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Voices from the Press.

Massage in Japan.

VARYING EXPERIENCES OF A DISTINGUISHED AMERICAN LADY AND GENTLEMAN.

Miss Scidmore in the Carter Harrison in the Globe Democrat.

We decided to have an amma to shampoo us what is known by the each night, and bring to French as massage. The us delicious rest and art consists in kneading sleep. Yumoto streets all the muscles of the resound with the wail body and bringing them of the blind shampoo-into play. It is pracers whistle every night, ticed not only by men, and we engaged the but also by women, and stars of the profession. at almost every inn Two blear-eyed and ill-favored old hags were among the first persons told off to the ward to profer their services which I shared with were the ammas. The particular amma we came back from the who came to our room evening bath the witch—and shampooed us was es were ready to begin an ungainly and awfulus delicious rest and art consists in kneading evening bath the witch and shampooed us was es were ready to begin an ungainly and awfultheir performances, and ly ugly woman of midwithout an incantation die age. She informed one seized upon me and us that before combegan pressing first one mencing the practice side of my ribs and then she had been obliged to the other with all her serve an apprenticeship might and main. She of three years. She had pressed the breath out practiced massage for of my body so that I ten years already.

The patient lies upon and next she took the arm, while the amma spinal cord at the back kneels beside him. The of my neck, and, with first act in the drama

or my neck, and, withints act in the drama quick pinches with the deals with the abdominads of all her fingers and cavity. Placing one at once, tried to lift it hand on either side of from its place. In the the abdomen, above the same way she picked hips, the amma comout the cords and muscles of my body, wrenchally a number of times; ed and wrung my joints, then, drawing up the and kneaded me with loose folds of the flesh, a steady, mechanical, she kneads and pinches heartless rub-a-dub. them, at the same time Each victim had about making passes which an hour's working, and correspond in their diwe willingly overpaid both of them in order to colon. This portion of get them out of the the treatment ended, room, and in the sum each leg is attacked and ming up it was decided vigorously rubbed and that the amma was one kneaded, the process of the great delusions of terminating by a smart pinches with the deals with the abdomiof the great delusions of terminating by a smart tourists. When we saw bastinado administered the two old hags going to the soles of the feet down the village street. The arms and chest by daylight we won are treated as the legs, the name of a scientific investigation. A caredered at our courage in and then the patient is being shut up in the turned over, face downsame room with them. ward, and the shoulders and back are punched and kneaded until the breath almost forsakes.

the body. The entire performance ends with a vigorous rubbing of the neck, which in my case seemed to threaten the dislocation of the cervical vertebres. Our amma was working with all her might almost constantly, only stopping to wipe off the perspiration.

The result of the experiment was such as to

warrant repetition.

The art of the amma appears likely to survive for a long time in Japan.

[From the Philadelphia Inquirer.]

Transparent Ladies.

THE PICTURE THAT IS PUZZLING PHILADEL-

PHIA PHOTOGRAPHERS.

a flash. The obvious fact that to do this some of them, especially the lady first mentioned, must have swurg their heads and shoulders through an arc of forty five degrees is not permitted to interfere with the hypothesis.

But the hypothesis, such as it is, breaks down completely before the problem presented by the central figure of the group—a lady sitting in a deep, comfortable armchair, with a solid back of wicker work. She could not have moved out of that chair without falling out, and her beautiful, clear portrait, the best in the group, shows that she must have sat like a statue; yet through her face, through her neck and through her body all the way down to her waist the wicker plaiting of the chair-back is seen almost as distinctly as if there were nothing between it and the lens. The lady's body

waist the wicker plaining of the chair-back is seen almost as distinctly as if there were nothing between it and the lens. The lady's body appears as a dark shadow projected on the lighter surface of the chair.

When asked to explain the phenomenon Mr. Taylor promptly gave it up. The proof has passed through the hands of a number of photographers, both professional and amateur, and was discussed at the recent meeting of the Amateur Photographers' Society, and always with the same result. As a last resource it was submitted to A. K. P. Trask, the photographer of the Seybert Commission, who has made a special study of ghostly photography, and can turn out "spirit photographs" in any quantity to order. He accepted the movement hypothesis as to the door and window lines, but when his attention was called to the wicker chair, he confessed that it was beyond his philosophy and he could not account for it.

fessed that it was beyond his philosophy and he could not account for it.

This is the way the case stands now: The photograph cannot be accounted for under any of the known laws of matter; though it may have something to do with the "fourth dimension" for which some theorists contend. It is not a "spirit-photograph," for, if it were, Mr. Trask would recognize it, and, besides, building materials and articles of furniture do not have spirits. None of the known laws of optics seem to meet the case, and for the present it remains a curious scientific problem.

THE SEYBERT COMMISSION.

To the Editor of the Banner of Light: I am often asked what I think of the Report of the Seybert Commission. I have just risen from the perusal of Prof. Kiddle's searching analysis of it, as issued in pamphlet form under the authority of the American Spiritualist Alliance, and I am constrained to say that under the searching light he throws upon this famous Report, I think it one of the most misleading documents ever presented to the American public. With all due deference to the ten distinguished names appended to it, I consider it a document unworthy even the respect of candid, truth-loving minds, for reasons abundantly

searching Review. I was not at all disappointed in this Report of the Commissioners, because I never had any hope or expectation that the result of their investigations would be any different from what it droved to de.

shown in Prof. Kiddle's most thorough and

A year ago one of the members of the Commission lunched at my house. I said to him at the time: "Professor, I have no faith whatever that the investigation you have entered upon will amount to anything."

He said, in some surprise, "Why not?" I replied: "Simply because you scientific men, with rare exceptions, approach this subject invariably with minds biased by preconceived opinions; not with an earnest desire to ascertain the truth of it, but rather with the expectation, if not the hope, of finding nothing but fraud; and until this method of investigation is reversed no satisfactory results can pos-

ful study of the minutes kept by the distinguished Commissioners, forces upon the mind the conviction that the main object of these men of science and of letters was to hold the \$60,000. The secondary object was to discover how the "imposition" was accomplished, thus confirming their own preconceived opinions and prejudices, and deal Spiritualism what they fondly hoped would prove a death-blow, and what has been declared in triumphant tones all over the country by priests, churchmen and materialists, the parties most interested in denying proofs of immortality, to be its death-

blow. As a document this Report compares very fa-THE PIOTURE THAT IS PUZZILEG PHILADELPHIA PROTOGRAPHERS.

A photograph was taken in a sitting room
up-town slow weeks ago that has been puzzling
amateur and professional photographers alice
over since. The artist was W. Curtis Taylor,
one of the most experienced photographers in
the city, and the subject was agroup of eighteen
young ladder. It was not a good ploture, because several of the laddes moved, and Mr. Taylor had, them sit again, but he finished up the
negative and took a proof, print, from it, and
then he saw several queer things in it.

On the extreme right of the group one lady
stood partly againsts white door, while another
lady sat directly in front of her. The olear
outlines of their faces show that neither of
these laddes, changed her position during the
exposure of the plate; nevertheless the edge
of the door frame, which appears above their
heads, is continued without a break, down
through the hair of the lady who is standing
just misses her eye, and loses itself in her ofini
while the paneling of the door shows through
her shoulder and through the hair of the hair of the hair of the lady
sitting in front of her.

Two ladies stood—one against he closed shutters
of a bar window. Both their faces showd the
modiling appear through the hair of the window. Two
other laddes at the coler of the window. Two
other laddes at the coler of the window the
light struct this section of the window. Two
other laddes at the coler and through the hair of the window. Two
other laddes at the coler and through the hair of the window. Two
other laddes at the potraits.

In all these dakes in within the young lades
appear, so calarmingly transparent; photographors asy there is conty to account for
the mystery—the is discussion to the coler and the coler and through the potraits.

In all these dakes in within the young lades
appear, so calarmingly transparent; photographors asy there is conty to account for
the mystery—the is discussion to the coler of the discussion of the coler of the discussion of the cole vorably with its numerous predecessors, prominent among which is the report of the Buffalo

telligent, cultivated and sensible people as can be found.

How these men could have the audacity to publish to the world such a report after a few brief investigations given to phenomena which so many other men equally distinguished as philosophers, scientists and literati, after years of patient investigation and most rigid scrutiny have pronounced indisputably genuine, is beyond my comprehension.

Prof. Alfred R. Wallace most forcibly says: When the opponents of Spiritualism can give a record of their researches approaching in duration and completion to those of its advocates; and when they can discover and show in detail either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them: and when they can prove the correctness of their theory by producing a like belief in a body of equally able and same unbelievers, then and not till then will it be necessary for Spiritualists to produce fresh confirmation of facts which are and always have been sufficiently real and indisputable to satisfy any honest and persevering inquirer."

Two of the most eminent Swedish physicists, Profs. Edland and Tornebone, speaking of spirit phenomena, say: "Profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these seemingly trivial occurrences, or to what new spheres of nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."

I would like to ask just here if, in the Report of the Seybert Commission, there is one particle of evidence of "profound study" having been given by one of the signers thereof to any one phase of the phenomena? If so I have failed to discover it.

Says Prof. Challis, formerly Plumerian Prosessor of Astronomy at Cambridge University, in relation to the facts of Spiritualism: "In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

And yet, mirabile dictu, these ten wise men of Philadelphia, after but a few hours of socalled investigation, would give the lie to forty years' accumulation of testimony to these facts, which, deny it who may, nevertheless rank among the spiritual facts of the ages.

Said a no less distinguished man than Dr. Robert Chambers: "I have long known" [not a are real a distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that was doubtful in the past, and when fully accepted will revolutionize the whole frame of human opinion on many important matters."

Said Cromwell F. Varley, F. R. S.: "Twentyfive years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. Numerous phenomena have occurred proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (o) the presence of some intelligence or intelligences controlling those powers. That the phenomena occur there is overwhelming | Land had increased in value in the vicinity of evidence, and it is too late to deny their exist-

ence." Cammille Flammarion, the French astronomer and member of the French Academy, said: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that all the laws of nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible, may acquire a radical and absolute certainty of the reality of the facts alluded to."

We might go on ad libitum with these excerpts from such distinguished men: Urookes, Howitt, Gregory, De Morgan, Lord Brougham, Lord Lyndhurst, Earl Dunraven, Wagner, Butlerof, Zöllner and our own Hare, Mapes, Edmonds, Sargent, most of whom gave, not a few hours or a few months, but years, of thought and investigation to the aphenomena; but sufficient has been given for our purpose, which is to emphasize the audacious absurdity of the attempt of these ten Philadelphia men, after eighteen sittings only, not one of whom attended them all, to render null and void the testimony given to the world by such men as those from whom we have quoted.

We recommend these gentlemen, before attempting any further investigations in this di-rection, to study the profound maxim of Coleridge: "There are errors which no wise man will treat with rudeness while there is a prob-ability that they may be the refraction of some

great truth still below the horizon."
FRED L. H. WILLIS.
123 Amity street, Brookers, N. Y. The Oblinese consider it a fallatous duty to pay all their debts at the beginning of the new year. But then, the Oblinese are beathers, of course. 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 XIII.

PHILANTHROPIC HEARTS.

In green pastures and by pleasant waters. through shady groves and bosky dells. over sunny fields and by the way of flower-hedged lanes, the little children of the Summer-Land, guarded by wise and loving attendants, taught by learned and patient instructors, live and thrive and grow in grace and beauty. Few of these would be recognized as the outcasts and waifs of earthly cities, and yet many of these happy, gentle, pretty little ones were born into the spirit-world through great sorrow, tribulation and pain-the result of the neglect and abuse heaped upon their young lives on the physical plane.

Among such waifs as these, Susie Meigs found congenial employment. To watch over their declining hours and to take them from their loathsome surroundings on earth to fairer, brighter scenes in a sunnier clime, was to this happy spirit a delightful task. She loved children with a tender affection, and the more uneasy and miserable their physical state, the greater did her gentle sympathies go out to them; and so when she could bear one of these immortal souls from the contamination and vice of its mortal condition to the beauties and joys of the land of love, her heart was

made happy indeed. From the nature of this work, it follows that Susie maintained an active interest in the condition of the waifs and castaways who still struggled for existence in the mortal form, and to whatever locality she could travel her first duty and care was to visit its most forlorn and wretched haunts, to, if possible, exercise some bright and cheerful influence over the childish lives that clustered there. Such spirits as this are constantly going about in behalf of the unfortunate children of the slums. They wait upon the more happy and prosperous, for nee of stirring their hearts with passion and benevolence for the little waifs. They operate silently upon the charitably-inclined; they stimulate the minds of the thoughtful to the evolvement of plans that will benefit the offspring of the ignorant classes; and in other ways they labor to create a public sentiment in favor of the unfortunate and helpless-one that will provide homes, instruction, proper training, and the conditions for attaining good citizenship for the hapless waifs drifting along the ways of time.

Susie Meigs entertained a special regard for the homeless and abandoned children that were sometimes to be found in the localities around her former home, and it was with great interest that she watched the fulfillment of that bequest of her old friend which set aside a portion of his estate for the erection of a Home-School for the orphan and the friendless. Allentown, and that district which had belonged to the old farmer becoming incorporated within the limits of the town itself, now embracing the village of Onville and other places, had slowly risen in value, until its acres commanded a very good marketable price; so that when the trustees of the land set apart for charitable purposes concluded to sell a portion of the grounds they were enabled to demand a good sum for the same. With the proceeds of the sale the remaining portion of land was cleared, and in time a large building was erected upon it as a home and school for such little waifs as might be brought for shelter within its

walls.

Men of means and influence, recognizing the benevolence of the work, contributed toward its support, and one kind old lady, an invalid, whose days were passed in the solitude of her chamber, learning of the unselfish labor put into this charitable project by John Corning and his family, signified her approval of the work by drawing a check for ten thousand dollars and placing it in the hands of the trustees. as her contribution to the Home. As Susie Meigs had said, the Home for waits

was now an established fact at Allentown; for a substantial brick building of many rooms, with outbuildings attached, had been erected, within the walls of which fifteen little waifs had at first been gathered, while the prospect of others being brought to share in the advantages of this Home was a good one. From the first, Jane Meige, now a pleasant-featured, healthy, happy-hearted young woman, had cherished a desire to enter the list of personal attendants at this Home, and at length, when she was assigned the position of nursery governess within its walls, her satisfaction was complete.

The old farm had been improved under the care bestowed upon it by John Corning and his helpmeet. Martha, and the products of land and dairy still commanded a good price in the market. The store at Onville-now a part of Allentown as we have mentioned—had been enlarged and filled with a class of goods that was in every respect considered of the best quality by its patrons, and was doing a thriving business that had pined for human sympathy, received

under the direction of its master, John Corning.

No children had come to bless the old farm and brighten up the corners of its roomy dwelling. This was a source of disappointment to the worthy couple who called it home; they did not, however, allow it to darken their faces or to cloud their mutual confidence and affection. On the contrary, as the years rolled by, bringing threads of silver into their brown locks, and adding a line or two to their honest brows, John and Martha Corning seemed to draw more closely together as they began to discuss their outlook and plans for the future.

With the hearty consent and cooperation of his wife, it became the custom of the man to lay aside a portion of his monthly receipts for purposes of practical benevolence. "We have no kith or kin of our own to look after," said he to his faithful adviser, "and it becomes our duty to help in caring for the needy ones around us. We will leave the farm to Jane when we go. It is well taken care of, and will feld heavily, for a long time; and if it don't, the land will bring a good price, for it can be used for business purposes. Jane is like one of our own, and we must look after her. She 's a good lass, and will make use of what she has in a proper way.

'But, wife, after seeing to this we have something left, and I mean to make a good use of it. It seems to me that we might open an industrial department in connection with the Home, in which the boys and girls can be taught the means of gaining a living. I am in for the girls learning all sorts of domestic work, and then I think dressmaking and talloring and bonnetmaking might be taught with other branches. The boys, too, must be given a chance with tools and machinery, and in short we might make it practical right here to give them a start in the world, with a fair education, habits of industry, and a knowledge of mechanics. will keep them under our eye, and away from the temptations of town until their trades are learned, and their habits formed; and it will leave the places in the shops for other apprentices who are not inmates of our Home. I like the thought, and I want to see it put in practice while I live."

Martha assented to all that her husband had to say on this and kindred subjects, occasionally putting in a thoughtful observation or making a wise suggestion, much to the satisfaction of John. This man had a progressive mind; he had read, observed, and studied human nature, as well as the ways of the world. Books and papers had filled his home, and the reading of his household was quite extensive. He believed in the native shrewdness, ability and common-sense of the opposite sex, and he was not only willing to listen to the ideas and counsels of a wise and thoughtful woman like his wife, but to give heed to them, realizing that they were of practical assistance to him

In other ways than by accepting her suggestions and counsel did John Corning recognize the equality of the woman whom he called wife, and among them was his practice of allowing her the weekly proceeds of certain products of the farm, as her share of the profits, in recompense and acknowledgment of the care, labor and attention which she expended in the management of her portion of the household. "You are my partner," he had told her, "and we must divide our income, and keep all straight between us. .It's a scheme of cooperation I favor. I do n't believe in a man keeping all the money in his own pocket, and doling it out as he happens to take the notion. A true wife, who looks after her good man's home and comfort and interests, who manages the domestic part of his concern, and does the best she can for him and his, does as much toward making him a living as he does by working in other ways; she earns a part of the money that he brings in, and is entitled to a share. My wife shall never have to reflect on a hard-spent life of labor with no satisfactory returns; and so, lass, you may ask your own price for your work, and do as you please with your earnings."

Martha Adams was a poor girl when John Corning made her his wife. She had known what it was to work hard for a living, but she had profited by experience, and by putting her best energies into her tasks had acquired habits of industry that proved of inestimable value to her in after-life. An orphan, and with only distant relatives, of whom she know nothing. Martha had lived much within herself in early life; but inheriting a thirst for knowledge from her father, the girl had spent her spare moments in eagerly perusing whatever papers or books happened to fall in her way, and by this means, as well as by the exercise of her observing faculties, she had acquired quite a fund of information and experience before her married

life began. In her husband and in his kind old father, Martha found congenial companions; her heart,

from them its due, and she had not long been Mrs. Corning before she became one of the most happy and contented of her sex. She presided over her home in a most sensible manner, and in all things the woman proved her capability and fitness for such a sphere. At first, Martha had demurred at the practice of her husband in dividing the funds, as we have seen. She was quite satisfied to have him retain them all, and to draw on him as she felt the need of a little money, but he would not ent cabinets. In one we can make the likeness per have it so, and at last she came to consent to feet; in another can show physical strength; at a third the business-like operation.

From her own private purse, then, Martha Corning was enabled to pursue certain benevolent schemes of her own, and it proved a measure of contentment to her that she could do so. Like her husband, she adopted the plan of setting aside a certain sum for good works, and the practical results of this joint labor of the worthy couple will develop most useful ends to others, long after their projectors have passed from the earthly scene.

And now we come to the time when the plan of our friends had opened in a promising manner; the Home is established, and in operation; skilled attendants and teachers are employed in its departments. Its walls resound with the echo of childish voices, and little lives, rescued from the degradation of an existence in the streets, are here provided with such surroundings as will insure the development of all that is most useful and beautiful in their

The inmates of Corning farm watch the progress of the work with much satisfaction, keeping constant guardianship over the interests of those young lives for whom it is pursued. Jane Melgs continues to care for the toddling ones who are brought here from such vile places as formerly gave them shelter, and she is assisted in her work by the spirit-mother and sister, who bend above her from their heavenly sphere. She is unconscious of such companionship, but the angels are serene in the thought that though they may not make their presence known, they can still protect and guide their loved one in her chosen path; and she, secure in the belief of divine guardianship, moves calmly on to any duty that presents itself; maintaining a firm and abiding faith in the goodness and love of God.

[To be concluded.]

Banner Correspondence.

New York.

MOUNT VERNON .- Prederick Whittaker writes The readers of the BANNER OF LIGHT have heard often and favorably of Mrs. Cadwell, who in New York furnished wonderful manifestations. Engaged elsewhere to hold se suces in private houses, she had given satisfaction, both in Corry, Pa., and in New Orleans. Overworked and worried by home troubles. and constantly sitting for bitter skeptics, she broke down early to the summer; had to give up her house. and went to Lake Cassadaga for rest.

Returning, she slowly and partially regained her strength under the direction of her guides, who enabled her to resume sittings in the middle of October last. Since then she has gone on, steadily improving in the character of manifestations, through one very simple but efficacious measure. This is, the admission of none but friends and Spiritualists to her circles, skeptics being sent elsewhere. Thus, though her circles have never been large, and though, as far as money goes, her business has been behind that of other media in that city, the clearness and intelligence of the manifesting spirits have constantly improved, till to-day the communications received bear a close resemblance, in clearness and precision, to those of a first-class trance medium. I say this from my own experience, backed by that of others who have stood by this medium since her resumption of seances, and have had the same results. In fact, the manifestations received now are very far above those which ever took place at her former home, so far as I have ever heard from any one. In those days, Mrs. Cadwell, admitting almost any sort of stranger to her se ances, was often hampered by the character of her Frequently the spirits were unable to say : word without the greatest effort, except in the case of the cabinet controls; and they almost always acted as if in fetters. Now, thanks to the fact of generally harmonious circles, I have seen spirits, absolutely new comers, come to total strangers, able to speak at a first appearance; while, in my own case, there is a marked improvement in naturalness and freedom of demeanor in the visitors that come to me; and test messages, from spirits that have never visited the cabinet before, and of whom the medium was absolutely ignorant, continue to multiply.

Mrs. Cadnell now resides at 348 West 56th street. in a flat; but does not give scances there, except to private circles of small number, her accommodations being too limited. She has been holding regular séances on Tuesday evenings and Friday afternoons, at the rooms of Miss Britt, 1327 Broadway, and I have managed to get there once a week at least; generally on Friday afternoons.

All of the scances here have been virtually test scances, for the reason that the rooms are occupied by another person than the medium at other times, and that the visitors have every opportunity to roam through the place before the medium comes, she being on hand only during the hour of the seance. The cabi not has been shifted once since the seances were he gun, and now stands between the two front windows, which open on the rush and roar of Broadway, right opposite the Elevated Railroad Station, in the square from 33d to 35th street. The circles are generally small, but almost always harmonious and agreeable; and the only defect noticeable has been the want of strength at times when the sitters are very few.

The manners and customs in vogue at this cabinet differ somewhat from those at others, in consequence of the peculiarities of the control, Nelsa Seymonr. He seems to like strong music, and uses the strength, expended by the singers themselves, in making up as strong voices as ever came from a materializing cabl net. He is also extremely good-natured, and bis wit puts the circle in good spirits, and fuses the mem bers together, where a solemn control would make a dead cabinet.

The children of the cabinet are the spirit children of the medium herself; the spiritual control, her mother. She, in life, was Mrs. M. A. Burke, and is now a very advanced spirit, giving the clearest lectures I ever heard at a cabinet. Lucille Western, Lizzie Hatch, Pansy and Ricardo come principally to show spirit-power in material phenomena; but I am convinced that the true future of this cabinet, by which it can best subserve the cause of Spiritualism, is in the formation of circles, of which the members shall always be the same, and meet regularly, so that the magnetism of the sitters may be most successful-

ly handled. Judging from the intelligence already exhibited at this cabinet, under adverse conditions, with constant. lychanging circles, the medium in poor health and under constant anxiety as to financial matters, there is hardly any limit to what may be expected under such conditions as have been afforded, again and again, to other media not any more deserving.

In the leading editorial of the BANNER, Nov. 26th, you say : ' Our own experience warrants the assertion that, in addition to the human form, it (materialization) will yet develop all the intelligence found in the best condition of transco-mediumship.' I can corrobo-rate this remark by my own experience at this and other eablnets, in a manner that makes your next remark, in the same article, appear to me, individually, almost like a special revolution. You my : Under seest arrangement of the stance, this may noyer our except where constant association is kept up, der foreighte conditions, with one spirit.

This I have been a modellity true, in my own case,

199753967 Charles and parameter and a service

where a single spirit—that of a sister passed away thirty years since-has followed me from cabinet to cabinet, the manifestations increasing in strength and intelligence all the time; so that now I find no more difficulty in conversing with her than with a fellow

And yet, even in this case, there is a marked difference in the appearance and intelligence exhibited by this same spirit at different cabinets, as she told me herself not long since, at Mrs. Cadwell's cabinet, say-ing: 'We can show power in different ways at differhave their uses for us.'

In something over a year's constant association with spirits coming at materializing cabinets, I have never enjoyed the advantage of belonging to a harmonious circle; that is, one of the same members meeting at regular intervals, with the sitters occupying the same seats at all times. I have seen such circles formed and broken up through silly little squabbles among the members. And yet, the concurrent assurance of every spirit that ever spoke from a cabinet on the subject, in my hearing, is to the effect that the highest results of materialization can only be obtained by just such circles.

I write this letter in the hope that it may arouse thought in the Spiritualists of this city and others who may read it, and lead to giving the spirits the conditions they ask. If, instead of roaming about from place to place, or irregularly visiting a medium, with out any care as to conditions, as is too much the case with Spiritualists at present, concerted efforts were made to secure perfect surroundings, what might not

If the habitual attendants at any and every materializing medium were to organize private circles, circles retaining the same members, the results would be better in every respect. I say this, not for the penefit of any one medium, but of all. So far materializing mediumship has not been given a fair chance by Spiritualists in general; and there is no reason why they should not turn over a new leaf at once, and give it such a chance this winter.

If every Spiritualist who attends a cabinet would select the day on which he can certainly do so, either once a week or once a month, put down his name and day, and be willing to cooperate with others who select the same day, the troubles of mediumship in this branch would be greatly lessened, and the spirits would be given a chance to do what they say they can do under proper conditions. Furthermore, the medium, not being reduced to chance for a living, will not be tempted to admit rude skeptics, and these latter, finding that they cannot be admitted to a cabinet, save at the price of good behavior, would cease organizing these so-called exposés. Let Spiritualists slick together even if it be in knots. But let the strands in each knot stick fast. Give the spirits a fair chance, and let us recognize that trance and materializing media are co-workers in different departments of the great College of Truth."

TROY .- W. H. Vosburgh writes, Dec. 13th : " Mr Charles Dawbarn closed a very successful engage ment last Sunday evening before the Star Hall Asso clation. His able, logical and positive manner of presenting his views elicited the deepest interest from his hearers, and, notwithstanding the disturbed condition of the elements outside, large and appreciative audiences greeted him. There are those who take umbrage at some of the ideas he advances; still, the agitation of thought is the beginning of wisdom; therefore we should hear all sides and ponder well be fore passing judgment. None of us possess the whole of truth; according to our teaching and philosophy we have an eternity before us to progress, and I am constrained to believe that the wisest of us will yet learn that there are more things in the heavens and earth than we ever thought to exist. What we may not be able to comprehend to day we may have the power and wisdom to grasp to-morrow. The man who has a new thought to present should be welcomed and the hand of fellowship extended him. Mr. Dawbarn has his mission to perform in the erection of the great temple of truth, and I hope he will be kept busy. Hon. Warren Chase will occupy our platform the Sundays of Dec. 18th and 25th; following him, J. Frank Baxter for the five Sundays of January."

Massachusetts.

BOSTON .- A correspondent writes: " The father of little child less than two years of age passed on to higher life, in Malden, Mass., some six months ago, and recently, while the child was sitting at the table, it seemed to be delighted and cried out, 'There is apa !' pointing to a chair the father was accust to sit in when in the form; 'Don't you see papa?' The family replied, 'No, we do not see him.' 'Well,' said the child, 'papa is there!' Soon afterward the child remarked, ' Papa is gone.' At another time it awoke and repeated over the pet name its father applied to it when in the body. At another time the child was taken to a room which its grandfather occupled while in the body, he having passed on four months previous. The child seemed to know all about the room and who used to occupy it, and, going to the bed, said, 'This is grandpa's pillow,' and spoke of many other things in connection, which the young child could not have known from observation or teach-

In another branch of the same family the parents have three children, the eldest boy some six years of age, the youngest about three. The funeral of the grandfather the little boy attended, and in going home he said, 'They put grandpa in the ground,' and recently, when, in speaking of Christmas presents, the remark was made by the family, ' You have no grandna to give Christmas presents this year,' the little three year old boy said, 'Won't grandpa grow again?' The little fellow got the idea that if any one was planted they must grow again. The family are not in any way connected with Spiritualism; but have had, on several occasions, undenlable proof that an invisible intelligence has manifested in a positive manner. Such evidences go far to substantiate the truth of the theory that children are moved upon by excarnated spirits, or have their spiritual vision opened to spiritual things."

*HAVERHILL -W Jack, M. D., writes : "The First Society of Spiritualists of Haverhill and Bradford hold their meetings in Music Hall. A growing in terest in the services there held is manifested in an increased attendance. The hall has recently been renovated, and to-day the Society has one of the finest places in which to worship, being centrally located, and convenient to cars.. .

Many of our church brethren can be seen there. istening with rapt attention, to words of inspiration, and the evidences given of life beyond. Mrs. R. S. Lillie lectured here lately. She is one of our noblest speakers, and has, with Mrs. C. Fannie Allyn, who gave us the word of life a few Sundays ago, left a people who eagerly look for their return,

Prof. W. F. Peck, of Boston, the sweet singer and fine lecturer, spoke in Music Hall, Sunday, Dec. 11th, to a large and enthusiastic audience; he has many firm

The interest is growing; I have many calling upon me, and even from our churches, inquiring the way to he celestial city."

ORANGE .- H. A. G. writes: "The public meeting held here Tuesday evening, Nov. 29th, by the Spiritualist Society, was very well attended. President M. H. Phinney opened the exercises with a few re-marks, and then introduced the celebrated test medium, Edgar W. Emerson, of Manchester, N. H. Mr. Emerson read a poem entitled ' Heaven,' and after a brief address proceeded to give tests. He continued them one hour and a half. They were many, and all were recognized fully. The most skeptical in the audience could not fail to perceive in them evidence of spirit communication. A party from the Society at Athol attended, and received a large number of tests. At the close of the meeting the Society met in the pariors in Waite Block, and passed an hour in social chat, Mr. Emerson and Dr. Wheeler, of Athol, giving

Florida

tests."

ORESOENT CITY .- A. Josselyn writes: "Geo. P. Colby has again been with us and given three fine lectures. The first evening the subjects were! Where are our Spirit Friends, and How arethey Employed? are our Spirit Friends, and How arether Employed? Are our Spirit Friends Affected by our Joys and by Rich. Price of Canta.

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Borrows?' These subjects were given from the audience. On the second evening the subject was: 'Investigation: Should not all subjects be thoroughly Investigated?' also from the audience. The last evening the control spoke upon 'The Divinity of Jesus?' All these subjects were handled in a very masterly manner. Mr. Colby is employed by the Southern Spiritualist Association to lecture in the Southern States. Spiritualists desiring his services can address him at Lake Helen, Fla. We can recommend him as a good lecturer and test medium."

Texas.

WACO.-G. C. McGregor writes: "Your paper has become a family institution, and we cannot do without its noble teachings of truth and wisdom, lifting the thoughts to a higher plane, and inculcating a greater desire for virtuous action and a more charitable life; educating us to realize that we are to be patient, kind and just, and do unto others as we would have others do unto us, which is the highest of moral laws. We have many schools and churches in our city, but few Spiritualists. There are some of the best men and women here, whose lives are irreproachable, who believe in the spirit philosophy, and whose everyday teachings are influencing even members of the church. So strong is the belief in a spirit-life, and of the power of spirits to return, that the funeral services have partaken of the spiritual teaching that death is only a transition to another life. I could verify many of the spirit phenomena that are described in your columns, but the people have to be educated up to investigate for themselves before they believe or know. Your valuable paper is doing much to enlighten the reading public. May it succeed."

Missouri.

LIBERAL .- C. G. Brown writes: "It is some time since anything has appeared in your columns from this town, noted for its liberalism, and where exist more Spiritualists than in any other place of its size in the world. Till lately the cause looked discouraging, but an interest in it has been revived under the labors of J. Madison Allen, whose ready and unanswerable reason and logic displayed in his answers to scientific and metaphysical questions propounded by his audience, gave great satisfaction to the Spiritualists, and some to the Materialists. To us it was indeed a feast of good things to listen to his wonderful controls, their clear and convincing proof of immortality and wonderful delineations of the various classes who appeared on the rostrum to test Mr. Allen's power as a medium.

When mediums come to my house the BANNER is the first and last sought for, and believe me, it is the paper for every true Spiritualist. I can say this, for I have taken it most of the time from the first."

THE STAR-BEARER.

There were seven angels erst that spanned Heaven's roadway out through space, Lighting with stars, by God's command, The fringe of that high place Whence plumed beings in their joy, The servitors His thoughts employ, Move ceaselessly. No goodlier band Looked upward to his face.

There like bright hovering tongues of fire
They rested calm and mute,
Nor of far journeys had desire
Nor of the deathless fruit;
For in and through each angel soul
All waves of life and knowledge roll,
Kven as to nadir streamed the fire
Of their torches resolute.

They lighted Michael's outpost through They lighted Michael's outpost through
Where wheel the armored brood,
And the wintry earth their omens knew
Of spring's beatitude;
Rude folk, ere yet the promise came,
Gave to their orbs a heathen name,
Saying how steadfast in men's view
The watchful Pleiads stood.

All in the solstice of the year, Alt in the solstice of the year,
When the sun apace must turn,
The seven bright angels gan to hear
Heaven's twin gates outward yearn:
Forth with its light and minstrelsy
A lordly troop came speeding by;
And joyed to see each cresset sphere
Bo gloriously burn.

Staying his fearless passage then.
The captain of that host
Spake with strong volce: "We bear to men
God's gift the uttermost,
Whereof the oracle and sign
Sibyl and sages may divine;
A star shall blazon in their ken,
Borne with us from your post.

"This night the Heir of Heaven's throne A new born mortal lies! Since earth's first morning bath not shone Such joy in seraph eyes." Answered with longing like a prayer:
"My star, albeit thenceforth unknown,
Shall light for you earth's skies."

Dazzling the East beneath it there,
The Star gave out its rays:
Right through the still Judean air
The shepherds see it blaze—
They see the glorious heavenly throng,
And hear a burst of that high song
Of which in Paradise aware
Baints count their sees but days to Baints count their years but days.[*]

(* The mythological romances clustering around the Pielades—a constellation on the shoulder of Taurus, the second sign of the zodiac, which is said to have contained at an early period of history seven stars, but which now numbers but six—have ever rendered it a theme for the exercise of much bardle imagery. Lord Byron, for instance, has written of "the lost Pielad seen no more below"; Mrs. Felicia Hemans has spoken of the one missing from among — "those urns of light Midst the far depth of purple gloom intense";

Midst the far depth of purple gloom intense "; but it has been reserved for EDMUND CLARENCE STEDMAN in the Christmas Wids Awake to bring forward, as set forth by the above quoted stanzas, a new ideal legend coupling the disappearance of one Pielad from the constellation with the appearance of the Morning Star of Bethlehem. Mr. Stedinan's closing stanzas—which we omit-represent the daring but humble "Star-Bearer" as now a seraph, standing at the foot of the throne, gazing into the face of itim who sitteth thereon; but we prefer to transport the meralconveyed in them from the theologic altitude of an individual kingly preferment to that more practical plane of human experience whereon souls apprehend and grasp the assurance shat self-devoting action for the good of others, whether put forth on earth or in spirit-life, "shall in no wise lose its reward."—ED. B. OF L.]

New Publications.

FACTS AND FICTIONS OF MENTAL HEALING. By Chas. M. Barrows. 12mo, cloth. pp. 248. Boston: H. H. Carter & Karrick, 3 Beacon

Mr. Barrows will be remembered as the author of a spicy little work of two years since, entitled "Bread Pills." Since that time he has availed himself of exceptional facilities for studying the operation of mental healing, and investigating a great number and variety of cases of alleged cure, and has thereby been ivinced "that if the mental treatment of disease be not all its most sanguine advocates picture it, it is a powerful therapeutic agent when skillfully used." His convictions in this regard have led him to place this book before the public.

ONLY A YEAR, AND WHAT IT BROUGHT. By Jane Andrews, author of "Seven Little Sisters," etc. 16mo, cloth, pp. 233. Boston: Lee & Shepard.

A simple, domestic story to put in the hands of young girls, inculcating right modes of living, free from every trace of sensationalism, yet entertaining throughout.

RONDAH; or, THIRTY-THREE YEARS IN A STAR. By Florence Carpenter Dieudonné. 12mo, cloth, pp. 230. Philadelphia: T. B. Peterson & Bros.

Three men and one woman are, during a severe storm, cast from the earth to a small star, which, at the time, was in a volcanic state and but partially cooled. Their experience during a thirty-three years? residence thereon is described in a manner exceedingly bright and fascinating.

N. W. AYER & Sons, in their current Newspaper Annual, state that there are published in the United States and Canada 15,420 periodicals, issuing of every edition 80,165,220, copies. The daily papers circulate nearly five million copies, and the monthlies six million. A vast amount of information, valuable to all business men, especially those who advertise, is given in this work of nearly 1900 pages. Political and other statistics, and a very full gazetteer of leading cities and towns, render it a desirable book of reference. It is published by N. W. Ager & Sons, Advertising Agents, Times Building, Philadelphia, Pa.

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Spiritual Phenomena.

LIGHT.

A PROMISE REDEEMED AFTER TWEN TY-THREE YEARS.

On Sunday evening, Dec. 11th, in company with Dr. R. W. Flint, of 133 West 36th street, this city, I attended a séance for full form materializations at the residence of the wellknown medium, Mrs. Carrie M. Sawyer, 785 Sixth Avenue. The circle was a small one, only seven persons being present, the venerable and genial editor of the BANNER OF LIGHT being one of them.

Just before the seance closed Dr. Flint was asked to approach the cabinet to meet a form dressed in military uniform. When he returned to his seat at my side I asked if he recognized the spirit. "Yes, fully," said he, and then related the following:

'Just before the close of the war I was stationed at Lexington, Ky., and had charge of the hospital located there. We were crowded with patients, having at the time I now refer to over thirteen hundred in the wards. Among them was the man who has just spoken to me at this cabinet. He was a captain in the army, and had received a severe wound, which finally resulted in his death. During my care of him he became attached to me, and expressed great gratitude for the care and attention I was able to give him. Just before he passed over, he said to me, 'Doctor, if it be possible for a man to return from beyond the grave and communicate with his friends, I will return to you, and say, as I do now, 'God bless you, doctor,' and to-night he came and greeted me with the very words he promised to use.

"I have never before spoken of this to any person, and do not now recollect to have thought of it during the past twenty years, but his appearance and salutation have recalled the incident vividly to my mind."

Here is something for us to ponder. Dr. Flint is himself a well-known medium for getting answers to sealed letters addressed to spirits, and has made it his exclusive employment for the past eighteen or twenty years; has often, during this time, been at the séances of other mediums, and yet this friend found no conditions that he could make available, until this late day, to redeem the promise he had made.

At this same séance, which was of less than an hour's duration, some fifteen different forms came from the cabinet and talked and walked with the members of the circle; on three occasions two forms being outside of the cabinet at the same time, and once three forms were outside and conversing at the same time.

An Indian maiden, who used to manifest to Mr. Colby, through the mediumship of Mrs. Conant, some twenty years ago, came out, beautifully illuminated, and, crossing from the cabinet to him, in the circle, a distance of some twelve feet, greeted him with great affection, and then, being introduced to me, conversed for a moment. She then went back to the cabinet, and in a moment returned, leading by the hand another spirit, Miss Ella Simpson, a niece of Mr. Colby, and both remained and conversed with him for some little time.

On the following Monday evening I was again present at Mrs. Sawyer's séances — this time there being nineteen in the circle, and Mr. Colby again being present. This is a circle composed of regular attendants, and was quite harmonious. 1 kept a record of the forms as they appeared and of the names they gave, and I find that thirty-four fully materialized forms came from the cabinet and conversed with their friends, while just at the feet of Mr. Colby and of a Mrs. Clark, who sat beside him, a childform materialized and again dematerialized at

When Mrs. Sawyer first entered the cabinet the planist began singing the hymn. my God, to Thee," but before two lines of the first verse had been sung, a male spirit, known as Dick Harrington, came from the cabinet. leading the medium by the hand, she soon retiring, while the spirit walked over to the piano and played a few notes. At six different times during the evening there were two spirits out at the same time, both far away from the their friends.

At one time during the evening, little 'Maudie," Mrs. Sawyer's familiar control, began to sing one of the old familiar war songs, and then said: "Col. Ellsworth is here." Several said they were glad to greet the Colonel.

Maudie said, "Why don't you come up and see him?" She was asked: "Who does he wish to see?"

to-of course." A lady then arose, and, approaching the cab-

inet, spoke with the Colonel. Returning to her seat she said that there was no one present in the circle who knew of her acquaintance with Col. Ellsworth, but that it was as "Maudie" had stated. It is not my purpose to give what occurred

at these seances in detail, as it would be but to repeat what has often been told; but the points given may be of interest, especially as showing that what we fail to obtain through one medium we may get through another. Mrs. Sawyer's mediumship for form materialization is of a high order, and is deserving of the patronage it receives. John Franklin Clark. New York City.

SEANCE WITH HENRY SLADE.

It gives us great pleasure to greet our old friend, Dr. Henry Slade. We are glad he is once more on this side of the water, and hope he has come to stay.

We have had several sittings with him and the manifestations were remarkable, very satisfactory and convincing. On the afternoon of Dec. 3d we called with Mrs. Dake at his rooms. 58 East Ninth street, where we met our es teemed friend, Mr. Luther Colby, who has been for so many years, and still is, the Major-General in the spiritual movement. Long may this distinguished veteran pioneer be among us, Bro. Colby had just concluded a sitting with this remarkable medium and was highly pleased. Immediately after we had taken our seats at the table, loud raps were heard answering questions and signifying that friends would come to us and communicate. Much to the astonishment of my dear wife, chairs and furniture moved around lively. A book placed upon a slate, under the edge of the table, disappeared, and after a very careful search could not be found. Upon request, it was returned. The slate held under the table, partly in view,

self, and laid the slate face downward on the table; immediately she felt touches, and something pulled her. On taking up the slate the following appeared:

(Ques.)—"Is Alice here?" "Yes," was the reply. "Did you pat me, Alice?" "Yes, I did."

Dr. Slade then took two new, clean slates and put a small piece of slate-pencil between them. The control signified that they wished them placed upon Bro. Colby's shoulder. The writing was distinctly heard by us all. When it ceased, on opening the slates we found one side covered with a communication to my wife from her sister Alice, of a private and remarkable nature, giving information known only to ourselves. She was so delighted with the evidence of her sister's identity that she took the slates home with her.

For twenty years we have known Dr. Henry Slade, and have always had wonderful spiritual manifestations in his presence. He has been a favorite and faithful instrument in the hands of the spirit-world.

Yours for truth and humanity. DUMONT C. DAKE, M. D. 304 Fifth Avenue, New York City, Dec. 8th, 1887.

Western New York.

To the Editor of the Banner of Light: The first real cold weather this season asserted itself on Wednesday, Nov. 30th, with snow and sharp wind. The roads were frozen in very bad condition throughout Erie County, yet, despite all, a goodly many assembled in North Collins and listened to a sterling and interesting leature from Mr. J. Frank sterling and interesting lecture from Mr. J. Frank
Baxter on "Spirit Phenomena, and Their Value."
Several times has he been here, but all present on
this occasion are unanimous in mind that the scance
surpassed all previously given. Mr. Baxter, as a lecturer, vocalist and medium, is certainly unexcelled.
The well-known gentleman and lecturer, George W.
Taylor, introduced the speaker, and announced that
in a week or two Mr. Walter Howell would address
them. The apt and versatile writer, Mrs. Emma
Train, whose poetry is read and quoted far and wide,
especially in spiritual, religious and reform periodicals, entertained Mr. Baxter, and is the Secretary of
the Society.

especially is spiritual, religious and reform periodicals, entertained Mr. Baxter, and is the Secretary of the Society.

Mr. Baxter went from North Collins to Buffalo, where he was detained by friends who intercepted him on his route to Lockport. The Buffalo and Lockport press report at length concerning his work in Lockport Dec. 1st. The Union said he "delivered a well and forcibly written lecture, devoted to showing that all the spiritual phenomena of Bible history are in accord with the spiritual manifestations of to-day.

Mr. Baxter is a pleasant and fluent speaker and a very good singer. But the interest of the evening was the scance at the conclusion of the lecture." Then a half column was given to telling the public about the spiritus who manifested, ending by saying, "Any suggestion of collusion about all this is met by the statement that Mr. Baxter was never in Lockport or violuty before; that he was met at the doot by Mr. Edgar Gregory of East Avenue, and taken by him to his residence, where he had tea and remained until they came to the church. The Lockport Journal said: "Prof. Baxter, the Spiritualist, had a good-sized audience in the Universalist Church last evening. He not only astonished his auditors but convinced many that there was a good deal of truth is what he said." On the second evening, "The name of Hr. Sprout is projected before my vision," said Mr. Baxter, and a voice says: 'I wonder it they got that insurance all right,' A folded paper is presented, and it is now apparently tossed over to you, on my right." And Mr. Baxter indicated one of three young men who had entered the church after the lecture began, and came forward to a wing pew. It was the son of Mr. Specht, while he was not a Spiritualist, yet he could but feel to say to the power, spirit or what, 'Yes, they did get the insurance, after a while, all right," This is but a sample of many telling and convincing tests given and recognitions made.

Mr. Baxter left on Saturday for Cleveland, O., and carried with him the best wishes

[We are in receipt of remarks from another correspondent, over the signature "Witness," alluding in eulogistic terms to Mr. Baxter's efforts in Lockport Dec. 1st and 2d, (whither he had been called through the efforts of Messrs. E. A. Doty and Edgar Gregory) and to the great good his lectures and very convincing

descriptive séances produced in that city, in the course of which he says: "I certainly wish all the pastors of the city could bave sat together in the front pews, and listened to his elequent protest against the bigoted and unchristian attitude of the church in warring upon Modern Spitualism in its efforts to bring immortality to light."]

December Magazines.

THE VACCINATION INC smallpox alarmingly heralded as existing at Perth, did not extend beyond eight patients, all of whom had been vaccinated, some of them three times, and four of them professional nurses, who, it is claimed, can never have the disease because protected by legally imposed blood poisoning. Dr. Charles Creighton, a distinguished Aberdeen graduate, and rising London practitioner, has dealt a heavy blow against vaccingtion, in an essay that has called forth much comment cabinet, and both at the same time talking to from the press. Its disastrous effect upon children, as shown by Dr. Creighton, leads the Weekly Times to say: "Grant, if you like, that vaccination is a protection against smallpox. Is it worth while availing ourselves of it at the cost of cultivating another disease as deadly and loathsome in its consequences? Is it worth while to propagate steadily and industriously, as we seem to be doing, a disease so nearly akin to syphilis that medical men hitherto have confounded their consequences, for the sake of a fancied security against a foreign malady which has run its course ap-She replied: "Why, the lady he was engaged parently, and from which the best protection is to be found in a scrupulous insistance on isolation, and the observance of ordinary hygienic laws?" London: E. W. Allen.

VICE'S ILLUSTRATED MONTHLY greets us with a superbly colored frontispiece, "Sweet Williams." The pages that follow contain timely hints for the successful culture of indoor plants and suggestions for the season that follows the opening of the new year. Rochester, N. Y.: James Vick.

THE PHRENOLOGICAL JOURNAL .- "Pleasant Winter Resorts" is the subject of an illustrated article concerning Mexico. Suggestions for practical philanthropy are given in an account of "Penny Dinners in England," by Jennie Chappell, and students will find instruction in a paper describing a system of "Mathematics in Delineating Character." New York: Fowler & Wells Co.

THE BIZARRE. NOTES AND QUERIES.—Additional to answers to many questions and others waiting replies, articles are given upon "Early Portraits of Uhrist." "Fifth Monarchy Men," and "Sufism." As this closes a volume, a title-page is given, together with an index for Vols. 3 and 4. Manchester, N. H.: 8. C. & L. M. Gould.

MENTAL HEALING.—The advocates of healing by spirit-power, but who choose to give the agency they employ various other names, will find in this much to aid them in their mission of good works. Boston: L. M. Marston, 130 Chandler street.

THE ELECTRICIAN.—Prominent articles this month are editorials upon "Patent Office Reform," and "Street Railway Traction in New York." "Tests of the Julien Accumulator," and a valuable treatise by Dr. Wellington Adams. New York : Blee. Pab. Co.

THE COSMOPOLITAN. - Exceedingly interesting and finely illustrated articles are given, the chief of them being" The Shah and His Court," by Wolfron Sebierbrand, "Mr. Crowley, the Chimpanzee,", by Olive Thorne Miller, and "From Forest to Bloor," by J. M. Oxley, the last a graphic account of lumbering and the lumber interest in Canada. In detion we have humorous story, "Mr. Onubb and the Cold Punch." one of love, "Yearly," and a pathetic aketch, "Lyn haven Cross." New York ; Seniight & Field Co.

A TEMPERANCE, "TAKE,"—It was one of the old-time printers who said: "The man who thin spaces his orthics sames expect his lines to justify." There is nothing in the observation for those who have no sense in these." For World (Tex.) Present

The slate held under the table, partly in view.

was suddenly taken from the medium's hand to that of my wife, who sat at the opposite side of the table. The slate then disappeared and played "pock-a-boo" at different, sides of the stomach, it requires and cit must voe kept in atrong and healthy action. Warner's log Cabin table.

My wife wrote a quartier known only to her good working order.

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Childhood and Nouth.

Written for the Banner of Light.

MAMIE'S CHRISTMAS.

BY M. T. SHELHAMER.

Mamie Brighteyes sat swinging her feet upon the wooden steps of the only home she had ever known. There was a little pucker across her white forehead and a shadow in her usually keen black eyes, for the child was thinking very seriously of Christmas, which was just a week ahead, and wondering why Santa Claus, who was so good to everybody else, never came to the people who lived in the same house with berself.

The boys and girls of the district school where Mamie learned her simple lessons had all some wonderful tale to tell of the years that old St. Nicholas remembered them with full stockings of toys and goodies; and some of them were rude enough to turn up their noses at Mamie Brighteyes and Tom Knowsomuch, because they had no treasures to show after the coming of the famous Christmas king, and especially because these two little ones lived in the almshouse and had no one but the town authorities to provide for them.

That is, Tom Knowsomuch had lived there until recently; but now he was making his home at the Raynor Farm, doing chores and other farm work, for his living. Tom was a quick-witted lad of about twelve years, redheaded and freckle-faced, but warm-hearted, and the especial friend and champion of Mamie Brighteyes. Tom had been found by the roadside one morning, ten years before this story opens; he could give no account of himself. only that his name was "Tom," so he had been taken to the poorhouse, and for want of a better name, and because of his habit of asking questions, he had been called "Tom Knowsomuch," a name which suited him well, for the lad contrived to pick up a deal of useful information as he trudged over the rough journey

But we are leaving Mamie Brighteyes swinging her feet and wondering of what good Christmas is, anyway, when it forgets the poor who have nothing and favors those who have enough. She was only eight years old, and had lived here since she was found, a wee baby, upon these same old wooden steps. The name 'Mamie' was pinned to the coarse garment that covered her tiny form, but that was all. Her bright, sharp, black eyes soon won for the baby the name of "Brighteyes," and by-andbye it came to be called "Mamie Brighteyes," and so the child had remained ever since.

"I do n't care," she thought now, "if Santa Claus did n't bring me anything, he might member Tom and old Granny Brown; she's lame and can't get out of bed, but she'd like something little extra, I guess. Oh dear! why can't every one in this house get a present, I wonder? But the old fellow won't come here: he never does; 'spose his pack gives out 'fore he

gits round." Suddenly the thought flashed into the little head that perhaps she could get something for Tom's Christmas, and she racked her brains in trying to think what she had that the boy would like.

"He's awful good to me," the child thought soberly. "Didn't he always save the nuts and things he found in summer for me? and didn't he help me over the ice and give me slides, and keep the other boys from snow-balling me in winter? Don't he save every apple he gits now on the farm for me? Course he tell her boy friend that day: All about the box, does! Wish I could give him somethin'; and the mittens, and how Santa had remembered them at last. Then her presents were

Mamie's hands were growing red with cold, and old Frost pinched her little toes, but she did not heed, for was she not wondering what she could give Tom to make him realize that Christmas was different from every other day in the year, and that she loved him better than any one else in the world?

In a little box stowed away up stairs Mamie kept a handful or two of cherished treasuressome acorns and cones, a few smooth pebbles, and two or three walnuts that some one had painted with fancy colors and given to the child. There was nothing that Tom would like, she thought, until the idea came that perhaps by taking them all she could make a gift that would be useful and pretty.

"Bill Jenkins will help me. I know he will." she oried, jumping up and rushing to the hidingplace of her treasures.

"Bill Jenkins" was a humble carpenter and wood-joiner, who lived in a tiny cottage half a mile away, and who performed such jobs for the townspeople as came in his way. His home, though small, was neat and attractive, and held many little ornaments, such as boxes and brackets, the work of Bill's own hands. The man had taken quite a fancy to little Mamie. and bad shown her some kindness, for she reminded him of his own little girl who had passed away from earth.

And so now, when Mamie came to him with her rude little box of treasures, and told him what she wanted, the man was quite ready and willing to help her. "I'll smooth and varnish the box outside first," he said; "then I'll paper the inside with bright strips, and set the cover with a couple of hinges. Then I'll get the glue ready, and we'll stick the acorns and things on where we think they'll look best. Come round ter-morrer and it'll be ready to

When the box was finished it was a very pretty thing, smooth and shining on the outside, which was ornamented here and there with a ring of russet cones and acorns inclosing a bit of glistening white stone; and lined within with crimson and glit paper, it presented an attractive sight to the eyes of the little child who had planned and helped to complete it. "Don't you think Tom will like that. Bill?" she enthusiastically asked, dancing up and down with satisfaction; as she eved the box. Everybody in town called the man 'Bill," so he took it as a matter of course from this midget, and he replied, "Of course he will, Brighteyes; and you'd better leave it here till But men taught of angels will cultivate flowers, Ohristmas morning; then come round and To bloom in life's highways as well as her bowers, see what's in it... I do n't live so far off as you do, and, old Santa Claus may happen to call this way. Don't come to the shop, but go right to the house where me and missus lives."

Christinas morning dawned olear and cold. Mamle sprang up with a shiver, but her heart was warm and sunny, for was she not to ask permission to no to Bill Jenkins's for the be-loved box? At breaklast the oblid was sur-prised to find a pair of little warm red mittens by her plate, and a larger pair of brown which, moved by the use of JAMES PYLE'S PRARIL. This work contains attracts from particular, "which have come from Had state."

If you want to be used to be

out, which was granted her. "You had better | To the Editor of the Banner of Light: take those mittens to Tom, and tell him Christmas brought them with love;" said Miss Wentworth, with a smile.

This lady had not been at the poorhouse long, but she had already won the love and regard of its inmates by her kind and pleasing manner. She had not forgotten them at this Christmas time, but had provided the mittens for the children, and some little remembrance, out of her scanty means, for each of the poor people now under her charge, not forgetting a bright picture and a soft handkerchief for poor old bedridden "Granny Brown."

At the Jenkins cottage a joyful surprise awaited Mamie Brighteyes. She knew in a minute as she entered the door that Santa Claus had been there during the night, for beside the chimney hung a pair of small scarlet stockings, stuffed out full with something they held inside, and in front of them, just away from the heat of the stove, stood the wonderful box, open, and full to the brim with little paper parcels. Mr. and Mrs. Jenkins welcomed the little comer, and the former said as he drew her into the room, "The old fellow's been here sure enough, as I thought he might. You see the missus," as he always called his wife, "set to to make you a pair of stockin's for Christmas, an' when she got 'em done she said, 'who knows p'raps if we'd hang 'em by the chimbly, St. Nick might come an' fill 'em.' I declare, we never thought of Tom, till you came to have me help you on the box, an' then it came to me to put it handy, where the old fellow could n't but see it; for Tom 's a decent boy and deserves a treat. Sure enough, child, when we got up to build a fire this morning, what should we see but things this way ?"

The child turned first pale, and then red, with the excitement of this surprise; but she was gently pushed into a seat by good Mrs. Jenkins, and the plump red stockings placed on the table before her. Eagerly a pair of little hands dived into them, drawing from one a roll which proved to be a highly colored picture book, a tiny china doll, with a chair, cradle, and table for its use; a colored rubber ball, a little brown purse, with five cents in it, and s small box containing a spool of thread; a cushion with needles and pins, and a cute little brass thimble with the words "Try me" upon it. Was ever little girl so rich before? At least, none ever felt as wealthy as did this child of poverty, in this happy hour.

From the other stocking there came a paper of candies, one of nuts and popped corn all sugared, a red apple and a yellow orange, and lastly, a slice of plum cake, all wrapped in bright silver paper.

Tears stood in the eyes of Bill and his wife at sight of the excited joy of their little guest, and the couple fairly hugged the child as she turned to them with eager thanks for the stockings, and "for letting Santa Claus come to her and Tom."

"I must go to Tom now," she said, heaping up her treasures, which Mrs. Jenkins gathered into a paper bag for her. "If you don't mind I'd like to leave his things in the box till he sees them, it's so good to pull 'em out yourself, and he'll like to be the first to look."

They did not mind, and so the child departed loaded down with Tom's treasures and her own She found the boy waiting for her at the farm lane, where he often came to bring Mamie an apple or a cookey. He knew she would soon be along, and he had come, after chores, to give her the red ear of corn his master had given him to pop that morning.

It was a wonderful story the little girl had to displayed, and next the contents of the box examined. Down on their knees the children went, unmindful of the cold, for fairy treasures lurked within that pretty box. First came forth papers of candy and corn and nuts and cake like Mamie's, also a small apple and an orange. Then came rolled up in paper a black handled knife, the sight of which made the boy tremble with delight, for he had never owned a "real knife"; a top and string, a handful of marbles, and lastly, a bright-bordered handker-

chief, neatly folded. Well, they had a good time that day, and when Tom told Mamie that Mrs. Raynor invited her to dinner at the farm, and that they were to have roast goose and plum pudding, and she must go right home and ask permission to dine out, the little girl feit that all the best

things in the world had come to her all at once. But we cannot linger over the joy of these little friends; for one day at least the world shone brightly upon them; everybody was kind to them, and when the sun went down at night it cast its fading light like a blessing of peace upon two little grateful hearts.

Tom never forgot that Mamie had parted with her hoarded treasures in her loving gift to him, and to this day he prizes as a thing of rare value the pretty box which was his first and best-loved Christmas gift.

> Written for the Banner of Light. THE CHRIST-LOVE.

BY BELLE BUSH.

"And a new commandment give I unto you, that ye love one another, for love is the fulfillment of the Law. In the Christ-love, oh! mortals, behold ye the law, In the life that God giveth is never a flaw; Then shelter and cherish, but never deem low One child that his wisdom alone can bestow. But oh! give it time, give it room here to grow, In the sunshine of love let it ripen below;

Then its fruits will be blessings, and curses no more Will sweep o'er the world with their pestilent lore; Every hand then will plant in life's garden the seeds That will show in his harvest increase of good deeds; And the blessings of earth will then equal men's need? Then the gibe and the jeer, and the passionate leer, Will give place to a smile, and to words of good cheer; And sorrow will meet here with sympathy's tear. Then prisons and chains, then the gallows and knife Will mar not the growth of this wonderful life,

Or wake the dark fountains of hatred and strife; And the Obtiet love triumphant give joy to the hours. Belvidere Seminary.

Now You Know It All.—A bibliopegist is a bibliophile with a spicial regard for bookbludings. A
bibliotaph is a book miser. A bibliophe is a bookseller for bibliophies. A bibliophegis a stealer of
valuable books. Mr. Lenox, who would not let Presoot see his Mexican manuscripts, was a bibliotaph,
and Sam Pepps was a biblioklept. Bibliolary is the
worship of pooks.—Art Beview.

mission of Miss Wentworth, the matron, to go | Transference of Thought and Disease.

As much is said and written of late on mind transference, in regard to the modus operandi of its accom plishment. I would like to add an experience of my own. Awhile since I was called out of the city some twelve miles, and as I was leaving, the lady of the house where I called said to me: "I see before you a gibbet, with some one hanging upon it; it does not seem to be real, but more as a representative."

seem to be real, but more as a representative."

I could think of nothing then that bore any relation to such a scene; but to my surprise, after riding about the same distance subsequently, I met another lady who described a man who had cheated a poor widow out of her hard carned money, and, said she, "I would like to see him hung." She was not an acknowledged Spiritualist. The thought came to me, here is the application of the lady's vision verified, which was given to me about one hour previous, by a lady living twelve miles distant, and by an entire stranger to the other lady.

In this connection I will relate an instance of the transfer of disease in advance, which occurred in like manner at the same time:

As I was on my way to the residence of the lady last mentioned, a distress was felt in my left side; it was as real as though I had the affliction, and I could hardly separate it from myself, though I was feeling quite well otherwise. I said nothing of this to any one, but soon after reaching the lady she called to her husband for some hot water, as she was distressed in her side, near the heart—at the same time remarking to me that she received an injury when a girl, and at times it was very distressing. In fact, the pain existed in her system precisely as it was thrown or transferred to my own.

This to me was proof positive that the disease and

lated in her system precisely as it was known or transferred to my own.

This to me was proof positive that the disease and distress were transmitted to me miles away, before coming into the presence of the lady thus afflicted—this being done by the same, or similar, natural law, by which the gibbet was seen before the lady spoke of wishing the man hung for defrauding the poor widow.

widow.

In these two cases the act did not have to be accomplished before the mind of the lady or the spirit could discern it, but either the spirit or the mind of the lady saw it prophelically before or in advance of the courrence—which is just the reverse of what is being done in various parts of the country to-day by so-claimed "mind-readers."

A. S. HAYWARD, Magnetic Physician.

443 Shawmut Avenue, Boston, Mass.

AND

OTHER TALES AND SKETCHES.

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This new volume consists of two parts: the first, containing a series of articles by Spirit. "Benefice," entitled "Thoughts from a Spirit's standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Gutside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What Yound in Spirit-Life"—by Spirit Busic-apure and slasple-felation of the life pursued by a gentic soul in her home beyond the vale.

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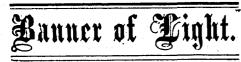
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utterance.

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dress,
Notices of Spiritualist Meetings, in order to insure prompt
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Before the oncoming light of Truth, Creeds remble, Ignorance dies, Error decays, and Humanity ises to its proper sphere of Knowledge.—Spirit John

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.

Funerals, Burials, and Cremation.

The Burial Reform Association is a new organization which has just set out with the adoption of a constitution. The purpose it has in view is to discourage the present extravagance and ostentation which are the accompapurchase of costly flowers, the hiring of an expensive retinue of carriages, and the purchase of rich and costly burial caskets. It is a reform that is greatly needed, and has not been undertaken in this organized way any too soon. The New England Cremation Society simultaneously disbands and returns its insufficient funds to those who subscribed them. But the subject of cremation, as opposed to burial, has by no means fallen off in public interest either in this country or in Europe. At the recent meeting of the British Medical Association, the sub ject of so disposing of the dead as not to affect unfavorably the health of the living was discussed with unusual seriousness. A Liverpool professor read a paper on graveyards, characterizing them as perpetual sources of pollution. Among other statements made he said that he had himself witnessed the removal of portions of four cemeteries and the whole of a fifth. near Liverpool, and that what he saw was more than enough to convince all physicians of the urgent need of an immediate reform in the disposition of the remains of the dead.

He said that in opening the graves of those who had been buried as long as forty years, a stench arose which the workmen were unable to withstand, and which polluted the air for a long ways from the cemetery. The average British churchyards were characterized by him as "masses of boxed-up putridity," and he asserted that the dead lying in them could not be regarded as buried at all. Many were placed in metallic caskets, or oak coffins, or those made of mahogany, rosewood, and other woods that, under favorable conditions, would remain sound for a great many years. While this continued, noxious gases were escaping and poisoning the air, and liquids were running out to pollute streams and wells. The professor said that the churchyards in which rich people were mostly buried were the most dangerous. Their bodies were generally encased in metal so as to jealously prevent the benignant and all-healing earth from absorbing the decaying elements, or imperishable woods were used instead. Then the coffins were placed in strong boxes, and the latter were frequently deposited in a vault of masonry. The grave was afterward filled with earth that refused to absorb either gases or liquids. And this, said he, is called burial, which it is not. It was simply a method of prolonging the period of decomposition and decay.

In view of this state of things the Professor expressed himself, decidedly as in favor of oremation, as he said almost every one did who had given serious attention to the different methods of disposing of the dead. He had no ides, however, that the authorities of the Roman Catholic Church would be likely to very soon tolerate cremation, and he found at present very few of the clergy of the English Church who were disposed to favor it. Therefore he contented himself with trying to induce the clergy to cooperate in setting on foot a reform in respect to the manner of burials. They ought, he claimed, to readily see the necessity of so disposing of the dead that they should not broome a perli and an offence to the should not become a permanent to make an ition grounds.

Ilving: Ha recommended to them to make an united effort to seeing the polytileston of the And it is for the severe lesses, suffered by Ohrichid

wicker-basket, or a coffin made of compressed paper-pulp for those made of hard wood, metal. stone and cement. And he further recommended the filling of graves with charcoal, or some other substances that will readily absorb noxious gases. And he likewise suggested the planting of trees, shrubs and smaller plants in graveyards, that will take up and thrive on the gases which are generated under the ground.

A contemporary is led to express its serious doubts about making cremation a rapidly popular idea, on account of the many obstacles which beset a movement in its favor. There is the dogmatic religious hostility to it to be encountered in the first place; but behind this will be found arrayed the professional directors of funerals, called undertakers, the keepers of livery stables, florists, organists, and singers, and, more than all others, the chisellers of monuments of every size and shape, and the tion, and will reveal to them the weakness of shareholders in large and fashionable cemeteries. These certainly are to be considered, and seriously so, in any attempt to reach a final solution of the revived cremation problem. We omitted to state that, although the New England Cremation Society has been disbanded, it recommends to all those interested in its purposes to apply to the Worcester Association for assistance in carrying out any designs they may entertain in this direction. That the generations which are to follow us will incline to avail themselves of this purest and most efficacious way of disposing of the lifeless remains of relatives and friends, we have little doubt, if only because of the rapid increase of population and its increasing tendency to concentrate in municipali-

The Plundered Utes.

The Indian Bureau and the War Department are agreed in asking the Government to indemnify the Ute Indians in Western Colorado for the losses sustained by them from the campaign of last summer against Colorow's band. The agent finds that these Indians were despoiled of over six hundred horses, thirty-seven head of cattle, nearly twenty-five hundred sheep and goats, five thousand pounds of dried meat, beside a large amount of camp property which was of years' accumulation. The reports were sent flying in all directions, at the time, that the men in pursuit of Colorow's band were defending the frontier from a roving gang of thieves and cutthroats, whereas it appears that they were only in pursuit of plunder themselves on the pretext of proteoting others. Lieut. Burnett of the Ninth Cavalry showed that Colorow's camp had been surprised, in violation of what the Indians understood to be a square agreement; and Gen. Crook, who is cited in the report of the Secretary of War, afterward defended them from some of the charges brought against them. Commissioner Atkins, however, gives a complete account of the whole trouble, and ranks it unhesitatingly with the Sand Creek and Camp Grant massa-

He states that when the Utes, in 1882, were removed from their homes in Colorado to the new reserves in Utah, several bands remained between Douglass Creek and the Utah line, and among these were the followers of Colorow, who insisted that they were on lands which had been pointed out to them by the Ute commissioners. They also claimed the right to hunt in Colorado under the agreement of 1873. At the agent's request, however, they moved their camp forty-five miles further west, afterward wandering back again. The Indians claimed all the time that the eastern boundary line of the Ute reservation was east of Douglass Creek: the settlers claimed that it was the same with the eastern boundary line of Utah. The survevor's line was not marked so as to be identified, owing to the roughness of the country, and niments of funeral ceremonies, such as the this left debatable ground over which many lisputes have arisen. An agency employé was dispatched last March, with a cavalry escort, to Colorow's camp, then near Douglass Creek, with instructions to establish the line and remove Colorow west of it, if found outside the reservation. Little or nothing came of that, and monuments defining the line could not be found. Warrants were afterward got out on sundry flimsy pretexts for the arrest of Indians, and it was in serving one of these warrants on an almost empty camp that the trouble really began. Violence was used on both sides, and the Indian men and women fled for their safety, abandoning everything. Colorow next sought the advice of two prominent citizens of Meeker, and was told on the 14th of August last that he could have fifteen days in which to get back to his reserve, one hundred miles distant. He collected his stock of all kinds and started off accordingly. Ten days afterward he realized that the militia were on his trail. Two of the whites had a talk with two of the Indians. The latter were asked to remain where they were until morning. They declined, on the ground that they must overtake the women and hurry on to the reserve according to the agent's orders. They left, being assured that they would not

be molested. The Indians camped that night on the disputed ground, believing themselves on the reservation line. They felt such security that they left their position wholly exposed to attack, turning their ponies out to graze and not even posting an outlook. Soon after daybreak, on the morning of August 25th, while they were cooking their breakfast, the soldiers and the posse from whom they had parted the evening before were seen to be occupying the surrounding bluffs one hundred yards distant, and without the least warning they proceeded to open fire on the unsuspecting and defenseless camp. One of the Indians ran forward to the attacking party, begging them not to shoot until the frightened women and children could be got out of the way, but the only reply he received was a wound in the thigh. The fire was kept up, and in self-defense the Indians returned it, continuing it for over three hours.

men and children were removed to a safe distance. The Indians then abandoned their entire camp outfit and moved three miles nearer the agency, in order to be absolutely sure of being on reservation ground. The militia and the cowboys retired fifteen miles to Rangely, and there corralled the Indian ponies which they had driven off while the fight was going on. The Indians had one man, two small girls,

It was under cover of this fire that the wo-

and an infant boy killed, and two men and a boy severely wounded. They likewise lost their entire winter supply of dried mest, furs, blankets, trinkets, and all their possessions. At this juncture Lieut. Burnett with a handful of troopers interfered. It was none too soon, for a hundred and fifty superbly mounted and armed Utes from the agency had just reached Colorow's camp to defend him. The troops enforced peace, assuring the militia and the cowboys that the Indians were on reserva-

in the past.

them in this deliberately intended massacre that the Utes ask reimbursement at the hands of the Government. Will they get it? Let us watch closely and see.

Profit Sharing.

So far as the trial of it as a theory has gone, profit sharing has proved to be a practical success, with every likelihood of its becoming a measure of immense benefit to all participating. This opinion we are glad to find corroborated by that of a writer in the Forum, who goes on to say that it will surely tend to do away with the great majority of strikes, if experience be allowed to be a witness; that it will tend to increase the net profits of the employer by raising the level of labor in quantity and quality; that it will satisfy most of the well-grounded claims of the working classes for a fuller compensaother irrational demands; that it will tend powerfully to bring about peace and friendship, as it is, in fact, a partnership between employer and employed; and that, when further problems rise in the industrial world, as rise they must, it will enable us to confront them with far more confidence than we should have met them had we been standing upon the present inequitable and unsatisfactory basis of the pure wages sys-

The writer sees, as we do, that the employer and the trades union cannot fail to be convinced in time that this practical plan of partnership is far better than the existing one which can hardly be called a plan, and only leads to perpetual contention. Of course competition may be expected to continue, but, as our writer says, it will be, as Prof. Jevons admits, a natural competition of establishment with establishment on horizontal lines of division. The language of Prof. Jevons is quoted as follows: "The present doctrine is that the workman's interests are linked to those of other workmen, and the employers to those of other employers. Eventually it will be seen that in dustrial divisions should be perpendicular, not horizontal. The workman's interests should be bound up with those of his employer, and should be pitted in fair competition against those of other workmen and employers." more this important question is discussed, the more light is thrown upon it; and we do not by any means despair of seeing a rapidly increasing understanding between employers and employed, on the basis of partnership, that will steadily make this whole dispute a thing of the

Woman's Right to Suffrage.

The American Woman's Suffrage Association held its annual meeting in Philadelphia last month, and adopted resolutions declaring its united determination to press the claim for the right of suffrage, and to appeal to Congress for a hearing on the proposition to amend the Constitution of the United States so as to confer on women the right to vote at all elections. It would be an extremely difficult matter for Congress to formulate its objections to such a request, if it be the fact that such objections exist Should the measure pass Congress, it would then require the confirming votes of two-thirds of the States to give it operative validity, so that conservative nerves need not be shaken, in that nothing would be likely to be done without due deliberation.

The tax-paying women of this country unite in the opinion that they have waited long enough for the accomplishment of this measure of plain justice. For years they have continued to protest with all earnestness against the injustice of being taxed without being allowed any representation in the making of the laws. herds of Bethlehem, announcing the "good tid-But protests and petitions have alike been either disregarded or ridiculed. There is really no good and sufficient reason for refusing to consider and act upon this most righteous and been, unquestionably, the most useful of all proper claim any longer. The Association will the traditionary narratives connected with be before Congress with it soon after the holiday adjournment is over, and will do its utmost to press it to a final, and we trust successful.

The Clock Stopped.

Geo. Fry, dépôt-master at Big Rapids, Mich. of whom a local paper says: "No man stands higher for truth and honor than he," has in his possession a clock left by his brother Gideon when the latter went to Oll City. The Cleveland Leader states that on Sunday night, Dec. 4th, George wrote a letter to his brother Gideon. In conversation with a reporter of The Derrick the next morning he said:

"I wrote a letter to Gld. and just as I had finished it I glanced up and noticed the clock had stopped. I got up and wound the clock, and pulled out my watch to set it by. It was fifteen minutes to ten; I set the clock, and fust as I started it I heard the words, ' I 'm gone, I'm gone.' It was Gid's voice, and it seemed to come out of the clock. I heard it as distinctly as ever heard anything in my life. It startled me, and related the occurrence to my family. I am no Spiritualist, but I believe that must have been the time and those the last words of brother Gid."

Mr. Fry shortly after received a letter stating that Gideon died at fifteen minutes of nine, Sunday night, Dec. 4th, and his last words were, "I'm gone! I'm gone!" The disorepancy in time is accounted for by the fact that there is a difference of one hour between Oil City and Big Rapids.

Several correspondents have written us that the issue of the BANNER for last week was one of the most interesting they have everperused—although they regard each number as a credit to the cause as well as the publishers. One in particular states that the spirit answers to questions in the BANNER of Dec. 17th were unusually interesting, and that the one on the finances of the country would have done honor to any of the best writers upon the subject. So we think. Another correspondent testifies that the messages given in the same issue, through Mr. Fletcher, were excellent evidence to him of the return to earth of excarnated intelligences—the Barnes message being particularly satisfactory through its characteristic presentation, our informant having been well acquainted with Mr. B. when he was in the mortal. Spirit Dr. H. F. Gardner's message, through Miss Shelhamer, is spoken of by another as wonderfully like him in manner and matter, and that what he said in regard to the physical mediums was true to the letter. We fully agree with this correspondent's endorsement of Dr. Gardner's expressions as set forth in his message: We abhor all simulation in connection with the manifestations wherever found; at the same time we are friendly to all honest mediums, as we consider their vocation a holy one, and shall unhesitatingly defend all such in THE BANNER in the future as we have

BY PROF. HENRY KIDDLE

CHRISTMAS FROM THE STANDPOINT

OF SPIRITUALISM.

The days fixed in our calendar for religious observance have all, more or less, now become mere holidays, instead of being, as originally intended, holy days. They are rather social festivals than days of sacred commemoration, being devoted, almost exclusively, to physical recreation and sensuous enjoyment, very little, if at all, to spiritual exercise and culture. The latter element has passed away from them and left only the gross and materialistic. This is the common tendency of our earthly state of being-to lose consciousness and cognition of the spiritual and eternal in the more obvious perception of the gross, the temporary, and the sensual.

Christmas, the feast-day designed to celebrate the nativity of the Messiah, like so many of the other Christian festivals, though to a much greater extent, was, from the earliest times, mixed up with pagan rites, ceremonies and superstitions—at first with those of Greece and Rome, and subsequently with the Scandinavian, Saxon, and Druidic. Indeed, it was as a continuation of the ancient custom of paying devotion to the Sun at the time of the southern solstice, that the date of the Christmas celebration was fixed at the 25th of December. This day was not definitively appointed by the ecclesiastical authorities till about the middle of the fourth century; as Easter, in commemoration of the Resurrection, was fixed at about the time of the vernal equinox.

The coarse joility of the Christmas festival seems to have been in part borrowed from the Roman Saturnalia; the peculiar use of the mistletoe from the British Druids; and the Yule log and candles from Scandinavian worship of their God Thor. The Christmas tree and Santa Claus are of Teutonic origin. Most of these things, in various places, still form a part of this festival, but they have nothing to do with Christianity, nor any relation to any Christian idea or event. Idle and foolish ceremonies and superstitions that are related to Christian history and tradition are, however, still extant. They rock the cradle of the infant Jesus in the Roman Catholic churches; and in some parts of England, it is said, the common people believe, or did, not long ago, that on Christmas Eve the cattle, by a peculiar religious instinct, kneel down in their stalls, in adoration of the infant Saviour, whose first earthly abode was a stable, and his first cradle a manger.

There is no evidence whatever that Jesus of Nazareth was born on the 25th of December; and, indeed, if the Scripture narrative is true, his birth could not have taken place at that season of the year. A large part of Protestant Christendom reject the date, and the festival as far as the religious commemoration is con-

Connected with it, and giving rise to the custom of the Christmas carol, is the beautiful legend of the angels' appearance to the shepings of great joy," and bearing the message of "peace and good will" to mankind. This has Christmas. Spirit messengers from the exalted sphere of peace and purity communicated sensuously to men-they were both seen and heard; and, let it be observed, the communication was not of any great fact of science or philosophy; it announced no novel invention in mechanics, physics, or chemistry, nor gave a clue to any did not make known the existence of any rich gold mine, nor present any wonderful impromptu poem or brilliant composition deserving a place among the treasured gems of literature. It merely proclaimed, in the simplest manner, the birth of one who was to perform a great spiritual mission, being, according to a Hebrew metaphor, anointed (christos) for that special work.

Let it be also noted that these angels, or spirit messengers, did not appear to the learned, dignified, and pompous ecclesiastics, who felt that they possessed all possible authority and knowledge in religious matters, but to a few simple shepherds, and, moreover, at night. Of course, the message, though purely a spiritual one, was not received by the Jewish clergy: it was rejected with scorn; and we can imagine the disdain and derision with which the reverend clergy of these days would listen to a story coming from shepherds or peasants, that they had beheld such a scene as is described by St. Luke in his infallibly-inspired gospel; albeit it. nor is any account of it to be found in any the Protevangelion nor in the Book of Infancy, which narrates so many marvelous feats per-

formed by, or through, the infant Jesus. Whencesoever Luke obtained his account of the angels' visit to the shepherds of Bethlehem, it is a beautiful story; and, even if merely legendary, has been the source of associations and influences that have made the Christmas festival a time of cheerfulness, peace, and mutual good will. Whether true or fictitious, the general belief in it has done as much good as if it were entirely authentic. Should we assail it as a fiction, the devotees of the ancient Scriptures would passionately defend it as an interesting portion, or incident, of a great revelation of God to mankind, and stigmatize as infidels all who should call in question its probability or authenticity. As Spiritualists we had died at 1000 sonday night of dumb quisay, near have no reason to deny its occurrence. We can the had all the plainty saw ber, as above related. The had all a problem to think her sitter its, for only a readily accept it, because we are able to so water for such a phenomenon on rational printing that her site is a large quite well.

messengers -- should appear to mortals, and should especially appear to the humble, simple-minded of earth rather than to those puffed up in their own vain estimation as great scholars, self-righteous, pharisaical church ministers, acute theologians or ecclesiastical dignitaries. To such persons angels' visits are "few and far between."

Luke's narrative is a spiritualistic story: and, since it is nineteen hundred years old, the reverend ecclesiastics are able to accept it with reverential faith; but had its events occurred only a week ago, though reported not merely by peasants, but by the most illustrious savants in the world, they would denounce it as a vile fraud or a mere hallucination, due to the operation of some of the "latent powers of the human mind." Such an event now-a-days ought not to occur, because the "canon is closed"; no more sacred Scripture is ever to be accepted or written than that which it is their divine mission. or "call," to expound and employ as the text of their learned discourses. All the Christian creeds are based on the Holy Scriptures, written more than eighteen centuries ago; and were new Scriptures to be admitted, what clashing of "doctrinal truths" might occur ! Even a revised translation, correcting indisputable errors of a very serious nature, cannot be borne; it must for policy's sake be rejected and suppressed, because it tends to wake up the slumbering flocks, and to "disturb their faith," thus serving to bring in an "age of reason." so awfully disintegrating and ruinous to fossilized religious systems. In fact nothing that is not extremely ancient can be accepted as the "Word of God," sometimes called the 'Ancient-of-Days'; and Spiritualism, as well as spirit messages, even to simple-minded shepherds, if of sufficient antiquity, and forming a part of an orthodox system, must be respected: while all the facts of modern experience must be rejected or explained away.

It is an interesting fact, however, that should not be lost sight of, that the messages received from the spirits who appear to us, or communicate with us, at this time give us the same greeting, of peace and good-will, as that of the angels to the shepherds of Bethlehem; and it is a remarkable fact, that of the thousands of spirit messages given to the world in the BAN-NEB OF LIGHT and other publications since our spiritual movement began, there are none that proclaim any other doctrine or sentiment than that of love, harmony, kindness, peace and good will to mankind and among mankind. Erroneous and contradictory opinions of an intellectual character may be contained in these communications from the spirit-world, but spiritually they are sound and good, and ethically kind and loving.

They have not, as yet, proclaimed the birth of any individual, personal Messiah, but they have announced the advent or approach of a new spiritual cycle, in which humanity will receive a fresh enlightenment-a new evangelwhich will tend to their salvation from the miseries of earthly sin, suffering, and moral obliqnity of every kind, and lead to their better preparation for that higher, purer and happier life beyond, for all who are sufficiently unfolded spiritually to enter and enjoy it.

Let us observe the Christmas festivities in the spirit of the glad greeting of the angels of Bethlehem, as well as of the good spirit communicants of our own time, burying all animosities in the oblivion of angelic charity, cherishing "peace and good will" toward all men, defending the truth with zeal and activity, while pitying those whose mental vision is so clouded by prejudice and bigotry as to be blind to its effulgence, and in patience awaiting the dawn of that new day when the healing wings of the Spirit of Love shall be spread over humanity with a perennial Christmas beneficence, and the reign of Truth, Justice, and Fraternity be established in the minds and hearts of all mankind.

Phenomena in Canada.

The interest that has made itself manifest in Canada in the phenomena and philosophy of spiritualism is not to be diminished by any efforts the conservative and bigoted may make to thwart the plans and purposes of the invisible workers who have created it. This may reasonably be inferred from the history of every movement of the kind since the first in western New York : and in the locality above alluded to events are occurring, and are likely to further occur, that will show the futility of any and every attempt to crush the truth.

The Evening Journal, published in Ottawa, placed before its readers Dec. 8th a telegram from Toronto reporting what it terms "a remarkable case," adding It is so much so "as to make many believe that after all there is something in Spiritualism.

The occurrences narrated took place at the house of William Wade, 133 Richmond street, Toronto, and more intimately concerned Nellie Achsa, a young woman the other three evangelists say nothing about employed by him as a domestic. On Sunday night, 4th inst., Miss Achsa started at about 10:30 to go to her room on the third floor. Reaching the foot of the secof the extant apooryphal histories—neither in one stairway, what she beheld is described by her as (ollows:

"At the head of the stairs I saw my sister, a girl of "At the head of the stairs I saw my sister, a girl of nineteen; standing at the top. She was dressed just as I knew her when she would be going to bed. She had her night-dress on, her hair hung over her shoulders. Her hands were crossed in front of her, the right over the left, and what I particularly noticed was that she had a ring on her right hand. She did not say anything. I am nervous, but still it did not make me afraid. I started to walk up stairs, and all the while I kept looking at her. She did not speak, but kept gazing atraight into my eyes, and I looked as steadily into hers. I got up to the top step and then she disappeared. Still I did not think it remarkable, but went to bed."

From other people in the house it was learned that

From other people in the house it was learned that at about 8 o'clock Monday morning Nellie went into the room of a couple who were boarding in the house, for the purpose of lighting the fire. As ahe knelt before the stove she was noticed to be crying, and the lady saked her what was the matter. Wellie said that she was sure she was going to hear bad nows, and she told the lady and her husband about her dream and

her younger stater, noticelly all and at noon, four bours

o past.

Oples, and correct with a minimum of the personal times (it has constructed by the personal times (it has the first the transport of the training to

The New York College of Magnetics.

This is a chartered institution under the direction of Dr. Babbitt, and is located at 39 West 27th street, New York. According to its circular its leading object is "to promulgate a higher science of therapeutics as revealed by the refined forces of electricity, heat, light, color, steam, ferro-magnetism, vital magnetism, mind-cure, massage, etc., as well as to teach the students how to use the sun-healing and other instru-ments now coming before the public as new and marvelous powers for upbuilding the whole being, including mental as well as physical conditions." Dr. Babbitt, working under inspiration, appears to have discovered the basic principles of chemical affinity, electricity, magnetism, light, color, nervous force, psychic force, muscular force, the philosophy of respiration. pulsation, and many other physiological mysteries. He declares that all the leading processes of life and of the universe around us are manifestations of chemical action, and that we cannot see, smell, taste, feel, breaths, or even think or move without the use of chemical forces of some kind which work in connection with spirit. For this reason he deems it more important to humanity to understand chemical action than to learn the laws of gravitation, for without it a true philosophy of cure is impossible. Le Lotus, a philosophical magazine of France, places Dr. Bab-bitt's discoveries beyond those of Professor Crookes or Pascal, and we see that his students have paid a glowing tribute to his therapeutical system.

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Dr. Babbitt informs us that he has been invited to visit California, and he has concluded that if a sufficlent number of students there will promise to take his course, he will hold a class at Los Angeles for eight weeks. In the beautiful sunshine of Southern California he would combine practical sun-healing with his lectures, overseeing and training his stu dents while thus employed and allowing them to take half of the proceeds. He considers that with some extra study before or after the course they could easily gain the diploma of the New York College and be prepared to work on their own account. He would propose to commence this course in February next, so as to have it come between the fall and spring terms of his New York institution. Those interested should address the Doctor immediately.

The Poet Whittier

Attained his eightieth year on Dec. 17th. This event was duly remembered in Boston, and other places. The 10th inst. was observed at Amesbury, his home, as "Whittier Day" by the schools-which kindly feature also extended itself to those of various points in Massachusetts, and other States. The Amesbury pupils celebrated the day by recitations from his poems and compositions devoted to his work as Abolitionist, editor, farmer, poet, etc. The day at Amesbury was celebrated in the new Opera House. The usual services took place, and the well-earned praises of the bard of "The Barefoot Boy" were sung in many keys. As usual, the bard bimself, shunning publicity, remained quietly in his Danvers home, about twenty miles distant, and the children had to content them selves with a friendly message from him.

On the 17th Gov. Ames and other dignituries of State and city, went by a special train to Amesbury to pay their respects to Mr. Whittier, bearing with them a congratulatory address prepared by the Essex Club, of which Senator Hoar, Gov. Ames, and many other leading men, a number of whom are now in Washing-

ton, are active members.

Apropos of Whittier's birthday, Edmund Clarence Stedman, the banker-poet, has written the following, which will appear in the current issue of the Inde pendent:

what seest thou, where the peaks about thee stand,
Far up the ridge that severs from our view
That realm unvisited? What prospect new
Holds thy rapt eye? What glorles of the land
Which from yon loftler cliff thou now hast scanned,
Upon thy visage set their lustrons hue?
Speak, and interpret still, oh! Watchman true,
The signals answering thy lifted hand!
And bide thee yet! Bitll linger, ere thy feet
To rainied bards that beckon bear thee down—
Though lilies, asphodel and spikenard sweet
Await thy tread to biossom; and the crown
Long since is woren of Heaven's pain leaves, meet
For him whom earth can lend no more renown.

Moses Hunt's Will.

The will of the late Moses Hunt, of Charlestown District, this city, to whose decease and burial the BANNER OF LIGHT of Dec. 17th made reference, has been filed in the Suffolk County Probate Court, and contains the following liberal public bequests: To the Perkins Institution and Massachusetts School for the Blind, \$5000, to be called the Moses Hunt Fund, the net income thereof to be used for the printing de-

partment,
To the Massachusetts Eye and Kar Infirmary, No.

To the Massachusetts Eye and Kar Infirmary, No. 146 Charles street; to the Boston Young Men's Uhristian Union; to the Home for Aged Men, Springfield street; to the Temporary Home for Destitute Onlidren, Pine Place; and to the Ladles' Physiological Institute of the Boston University, \$1000 each.

To the Spritual Temple Boolety, \$5000, to be known as the Moses Hunt Spiritual Temple Fund.

To the city of Boston \$10,000, to be invested by said city, and known as the "Moses Hunt Fund for the Destitute," the income to be devoted for the relief of Protestants, residents of the Charlestown District.

To the city of Nashua, N. H., \$15,000 to maintain a yearly course of popular and scientific lectures, in which all partisan, sectarian and theological subjects shall be excluded, and the price of admission to said lectures not to exceed ten cents.

To Tuits College, \$10,000 to establish a Hunt Professorship in Psychology. On the death of the testator's wife, the estate No. 8 Auburn street and \$5000 additional is given to the Infants' Behool and Unlidren's Home Association, No. 3 Austin street, Charlestown, and on the death of the testator's daughters the estate No. 405 Main street, Charlestown, is given to the Winchester Home for Aged Women, Charlestown.

The will is dated April 3d, 1883, Mary J. B. Hunt,

town.

The will is dated April 3d, 1883, Mary J. B. Hunt, Eugene D. Brooks and John H. Brewster being the executors and trustees. Mr. Hunt's wife preceded him to spirit-life July 8th,

Prof. Longley's Spiritual Songs.

In an appreciative notice of Prof. C. P. Longley's musical compositions, Geo. A. Fuller says in Light on

"Mr. Longley's compositions have won their way on spiritual merit, and are sung on the platform, in the circle, scance-room and home. There is a large demand for every song of his issued, and Spiritualists in particular feel grateful to him for the soulful words and melodies he has given to the world." All of Mr. Longley's music may be obtained of

Colby & Rich.

J. J. Morse in San Francisco.

Mr. J. J. Morse is, by his replies to questions in the morning and lectures in the evening of every Sunday in Metropolitan Temple, San Francisco, Cal., upon subjects given by the audience, awakening a deep in. terest in the spiritual, truths he and his guides are engaged in making known to the people of earth. The Chronicle, in a brief summary of a recent lecture, pronounced it "a brilliant and impromptu address of more than average importance."

Farewell Lecture and Scance.

An extra programme, we are informed, is being arranged for the last night of Mr. J. Frank Baxter at the Columbia Theatre, Cleveland, O., on Sunday evening, Dec. 25th. The entire Lyceum will be present, and under the direction of Mr. Jno. W. Pse, the musical director, assisted by the Russell Family, will sing one or two Christmas carols, accompanied by a full orchestra. and this will the congil

JOURNAL OF THE AMERICAN ANADEME, -A Juli report is given in the December issue of a philosophical treatise on " Memory" by Dr. O. A. F. Lindorme, of Fort Reed, Plan read at the meeting of the Akademe Nov. 11th, and of the discussion that followed. A study of Goethe's memorable drama". Pauet," A renewed interest in which is being awakened by Hebry Irving's present visit to this country, is entered upon by Alex. Wilder, and the contents close with "A Word on Creation and Evolution," by Ana Ynes Waugh. Orango, N. J. mir. 61 v. m. salt. 5 a.

Republic, who is said by a Parts correspondent of the Brench Condon Moses to be not in sympathy with the dominant colleges of the interest people have indeed case for congrature. The Present people have indeed case for congrature to the property of the p

Endorsement by a Veteran.

The following verification of a message recently given at our scance-room will be read with especial interest by those who hold a warm place in their regard for the Bannen's Public Free Circle Meetings:

To the Editor of the Banner of Light:

Anson J. Stone's communication in the BANNER of Dec. 10th is characteristic of the man. Its opening paragraphs may be somewhat blind to readers who were not acquainted with him; but to certain of his friends fa-

what do frenders who were not acquainted with him; but to certain of this friends familiar with his peculiarities of expression, his habit of playing on words, especially of puning on his own name, "Stone," these peculiarities so apparent in the Banner message are strong evidences of its genuineness.

Anson J. Stone was for years Treasurer of the Mercantile Institution for Sadings in Boston; and though a member of a Baptist Church in Cambridge, was a believer in Modern Spiritualism. He occasionally attended the Public Free Circles of the Banner, was a subscriber to the paper and a reader of spiritualism, the bible narrative of Balaam (Numbers xxiv.), the man who heard the words of God, and, falling into a trance, saw the vision of the Almighty. Mr. Stone died the 30th day of last March, beloved by many friends. Alfere E. Giles, Hyde Park, Mass., Dec. 19th, 1887.

My Dean Miss Shellmarker. Do you recall a drive we took together last summer, and we enjoyed the wild flowers along the rotage the trees to the set in the protect, the beautiful expanse of the bay when we drew we reveiled in the recognition of the very Spirito Nature? You do. Well, I enjoyed another such experience that the very Spirito Nature? You do. Well, I enjoyed another such experience the trees to Inheis its abilty breath; in a word how we reveiled in the recognition of the very Spirito Nature? You do. Well, I enjoyed another such experience that the very Spirito Nature? You do Well, I enjoyed another such experience that the very Spirito Nature? You do Well, I enjoyed another such experience that the very Spirito Nature? You do Well, I enjoyed another such experience to the sail breat the result of the provent of the very Spirito Nature? You do Well, I enjoyed another such experience that the case of the bay when we drew we reveled inthe recognition of the very Spirito Nature? You do Well, I enjoyed another such experience that the provent in the feature of the bay when we drew we reveled inthe recognition of the very Spirito Nature? You do Wel

We have, however, yet to learn that the other New York papers have arisen to the height of common justice in this regard-the cowardly mendacity which prompted the printing of the story in the first instance preventing them now from following the fair-dealing example of the World in this connection:

The Dead Man not Questioned—Denials that Dr. Richards's Spirit was Asked to Oficiate at his Fu-

"The Dean Man not Questioned—Dentals that Dr. Richards's Spirit was Asked to Officiate at his Funeral.

Spiritualists in this city are wrathy to-day over the stories published regarding a spiritualistic funeral service held last night.

The funeral was that of Dr. Horace M. Richards, an 'inspirational' writer. For four years he has been an invalid, and when a few days ago all hope of recovery was abandoned, he had himself removed to the house of Mrs. V. M. George, a Spiritualist, of 316 West 35th street. On his death his many friends offered their assistance to his nearest relative, an adopted elster, Mrs. Alfred D. Beach, of 17 West 19th street.

Mrs. Stoddard-Gray, of 323 West 34th street, was among the sympathizers. Her offer to open her house for the final ceremonies was accepted, and spiritualistic services were held.

Mrs. M. E. Wallace, of 219 West 42d street, Mrs. L. S. Cadwell, of 348 West 50th street, and Mrs. M. E. Williams, of 232 West 46th street, spoke under the latiuence of the spirit.

That, with singing and recitations, concluded the ceremony. It is denied that there was any passing of hands, or asking questions of the dead man. The remains were taken to White Piains last night for interment."

Forty Years in the Field.

Hon. Warren Chase will celebrate, on the evening of Jan. 5th, at Paine Hall (as noted elsewhere), his seventy-fith birthday, and his completion of the extended term of service for Spiritualism named above: the occasion cannot fail to call out much matter of pleasant reminiscence for the older ones, and prove of interest to the later generation of Spiritualists which has come into the movement since Mr. Chase began his valuable and arduous labors.

EXECUTIONS BY ELECTRICITY. - The New York Commission, which was appointed two years ago to inquire as to a more humane method of capital punishment, expects to complete its report for the new Legislature at Albany early in January. The Commission onsists of Elbridge T. Gerry, of New York City, Matthew Hale, of Albany, and Dr. Southwick, of Buffalo. It is very authoritatively Bishop A. Beals closes his Hartford, Ct., engagement stated that all agree on a system of electrical appliance to produce death, instead of hanging, and that they will so report. If the State must kill its murderers, after the fashion of the Mosaic dispensation, it seems to us that the use of the electric battery for the purpose is decidedly preferable to that of the halter.

AN INDIAN DELEGATION COMING EAST. -The Indians on the Cheyenne Reservation and Spotted Tail Agencies have raised five thousand dollars and will send a delegation to Washington to present their views on the Sioux Reservation matter. Sitting Bull, Charger, and Hump will speak for the red men. The Indians are anxious to have the money paid to them direct, and will urge this point. Charger and Hump have on several occasions visited the white Father, and are accounted very intelli-

DECEASE OF A PRACTICAL HUMANITARIAN. —Rev. Father Riordan, the widely known friend of the poor immigrant girls landing at Castle Garden, New York, passed to his sure reward Dec. 15th; he devoted his life to looking after the friendless new comers, regardless of their nationality or religion, and accomplished much good in his day and generation.

Manifestations of a very active nature indicate the presence of visitors from the invisible realms in a house on Tremont street, Peabody, Mass., the effect of which is so disturbing that the occupants have vacated the premises. A better knowledge of phenomena of its class would remove all fear and lead to better results.

Mrs. Almira McLaughlin of Bangor, Me. writes: "The BANNER grows stronger with age, and none of its contemporaries, with all their good points, can fill its place. May its prosperity ever equal its merits."

The card of Mrs. R. T. Claney, a Southern medium who has done much good service in her specialties, will be found on our fifth

We learn from the Boston Commonwealth of Dec. 17th of a remarkable cure of nervous prostration and restoration of failing sights performed by Dr. J. R. Cocke, 603 Tremont street, Boston. The Commonwealth publishes the statement, and comments thus:

months ago; and the writer's health consideres unimpaired. Knowing the name and address of the patient, we have made a sufficient investigation of the case to be satisfied of its genuineness in every particular, and we feel that unineness in every particular, and we feel that we can'de the patrons of the Commonwealth no more acceptable service than to publish the facts as stated, with our indersement, in the facts as stated, with our indersement, in the hope that other aufferers may be similarly hope at the content of the case to be satisfied in the facts as stated, with our indersement, in the hope that other aufferers may be similarly the facts as stated. With our indersement, in the hope that other aufferers may be similarly the facts as stated. With our indersement, in the hope that other aufferers may be similarly for the facts and sent direct from India to subscribers. \$3.00 per annual countries of the case to be satisfied to the patrons of the Commonwealth no liquid the patrons of the Commonwealth no manifer and Herester. London, Eng. Prices, oper year.

The Menurus Amp Daybera at a Weekly Journal devoted to the patrons of the Commonwealth no manifer and Herester. London, Eng. Prices, oper year.

The Menurus Amp Daybera at Menurus and the patrons of the Commonwealth no liquid. The manifer of the Commonwealth no liquid. The manifer and the patrons of the Commonwealth no liquid the patrons of the Commonwealth no liquid. The patrons of the case of the Commonwealth no liquid the patrons of the case of the Commonwealth no liquid the patrons of the case of the Commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the case of the commonwealth no liquid the patrons of the commonwealth no liquid the liquid the commonwealth no liquid the liquid the liquid the liqui "The cure above described was effected six months ago, and the writer's health continues unimpaired. Knowing the name and address

An Interesting Letter. To the Editor of the Banner of Light:

Although the subjoined letter is a personal missive to myself, I cannot resist the temptation of sharing it with your readers, for, to my mind, every line of its pages breathes a beauty and poesy of spirit that is really charming to one who reads. The author of this Southern letter will be recognized as one of our most gifted and popular platform workers, and I have only to add that those who know Mrs. Richings as I do, recognize in her a true and noble woman as well as a talented medium and spiritual teacher. M. T. Shelhamen. Dec. 19th, 1887.

Northern friends.

How I wish you could join us in some of our rambles and rides in these Southern woods!

With kindest remembrances to your sister and her family, and to your brother, and regards to the Banner staff, especially Mr. Colby, Mr. Day and Mr. Wilson, I am, with love to your dear self,

Ever faithfully your friend.

HELEN STUART-RICHINGS.

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

Monday's mail to insure insertion the same week.]

As will be seen by the announcement made on our second page by A. Josselyn, Geo. P. Colby has been sent out as a missionary speaker by the Bouthern Spiritualist Association to lecture in the Bouthern States. Spiritualists desiring his services can address him at Lake Helen, Fia.

J. Frank Baxter, who is lecturing in Cleveland, O., this month's Sundays, was announced to lecture at Newton Falls, O., on Tuesday and Wednesday, Dec. 20th and 21st; speaks in Middlefield, O., Thursday and Friday evenings, Dec. 22d and 23d. He will lecture in Newburgh, O., Monday evening, Dec. 20th; in Ellicottville, N. Y., Tuesday evening, Dec. 22th; in Palmyra, N. Y., on Wednesday and Thursday evenings, Dec. 28th and 29th, and in Troy, N. Y., the five Sundays of January.

Mrs. Carrie C. Van Luzze will be in Rochester

Sundays of January.

Mrs. Carrie C. Van Duzee will be in Rochester N. Y., through the month of December; and during the month of January in Syracuse.

Mrs. T. J. Lewis, of Brooklyn, N. Y., yet occupies the rostrum as a successful platform test medium at Columbia Hall, 878 Sixth Avenue, New York City, Sunday atternoon and evening. She has been engaged for Sunday, Dec. 25th, to give tests and readings at Fraternity Rooms, Bedford Avenue and South 2d street, Brooklyn. She is prepared to make engagements for the Sundays of January. Address her 585 DeKalb Avenue.

Dr. Henry Slade is located for the present at No. 58

Dr. Henry Slade is located for the present at No. 58 Bast 9th street, New York City. He will conduct the exercises at the People's Meeting, Columbia Hall, 878 Bixth Avenue, Bunday evening, 25th inst. "Owasso" will answer questions.

Mary L. French has been lecturing in various towns during November and a portion of December. She will lecture in Salem, Mass., Dec. 25th (Christmas) and Attleboro, Mass., Jan. 8th. Six dates yet open in January; two in February; three in March. Address Box 98, Townsend Harbor, Mass.

Mr. J. W. Fietcher will lecture in Lynn. Mass., Dec. 25th; in Norwich, Conn., Jan. 1st and 8th; in Willimanile, Jan. 2d and 9th; in Parker Memorial Hali, Boston, "liustrated Spiritualism," Jan. 18th; in Haverhill, Mass., Jan. 22d. Address, 6 Beacon street, Boston. Mr. Fietcher was received with great favor in Lowell on Sunday.

Mrs. Jennie K. D. Conant, of Scotland, closed her third successful engagement for the Spiritualist So-clety of Fitchburg, Mass., on Sunday, Dec. 4th. Can be addressed for engagements at 20 Bennet street, Roston. Mrs. F. O. Hyzer is filling, with great acceptance to

her auditors, an engagement with the Society of Union Spiritualists in Grand Army Hall, Cincinnati, O. While in that city she is the guest of Mr. and Mrs. George Thill, 603 Freeman Avenue.

Mrs. Clara A. Field spoke in Amesbury, Mass., on Sunday last; will be there again Dec. 25th. She can be found by her friends during the remainder of December (Sundays excepted) at 59 Clarendon street, Boston. Mrs. Field is authorized to take subscriptions for the BANNER OF LIGHT. Mrs. J. F. Dilliugham is now located at 12 Bond street, Boston, (between Hanson and Millord streets) where she can be addressed for engagements.

At Toledo, O., Mrs. Mary C. Knight, of Fulton, N. Y., has occupied the platform of the Spiritualist Society four weeks with great acceptance. Mr. and Mrs. G. W. Kates, of Chattanooga, Tenn., are to succeed her.

Dean Clarke—a letter from whose pen will appear in these columns next week—speaks in Bridgeport, Conn., Bunday, Dec. 25th.

Mrs. Abbje N. Burnham speaks Dec. 25th in Law-rence; Jan. 16th, in Newburyport; Jan. 29th, in Brock-ton. The last two Sundays in November, we are in-formed by a correspondent, she addressed the Spirit-ualists of Bridgeport, Ct.; good reference to her labors there, made by the Morning News of that city, has been lurnished, which we shall copy next week.

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 present year.

present year.

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

"The Old Vegetable Pulmonary Balsam is the best ough cure in the world." Cutler Bros. & Co., Boston

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THE Two Worlds: A Journal devoted to Spiritualism. Occult Belonec, Ethics, Italianous and Reform. Published wookly at Manchester, England. Single copy, 5 cents.

IRLIGIO-PHILOSOPHICAL JOURNAL. Published woesly at Chicago, 11. Perycar, 24,50; six months, 14,75. Single copy, 5 cents.

ty at Concago, all. For year, \$4,50; six months, \$1,70. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Dos Moines, 10ws. Per year, \$1,50. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, III. Eightbages. Per year, \$1,00. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. THE TRUTH-SERRER, FUNDING WORD, IN AND SCIENCE-OF LIFE. Monthly, Published at Chicago, Ill. Single copy, 10 cents, The Health of Health and Journal of Physical Couture, Published monthly in New York, Price 16

ents.
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THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE, Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE HETTER WAY. A Spiritualistic Weekly Journal, Published in Cincinnati. O. Single copy, 5 cents.

THE HEATER WAY. A Spiritualistic Weekly Journal, devoted to the Exposition of the Spirinal Published in Checken Stark. A Weekly Journal, devoted to the Exposition of the Spirinal Published at Banger, Mo. Per year, 41.00. Single copies 3 cents.

THE FATH. A Monthly Magazine, devoted to Universal Brotherhood, Theorophy in America, and Aryan Philosophy Single copy, 20 cents.

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

Nyecial Notices forty cents per line, Hinlon, each insertion.

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

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

Payments in all cases in advance.

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

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that porrion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.
Electrotypes of pure type matter will not be arrepired.
The publishers reserve the right to reject any and all electrotypes.

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

We request patrons to notify us promptly in case they discover in our columns advertisements of parties when they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Consumption Surely Cured. TO THE EDITOR-

Please inform your readers that I have a posi-tive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers scaled letters. Terms \$3, and 10c. postage. 4w* D3

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. O1

Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass.

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

To Foreign Subscribers the subscription Bisnop A. Beals closes his Hartlord, Ct., engagement next Sunday; will speak at Willimantic, Ct., the first Sunday in January, where he can be addressed.

Dr. F. H. Rescoe, of Providence, R. I., will accept calls to speak Dec. 25th, and the Sundays of January, Dec. 11th he had good audiences at New Bedford,

ADVERTISEMENTS.

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Are held at the HANNER OF LIGHT OFFICE, 2 Hosworth' street (formerly Montgomery Flace), on Turnday and Thurshay Afrikanson of each week.

On Turnday afternoon Miss M. T. Shellhamen will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On Twinday afternoon, John William Fletcher, under the influence of his guides, will afford an avenue through which influding spirit-messages will be given.

The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock profesty, at which time the doors will be closed, allowing no egrees until the conclusion of the scance, except in case of absolute necessity. The public is cordially facilist.

The public accordingly facilist in the in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Chairman of the Circle, who will present them to the spirits at the Tuesday scances for consideration.

mail, or many terms them to the spirits at the Tuesday seances to sideration.

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 tate, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reacon. All express as much of truth as they perceive—no more.

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

Autural flowers upon our Circle-Room 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 sitar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department of the Banker must not be addressed to the mediums in any ease, but to

Levis B. Wilson, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbsmer.

Report of Public Séance held Nov. 20th, 1887. Spirit Invocation.

We lift up our hearts to thee, oh! our Father God, in thankful praise for life and for its experiences. We are, indeed, grateful for that discipline which comes to humanity, and we thank thee that discipline and experience do not close for man with the decay of the body. We praise thee that death, or change, has been decreed for human kind, so that through its transfiguration the soul of man may rise unto new planes and loftler endeavors. We praise thee for immortal life, for that grand eternal chain of existence, which stretches ever on and on, bringing no termination to the career, experience, or thought of mankind. We praise thee for these blessings, oh, our Father, and lift our souls in gratifude that thou hast provided ways and means by which thy children may continue in communication with each other; that, although death may close upon mortal life, yet it does not transport a soul far away from kindred and friends, but opens to it alimpses of the grandeur and power which may be attained, giving opportunity for the spirit to return and minister unto its loved ones on earth. For all these blessings, we thank thee, oh our God.

our God.

We ask thy benediction to rest upon all mankind;
may every heart feel its blessing, and be uplifted by
its light and strength into new departments of power
and of soul growth. Amen.

Questions and Answers.

CONTROLLING SPIRIT,-Your questions are CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.—What policy do you recommend regarding the issue of the national currency? Would you favor the issue of treasury notes direct by the Government, or would you favor the national bank system, and a long-time government bond bearing a low rate of interest, say two and one-half per cent, as special security for the National Bank circulation? and your reasons for either plan.

Ans.—We can only give our personal idea upon such a question as this; and that idea might differ from the thought and opinion of some other spirit, equally intelligent with our-

some other spirit, equally intelligent with our-selves. We have no doubt there are financiers selves. We have no doubt there are financiers in the spirit-world, or rather spirits whose bent of mind is in this direction, who would say to the questioner that they favor the direct issue of United States notes with no intermediant beneficially between the Government and the people, such as the national bank system. And these financiering minds might declare it their opinion that such issue would be for the best interest of the people of this country, bringing them into more direct business contact with the national treasury. But personally our idea is that the maintenance of a great national bank system is really for the best interests of our people as a whole; that the United States, sending forth its notes through that national bank system, will maintain a degree of prosperity for the nation's tronsury, as well as for the people as a class, treasury, as well as for the people as a class which might not perhaps be maintained in other ways. By the issue of bonds of long standing, at a low rate of interest, confidence is created in the management of the United States

Treasury and the good intentions of its officers.
The time is coming when a low rate of interest is to be established and maintained throughout the entire financial circles of this country. We believe we speak understandingly on this question. The highest degree of prosperity of a nation will only show itself when the moneymarket is revealed to be in such a sound state as to show the people that it has within its grasp all that is necessary for the maintenance of a sound business policy. Where interest is high, money is not plenty, and business is maintained through slow and painful processes: but if the rate of interest is low, it shows to think-ing minds that the money-market must be an easy one, and there is a great state of security among business men and in all fluancia

This is true none the less of the United States Treasury, than it is of mercantile and financial circles of the country, consequently by the issue of bonds bearing a low rate of interest, it is understood that those who invest in these bonds are made secure, and while they are assured of the sound security of the money basis of the country, and the prosperous condition of the nation, they will be willing to accept a low rate of interest, because of the sense of security which comes to them by their in-

These financial questions may not be properly discussed, nor settled, in a few moments of time; they need to be elaborated upon by vari-ous minds, in discussion or consultation with

It seems to us that a more remarkable de gree of financial prosperity is to come to this nation, as a whole, in the years that are not far distant, than it has ever known before; yet the outlook is, that the nation will pass through a short period of depression, and there will be a want of confidence in the inancial market and want of confidence in the mancial market and in business circles for a brief space of time; yet the cloud that may threaten will not fall in disturbance upon your heads, for in a brief time confidence will be restored. There will be framed in Congress, we believe, by the management of thinking minds, such a system of national independence in moneyed circles as will give to the people at large such a degree of confidence and security as they have not fall in confidence and security as they have not felt in many years. If this be so, as the outlook seems to predict to our mind, then the general welfare and financial prosperity must be assured. And yet, before that day will come, there must And yet, before that day will come, there must be a revolution, or a turning over of systems, of managements, in all business circles. National prosperity affects individual welfare, and, vice versa, individual welfare must affect the national prosperity. If our people are prosperous and contented as individuals, or as communities, the happiness and security of the country is assured. But if the country itself has large wealth at its command, and this wealth is stored up, not circulated as it should be, through such arenues as will add to the welfare, happiness and comfort of communities or of states, then it is a curse rather than a blessing; for although

questions which arise between monopolists and communities, between capital and labor, between man and man, on every side. These questions and subjects must be adjusted satisfactorily, not by the point of the bayonet or by the assassin's builet, but by the calm exercise of reason, by the arbitration of clearthinking, peaceable minds, by the union of their best thought, of such ideas as come to those who seek to see clearly into these subjects, who are endeavoring to form a solution those who seek to see clearly into these subjects, who are endeavoring to form a solution of these perplexing problems, from a higher, lottler, more spiritual standpoint than is attained by those most directly concerned in this direction at the present time.

Q.—[By J. H. G.] As Allan Kardee has communicated at this circle, can you say whether he still wishes his adherents to continue in their belief derived from his teachings in direct contradiction to much that we learn from your platform teachings?

contradiction to much that we learn from your platform teachings?

A.—While the spirit mentioned has communicated from this platform, yet he has done so in a very imperfect manner, and finds that he did not give full expression to his thought upon the subjects which engaged his mind in the past, and which are with him still. Alian Kardeo retains many of his former opinions and beliefs; because, he declares, that those opinions and beliefs have been verified to his spirit, through its investigations into the realms of nature and positive facts, as in accordance with laws that exist, and are in operation throughout the universe. This then being his affirmation, the spirit wishes it known that he still clings to many of the ideas which he advocated when on earth; but that in some essential points those ideas have been modified in his mind. He can see more clearly now, sential points those ideas have been modified in his mind. He can see more clearly now, through his present researches, than he possibly could have done when on earth, even though he was assisted, when in the body, by advanced intelligences from another world who attended upon him and gave many mighty thoughts and ideas foreign to his own mind.

No doubt the time will come when this spirit will find an apportunity of communicating his

will find an opportunity of communicating his own thoughts to his friends in a direct manner. We do not care to discuss or to elaborate these thoughts for that spirit, as it will be very much better for him to seek an avenue through much better for him to seek an avenue through which he may express them for himself. We believe, from our investigations on the spiritual side of life, that a very large element of truth was contained within the thought or theory of Allan Kardec when on earth; but that this truth must be freed from much of error may also be true, and that much that is now of a clouded pretry of a depthic character. a clouded nature, of a doubtful character, must be eliminated from certain of those theo ries or ideas formerly propounded, may also be a truth. When humanity has sufficiently advanced to understand these things in their entirety, no doubt the shadows will be rolled away from the sunlight of truth, and it will stream in upon their souls with all its splendor.
Q.—[By the same.] Has Mr. Pierpont any
knowledge of that important subject known by
the name of Karma, and, if so, can be endorse
the occulities view of it?

A.—The spirit mentioned does not feel pre-pared to enter into a discussion of that subject known to earth as Theosophy or Occultism; he is, at present, exercised in dealing with the practical affairs of humanitarian life, and finds his time and thoughts so drawn upon by sub-jects which belong to the daily history of manjects which belong to the daily history of man-kind, affecting human beings for good or ill, that he feels this great subject—for great it may be, and undoubtedly is—can wait for his investigation, or until he has finished that labor upon which he is now engaged. We have no doubt that what now seems to be clouded in mysterv, especially concerning the subject known as Karma, to occultists and students of metaphysical law, will by-and-bye be freed from its coverings and shine forth as a spiritu-al truth to mankind. We believe it is closely al truth to mankind. We believe it is closely allied with the subject known in modern times

Q.—[By H. C. Bethel, Poteau, Ark.] Why is it that spirits who have a knowledge of the arts and sciences of the spirit-world that are unknown here, do not give mortals the benefit of their knowledge when communicating through mediums? For instance, before the telephone was invented here, if the knowledge of it previously existed in the spirit-world, why could the idea not have been conveyed to mortals years

A.—For the simple reason that mortals were not prepared to accept or to receive it. The mind of man, or the spirit, is ever intelligent, ever active, ever experimenting in some way with the forces and the laws of nature. Sniri ever goes in advance of materiality, and the mind or mental part of mankind reaches out into its own atmosphere, finding there life and sustenance. This may not be strongly comprehended in the physical body, because you know of noatmosphere except this external one which you breathe into your lungs, and feel passing hrough every pore of your system; but as there a physical atmosphere, so there is a mental or intellectual atmosphere, the very breathing of which will give strength and vitality to the brain, or to the thought of man.

Spirits who have passed beyond this plane of existence are by no means idle, nor are they limited in their power of expression. Those who have been keen and active in the past continue so to be in the present, and are exploring the realms of spiritual life, from which they may add to their knowledge, their information may add to their knowledge, their information and their power. Such spirits—and they are by no means few—are constantly experimenting with the forces of nature, with the laws that are in operation all around them, and as they gain information concerning those laws, as they come into sympathy with those forces of which we speak, they become endowed with new power, and find themselves gaining a trowledge of things to who decreases the makes knowledge of things to such a degree as to make practical use of them.

practical use of them.

For instance: the question speaks of the telephone and its uses, which have become so necessary to you in the present day. We declare that this little instrument was known to many, many, spirits before it was projected into the material and placed here for your convenience; and yet it had not previously been given to you because, first, there had been found no brain and no organism developed in just the review. and no organism developed in just the particu-lar line of thought and experiment which was necessary for the spiritual world in conveying this knowledge to you, and so it waited until the present period of the nineteenth century for such a brain or such an organism to be developed. There have been many brains, many veloped. There have been many brains, many organisms that might have given you an idea or a conception of this little instrument, that might have planned it, to a certain extent, but could not carry the thought forward to a full completion, so there have been experimentations; and others have tried and tried to perfect some such little thing as this instrument of which we speak, but have been obliged to abandon it, for want of the perfect thought. Finally the organism and brain were brought forward and developed which could convey this to humanlty, and it was projected into external life, fashioned and materialized from the thought within, and the result is that you have the little telephone, which is now so convenient to

spirit-world, but are unknown to man on earth, are not revealed to mortals by returning spirits; and we beg leave to ask why it is that so many degrees or manifestations of art, and so many of the sciences of physical life, are still unknown to mortals? Why should you expect us to reveal to you a knowledge of our laws, our scientific revealments, or the degrees and manifestations of art, when you have so many here, wight in this physical universe, that are hidden right in this physical universe, that are hidden right in this physical universe, that are hidden and unknown to you? You should study first the natural sciences, seek to come into an un-derstanding of their laws, experiment with the forces of nature around you, and come to comprehend something of this great electrical fluid, which flows in and through the universe, permeating your own beings with life and power. When you do this, you will come into an understanding of great and wonderful things, and learn how to apply these things to your own welfare and happiness; and when this has been decreased it can be deep without the interwelfare and happiness; and when this has been done—and it can be done without the intervention of direct spirit communication, for you have powers and possibilities within your own souls that you should put to work, and exercise your own thought and power of invention—when this is done the discoveries will be marvelous to your minds, and then, perhaps, you will bave so grown, become so stimulated by your own efforts, and become so elamulated by your own efforts, and become so learned by your own individual studies, that you will be receptive to the teachings and explanations of other solences, other arts and other useful laws, that are known to advanced spirits, but are at presare known to advanced spirits, but are at present concealed from your conception. Q.—[By S. Wood.] Can the spirit of a suicide visit us with the freedom of one who died a

natural death? A.—That depends very much upon the nature, or general state of mind, of the spirit mentioned. We have come personally in conmentioned. We have come personally in contact with many suicides—spirits who deliberately committed the fatal act which severed the spirit from its physical body—and we have seen these spirits under different circumstances. We have even met several who have no remorse or sorrow for the deed which they have committed; they feel that they were justified in doing it, although they have a certain regret because they did not remain on earth to gain all the discipline and experience it had to afford them; yet they feel, under the it had to afford them; yet they feel, under the circumstances which surround them, that they were entirely justified in committing the deed.

were entirely justified in committing the deed, and so they have no sorrow, and no clouds pass over them because of their act.

Well, some of these people can return to earth freely and mingle with their fellow-beings. We know of one, a brave, earnest soul, strong and vigorous as a spirit, who, on earth, met with what was called a terrible accident. strong and vigorous as a spirit, who, on earth, met with what was called a terrible accident. For a long time he lingered helpless and suffering; the outlook was that he might so continue to linger on earth for years, because, while he was maimed and bodily made helpless, yet no vital organ in the system had been, to any degree, injured, and so, as there was quite a flow of magnetic strength throughout the system, the chances were he might stay long on earth. He was a poor man; his family were brought to a state of suffering; he found himself dependent upon others for every little act, for every little convenience or comfort he might enjoy, and, being naturally of an independent spirit, the man chafed under the affliction. By-and-bye he felt that it was his duty to put himself out of the world, and thus free his wife and children from the burden weighing upon them. To our mind, the experience which came to the wife and family was one that might have been needed by them. No doubt their ministration to the helpless one assisted in ripening their own lives and softening their spirits, and making them better for the world and for each other. But this did not come as a thought to the man; he only remembered what a burden his life was to many, and so, in a moment, there came within his reach something that would put him out of physical existence—and he made use of it.

This man believes he was justified in committing suicide. He is a vigorous, strong spirit. But while he feels his justification, he does not feel that his is the privilege to mingle entirely with spiritual things and people and reap the

But while he feels his justification, he does not feel that his is the privilege to mingle entirely with spiritual things and people and reap the beautiful results of a truly spiritual life, but he believes it is his duty to return to earth and take up his existence here with mortals, and try in every way possible to be of assistance to others, because he thinks he must not only do this for his fellow mer. But they he will also this for his fellow-men, but that he will also gain from earth and earthly associations experiences which are necessary to his soul-growth. This spirit has no difficulty in mingling with mortals. He comes in contact with mediums, bringing influences which are beneficial to me-

diumistic instruments and sorrowing hearts seeking the light of immortal truth. He is doing a good work and he is blessed in his labors.

This is only one instance; we have met with others, spirits who are so sad because of suicidal deeds, that they cannot face the light and beauty of heavenly life: they are constantly driven back into contact with earthly things, and obliged to stay in this physical atmosphere, in order to receive those elements which they require for their unfoldment and

growth.

We know other spirits who have outgrown their sorrowful state because of that fatal deed, and who are now happy and contented in the spirit-world.

There are, undoubtedly, spirits of this order who may not mingle freely with earth's people We have seen those who passed out through suicide, plunged in a condition of darkness; that is, a state of apathy, being only partially conscious of an existence; they do not fully realize their surroundings, and seem to be in a state of slumber. These spirits cannot and do not mingle with mortals on this plane, nor do they mingle freely . with spirits in the spirit world. By-and-bye something will come to their lives to rouse them to a full condition, and it will be their office, perhaps, to come to earth and minister unto others, or to enter the schools and sanitariums in the spirit-world, where they may gather strength and magnetic forces for their own use.

where they may gather strength and magnetic forces for their own use.

Many who pass out from this condition are not to be held responsible: because of some pressure upon the brain or body they have become to an extent disorganized, and the spirit cannot clearly manifest itself, the vital forces of the physical are not in full operation, and so, when disturbance results in the system, under this terrible pressure of experience a man may commitsuicide, and when he is divested of the body he realizes what he has done, yet the man, not being responsible at the moment when committing the deed, is not to be held responsible afterward for the act, and so he may come into a pathway of progress which will be advantageous to his soul, and receive the assistance of wise and ministering spirits and be helped to gain such instruction or experience as that which he might have found on earth.

We have the deepest charity for the suicide, as we have for all who are sick and afflicted; we have sympathy with each one, for we know that it is because of some depressing condition which the world does not understand they have been obliged to pass through that particular experience.

experience.

Controlling Spirit,

For the following named spirits:

While we have been speaking this afternoon, there has come before our vision a male spirit, of middle life, strong in physique when on earth, large in frame, and rather dark in his complexion. He is attracted here by some one in the audience to whom he feels friendly, and through whom he would like to reach all friends he possibly can.

their own reflects itself upon his spirit, and he cannot gain that rest and peace which he desires. There is also some one on earth connected with the spirit, a female, who is not long to stay in the body: it looks to us as though she would pass away within a little time, and he is preparing a home for her in the better land.

Gracie.

A little child comes forward, points with one finger to half way down the hall and wishes us to know she comes to a lady present. She calls herself Gracie. She wishes it distinctly understood that she knew when the flowers were placed on her ploture, and it gave her pleasure in her spirit home. She does not wish the friends to grieve for her, because she is happy in a bright and pleasant home, where kind friends care for and love her. The child is very beautiful, and seems to have been very delicate and spiritual in appearance before she passed from earth.

John Harper.

A spirit, Mr. Chairman, gives the name of John Harper. He wishes his friends here, in this city, and near places, to feel that he has returned to them, not so much by his coming here, but that he can come to them in their homes, and bring them his greetings. He is in the thirties, we should judge. He seemed to have had a career opening before him. He had been somewhat limited early in life, but had been somewhat limited early in life, but had been meanth a for a little time after passing from earth he felt clouded, and was not altogether reconciled, and did not feel satisfied at what had come to him, but now these shadows have passed away, and he is quite contented, because he finds that although a spirit he can take up plans and ideas, and follow them out to a fulfillment. If his friends would care to communicate with him he would be very happy to meet them through some private medium, at whatever place they may suggest.

be able after a while to make the same kind of raps, and send a message from the spirit world to him, just the way they send messages from the spirit world to him, just the way they send messages from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message from the spirit world to him, just the way they send message to him, and he'd read the sounds if would make, and they would tell him I was in another world walting for him and others. I wish he would ry it; it would n't waste much time; and after it was begun it would be easy to carry it

cartin be felt clouded, and wasn't altogether reconciled, and did not feel satisfied at what had come to him, but now these shadows have passed away, and he is quite contented, because he finds that although a spirit he can take up plans and ideas, and follow them out to a fulfillment. If his friends would care to communicate with him he would be very happy to meet them through some private medium, at whatever place they may suggest.

Mary Scannell.

We have here a voung girl who calls herself at the North End, in this city. We should judge her to be somewhere about twenty years old when she passed away. She suffered somewhat here is did not complain much, because she did not complain much, because she did not wish her friends to feel alarmed co neerning her. She was a hard-working girl, and overtaxed her strength, as we can see from her appearance. This spirit, too, is anxious to have a private conversation with her friends. They are not Spiritualists, yet she feels she may be able to give them something that will attract their thought, and cause them to investigate. She wants it known that she is happy now in the spirit-world; she finds rest, and there is not that distressing sense of having to labor when unfitted to do so. There is something connected with a little trinket that the girl possessed on earth, we should judge; at least, we see in her hand a little cross; it appears as if carved from some kind of peculiar wood. If the spirit-world; she finds rest, and there is not that distressing sense of having to labor when unfitted to do so. There is something connected with a little trinket that the girl possessed on earth, we should judge; at least, we see in her hand a little cross; it appears as if carved from some kind of peculiar wood. If the spirit would have the proposed from some wind of peculiar wood. If the spirit would have the peculiar wood. If the spirit would have the peculiar wood in the peculiar wood in the peculiar wood. If the spirit would have the peculiar wood in the peculiar wood in the

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF John William Fleicher.

Report of Public Séance held Dec. 1st, 1887. David Lawrence.

Good afternoon, Mr. Chairman. My name is David Lawrence, and I think I have something of interest to communicate to those who still live on the earth and hold me in remembrange; for I have heard a hundred times, if I have once, one and another ask, "I wonder how David has found it, and if he didn't see he was mistaken in his ideas?" I would like to settle that noit affectable so as to the parks. Once, one and another ask, "I wonder how bard has found it, and if he did n't see he was mistaken in his ideas?" I would like to settle that point effectually, so as to stop such inquiry. You see, Mr. Chairman, when I was here I was a Spiritualist in my head, heart and hands. That is, I reasoned out intellectually what I received from the spirit-world. I had sympathy for those who were too blind to see, even when the truth was placed before them, and I was always ready with whatever means I had to benefit those that seemed to me to be worthy of it; so I call that being a Spiritualist, all the way through. I did n't say away et on well with way through. I did n't always get on well with the Spiritualists as a body, for most of them are so lost in the contemplation of the phenom-ena of Spiritualism that they forget all about embodying the philosophy, and are crazy after something new. As soon as they get one test they want another to make them sure that the first one was right, and by the time they have the second they have forgotten the first, and have to go it all over again, reaching out for what I call the material part of Spiritualism, which is necessary as the foundation of the which is necessary as the foundation of the house, but is not the house—it is the support upon which the building stands.

I devoted many years of my life to the study of the Spiritual Philosophy; the more I studied the more its beauties became apparent, and it seemed to me as if there was a pathway reaching on through eternity, and no matter how fast we were to run, we could never get to the end of it.

get to the end of it.

I also believed that man had passed through many changes of life, and that the present earth-life was only one phase of experience among many others in the past, and that he would probably have many more in the future. How they used to laugh at me, and say, "Wind David up, and he'll run like a pendulum in a clock!" Yes; that's usually the way peopletalk, when you know something that they have n't got brains enough to comprehend. The wisdom of a great man is folly to a fool, and in this age I learn that it is only a fool that says the word "impossible" to anything outside the law of 'impossible" to anything outside the law of mathematics.

mathematics.

Now I have said all this, because they would n't believe it was David unless I pulled on the familiar string, and I want to have my dear ones at home feel that I am with them, as

dear ones at home feel that I am with them, as I am.

Grace is a good girl, and she attracts my influence to her by the kindness I always find in her heart. And there is one, through whom I learned some of the lessons to which I have just referred, who is still carrying on the glorious work, whose heart gets faint sometimes, and she feels as if she wished that we could alt down together and talk upon these old familiar themes. Well, my friend, we do sit down together, not as in the old days, because then we could see and hear each other; but we sit down, all the same, and I hear your thoughts now, as you used to hear my words then. I don't know who, but somebody said: "The air is full of sounds and sights that man can neither see nor hear." That is true.

Tell Olive she must not grieve so much; it don't do any good—it don't do the least good in the world; to just rest upon the knowledge which she can possess herself of, if she will, that the narrow door of the grave is the path to eternal life. God bless all those old friends of the past! I have met many, who passed on before me, and we now understand each other better than in other days.

I died in Forge Village, Mass., but I was in

better than in other days. I died in Forge Village, Mass., but I was in Lowell a great deal of the time.

weather its command, and tour weath is stored and one of the optical and a should be through such a vacuus as will add to the welfare, happless and comport of communities or of stakes, then it is a currer than a blessing; for although the temperature of the country in the command of the country in the country properous, it individuals and command of the country in the country of the country person in the land, and need to be thought over closely and omfort that and confidence of the country has more in many force and the country has more in the country ha

victory. Now, you just try a few times, and we'll see what we can do.

Carrie Woodward,

Carrie Woodward.

Yes, I am sure I am right, and so I il send word to my father and mother that I have come here, and will make them know, by so doing, that I am free from all the pain which I suffered before I came away. At first I was sound asleep, and when I woke up I didn't know where I was. I thought I ought to be at home, but I was not. Then I called for Burthewas my husband—but I could n't make him hear me, for he did n't come. But some friends came whom I didn't know, and took me by the hand, did everything for me, and soon I was well and happy. Then I came home again.

Now there's a message I should like to send to Burt, particularly. I always called him Burt when I was here. He knows how to operate in telegraphy, for he studied very hard to learn, and succeeded pretty well, and I think I should be able after a while to make the same kind of raps, and send a message from the spirit-world to him, just the way they send messages from one city to another. There would n't be any

hope for is for the release of the spirit from the body.

I was always unhappy—unhappy as a child, unhappy as a woman, unhappy in the last hours of my life, when every breath seemed to me to be fraught with so much pain and misery. When I knew that I was out of my body and never again to have anything to do with it, it seemed as if I was like a bird let out of a cage, wand to the away anywhere only to get away ready to fly away anywhere, only to get away from myself.

Charlie remembers me still, and will always remember me; and I wish that I had understood him then as I do now. Perhaps if we had both understood each other better, life would have been easier all the way through, I am often with him, for he meant to be kind always.

on earth. Mary Osborn.

Spirit Winona

Spoke for the following named parties: Amasa W. Miller.

The first spirit that stands here says his name is Amasa W. Miller, of Sturgis, Mich., and that he would like to send a word to his friends there whom he has not been able to communicate with since he came away. He has tried to on two occasions, but did u't succeed very well, and the third trial will be marked with more success, if they have the courage to make it.

Zeph Goward.

An old man comes here who says his name is Zeph Goward. He says: "I might give my whole name, but nobody would know me except as 'Old Zeph Goward.' I want to send word to all the folks at home—which is up in Lowell, Mass.—that I have seen what has been done since I came away, about fixing up the place, and arranging about the property. It aint the way I left it to be done, not by a long chalk, but I guess I am better satisfied than I should have been if it had stood the way I fixed it in the first place. Frank is here; both Franks are here, but if you will believe it, that little child of ours, Eva, who had been gone these thirty years, and I had never heard much from her, opened the door for me when I came to spirit-life. I should like to have a chance to talk about a week, not all at one time, I don't mean, but I've got so much to say. Why, I thought I knew something about this thing, but I've found out so much more than I ever dreamed of that I've come to the conclusion I I've found out so much more than I ever dreamed of, that I've come to the conclusion I diln't."

Emma Greenleaf Southwick.

A very beautiful young lady, tall, and of rather dark complexion, now comes. She says: "My name is Emma Greenleaf Southwick; but I was known best in Boston by the name of Emma Greenleaf. I know how much they think of me at home, and how I have never passed out of my mother's mind for a single moment since I came away. She thinks of me when she wakes, and when she goes to sleep, and it seems as if my life had just begun when it ended.

it ended.

I worked so hard—and it was hard work—
I studied, well, the best I knew how, in trying
to do something; and just when everything
seemed ready for something to be done, and I
had married Frank—the kindest husband in the
world—without a single moment's warning,
the shadow fell over me, and in a few hours—
I remember it so well—I saw him calling to
me, taking my hands in his, and I had not the
power to say a single word in return.

Oh I it is very hard, very hard indeed, to see
those whom you love calling you, wishing to
hear you speak, shedding sad; bitter tears upon
your face, and yet be unable to give a single
word of comfort in return;

that our life was only changed here on earth to be renewed in a better way in a better life. Mother, sister, all of you at home, keep me close to you. I want no one to fill my place be-fore we meet."

Capt. James Townsend.

Another one says his name is Capt. James Townsend, of Stoneham. He adds: "I was greatly interested in the Lyceum, and I see that matters do not go on now as they did. I hope the little spark that still burns will be fanned into a flame, and come up bright again. That's the way it ought to do. Friends out there will recognize me, although I have been some time away."

Mrs. Emily Lincoln.

"Emily Lincoln.

"Emily Lincolnis my name, and my husband has come to know that I live in the spirit-world because I have brought the fact home to him in such a manner that he was forced to believe it. What a change it has made in his life! What a change it has made in the lives of all of them! The world seems different now from what it did, and they can look forward to eternity, and find more in it than when it was all doubt and uncertainty. I can see you, and although so many years have passed by, since I left your side, I am near to you, and I will bless youboth the companion that stands by your side and yourself—and some day, in the not far distant future, we shall meet again."

May the Lord bless you, and keep you in the right path, and if you want to build your home in the spirit-life, make some darkened home in the earth-life bright, and it will make the other one, in the future, bright. Winona.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 8.—Horace M. Bichards: David L. Belden: Eva Perrine: Jennie Dubois; Hattle Rich; Winona, for Jacob Bray, Sylvanus Nash, Mrs. M. A. B. Farrar, Juliette Maniey, Fannie Burbank Felton.

Verifications of Spirit-Messages.

J. B., TO MRS. E. U. I recognize the correctness of this message, being a friend of Mrs. R. U., and cognizant of what is referred to in the communication, printed Dec. 10th. Really every word, or every phrase, is a test in itself, and the whole taken together is as wonderful and interesting a message from spirit to mortal as I ever read. I am exceedingly glad for "J. B." that he could control the medium at the Banner Circle, and so fully and graphically express his thought. As mortals still remaining in these bodies, we are so thankful to receive proofs that those who have gone before still love us and linger around us; but we do not, I fear, appreciate all the pains taken by our dear ones to come to us, the perseverance and struggles needed to control mediums and to send messages clearly through the organism of another. While we are in our own bodies

to express our thought through the brain of another, and how much we should prize the testimonial of love and care when it is received! J. B. has learned how again to ring the curtain up and to continue the play long ago suspended; may he be enabled to go on with his teachings, and aid many as well as the friend he addressed.

we often say that words can never adequately express

our thought; then how much more difficult must it be

LITA BARNEY SAYLES.

CLARA BHERMAN. I have fully verified the truth of the message published in the BANNER OF LIGHT columns Nov. 12th, from CLABA SHERMAN, by reference to the Registrar of Deaths, who informed me she died about the middle of October. "Winona," who spoke the message for her Oct. 20th, introduced her by saying: "There is a lady here who passed away only a few days ago," the truth of which is corroborated by what I was told by the Registrar. Being informed where she lived at the time of her decease, I went to the house and inquired of a lady, who came to the door, for Clara Sherman. She replied that she did live there, but was now dead; that she was her sister, and it was Clara's child

who was at her side. In the message she says: "What was said at the funeral I do n't just agree with, and I know my father and mother felt as if it was n't quite the thing." I asked this sister if she was satisfied with the clergy man's remarks at the funeral. She replied that she was not. After the above I showed her the message, which she had not before seen. She read it with much interest, and then told me she had visited a medium and received many and very satisfactory evidences of to communicate with those they left on earth.

WILLIAM T. WOOD. Providence, R. I., Nov. 26th, 1887.

KATIE SINGLE.

Mrs. Lydia N. Single of Wausau, Wis., writes in relation to a spirit message given through Miss Shel-hamer, as follows: "I must thank you again and again for my darling daughter KATIE's message in the BANNER of Nov. 19th, it is so like her, and all correct, even to the description of the other two with her, one of whom always comes to me here with blue violets, such as Lotela mentions. I have looked so long for such a message; my child told me through a friend that she would never give up trying to send me a message from your Circle, as I had requested her to do. I thank Lotela and Miss Sheihamer very much for this communication which they transmitted

[The lady remits money for flowers to be placed on the table at one of our Tuesday Circles, for which she will please accept our thanks.]

MISS MARY STICKNEY.

The communication, so kindly expressed, from Miss Mary Stiokney, of Philadelphia, in the Banneb of LIGHT of Nov. 19th, has brought much happiness to the persons for whom it was intended; and all interested desire to acknowledge the same, and express their thanks for the comforting words contained therein : also trust other messages may be sent, whenever an opportunity occurs.

Sincerely yours, E. R. STICKNEY. Springfield, Mass., Nov. 26th, 1887.

Passed to Spirit-Life, From Chelson, Mass., Dec. 6th, 1887, Mr. Wm. Perkins,

From Uncises, Mass., Dec. 6th, 1887, Mr. Wrs. Ferrins, in his 35th year.

Though a great sufferer from consumption for about four years, his firm belief and sympathy in the faith of a spiritual world kept his very hopeful nature bright, and left an impress upon his face, so stilled, in repeating these words: "That life is even lord of death; and love can lever lose its own." The funeral ceremony was held in Chelsea at 10 o'clock A. M. on. Friday, Dec. tht. Miss Annie Josephine Webster officiating, whose inspiring atterances gave congenial sympathy to the occasion. Mr. Mary F. Lovering, of East Hoston, assisted in singled choice spiritual selections one of which, "Only a Trin Well Be ween Us." rendered in soft and mellow tong, gave comfort to the saddened hearts. The forms tributes, in delicate and simple design, gave a share of Nature's beauty to all.. The members of the "United Orderof Mechanics" attended in a body, their ceremony being very impressive as they gathered around the saket to pay a last tribute of respect to their late compress and friend who was so tenderly thought of, "None Anew him but to love him, none named him but to praise."

From Industry, Texas, Nov. 21st, Mrs. Almelda A. Ford-

Tred, agod 69 years.

She was for many years a great sufferer, but firm faith in angel ministry supported her spirit as it slowly cast on the mortal body. For nearly twenty rears she was a constant reader of the Bannar OF LIGHT. Her body was laid in the Cometery at Brenham, the funeral, being largely attended, and the floral iributes atumerous and appropriate, liber agod husband, with a large family of children and many friends, mourn her loss. Her religion was to do good, and many a sick and sorrowing one will miss her presence. She hargone where there is no pain nor death. G. C. MoG.

From Belfast, Me., Nov. 7th, Mr. Joseph Wight, at the He was a constant reader of the BAWNER OF LIGHT from

He was a constant reader of the BANNER OF LIGHT from its earliest publication; it was a great source of conifort to him a his declining years. He docked upon the day of its coming as one of the happiest of the week. He was a confirmed sprintedles, and often told us of visions he was privileged to see, which in many cases were confirmed. He used a see which in many cases were confirmed. He used a see which he had perfect failt that friends from the sprittly came and conversed with him, aspecially his wife, who placed away about thirteen years ago in a said he had felt he presence each day since. He often each he abould return his friends in the mortal if possible.

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Adbertisements.



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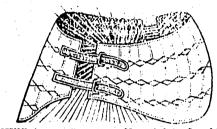
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AN OPEN LETTER PROFESSOR GEORGE S. FULLERTON

Of the University of Pennsylvania, Member and Secretary of the Soybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY. Of Lincoln's Inn, London, Eng. Of Lincoin's lim, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Proliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable 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 Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mitatsken. Mr. Massey's Letter rhould be whiely circulated, as it completely disproves the charge of Prof. Zöllerts and the date of his scances with Dr. Henry Slade. Pamphlet, pp. 16. Price 5 cents; postage free. 6 copies 5 cents; 13 do. 50 cents.

For sale by COLBY & RICH. Received from England.

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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 24, 1887.

ALL SORTS OF PARAGRAPHS.

THE FOOTBALL VETERANS.

What, lost an eye, a leg, an arm, And of your nose bereft? For veterans, sir, my heart is warm; Let's shake the hand that's left.

A comrade I am proud to see, A comrade of the war. Pray tell me, sir, are you, like me, One of the G. A. R.?

I never joined the G. A. R., The stranger thus began, And I became not in the war

And a became not us the war A mutilated man. He drew his form erect with pride, And flushed his visage pale, As in exulting tones he cried, I used to kick with Yale!

The total fire loss during November reached \$16, 003,975, an increase of \$6,000,000 over the same month last year. This is the heaviest November on record, except at the time of the Boston fire; and if the De comber losses this year merely equal those of 1886 the total fire waste of 1887 will be \$130,156,100, against \$116,600,000 for last year.

JOSEPH R. BODWELL, the manly Governor of Maine, who some time since braved the wrath of the Regulars in that State by vetoing their "Doctors' Plot Law,' passed to spirit-life from his home in Augusta, Dec. 15th. Space allowing, we propose to speak more fully of his life and its lessons next week.

"Ma," said a little Scranton student of natural history yesterday," do from go to Ireland in the winter time, when everything is troze up?" "No, my dear; why do you ask such a question?" "Because teacher says it oy always her rate in winter," was the reply of the observing young hopeful.—Scranton Truth.

Tuesday, the 13th inst., was the anniversary of Boston's famous tea party.

Mrs. John Jacob Astor's death will be deeply mourned by many not within the immediate circle of her personal acquaintance. Her charity and everready aid to all who needed succor or help in time of

The New England : eaboard was visited Saturday and Sunday, Dec. 17th and 18th, by a severe gale, which disabled many vessels, and caused much damage in various harbors, with some loss of life. The storm was also very severe at many points inland.

"Isee by the papers that Russia has sent a circular letter to the Powers," remarked Mrs. Snaggs. "Yes," assented Snaggs. "What is a circular letter?" "The letter O."—Pittsburgh Chronicle.

Hopeful Europe now believes that her latest "threatened war" will end in a conflict of words.

A NEW STAR OF BRTHLEHEM!-A Boston daily has the following at the expense of W. D. Howells, who some years since paid his utterly ignorant "respects" to Spiritualism in a ponderous tale titled The Undiscovered Country," with which he overloaded the pages of The Atlantic magazine:

icaded the pages of The Atlantic magazine:

"William D. Howells, the novellst, was in the White Mountains for a time last summer. Henry Rogers, a well-known Boston lawyer, was present at a Tavern Club dinner at the Hub not long ago, when the subject of the modesty shown by authors was under discussion. 'Yes,' he exclaimed, 'I know something about that. I saw Howells up at the White Mountains last summer. He was then posing as the Star of Rethlehem.' Howells, who was present, did not join in the laugh which followed."

Eleven cities in China have been destroyed recently by the rising of the fluang Ho or Yellow River, which is aptly termed by the celestials "China's Sorrow." Millions of people have been drowned or have been brought to death by starvation. Where once was a densely populated and rich plain is now a raging sea from ten to thirty feet deep, and the disaster covers some seven thousand square miles. The river has left its old bed and apparently shows no indications of returning to it.

The Fishery Commission has adjourned to the first week in January without accomplishing anything. It is understood that the obstinacy of the Canadian representative, Sir Charles Tupper, in justisting on the full Canadian demand, is the cause of the failure to come to any definite agreement.

The Woman Suffrage Bazar, held for one week at the Boston Music Hall, closed on Saturday, 17th inst.; the attendance was large, and the receipts are expected to reach-on closing accounts-the sum of \$70001

A novel, convenient and valuable business calendar for 1888 is the Columbia Bicycle Calendar and Stand, just issued by the Pope Mfg. Co., of Boston, Mass. The calendar proper is in the form of a pad, containing 366 leaves, with quotations and places for memoranda, one for each day in the year, to be torn off daily. . The pad rests upon a portable stand, and when placed upon the deak or writing table the entire surface of the date leaf is brought directly, and left constantly, before the eye, furnishing date and memoranda, impossible to be overlooked.

THE VACCINATION INQUIRER (London, Eng.,) for December records that Dr. Charles E. Taylor of St. Thomas, accounts of whose brave fight for medical freedom in that island have appeared in the BANNER in years past, is now under the ban of the medicos-the attack being levelled this time at his unvaccinated children. The Doctor proposes to fight for his (and their) rights. We wish him success.

We think the mother of President Cleveland has reason to be proud of her sons. One of them used to keep a hote in Nassau, New Providence, and be strictly forbade any of his guests from feeing his waiters on pain of dismissal. In one case a lady made a waiter a gift for some courtesy, and Mr. Cleveland could hardly be induced to forgive it. Such a hotel keeper as that is rarer than Presidents. The feeing of waiters is a nulsance. If a man pays three or four dollars a day it ought to entitle him to three square meals without fighting for them or feeing waiters; and if hotels allow their servants to expect fees, their licenses should be taken away from them, or Congress should pass another interstate commerce law. Air. Cleveland claimed that the peorest guest in his hotel was entitled to the best there was, and he would not permit fees to his waiters, because that gave the rich guest advantages over the poorer ones. We are sorry to say that noble and rare tavern keeper died.—Gardiner (Me.) Home Journal. or dlod .- Gardiner (Me.) Home Journal.

Notwithstanding the gloomy predictions of panic and disaster that have filled the year with their din, the foreign business of the port of New York has been \$30,000,000 greater than it was in 1886, and \$60,000,000 more than it was in 1885.

SAD TALE OF THE SEA. - Since the year ending October, 1886, seventeen vessels, of an aggregate tonnage of 1137.67 tons, have been reported lost from the port of Gloucester, Mass., the number of lives lost be ing one hundred and twenty-seven - leaving sixty widows and sixty-one fatheriess children.

THE OLDEST FLUTIST. — I. Lowendahl, of Vineland, N. J., the flutist, was more than half a century ago under tuition of the then celebrated J. Demaur, a professor in the Conservatory of Music at Brussels. Mr. Lowendahl is, therefore, one of the oldest, if not the oldest, flute soloist now living, and is still endowed with youthful enthusiasm for his art.—The Musical Courier, New York City.

Mr. Lowendahl is, further, a confirmed finite land.

Mr. Lowendahl is, further, a confirmed Spiritualist, and has been an occasional correspondent to the Bax-NUR for some years past.

The Council Firm, published at Washington by

T.A. and M. C. Riend, has reached, with the present model, its teach, year of safty, and efficient work in defense of the rights of the Indians on this continent. uoin a 74

Spiritualistic Meetings in Boston.

Branger of Light Circle-Room, No. 9 Bosworth Street, Séances are held every Tuodisy and Thursdy afternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. I. B. Wilson, Chairman.

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

Dunkoe, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at II A. M. In (large) Paine Memorial Hall. Appleton street, near Tromont. All seats free. Every one invited. Bonly. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary. 45 Indiana Piace, Boston. Sewing circle at 163 Washington street Wednesdays at 3 P. M. Supper and social meeting in the ovening.

Pirst Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Stindays at 24 P.M. and Wednesday even-ings at 7 2. Seats free,

ings at 7½. Seats free.

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Add Parlors. 5031 Washington Street. — Sunday
meetings at 2½ and 7½ p. M. Social meetings Thursdays at
7½ p. M. Jackson Hall. President: Dr. U. K. Mayo,
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rrescott Robinson, Chairman.

1021 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey. Secretary. Private stage for members only, first Friday in each month; doors closed at Sr. M. Public meetings every Friday evening at 75.

The Independent Club, 1631 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, atterneon and evening. W. A. Hale, Chairman.

Chelses.—The Ladies' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chevaut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Prati, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, Dec. 18th, Mrs. H. S. Lake, under the direction of her guides, occupied the platform morning and evening.

Ing and evening.

The morning lecture was founded upon questions presented by the audience. After singing by the congregation, led by Mrs. M. F. Lovering, the guides said: "The phenomena of Modern Spiritualism form the base upon which the superstructure of its philosophy is erected. Their importance cannot be overestimated, since they are proof of the continuity of human life. But after you have become convinced that this life is only the vestibule of another, then it devolves upon you to seek to understand what relationship you hold to your fellows, and how it is possible for you to discharge your duties to them.

ready aid to all who needed succor or help in time of suffering or distress gave to her respect and esteem such as it is the rare fortune of but few to obtain. She was a noble woman, and her death is a severe loss to the community at large.

At Selma, Ais., Dec. 18th, a crazy faith doctor offered up a colored woman as a passover sacrifice.

Miss Waldo (of Boston)—"Are you an admirer of Emerson, Mr. Wabash?" Mr. Wabash (of Chicago)—"Obl yes, Miss Waldo. I never failed to see him when he came to Chicago. Poor Billy! he was a very funsy man."—New York Sun.

one else who possesses the kind of organization adapted to this expression of nature, We, as spirits, are limited in our work to the material which we may obtain.

The beloved wife, who has passed into the invisible, and left the home circle desolate, may spend much time therein, and yet be unable to produce evidence of her presence. But so great will be her desire to do this that she will willingly accompany the husband into meetings for spiritual phenomena, and there learn the methods of this intercommunion, and seek to take advantage of the same. Although she may have had no knowledge of the phenomena or philosophy of Spiritualism, still she may be a highly developed spiritualism, still she may be a highly developed spirit, loving wisdom and seeking truth, and she may therefore not need a knowledge of the spiritual phenomena except for the purpose of manifesting her personality, and presenting evidences of her love to those who need the same upon your earthly plane."

The questions of healing by laying on of hands, and the power of Roman Cattoliciem in the United States, were also dealt with at considerable length, the whole lecture being heartily applauded at the close.

Evening.—The subject of Mrs. Lake's guides was: "Have we anything to learn of Christianity?" After the singing of a very beautiful solo by Prof. W. F. Peck, the guides proceeded to lay out the proposed train of thought, saying that they should refer both to primitive and to modern Christianity, making always a distinction between the two. The teachings and life of Jeaus were manifestacions of spirit force contending with material obstacles and physical tendencies. To harmonize the outward expression with the inward light was the object at which he almed, the purpose for which he wrought. The expression was not always clear, and hence much in his teaching seemed confused and unsatisfactory. Mention was made of various sayings of Jesus when interpreted in the light of Christianity bad been weakened and perverted by Ecclesiasticism, yet th

Spiritualistic Phenomena Association-Ladies' Aid Parlors, 1031 Washington Street .-On account of the illness of N. S. Greenleaf, who expected to address us last Sunday, Prof. Cadwell, by special request, occupied our platform. Though the wrather was inclement a fair-sized audience was present in the afternoon and a large one in the even-

wrather was inclement a fair-sized audience was present in the afternoon and a large one in the evening.

In the afternoon lecture the topic, "Mismated People," was ably handled, and the sound advice given to live honorable, upright lives through all kinds of trouble. It was a strong argument for the protection of the home and fidelity to marriage vows.

At the evening service Prof. Cadwell caused the ear, hand and entire body to become entirely senseless to the most crucial tests of several doctors and dentists present, showing that he could affect one part sufficiently to render surgical and dental operations painless. A recent experiment was as follows: Prof. C. mesmerized, at one of his week evening entertainments, a young man about seventeen years of age, and sent him to the top of a smooth, fron pillar, of about five inches in diameter, after a canary bird which he impressed him was there. After he descended he was awakened from the mesmeric trance and offered five dollars to climb it. He made an earnest effort, but could not ascend it again. He was again mesmerized and mounted to the top of the column. While there the Professor removed the mesmeric influence from his brain. Prof. Cadwell pointed his finger at the young man, and, slowy moving his hand downward, the subject was lowered about a foot at a time, held in any position, caused to move around the column apparently without any special effort on the part of the mesmerizer or strain of the muscles of the subject, for on reaching the floor he showed no signs of physical exhaustion.

The Prosident of the Spiritual Society of Albany, N. Y., recently attended our meeting, and was so much pleased with the lecture and experiments that he secured Prof. Cadwell for a course of twelve lectures before that Society. The Society in Trenton, N. J., is negotiating with him for a course of lectures in that city. Prof. Cadwell will positively close his engagement with us next Sunday, at 2:30 and 7:30. His permanent address is Meriden, Conn.

Madam Snow gave a fine

1031 Washington street.

Children's Progressive Lycoum_Paine Memo rial Hall, Appleton Street .- The Lesson of the day was as follows: He may not be rich in this world's goods that has but one talent, but let him use it to make his power stronger to obtain the riches so much to be desired, the riches of soul. Several persons, in-cluding Benjamin P. Weaver, Mrs. Smith. Mrs. S. D. cluding Benjamin P. Weaver, Mrs. Smith. Mrs. S. D. Francis. alludent to the suggestions of the lesson, Master Bettle Newton and Miss Grace Scales contributing their thoughts upon the topics. Miss Nettle Moritis have a fine reading; Jessie Judkins, Miss Grace Scales and Flossie Butter, musical selections, that elicited recalls. The readings of Miss Amy Peters are always enjoyed by our audiences, and Miss Hattle Dodge never fails to entertain. Miss Edith Jewett and Lottle Barbier gave excellent recitations. Christmas Tree at investigator Hall, Christmas night. The readits of the Fair held under the auspices of Mrs. W. S. Butler, recently, netted for the use of the Lyceum five hundred dollars. Said money probably will be held as a trust fund.

Annual election of officers first Thursday evening in January at Palne Hall. P. B. Woodbury, Cor. Sec'y. 1031 Washington street.

College Hall, 34 Essex Street .- On Bunday last Mr. Rhen Cobb spoke for the Spiritual Society in Portland, Me., and the meetings at this hall were in charge land, Me., and the meetings at this hall were in charge of Mrs. Cobb. The merning session opened with the singling of "Beautiful Home of the Soul," finely rendered by Mrs. Case. Mr. Augustus Hatch, of Medford, spuke eloquently, and tests were given by Miss A. Peabody, Mrs. Korester, Peter McKenzie and Mrs. Jennie R. D. Cooant, followed with diagnoses of disease by Dr. W. S. Ridridge.

At the atternoon session, Mr. Hatch spoke under spirit control. Readings were given by "Winona," the boutiful spirit control of Alias Peabody, recognized as correct. Miss Cullen gave several physiognomised as correct. Miss Cullen gave several physiognomenics readings of character, that were pronounced correct. Mrs. A. H. Moors, under Indian; control, sang several soogs that were well received.

The evening seaton opened with singing by Mrs.

Case. Dr. W. S. Kidridge said that away in the long years past a man said, "In my Father's house are many mansions," but have we thought what those mansions are to be, and do we realize that the foundation is to be laid here and built by ourselves in this life, with good deeds and acts of kindness? And the mansion will be all the more beautiful as we excel in good works. The Doctor gave several tests and diagnosus of disease that were well received. Tests of spirit presence were given by Miss Peabody and Peter McKenzie.

Mr. J. H. Baxter related some of his experiences in the Methodist church, and compared the doctrines of hell and future punishment there laught with the present unfoldments of spiritual truth. Mrs. Porester said the question is asked, when the body dies what of the soul? what is there beyond? It is as natural to pass out of the body as it is for winter to merge into the beautiful spring; we shall live on forever in the eternal life to which we pass from this. Readings were given that were fully recognized.

The audience were thankful for the storm that enabled College finli for once to furnish sufficient seating capacity, so many are usually unable to gain an entrance, not even standing-room, unless they come early, which shows increasing interest in the wonderful developments made at these meetings.

The Ladies' Industrial Society held its regular meeting, Tuesday, Dec. 13th. In the afternoon Mrs. H. W. Cushman, the well-known musical medium, under control, gave many personal tests of spirit-presence. In the evening, Mr. Geo. C. Paine presid-ing, Maudie G. Banks opened the exercises with a plane solo. Mrs. R. S. Lake described some of her

plano solo. Mrs. H. B. Lake described some of her early experiences in mediumship, her relation of which was very entertaining and instructive. Mrs. Kate R. Stilles gave a recitation, and, under spirit-control of Mr. J. Verity, addressed the audience. Interesting remarks were made by Prof. W. F. Peck, supplementing them with a song, "Angel Mother, Watch for Me." A plano selection was rendered by Willie Boyce, remarks made by W. A. Dunklee, Jacob Edson, Lucy Barnicoat and Mrs. Pengilly, and a song sung by Mrs. Hattle Mason. The large audience joined in a closing hymn, "Nearer, My God, to Thee." The next regular meeting, at which supper will be served between six and seven o'clock, will be held on the atternoon and evening of Dec. 27th. A cordial invitation is extended to all Spiritualists and friends of the cause to be present. MARY F. LOVERING, Sec. 81 White street, East Boston.

Eagle Hall, 616 Washington Street .- The after noon exercises on Sunday last at this hall were opened by Dr. C. P. Drisko with an excellent address under control of his guides. He was followed by Mrs. Jennie K.D. Conant with appropriate remarks and psychometric readings, which were pronounced correct. David Brown made well-shosen remarks, and gave a few clear tests and spirit delinentions, which were pronounced correct. Mrs. M. A. Chandler (under control of Wendell Phillips) made a brilliant speech, which was well received. Dr. J. B. Ayer of Brockton being called upon, made remarks of an unusually interesting character. Excellent remarks were made by Mr. J. T. Coombs, followed by a number of clearly-recognized tests. Mr. McKenzle also gave tests and psychometric readings, which were recognized as correct. In the evening Mrs. Dr. A. W. Wildes opened the meeting with a fine address, and was listened to with close attention. Mr. Fernald followed, and Dr. Wildes closed the exercises with an improvised poem. by Dr. C. P. Drisko with an excellent address under closed the exercises with an improvised poem.

The First Spiritual Temple, corner Newbury and Exeter Streets.-The usual service was held last Sunday afternoon. Mrs. Kate R. Stiles of Wor. cester recited an instructive poem and made an invocation, after which a spirit through the medumship of Mrs. E. R. Dyar Clough, gave an interesting address, from which we learned that her interests in the great spiritual movement on the material plane had by no means ceased. No synopsis of her address would do justice to it, so none will be attempted, particularly as at an early day it is designed to publish it, as well as other discourses from this platform, in some one of our spiritual papers, for gratuitous distribution at the Temple. On Sunday next, Dr. H. B. Storer will speak at the usual hour of 7:35 P. M. to which all are invited; also the usual Wednesday evening sociable will be held at 7:30 P. M. in the lower audience room. W. H. R. last Sunday afternoon. Mrs. Kate R. Stiles of Wor.

Charlestown District .- Meetings are held at Mishawum Hall, City Square, each Sunday afternoon and evening, under the direction of W. A. Hale, Mrs. Shackley, Mrs. Foram, Mrs. Thomas, Miss Nettle M. Holt, Mrs. Greely, Mrs. J. B. Davis and others have been among the participants thus far.

Worcester, Mass.-The Spiritualists of Worcester hold regular Sunday meetings—afternoon and even ing-notwithstanding the bigotry and opposition encountered from those who do not accept the teaching of the spiritual philosophy. The Society aims to pre sent the very best talent before its audiences, and its meetings are a credit to the cause of Spiritualism. The first two Sundays in December were filled by The nrst two Sundays in December were filled by Edgar W. Emerson, the well-known test medium, who was greefed by large and attentive audiences.

Dec. 18th Miss M. T. Shelhamer occupied the platform, and, notwithstanding the snowstorm that prevailed all day, there was a good attendance.

In the afternoon the guides of this lady lectured upon the "Progress of Religious Thought"; in the evening they answered the many and varied questions

presented by the audience, to the satisfaction of those who listened.

who listened.

A troupe of Jubilee singers (colored) added greatly to the enjoyment of the meetings of the 18th by the rendition of a number of their peculiar melodies. In the evening a collection was taken up for their benefit, which resulted in the sum of twelve dollars and sixty-five cents.

On Sunday next Prof. Peck will address the Spiritualists of Worcester.

Haverhill and Bradford. - A December snow storm last Sunday created a condition unfavorable to large gatherings in these days of fair-weather churchgoers, yet good audiences were out to hear Dr. Roscoe, it being his last Sunday here for the present. In the afternoon the subject of discourse was, "The Conflict of Life," which was treated in an entertain-ing way, and given point by the introduction of prac-tical suggestions.

In the evening the theme was "Thoughts on Death,"

In the evening the theme was "Thoughts on Death," in the consideration of which the ways of right living were polated out as essential to reaching the end of earthly being satisfactorily. Mrs. Roscoe read a poetic selection, it being her first appearance upon the platform, and introductory to what is to accompany the future lectures of Dr. Roscoe, and be not only an addition but a desirable and pleasing variety to the exercises.

Next Sunday Mr. Edgar W. Emerson of Manchester, N. H., will occupy the platform.

E. P. H.

Haverhill, Mass., Dec. 19th, 1887.

Haverhill, Mass., Music Hall .- Joseph D. Stiles spoke and gave exercises in his wonderful mediumahin for the First Spiritualist Society on Sunday, Dec. 18th, for the First Spiritualist Society on Sunday, Dec. 18th, fully sustaining himself as a power in the hands of his spirit-control (Swift Arrow) for communication between the two worlds. At 2P, M. Mr. Billes gave a practical talk upon "The True Religion of Life," closing with a scance of only seventeen minutes' duration, in which he reported twenty-one full names—all but four of them being fully recognized. At 7P, M. his subject was: "My Mission is not Death, but Life." At the close of the lecture; under control of his spirit-guide, another scance was held, at which time fitty-seven names were reported, and special life-incidents—nearly all of them being readily acknowledged to be perfect.

mrs. S. R. Stevens, late of California, will occupy the same platform next Sunday. W. W. CURRIER.

Canton, Ill .- Last summer it was my pleasure to visit Lake Pleasant, and, being pleased with Messrs. Slater and Tisdale's powers, I secured their services Stater and Tisdate's powers, I secured their services for this place. We have no society and our numbers are few, but I hope the good seed sown may result in a bountiful harvest. Mr. Slater's demonstrations started a questioning in the minds of the people which must be auswered. Mr. Tisdate, with his wonderful controls, is still giving the hows, whys, and wherefores. His lectures are enjoyed by the thinking class, and he is pronounced by all a wonder. He is to be with us two more Sundays, after which I may be able to any competing further. able to say something further. U. McCALL BLACK.

Lawrence, Mass .- Dec. 18th Thomas Perrin, of Bradford, Eng., spoke in Pythian Hall in the afternoon on "The Subject of Spiritualism as Taken from noon on "The Subject of Spirituanism as Taken from the Bible;" in the evening the subjects were furnished by the audience: "What is Mediumship?" and "What is the Occupation of Those in the Spirit-World?" Both were handled in a satisfactory manner; the service closing with clairvoyant descriptions of spirits present.—Next Sunday we expect Mrs. Abby N. Burnham, of Boston, to occupy the platform.

F. S. KASTMAN.

Balem, Mass .- Mrs. Sarah A. Byrnes lectured for our society, Sunday, Dec. 18th, afternoon and evening. to good and appreciative audiences. Mrs. Byrnes is a noble woman, and shows by her work that she has the good of the cause uppermost in her mind at all times. We would recommend her to all soleties in need of a good lecturer.—Mrs. Mary L. French of Townsend Harbor, test medium, is to be with us next Sunday, Dec. 25th. W. H. H. THYNG, Cor. Sec. y.

Attleboro, Mass. Abble F. Thompson, Secretary, informs us that the First Spiritual Society has recently hired a new and commodious hall-larger and better than the one formerly occupied. Mr. Edgar W. Emerson was to speak there on the evening of

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Sirect 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 Sunday at II A. M. and TH. P. M. Admission free, Columbia Hall, 878 6th Avenue; between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and TH. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitam Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2% P. M., in McGregor Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Empiritual Manifestations will be hald

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ r.m. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadel-bles. Pla phils, r.a. Noul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morroll's, 230 West 30th street.

First Society of Spiritualists, New York.

Mrs. A. M. Glading spoke last Sunday morning and evening upon subjects selected by the audience, in her usual comprehensive way that carries conviction to her hearers. After each lecture, she gave numerous delineations of character, all very satisfactory. Mrs. Glading will occupy the platform for the First Society next Sunday, Christmas day, and a joyous service is

Glading will occupy the platform for the First Society next Sunday, Christmas day, and a joyous service is expected.

The meeting for spiritual manifestations in the afternoon was of unusual interest, and a love-feast to all whose privilege it was to attend. The hall was well filled by an intelligent audience, that appreciated the great benefit of these services held by the First Society. After singing, Mrs. Glading offered an invocation; Mrs. H. J. Newton read a poem; Mr. Charles D. Lakey gave an address that had the right ring. He also related interesting experiences and facts that gave evidence of immortality as seen by him through materialization at the test scances held by Mrs. Wells. Henry J. Newton explained some of the wonderful phenomena witnessed by himself and others through the mediumship of Mrs. Wells, at the test scances now being held, Mr. Newton being the Chairman. He promised the meeting fuller accounts, more in detail, in due time, when we shall endeavor to furnish the particulars for the BANNER OF LIGHT. Mrs. J. O. Goodwin, the inspirational singer, gave her, experience of a slate-writing scance with Dr. Henry Slade, producing the slates with four messages, in as many different languages, German, Italian, French and English. Dr. Williams described wonderful tests of independent slate writing received by him through this truly wonderful medium. Mrs. A. M. Glading gave several very fine delineations of character. Mrs. Wells gave numerous tests, all of which were recognized, and thus ended, after singing, one of the mest interesting meetings of this Boclety.

Service Figure 1. Service 1.** Servic

The People's Spiritual Meeting,

Of New York City, held two interesting sessions last Sunday, the afternoon exercises being principally by Mr. S. A. F. Goodspeed. Mrs. T. J. Lewis, and the Ohairman. Sara E. Hervey, M. D., spoke in the even-ing upon "Christian Science." and gave psychometric delineations. Mrs. T. J. Lewis gave tests, and Mr. Edgerly, of Newburyport, Mass., under control, offered remarks and gave tests. Dr. Henry blade will be with us next Sunday evening, 25th inst.; Mr. Edgerly in the afternoon.

A Midnight Seance

Will be held at Mrs. M. C. Morrell's residence, 230 West 36th street, New York City, Saturday evening, Dec. 31st, to consist of literary and mediumistic exercises and social exchange of thought; to commence at 8 o'clock, and continue, with brief intermission, until the New Year is ushered in. Friends interested are cordially invited.

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

Fraternity Booms, corner Bedford Avenue and South Second Street.—Bervices every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 P.M.

Everett Hall, 398 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 80 o'clock.

Brooklyn Progressive Conference. To the Editor of the Banner of Light:
Hon. A. H. Dalley gave a most interesting address

upon "Mediumship," last Saturday evening, and de scribed marvelous exhibitions of psychometry which scribed marvelous exhibitions of psychometry which have come under his observation. Dr. Dean Clarke recited a poem and made remarks upon the "Philosophy of Mediumship." D. P. Dey narrated experiences with psychometrists. Mrs. H. M. Walton, a ploneer medium, will deliver a "Bulogy on Woman," next Saturday evening, 24th inst. Mediumistic and conference exercises will precede and follow the lecture. Mr. D. P. Dey will deliver the opening address Saturday evening, Jan. 7th. F. W. Jones, Chairman.

Baxter in Cleveland and Vicinity.

Editor of the Banner of Light: "An audience that nearly filled Columbia Theatre listened to J. Frank Baxter's discourse on 'The Practical Value of Spiritualism," said the Plain Dealer of tical Value of Spiritualism," said the Plain Dealer of Monday, Dec. 12th, in beginning a column and a half article in report of Mr. Baxter's lecture and tests in Cleveland the night before. Surely has this worker a right to feel honored in view of the great work he is accomplishing, the hundreds who eagerly listen to him, and the full reports by the leading papers in this locality. Not far from one thousand people gathered in the theatre on this second Sunday, and this notwithstanding a rain storm and the regular theatre rates of admission. Mr. Baxter speaks earnestly and honestly, intellectually and foreibly, and, though often lengthy, holds close to his subject, leaving few, if any, loopholes for escapes or successful attacks. His seances here have been marvelous, and by skeptic and believer listened to with breathless interest. Never was church more quiet or auditors more absorbed than Columbia Theatre attendants during Mr. Baxter's exercises.

was church more quiet or auditors more absorbed than Columbia Theatre attendants during Mr. Baxter's exercises.

Every evening, except those of Monday and Saturday, Mr. Baxter has lectured somewhere in the vicinity, and on these last mentioned he is honored by receptions and social gatherings. On Tuesday, Dec. 13th, he lectured, with accompanying spirit demonstrations, in the Academy of Music, Akron. The attendance there was a refined one, several of the clergy and of the Buothel College Facuity being present. The management of the meeting was more than pleased with the result spiritually, and the manager of the theater eager, and bound to have Mr. Baxter in a series of engagements, "for," he said, "Akron was aroused and a mention of Mr. Baxter's name in the future will fill the house." This manager was looking at it in a financial aspect, for he is not a Spiritualist, though now interested.

Dec. 14th, 15th and 16th Mr. Baxter was in Alliance. His lectures were in the Independent Church, with ordinary seating capacity for four or five hundred. Attactions were many, yet on the first evening the house was literally packed, and, from reports, all were astonished with pointed argument and open demonstration. The large Goddard Opera House being at liberty, the second evening in the church again, to another large and Intelligent audience. Could terms and engagements allow, the Alliance Association would settle Mr. Baxter for a year. It proposes to settle some one, it possible. Who? Mrs. Lillie is a great favorite there, and Mrs. F. O. Hyzer commences work there one in possible. Who? Mrs. Lillie is a great favorite there, and Mrs. F. O. Hyzer commences work there one, it possible. Who? Mrs. Lillie is great favorite there, and Mrs. F. O. Hyzer commences work there one in possible. Who? Mrs. Lillie is great favorite there, and Mrs. F. O. Hyzer commences work there one in possible. Who? Mrs. Lillie is great favorite there, and Mrs. F. O. Hyzer commences work there one in possible. Who? Mrs. Lillie is great favorite ther or that may be secured.

Mr. Baxter returned to Cleveland, Saturday, the 17th, to meet his appointments on Sunday, the 18th address the Children's Lyceum at noon, and to ture in the Columbia Theatre in the evening.

St. Augustine, Fla. To the Editor of the Banner of Light:

A Progressive Spiritual Society has been formed in this city with about one hundred members. The first

this city with about one hundred members. The first meeting was held in the spacious and handsome rooms of the Vaill block, leased for the Society. J. F. Whitney, R., was elected President.

A set of by-laws has been adopted, and a choir organized. The Association has carpeted its rooms and furnished them handsomely, and has on file all leading papers and magazines. Mrs. Fox Kane, wife of the great Arctile explorer, is expected down from the North soon, and will give a series of someos.

The Society is composed of some of the best and most prominent citizens. The object is to promote the development of spiritual and intellectual knowledge. The spiritual phenomena, which are spreading through the extre civilized world, is a prominent subject for investigation.

Inspirational, trance and test mediums will visit St. Augustine, and give an opportunity to hundreds of the people to witness the spiritual demonstration, which is apreading so rapidly among the best minds in this country and Europe, and carrying conviction to humanity of the absolute truth of immortality.

Mr. John F. Whitney, the President, is a veteran Spiritualist, being well and favorably known in many portions of the bitates.

We predict that this organization will be a power in promulgating, a practical knowledge of the spiritual Philosophy.

Philosophy.

Pitteburgh, Pa. The First Society is holding meetings here—Frank T. Ripley, of Bodon the well-known pistions and test meeting being out speaker for December and January. His bedieve in first are wonderful, and are arouning great thereon in Research and the second state of the second second

Warren Chase to Ris Friends.

My last book on the philosophy and facts of spirit intercourse and their teachings is about ready for the press, and will be issued this winter by Colby & Rich. under the title of "FORTY YEARS ON THE SPIRITUAL ROSTRUM, a Sequel to the Life-Line of the Lone One." ROSTRUM, a Sequel to the Life-Line of the Lone One."

The forty years will close with 1887, and I expect to have the book out in February. It will be about the size of the "Life-Line," which has three hundred and ten pages. One chapter will consist of select poems, and I intend to have a frontisplece photograph, etc. I am not sure that it can be got out at the same price as "Life-Line," but as I have not saved money enough during the forty years labor in this field to publish it, and have no more than I had earned by hard labor before I began my labors in this cause (and that out of my reach for use), if my friends who desire copies of the book will send me by mail one dollar, and ten cents for postage, with complete address, I will mail to each a copy as soon as issued, whatever the retail price may be. All letters containing price may be directed to Warren Chase, Banner of Light office, Boston, Mass., until March 1st; after that further notice will be given. This will assist me in getting out the work, and paying for its publication.

Warren Chase.

Providence, R. I .- Mrs. Colby-Luther's lectures in Blackstone Hall, on Dec. 18th, were very instructive and were listened to with deepest interest by the isrge audiences that assembled. Next Sunday even-ing she will speak upon "The True and False in Me-diumship." MARY E. A. WHITNEY, Sec'y,



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AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNER-

DAYS OF EACH MONTH AT P.M. All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

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

NELSON CROSS, President.

J. F. JEANERET. Berriagry. o become members. NELSON UNUS. J. F. JEANEBET, Secretary, 44 Maiden Lanc, New York.

SARATOGA SPRINGS, N. V.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 7% P.M. All are layted. W. B. Mills, President; E. J. Huling, Sec-

CLEVELAND, O.—The Children's Progressive Lycoum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing as 10M A. M. E. W. Gaylord, Conductor. lord, Conductor.

Sunday Essenting Spiritual Services.—The New Co-lumbia Theatre, Euclid Avenue, at 7% o'clock. Thomas Lees, Chairman.

BT LOUIS, MO.—The First Association of Spiritual-lats meets at 21 F.M. every Sunday in Brandt's Hall, south-west correr of Franklin Avenue and Ninth street. Friends of the caree invited to attend, and correspondence solicited from America and Europe. H.W. Fay, Prendent, No. 313 Market street; Millton Lyle, Cor. Sec., 8006 Olive street.

CHICAGO, HLL.—The Chicago Association of Universal Radical Progressive Epiritualists' and Mediuma' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hay, No. 517 West Madison street, every Sunday, permanently, at 2% and 7% F. M.; The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLead, President. CHECAGO, REAL—The Seciety of United Spiritualists meets at Nos. 116 and 118 With Avenue, every Sanday at 2½ F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. usoghegan, President, 17 Wisconsin street.

CHRCAGO, REE.—The Young People's Progressive So-clety of Chicago hold services the day morning and yea-ing in their hall. Walsah Avenne and 221 street, at 10M and 7%. The best speakers and mediums are always engaged.

CHICAGO, ILL. Avenue Hall, 129 22d street. Chil-ren's Lycoum, Sunday, at 114 P.M. Epiritualists' and fediums' Meeting, Sp. M. Sociables every Tuesday.

CHICAGO, RIA: Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHNCHNATE, O. The First New Boirtmal Churchof CIRCLEN ATTA OF THE FIRE New Sprittal Unucono Cincinnati. Ohio, meets every Sunday at 10½ Air, at Murch's Hall, No. 278 West 5th street, Dr. James A. illiss, Pastor. The public are cordially invited: Seats free, day School meets at 15° clock noon every Sunday. purit-ualists, come, and bring your children with you.

ARWARE W.J. Meetings will be neld ever day evening at Mg. 139 (congress street, comment o'clock. Mrs. Jamie A. Smith, Secretary.

DEFENDITE, MINUM. Fraternity Hall. 75 Blat street, porner of Park Place. Lectures every Sunday moring and evening, at 10% and 7%. Augustus Day, Manager

The hall of Haley street, corner hid beds such indiar at the hall on Haley street, corner history by Mrs. (intiar, of Philadelphia, Par.)