Powell finds it impossible to hold more than one meeting on Sunday; therefore, hereafter the meetings at Paine Memorial will be held

only at 7:30 P. M.
On Thursday, Dec. 15tb, Mr. P. fills an engagement at Worcester. It is his intention to give lectures during the wintenin surrounding towns.

SARA WILLIAMSON.

Spiritualist Meetings in New York Adelphi Hall, corner of 58d Street and 7th Avenue,...The:First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 7% P.M. Admission free, ings every Bunday at II A, M. and 7% P. M. Admission free.
Columbia Hall, 878 6th Avenue, between 20th and 50th Streeta.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2% and 7% F. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitian Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in McGregor's Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 55th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Bunday at 2½ P. M. Tosts given by Mrs. E. A. Wells of New York and Bits. A. M. Glading of Philadelphia, Pa.

Soul Communion Meetings every Tuesday at 8 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

First Society of Spiritualists, New York.

Mrs. A. M. Glading spoke in the morning upon several subjects, selected by the audience, and the intelligence shown by her control in the consideration of them was remarkable. After the lecture several delineations of character were given, perfect in nearly every particular. In the evening subjects selected by the audience were discoursed upon in an admirable manner, after which a number of perfect and fully recognized delineations were given. On both occasions the hall was well filled with an appreciative audience.

recognized delineations were given. On both occasions the hall was well filled with an appreciative audience.

Mrs. Glading is an unassuming lady, without the advantages of a liberal education, never giving study or thought to the subjects handed her for discussion, and yet, when entranced, her language is pure and perfect as ever fell from the lips of a mortal.

An impressive remark was made after the evening lecture, that well illustrates the opinion of Mrs. Glading's hearers, by a gentleman who said: "There is not among all the learned clergymen of this great city of New York even one who would attempt, under any conditions, to discuss, as Mrs. Glading had, ten's ubjects, without a moment's thought, and still they say that Spiritualism is the work of the Devil."

The meeting for spiritual manifestations, in the afternoon, was very interesting, and the attendance large, now withstanding the very disagreeable weather, showing the increased interest that is felt in the afternoon services of the First Society, inaugurated by Mrs. E. A. Wells. The service to-day was opened by singing "Nearer, My God, to Thee." Invocation by Mrs. A. M. Glading. A short address by Oscar Edgeriey of Newburyport, Mass. Mrs. A. M. Glading gave many delineations of character that were satisfactory to all. Mrs. E. A. Wells gave fitteen tests, many of which were remarkable, and all but one fully recognized. Mrs. Louis M. Lowe of Portland, Ore., gave ballot tests that have become so celebrated through this medium, and was a very interesting feature of the day's manifestation.

New York, Dec. 11th, 1887.

An Entertainment will be given in Adelphi Hall,

AN ENTERTAINMENT will be given in Adelphi Hall, New York, on Thursday evening, Dec. 29th, under the auspices of a Committee of Ladies of the First Society auspices of a Committee of Ladies of the First Society of Spiritualists, the proceeds of which will be devoted to liquidating the indebtedness of the Society. The entertainment will consist of a lecture by Prof. P. Wendover Bedford, "A Trip Across the Continent," being one of the most interesting of his many lectures, illustrated with stereopticon views. The ladies interested in getting up this entertainment are Mrs. Henry J. Newton, Mrs. Milton Rathbun, Mrs. Daniel E. Underhill, Mrs. John S. Chase, Mrs. E. A. Wells, Mrs. E. Goodwin.

J. F. Snipes also states—in addition to the report of our regular correspondent given above—that on the afternoon of Sunday, Dec. 11th, at Adelphi Hall, "great interest was excited by the mediumship of Mrs. Kerns Lowe, a well-known medium of many years, just returned from Europe. A large number of pellets were submitted to her, with questions and names of departed friends, securely folded from sight, and placed on a table before the Chairman and Mr. Tice, of Brooklyn. The papers were mixed together, taken up in turn, and when raps succeeded, a message was written; the medium describing the spirit, and giving the wame correctly. The writer addressed a friend, and the medium wrote a very appropriate answer, giving the initials and the full name. The committeeman at first declared an error, but on investigation, the spirit insisting, he discovered the full facts as stated.

as stated.

The seventh of the late series of weekly musical and The seventh of the late series of weekly musical and test entertainments for Thursday evening, Dec. 15th, included Befor Ceruelos, Mrs. J. O. Goodwin, Befor Jovine, from Naples, the Mandolin Quartette, Miss Rdith Mason, Miss Higgins, and Dr. Slade. The writer was lately shown by a friend, double slates obtained from the Doctor, with personal messages and names written between them, on the arm of the sitter, in the daytime, in English, German, French and Italian."

At the People's Meeting, yesterday afternoon, a Memorial service of song and mediumistic exercises," was held infimemory of Horace M. Richards, oness," was not injusted in Horso M. Richards, who departed this life Monday evening, Dec. 5th. Appropriate poems were read by the conductor; a number of songs (favorites of the deceased) were sung by the audience; remarks, tests, cic., were presented by S. A. F. Goodspeed, Mrs. Higgins, Mrs. Harriet E. Beach, Mrs. H. Lane Woodhouse, and Mr. Noble of Paterson, N. J. We all felt that Bro. Richards was with us in spirit, and inspiring some of the remarks made.

In the evening Dr. Henry Blade gave an interesting account of some of his travels and incidents in con-nection with his mediumistic experiences. The au-dience was well pleased with the address, and voted unanimously to invite Dr. Slade to continue his narra-tive Sunday evening, 25th inst. F. W. JONES. 230 W. 38th street, New York, Dec. 12th, 1887.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Falton Street.—Services every Sunday at 11 A.M. and 7% P.M.

7A P.M.
Frateruity Booms, corner Bedford Avenue
and South Second Street.—Services every Sunday at
7½ P.M. Ohidron's Lycoum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of sch
month at 3 P.M.

Everett Hall, 226 Fulton Street.—Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8

Postponement.

On account of the rain-storm on Saturday, 10th inst. Mrs. H. M. Walton's lecture on "Woman" at the Brooklyn Progressive Conference is postponed until the 24th.

Hon. A. H. Dailey will speak next Saturday, 17th inst., upon "Mediumship." As the subject is inexhaustible, and of great importance, it is hoped the Judge will have a large audience.

F. W. JONES.

The Young People's Progressive

Society. To the Editor of the Banner of Light:

Mr. John Siater terminated his engagement with us last Sunday, Séances were held at the Princess Opera Hatt Sunday, Scances were held at the Princess Opera House in the afternoon, and at the Society's hall in the evening: The audiences were larger than any during his engagement, both halls being filled with an earnest and appreciative assembly. Mr. Slater has won the admiration of Ohicago Spiritualists; his tests are accurate, and caunot be doubted. He is a host of himself. In a private gathering he can sing, perform on a plano, guitar, and other instruments, and converse on any topic. The engagement has been successful financially and fruitful of much good to the cause is this vicinity, as well as much pleasure and profit to ourselves.

in this vicinity, as well as much pleasure and profit to ourselves.

After filling an engagement in Canton, Ill., Mr. Stater takes up his route for Australia. He may return, he says, and settle permanently in Chicago, and has kindly promised the Young, People's Progressive Society that if he again, visits Chicago his services will be given to them. We extend our thanks and best wisces to Mr. Stater. The Hon. Joel Thiany begins a course of lectures before the Society Sunday, Dec. 11th, on "The Christian Philosophy." Mrs. Ada Foys has also settled permanently here, and we have high hopes for the causeithis winter. We have been the first Bociety in Chicago to introduce both the phenomena and philosophy for the study of investigators on a public platform. We dope to show ourselves even more carnest in the futurms, and labor exclusively for the promiting tion of the feachings of Modern Hpiritualism. Information in-resertd to the Society may be obtained by addressing J. B. Fellows, 3604 Octago Grove Arenue, Chicago, Illi.

Chicago, Jee. 7th, 1897.

Providence, B. I. Two large and appreciative audiences listened to Mrs. Colby Luther on Sunday last. Next Sunday her subjects will be, in the morning. "The Origin of the Spirit of Man"; in the even-ing. "The Destiny of the Same."
MABY E. A. WHITTHY, Sody.

The Spiritual Ladies' Aid Society met at Blade Passe Memorial Mall.—The meetings at this place continue to grow in interest. On last Sunday about 1, Thursday evening. Full attendar 2.20 P. M., Mr. Edwin Powell lectured upon "The about 1 the several meeting as well as instructive. Closed Value of the Spiritual Phenomena." The evening by a short defree from the guide of Mrs. Waterman, was devoted by Mr. P. entirely to tests; all of which

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The advent of J. Frank Baxter, the lecturer, vocalist and medium, has put the capsheaf on the popular Bunday evening course of lectures at the Columbia Theatre in this city. Mr. B. was greeted the first night Theatre in this city. Mr. B. was greeted the first night (Dec. 4th) with a very large audience, and all left delighted. His lecture, and seance which followed, produced a sensation, and was the topic of the week even outside of spiritualistic circles. This, of course, insured a larger audience for his second lecture, of which I will speak later. Mr. Baxter has been kept busy while here—speaking during the week insurrounding towns: Willoughby, Akron, Alilance, etc. Spiritualism pure and unadulterated, is his constant theme, the practical value thereof being gr-atly enhanced by the startling tests usually given by him at close of his lectures.

Duvbarn's Reception.—A large gathering of friends assembled at the residence of Drs. Ferris and Fish, of "The Cleveland Magnetic Cure," an evening or so before his departure from the city, to do honor to one of our soundest workers—Mr. Chas. Dawbarn—who, though a comparative stranger only two weeks before, had won both hearts and heads of Cleveland Spiritualists. In meeting Mr. D. it seemed to all of us like meeting an old friend.

Chidren's Progressive Lyceum.—The officers and Leaders are busy making preparations for the ebjoyment of the children at the approaching holidays. A Christmas Tree is one of the things decided on, and one or two noveltles are secretly talked of as a surprise to the little ones. The featival will be held in G. A. R. Hall Friday, 23d. On Sunday, Dec. 18th, Mr. Baxter is to instruct and extertain the children with remarks, songs, and maybe a young folks' séance.

Edgar W. Emerson.—This well and favorably known medium, who has never yet appeared before a Cleveland spiritual who be abnounced hereafter. Mr. R. will find many friends here waiting to greet him, and possibly after this visit he will not require so much coaxing to visit us against an early day.

Prof. Longley.—The spiritual songs of this eminent composer have been well appreciated at our Sunday evening meetings, as they have been charmingly sung by Miss Tillie B. Payton, one of our finest (Dec. 4th) with a very large audience, and all left delighted. His lecture, and scance which followed, pro-

North-Eastern Ohio. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mr. J. Frank Baxter arrived duly in Cleveland, O., on Saturday, 3d inst., and on the following forencon made his public appearance by informal remarks and song in the Children's Progressive Lyceum. He was greeted with many a friendly grasp of the hand and cheerily applauded in his efforts. He told the Lyceum he had consented to a proposition to address the children at noon, on Sunday, the 18th.

Since the course of lectures began in October, in the Columbia Theatre, rain and storm seem to have been the order for Sundays. Sunday, Dec. 1st, was no exception—incessant rain in the morning, dubious clouds in the afternoon, and a hard rain just as people would leave their home for the services. As it was, the largest audience during the course was gathered, several hundred being present in the theatre. Mr. Baxter's selections were happy, his audience greatly pleased, and what with his timely lecture and wonderful seance the assemblage was deeply impressed by the services.

The Plain Dealer spoke of the tests as "extraordinary," and The Leader of the exercises as "interesting." Both papers gave full synopses of the lecture and fair descriptions in brief of the tests. For instance, here is one selected from several in the Plain Dealer's account:

"Mr. Baxter described an influence that came to him calling 'Jennie.' 'It does not seem.' he said, 'that this

Bealer's account:

"Mr. Baxter described an influence that came to him calling 'Jennie." 'It does not seem, 'he said, 'that this name belengs to one in spirit-life, but some spirit comes here for some one with that name. The spirit seems to want to say something about children. There are four of them. I feel a queer luflu-nee. I am all in tremor. This man suffered much pain. I cay the name. It is a queer name, It is Evan. Evan what? Davis, he says—Evan Davis. Does any'one recognize the name? 'I do, 'said a lady sitting way back in 'he audience.' I see a ring before me, 'said Mr. Baxter, 'a piain, gold ring. It has on its inner surface the initials E. H. D. What does this mean?' 'I wear such a ring,'said the same lady, 'the initials are on the inside of the ring. E. H. D., and it is on my finger now.' 'Whose name is it?' a ked Mr. Baxter.' 'It was my husband's,' said the lady in a trembling voice.' 'His name was Evan H. Davis. He gave me the ring.' 'That is my name,' 'Did you ever meet Mr. Baxter before?' 'I never saw him before in my life.' The remarkable test was applauded loudy.''

On Wednesday and Thursday evenings, Dec. 7th and 8th, Mr. Baxter lectured and gave auccessful séances in Willoughby. O. The Willoubhy Independent char.

On Wednesday and Thursday evenings, Dec. 7th and 8th, Mr. Baxter isctured and gave successful scances in Willoughby, O. The Willoughby Independent characterized the lectures as eloquent and entertaining. On Friday evening, Dec. 9th, Mr. Baxter attended the young folks' Sociable at G.A. R. Hall, sang one of his songs, and entertained the attendants with an original poem suggestive of certain thoughts, which he clothed in a fitteen-minute speech.

Mr. Baxter is doing a grand work in Cleveland, and if I read "the signs" arightlarge audiences and much interest during his stay are well assured.

Pittsburgh, Pa .- A correspondent writes: "Notwithstanding the very inclement weather, a large au-dience greeted Frank T. Ripley on the morning of othere greeced Frank 1. Ripley on the morning of Dec. 4th, and the evening session brought out a packed house. His guides explained in a very lucid manner 'What is Mediumship?' The tests following were various, and were given both to Spiritualists and non believers, the parties receiving them admitting their correctiones and that he was a strauger to them. Our hall is No. 6 Sixth street."

Marshalltown, Ia.-E. N. Pickering writes : "The State of Iowa is afflicted with a Doctors' Law of the usual vindictive character, and its enactment has caused the incorporation of the Iowa Medical Liberty eague located at Des Moines, the capital of the Stat which is doing good work in the cause of humanity—among other efforts being the publication of its official organ, the Medical Liberator, a monthly paper devoted to its sause.

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188UED UNDER THE AUTHORITY OF THE

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Haverhill and Bradford .- Mrs. E. Clarke Kimball, of Lawrence, spoke in Brittan Hall last Sunday, giving short addresses, and many descriptions of a giving short addresses, and many descriptions of a striking character. In the afternoon forty-six descriptions were given of invisibles, present, with messages of interest from many of them. In the evening forty more descriptions were given, together with a short but comprehensive and instructive lecture from an invisible, answering the questions, presented by himself, "Does Bpiritualism possess anything which entities it to credibility?" "Does it conduce to the moral elevation of mankind?" These questions were apparently answered in the light of the spirit side of life, Mrs. Kimball much interested her audiences, alike in speaking and in the many descriptions given. Next Bunday Dr. F. H. Roscoe, of Providence, will occupy the platform.



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THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the iiving and the so-called dead," and all such are invited to become members.

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SARATOGA SPRINGS, N. V.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 104 A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Sec-

CLEYELAND. O.—The Children's Progressive Lycoum No. I meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10M A. M. E. W. Gaylord, Conductor.

Sunday Essning Spiritual Services.—The New Columbia Theatre, Euclid Avenue, at 7% o'clock. Thomas Lees, Chairman.

ET LOUIS, MO.—The First Association of Spiritual-ists meets at 24 P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

CHICAGO, H.L.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madiaon atreet, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordisily invited to attend, Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHECAGO. SLL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ F.M.: A hearty wolcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

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