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The Spiritual Kostrum.

The Influence of Spiritualism upon Modern Thought and Life.

An Inspirational Address Delivered before th Spiritual Fraternity of Brooklyn, N. Y., Nov. 23d, 1983, by MRS. MILTON RATHBUN.

[Reported for the Banner of Light.]

Modern thought and modern life are so palpably different from the olden time that it will be unneces sary to draw a dividing line to mark any distinct era from the time in which we now live: Our effort shall be confined strictly to the subject which has been given us by your worthy President, and which we are most happy to present from our standpoint of thought

and observation. in its modern advent forced, its way into the hearts and homes where it found no welcome greeting. But for the handmaid, Curiosity, who has from that day until this served us so well, our numbers in the ranks would be small where they are now actually counted by millions. Curiosity, in her deft, cunning way, ledor goaded, as the case required—nor didshe relinquish her hold upon her subjects until relieved of her charge by that conviction which surely leads to honest investigation; when honest investigation takes the lead

we know the sure result.

Spiritualism has fought its way nobly, firmly holding every inch of ground gained. In proportions it has become so large that strangers to its beauty and worth are awed and sometimes terrified by it; it has become o powerful that crowned heads with their subjects, from the highest to the lowest, bow to and acknowledge its continuous ascendency; myriads of people of every race, color and clime, have adopted it. All love it, though many dare not sing its praises aloud, because of its unpopularity among the ignorant and prejudiced minds who never fail to scout and deride every new idea or object, however enthusiastically they may endorse and follow when they have learned its worth or a part of it. Steadily, step by step, day after day, does this new religion enter places which hitherto seemed invulnerable, until we can with joy count upon the approach of the millennium tide which shall sweep away the debris of bigotry and superstition, leaving to us the liberal sea of purified thought and the grand temples of truth, from which the barnscles and deformities which now hide them from our vision shall have been stripped. That will be a grand, glorious day indeed; but before it can dawn there is great work to be done, in removing obstacles and clearing the way, making broad and clean the roadbed upon which the river of truth shall flow. Whether this great day of millennial awakening cometh quickly much will depend upon the truth or existence of our subject, viz.: The Influence of Spiritualism upon Modern Thought and Life.

Has Spiritualism any Influence upon modern thought and life? If so, to what extent? It is almost needless to recapitulate the good accomplished through Spiritualism: It cannot be nearly estimated: for if we cannot compute the value to one soul of the freedom, happiness and help which Spiritualism brings to it, how daff we measure or count that which comes in combless blessings through Spiritualism to the milloas thus iredeamed and set free? "Who can tell just the value of the relief; which comes to a bereaved mother in actual communion with her child, who has mother in actual communion with her child, who has been called to indent, the mansions beyond earth's portally? If you cannot compute the worth of her relief and happiness, which she gains through Spiritualism—if in a single case, there can be no exact computation of value—who will altempt to weigh or measure in the multiplicity of like instances? Can you tell the smother may attert, dwarfact, erring child, when

spirit-mother may exert, over her erring child, when, through Spiritualism, he learns that the dear mother can come to him, can watch over, guide and protect

It becomes apparent, then, that the amount of good dene by Spiritualism not only exceeds our means of computation and valuation, but also transcends our powers of comprehension. Admitting this stipendous and well-known fact, our first question is already answered. Spiritualism has influence upon the thought

and life of our day.

To what extent, and in what manner? I need not tell so enlightened an audience that the answer to this question is limitless; you well know that we might time almost without measure, and be in no danger of exhausting our theme; we must be content howprer, as we are limited in our time and by your patience; in hastily offering a few points in affirmation

of our ambidet and unit dirty most Modern thought his been radically changed by the innovations of Bolystinatism. With the torch-light of now thunder about the ears of humanity until many divine truth, Spiritualism has entered the study of the | are looking and inquiring to know the meaning of this theologian and modified-his thought, which in turn mighty whye, which approaches nearer and nearer, un modified his statement, and in turn observed his transmodified his statement, and in turn changed his infin-mee upon his hearers, until to day we hear liberal statements from the purple, wante conditionary and criticals the purple, wante conditionary and criticals the purple, wante conditionary and criticals the purple of the purple of the purple of the part of the purple of

rather intelligent minister or priest of to-day, who has not been confronted by and more or less influenced through Spiritualism. He may ignore, yea, openly denounce the subject; yet in his passive hours, in his quiet meditation, among the books whose authors are by him bounted dead, or many of them—for it is well known that men's works are accorded but meagre recognition while those who could most appreciate such recognition are in the mortal form-I say that in such a place, and under certain conditions, he becomes without knowing it a strong ally to Spiritualism, being fired with the touch of inspiration by the kind hand of some spirit-friend, who sees an open door by which to enter and reach the world. He will not call his utterances a presentation or defense of Spiritualism, but he will, all the same, be a presenter and defender of its truths, for Spiritualism is so broad and high and deep as to cover and compass every anirityal idea.

Then we claim that Spiritualism is often championed by earnest men in the hands of spirits; men who unwittingly advance the very cause which they so much despise and ridicule, because of their blind ignorance of it; men who would not listen to an argument in favor of direct communication between the world of matter and the world of spirit; men who willfully reject the only philosophy which can give them indubita ble proof of immortality, or that our life is continued beyond the gates of death; men who prefer to cling to faith in place of knowledge; men who pray continually for light, and stubbornly refuse to accept the answe to their prayer, because it happens not to come in ac cordance with their ideas as to how the answer shall be bestowed ; men who continue to teach the old mysteries, when the new revelations which will clear those mysteries are at their hand; men who refuse to listen to reason, and who smother and stifle the questionings which would lead them toward the light, as of Satanio origin; men who continue in their profession perforce even after conviction has hanged around their necks the millstone which they cannot put off while in the old way; men who writhe under conviction, but dare not breathe openly the conviction because bread and butter must be obtained, and to bear odium and disgrace in ecclesiastical circles calls for the grandeur of courage; men who must, owing to early education and environments, remain seemingly anchored, while in reality they are moving on, carrying the masses with them; men upon whom the spirit of truth is breathed, causing them to expand and develop, even though slow ly; men upon whom rests great responsibility, who him der while they belp forward this great cause of Spiritualism; whose lives so constantly blend the old theological religion with our new spiritual religion that they are enigmas to themselves, and grow weary in trying to solve the riddle of their contradictory life; men wh long for greater fields of usefulness, while they sys tematically narrow the borders of their present field of labor by that dogmatic bitudeses to possible second plishment of good ; men, who shrink from the inquisi tion of self-examination, because of their infirmity in reaching out, in thought toward forbidden lore; men who carnestly desire the uplifting of humanity, but who would let it sink even deeper into the slums of undevelopment, unless it should rise by their prescribed formula: men upon whom Heaven's gifts have been bestowed abundantly, and yet they stumble over the simplest question which treats of religion differ ently from the way taught in the institutions where God's servants" are trained for their important calling! Spiritualism with her magic wand commands even such men as these, and they obey. True, time must elapse before the world will see the cause, but already we see the masses staring in wonder at the effect !

In the world of science, Spiritualism has dealt many telling blows; when a scientist can bring himself to face this all-important subject; when the naturalist can leave or will for a time leave the study of beetles. bugs and the larger specimens, to weigh the facts presented by Spiritualism, both he and the scientist become interested; and if they become honest investigators, their testimony in favor of the truths adduced will be added to the already overwhelming mass of testimony from the lips and pens of men whose integrity cannot be questioned, and whose word is authority.

Literary men and women of every class have become devoted followers of this new religion; in the humble home, as well as the home where luxury dwells. Spiritualism enters, changing the life and thought of all its inmates.

We see, then, that Spiritualism has great influence upon modern thought and life in every department of this great world. Men of every degree and station in life become its adherents, and their thoughts are radically changed by it. We contend that it is impossible to become a true Spiritualist, in its broad sense, without becoming alive to the importance of reform everywhere. First of all we see the deformities in our own natures and strive to eradicate the evil by calling out and cultivating the good in us. We be come aspirational in our thoughts and desires, and grovel less. We seek the good in others, recognizing their evil propensities only in our efforts to assist in a release from them. We look on all sides, far and near, to see where, and how, and when we can work for the better state of humanity. When a channel through which the desired end may be approached is opened unto us, we gladly bend our wills in that direction. Where ignorance prevails, we kindly seek to awaken an interest in the ignorant, and by some means, however humble, strive to make our higher thought their stepping-stone to something better.

Where crime is the ruling tyrant, no true Spiritualist falls to find in the criminal the sign of brotherhood for not one of God's children can stray beyond the bond which holds us all in the bosom of Divinity: to the erring and the fallen, if we are true to the teach ings of our spiritual philosophy, we shall be attentive and kind; for if we have not that charity which enables us to look beyond the sin, we have no claim upon the title of Spiritualist; if we are not diligent in good works, philanthropic, charitable and meek, we cannot be justly called Spiritualists, and followers of

its comprehensive teachings. Enough has been said to show conclusively that Spir itualism has mighty influence upon modern thought and life. We have seen that pulpit utterances every where are modified, and in many instances radically changed, and private conversations with the clergy warrant the prediction that greater change is soon to follow. We have also noted that the world of science the historical world, and the world of letters, have all bowed to the facts which Spiritualism has forced upon their notice. I. It is deemed no longer wise to ridicule ignore or refuse the condescension to listen to the claims of Solutualism; its tones, increasing in volume

understood truth. 'It comisels the sorrowing heals the wounded heart, and give cheer to the lonely; best of all, it adds impresent to faith, enabling us to say, "I know that I shall life heyond the gates."

What, then, shall we say more? Is it necessary to produce greater evidence to establish the validity of our claim for Spiritualism in its influence upon modern thought and life? Shall we look deeper into the mysteries of nature to bring forth her stubborn facts to refute the charges against Spiritualism, and to overthrow the claims of theological theories? Shall we wage war with such minds as a Beecher, or a Cook, who cannot stand by their public avowals? call in question the honest statements of those who oppose our religion, which we affirm is the little leavwhich shall leaven the whole lump of religious teaching? Shall we turn to the great minds of to-day and ply the question before us? Nay, we will be content to not only drift with the mighty tide, which has set in toward the haven where the millennium shall dawn, but ply the oars where the whirling eddies of opposition would hinder or turn back our barks upon the sea of progressive thought. A little patient waiting with our active work will bring the day when no man will question the influence of Spiritualism upon modern thought and life, as to its goodness, its vast-

ness, and its increasing power. Until that day, let us be workers in the fields so numerous, so broad and so sadly neglected. Let us strive to make the name Spiritualist synonymous with all that is good, pure and elevating; let us first of all cultivate the gardens of our own patures, that we may be fit workers in other fields. Let us ignore and cast off all that which, clinging to the garments of Spiritualism, would drag it into the mire; let us be zealous workers for all good, avoiding sectarian ruts and egotistical pedestals which may be to us temptations. Finally, let us emulate the example of "our elder brother, who was true to truth, even unto death. Then shall we by our living example prove to the world that Spiritualism is mighty to save; that its pure white banner is an emblem not only of liberty, but of power.

Then will the weak, courage-lacking ones come from their hiding places and proclaim the saviour of their souls. None will have to ask the other, "Is there life beyond death?" All will know that when the physical life ceases, man is a continued entity and dwells in the real world of which this is but the shadow. In that day no one will need to lecture upon

our theme of to-night. May spirits in the form work with those released honestly, earnestly and continuously to hasten that glad time. Let us pledge the spirit-world our hearty cooperation, and be true to our your. Let us live true lives and sooner than we would dare hope, Spiritualism will be seenewall come the power greatest in the land—doors shall open wide to welcome and invite its entrance; hearts hitherto steeled against it shall become tender under its rays, and its influence shall become so marked that all lands in all tongues will exclaim: "See how Spiritualism has molded and made over thought and life, by infiltrating the old and

permeating with the new. Mark the mighty change! THANK GOD FOR SPIRITUALISM !"

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., Of Paris. France.

PRANCE.

The Revue Spirite, Paris, for September, has for its first article a letter from our great and good magnetic healer, Mons. Hippolyte (son). He is for Europe what the late and deeply lamented Dr. Newton was for the United States.* All his work is gratuitous, and he gives to it the morning of every day, except Sunday. Any money which may be thrown into a little cup on his table is bestowed upon the first poor person who seems to need it. Physically, Mons. H. is large, robust; morally, he seems the very soul of charity and love. How indeed could he have the wonderful power which I have seen him many times exercise, more surprisingly perhaps over evil spirits, were he not endowed with a divine force which could only come to him as a veritable disciple of the Master of olden times.

Mons. Hippolyte heads his communication Obsession is the persistent action of a bad spirit on an individual; manifesting itself in different ways, from the simple moral influence with sensible exterior signs, to the complete derangement of the organism and of the mental faculties. It is incontestible." Mr. H. then adds, "that the healing medium encounters at every step the pernicious presence of spirits who trouble the organism in a multitude of maladies; above all, in cases of deranged intellect, hysterics and epilepsy.... It is not infrequent that the act of obsession is the attempt of a spirit to avenge itself of some offence in its own family; then again to obtain spiritual advancement by the councils of the instrument aiding it to conquer ... And as light comes to the spirit of the obsessed, the force of resistance (of the obsessing) is diminished." ... Mons. H then relates some cases in illustration of his statements: A child of a Mr. Bethencourt, seven years of age, was brought to him on the 9th of June last. He had terrible fits of anger beat his head against the wall, (etc.) and his tongue was paralyzed. "I knew on the first visit," says Mons. H., "the nature of the obses-sion. The child was possessed of extraordinary force, and it was with difficulty that I could master these excesses.... I learned then that the mother of the child had had great disagreements (dissentiments) with her father-in-law which continued to the moment of his death. and was then taken up by the mother-in-law. The malady came upon the child after the death above stated; the first symptoms manifesting themselves when the child was three months old. ... I blamed the mother for per-

"I would like to be permitted here to tender to the brother and other relatives or the hardy defined Doctor my promit and fraternal sympathies. The good the Doctor has done will illumine his memory through ages.

the cover which hides its speting-place; it does not take away anything of value to its possessor, only that to remedy it; and I was to treat the child every which hinders progression toward the light of clearly six days—naming two months in which to effect an entire cure. On the 23d of June 1 received the following letter: 'I send you the news that our little Albert has preserved great calmness since his return home; has had none of those exacerbations (noticed above); calmness and amelioration are evident, and union of the families.' Fifteen days later, however, he seemed to be excited because he could not use his tongue as he evidently wished. 'We make always our prayers,' continue the parents in a second letter, 'to obtain, with the grace of God, the cure of our dear little one.' His health had evidently improved as the anger of the father-inlaw was assuaged."

"It must not be inferred, however, from the above," says Mons. H., "that these obsessions are always combated with success. When the assent of the obsessed is with the obsessor, the struggle is sometimes even dangerous. Prayer itself, all-powerful as it is, exasperates the obsessor."

Mons. H. then gives an interesting account of two girls who had come from the Hospital Tenon. "One," he says, "had a cold look; was always preoccupied, glancing from one side to the other-disquieted. The other had an open, frank expression, but was confused, and felt herself powerless to combat her attacks. The latter was joyous when she found her self-control restored to her, ... the medium commanding the obsessing spirit to depart, which command was immediately obeyed and all trouble disappeared. She is to-day an excellent subject, capable of giving us information of the ills of those about her. As to the other, persuasion, exhortations, in no manner changed her state of being.... She returned to her old habits, and finally entered the Maison de Santé, where, still obsessed, she will probably end her days."... The spirit in the latter said "he would fight against any attempt to dislodge him, for he would be avenged on one who had deceived him"; and threatened or "menaced him who disputed his prey." He had as his aid the disposition of his victim, who would not consequently second Mons. H.'s effort Evil spirits will trouble only those, if I appre-

hend Mons. H. aright, "who are in evil"-as Swedenborg expresses it. Mr. Colville-who has just been here and favored us with a couple of his excellent lectures - entertains similar views, though he more emphatically declares that these evil spirits are "utterly powerless," or rather that "there is no such thing as an evil spirit," as he stated in my presence—till we awaken it or create it by our own evil thought or disposition. This latter idea is against the teachings of Swedenborg and many others, and as shown above (where the infant was possessed), I have known of demonstrations of evil or mischievous spirits where abundant goodness characterized the subjects. In the Revista de Estudios Psicologicos, Barcelona, we have a communication of nearly ten pages—No. five of a spirit-communication through a medium -setting forth how the disincarnated influence us for good or evil. The spirit says: "I do not pretend to make a classification of all the spiritual beings.... This would be impossible, for the grades are infinite.... The spirit does not incarnate itself in the body, but influences the party physically and morally.... Some of these spirits are more unfortunate than perverse.... Theofacility with which a disincarnated spirit encounters (encuentre) one incarnated, is greater than you believe, for to the spirit distance does not exist. The spirit. too, is persistent," etc., etc. It is evident "Watch and pray" is a most important injunction. But perhaps I did not get Mr. C.'s exact meaning.

A servant girl who was also obsessed and came fortunately under Mons. Hippolyte's influence, sends to him, after about a year, a touching account of her trials, struggles and tears, and how that, through his kind efforts in her behalf, she had "felt the captive chains fall off and set her free."

I have thus copied at some length what Mons. Hippolyte has to say on this very important subject; for I feel quite sure that in many families discord reigns because no prayerful spirit actuates its members; and that from our asylums hundreds might be set free if such a noble and pure-minded healer as Mons. H. could go among them and be allowed to use his (as I will presume to call it) divine gift.

I think I shall be able to report ere long that an American family has been greatly blessed through his kind offices.

"Spiritualism in Trautenau (Autriche-Hongrie)" heads a little paragraph in the Revue, which states that Spiritualism is making a considerable number of proselytes in that region, and that consequently the Consistory of Kieniggrætz has interdicted to all who profess this faith to exercise the office of relative at any baptism. A note to this indicates that some persons had been arrested in Trautenau for healing; but as they had done no harm and taken no pay, they were discharged. Regarding baptism, as they did not believe in "original sin," the church might well be passed by. The Rappel of the 17th March says that s

guard at the Barrier of Batya (Hungary) gained in a lottery a few hundred florins. He was counting them, when a train approaching caused him to leave his treasures and go out. His little child, in his absence, burned them. The father returning and desperate at his loss, took the child by the legs and beat the floor with him. The wife, bathing another child in an adjoining room, hastened to resone the one the father had just killed. Returning, she found drowned in the tub the one she had been bathing, and so went and hanged herself. The

self. The Hungarian journals state the above to be a fact.

The Revue translates from the Banner of Light a short account of seances with Mrs. Bliss; in which Prof. Cadwell is mentioned as stating how the little feminine apparition came to him and whom he recognized as the one he had seen at Mrs. Ross's in Providence. These manifestations, "in a clear light" as here reported, cannot fail to convince the most hardened skeptic, and even an Orthodox minister, if hon-

Mme. the widow Samier has recently given séances at M. Leymarle's rooms, to the great satisfaction, it would seem, of all parties attending. She not only named and located the physical ills of those consulting her, but by her clairvoyance visited and described acourately, as was acknowledged, distant places, the work going on in certain establishments. and in one instance the persons inhabiting a large mansion at Lille, belonging to a gentleman present.

La Revue also says: "Lady Calthness, Duchess of Pomar, President of 'The Theosophical Society of the Orient and Occident,' Paris, is about to publish in French a translation of her English work—'1881-1882.'" The Duchess was elected "permanent President" (and the Banner correspondent Vice President). The high social position of this lady, her great wealth and learning and exemplary plety, charity, goodness of heart, make the success of said Society almost beyond peradventure. All her works, emanations of a mind highly cultivated, I hope will be put before the American public. Thus far they have never been on sale, but she has given them liberally to her friends. Her charming little book, "Visit to Holyrood by Midnight," is a golden key to her beautiful character.

La Lumiere, Paris, Sept. 10th. Though the whole of this journal has its peculiar interest, I cannot find articles which can be profitably condensed. It notices the arrest of the Zouave Jacob, who some eighteen years since blocked up the streets of Paris with patients who had come to be cured by him by "laying on of hands." He retired to the country, where he has been followed by many friends as well as. the ill; but finally, after so many years of gratuitous work, has had the misfortune to displease a patient, and hence has been called before a court. He has appealed.
Under "Necrologie" we have an account of

the civil interment of a distinguished doctor, Mr. F. Durant, formerly surgeon-major of the State of Ostend. He was an earnest, active Spiritualist, and had "categorically defended his faith against the attacks of the Catholio Church." Military honors were accorded to him as pertaining to the rank of the Order of Leopold. That same day he communicated spiritually with his friends in Ostend, and thanked them for having called his attention to Spiritualism.

Revista de Estudios Psicologicos, Barcelona, August. Elsewhere I have made abbreviated extracts from this periodical. Its articles are all long, and of a high order of merit, being from such writers as Viscount Torres-Solanot and Don M. Navarro Murillo.

El Criterio Espiritista, Madrid, for August. Here I encounter also learned and lengthy contributions from those who write for the Revista. including Sr. Da. Soler; but a synopsis would do justice to none of them. Among its short articles are: In Saragosa a Society of Free Thinkers has been formed which has for its object the suppression among them of all clerical influence. In Barcelona there is another with a like object, while La Luz del Christianismo excites all free thinkers to sign a petition to the Cortes to have a separation of Church and State. "You can count upon our aid," says the editor of El Criterio. In Castellon they are about to reconstruct the theatre for bullfights. It is suggested by one evidently disgusted that the universities be closed and schools opened for the bull-baiters. In Gibraltar they publish a joco-serio paper called The Monk, which, though given generally to local affairs, begins to interest itself in and to defend Spiritualism. The women have had at Palma a "Feminine

National Congress." This junta has published a circular, which, from the extracts in the Critic, is very sensible and appropriate. I will copy only one paragraph: "We find it not in-convenient to allow for the moment that woman is more susceptible and less intelligent than man. . . . If, then, intelligence is valued higher than sensibility, it only remains for us to educate the intelligence of the woman." Very good; and if man does not accede to this proposition, women should establish colleges of their own. But, however much liberty, power and equality they have, they certainly will not desire to be drafted for the army nor for police duty. There is, then, a conceded difference in the sexes; and the delicate reserve which has characterized woman heretofore must be preserved, or all that is now both refining/and charming in social or domestic life be abandoned. Woman, by simply becoming highly moral herself, would lift humanity to an exalted position it has neveryet enjoyed.

El Buen Sentido, Lerido, August. The first paragraph which attracts my attention is this: We should consecrate to our unfortunate country the effort to redeem at once woman from the atmosphere of superstition which surrounds her from her cradle, and from the influence of the clergy." Among the most eminent men of different nationalities named here as adorning our faith, are Dr. J. R. Buchanan and Robert Hare (spelled here Hace). "The Histofather, now bereft of all his family, shot him- ry of the Popes" (from 1889 to 1883) is another

portion of a work (to have doubtless a permanent form later) that displays patient and honest research, but which certainly does not redound to the honor of the Church.

El Iris de Paz, Huesca, Aug. 15th. This is a little paper of eight pages, considering such subjects, briefly and ably, as "Spiritual Doctrine," and "Transcendental Spiritualism," with a communication from a spirit on "Work." This is the second number of the new publication. If it exchanges with the Banner, it will find many facts with which to enrich its col-

CENTRAL AND SOUTH AMERICA.

The Spiritual Society of Tobasco has published a pamphlet of forty-two pages, on "Impressions of the Infinite," through a medium, Sefiorita A. P. Y. Z. Three or four subjects, however, are separately treated, such as "The World and Hell," "The Spirit," and "The Soul and Matter." I have not space for further notice. It certainly indicates progress. I hope the clever little paper of Merida will yet be resuscitated.

La Fraternidad of Buenos Ayres. Independent of its dissertations, unlike most of the Spanish journals, has a chapter on spiritual phenomena witnessed by the contributor himself, who. on one occasion, in London, saw distinctly the materialized form of a friend whom he had well known and who was killed in the war in Paraguay. Such statements make an indelible impression. La Fraternidad gives a very affecting account of the burial of a girl, Dora Emily Reynolds, aged twelve and a half years, whose coffin was heaped with flowers by friends and by the children of the school she attended, of which she was one of the most proficient and most beloved.

The Constancia, also of Buenos Ayres, is so large and full, even to name all its good things would occupy too much space. Sres. Soler and Sans show each their graceful pens in its columns, also our noted French astronomer. M. Flammarion. It is here stated that "The Iris de Paz." edited by the Viscount Solanot, has been excommunicated, not only by the Bishop of Huesca, but by that of Balbastro. "We felicitate the excommunicated," says the editor. The Providence Morning Star is quoted in reference to phenomena reported by Prof. Cadwell; also the Banner relative to direct writing in connection with a lady living near Boston. The Rebus of St. Petersburg has much to say about the recent visit of Katy Fox (Mrs. Jencken) to Russia. News comes from Chili that there will probably be a separation there of Church and State.

Revista Espiritista, of Buenos Ayres, contains a cutting rebuke to the Jesuits of Cadiz for their public expressions of desires hostile to the wellbeing of the community. A riot, nearly, was the result. The "Angel Guardian" gives here also one of her agreeable "Dissertations," this time on "Love to our Neighbor." The editor, J. de E. (Sr. Espada), expresses his views against the formation of a sect out of Spiritualism, and on blind enthusiasm.

La Luz de los Espacios, Havana, Aug. 10th. The first article, able and very important, is from a lady, Matilde Fernandez de Raz. She asks if it be "not a shame that so much talent is born and dies in woman without having produced any fruit?" She quotes the laws of Rome, and in many ways shows what injustice, even by the fathers of the church, "who looked upon woman as the cause of the original sin," has universally been done to them. I do not think, however, that she rates high enough the power, social and moral, women have ever exarched As anythers they have the forming of the children's minds, and in society their influence for good or evil is everywhere recognized, felt, bowed to. "El Estudio"; a lengthy poem by Sr. Padilla, "on the death of my brother;" several minor items (including phenomena in a house on the frontiers of Bolivia-the upsetting of everything by the invisibles-heretofore reported) I regret I have not space for.

ITALY. Annali Dello Spiritimno, Turin, for August. Mons. Eugene Nus's "The Grand Mysteries" (here continued) has already appeared here in book form. "Fragmentary Philosophy" is from some scholarly pen. Extract from the Banner of Light respecting a young woman near Grand Rapids who, having apparently died, came to life but seemed another person, resembling the daughter of her father's friend who had died previously; and still another, who, on returning to life, spoke only German-not her native tongue; "Magnetism," and the "Necessity of Opposition to Spiritualism," through a medium, can have only this brief notice.

The package of papers kindly loaned to me by M. Leymarie, did not contain the usual number of German papers. I have, however, Licht, mehr Licht, and the Spiritualistische Blätter, Le Phare, Lumiere et Liberté and La Chaine Magnetique, but have not space for further notice. I just now see that Dr. Strong, the eminent magnetic healer of Marseilles, is to be called before a French court for practicing unlawfully. I think he will be acquitted.

[Note.—I wish that any of the eleven millions of United States Spiritualists coming here would avoid the paper called The American Register. It uphoids Catholicism against Spiritualism—giving a slur to the latter whenever opportunity offers.]

The Comet of 1812.

IT WILL ATTAIN ITS GREATEST BRIGHTNESS DURING THE HOLIDAYS.

DURING THE HOLIDAYS.

The comet of 1812 is now visible to the naked eye, says the Providence Journal, and it looks like a speck of nebulous haze. An ordinary telescope, a spyglass or an opera-glass will show its presence in the star-depths distinctly. As it speeds its flight toward the sun its velocity increases, and, as it at the same time approaches the earth, it will soon be easily found, and for months to come will delight the eyes of many observers. What depths of space it must have plerced in its travels of nearly three-quarters of a century; what dangers it must have surmounted from planetary masses in its way. Since its first recorded appearance nearly the whole population of the globe has passed away. Very few of those who now welcome its advent will behold its third return in 1954. Fortunately the comet is not hard to find. A brilliant star shines in the northwest as soon as darkness vells the earth. This is Vega, or Alpha Lyze, and may be certainly known by two small stars forming with it an equilateral triangle, as well as by being the only first magnitude star in the vicinity. About 13 north of Vega is a red star of the third magnitude, known as Gamma Draconis. Between these two stars lies the present path of the comet. It is now not far from one-third of the intervening distance south and a little west of Gamma, and is moving rapidly toward Vega. This comet reaches its perihelion, or nearest point to the sun, Jam. 25th, and it will be then about seventy million miles distant from the great central orb. It will be increasing in brightness until that time, and will therefore be in its best estate during the holidays, a celestial visitor whom it will be no trouble to entertain. It is not likely that it will of after the interventions. The comet of 1812 is now visible to the naked

"Myplimpies broke out regularly, till I used Dr. Ben-80a's Skin Ours." B. T. Harriste, Rochester, N. Y.

The Rebiewer.

BEYOND THE SUNHISE. Observations by Two Travelers. 12mo, paper, pp. 237. New York: John W. Lovell Company, 14 and 16 Vesey street.

The reader, introduced into the elegantly furnished parlor of a New York residence, finds seated therein two ladies, Mona and Cleo, engaged in a conversation which soon merges into a consideration of the occult forces of nature, one of them remarking:

"There is a world below that is seldom stirred. True, we know, you and I, how much more real that inner world is than the outer one. It is the world of the soul; that mysterious domain where cause exists, where all the springs that g vern action have their home."

The question then arose, how many among all their acquaintances knew anything of the life of which they had been speaking, or had any experience "in those mysteries which some call 'occult,' others 'spiritual-istic,' and others still, 'imagination.'" It was finally concluded that an effort be made to find out, and that It be made at the Sabbath evening receptions held in the capacious apartment in which they were then seated; and it being one of those evenings at that time, it was determined to begin at once. "Let us," said they, "open the shut doors of our inner lives, and find the entrance to others."

"By this time twilight had disappeared, the wind without had subsided, the coals in the grate were crumbling into ashes, and the gleam of firelight on pic ture, book and bust grew fainter, until the two friends crumbling into ashes, and the gleam of firelight on picture, book and bust grew fainter, until the two friends could see only the dim outlines of one another. Each sat like a statue in the darkening gloom, as though the stirring life of the senses had exhaled slowly during their talk, leaving only the pale, awful encasements in which they had dwelt. Something of this came over them, while they remained motionless, as under a spell. Were they entering the borders of that mystic land about which they had been conferring? Were they slowly, silently drifting together down that stream which sets from the shores of time toward eternity? Were they already out of the push and roar and fever of this world, where the coarsest and most superficial seem to be the strongest?

The silence grew deeper, the darkness more profound. Ebbling away, lapsing into reverle, both be came conscious of an elevation of feeling, a clearness of mental vision, an uplifting of the soul, such as only comes in moments when the entire being is refreshed by springs which have their rise in the higher life.

At that instant, when motion was suspended and the spirit within became as an ethereal filme, a low, sweet sound broke into waves upon the list-ning air. It began soft and clear, and gradually grew higher and more loud. Indescribably pathetic, it swelled until the whole room seemed to quiver in vibrant sympathy. It came not from any one place; it filled all places. Higher and sweeter and clearer it smote upon the ear, until it seemed as if walls had disappeared, and bound-less space was interpenetrated and thrilled by that nameless, voiceless melody.

Slowly it died out as it came; the tremulous air grew quiet, the music spent itself in a sobbling sweet-

less space was interpenetrated and thrilled by that nameless, voiceless melody.

Slowly it died out as it came; the tremulous air grew quiet, the music spent liself in a sobbing sweetness, which was half a gladness and half a pain. When silence fell like a pail, it rested on the heads of the friends as they knelt beside their seats, bowed, thankful and awed, as they upon whom had fallen a mysterious blessing. How long they remained thus they never knew. Some stir in the hall, some awakening sense of body and its limitations, roused them into consciousness from that mingling of the individual spirit with that Infinite Spirit, which is over all and contains all, and once more they were in a common work-a-day world."

A very touching and beautiful narrative of the music

A very touching and beautiful narrative of the music above described, and of its first occurrence and spiritual origin was given by Mona during the evening, to the company assembled, at the close of which she said the company assembled, at the close of which she said:
"Once, when alone in that very room where it sounded to night, I plainly distinguished the words 'Jamie,' 'Mona,' breathed forth in musical cadence, and knew that the boy I had lost had come back to me on the strains of melody. I was then assured, what I have never before told save to Cleo, that love overleaps the grave and is as immortal as the spirt of which it is a part. I know too, what I now declare to you, my friends, that the loved who have dropped off the encumbering garment of the flesh, can return at some times, and under some conditions, yet but little understood, and whisper loving, tender thoughts into our heart of hearts. This makes my life blessed and triumphant, for I know that life here and life hereafter are but parts of the same immortality; that all after are but parts of the same immortality; that all that is worth having survives the grave, and that existence is continuous, progressive, and unspeakably beautiful, if we only strive for the best and the highest, and live pure and faithful; that is the condition, and that alone."

As proposed by the two ladies, the Sabbath evenings that followed were devoted to a relation of the experi ences of the highly intelligent visitors who attended their receptions; and these experiences included every phase of the phenomena, as also the philosophy of Modern Spiritualism. On page 198 we find the following description of a transition:

lowing description of a transition:

"I have, on two occasions, witnessed the departure of the soul. In one case it was an old lady, who was conscious and composed, and desired to join her husband and daughter, who had gone shortly before. At least, I saw this: A white vapor seemed to rise from the body, principally the head, and float upward nearly to the ceiling. I seemed impelled to lay her limbs and head flat upon the bed, and lead her weeping sisters from the room. They evidently disturbed the strange but beautiful birth of the spirit. Gradually, it floated out and up, till all was gone but that which trange but beautiful birth of the spirit. Gradually, it floated out and up, till all was gone but that which pulsated in the brain; it throbbed a few times, filckered, and detached itself, like a thread that is snapped in two, as she drew her last breath. It was so mysterious—so lovely! Since then I have never feared death. There floated the vaporous body, the shape and much the size of the clay below, and I am sure I saw life faintly pulsating within its outlines I was conscious, too, in some indescribable way, that invisibles were in the room. There was such a holy peace, such an exaltation, that I could hardly have patience with the laments of the friends of her who had just been born into a higher sphere. I can never forget that scene, any more than I can speak of it to those who cannot understand what I saw. I felt rather than saw, that this new born soul body floated out of the room, with its attendant friends, and glided off into the distance. It seems to me they went to a 'home not made with hands, eternal in the heavsns,' where everything is of a refinement suited to such where everything is of a refinement suited to such exquisitely sublimated bodies."

The authors say in their preface that almost all of the occurrences narrated are strictly true; that 'names are changed, but the facts are changeless," adding: "What are given are as nothing compared to what might be told; and thousands of persons in the seclusion of their homes possess unconfessed testimony of this Land Beyond the Sunrise." We commend the book to our readers as one in which they will be deeply interested, and a very effective lever with which to raise the minds of those of their friends who give but little thought to these things, up to the

American Spiritualist Alliance. To the Editor of the Banner of Light:

The meeting of Nov. 18th was opened by music Miss Anderson presiding at the plane. Mr. Henry J. Newton followed with an able rendering of "King-

Newton followed with an able rendering of "Kingdom," a poem written by Miss Lizzle Doten, under the inspiration of Edgar A. Poe.

Mr. W. O. Bowen not being present on account of some misunderstanding. Mr. Ernest Allen read a communication full of interest, upon spiritual development in man, written through his own mediumship, under the control of John Murray.

Mrs. Henderson followed, describing a vision seen by her a few days previous, illustrating the beneficial influence of ministration to undeveloped spirits both by spirits and by mortals.

Mr. Lyman C. Howe. on invitation, related interesting experiences, corroborating in a conclusive manner the genuineness of Mr. J. Frank Baxter's mediumship, Mr. Howe said he was happy to be able to give testimony so favorable to Bro. Baxter at this time when his mediumship had been assailed.

Dr. Mansfield related a rather amusing incident which had lately come to his knowledge—a striking illustration of the power of spirits to identify themselves through mediums, and reprove mortals for wrong doing; the test involved having been obtained notwithstanding great skepticism on the part of the party interested.

Mr. Albert Wood gave some interesting facts con-

wrong doing; the test involved having been obtained not withstanding great skepticiam on the part of the party interested.

Mr. Albert Wood gave some interesting facts connected with the materialization of spirit-forms which he had obtained through the mediumship of Mrs. M. E. Williams and also through DeWitt O. Hough. Mr. Wood spoke of materializations made in full view outside of the cabinet often witnessed at the latter medium's circle. At this point some parties in the andience interrupted the speaker, intimating that the manifestations of which he had last spoken had a doubtful and suspicious appearance, a statement which Mr. Wood instantly and emphatically refuted.

J. F. Jeanneret spoke in support of Mr. Wood's position. His opportunities for closely observing materialization outside of the cabinet in full view at DeWitt C. Hough's circle had been so good that the detailed and minute description he gave was sufficient to remove all grounds for suspicion from the minds of all upprejudiced listeners. He also related instances in his own experience with Mrs. Crindle Reynolds, Mrs. M. E. Williams, the Eddy brothers and DeWitt C. Hough, when he had seen the living spiritorms substantially materialized and the entranced medium at the same time.

Mrs. Hawking then pleasantly entertained the sudicance for a few moments.

Mrs. Henry J. Newton was the last speaker, and related some experiences in hispirational mediumship with Mrs. Maynard.

J. F. Jeanners, A. C. S.

Spiritual Phenomena.

Materialization in Providence, R. I. To the Editor of the Banner of Light:

On the evening of July 17th, 1883, my two sons

lads of fourteen and eleven, and myself, left Boston for Providence, where we arrived about 7:30 P. M., and employing a carriage, were taken at once to the house of Mrs. W. H. Allen, 268 Washington street. Neither of us had ever been in Providence before, and we were total strangers to every one in the house and in the city. There being a few minutes to spare before the séance was to begin, Mrs. Allen kindly invited me to examine the cabinet and room thoroughly, which I did, finding all nicely and tastefully arranged, totally devoid of false panels or any other avenue for the introduction of fraudulent forms or accomplices. The cabinet was unmistakably empty, with the exception of a common chair, and was so situated that it would be utterly impossible for any person to enter it without being seen; and the roomstwo parlors-were light enough every moment to admit of reading tolerably fine print. The medium, a tall, medium-sized woman,

dark-haired, was simply dressed in dark brown, The circle of fifteen or eighteen persons being seated, she, standing in full view before the cabinet, became entranced, and made an eloquent and appropriate invocation, at the close of which she retired into the cabinet. A few minutes later the curtains parted and a very old man was seen peering out. Presently he emerged, and taking a case from Wm. Foster, jr., who sat nearest him, advanced to the front of the circle. He was very lame and tottering; ninety years old, he said - white-haired and bent, much shorter and slighter than the medium. He gave his name, and was recognized by some one in the circle. An elderly lady, dressed in old-fashioned pongee silk, with cap, apron and kerchief of finest lawn, came next. Then, with a bound, coming entirely across the room to where I sat, and throwing his arms around my neck and kissing me, came my little spiritfriend (known from seeing and hearing often from him at circles in Boston), "Billy, the Boot-Black." The greeting between him and my boys, whom he called by their names, and with whom he is a favorite, was characteristic and boyish enough to convince any one of its genuineness. Returning to the cabinet, he reappeared in a moment, called me by name up to the opening, and gave me a blue flower of some wild plant. To me, who have often seen his assistant cabinet spirit, the wild, undeveloped but helpful little "Miss Blueflower," as she calls herself, this was a significant gift.

I cannot in a short article begin to describe the various forms, fifteen or twenty (many of them for me), which came out of that cabinet during the evening. Tall and short, fair-haired, gray-haired and dark-haired, young children, boy and girl, middle-aged and old, men and women; walking all about the rooms; making the finest lace by the manipulation of my little boy's head (which lace I have had in my possession ever since); giving tests to many sitters, myself among others; perfuming the clean handkerchiefs handed them by simply holding them above their heads in air a moment; andas was the case when the most finely-developed spirit-form of all held back the curtains with both hands-showing four different forms in different stages of preparation for coming out. All came out later in the evening, the first less than two minutes after the beautiful constructive spirit Lizzie retired.

It was an evening to be long remembered. Mrs. Allen holds her séances every Tuesday and Friday evening at half-past seven. MRS. JULIA DAWLEY. Somerville, Mass.

Testimonial to Mrs. Maud E. Lord and Miss Jennie B. Hagan.

To the Editor of the Banner of Light:

From the following testimonial of respect, read before the Troy (N. Y.) Society of Spiritualists, on the last Sunday of October, you will see in what estimation Mrs. Lord and Miss Hagan are held in this city.

Testimonial of Respect from the Spiritualists of Troy to Mrs. Maud E. Lord and Miss Jennie B. Hagan.

FIRST-We clearly recognize the fact that Mrs. Lord and Miss Hagan by their presence in our city during the present month, have awakened a deep and general interest in Spiritualism, impressing for the first time many minds and hearts with its great and beneficent truths, and reassuring, refreshing and strengthening those who had already found in it the light and knowledge of the life hereafter.

SECOND-We flud in the person of Miss Jennie B Hagan a practical confirmation to-day of the most mysterious and remarkable records of history. She stands not in a temple of ancient Greece, uttering the oracles of the gods; but she has the same gifts which have made those temples and those oracles the wonder and the study of centuries. Taking, as she does, any theme which any audience may select, and instant ly treating it-not only with befitting intelligence and sentiment, but converting these into rhythm and rhyme as rapidly as the human voice can utter human speech this phenomenon is so marvelous that few indeed who hear her can doubt her own explanation of itthat spirits control and guide her. May the literature of Spiritualism be brightened and increased through her instrumentality, and may she everywhere receive the most cordial aid and encouragement in the fulfillment of her high mission.

THIRD- Of Mrs. Maud E. Lord, a lady and a medium justly celebrated throughout our whole land, it is only necessary for us to say that in the new development of her powers, leading her upon the public platform and making her a public test medium, we consider that the spirit-world has employed an aid and representative worthy of their own celestial sympathies and projects. As she has related here her marvelous experiences as a medium, and has then stepped down from this platform and confirmed the perfect truth of her statements by her tests-at the same time bringing consolation from the heavens to bleeding hearts on earth—we do not wonder that those about her have almost identified her own person with the angelic presences she describes. If those susceptible souls, those mediums who bring us messages from above, may sometimes be misunderstood and bruised by the world, Mrs. Lord illustrates the fact that such natures may quite as freely receive the incense of admiration akin to worship. May God bless our two sisters of the true faith, and bring both Mrs. Lord and Miss Hagan again to Troy.

The Hartford Times tells a story which illustrates the power of mustard in certain diseases. Twenty-five years ago a doctor was called to see two children sick with cholera infanlum. When he arrived he found that the body of one of the little ones was being prepared for burial, and the other was apparently breathing its last in mother's arms. He put a pound of mustard in a bucket of hot water, and then tore a sheet in halves and after dipping the pieces in the water, wrapped a child in each and laid them side by side. The children soon set up a pieceing cry, and both are alive to-day, one of them a rising young physician in New-

Dr. Graves's Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness.

[From the Boston Journal.] THANKSGIVING. BY B. P. SHILLABER.

Of days that form the rolling year There's none more welcome held, and dear,

Of days that form the rolling year
There's none more welcome held, and dea
More redolent of bounteous cheer,
More sacred owned by far and near,
More eagerly watched its drawing near,
Than good old-time Thanksgiving.
The synonym of all that's good,
It pours its bounties like a flood,
The heart expands with generous mood,
And hospitality, endued
With powers before half understood,
Exults in glad beatitude,
And all the hours with good are strewed,
Orowned with the good, good living.
There's music in the very call

There's music in the very call
That names the date of the festival;
Howe'er it stir the reverend gall,
Or verbal outrages appal,
The people heed it, nor mind at all
Its clerical aberration;
The good time coming has all their thought,
With thanks and pleasure and plenty fraught,
Where sundered lines, to a union brought,
Are into one web of happiness wrought,
And care's dominion is set at naught
In joy's participation.

In joy's participation. In joy's participation.

Like slogan of the gathering clans,
The mandate soon the confine spans,
And every breath its import fans,
Buggestive of bright social plans
That love's warm heart in promise scans,
Beneath the home tree's arches;
Atoning for long absence known,
'Mid distant airs, enslaving, thrown,
Where hope's fair star has dimly shone,
But home, affection's corner-stone,
Has, through all trial, held its own,
In life's fatiguing marches.

The rail becomes a human tide

The rail becomes a human tide Of votaries to the country side, And Jim or Bill, of home the pride,

And Jim or Bill, of home the pride,
Leave city ways away to gilde.
Letting all business noncely silde,
To the old homestead wending;
An humble one, perhaps, at best,
But here was their primeval nest,
An atmosphere about it blest,
Whence wayward boyhood, with unrest,
Started abroad in fortune's quest,
A search that's never ending.

And fathers, mothers, slaters wait
Their coming to the dear old gate,
With kindling eyes and hearts elate,
Half fearing lest some envious fate
May mar what they anticipate,
Till in their arms they 're folded;
The seasons all roll back amain;
They are the earned deer been grain. They are the same dear boys again, and intervening care and pain Have left upon them ne'er a stain, Nor marred a link of honor's chain, in youth's alembic molded.

And, penetrating to the poor,

And, penetrating to the poor,
Thanksgiving opens wide the door,
And vanished means and vacant store
Find plenty hardly known before.
And generous comfort, welling o'er,
Comes in to bless and cheer;
And thankfulness of soul upwings
From hidden or withhelden springs,
And hope, revived, a new song sings,
As the day's benefaction brings
Its wealth of timely comfortings—
This day of all the year!

Whether we play, or feast, or pray,
The same sweet spirit fills the day,
And bears us on its wings away,
Above the world's enthralling sway,
To catch of higher light a ray,
In airs unselfish living;
And though to morrow we return
Where we the lesson may unlearn,
The spark congenial long will burn
To lighten our endeavor stern,
And gild our life's o'erclouded urn,
Enkindied by Thanksgiving.

Verifications of Spirit-Messages.

MARSHALL WARNER.

To the Editor of the Banner of Light:

I read in the Banner of Light of Nov. 3d a message from MARSHALL WARNER of Stockbridge, Berkshire Co., Mass., in which he speaks of the beautiful Berkshire Hills, and the inspiration he gathered from them. I have heard him thus express himself in regard to the Berkshire Hills while here in his physical body, and can vouch for his literary tastes and occupations, and think the message characteristic of the man. He was a man well known in the county, and many could at test the truth of what I sav. I know nothing of the latter years of his life, or the time of his passing to the higher life.

(formerly of Lenox, Mass.)

Concord, Mass., Nov. 25th, 1883. MARSHALL WARNER.

To the Editor of the Banner of Light:

In your issue of Nov. 17th I noticed a communication from Benjamin Starbuck, an old resident of Troy, N. Y., and an acquaintance of mine from boyhood. But what makes the message more interesting and unquestionable, is the fact that he informed me that he had been there and given it. It is like him and very characteristic. I knew him and his father and brother; they were owners of one of the oldest and most successful foundries in Troy, and which is now carried on by his brother.

Altegheny, Pa. by his brother.
Alleghony, Pa.

MRS. CARRIE FURBUSH. To the Editor of the Banner of Light:

In your issue of Nov. 17th is a communication from the spirit of Mrs. Carrie Fuhbush of this city, favorably known and beloved by all acquainted with her; she was one who, as she said, was ever glad to welcome all who came to see her. She was a medium, and one of heaven's chosen ones, having performed a good work in the spiritual field. The communication parwork in the spiritual field. The communication partakes of her hile here; and several of her many friends who have perused it have said, "It is none other than Mrs. Carrie Furbush," to which many more can testify. God bless the noble medium, Miss M. T. Sheihamer, and may the spiritual world ever smile upon you all. The Banner of Light is to the people what the orb of day is to the inhabitants of our planet—a light from on high. May it increase a thousand fold.

Truly yours.

W. L. JACK, M. D. Truly yours, W. L. Haverhill, Mass., 11th mo., 17th, 1883.

To the Editor of the Banner of Light:

In the "Message Department" of your paper of Nov. 17th is a communication from Mrs. Carrier Furbush. She was a resident of this place, a Spiritualist, an excellent clairvoyant and test medium. Her many friends in this city and vicinity will read the message with pleasure, knowing that it is characteristic of her. The incidents in regard to names, age, time of passing ways at a set. Set are correctly given.

away, etc., etc., are correctly given.
Yours respectfully, Mrs. R. M. Shapleigh. Haverhill. Mass.

WILLIAM FOWLER.

WILLIAM FOWLER.

To the Editor of the Banner of Light:

With a copy of the Banner of Light of Nov. 24th, which contained the spirit message of WILLIAM FOWLER, I called on his brother in this city, who read the message with the deepest interest, and expressed gratitude for the privilege; it was so like him he thought it must traip come from him, and prized it highly. He made many inquiries about spiritualism (of which he seemed to know but little), how the message came, etc. I trust he will soon become conversant with our blessed philosophy. WM. G. WOOD.

Providence, R. I. Providence, R. I.

COLORS MADE BY THE HUMAN VOICE, -An optical demonstration of the effect of sound on the colors and figures in soap-bubbles was given at the Franklin Institute recently by Professor Holeman. A film of soap was placed across the end of a phoneidoscope. To bring the sound in direct contact with the soap a tube was used. A reflection of the film was thrown on a canvas screen, where it first assumed a blueish-gray appearance. An intonation of the voice, with the lips close up to the mouth of the tube, caused a number of black spots to appear on the reflection. When these passed away a beautiful light green, intermingled with pink, remained. These two appeared to be the principal colors caused by sound. It was noticeable, however, that while a certain tone would cause the same figure to reappear, it had no control over the color. A tone which, for instance, caused one solid color to appear, would bring out, perhaps, a dark blue at one time and a yellow at another. No difference was noticeable in the effect of the male and female volcas. Philadelphia Press 200 (1994)

Do n't Die in the House, Bourn on Esta." Clears out rats, mice, nice, roaches, bed-buga. 198.

December Magazines.

THE ATLANTIC has as its plees de rest tonce a truly admirable article by Frederic H. Hedge, on Luther and His Work," which all who are at presentinterested in "reading up" the current expressions of thought concerning that stalwart German reformer, should make it a point to peruse. Truly does Mr. Hedge exclaim, concerning his great subject:

Mr. Hedge exclaim, concerning als great subject:

"Honor to the man whose timely revolt checked the progress of triumphant wrong; who wrested the heritage of God from sacerdotal hands, defying the traditions of immemorial time! He taught us little in the way of theological lore; what we prize in him is not the teacher, but the door, the man. His theology is outgrown, a thing of the past, but the spirit in which he wrought is immortal; that spirit is evermore the renewer and saviour of the world."

Those who wish to gain mental delectation of a

Those who wish to gain mental delectation of a soothing and restful order should bestow their attention on "Bermudian Days," a prose-poem by Julia C. R. Dorr, which, once read, will never be forgotten: a biographical sketch of Mary Moody Emerson, by Ralph Waldo Emerson, is given; a paper is contributed by Richard Grant White on "Some Alleged Americanisms"; a further continuation of "A Roman Singer," likewise "Recollections of Rome," etc., will be found, also a California sketch by "H. H." Poems by Edmund C. Stedman and Mrs. Fields, and other choice stories, essays, etc., not here named, together with excellently sustained "Departments," round out harmoniously this issue of a standard literary favorite. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE MAGAZINE OF ART furnishes its patrons, in addition to numerous other attractions, five full-page engravings, that serving as a frontispiece being R. W. Macbeth's original etching, entitled "Lady Bountiful," upon suggestions received from which Austin Dobson has written a sprightly and charming poem, given in the letter press. Another of these five of special merit is "The Poachers Surprised," from the picture by Hugo Kauffman. "Some Portraits of Martin Luther" is an interesting sketch, illustrated by seven engravings showing the features of the great reformer at various ages and by various artists. Two pictures, the originals by Madrazo, are peculiarly Spanish: "Masks and Faces" and "Coquelin in 'L'Etourdi.'" Other attractions of this number are: "Sketches in Egypt," six engravings; "Venetian Glass," three, and "North Tuscan Notes," with eight, etc. Cassell & Co., 739 Broadway, New York.

THE CENTURY, with a fine portrait of Peter Cooper as its frontispiece, and a familiar sketch of his daily life and ways, written by Mrs. Susan N. Carter, Principal of the Woman's Art School of the Cooper Institute, is a number of much interest. " Echoes from the City of the Angels," by H. H., is a graphic account of Los Angeles—the romantic story of its founders, and the early history and present standing of the place, both quaint and curious. "The Pretenders to the Throne of France," is a biographical sketch by Miss Anna Bicknell, portraits of Prince Napoleon and his two sons, Victor and Louis, and others illustrating it. Artist life is shown in the sketch of George Fuller, engravings of some of whose works exhibit the tendency of his mind to the spiritual, that of Psyche reminding one of forms seen at a materializing séance. The Fairest County in England " is an entertaining paper by F. G. Heath, with nine illustrations. Prof. Harris writes of "The Original Documents of the New Testament" in an account of what he believes to be a new discovery made by him in regard to the text of the Bible and other ancient manuscripts. Installments of three serials occupy a dozen or more pages. Some fine poems are given, andin "Bric-à-Brac," an article upon 'The Spiritual Effects of Drunkenness," which is worthy of wide circulation and thoughtful reading. The Century Co., New York. Boston: Cupples, Upham & Co., corner of School and Washington streets.

ST. NICHOLAS opens with an Indian legend told in verse by Jonn G. Whittier, entitled " How the Robin Came," and this is succeeded by a charmingly fanciful tale by Julian Hawthorne. Miss L. M. Alcott gives the conclusion of her Christmas story, "Sophie's Secret." A new serial story is commenced in this number, " The Land of Fire," by Capt. Mayne Reld, whose death suddenly occurred at the completion of the manuscript. The Rhyme for Twelfth" is a finely illustrated tale of a poem that never was written. Two very amusing stories are "A Duel in the Desert" and "The Well-Read Hunter," both attractively illustrated. A marked feature of this issue is a Christmas play by E. S. Brooks, of which "Ye three somber young gentlemen" and "Ye three pretty girls" are the leading characters, while Santa Claus, The Fairy Bountiful, The Three Kings of the Orient, and others do their share. The music is an adaptation of the airs of "Patience," and the whole can be made very effective in connection with a Christmas tree. The stories, sketches, poems, etc., render this a festival number. The Century Co., New York. For sale by Cupples, Upham & Co., 283 Washington street.

COMMERCIAL TRAVELER'S MAGAZINE.-A VIVIO pen-and ink picture of "Frontier Life," by B. T. Presott, relating more especially to garrison life, is the opening article. A strong and vigorous poem follows. with "Cleopatra" for its subject, prefixed to which is a full page engraving. Joaquin Miller's "Treasure of Treasure Island" reaches an intensely interesting point of narrative. "Bottles and Rags" is a toubling Christmas story of two waifs, a boy and girl; who bore those unpoetical appellations: "Familiar Legal Talks" is an article in defense of the rights of travelers to a proper care of baggage entrusted to railroad employees, with decisions of courts in a few special cases. The reputation of this monthly for supplying a good variety of bright and lively reading is fully sustained by this number. Commercial Traveler's Maga-

zine Company, Boston. OUR LITTLE ONES AND THE NURSERY comes to its readers with "A Donkey Load of Roses" as its first offering of December attractions, with two fine, large engravings, in illustration of what took place in Persia. Following this are charmingly told stories, musical verses, and pictures more beautiful, if possible, than any that have before appeared in this welcome visitor to the homes of the children. Russell Publishing Company, 86 Bromfield street, Boston.

THE YOUNG SCIENTIST continues its "Instructions in Keeping and Breeding Canaries," "Amateur Boat-Building," and gives interesting matter relating to various mechanical occupations engaged in by boys and girls, including copious notes on athletic sports. 294 Broadway, New York.

A HONOLULU SUNDAY,-How would American freemen like a church-ridden Sunday like the following, which is now in vogue in that last stronghold of evangelical missionaries, the-Sandwich Islands:

A writer for the San Francisco Chronicle having landed in Honolulu on Sunday, set forth to see the people of the capital of the Hawaiian kingdom; but all the houses were closed, and, after a depressing walk in the deserted streets, he turned his steps toward his ship. He found one door open—a chemist's shop with a sods water fountain. The thermometer marked above 1000; yet the keeper of the place had to say, "We do not sell soda to day; we can't buy ice on Sunday." The writer continues: "A photographer who had traveled with us had proposed to show a few of his new acquaint-ances some pictures of the island in his studio, but how he expressed his regret that it could not be done. "But why not?" "Oh, you could not see them with-out light." "But there is plenty of light." "Ah, you do not know Honolulu," said the photographer; "If a window of my place were to be seen open on Sunday we should all get into trouble, and mine would n't end

Senator Beek of Kentoeky would according to a phrenologist who once, examined his head, have made a fine "medium." He, has the "spirituality" faculty developed to a marked degree. Here is a part of the report made to the Senator himself! Your mind is capable of working separate from your body wint is it can perform mental labor while the body leaf research work mindre, and know nothing of it. You sometimes solve dimenuity problems while your are asleep, and wake no in the morning without knowing that you have been a work." Philipsephila Paper:

U. S. District Attorney Speaks. COLUMN STRUCT OF District Attorney, Kall-sell City, Mr. authorizes the following, takes ment : Surveylor Versies oured my misse of frames. Get at draugusts. \$1.60.

Then haste thee, Time; 'tis kindness all That speeds thy winged feet so fast. -[W. C. Bryant.

Prejudice is the reason of fools .- Voltaire.

Each year to ancient friendships adds a ring, As to an oak, and precious more and more, Without deservingness or help of ours. -[J. R. Lowell.

That virtue which requires forever to be guarded is searce worth the sentinel.-Goldsmith.

That sunshine had a heavenly glow. Which faded with those "good old days" When winters came with deeper snow, And autumns with a softer haze. -[O. W. Holmes.

The noble "I will" has no worse enemy than the cowardly, self-deceiving "Yes, if I choose."-Marie

'Take the fruit I give you," says the bending tree; "Nothing but a burden is it all to me-

Lighten ye my branches; let them toss in air! Only leave me freedom next year's load to bear." - Lucy Larcom.

God has placed the genius of women in their hearts; because the works of this genius are always the works of love.—Lamartine.

> Take heart, the master builds again: A charmed life old goodness hath; The tares may perish, but the grain Is not for death.

God works in all things; all obey His first propulsion from the night; Wake thou and watch I the world is gray With morning light! -[J. G. Whittier.

Banner Correspondence.

Massachusetts.

WORCESTER .- "Eric" writes: "Sunday, Nov. 25th, closed the engagement of Mr. Geo. A. Fuller as a lecturer, and Mr. Edgar W. Emerson as a test medium, with our Society. A large audience greeted the speakers in the afternoon, and in the evening all the seats were filled, and many were obliged to stand. Many of the people came quite a distance, some from Shrewsbury, Holden, Boylston and East Princeton. Great interest in Spiritualism has been created in our midst by the earnest efforts of these talented workers. In the afternoon Mr. Fuller gave a very able lecture upon 'The Evolution of Religion.' It was fully appreciated by the audience, as the frequent applause attested, and consisted of a resumé of the world's religious progress. In the evening Mr. Fuller's address was the ablest he has given during his present engagement with our Society.

The tests by Mr. Emerson were of a most remarkable character. Eighty-eight names and descriptions were given, furnishing positive proof of the return of the departed. We feel that he has done a great and good work in our city, and recommend him to all societies as a most honest and reliable medium.

At the close of the evening services the Vice-President of the Society, Mr. Thomas Sutton, arose and presented to Mr. and Mrs. Fuller a very beautiful basket of flowers. The following is a brief synopsis of his speech:

'Bro. Fuller, some of your many friends in Worces. speakers in the afternoon, and in the evening all the

Its speech:

'Bro. Fuller, some of your many friends in Worcester wish to offer you a tangible demonstration of their appreciation of your labors in this city in behalf of true Spiritualism; and also as an evidence of our interest in all that concerns your welfare and prosperity. During the past week you have taken the step so essential to bring out all the nobler qualities of true manhood, and taken to yourself one worthy to become the partner of your life. We welcome her to day in our midst; and these flowers we present to you both, together with our congratulations and our best wishes for your happiness and success. Bro. Fuller, you leave us with our regrets at your departure; and wheresoever you may go we shall follow your footsteps, ever wishing that all your efforts for humanity may be crowned with success. And we hope at no distant day to welcome you back to our platform.'

At the close of these remarks Mr. Sutton handed the speaker a paper containing the names of those who had contributed the florat lift, as follows: Dr. S. H. Prentiss and wife, Mr. S. E. Coombs, Mr. and Mrs. Hodgkins. Mr. Wyatt, Mr. Emerson Hubbard, Mr. O. E. Rawson, Mr. E. P. Howe, Mr. and Mrs. F. A. Humphrey, Mrs. Shirley, Mr. M. R. Howe, Mr. Geo. Peek, Mrs. Abby Richardson, Mr. and Mrs. Fisher, Mrs. Shumway, Mr. A. Q. Warren, Mr. W. Smith, Mrs. Sibley, Mrs. Lombard, Mr. Thomas Sutton, Mrs. Underwood, Mrs. Parker, Mr. Pheland and Mrs. Maynard, Mr. Fuller responded in a very brief and feeling manner, thanking his Worcester friends for their testimonial of appreciation, and trusted that he would ever be worthy of their confidence and esteem." his speech:
Bro. Fuller, some of your many friends in Worces.

SPRINGFIELD .- H. A. Budington writes: "Gill's Hall was well filled Sunday evening, Nov. 25th, to hear the closing address by Mrs. Amelia H. Colby. Her The Necessity of a More Perfect

subject was, 'The Necessity of a More Perfect Knowledge of Spiritualism in Order to Remove the Obstructions to Human Progress.' The closing passages of her address were cloquent to a marked degree, and electrified the audience, who expressed their satisfaction in enthusiastic applause as she took her seat.

The letter of defense by J. Frank Baxter was read to the audience, who cheered the name of Baxter, and indicated by their interest and frequent applause in response to remarks of Mrs. Colby in compliment to Brother Baxter, that he will receive a warm and friendly welcome when he comes here in April. The attacks of the Springfield Republican upon him, and upon the Splittualists of this city and yielnity, have roused them to earnest work, which will be persisted in till that paper treats our people and their meetings with courtesy and respect. J. Clegg Wright will give us his sound logic and splendid rhetoric during December."

BOUTH HANSON.-Mrs. W. W. Hood, President of the Hanson Spiritualist Society, writes: "The Hanson Spiritualist Society has held very profitable and harmonious meetings every alternate Sunday since April. monious meetings every alternate Sunday since April. Many of the best lecturers have spoken for us. Among them Drs. Storer and Fairfield, Messrs. J. Frank Baxter and George A. Fuller, Mrs. Byrnes, Ars. Willis, Mrs. Yeaw, and others, Mr. J. D. Stiles closing our meetings for the winter, Sunday, Nov. 25th, on which date our large hall was filled with easer listeners, many coming a long distance, to catch, if possible, some word of love from dear ones in spiribilite, which might be sent through the messenger, 'Swift Arrow.' Many regrets were expressed that this should be our last meeting, but our financial condition warrants a redpening in the spring. Surely Spiritualism is steadily increasing in this vicinity."

BROCKTON. - Fred. Crockett writes, Nov. 26th: "Last Friday evening I had the pleasure of witnessing a wonderful materializing seame through the me-

"Last Friday evening I had the pleasure of witnessing a wonderful materializing séance through the mediumship of Mrs. Neille E. Whitney, at her home on Southworth court, Brockton. The light was sufficient to enable the company to distinguish each other. Permission was given to examine the cabinet, a light frame covered with thin toth, both before and after the séance. The medium remained in the séance room nearly an hour, before also entered the cabinet, also after the séance, and received the congratulations of all present upon its success. Immediately after the medium had entered the cabinet the curtain was drawn open, and we saw the form of a female by the side of the medium. The medium at this time not being entranced, became frightened and attempted to leave the cabinet, when another, form came up before her, and the medium became entranced under the influence of one of her guides who gives his name as Fritz. A female then appeared, cothed in very beautiful radiument, whom a lady present recognized as her daughter, clasped her in her arms and held's whispered conversation with her. A beautiful india girl appeared giving her name as Weilina. Taking my hand she sang a chant and danced. Fritz appeared, with the harmony of the circle. A tall form with long white beard appeared, claiming to be an astrologer and dematerialized in front of the cabinet. Another came ciothed in brilliant uniform; the medium raised the curtain and stood in front of the cabinet. A nother came ciothed in brilliant uniform; the medium mased demanterialized and dematerialized several times while the medium was in sight. At least thirty forms came during the séance, and all appeared in different dress, the dress of some being exceedingly fine. The séance was the first the medium has held this season and was gratuitious, the circle numbring about twenty, all of whom expressed their dum has held this season and was gratuitious, the circle numbring about twenty, all of whom expressed the list and all papeared in different dress, the dress o

HAVERHILL—"E. P. H." writes: "The Spiritualist society of Haverhill and Bradford has not until

now been specially represented in the columns of the Banner of Light since the close of the series of meet-Banner of Light since the close of the series of meetings last year. Since that time they have leased Tilton's Hall, No. 38 Main street, which has been thoroughly renovated and properly refitted, adapting it to the purposes for which it is used. It was opened for spiritualistic worship on the 1st of October, and to give additional distinction to it, as a spiritualistic centre, it has been christened 'Brittan Hall,' in honor of the man whose noble qualities and steady purpose gave him distinction and success as the champion of the spiritualistic philosophy. The hall, with its galleries, has scating capacity for four hundred; it has an ante-room which accommodates the Laddes' Ald Society, and for social gatherings and banquets; it is also used for séances. Good dunday audiences are regularly gathered, with every prospect of being able to hold them, the society and he worshipers being composed of substantial elements, with a tendency to natural and healthy growth. The secret of success is unity of spirit, with agreement upon what should be the order and direction of its work. The meetings were opened by Anthony Higgins, since which the speakers have been Cephas B. Lynn, Mrs. Lull, Joseph D. Stiles, and Capt. H. H. Brown, who closed here Nov. 25th, giving in the evening his greatest lecture, 'The Moral Standard of the Future,' to a large audience. Sunday, Dec. 2d, Dr. Fairfield occupied the platform. Those who are to follow will be Remerson, Ruller, Fletcher, and a succession of able speakers. The society is building with a future, as well as a present in view," ings last year. Since that time they have leased Til-

New York.

NEW YORK CITY,-"At Frobisher Hall, on Sunday, Nov. 25th," writes Mr. F. W. Jones, "Mr. J. Sim. mons read an able and instructive essay on 'Moral

mons read an able and instructive easay on 'Moral Progress,' which was well received and highly commended by all who heard it. A stranger followed the opening with words of cheer, though not a Spiritualist. Mr. J. B. Crocker of St. Louis next spoke very interestingly, and was followed by Mr. Swackhammer and Leander Thompson.

The eventing exercises were opened with congregational singing led by Prof. Booth, followed by a short address by Mr. Charles Dawbarn; a recitation by Mr. Frank Union, formerly Conductor of the Children's Progressive Lyceum No. 1, of Boston, and a song, "Companionship with Angels," finely rendered by Mr. Booth. Dr. Slade then took the platform, and after a few preliminary remarks, submitted to the control of the Russian Actor, who delighted the audience with his excellent rendering of 'inconstancy.' Next the Scotchman' came, and answered questions from the audience in the quaint way that none but a Scotchman can. The organ was played, and a song, 'The Maniac by the Sea,' was rendered by Mr. Slade under control, though he knows nothing of music."

Minnesota.

MINNEAPOLIS .- Mrs. L. A. Coffin writes, Nov. 6th: 'Two days since I was hospitably entertained by Hon. Sumner C. Clarke at his residence in St. James. At the close of a psychometric reading Mr. Chas. Sangster of Ottawa, Can., gave me a volume of poems written by himself in token of his appreciation of its correct-

California.

SANTA ROSA .- J. V. Aldrich writes: "Last year we opened our house for free circles, one evening each week, and held them for over fourteen months. Some of the time we would have a house full; some came out of curiosity, while many came to get communica-tions from their friends, and they seemed pleased. My wife was the medium."

Pennsylvania.

HARRISBURG .- A correspondent informs us that J. Wm. Van Namee, M. D., lectured in that place on Sundays, Nov. 25th and Dec. 2d, and several week evenings between these dates. The same writer states that interest in spiritual research is reawakening in Harrisburg.

New Publications.

NATURE'S HARMONY. By Francis D. Lacy. 16mo, cloth, pp. 165. New York: The Truth Seeker Publishing House, 21 Clinton Place. The author has been led to write and publish this book from a desire on his part to supply substantial

facts to occupy the ground hitherto held by dogmatic speculation. He realizes that the higher man ascends in the scale of wisdom the more readily he sees that the depths of the ocean of knowledge are unfathomable. For many years Mr. Lacy disbelleved in a supreme intelligence and in a future state, but having had his attention drawn to Psychometry, and other mental phenomena associated with Spiritualism, he gave them an honest investigation, and became convinced of their reality, and that those things which he had considered to be myths and falsities were great and mighty truths. Immediately the world, and all in and beyond it changed from an illusion to a fixed reality; and, urged by some power greater than his own, he felt compelled to place his new views before the public, and has done so in this volume, which may be read with pleasure and profit by all.

STAR LAKE ROMANCE. A Modern Poem of Love and Rivalry. By Francis D. Lacy. 16mo, cloth, pp. 200. Grand Rapids, Mich. W. W. Hart.

In smoothly written verse the author gives in this volume a pleasing story, the characters constituting the dramatis personæ being such as to stimulate the noblest aspirations of the youthful readers, for whom it was especially written, and who will find it to possess a charm that will hold their close attention from the first page to the last. In addition to the interest attached to the parrative there is a liberal and progressive vein of devotional thought and aspiration that will serve to guide the young mind in a right direction and be remembered in after years as among the best of its early impressions. The book is dedicated to the author's three boys-Arthur Jay, Rollo Guy and Plato Ray. A portrait of the author faces the titlepage.

SNUG HABBOR; or, Champlain Mechanics. By Oliver Optic. 16mo, cloth, illustrated, pp. 334. Boston: Lee & Shepard.

The second volume of "The Boat Builder Series," introducing a school in which boys are instructed in various mechanical operations, set to work as carpenters, machinists, or whatever, following their natural inclinations, will be of the greatest practical utility to them through life. The founder of this "Beech-Hill Industrial School" has some radical ideas on the subject of education, and the purpose of the book is to create an interest in the minds of boys in various mechanical pursuits; as such it will find many purchasers among those who, in bestowing their gifts, do so with a view to the future welfare of the recipients.

THE LOVE OF A LIFETIME. By the author of "From Madge to Margaret." 16mo, cloth, pp. 208. Boston: Cupples, Upham & Co.

No one who has read the author's first essay in literary fields can have forgotten the sweet, gentle, truthloving spirit that constituted its chief attraction, won the admiration of the reader, and hung up its beautiful pictures in the halls of his memory. Equally nature-loving and realistic is this new volume—a pleasing story of faithfulness' to home duties, fidelity to the claims of loving hearts, and one wholly void of at-tempts at sensational effects, therefore healthy in tone and teaching, and just the book to place in the hands

RECEIVED: SPECIMENS OF PRINTING TYPES, RULES, CUTS, AND LETTER PRESS PRINTING MA-TERIAL. Phelps. Dalton & Co. Boston: Dickinson Type Foundery, 236 Washington street.

PAMPHLETS RECEIVED: HEALTH BULLETIN, and First Annual Announcement of the "First Medical College of the American Health Society." pp. 19. Boston: published by The American Health Society. DIRECTIONS FOR CLEANSING THE BLOOD, and Curing All Forms of Disease Without the Use of Medicine, by Prof. N. N. Pierce. pp. 25. Philmont, N. Y. MAYO'S COMPOUND VEGETABLE ANEXTHETIC. A Sale and Pleasant Substitute for Ether, Chloroform, Nitrous Oxide, and all Dangerous Substances used to Destroy Pain in: Dentistry and Surgery. Discovered by Dr. U. K. Mayo, April, 1883. pp. 24. U. K. Mayo, 378 Tremont street, Boston.

LES COMPERENCES SPIRITES de l'année 1882. Re-

by Dr. U. K. Mayo, April, 1883. pp. 24. U. K. Mayo, 378 Trement street, Boston.

LES CONFERENCES BYIRITES de l'année 1882. Recueil Dédié aux Groupes De Montpellier, Bézlers, Salles-d'Ande et Maranssan. Par Francois Vallés, President Honoraire de la Société D'Etndes Psychologiques, 5 Rue des Petits-Champs.

LE BOUDDHISME, Selon le Canon de L'Egliss du Sud Sous Forme de Catéchisme, par Henry S. Olcott. Approuve et recommande pour l'usage dans les écoles Bouddhistes, par H. Sumangala. Traduction Francaise aux le texte de la quatorzieme edition. pp. 105. Paris: 5 Rue des Petits-Champs.

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Banner of Fight.

BOSTON, SATURDAY, DECEMBER 8, 1888.

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of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spirit S. B. Brittan.

Presents for the Holidays.

The season of gift-bringing is now drawing nigh, and the attention of our readers is called to an extensive list of books announced on our fifth page as on sale by Colby & Rich, at the Banner of Light Bookstore.

These works are all eminently appropriate as Christmas and New Year offerings among Spiritualists and Free Thinkers generally.

A visit to the Banner Bookstore will also put the person making it in the way of forming the acquaintance of numerous other like valuable and instructive volumes not enumerated in that catalogue.

The present season is an excellent time to sow the good seed, friends, among such of your intimates as may be inquiring regarding the New Dispensation and its teachings. A book setting forth these grand truths, if so bestowed, will continue to give good advice to its possessor for years to come, when the interest attaching to a common gift will have gradually faded away. Let many such printed missionaries be set at work everywhere, that grateful hearts, wakened to better and broader views of life and its purposes, here and hereafter, may look back with thankfulness to the holiday time

At the time of the reception of the first telegram by Mrs. Denton, setting forth the detelegram by Mrs. Denton, setting forth the de-cease of her husband, William Denton, the im-haps a singular coincidence, that the first house pression in her mind—and one which was also shared quite extensively by the public - was that he had been one of the victims of the Java earthquake. There the matter has rested, as far as any additional information is concerned; but we are now in possession of a telegram, dated Nov. 30th, from our agent in San Francisco, Cal., Albert Morton, stating that Prof. Denton died of fever at Berigabadi, New Guinea, Aug. 26th.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, Dec. 7th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

"I Must Stop!"-Rev. W. H. Cudworth,

A FIRM FRIEND OF HUMANITY, AND A FEAR-LESS INQUIRER INTO ALL TRUTH, TURNS HIS FACE TOWARD THE LIGHT; HIS SUDDEN DE-CEASE; THE FUNEBAL SERVICES; GENERAL MOURNING AT A PUBLIC LOSS.

Thursday, Nov. 29th (Thanksgiving), 1883, was a day that will long be remembered in this vicinity as the date of the departure from the earthly field of earnest labor which he had engaged in for thirty-one years past, of Rev. WAR-REN HANDEL CUDWORTH, who has been truly spoken of by the press of this city as "the best known and oldest clergyman in continual service in East Boston and throughout Massachusetts": a man who "in his public and private capacity had won the respect and affection of every class, race and sect of the Island Ward," and wherever else he has bestowed his

genial presence. In accordance with the usual custom of the Protestant churches in East Boston, a Union Service was arranged for the 29th, at the Maverick Church, at the corner of Liverpool street and Central square. The services were arranged to take place at 11 o'clock, in which Rev. J. L. Scott of the First Presbyterian Church, Rev. L. B. Bates of the Meridian-street Methodist-Episcopal Church, Mr. Cudworth, and the pastor, Dr. Twitchell, were to take part. The services were attended by a large and thoughtful congregation, and were opened by a hymn which was given out by Mr. Scott. followed by the reading of a portion of the Scriptures by Mr. Bates, after which Mr. Cudworth stepped forward to offer prayer. He had just begun the invocation when he was observed to falter and pause; finally saying "I must stop," he fell heavily backward, it is in the congregation were thrown finto the utmost consternation; several ladies into the utmost consternation; several ladies fainted, and the Thanksgiving services were at one terminated abruptly. Medical men, hastions called the summoned ty a call that proved to be in the attention of his flock to the transition of surely hear I followed by the reading of a portion of the Scriptures by Mr. Bates, after which Mr. Cud-

vain, hurried to his assistance, but he was found to be beyond the reach of earthly aid, and his lifeless body was at once conveyed to his home at the residence of his only sister, Miss Angeline Mozart Cudworth (a veteran teacher in the East Boston schools), at 2 Wesley street, whence he had gone out in the morning full of zeal, and expressing himself as feeling much better as to health than for some time previously.

The daily papers record that so great was the shock of his decease upon the community where he had labored so long, that in many tearful homes the preparations for the Thanksziving repast were at once suspended, and what was begun as a day of enjoyment closed with a Fast of sadness, where full hearts turned aside from the bounties of the season to dwell pitifully upon the unexpected sorrow which had fallen upon them.

Thus literally died in the harness, in the city where he first began his work in the ministry, and after nearly a third of a century of toil for the best interests of the race, a man of whom every one in the mortal form who ever met him still cherishes a grateful and appreciative memory, born of the kindly and helpful atmosphere which his purity of heart and grandeur of soul shed around him like a humanized sun.

Mr. Cudworth was born in Lowell, Mass. May 23d, 1825, and was consequently 58 years 6 months and 3 days old at the time of his decease. He received his early education in the grammar and high schools of that city, and prepared for college at Andover. He entered Harvard College in 1845, and graduated in 1849. He took a two-years' course in the Cambridge Divinity school-was the most popular man in his class, and graduated with high honors. He began his pastorate over the Church of Our Father, in East Boston-his first and only charge -Dec. 7th, 1851 (his ordination taking place March 17th, 1852), filling its pulpit constantly, except when serving his country in the position of chaplain of the First Massachusetts Regiment, for a term of three years, and during one year of foreign travel, in which, by invitation, he accompanied Mr. and Mrs. Barnard, of Everett, on a tour around the world.

Under his earnest ministrations the society grew from sixty members to over three hundred families; his Sunday school from an attendance of forty to that of seven hundred; his church expanded its borders so that after having moved twice for larger accommodations. it built the present elegant edifice where it now

To the general public, and outside the usual religious lines, the deceased was best known as Chaplain Cudworth. At the age of thirty-five he was mustered into the service of the United States as chaplain of the First Massachusetts Infantry, commanded by Col. Robert Cowdin. He served in that capacity until May 28th, 1865, following the varying fortunes of that gallant command all through the war. He was respected by the officers and idolized by the men, and as a member of the First Massachusetts Veteran Association no man received a heart! Veteran Association no man received a heartier welcome, and his heart was always with the er welcome, and his heart was always with the boys of his old regiment. During the war he took charge of, and sent to the families of the men of the regiment, over \$100,000 placed in his hands for that purpose, and which, under the ordinary temptations, privations and accidents incident to military life, might otherwise have been lost to their loved ones at home. Since the war he has always been identified with every interest of the soldier, being a member of Joseph Hooker Post 23 of East Boston, and since the opening of the Soldiers' Home at Chelsea has been greatly interested in its prosperity and in the welfare of the men in its sheltering walls. The past summer he preached at the walls. The past summer he preached at the Home every Sunday in August, and the men to this day have always had a warm welcome for Chaplain Cudworth. Since the close of the war Chaplain Cudworth. Since the close of the war he has been Chaplain of the First Massachusetts Militia Regiment, resigning only a short time since, because of increasing years, to be succeeded by Rev. Minot J. Savage.

Mr. Cudworth, while mild of manner and kindly of speech, was ever possessed of a boldness which enunciated its thought when occasion demanded, and a tireless energy to give that thought a successful objective existence on the

thought a successful objective existence on the plane of material or moral results as the case might be; hence his extreme popularity among military men, who instinctively sensed these feelings as identical with their own energetic vhere the chaplain-preacher drew together his where the chaplain-preacter drew together his little congregation in East Boston is now the armory of the Maverick Rifles, and the second house is now the armory of the Sheridan Guards. Mr. Cudworth was Chaplain of the Massachus

setts House of Representatives for two sessions some years ago. He was an active worker in the cause of temperance, and was a frequent and effective speaker in its behalf. He was also a member of Mount Tabor Lodge of Free and Accepted Masons, and the Eastern Star Lodge of Odd Fellows.

He cared nothing for political preferment—though such, had he desired it, lay ready to his hand—but by reason only of his great love for the young (to the advancement of whose cause and interests his energies were ever ready to be applied), he served for twelve years on the Boston School Committee.

During his long pastorate he was frequently subjected to that chronic temptation of the ministry: a call from a church offering a larger salary, but he refused, uniformly, seeming to care but little for the pecuniary riches of this world, and announcing his determination to continue the work for the society his labors had founded. He never married, giving as a reason, it is said, that such a course might hamper and impede the work to which his whole soul was devoted. In an unostentatious way he performed many acts of kindness, and did much were the recipients of his generosity, and these acts have caused him to be beloved by all who

He was constant to duty in season and out of season. He was regarded by the "great unchurched" mass of society as their peculiar property, and attended funerals and performed any service unmurmuringly which arose in this "parish-at-large." Indeed, it is recorded that he made it a rule never to refuse to call on a person who might send for him on account of death. death or distress.

THE FUNERAL. The remains of Rev. Mr. Cudworth were em-

The remains of Rev. Mr. Cudworth were embalmed, and were placed in the Church of our Father, where they lay in state on Saturday, Dec. 1st, from 1 o'clock in the afternoon till 9 o'clock in the evening, under a guard of honor from Joseph Hooker Post, No. 23 G. A. R. During these hours an immense throng, composed of all shades of boilets. ing these hours an immense throng, composed of all classes of society, and all shades of belief, and no belief, passed mutely before the open casket, rendering by such action practical testimony that the capacity for the appreciation of honest, unselfish labors for the good of the people has not yet departed from the human heart.

Over ten thousand people braved the descending of the people ing rain on the morning of Sunday, Dec. 2d, to view the funeral cortege; and the sadly tolling bells, the half-masted flags, and througing mourners representing every class and organization. zation in East Boston, beside multitudes from far away, bore evidence to the general sor-row. The floral offerings were rich in profu-

Mr. Cudworth, and offering a warm and affec-

tionate eulogy.

The platform which had been arranged, and the The platform which had been arranged, and the body of the church, contained representatives from the Governor's staff, and many notable individuals in the social, theological, military and civic ranks. The funeral exercises comprised an organ voluntary, singing by a quartette (which had been trained under the direct supervision of Mr. Cudworth, who was a gifted mustice as well as contains a fundamental contain supervision of Mr. Cudworth, who was a gifted musician as well as orator); introductory prayer by Rev. J. L. Scott (Presbyterian); reading of Scriptures by Rev. Mr. Potter (Universalist); addresses by Revs. L. B. Bates (Methodist), Dr. J. E. Twichell (Congregationalist). R. Perry Bush (Universalist), and Samuel H. Winkley (Unitarian); prayer by Mr. Winkley and henediction by Rev. J. K. Richardson (Baptist).

The following associate from the tributes reid.

by nev. J. K. Kichardson (Baptist).

The following excerpts from the tributes paid
by the speakers to the deceased will serve to
show the deep sense of public loss and the feeling of loving remembrance which pervaded the assembly:

assembly:

Rev. Dr. Twichell said: There are those who live more in death than in life. In attics and cellars of this city to day there are widows and orphans who have as deep a grief for this loss as any present. May God bless this Church of Our Father in the sudden berezvement. May God bless the poor of this city, who have lost one of their truest friends.

Rev. Mr. Bush said: He has gone in the midst of his labors, gone in that act which so became his consecrated soul, in prayer, beginning on earth and ending in heaven. We know that he is here, even feel it in our hearts. Oh! how grand to die in union service and on Thanks-giving Day.

giving Day.

Rev. Mr. Bates said the deceased really did

The not know death. He was translated. The change from the mortal to the immortal was

change from the mortal to the immortal was instantaneous. In all our homes, Protestant and Catholic, there are tears to day.

Rev. Mr. Winkley said: The tendrils of Mr. Cudworth's affection went out and twined around the hearts of all he touched. To the very last the tendrils were going out on every side. His knowledge came more from his heart than from his head; and that was why he was so great a man. He is not dead. These are his remains, not himself, and he almost smiles upon us now as we look at him. Angels do not cease to be angels when they are taken from our sight.

While the services were in progress in the upper portion of the church, a meeting of veteran soldiers was held in the vestry, in which were members of Post 15, G. A. R., Post 159, Post 35 and others. The meeting was addressed

Post 35 and others. The meeting was addressed by the various clergymen who participated in the religious exercises, and the scene was of the most touching character.

At the close of the services the line of march was formed on Meridian street, which was thronged on both sides by tearful spectators. The cortége comprised a squad of police; Boston Cadet Band (Baldwin's); First Regiment Drum Corps; seven companies—("A", "B", "C", "D", "K", "L", "H",)—of the First Massachusetts M. V. M. acting as escort, under command of Major Horace T. Rockwell; Co. "D" 5th Regiment Capt. Henry Snow; Chelsea Drum mand of major Horace T. Rockwell; Co. "D"
5th Regiment. Capt. Henry Snow; Chelsea Drum
Corps. Chief Marshal Joseph B. Dalton; Adjutant General W. H. Warner, Chief of Staff;
Posts 23, 159, 35, 15 and 2 of the G. A. R.; Eastern Star Lodge I. O. O. F. (which organization
mustered 250 men); Young Men's Social Union;
and the First Massachusetts Veteran Association 200 men proder Miles B. M. Statterer tion, 200 men, under Major T. R. Matthews. This latter organization formed a hollow square around the hearse. The pall-bearers were drawn from this Veteran Association, from the G. A. R. Posts, and from the Eastern Star

After the hearse and pall-bearers came an open barouche containing the floral tributes, and fifty carriages with the mourners, clergy and prominent citizens. The funeral procession passed through Meridian street, over Chelsea Bridge to Woodlawn Cemetery. Joseph Hooker Post escorted the remains to the spot of interment, and formed a hollow square around the grave of their loved comrade, and the Rev. R. Perry Bush offered a touching prayer, while the hearts of all who heard responded in a loving farewell.

[It may be regarded as a singular coincidence, at least, that the Assistant Sexton, and Sunday School Secretary, of Mr. Cudworth's society, Lewis G. Smith (a gentlemen ever constant in Lewis G. Smith (a gentleman ever constant in his duties, and greatly estremed by all who knew him), dropped dead at the entrance of the church at 3:30 on Saturday afternoon, Dec. 1st, of heart disease, while thousands were taking their last farewell of the pastor they so dearly loved. Mr. Smith was a member of Mr. Cudworth's old regiment, the First, and was deeply attached to him. His own decease is thought to be largely attributable to his grief at the sudden transition of one who had been to him a life. transition of one who had been to him a life-long friend. Mr. Smith leaves a widow and one child. His funeral occurred Dec. 3d, under charge of Joseph Hooker Post, of which he was a member.l

Mr. Cudworth was not ignorant of spirit-r turn and its mighty possibilities. His lectures delivered before the Music Hall Society of Spiritualists during the existence of that organization, and published in these pages, are still fresh in the memory of the readers of the Banner of Light—as also are his eloquent remarks at the funeral of our late medium, Mrs. J. H. Conant, which he conducted at the Parker Memorial. And as further testimony we adduce our own personal experiences with him; we were intimately acquainted with him, and ever regarded him as an honor to manhood, and a strong tower in defense of the best interests of community, even while we of course recognized his line of action to run naturally in his own chosen sphere. Mr. Cudworth used to visit our late medium, Mrs. Conant, when she resided on Waltham street, and there and elsewhere received important evidence, as to the fact of the ability of the human spirit to manifest under proper conditions its appropriate individuality after death. At the marriage of our Assistant Editor, John W. Day, which he solemnized, we had a quiet conversation with Mr. Cudworth after the ceremony, in which we said to him: "The time is coming when you will more fully admit that spirit-communion is a fact;" when he (C.) emphatically replied: "I am ready to admit it now." He also added that he appreciated the peculiar circumstances attending our editorial position, and hoped we might be successful in our work in coming time, closing his kindly sentence with a sturdy

'God bless you." We have spoken thus of Mr. Cudworth not because he was a minister, but because he was, in the highest sense of that word, a MAN; a friend of his kind; a fearless inquirer after truth, wherever that inquiry led; a benefactor to the needy and oppressed; a grand, God-given soul, who made the world better for his having passed through it. He has gone to his reward in the Better Land, followed by the tears and blessings of those he has aided, the darkened hearts he has enlightened; but the glorious knowledge of spirit-return, with which he was not by any means unconversant, will teach him in coming days, with wider experiences, to return to his friends and a world that needs just | dent by which she was severely injured. The such brave souls as his own, and continue the work that "stopped" for awhile on last Thanksgiving Day. Once he went out materially from his congregation to cross the sea to the Old World, and parishioners and veteran soldiers crowded around him to bid him God-speed and a safe return—and he did return with added knowledge, the recital of which showed them that he had not been idle while away: Now he has gone over the river of physical change which men call death, and again will he return, spiritually, in good time, bringing with him revelations of the "Old World" in the skies,

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Vital Magnetism and the M. Ds.

Mr. Wilson Quint of Everett, Mass., who has been employed in one of the Savings Banks in this city for nearly a dozen years (and is still there), possesses to a remarkable degree the gift of "healing by the laying on of hands," and for a number of years past has gratuitously exercised this gift on invalids, with complete success in almost every instance—the cases being mostly those who had been given up or pronounced incurable by the M. Ds. Our attention was particularly drawn to this

subject recently by receiving a call from one of his grateful patients (Mr. H. A. Littlefield, for the last fifteen years employed in the Boston Daily Journal establishment), who emphatically assured us that he owed his life to Mr. Quint, as he alone had restored him to health, when all hope was about gone, and after three "regular" physicians of good repute had failed to give him any relief whatever from a terribly distressing attack of neuralgia, which had disabled him for months. He said that when he asked Mr. Quint to try his magnetic power on him, he (L.) was so distorted that his head was drawn down to his left shoulder; but that the moment Mr. Q. put his hands on him, he felt an electric shock permeate his whole system, and in a few minutes the cramped condition of his muscles relaxed, his head resumed its natural position, the pain ceased, and he slept naturally for the first time for months. A number of treatments fully restored him, and he is now attending to business. He also said that Mr. Quint cured his wife of headache, which had afflicted her periodically for thirty years. None of the physicians she had tried ever gave her any relief.

These cures-wrought when the "Regulars' had notably failed—are doubly remarkable, as being achieved by one who makes no pretensions to the public exercise of the gift of magnetic healing. Perhaps they may be the forerunners of a time when Mr. Quint will be called upon professionally to devote his whole energies to the beneficent work of relieving the afflicted—for which he seems to possess such strong adaptability.

Miss Wood's Mediumship Again Con-· firmed.

Miss C. E. Wood, the English medium for materialization, made a short stay at Cape Town on her way to Australia, during which Mr. Berks T. Hutchinson held four séances with her at his own house, and two at the rooms of the Psychological Society, under what he considered to be strict test conditions. Notwithstanding the hurried preparations, strange sitters, and the rainy weather, the results at Mr. Hutchinson's residence, he states, have been "extremely satisfactory." The manifestations consisted of materializations, direct writing, manipulation of a guitar, and many other forms. What occurred at the sittings to the members of the Cape Town Mesmeric and Psychological Society convinced the thirty-five or forty present of the genuineness of the manifestations. Miss Wood was under absolute test conditions. A materialized form came out at one corner of the curtains, passed to the front of the extemporized cabinet, entered at the middle aperture, and opening the curtains disclosed the presence of another spirit-form.

Mr. Hutchinson closes his letter to Light, detailing the satisfactory results of Miss Wood's visit, by saying: "This visit of Miss Wood was not professional, and no one paid a farthing for what they saw. God bless this and all other

Edward S. Wheeler.

The Government Counterfeit Detector, pubished in Philadelphia, of which Mr. Ed. S. Wheeler was editor and proprietor, after mentioning his long period of illness, the enthusiastic reception tendered him in this city, immediately following what was thought to be his recovery of health and return to service in the cause of Spiritualism, his sudden decease and the obsequies that followed, offers the following words of tribute to the memory of our departed brother:

"Speaking of him as a man, no one could find fault with him. Noble in heart and mind, as well as in bodily presence, and devoted to what he knew to be the cause of freedom, justice and the right everywhere, genial in company, openhearted and handed in sympathy and purse, kind, even to the few enemies he had, he was worthy of the honor he received as a public speaker and a private citizen."

San Francisco, Cal.

We are informed by Albert Morton, our agent in San Francisco, that, acting in cooperation with many of the leading Spiritualists, he has secured Metropolitan Temple, and engaged the eloquent inspirational speaker, Mrs. E. L. Watson, to continue her ministrations there until Jan. 1st, 1885. He reports a growing interest and attendance upon the meetings.

Metropolitan Temple was built for the Rev. I. S. Kalloch somewhat upon the plan of Tremont Temple in this city; it is the best hall and contains the largest organ in California. We are pleased to note that our Occidental friends are evincing a laudable pride in presenting the teachings of Spiritualism in a manner commensurate with the importance of the subject.

The Rostrum, just commenced in Vineland, N. J., to which we have previously alluded, says it will be devoted to the elucidation and propagation of all questions calculated to improve the material, intellectual, moral, political, social and spiritual conditions of man-We hope it may succeed in accomplishing all its laudable aims; but the task is a mammoth one. It also favors Lyceum work, and promises to give this subject a prominent place in its columns-for which it is to be highly commended, as we believe in Spiritual Lyceums, and hope to be able sooner or later to record the establishment of many in different portions of our country. It eschews, it says, passion, personality, partisan spirit—a grand idea. We cordially extend to it the right hand of fellow-

Rosamond Dale Owen had the misfortune, a few months since, to meet with an acciwhole framework of her system was considerably shocked, and strong indications existed that her spine was seriously if not fatally affected. Under these circumstances, she now publicly states, she heard in London of Mrs. Berry, the American Healer, to whom she applied, who with thirteen treatments restored her normal condition, and she is now able to exercise as freely as before the accident.

Mrs. H. W. Cushman, the veteran musical medium, is now located at No. 6 South Eden, off 838 Main street, Charlestown District, which all who will faithfully listen for shall where she is holding scances of a highly satisfactory character, as of old. A wall is a second 2 Hamilton Place Boston, 19 187 at the grande full

Good Things to Come.

We have on file, and design to print in the order given below, full reports of the following named addresses, which our readers will find on perusal to be of the highest order of in-

"THE UTILITY OF SPIRITUALISTIC IDEAS, AND THEIR APPLICATION TO EVERY-DAY Life," delivered in San Francisco, Cal., by

Mrs. E. L. Watson. "THE THEISTIC REVELATION OF SPIRITU-ALISM," delivered in Providence, R. L., by Prof.

Henry Kiddle, of New York. "THE MYSTERY OF SLEEP AND THE PHI-LOSOPHY OF DREAMS CONSIDERED FROM A SPIRITUAL STANDPOINT." by W. J. Colville.

"Spiritualism and Science," by Mrs. Cors L. V. Richmond. We shall also print-next week if possiblean article from the pen of Joseph P. Hazard, Esq., wherein he sets forth recent startling ex-

periences with Henry U. Gordon.

The great (?) self-adulated "Rev. Dr. F. W. Monck of England," who landed in this country a few years since under peculiar circumstances, and planted himself in New York City as "a wonderful healing medium"; who came near being endorsed by several Brooklyn Spiritualists; who is quoted in Oahspe as having had a female spirit materialized from his (Monck's) side !-- (to wit: "Standing thus plainly before us, the psychic-spirit-form was seen to grow out of his left side"); who subsequently ignored his mediumship and Spiritualism, and advertised himself as a "Christian Healer"! at one and the same time-we learn by a special despatch contained in the Boston Herald of the 4th inst., has now a case in the Brooklyn Supreme Court (W. A. Henry vs. Francis W. Monck). Henry, it appears, was Monck's private secretary, and sues for \$375.35 wages. He testifies as follows:

"That he was a victim of intemperance, and thought Monck might do him good. The latter laid his hands across his stomach and back, and told him to pray. A few days afterward he went to Monck's house and for fifteen weeks remained in his service. The duties were onerremained in his service. The duties were onerous, and frequently compelled him to be up all night. He had been addicted to liquor twenty-five years, but was not a drunkard. He had made several attempts to reform, but failed. He was under the influence of liquor, and ragged and dirty, when he first called on Monck. Monck told him to pray, and he prayed. He told Monck that he had full faith that Christ was going to help him. His appetite for liquor did not go away immediately. When Monck employed him, he made a resolution not to drink any more. He spoke of Monck in his complaint as a charlatan, an impostor and a mountebank. Counsel for the defense offered letters written by Henry after he left Monck, showing that he was trying to build up a business similar to that of the latter by means of 'vitalized muslin.' There was testimony to show that Monck attached importance to Henry's services. There were several middle-aged women, for the most part visitors to Monck's Door of Hope,' where he receives his patients, who testified to the good effects of his laying on of hands, his prayers, and his 'vitalized hand-kerohiefs.''

The seventy-second anniversary of the birthday of Hon. J. G. Wait of Sturgis, Mich. was the occasion of a reception given by that gentleman to the old settlers of St. Joe County, none of whom were under fifty years of age, while quite a number were over eighty. A very sociable time was had in talking over events of the early days of Michigan, until 2 o'clock, when they were invited into the dining-room to partake of a repast, an invitation which was accepted with an alacrity that ledone to question their reputed old age. A spelling-match was conducted by Mr. Wait, in which: five who were his scholars forty-eight years ago participated, the champion word being Onponpanoosock." At dusk the company separated, wishing many happy returns of the anniversary to him who had called them together.

Elgin, Ill., has obtained, through the efficient services of the Elgin Electric Light Co., of which Geo. S. Bowen is President and Geo. E. Bowen, Secretary and Treasurer, a fine system of illuminating its streets and corporate limits - to wit: Seven lofty skeleton towers (twenty-nine lights) are reared, of one of which, one hundred and twenty-five feet high, we have received a photographic representation. The primary illumination occurred on the evening of Nov. 24th-a brilliant assembly being present at the turning on of the lights by the President's daughter, Miss Anna Bowen. This tower system, as introduced into Elgin, has, we are informed, been a pronounced success wherever tried, and is endorsed widely as the true method for obtaining the best results in electric lighting.

W. Patten, M. D., writes from Galena, Mo., Nov. 22d: "While in Memphis, Mo., I attended materializing seances at Mr. Mott's on the 14th and 15th insts., and although the visitors were too numerous for either one to get all he desired, yet all were granted enough to convince the most skeptical, and acknowledged themselves convinced. I saw recognized and conversed with several friends who had long since passed into spirit-life."

THE NEW ENGLAND FREETHINKERS' CON-VENTION, to be held in Boston, on the 27th, 28th and 29th of January next (the anniversary of Thomas Paine's birthday), promises to be. well attended and the exercises of unusual interest. The Convention will commence on, Sunday, the 27th, in Paine Hall, where the proceedings will be held throughout the three days.

Our thanks are hereby tendered to Mr. Fr. William Erspenmüllen of this city for a pair of elegant vases and a bouquet of flowers for our Public Free Circle-Room table, and to all other friends who have kindly contributed flowers, the angels are so fond of seeing at our meet-

Those who may peruse Mrs. L. A. Coffin's advertisement on our 7th page will please. read, as her corrected address (received too late for insertion on our inside forms): "Detroit, Mich., 63 Bagg street, care of Augustus Day."

A photograph of Edward S. Wheeler, surrounded by flowers sent by his friends at the time of his burial, has been made, and will be soon ready for public distribution.

Read the announcement put forth on our fifth page regarding a proposed serial publication having for its unique object the investigation of Dreams and cognate matters.

The Quarterly Magazine, FAOrs, published in this city, is to appear hereafter semimonthly. See Bro. Whitlock's advertisement in another column:

MEDICAL EXAMINATIONS by J. W. Fietcher,

Reception to Lyman C. Howe.

A reception was given to Bro. Lyman C. Howe on Friday evening, Nov. 30th, at the residence of Mr. and Mrs. Henry J. Newton, No. 128 West 43d street, New York City, Bro. Howe has occupied the platform at Republican Hall during the past month, while Mrs. Brigham—as our readers know—was speaking for the friends in this city. There was a goodly number present, says our correspondent, all of whom enjoyed the occasion very much. The first part of the evening, the writer adds, was passed in social intercourse, interspersed with music. Several piano solos were rendered in an exquisite manner by Miss May Newton; after which Mr. Howe gave himself up to the power of one of his controlling spirits who is known only by the rather unpoetical name of "Ichabod," but his power of weaving into rhyme whatever words may chance to be spoken by those assembled is something truly marvelous, and needs to be heard in order to be fully appreciated.

Mr. Howe is so well and favorably known as an able and interesting worker for the dissemination of spiritual knowledge, that he hardly requires any additional recommendation to that which has always followed him, and yet we would say to those societies who are seeking for a good speaker, that they should give him a call, as his arguments are clear and logical, his language choice, and therefore he should be constantly employed.

Mrs. Richmond at Chickering Hall, Ň. Y.

Mrs. Cora L. V. Richmond addressed a very attentive and appreciative audience Sunday evening, Dec. 2d, upon the subject of "The Pre-Existence of the Soul." By desire of a large number of her hearers, says our correspondent, her spirit guides will continue the subject next Sunday evening (Dec. 9th), speaking upon "The Embodiments of the Soul in Human Form, Usually Called Re-Incarnation."

The discourse should attract a large audience.

All that is eternally good and immutably true in all moralities, whether of Jesus, of Socrates, of Buddha, or of Confucius, of Seneca, or of Marcus Aurelius, is accepted by Spiritualism as a part of its message to mankind. Spirits come not only to confirm the essential morality in all religious and ethical systems, but also to show us its practical utility. They reassure us in the belief that this earth-life is designed to form and prove our characters, to call forth our powers, to bring our virtues into acts, to put to the test our moral and religious principles, and thus to prepare us for higher states of being.—EPES SARGENT.

Dr. Richard B. Westbrook of Philadelphia has made a proposition to the Committee of Arrangements to deliver an address before the Freethinkers' Convention to be held in this city in January, on "THE DIVINE ORIGIN of Humanity." Dr. Westbrook is known as an independent rationalist, and author of "THE BIBLE-WHENCE AND WHAT?"

A very convincing article in the Providence (R. I.) Journal from the pen of Hon. Thomas R. Hazard, giving a graphic account of his sitting of late with Mrs. Ross, the materializing medium of Providence, will be transferred to these columns next week.

E. D. Babbitt writes: "We have moved" our Health Company to No. 143 Cutter street, Cincinnati, O., for additional room."

It will be seen by his card elsewhere that Bro. J. M. Peebles announces himself out of the spiritualistic lecturing field.

SPECIAL REMEDIES prescribed by J.W. Fletcher, 2 Hamilton Place, Boston.

Transition of Sojourner Truth.

Sojourner Truth, of whose extreme old age, said to be one hundred and six years, and active part taken in many reformatory movements a large majority of our readers are well informed, died on the 26th of last month, in Battle Creek, Mich. She was born when slavery was a New York State institution, and was a slave until about fifty years of age. After gaining her own freedom she labored with all her heart to secure the same boon for others. The emancipation of the southern negroes turned her philanthropic energies into other channels, and in her later life she traveled through the Union, lecturing in behalf of temperance woman suffrage and the abolition of capital punishment. She took up her residence at Battle Creek, Mich., and was resting at home this winter in prepa ration for a lecturing tour in the spring, with the view of raising funds for the establishment of a colony of colored people in Africa. Like nearly all others distinguished for what they have done for human progress. Sojourner Truth was a Spiritualist.

American Spiritualist Alliance.

An account of the proceedings at the meeting of the above named Society, Nov. 18th, will be found on page two of this paper. On Sunday, the 25th ult., Mr. W C. Bowen delivered an address upon "Evolution in Theology," a report of which and of what followed is received and will be given in our columns next week.

The Lyceum friends in Boston will doubtless be pleased to know of the present whereabouts of Miss Tillie H. Lees. After leaving this city she spent a week or ten days in Philadelphia, when she returned to her home in Cleveland, O., Nov. 21st, and was welcomed by the resident Lyceum and friends in song and kind speeches. A correspondent informs us that the programme entire was highly enjoyable, and the long absent Assistant Conductor was the centre of attraction; as she recounted the hospitalities of the Boston Spiritualists and the good time she had shared with her brother Thomas while at 'the Hub,' the Cleveland friends and children seemed fully to appreclate the kindness meted out to their representatives, manifesting the same by repeated applause."

The New England Organ Company have made every effort to make its instruments thorough in every particular, and when placed in competitive examina tion with other instruments, their organs have, we are informed, successfully stood the comparison. The Judges of the Massachusetts Charitable Association in 1878 in their report say:

in 1878 in their report say:

"We have spared no pains in making the examination a thorough one. Instruments, large and small, have been taken apart and examined piece, by piece. As to the comparative Power and Quality of Yome developed by the rival exhibits in the regular line of manufacture, and where, from a similarity in class, the specimens were placed side by side, were unanimous in the opinion that the New Ringland of Gan Company excelled in smoothness, evenness and superior power and volume of tone."

We are informed by our Atlanta, Ga., contemporary, Light for Thinkers, that a devoted Spiritual-lat is preparing, in the northern part of that State, a tract of land, amounting to over seven hundred acres, beautifully situated, and possessing mineral springs of superior quality, for the purpose of establishing an all-year-round resort, open to the public; but espe--cially for Spiritualists-at which resort mediums will be located, lectures and scances given, a college of spiritual instruction established, and a Mediums Home instituted.

The agricultural and other food resources of England are entirely inadequate for self-support, and she imports food to the amount of \$500,000,000.

Spiritualist Meetings in Boston:

Herticultural Mall (corner Tremont and Brom-field Street).— Meetings under the auspices of the Bos-ton Spiritual Temple will be hald every Sunday at 10½ A. M. and 1½ P. M. B. Holmes, President; W. A. Dunklee,

Freasurer.
THE FACT MEETING is also held at Horticultural Hall, an Haturday afternoon of each week. L. L. Whitlock, Mew Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 178 Trement street, every Sunday at 10% A. M. All friends of the young are invited to visitus. J. B. Hatch, Conductor.

Faine Hall, Appleton Street.—Children's Progress ive Lyceum No. 1. Free session every Sunday morning at at 10% o'clock. All are cordially invited. Benjamin Weav-er, Conductor.

Wells Memorial Hall, 967 Washington Street,— The Spiritistic Phenomena Association holds meetings every hunday afternoon at 2% o'clock. Able speakers and test mediums. All are sordially invited. Seats free, James A. Bliss, President.

A. Bilas, President.

1631 Washington Street.—Ladies' Aid Society meets every Friday at 1½ P. M. Business meeting at 4. Sunday afternoons at 2½, tests and good speakers. Conference in the evening. E. C. Barier, Secretary.

Eagle Hall, 618 Washington Street, corner of Essex.—Bundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Harmony Hall, 34 Essex Street (ist flight).—Sundays, at 10% a. M. and 2% and 7% P. M. (seats free); Thursdays, at 3 P. M. Prescott Bobinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at and 7½ P. M.
THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fongar, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7½ o'clock.

Boston Spiritual Temple.—Sunday last, Dec. 2d, Mrs. Amelia H. Colby occupied the platform, who, after singing by the well-known musical composer, Mr. C. P. Longley, said: "Why am I here on this occasion? I have not come to tell you what to do; that you must know for yourselves. We have come together to interchange thought. When we hear the sobbings of a mother, or the ories of a child, we think there is wrong somewhere. There have been in the past high walls of superstition that have curbed that freedom of thought so necessary for growth and development, and I am here to impart to you that liberty which will enable you to ascend the hill of knowledge, and through experience attain that which belongs to the human soul.

experience attain that which belongs to the human soul.

I am here to ask of you to seek that spirit that knows no distinction of color, no high or low, no rich or poor, but where human sympathy is needed leads us to mingle our efforts to relieve the distressed and to lift up those who are bowed down. No human being lives but commands my respect, and there is no heaven or place of happiness that I wish to go to that I cannot hear the cry of the distressed or the groans of the oppressed and do all I can for their relief. I want to go down into the depths of sorrow and take them by the hand and say, 'Come up higher,' and bring them up where they may receive the blessings of life. It is our duty to learn from within the power and possibilities of ourselves; if not, where shall we go for it? Never can we be happy with our powers inactive; never happy until they are brought out into usefulness. When sorrow is found arising from oppression, the heart of man feels it, and so long as free thought is crushed it calls for an effort on our part to liberate it. How does the criminal become such? Is it not by causes over which he had no control? Then he should be assisted into better conditions of life whereby he may become able to overcome the tendency to evil action. What is the higher life but that which elevates our

ne should be assisted into better conditions of life whereby he may become able to overcome the tendency to evil action.

What is the higher life but that which elevates our fellowmen? We should make our knowledge the lever wherewith to raise them. It is not property that makes the true man. Who would not rather be the pauper here, to find riches afterward, than the millionaire here, to be a beggar in another life?

I came here not to think for or direct you, for I have much to do to take eare of and teach myself. The greatest slave I have been is to self, and I have found self a hard master. We are weighed in our own balance, Justice; none other can weigh us. Be true to thyself; then the world will be benefited, and you can be just to others. When we arrive at a time when the oppressed and oppressor shall be on a level, the rich and the poor join harmoniously together in the work of raising the downtrodden, we then shall begin to know ourselves."

The subject of the evening discourse was "Spiritulers as it Traily the rich world the life the shall be set to the shall be set of the evening discourse was "Spiritulers as it Traily the set of the state of the state of the state of the state of the set of the state of the sta

or raising the downtrodden, we then shall begin to know ourselves."

The subject of the evening discourse was "Spiritualism; is it True?" "One objection made," said the speaker, "is that it isnew, and yet age has nothing to do with its truth. If age made a faith true, then Faganism is the only truth, as that is the oldest form of worship. As between Catholicism and Protestantism: Catholicism must be true, because the oldest. Between Buddhism and Christianity: Buddhism must be true. So age does not make any form of belief true. I assert that what will stand the test of the criticism of the nineteenth century is worthy of examination. If it is true, no power can destroy it. The phenomena of Spiritualism have proved its truth. The clairvoyant and clairaudient see and hear spirits. When the Apostle said, "Try the spirits,' he must have believed that they came, or they could not be tried. When the disciples saw Jesus walking on the water they said, 'It is a spirit'; so they must have believed in spirit manifestations."

Mrs. Colby followed her sublect logically through

tions."

Mrs. Colby followed her subject logically through, and closed by saying: "Spiritualism will not stop, though the present channels of communication are closed. No person can command its cessation, no power control it. When it began, or when it will stop, if it ever shall stop, I do not know; but I know it will go on until it raises the lowly, enlightens the ignorant; and runs parallel with the highest. Onward and upward is the natural law everywhere."

NEW BRA HALL.—Although the forencon proved cold, cloudy and rainy, it did not serve to dampen the ardor of our children or lessen their efforts to carry out their part of the services, which, after the usual exercises, were as follows: Recitations. Gertle Pratt, Georgie Wilbur, Helen Sanders, Rosle Wilbur, Ernest Elect and Grade Burroughs: reading Miss. M.T. Rect and Gracie Burroughs; reading, Miss M. T.
Shelhamer; song by little Eddle Hatch, whose voice
was as clear and sweet as a lark, and was much enjoyed by those present; trio by Sophie Wetherbee,
Pansy Wetherbee and Eliza Profit; remarks by Mr.
Rand, and the physical exercises.

O. FRANK RAND,

Ast. Con. Shawmut Lyceum,
No. 8 Webster street, Charicatown District.

PAINE HALL.—Sunday, Dec. 2d, although the weather was unfavorable, a goodly number of scholars and friends of the school gathered to participate in the exercises. After inspiring music by Barrows's Orchestra, Banner March and other opening exercises, readings and recitations were given by George Stevens, Sadie Peters, Morton Setchell and Miss May Waters. Dr. Fields, elocutionist, made some valuable suggestions to the school on etiquette, and read a choice selection in a most acceptable manner. Mr. Edson, of the Ladies' Aid Society, delivered a short address full of interesting truths for both old and young. "Motto Sunday" was this day observed, and all read or recited a choice gem of thought, original or selected. Calisthenies and Target March closed the session.

Friends of the Lyceum are earnestly requested not to forget our Fair. The Lyceum work is a labor of love, and it sometimes appears rather unjust that those who give it their best thought and endeavor should also be obliged to meet continually the financial question, "How shall we raise money to advance the cause of Spiritualism among the children?"

The members of Lyceum No. 1 desire to earnestly thank the Spiritualists of Boston and vicinity for their appreciation of their endeavors in the past, and hope their future record will be so perfect that the little "Garden of Eden," as it has been called, at Paine Hall, shall be proudly referred to by all the friends of Progression and Truth.

Donations for the Fair will be thankfully received by any of the officers of the Lyceum.

Francis B. WOODBURY, Cor. Sec. PAINE HALL.-Sunday, Dec. 2d, although the weath-

any of the officers of the Lyceum.

FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Place.

FACT-MEETING.—The Fact Meeting at Horticultural Hall on Saturday, at 2:30 o'clock, was well attended. The subject, "Healing," as announced two weeks ago, was considered, and several interesting statements of cures by the magnetic practice and diagnosis of disease were given by those present. The wonderful success of Dr. Newton in curing yellow fever on a voyage to California, when the regular practice failed almost of California, when the regular practice failed almost entirely; also of the cures of cancers by Dr. Kellogg, of Michigan, and a variety of other experiences, were related—all proving that this power, so important to humanity, should be better understood.

Dr. Flower, who was not able to be present, it is expected will favor the audience with statements of his wonderful experiences at an early date.

This subject will be continued next Saturday, and it is hoped that all interested, especially the medical fraternity, will be present.

SPIRITISTIC PHENOMENA ASSOCIATION.—Last Sun-

SPIRITISTIC PHENOMENA ASSOCIATION.—Last Sunday, Dec. 2d, in the absence of Dr. Bliss, Vice-President Davenport presided, and after a song by Prof. Oreutt. Prof. W. L. Thompson delivered a fine essay on "The Truthful Thinker," at the conclusion of which David Brown and Mrs. Lealle gave many tests from the platform. Singing by Mrs. Carr and Mrs. Edwards.

Next Sunday, Dec. 2th, Mr. James A. Cocke will deliver a short address, after which a grand illustration of the powers of the great masters of the past in music will be given through the mediumship of this lately developed medium. One of Miller's grand pianos will be used, and all who desire to have a treat will be present. On the evening of the same day a séance will be given in the same hall by Mr. Cocke upon a more extended scale, to which an admission fee will be charged.

An entertainment of a social nature will be given by members of this Association on Thursday evening. Dec. 6th, in Ladies' Aid Parlor.

ALONZO DANFORTH, Cor. Sec.

CHARLESTOWN, MRCHASICS, HALL, 212 MAIN STREET, Sunday, Dec. 20, Miss M. A. Keating cou-pled the platfern both alterneon and evening, speak-ing and giving tests in a manner; that was interesting

and satisfactory to all. A large number of excellent tests were given which were recognized as correct. The speakers and mediums for next Sunday, Dec. 9th, will be announced in the Saturday's papers.

CHELSEA.—Mrs. Mary A. Bagley occupied the rostrum Sunday evening last. The hall was full, and many had to stand. She gave many remarkable tests, which were all recognized. Next Sunday an experience meeting will be beld at 3 P. M., and at 7:30 Mr. Allen Putnam will occupy the rostrum; subject for lecture, "Salem Witchcraft."

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Bishop A. Beals speaks for the Spiritualist Society

Bishop A. Beals speaks for the Spiritualist Society at Sacramento, Cal., during the month of December, and at Los Angeles, Cal., for the months of January and February.

Mr. George A. Fuller of Fitchburg, Mass., lectured in Portland, Me., Dec. 2d. He speaks there again on the 6th; in Haverhill, Mass., Dec. 16th; and in Chelsea, Mass., Dec. 23d and 30th. Mr. Fuller has only a few Sundays unengaged between now and the first of May. Societies desiring his services for Sundays during the winter should address him at once. He may now be addressed at Fitchburg, Mass., Lock Box 1698, instead of Dover, Mass., as formerly.

Mrs. Hattie Mason, after a very successful tour West

Mrs. Hattie Mason, after a very successful tour West and East, has returned to her home in Troy, N. Y., where she will remain for the present. Mrs. Mason added not a little to the success at Lake Pleasant, by her beautiful singing of spiritual songs.

Mrs. Milion Rathbun is to speak for the Spiritualist Alliance at Republican Hall, New York City, Sunday, Dec. 16th. She also has an engagement to lecture before the Spiritual Fraternity of Brooklyn on the third Friday evening in January.

Newmarch P. Smith, trance-speaker, occupied the rostrum at Salem, Sunday, Nov. 25th, in the afternoon and evening, giving two excellent lectures, and after the lectures very satisfactory tests and psychometric readings. Address for further engagements care Banner of Light. Hon. Warren Chase lectures in Trenton, N. J., again Dec. 9th; in Vineland, N. J., Dec. 16th and 23d; in Trenton, Dec. 30th; in Washington, D. C., during Jan-

uary.

Mrs. A. L. Lull, late of Kansas, lectured and gave tests from the platform in a most satisfactory manner, in Harmony Hall, 34 Essex street, Boston, on Sunday last, and will occupy the same platform Dec. 9th. She will speak in Amesbury on the 16th inst., and in Haverhill the 23d. Will answer calls for speaking in Boston and vicinity during the winter. Address No. 3 Concord Square, Boston, Mass.

Prof. Henry Kiddle lectured in Brooklyn on Friday evening, Nov. 30th, choosing for his theme: "Christian Superstition and Modern Spiritualism." We have been promised a verbatim report of this discourse, and shall print it in due season.

and shall print it in due season.

Dr. J. K. Balley spoke, during the month of October, in various places in Ohlo, and in Dublin, Ind., Oct. 30th; Indianapolis, Nov. 4th; in Anderson, 7th; in Chesterfield, 11th; in Hartford City, 16th; at a conference meeting, West Grove, 18th; in Montpeller, 19th; Fort Wayne, 22d; in Sturgis, Mich., 25th; and attended Dr., Denslow's meeting, Bouth Bend, Ind., 28th, joining in the addresses thereof. He may be addressed for the present at Muncle, Ind.

present at Muncie, Ind.

J. Frank Baxter will give his unique "Mother Goose" lecture in the Church of the New Spiritual Dispensation, Brooklyn, N. Y.; Wednesday evening, Dec. 12th, for the benefit of the Fair of the Ladies' Aid Montest. Mrs. Clara A. Field lectured to good acceptance in

Amesbury, Mass., Sunday, Dec. 2d. She will address the friends in Newburyport, Mass., on the fourth Sun-day in December—the 23d. Address her at 43 Winter

The Brooklyn Spiritual Fraternity will hold a mediums' meeting, under the management of Mrs. T. B. Stryker, on Friday evening, Deci 14th, in the Church of the New Spiritual Dispensation, Clinton avenue, below Myrtle. These meetings, we are informed, are largely attended, and convincing tests of spirit-presence are given.

given.

Prof. and Mrs. W. W. Clayton, Mrs. E. B. Chase, and other associated healers of Boston, will give magnetic treatments to patients at their residences in the city and adjoining places, when desired; also at the general office, No. 37 Kast Brookline street, Wednesdays and Fridays, from 9 A. M. to 10 P. M. Parlor lectures on healing will also soon be inaugurated at 37 Kast Brookline street, one evening in each week. All orders and calls addressed as above, to either of the healers named. Mrs. Chase's specialty, treatment of the eyes and nervous diseases.

Donations IN AID OF THE BANNER OF LIGHT PUBLIC FREE

CIRCLE MEETINGS. Received since our last acknowledgment:

From F. A. Grove, \$1,271. J. B. A., Canton, N. Y. \$2,00; Mrs. Elizabeth Tull, \$2,00; Seeker, \$2,00; E. A. Williams, \$1,00; J. H. Alien, 50 cents; Maria Burnham, 45 cents; T. B. Winn, 50 cents; A. B. Gaston, 65 cents; L. R. Eames, \$2,00; Friend, Reading, Mass., 50 cents; C. C., Boston, Mass., \$1,00; A. D. Johnson 50 cents; J. O. B., Boston, Mass., \$5,00.

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sertion on Special Notices forty cents per line, agate, each insertion.
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Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice.

Dr. Paul H. Cellins, Magnetist, 240 West 34th street, New York City, treats all chronic diseases. Local references given if desired. Consultation free. Office hours from 9 A.M. to 1 P.M.

Mr. Albert Morton, at his store, 210 Stockmr. Albert Morton, at his store, 210 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

ADVERTISEMENTS.

Pierre L. O. A. Keeler HOLDS Full-Form Materialization Séances at 231 Shaw-o'clook, and Friday evening at 8. Light Physical Séances Sunday and Thursday evenings, at 31 Dover street. Ad-mission: Afternoon and Light Séances, fifty cents. Dic; 8.—1w

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Dec. 8.—4w*

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Doc. 8.—2w

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MARY E. KENDALL,

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Dec. 8.—2w°

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Dec. 8.—1w

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Our next number will be 32 pages, with covers, and will contain the same class of matter as heretofore, the pages being the same size.

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It will be issued monthly, commencing about the first of January, 1834. Sample numbers free to those who forward names and address to JAMES MONROE. Peoria. III.

Dec. 8.—3w*

HOPE FOR THE SICK. C. A. BARNES, M.D.,

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Dec. 8. Dec. 8

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Message Department.

Are held at the HANNEH OF LIGHT OFFICE, Hosworth stret(for erly named dongomery Place), every Turner and friends and the population of these deances will be open at 20 clock, and services commence at 30 suck precisely, at which time the doors will be closed, a lowing no egress until the conclusion of the stance, except in case of absolute necessity. The public are cordicity invoked.

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

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

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

Solution in the fact for publication.

Solution is such rom the friends in earth-life who may feel that it is a picas ire to place upon the altar of Bpirituality their floral offerings.

These solution is a within written questions for answer at these solutions of main parts of the country.

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

The teters of inquiry in regard to this department of the Enner should not be addressed to the medium in any case.

Lawis B. Wilson, Chairman.

SPIRIT MESSAGES.

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

Report of Public Séance held Oct. 30th, 1883. Invocation.

Sweet spirits from the better land, we invoke your presence at this hour! From vernal fields and fragrant bowers bring your sweet influences of peace and joy, that human hearts may bask in the refulgent rays of your beneficent goodness, and grow strong and happy once again. Send forth influences that will be felt for good. Bring the word of cheer unto mourning hearts; bring such evidences of immortal life as are required by the doubting, struggling children of earth. We ask the blessing of all bright and holy ones to rest upon this assembly, and upon mankind in every condition of life. May power be given unto each heart to grow upward, to extend its influence, and to become useful, and may all be ready to join hand in hand for the benefit of the whole, as well as for the blessing of individual self. individual self.

Questions and Answers.

CONTROLLING SPIRIT.—You may now propound your questions, Mr. Chairman.

QUES.—[By John V. Dunbar, Kanawha, W. Va.] Where is the magnetic pole of the earth located? What are its constituents? what its plane and time of resolution if it resolute?

located? What are its constituents? What its shape and time of revolution, if it revolves? or if it does not revolve, what is the extent of its motion in any one principal direction?

Ans.—Objectively speaking, we may consider the magnetic pole an imaginary line existing in the extreme southern latitude of this planet, for in that locality exist the magnetic currents of the physical atmosphere. We do not claim that these currents have a revolution, but rather that there is an interchangeable action beer that there is an interchangeable action be-tween them and the electrical currents of the tween them and the electrical currents of the extreme northern latitude, and this action is continuous, not suspending its motion for one moment of time, day or night. These magnetic currents have no principal direction; they are equally distributed throughout every portion of the physical universe.

Q.—[By Major Carpenter, Delphi, N. Y.] Does man's individuality commence before taking possession of this physical body?

A.—We understand that man, as a personal entity, exists prior to his life on earth, but that his individuality, as expressed in vital consciousness and active intelligence, is not developed until his contact with matter—his experience

until his contact with matter-his experience of a mortal birth.
Q.—[By "A Citizen of Boston."] God is rep-

resented to be a being of perfect love, and the author and ruler of all. If this be true, from

whence comes the cruelty of man to man?

A.—We consider the present aspect of man's inhumanity to man to be the natural outgrowth of that age of selfishness, when, because of the unfavorable conditions for the maintenance of life, under a rigorous climate and other condi-tions, man felt himself obliged to consider his own well being, at whatever cost to his fellows, when he felt it to be his duty to struggle for exwhen he felt it to be his duty to struggle for existence, under any and every circumstance, no matter what the result, in oppression, persecution, or other hardship, to his neighbors. As humanity advances in intelligence and knowledge, and also acquires spiritual unfoldment, those proclivities which belong to the physical or animal nature will gradually subside, while the God-like attributes of unselfishness and love will gain the ascendency.

Converse Gage.

I am pleased to meet you, Mr. Chairman, although a stranger to you. I am now in the second year of my spiritual life, and I have felt several times during the last few months that it was my duty to return to mortal life and assure my friends of my continued existence. I do so with great pleasure, and would have performed that duty before, had I received the opportunity for so doing. Be kind enough, sir, to tell my friends that I remember every one of them with the utmost kindness. I appreciate their generous thoughts of me, as well as their pleasing actions toward me in times near their pleasing actions toward me in times past. The ties of friendship formed in physical life The ties of friendship formed in physical life extend onward to the spirit-world, and are there found to be intact. I shall be most happy to greet each and every friend who crosses the great river which divides the mortal and the immortal stages of existence, and yet it is only a river in metaphor, for I found no rolling stream, no dashing tide. I slipped out from the earthly form to the spiritual side readily and easily, as one passes over the threshold which divides two apartments.

My fellow-citizens were very kind to me, in-

My fellow-citizens were very kind to me, in-asmuch as they honored me on several occaasmuch as they honored me on several occasions by conferring various town-offices on me, the duties of which I endeavored to discharge to the best of my ability. I speak of these things for the purpose of identification; yet I am proud to remember that my neighbors and friends felt so kindly disposed toward me as to do me the honor of which I have spoken, and I assure them that those memories, even now, are very grateful to me. I resided in Sutton, N. H., and experienced about sixty-five years of mortal life. If my friends and neighbors will find an avenue through which I can personally communicate with them, I shall be very happy to avail myself of it. My name is Converse Gage. verse Gage.

Frank Emerson.

I am much pleased to have an opportunity of I am much pleased to have an opportunity of stepping in here and making myself known. Although nearly ten years have elapsed since I walked the earth in a bodily form. I have by no means deserted the old familiar places which I once trod, nor have I forsaken the earthly friends who were dear to me. In early life I found my home in Philadelphia, but as time advanced and I entered into business occupations, I became restless on account of the conditions which life afforded me in that city, so I drifted away. I visited a number of the conditions which life afforded me in that oity, so I drifted away. I visited a number of Western cities, but did not find anything of a congenial nature for my pursuit until I arrived in San Franciaco. There I remained for quite a number of years, but changes came and I left. On my return home to the section of country where I belonged, I met with my death. I went out very suddenly, by what you call an accident. I had no time to make preparations for the great change which is called death, and for that reason perhaps I did not experience the fear and trembling which, we are told, so many undergo when they are obliged to face the great deliverer, whom many call the great destroyer. I was very much astonished, however, at my surroundings, when I realized that I stood outside of my corporeal frame, and I stood outside of my corporeal frame, and found myself to be precisely the same individual in every characteristic attribute that I was before; for I had a strange, indefinite idea that death would change a man, and that I should be something entirely different from what I

was on earth. Was on earth.

Well, being something of a roving disposition,
I have continued to roam about here and there, visiting friends of earth in different places, and trying to make myself known. Unfortunately, I have not succeeded as well as I desired, although upon two occasions—one in San Francisco and one in Philadelphia—I did gain power to show my face and a portion of my form to

different individuals who knew me years ago, and one of whom at least was very much startled by the apparition. I was a large man, physically speaking, when here, and had marked individuality, so when I appeared to my friends they felt they could not be mistaken, but really gazed upon myself. I now tell them it was so. I did return in the manner stated, and I expect and intend to do so again, if conditions are in any way favorable. I am working for power to that end.

I was called Frank Emerson by my particular associates: my Christian name is Franklin.

I was called Frank Emerson by my particular associates; my Christian name is Franklin. My near relatives have long since passed to the apirit-world, but I have a sister-in-law still in Philadelphia, and my brother, who was her husband, desires me to send her his love and sympathy, and tell her that he is constantly watching over her welfare, and will, whenever possible, endeavor to express in outward form his presence—and interest in her. She has passed through several serious changes within passed through several serious changes within the last three years. Her spirit-friends desire her to understand that they are all pointing to one end, which will be beneficial and pleasant to her. Her name is Lucy Emerson.

Prudence Lakin.

[How do you do?] [To the Chairman:] I have been quite well. I was very well before I came in here. But you did n't expect to see quite sich an old lady, I reckon. Somehow, when I got in, I felt sort o' weak and trembly like. What do you do to people here? You don't make them go back, do you, see sir, that's not years ago? Because you see, sir, that's not what I want. I lived here so long—I can hardly tell you how long—but I know 't was considerable more'n a hundred years, and somehow it felt strange-like, it did, at first, and fer a confelt strange-like, it did, at first, and fer a considerable time after I stepped out of the body. Do n't you see, I stayed so long in the old form it just fell away, as easy as the shuck falls off from the nut, and leaves the brown shell, so I slipped out very well indeed; but it did appear sort o' strange, after all.

Oh! I had seen a good many queer doings in my time, and I did n't understand at all how it was, sir, that the people acted so different from what they used to: why they could n't be quiet

what they used to; why they could n't be quiet and keep along like the old folks, and not rush here and there, helter-skelter, and trip them-selves up a good many times from very heedless-ness. Somehow it all appeared strange to me; ness. Somehow it all appeared strange to me; but I have got out of it now. I come back here because I want to take a look around. I am very glad to do it, too. You'd like to know who I am, and where I come from, I suppose. I always liked to know who people was, and where they belonged. What place is this, if you please? [This is the Banner of Light Circle Room, in Boston.] I do n't know much about Boston. It had a very good name in Revolutionary times, and done its work, I know. I think it is a good place to come to, is n't it? [Mortals and spirits think it is.] Well, yes, I feel sort of easy and comfortable like. I do n't know but what I'd just as lives come again. But what be you doing comfortable like. I don't know but what I'd just as lives come again. But what be you doing here? [Taking down what you say, to print, so your friends can see it.] That's good; it's pretty good to get into the papers, aint it? Well, then, you just say that I am all right, and I got over 'tother side first class, and I 've come back here because I like to look around, and see what is going on. I send my love to any one who wants to get it, and I'll be proper glad to see them all when they come over where I live: see them all when they come over where I live and if they have as good a home, and are as well

and if they have as good a home, and are as well situated as I am, they will do very well.

Now, I am much obliged to you for answering my questions—you know old ladies always like to know everything that is going on—and I'll tell you who I am. I lived in Hancock, N. Y.; that is in Delaware County. My memory is alive, you see. My name is Prudence Lakin. [To the Chairman:] You seem to be a pretty good sort of a boy. I think I'd like to see you again. [Shall be pleased to see you.]

Georgia Little.

My name is Georgia Little. I only lived in the body seventeen years. My home was in Richmond, Va. It is about thirteen years since I lived here, and changes have come to my friends. The old home has passed into strangers, lands; my mother has joined me in the spiritworld, and my father has traveled away, far from our own familiar places; but I have many friends in the body, at least I like to think I have, for I left quite a circle of acquaintances and dear friends when I passed away, and I have not forgotten any one of them. I wish have not forgotten any one of them. I wish them to accept my love as freely as it is offered. I bring it as the best gift I can bring to one dear to me, and assure my friends I have many times, during the last number of years, tried to times, during the last number of years, tried to exert a peaceful, uplifting influence upon them, which would benefit and strengthen them. I have gained the power to come here to-day, because one friend of mine who has passed through many changes since she and I associated together in such sisterly friendship, has become a wife, mother and widow, and seen her loved ones pass to the spirit world, and now has become interested in Spiritualism, and has felt that if some of her dear friends would return and give her a message, she would be more than satisfied; for her old ideas and opinions of the future life and of religion have failed to bring her that comfort and consolation which in her her that comfort and consolation which in her bereavement her soul has craved. She has bereavement her soul has craved. She has turned from them all, in spite of the protestations of relatives and friends, toward the revealments of Spiritualism, for something that would satisfy the demands of her spirit. I come here, hoping she will see my message, or at least trusting that I will gain power to go more closely to her, and when she resumes her sittings with a friend who is mediumistic; whose best powers are not yet unfolded, in company with her dear husband and children. I may be able to give her some of that intelligent evidence of spiritual existence, and of the power of friends to return to their loved ones of earth, which she so much desires. So I am pleased to come here to this far-off place, and mingle with come here to this far-off place, and mingle with those present, and I will be happy, at any time, to assist any spirit who desires to come, for I have received great benefit and aid from the spirits who gather here.

Joseph L. Dewey. How do you do, Mr. Chairman? I am Joseph L. Dewey. My wife, Betsey, is present with me, and we send a joint message of love to our friends in the body. We direct our attention particularly to friends in Hanover, N. H. We are constantly working to bring to those friends good evidence and conviction of particular to the second stantial or the second se good evidence and conviction of spirit-exist-ence and identity. We are not in appearance aged, bearing traces of care and perplexity, for although were we here in the body we should present an appearance of advanced age, yet in the spirit-world we have found the traces of time falling away from us, and our spirits, as well as their external coverings, have been re-newed with freshness and vigor, so that at pres-ent we feel more as though we were in the prime of life than that we were old and worn. We bring this good news to our friends: that families dwell together in the spirit-world in unity; that peace abides with those who are congenial enough to desire companionship with each other; that the best capacities for labor are unfolded within the spirit, and each one can employ his energies toward a fruitful and successful result.

cessful result.
I believe I have nothing more to give, but I felt that it would be a blessing to me, and also to my companion, if we could just mention our names and tell our earthly friends of our well-being. Thank you, Mr. Chairman, for receiving me.

Maria Ann Newton.

I lived forty years on earth, and have passed a few years in the spirit-world. Those friends of mine who remain, on earth are in Boston, and as your office is in this city, I hope they will learn that I have come and manifested my presence. I bring them my love, and I should be very happy if they will try and learn something of my condition in the spirit-world. I left a husband, and he has taken another companion to himself since I passed away; yet I was not dissatisfied, for I felt the change would be beneficial to him and to those dependent on him. I can reiterate the same to-day; for I know his life has been enlarged through the new experiences which have visited him. the new experiences which have visited him.

I send my love to each one of that family, and assure them that I am contented with the results of their mortal life. I am also satisfied with the experiences which have come to me

in the spirit world; for I feel that I have expanded in power, and gained immeasurably in every way, through the change called death. I would like my personal and pearest friends to would like my personal and nearest friends to form themselves into a circle for the purpose of ascertaining whether spirits really do return to mortal life or not; for I am satisfied that by so doing they will receive many manifestations of supernal power, and gain evidences of the presence of the triends who have gone before. There are mediums in their midst, who only need to sit for development to have their powers unfolded, and to receive from the spirit world information which will not only benefit and bless themselves, but also be of great imand bless themselves, but also be of great im-portance to their friends and associates. My name is Maria Ann Newton.

Ralph Douglas.

They tell me, Mr. Chairman, if I come in they will assist me to express myself. I have looked in upon you a good many times, off and on, for many years, and I have thought that I would like to speak in this manner and make would like to speak in this manner and make myself known. I have no idea that any old friend of mine will learn of my return, yet possibly they may do so. If they say that I do not express myself with the same terms or style of speech that I did when here, you may tell them I have been passing through a new school, and have undergone a higher grade of instruction than any I ware found on earth; so school, and have undergone a higher grade of instruction than any I ever found on earth; so they must not expect me in returning to manifest in the same manner precisely that I did when in the old body. You see, my friend, thirty years have passed since I was taken from the mortal form, and in that length of time a man can learn a great deal of life, if he is disposed to do so. I have had old ideas revolutionized; old opinions have become unsettled and dispersed, and I have taken up a new line of thought; other convictions than those I once entertained have forced themselves upon me; so I am the same, and yet not the same; as me; so I am the same, and yet not the same: as a man in middle life is the same personality that he was in youthful years, and yet not the same being, because he has enlarged and expanded, as well as outgrown many conditions of a greener age.

of a greener age.

I did not belong in this country, my home and possessions having been in Kenwick, in the Cumberland Country, England. There are persons of advanced age living in that vicinity who will remember me, and their descendants could very readily inform you that what I say is true, if they are disposed to do so. I have taken an interest in this country, more especially since I passed to the spirit world, because I had a son named for myself who came to this land, in whose wanderings I was interested; so I became attracted to this place, and when I learned that spirits could return and make themselves known to mortals—which make themselves known to mortals—which was a strange lesson for me to acquire—I was very glad to try and learn all about such a proceeding. So, sir, I have been brought to this place—that is, I was guided here many years ago—but could not make myself known; and as one visits a favorite place of assembly whenever his time and occupation will allow him to do so, I have occasionally drifted in here, and respectfully listened to what was taking place. I am always glad to make one of the number I am always glad to make one of the number usembled.
There has been much agitation within the

last few years concerning the property which I left, the material affairs connected with my-self, and although I have slipped off all these conditions, as one, slips out of his clothing, yet they have somehow exerted a magnetic power they have somehow exerted a magnetic power over me to a certain extent, so as to attract me back, and cause me to look on with some curl-osity, and not a little interest, at the manner of proceedings. I am not going to interfere in them at all; those who are here can settle matthem at all; those who are here can settle matters to suit themselves, as they seem to have done pretty well, and can live accordingly; but for my part, I am done with them, and have enough to do to attend to the possessions which are mine in the spirit-world, more especially to those which I hope to gain. I was a peculiar old fellow when here, and I find myself exhibiting the same qualities now that I come back, but if any old friend (I can hardly, however, expect to be claimed as an acquaintance by any old friend, because probably all those whom I associated with have passed on, and I have met old friend, because probably all those whom I associated with have passed on, and I have met a great many of them in the other world, and they have been just about as much turned in their thoughts and ideas as I was,) still remembers me, or if any one who knew anything of me cares to learn that I have returned, you may tell them I am just the same individual that I was when here; that I can hold on to an object I have in hand precisely the same as before; that I have a work before me, and a hold fore; that I have a work before me, and a hold of a line which I do not mean to give up, which I will follow on to the end, independently of what is thought on one side or the other concerning it. I am not here in an aggressive spirit, understand me, but I feel a little positive in manifesting so you know we have to let in manifesting, so you know we have to let these things out. I was called Ralph Douglas. I died early in the year 1883. You see that is a

Report of Public Séance held Nov 2d, 1883.

Ques.—Is it true that hidden treasures are guarded by spirits, good or bad? If so, what is the course to follow in order to get the same out of their hands without evil consequences? Ans.—It may be true that certain earth-bound spirits, that is, those spirits who are held to physical life by material interests and de-sires, are attracted to the localities where buried treasures are hidden, and possibly they may continue to watch over those hidden treas-ures. To propitiate such spirits, one must open a line of communication with them, and through mediumistic channels endeavor to con-vince them that in order to gain hamiless and

through mediumistic channels endeavor to convince them that in order to gain happiness and power in spirit it will be necessary for them to retire from their post, and to deliver up the treasures which they guard, for the benefit and blessing of humanity at large.

Q.—Some of those guardians say: "We are ready to deliver the money, but you must get the power." What do they mean by the power? A.—Probably they mean by power the physical force necessary for unearthing the buried treasures; but they may mean that you must supply them with vital magnetism, in order to bring them into close relationship with your selves and also with the treasures which they selves and also with the treasures which they guard. It would be better to seek an explana-tion of their meaning from the spirits them-selves, for it may extend in many directions. We take but little interest in hidden treasures

We take but little interest in hidden treasures of any kind, except those of the soul, namely, spiritual attributes and powers, which each one should seek, and when sought should endeavor to unfold to the utmost of his ability.

Q.—[By "Olive Branch."] I find that by not attending spiritual scances. I am more rapidly developed as an inspirational speaker. Why is this? I am also a medium for physical manifestations, so far that tipping and moving of tables occur in my presence. Should I oultivate this phase of mediumship?

A.—Certain sensitives will find their mediums.

phase of mediumship?

A.—Certain sensitives will find their mediumistic powers more rapidly and strongly developed in the privacy of home-life than they will by mingling with promiscious company at the spiritual intelligences who associate and assimilate with those sensitives find their best conditions in privacy, and are unable to utilize their powers or to unfold the medial qualities of their instrument amid the confusing elements that are sometimes brought into a large circle of sitters. We should decidedly recomcircle of sitters. We should decidedly recommend the unfoldment of those physical powers which your correspondent claims to possess, for we advise the cultivation of all medial affts, provided the possessor will determine to utilize and exercise them for the benefit of humanity.

May Willard.

My name is May Willard, I lived in New York City. I have friends there and in Syracuse. I wish to send my love to them. I have never come in this way before: I have tried to do so several times, but could not succeed in making myself known, and I have been very much disappointed in consequence, because about a year ago I know that if I could have spoken to my mortal friends it would have made a great difference in the lives of two of them. I had not the power of doing so, as I wished, and one dear friend of mine, whose Christian name is Amy told her mother that if it was possible for the dead to return she knew I would do so, and advise her, in her per-

plexity of mind, how to proceed. I overheard that remark, but was unable to give one little token of my presence. I have attempted before to make myself known at this place, and to speak just a few words. It will be of no use for me to mention the occurrence now that I allude to because we cannot after matters at for me to mention the occurrence now that I allude to, because we cannot alter matters at present; but I wish to say to my friends that I am interested in your welfare, and I would have given the advice sought had I had the power of doing so; yet I will use all my influence to bless and benefit your lives, and to draw aside the curtain of sorrow which has fallen over you during the last six months. I do not believe that that curtain will rest upon you many months more, but that changes will arise which will cause you to feel that a guiding hand is will cause you to feel that a guiding hand is leading you on. I wish you to realize that your spirit-friends love you; that they are working for your interest, and are by no means separated from your lives. In the quiet hour of mided from your lives. In the quiet hour of midnight, as well as in the hush of early morning, they bring influences that soothe and tranquilize your spirits, and make them strong for the trials and duties of the day. By-and-by I think we shall gain strength and power to manifest personally, in the privacy of home-life. We are working to that end. We wish you to accept the love of all our band, and to remember that although you hear no word, yet we have not although you hear no word, yet we have not

William C. Cozzens.

Good afternoon, Mr. Chairman. I have for some little time been a resident of the spiritsome little time been a resident of the spiritlife, but it never seems to lose its interest to
me; the more I gaze around me, the more I
learn of its conditions and surroundings, the
more interested I become. I was quite well
known on this side of the great river. I resided in Newport, R. I. I have relatives in
that city at the present time, and those who
remember me very well as an active business
man. I feel the same to-day as I did when in
the earthly life, conducting my affairs after the earthly life, conducting my affairs after my own manner and plans. Many years ago I was associated with co-partners in the drygoods business, but later in life 1 did business in my own name; and there are those now in my own name; and there are those now bearing the same name in the city of Newport who conduct it successfully. To each one of them I send my love and my greetings. I trust they will feel glad to learn of my return, for I come with a heart laid open for the reception of their kindly thoughts and greetings, and also filled with affectionate interest and sympathy for them. Here you have a busy life, teeming with worldly interests and material cares, while upon the other side of the curtain there is an active, busy life, teeming with vital thoughts concerning man's destiny and the development of the best powers of his being. The immortal man, who travels his road on the spiritual side, is just as capable of performing a great and useful service as is the individual on the mortal side who utilizes his energies a great and useful service as is the individual on the mortal side who utilizes his energies and powers in some grand and good cause; and so I wish my friends to understand that not idleness, not inactivity or dullness is the portion of the spirit who has divested himself of the mortal form of clay, but rather that he has added power, grander expansiveness, and conditions that are conducive to his well being and to the unfoldment of the possibilities of mind; that occupation is placed before him through which he may develop all the best qualities of his nature.

It would gratify me exceedingly if my friends would provide me with the means of returning to them in private life, so that I could give them some evidence of my immortal existence. I wish to remain in their thought as an entity, interested in their pursuits, ready to advise for

interested in their pursuits, ready to advise for their best interests. I would like also to have them exercise some kindly feeling and interest concerning my own doings and the life which I

lead.

I will mention, in passing, that those individuals with whom I was associated in the earlier business of my mortal career have dritted out of the body and passed to the splittworld. I have met them in friendly association, and they also would like to come into personal communication with their mortal friends.

While I frequently return to the city whose

communication with their mortal friends.

While I frequently return to the city whose interests were mine when I was in the form, and travel over many old familiar places, yet the most objective point of interest is a large establishment upon Thames street, Newport; and it seems to me that if I can only gain a little more power, I will be able to manifest my presence in that vicinity, so that the attention of certain ones connected with myself will be drawn to investigate the spiritual—spirit-communion. William C. Cozzens.

Amanda Russell.

I lived in Boston when in the form. I wish to bring my love to my friends who are here, and tell them that I am happy. Although I have been tardy in manifesting, it was not because I did not wish to do so.: I am contented with my home in the spirit-world, for it is pleasant, and I have nothing to greatly desire, because when I think of anything that I feel would benefit me, or that would add to my comfort and pleasure, I know I have only to work for it and it will be obtained, because the supply is always equal to the demand in the spirit-world. Those who require any special thing or condition for their happiness, will certainly receive it if they put forth efforts in that direction. I do not think that idleness is rewarded over there, for I have never seen an idle person in the spirit-world who was happy. I have seen some spirits who seem to have nothing to do who are drifting around, here and there, peer-I lived in Boston when in the form. I wish who are drifting around, here and there, peering into this place and that, satisfied with nothing, and they are very restless, unhappy beings, who fail to find comfort, and peace themselves, and do not bring it to other people. But those who are industrious and earnest in their efforts who are industrious and earnest in their enorts to unfold their best powers, and to rear for themselves beautiful homes in the Summer-Land, are happy, for they receive all they need or desire, and have no time for restlessness of spirit; they not only bless their own lives, but they benefit others, and I wish my mortal friends to understand that when they cross to the spirit-world, it will depend entirely upon themselves whether they have heaptiful homes. themselves whether they have beautiful homes, with sweet and pleasant surroundings, are harmonious and happy, with all things conducive to their highest welfare, or whether their condition is one of unhappiness and discord. The spiritual relations of life may correspond to those of the material, but at the same time the motive which prompts the action, thought or desire over there is the great several of success. desire, over there, is the great secret of success or failure, and those whose motives are good and pure need not fear that they will be homeless or without friends, for they will, on the contrary, find themselves rich in possessions.

contrary, find themselves rich in possessions.

I bring this message to my Boston friends—and there are those in this oity who remember me. I would say that only with love and peace do I come to them, hoping to bring some new element of happiness to their hearts, that their lives may be brighter and better because of the influences they receive from the spiritual world. I know some of my friends will learn I have come back, and if you please, tell them that I do not apologize for not coming sooner, because I would have done so if I could. Amanda Russell.

MESSAGES TO BE PUBLISHED. Nov. 2.—Judge Nathan Price; Sadle B. McKee; Helen L. Fuller. Nov. 6.—William Crewe; Bertha Manning; Mary Hall Loring; Pardon Field; Eliza Webster; Mary Edith Nor-

Loring; Pardon Field; Eliza Webster; Mary Edith Nor-rie,
Nov. 9.—Tracy P. Cheever; James A. Steison; Mrs. Su-san Mitchell; Fred Wetherbee; Christopher G. Bubler; Nellie O. Morrill,
Nov. 13.—Nathanlei O. Parker; Michael Zeigler; Louise Willis; Charles Kneeland; Deacon Allen Berry; Hannah Peterson; Annie M. Nov. 16.—Fannie Burbank Felton; Mary Kelley; Joseph Schell; Lizzle Marshall; Flora Partridge; Harrison Bees-ley; Henry M. Howard.
Nov. 20.—Mrs. Irene Jarvis; Mary Whitehouse; J. Amo-ry Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward I., Place.

H. Place.
Nov. 23.—Dr. Cornell Smith; Edward C. Blake; Albert
A. Rotch; Mary Ellen Stotson; William A. Vaughn; Hattle Carter; Olive Parker.
Nov. Z. — Mabel; Jonathan Sargent; Nancy Lougee;
Ella Shaw; B. F. Sandford; Mattie Peabody; John Corey.

TO OUR DEAR MOTHER,

We will sing you a song, darling mother. Of the cherubs that oft with us roam; Of the bright little band of dear angels That gladden our beautiful home, That win from us smiles of admiring,

That weave for us garlands of bliss: We will tell you what renders them lovely, We will teach you the charm—it is this: Their souls are brimful of affection,
Their faces bedimpled with smiles; Their lips murmur fond words of kindness,

Their eyes speak the joy that begulles; And this is the study and labor That renders them ever so fair-To make every spirit more happy, And their blessings with others to share, We bring them to you, our dear mother, For upon us you ne'er gave a frown, So gentle, so kind, true and loving.

We will weave you a beautiful crown, Like theirs, gemmed with fondest affection, Like theirs, beaming happily bright, And will lead you safe over life's trials. To a home in our mansions of light. MELLIN

You have tried everything for your Heart Disease? No, sir. Allow me to show to you Dr. Graves's Heart Regulator, been in the market 30 years, great many good testimonials from its use. Only \$1 per bottle at your druggist's.

A very interesting work of five hundred and sixty-eight pages, royal octavo, is for sala at the Banner of Light Bookstore. It is titled, "BIBLE MYTHS, and their Parallels in other Religions; being a comparison of the Old and New Testament myths and miracles with those of heathen nations and antiquity; considering also their origin and meaning." The author says in his introduction that many able writers have shown our so-called sacred Scriptures to be un-historical, and have pronounced them largely legendary, but have there left the matter, evidently aware of the great extent of the subject beyond. See advertisement in another

Column.

Freethinkers' Convention at Salamanea, N. Y.

The Freethinkers of Western New York, Western Pennsylvania and Eastern Ohio, consisting of the Spiritualists, Materialists and Free Religionists of those Sections, as has been heretofore announced in the Banner of Light, will hold a convention at Salamanca, N. Y., commencing Thursday evening, Dec. 27th, and holding through Friday. Saturday and Sunday. The prospects now are that it will be a large gathering. The committee having the matter in charge have appointed the following named persons, each to be a special committee, for the town and vicinity in which each resides, to get out a delegation to the Convention, viz.: Charles R. Reynolds, Hochester; Dr. E. A. Wood, Syracuse; Thomas Faine Frawk, Buffalo; H. Hurty, Elmira; Joseph Gillson, Cleveland; Duncan McLaren, Warren, Ohio: J. R. Nissloy, Mansfeld, Ohio; J. Sedgebeer, Painsville, Ohio; S. N. Bolton, Jamestown; A. L. Branard, Olean; J. T. Brown, Angelica; J. T. Crosby, Belvidere; E. A. Doty, Lockport; Dr. B. W. Franklin, Ithaca; L. DeWitt Griswold, Auburn; Augustue L. Hoort, Brockport; C. Houghton, Batavia; A. O. Harrington, Ellicotiville; James H. Hughes, Alleghany; Smith Pliny, Fredonia; Dr. S. E. Shattuck, Hornellsville; J. W. Jones, Palmyra; J. E. Weeden, Randolph; Henry Severence, Dunkirk; Mrs. E. M. Sickmon, Hamburg; B. O. Wood, Painted Post; Gilbert Arnold, Corry, Pa.; Joseph York, Meadville, Pa.; G. W. Baldwin, Linesville, Pa.; O. J. Courits, Bradford, Pa.; B. F. DeJones, Pittaburgh, Pa.; William Edmunson, Renovo, Pa.; G. O. Flink, Forburg, Pa.; Levi A. Hardlson, Duko Centre, Pa.; J. R., Perry, Wilkesbarre, Pa.; and O. H. Vensel, St. Potorsburg, Pa. The following speakers have been invited, a majority of whom have air-adv agreed to attend, and address the Convention: Hon. T. B. Wateman, Mrs. Amella H. Colby, John E. Remsbury, Lyman C. Howe, Hon, A. B. Bradford, Fa.; and O. H. Vensel, St. J. R., Perry, Wilkesbarre, Pa.; and O. H. Vensel, St. Fotorsburg, Pa. The following speakers have been invited

Passed to Spirit-Life:

From her home, Charlestown District, Boston, Nov. 11th,

From her home, Charlestown District, Boston, Nov. 11th, Mrs. Susan S. Richardson, wife of Dr. A. H. Richardson, aged 59 years 6 months and 3 days.

Mrs. Richardson was a woman of sterling worth, and will be greatly missed, as she was an earnest worker wherever she found anything to be done for the good of another, or for humanity and the advance of Spiritualism. She was a most devoted wife and mother, always shedding sunshine in the home, and we feet that the monries of the dear mother will be a great comfort to the husband, son and daughters, for they will miss the one who always had a cheerful word and smile for them. May they imitate the gonial spirit of her who has gone from them, and thus make home happy for the father in his declining years, and may the truths of Spiritualism have a deeper meaning to them new than ever before; for they have a spirit-mother, whose love is just as tender and true as when with them. May they feel her spiritual presence to comfort them. Aithough a great sufferer in her brief illness, her passage to spirit-life was calm and beautiful, leaving upon the slight. Sister Richardson was a promptent worker in the Ladies.

shirli-life was calm and beautiful, leaving upon the silent face a look of sweet rest and peace.

Sister Richardson was a prominent worker in the Ladies' Ald Society, and she will be missed from her accustomed place, as we miss many other members who have passed on—as one by one our workers leave, joining the great army above.

On Tuesday, Nov. 18th, the friends gathered to look upon the silent form of one they had leng known, loved and esteemed. The house could not accommodate all who destred to be present. Beautiful floral tributes expressed in their silent language how dear to the hearts of the donors was the one gone from us. Mrs. Nellie M. Day, assisted by Charles W. Bullivan, rendered some fine musical selections.

May the relatives and friends feel that it is well with the dear sister, who has gained the better land. May the truths of spirit communion be a light in their pathway. May the little grandchild be taught that the grandma she loved so dearly is not dead, but watches over her with love. The funeral was conducted by the writer, an old friend, with the tenderest sympathy.

From his home in Plymouth, Mass., Nov. 17th, George

From his home in Plymouth, Mass., Nov. 17th, George

F. Ellis, aged 52 years.

Mr. Ellis was the youngest son of the late Bartlett Ellis, who passed away Nov. 2d; thus within two weeks a father and son have gone. The con was able to attend the father's inneral, and was in his usual good health, only somewhat weary from constant care during the parent's sickness. He was a fine clairvoyant. After only a week's lliness he was summoned to make the change which awaits all—the spiritual birth. He leaves a widow and four children, one son and three daughters. Their knowledge con erning spiritual things, we feel assured, will comfort them in their sudden bereavement. May the remaining brother and sisters feel that their eartbiy loss is his spiritual gain. Relatives, friends and neighbors met to tender the last earthly tribute to one whom they had loved and respected. May his spiritual presence be near to guard his dear ones in their hour of need. Funeral was conducted by

SARAH A. BYRNES.

From his residence in South Boston, Nov. 20th, Mr. E.

C. Biako, aged 72 years.

The subject of this oblituary notice was an old veteran in the spiritual ranks. To him the angels revealed their presence, and he had no doubt of the reality of a future life. Possessed of a sensitive organism, it was his privilege to intuitively recognize the loved ones who approached him from the other shore, and through the exercise of his medial gifts many evidences of spirit presence and power have been given to mortals who were seeking for knowledge of immortal life. Having performed in his own gentle and unobtrusive manners good work for the cause of truth, he has now passed on from the scene of his earthly experiences to the fair bright shores of the Bummer-Land, there to grow young, and buoyant, and peaceful in spirit, in the companionship of those heavenly presences whom he loved. The change can only prove one of eternat gain to his soul. Appropriate funeral services over the remains were conducted on Thursday, the 22d, by Dr. H. B. Storer, of Boston, assisted by the writer.

Krom Aurelius, N. Y., Nov. 18th, 1883 Lyrman Smith

From Aurelius, N. Y., Nov. 18th, 1888, Lyman Smitt aged 75 years 6 months and 22 days.

aged 75 years 6 months and 22 days.

The subject of this notice was born in Manlius, N. Y., but when about eight years of age removed with his parents to Aurelius, where his honorable, needl, industrious and temperate life was spent on the "old homestead farm;" On the 17th of March, 1822, he was united in marriage with Miss Melisra B. Huggins, who was to him indeed a "helpmeet" in all the meanings of that word, and who yet remains in earth-life. One child only came to this respected couple, who during his stay was to them: all that a bright, intelligent and dutiful son could be to his kind and loving parents, till, on the 21st day of Jannary, 1864, he laid aside his earthly form and passed to his home over the river, to the shining shore beyond, not forgetting, however, nor neglecting, the dear ones left behind; for numerous and glorious were the messages sent to comfort in their loneliness his sorrow-stricken parents. Through these messages, together with many other indubitable proofs, were the parents convinced of the fagts of continued life and spiritual communion. Calmly and peksefully in this fatth and knowledge passed the good man away, having been cared for and watched over by his fatishing wife, and also by his devoted nephew, Edward Huggins of Anhurn. His funeral was attended on the 15th inst. by large concurse by Position of the continued life and spirituals and such of the state of the state of the state of the parents of the word Huggins of Anhurn. His funeral was attended on the 15th inst. by large concurse by Position of the word of the factor of the state of the state of the word of the state of the s

November 16th, Abbie A. Spinney, wife of Parker Spin-

At Rochester, Mass.; Mrs. Lucy Phillips went out to fight a hawk that was after her, hens, when the noble bird attacked her, and it was only after a fifteen minutes' fight that she despatched the enemy with a well-directed blow from a club. Her clothes were torn, and her face, hands and neck severely lacerated. The lift measured 6½ feet from tip to tip of wings.—Boston Transcript.

Mother Swan's Worm Syrup, "for lever-lands her with a mention of the lace hands and her sale with whom the year of the selection of the lace hands and neck severely lacerated. The lift measured 6½ feet from tip to tip of wings.—Boston Transcript.

Mother Swan's Worm Syrup, "for lever-lands her with an angular sale with an angular sale with a sale with an angular sale with an angular sale with a sale with a sale with an angular sale with a sale with an angular sale with a sale with an angular sale with an angular sale with a sale with a sale with a sale with an angular sale with a sale with a sale with a sale with a sale with an angular sale with a sale with

was ready for the summons, and that she looked joyously forward to a glorious and happy reinfor with her loved ones in the beautiful land just opening to her view.

Union, M. H., Noe 17th, 1883. UHAS. C. HAYES.

[Dover, N. H., papers phase copy.]

From his residence, No. 6 Wayne street, Worcester, Mass., Nov. 18th, Mr. Hubbard Abbott, aged 70 years 3 months and 17 days.

months and 17 days.

Once more the angel of death has stopped in the midst of his awitt flight, and kissed the brow of our brother and borne his spirit in loving and tender arms to the bright reaims of immortal life. Mr. Abbott has been a Spiritualist for more than thirty years, a subscriber to the Banker of Light from its first issue, and has always been a consistent and outspoken alvocate of the Brittual Philosophy. He leaves a wife and seven children to mourn his departure, but they have the blessed assurance of Spiritualism, and through the mediumship of his loved companion the demonstration of augel ministry. The funeral services were conducted by

From Chelses, Mass., Oct, 25th, Mrs. Mary Leeds, age

78 years.

She endured a long and painful illness, which was borne with horole patience, in full faith that, as the lamp of life paled and the eye grew dlm, angels were in waiting to lead her over the golden stairs and through the gates of the sternal city to her spirit-home. And beautiful indeed must be that home if measured by lifework here, for hers had been replete with kind words and noble deeds, ever sacrificing herself for others; and wherever she dwelt prace and harmony followed her footsteps. She was a faithful wife and true muther, a kind friend and earnest Spiritualist. Well may "her children rise up and cail her bleased." She leaves an aged companion to mourn the varant chair and pillow a few days alone, and then he, too, will be gathered home, fully ripe and waiting for the reaper.

MRS. 5, A. THAYER.

From his home in New Ipswich, N. H., Nov. 17th, Benj. Parker, formerly of Woburn, aged 79 years and 8 months. He was a d-voted Spiritualist, and a subscriber to the Banner of Light since its earliest issue. Com.

[Obituary Notices not exceeding twenty lines published gratutiously. When they severed the number, twenty estate for each additional line will be charged. Ten words on an average make a line, No postry admitted under this heading.]

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School." Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMOBE, MD.

DURING afteen years past Mins. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced kopeless have been permanently cured through her instrumentality.

She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, 42,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetises by Mrs. Danskin,

Is an unfailing remedy for all discases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address MRB. SARAH A. DANSKIN, Baltimere, id., Post-Office Money-Orders and remittances by express payable to the order of Barah A. Danskin.

Dec. 8.

Dr. F. L. H. Willis May be Addressed till further notice.

Care Banner of Light, Boston, Mass.

D B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotnis in all its forms, Epilepsy, Parsiyais, and all the most delicate and complicated diseases of both soxes,

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Circulars and Exferences.

Oct. 6.

Dr. Jos. Rodes Buchanan, D FORT AVENUE, BUSTON (take Norfolk House line of care); gives diagnosis and medical treatment of chronic diseases. MRN O. H. BUCHANAN continues the practice of Psychometry.

3m—Nov. 3.

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Eradicating and Healing Salve. Toures Sores or Inflammation, Diphtheria, Group, Chil-blains, Lame Back or Bide, Old Sores, Sait Rheum, Asth-ma, Hemorrhoids or Piles, Toothache, Whooping Cough, Bheumaism, Neuralgia, Bore Thrust, Catarrh, &c. This Compound will be sent by Mail or Express on receipt

This Compound with to be a supposed in the price.

PRICE 25c., 50c. and \$1.00 PER BOX.

DR. V. H. OLA Y TON

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Dec. 1.—In.

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Dec. 1.—im*

DROF. W. W. CLAYTON is General Agent for the above Dr. CLAYTON'S REMEDY in Massachusetts. It is "the best thing out." Agents wented in every town and city. Send \$1 for 4 sample boxes and Instruction to Agents. Address PROF. W. W. CLAYTON, 18 East Chester Park, Boston, Mass.

Dec. 8.

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TAT FOLKS permanently and healthfully reduced.
Treatment by the month. Impaired victon cured and Alling Sight restered and continued without the cof glasses. Price of Restorers, Sand Sdollars.
External OANOERS cured without the kuife, by a painter process. No cure no pay.

Nov. 17.

N. H. PULP AND PAPER CO. A SAFE, legitimate and good paying investment. A few shares for sale, and further information given by JOHN WETHERBEE, Treasurer, Sept. 22. 27.Doans street, Boston.

TOKOLOGY A new, popular and fast-sell-ing Treatise upon Pregnancy and Childbirth. Women, married or single, should have a copy. Energetic women as Agents can make from \$5 to \$10 per fay. Sent postpaid for \$1,50.

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Predictive and Medical Astrology.

This a stubborn fact that every life upon this planet is a criginated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, vist to any persons who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-free cents, money or postage stamps, I will give a personal test of the science of Astrology.

The rootings stamps, I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice the answer questions conceiming the affairs of life; or prescribe for disease, or bodily infimities, in accordance with the rules and aphorisms of the acience.

For two dollars, and data as above (giving also the set), I will write an outline nativity comprising the important erants of life, viz.: the physical, mental and financial conceived in the set of dition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Omee, 256 Washington street, Reom 9. Brief consultation, \$1.00.

tion, \$1,00.
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OLIVER AMES COOLD,
Dec. 22.
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SOIENOE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions sared, either about or mentally. Those unacquainted with it would be astoniable at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumship, should awail themselved of these "Fisnchettes," which may be consulted on all questions, as also for communications from decessed relatives or friends.

The Planchette is furnished complete with box; peach and, directions, by which any one can easily understand how to use it. and directions, by which any one can case;
hew to the it.

PLANCHISTS, with Pentagraph Wheels, 60 cents, security packed in a box, and sent by mail, postage free.

NOTICE TO EXCILENTS OF CANADA AND THE NOTICE TO EXCILENTS OF CANADA AND THE PROVINCES. Under existing poetal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the pirchaser's expense.

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DIACNOSIS'FREE:

Start two tot thank both of heir name in full, ago
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In Fast March 10. Bat Dorr, M.D., Principal,
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Dec. 1.

Mediums in Boston.

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A FFORDS superior advantages to chronic invalids who A desire board and treatment. *Magnetism a specialty. *Olaircoyant remedies unsurpassed. Electricity and Baths valuable auxiliaries.

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DR. DAKE can be consulted in New York City office, Ashland House (cor. 24th street and 4th Avenue), the 1st, 2d, 2d, 16th, 17th and 16th of every month.

To the Friends of Sciences 1 take pleasure in stating that I regard DR. DUMONT O DAKE as one of the most gifted individuals 1 have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. J. R. BUCHAMAM, New York. Dec. 8.

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WILL hold their Materializing and Physical Scances Bunday, Tuesday, Wednesday and Thursday evenings, at 3 o'clock; also Thursday and Saturday atternoons, at 2 30 o'clock, at the 4tr home, No. 1 Arnold street, corner Washington street, Boston.

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Nov. 21.

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Bept 29.—2m*

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DR. S. E. CURRIER,

MAGNETIO PHYRICIAN, No. 27 Tremont street, Boston, Test Circle Sunday and Thursday evenings, at 7% o'clock; Saturday afternoons at 2%. Dev-loping Circle Tuesday evanue, at Solokok, William & Company Circle Tuesday evanue, at Solokok, William & Company Circle Tuesday evanue.

Mr. and Mrs. James A. Bliss

TOLD their Full-Form Materialization Séances every Hunday, Wednesday and Friday evening, at 8 o'clock; also Saturway atternoon at 30 o'cock. DR. BLISS gives private sittings for Communications and Magnetic Healing daily from 9 A. M. to 5 P. M. 38 East Newton et., Boston, Dec. 1.

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Mrs. A. E. CUNNINGHAM, MEDICAL, Business and Test Medium, is located at 18 Dayla street, Boston. Office bours from 10 A. M. to 4P. M. Office every Sunday evening from Nov. 4h.

M. S. JULIA M. CARPENTER examines pa

IVI tients at No. 3 Concord Square on Tuesdays, Wednesdays Thursdays and Fridays, from 10 A. M. 104 P. M. Persons at a distance send lock of hair, age and sex. Carefully prepared remedies sent to all parts of the country. Fee for examination, \$4,00. MRS. N. J. MORSE,

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Office hours from 10 A. M. to 4 P. M. Examinations
from lock of hair by letter, \$2,00.
Aug. 4.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. Nov. 24.—w*

MRS. S. M. CORDON, TATE of New York, Magnetic Physician, Business and Test Medium, 145 Cours street, Room 10, Boston, Hours from 9 to 6.

MRS. M. BASSETT, VEST and Medical Medium, will hold Test Circles Sunday evenings at 7 o'clock, at No. 22 Tremont Row sten.

Iw-Dec. 8.

A. Shawmut Avenue, n-ar Blackstone Sq. Hours 9 to 4.
Other hours will visit patients. Two packages of his perial Vital Magnetised Paper sent by mail on receipt of \$1.
Oct. 6.

MRS. H. W. CUSHMAN, Test, Business and Musical Medium, No. 8 South Eden, of 282 Main et., Charlestown, Circles Monday eve at 7:10; and Thursday atternoon at 2:20. Beauces at private residences if desired.

A NNIE LORD CHAMBERLAIN, Musical A and Physical Séances, Wednesday, Thursday, Friday, Baturday, Sunday, 8 P. M. Magnetic Treatment and Electricity spylied same days; 45 Indiana Piace, Boston. Oct. 20.

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, No. 48 Winterstreet, Room

MRS. C. T. CROCKETT MAGNETIC TREATMENT AND VAPOR BATHS
No. 40 Pover street, Hoston, 1w-Dec. 1.

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WILL hold beances at her rosidence, 673 Tremont street, Boston, for Full-Form Materializations and independent voices, both for speaking and singing, on Tuerday and Thursday evenings, at 8 o'clock, and on Wednesdays and Saurdays at 2:30 P. M. Other evenings can be secured for private parties.

MRS. E. C. HATCH Will hold full form Materialization Séances, with Flowers combined, every Sunday, Tuesday and Thursday evening, at 8 o'clock. Also Wednesday afternoon, at 230 o'clock. 231 Shawmut Avenue, Boston, Nov. 17.—4w*

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M. 18. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their satograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, 20.0, and four 2-cent stamps. Brief delineation, 20.0, and four 2-cent stamps.

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Centre street, between Church and Prairie streets, Oct. 6.

White Water, Walworth Co., Wis.

SPECIAL NOTICE.

MRS. JAMES A. BLISS, Materializing Medium, of Boston, Mass., will hold three select Materializing Scances in Providence, R. I., as follows: Doc. 11th, at 8 P.M.; Dec. 12th, at 3 and 8 P.M. Tickets now for sale by EDWIN RICHARDSON, No. 87 Mathewson street, Providence, B. I.

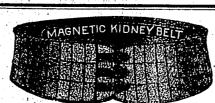
MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Characte and Business, \$1,00 and stamp; Orea and Minerals \$2.00. Address Detroit, Mich. 9w-Oct. 27. ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOB-BON, Maquoketa, lowa.

Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Bend lock of hair or handwriting and one dollar, Address 219 Grand Avenue, Milwaukee, Wis.

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QUES.—[By John V. Dunbar, Kanawha, W. Va.] Where is the magnetic pole of the earth located? What are its constituents? what its shape and time of revolution, if it revolves? or if it does not revolve, what is the extent of its motion in any one principal direction?

Any—Objectively speaking, we may consider

Ans.—Objectively speaking, we may consider the magnetic pole an imaginary line existing in the extreme southern latitude of this planet, for in that locality exist the magnetic currents of the physical atmosphere. We do not claim of the physical atmosphere. We do not claim that these currents have a revolution, but rather that there is an interchangeable action beer that there is an interchangeable action between them and the electrical currents of the extreme northern latitude, and this action is continuous, not suspending its motion for one moment of time, day or night. These magnetic currents have no principal direction; they are equally distributed throughout every portion of the physical universe.

Q.—[By Major Carpenter, Delphi, N. Y.]
Does man's individuality commence before taking possession of this physical body?
A.—We understand that man, as a personal entity, exists prior to his life on earth, but that his individuality, as expressed in vital consciousness and notice intelligence is not developed.

ness and active intelligence, is not developed until his contact with matter—his experience of a mortal birth.

of a mortal birth.

Q.—[By "A Citizen of Boston."] God is represented to be a being of perfect love, and the author and ruler of all. If this be true, from whence comes the cruelty of man to man?

A.—We consider the present aspect of man's inhumanity to man to be the natural outgrowth of that age of selfishness, when, because of the unfavorable conditions for the maintenance of life, under a rigorous climate and other condi-tions, man felt himself obliged to consider his own well being, at whatever cost to his fellows, when he felt it to be his duty to struggle for existence, under any and every circumstance, no matter what the result, in oppression, persecu-tion, or other hardship, to his neighbors. As humanity advances in intelligence and knowl-edge, and also acquires spiritual unfoldment, those proclivities which belong to the physical or animal nature will gradually subside, while the God-like attributes of unselfishness and love will gain the ascendency.

Converse Gage.

I am pleased to meet you, Mr. Chairman, although a stranger to you. I am now in the second year of my spiritual life, and I have felt several times during the last few months that it was my duty to return to mortal life and assure my friends of my continued existence. I do so with great pleasure, and would have performed that duty before, had I received the opportunity for so doing. Be kind enough, sir, to tell my friends that I remember every one of them with the utmost kindness. I apprecible to the description of the description of the description have failed to bring the that comfort and consolation which in her bereavement her soul has craved. She has ate their generous thoughts of me, as well as their pleasing actions toward me in times past. their pleasing actions toward me in times past. The ties of friendship formed in physical life extend onward to the spirit-world, and are there found to be intact. I shall be most happy to greet each and every friend who crosses the great river which divides the mortal and the immortal stages of existence, and yet it is only a river in metaphor, for I found no rolling stream, no dashing tide. I slipped out from the earthly form to the spiritual side readily and easily as one passes over the threshold and easily, as one passes over the threshold which divides two apartments.

My fellow-citizens were very kind to me, in-

my fellow-citizens were very kind to me, in-namuch as they honored me on several occa-sions by conferring various town-offices on me, the duties of which I endeavored to discharge to the best of my ability. I speak of these things for the purpose of identification; yet I am proud to remember that my neighbors and friends felt so kindly disposed toward me as to do me the honor of which I have spoken, and I assure them that those memories, even now, are very grateful to me. I resided in Sutton, N. H., and experienced about sixty-five years of mortal life. If my friends and neighbors will find an avenue through which I can personally communicate with them, I shall be very happy to avail myself of it. My name is Converse Gage.

Frank Emerson.

I am much pleased to have an opportunity of stepping in here and making myself known. Although nearly ten years have elapsed since I walked the earth in a bodily form, I have by no means deserted the old familiar places which I once trod, nor have I forsaken the earthly friends who were dear to me. In early life I found my home in Philadelphia, but as time advanced and I entered into business occupations, I became restless on account of the conditions which life afforded me in that city, so I drifted away. I visited a number of Western cities, but did not find anything of a congenial nature for my pursuit until l'arrived in San Francisco. There I remained for quite a number of years, but changes came and I left. On my return home to the section of country where I belonged, I met with my death. I went out very suddenly, by what you call an accident. I had no time to make preparations for the great change which is called death, and for that reason perhaps I did not experience the fear and trembling which, we are told, so many undergo when they are obliged to face the great deliverer, whom many call the great destroyer. I was very much astonished, however, at my surroundings, when I realized that I stood outside of my corporeal frame, and found myself to be precisely the same individual in every characteristic attribute that I was before; for I had a strange, indefinite idea that death would change a man, and that I should before; for I had a strange, indefinite idea that death would change a man, and that I should be something entirely different from what I

Well, being something of a roving disposition. there continued to roam about here and there, visiting friends of earth in different places, and trying to make myself known. Unfortunately, trying to make myself known. Unfortunately, I have not succeeded as well as I desired, although upon two occasions—one in San Fran-elsee and one in Philadelphia—I did gain power to show my face and a portion of my form to

Philadelphia, and my brother, who was her husband, desires me to send her his love and sympathy, and tell her that he is constantly watching over her welfare, and will, whenever possible, endeavor to express in outward form his presence and interest in her. She has passed through several serious changes within the last three years. Her spirit-friends desire her to understand that they are all pointing to one end, which will be beneficial and pleasant to her. Her name is Lucy Emerson.

Prudence Lakin.

[How do you do?] [To the Chairman:] I have been quite well. I was very well before I came in here. But you didn't expect to see quite sich an old lady, I reckon. Somehow, when I got in, I felt sort o' weak and trembly like. What do you do to people here? You don't make them go back, do you, and feel as they did years ago? Because you see, sir, that's not what I want. I lived here solong—I can hardly tell you how long—but I know 't was considerable more'n a hundred years, and somehow it felt strange-like, it did, at first, and fer a considerable time after I stepped out of the body. Do n't you see, I stayed so long in the old form it just fell away, as easy as the shuck falls off from the nut, and leaves the brown shell, so I slipped out very well indeed; but it did appear sort o' strange, after all. [How do you do?] [To the Chairman:] I have

slipped out very well indeed; but it did appear sort o' strange, after all.

Oh! I had seen a good many queer doings in my time, and I did n't understand at all how it was, sir, that the people acted so different from what they used to; why they could n't be quiet and feep along like the old folks, and not rush here and there, helter-skelter, and trip themselves up a good many times from very heedlessness. Somehow it all appeared strange to me; but I have got out of it now. I come back here because I want to take a look around. I am very glad to do it, too. You'd like to know who I am, and where I come from, I suppose. I always liked to know who people was, and where they belonged. What place is this, if you please? [This is the Banner of Light Circle Room, in Boston.] I do n't know much about Boston. It (This is the Banner of Light Circle-Room, in Boston.) I do n't know much about Boston. It had a very good name in Revolutionary times, and done its work, I know. I think it is a good place to come to, is n't it? [Mortals and spirits think it is.] Well, yes, I feel sort of easy and comfortable like. I do n't know but what I'd just as lives come again. But what be you doing here? [Taking down what you say, to print, so your friends can see it.] That's good; it's pretty good to get into the papers, aint it? Well, then, you just say that I am all right, and I got over 'tother side first class, and I've come back here because I like to look around, and see what is going on. I send my love to any one who wants to get it, and I'll be proper glad to see them all when they come over where I live; and if they have as good a home, and are as well

see them all when they come over where I live; and if they have as good a home, and are as well situated as I am, they will do very well.

Now, I am much obliged to you for answering my questiors—you know old ladies always like to know everything that is going on—and I'll tell you who I am. I lived in Hancock, N. Y.; that is in Delaware County. My memory is alive you see My name is Prodesed Latin is alive, you see. My name is Prudence Lakin.
[To the Chairman:] You seem to be a pretty
good sort of a boy. I think I'd like to see you
again. [Shall be pleased to see you.]

Georgia Little.

My name is Georgia Little. I only lived in the body seventeen years. My home was in Richmond, Va. It is about thirteen years since I lived here, and changes have come to my friends. The old home has passed into strangers' friends. The old home has passed into strangers hands; my mother has joined me in the spiritworld, and my father has traveled away, far from our own inmiliar places; but I have many friends in the body, at least I like to think I have, for I left quite a circle of acquaintances and dear friends when I passed away, and I have not forgotten any one of them. I wish them to accept my love as freely as it is offered. I bring it as the best gift I can bring to one dear to me, and assure my friends I have many times, during the last number of years, tried to exert a peaceful, uplifting influence upon them, which would benefit and strengthen them. I have gained the power to come here to-day, because one friend of mine who has passed through many changes since she and I associated together in such sisterly friendship, has become her that comfort and consolation which in her bereavement her soul has craved. She has turned from them all, in spite of the protesta-tions of relatives and friends, toward the re-vealments of Spiritualism, for something that would satisfy the demands of her spirit. I come here, hoping she will see my message, or at least trusting that I will gain power to go more closely to her, and when she resumes her sit-tings with a friend who is mediumistic, whose heat powers are not yet unfolded in company best powers are not yet unfolded, in company with her dear husband and children, I may be able to give her some of that intelligent evi-dence of spiritual existence, and of the power of friends to return to their loved ones of earth which she so much desires. So I am pleased to come here to this far-off place, and mingle with those present, and I will be happy, at any time, to assist any spirit who desires to come, for I have received great benefit and aid from the spirits who gather here.

Joseph L. Dewey.

How do you do, Mr. Chairman? I am Joseph L. Dewey. My wife, Betsey, is present with me, and we send a joint message of love to our friends in the body. We direct our attention particularly to friends in Hanover, N. H. We are constantly working to bring to those friends good evidence and conviction of spirit-existence and identity. We are not in appearance aged, bearing traces of care and perplexity, for although were we here in the body we should present an appearance of advanced age, yet in the spirit-world we have found the traces of time falling away from us, and our spirits, as well as their external coverings, have been re-newed with freshness and vigor, so that at present we feel more as though we were in the prime of life than that we were old and worn. We bring this good news to our friends: that families dwell together in the spirit world in unity: that peace abides with those who are congenial enough to desire companionship with each other; that the best capacities for labor are unfolded within the spirit, and each one can employ his energies toward a fruitful and successful result.

I believe I have nothing more to give, but I felt that it would be a blessing to me, and also

to my companion, if we could just mention our names and tell our earthly friends of our well-being. Thank you, Mr. Chairman, for receivbeing. ing me.

Maria Ann Newton.

I lived forty years on earth, and have passed a few years in the spirit world. Those friends of mine who remain on earth are in Boston, and as your office is in this city, I hope they will learn that I have come and manifested my presence. I bring them my love, and I should be very happy if they will try and learn something of my condition in the spirit-world. I left a husband, and he has taken another companion to himself since I passed away; not left a husband, and he has taken another com-panion to himself since I passed away; yet I was not dissatisfied, for I felt the change would be beneficial to him and to those dependent on him: I can reiterate the same to day; for I know his life has been enlarged through the new experiences which have visited him. I send my love to each one of that family; and assure them that I am contented with the re-sults of their mortal life. I am also satisfied with the experiences which have come to me

different individuals who knew me years ago, and one of whom at least was very much startled by the apparition. I was a large man, physically speaking, when here, and had marked individuality, so when I appeared to my friends they felt they could not be mistaken, but really gazed upon myself. I now tell them it was so. I did return in the manner stated, and I expect and intend to do so again, if conditions are in any way favorable. I am working for power to that end.

I was called Frank Emerson by my particular associates; my Christian name is Franklin. My near relatives have long since passed to the spirit-world, but I have a sister-in-law still in Philadelphia, and my brother, who was her

Ralph Douglas.

They tell me, Mr. Chairman, if I come in they will assist me to express myself. I have looked in upon you a good many times, off and on, for many years, and I have thought that I would like to speak in this manner and make myself known. I have no idea that any old friend of mine will learn of my return, yet possibly they may do so. If they say that I do not express myself with the same terms or style of speech that I did when here, you may tell them I have been passing through a new school, and have undergone a higher grade of instruction than any I ever found on earth; so they must not expect me in returning to manifest in the same manner precisely that I did when in the old body. You see my friend, thirty years have passed since I was taken from the mortal form, and in that length of time a man can learn a great deal of life, if he is disposed to do so. I have had old ideas revolutionized; old opinions have become unsettled and dispared and I have taken my a new present the sund dispared and I have taken my a new present the sund dispared and I have taken my a new present and in the sund dispared and I have taken my a new the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell and the sund dispared and I have taken my a new tell the sund dispared and I have taken my a new tell the sund dispared and I have taken my a new tell the sund dispared and I have taken my a new tell the sund dispared and I have taken my a new tell the sund dispared and I have taken my a new tell the sund the su lutionized; old opinions have become unset-tled and dispersed, and I have taken up a new line of thought; other convictions than those I once entertained have forced themselves upon me; so I am the same, and yet not the same: as a man in middle life is the same personality that he was in youthful years, and yet not the same being, because he has enlarged and expanded, as well as outgrown many conditions of a greener age.

of a greener age.

I did not belong in this country, my home and possessions having been in Keswick, in the Cumberland Country, England. There are persons of additional country, England. Cumberland Country, England. There are persons of advanced age living in that vicinity who will remember me, and their descendants could very readily inform you that what I say is true, if they are disposed to do so. I have taken an interest in this country, more especially since I passed to the spirit-world, because I had a son named for myself who came to this land in whose winderings I was interest. to this land, in whose wanderings I was interested; so I became attracted to this place, and when I learned that spirits could return and when I learned that spirits could return and make themselves known to mortals—which was a strange lesson for me to acquire—I was very glad to try and learn all about such a proceeding. So, sir, I have been brought to this place—that is, I was guided here many years ago—but could not make myself known; and as one visits a favorite place of assembly whenever his time and occupation will allow him to do so, I have occasionally drifted in here, and assembled.

Velopment of the best powers of his being. The freethinkers Convention at Salamanca, N. Y. The Fr

I am always glad to make one of the number dittors that a assembled.

There has been much agitation within the last few years concerning the property which I left, the material affairs connected with myself, and although I have slipped off all these conditions, as one slips out of his clothing, yet they have somehow exerted a magnetic power would provide to they have somehow exerted a magnetic power to differ in yet over me to a certain extent, so as to attract me back, and cause me to look on with some curiosity, and not a little interest, at the manner of proceedings. I am not going to interfere in them at all; those who are here can settle matter them exercise to suit themselves, as they seem to have done pretty well, and can live accordingly; but lead. ters to suit themselves, as they seem to have done pretty well, and can live accordingly; but for my part. I am done with them, and have enough to do to attend to the possessions which are mine in the spirit world, more especially to those which I hope to gain. I was a peculiar old fellow when here, and I find myself exhibiting the same qualities now that I come back, but if any old friend (I can hardly, however, expect to be claimed as an acquaintance by any old friend, because probably all those whom I associated with have passed on, and I have met a great many of them in the other world, and they have been just about as much turned in their thoughts and ideas as I was,) still remembers me, or if any one who knew anything of me cares to learn that I have returned, you may tell them I am just the same individual that I was when here; that I can hold on to an object I have in hand precisely the same as before; that I have a work before me, and a hold of a line which I do not mean to give up, which of a line which I do not mean to give up, which I will follow on to the end, independently of I will follow on to the end, independently of what is thought on one side or the other concerning it. I am not here in an aggressive spirit, understand me, but I feel a little positive in manifesting, so you know we have to let these things out. I was called Ralph Douglas. I died early in the year 1853. You see that is a good while, sir, to be apart from the body.

I lived in to bring in to bring in the positive in manifesting, it was have been tardy in manifesting, it was the cause I did not wish to do so. I am contented with my home in the spirit-world, for it is pleastly desire, begood while, sir, to be apart from the body.

I lived in to bring in to bring in the to bring in the spirit was an and tell thy. I am contented with my home in the spirit-world, for it is pleastly desire, begood while, sir, to be apart from the body.

I lived in to bring in to bring in the tell thy. I am contented with my home in the spirit-world, for it is pleastly desire, because alm and beautiful, leaving upon the alient face a look of sweet rest and peace.

Since I is the content of the positive in manifesting it was an and the properties and peace and peace alook of sweet rest and peace.

Since I is the content of the positive in manifesting it was an and tell thy. I am contented with my home in the spirit-world, for it is pleastly in manifesting it was an and tell thy. I am contented with my home in the spirit world, for it is pleastly in manifesting it was an and tell thy. I am contented with my home in the spirit world, for it is pleastly in manifesting it was an and tell thy. I am contented with my home in the spirit world, for it is pleastly in manifesting it was an and tell thy. I am contented with my home in the spirit was an and tell thy. I am contented with my home in the spirit was an and tell thy. I am contented with my home in the spirit was an antimated in the spirit was an antimated with my home in the spirit was an antimated in the spirit was an antimated with the was an antimated with the spirit was an antimated

Report of Public Séance held Nov 2d, 1883, Questions and Answers.

Ques.—Is it true that hidden treasures are guarded by spirits, good or bad? If so, what is the course to follow in order to get the same out of their hands without evil consequences? Ans.—It may be true that certain earthbound spirits, that is, those spirits who are held
to physical life by material interests and desires, are attracted to the localities where
buried treasures are hidden, and possibly they
may continue to watch over those hidden treasures. To propitate such spirits, one must
open a line of communication with them, and
through mediumistic channels endeavor to convince them that in order to gain happiness and
power in spirit it will be necessary for them to power in spirit it will be necessary for them to retire from their post, and to deliver up the treasures which they guard, for the benefit and

treasures which they guard, for the benefit and blessing of humanity at large.

Q.—Some of these guardians say: "We are ready to deliver the money, but you must get the power." What do they mean by the power?

A.—Probably they mean by power the physical force necessary for unearthing the buried treasures; but they may mean that you must supply them with vital magnetism, in order to bring them into close relationship with yourselves and also with the treasures which they guard. It would be better to seek an explanaguard. It would be better to seek an explana-tion of their meaning from the spirits them-selves, for it may extend in many directions. We take but little interest in hidden treasures

We take but little interest in hidden treasures of any kind, except those of the soul, namely, spiritual attributes and powers, which each one should seek, and when sought should endeavor to unfold to the utmost of his ability.

Q.—[By "Olive Branch."] I find that by not attending spiritual scances. I am more rapidly developed as an inspirational speaker. Why is this? I am also a medium for physical manifestations, so far that tipping and moving of tables occur in my presence. Should I cultivate this phase of mediumship?

A.—Certain sensitives will find their medium-

A.—Certain sensitives will find their mediumistic powers more rapidly and strongly developed in the privacy of home-life than they will by mingling with promiscuous company at the spiritual circle; for the simple reason that the spiritual intelligences who associate and assimilate with those sensitives find their best conditions in privacy, and are unable to utilize their powers or to unfold the medial qualities of their instrument amid the confusing elements that are sometimes brought into a large circle of sitters. We should decidedly recommend the unfoldment of those physical powers which your correspondent claims to possess, for we advise the cultivation of all medial gifts, provided the possessor will determine to utilize and exercise them for the benefit of humanity.

May Willard.

My name is May Willard. I lived in New York City. I have friends there and in Syracuse. I wish to send my love to them. I have never come in this way before; I have tried to do so several times, but could not succeed in making myself known, and I have been very much disappointed in consequence, because about a year ago I know that if I could have spoken to my mortal friends it would have made a great difference in the lives of two of them. I had not the power of doing: so, as it wished, and one dear friend of mine, whose Christian name is Amy, told her mother that if it was possible for the dead to return she is the would do so, and saving her, in her per lanes, resilessness, worms, constipation, tasteless. Se.

in the spirit-world; for I feel that I have expanded in power, and gained immeasurably in every way, through the change called death. I would like my personal and nearest friends to form themselves into a circle for the purpose of ascertaining whether spirits really do return to mortal life or not; for I am satisfied that by so doing they will receive many manifestations of supernal power, and gain evidences of the presence of the irlends who have gone before. There are mediums in their midst, who only need to sit for development to have their powers unfolded, and to receive from the spiritworld information which will not only benefit and bless themselves, but also be of great importance to their friends and associates. My name is Maria Ann Newton.

Ralph Douglas.

They tell me, Mr. Chairman, if I come in for your interest, and are by no means separated from your lives. In the quiet hour of midnight, as well as in the hush of early morning, night, as well as in the hush of early morning, they bring influences that soothe and tranquilize your spirits, and make them strong for the trials and duties of the day. By and by I think we shall gain strength and power to manifest personally, in the privacy of home-life. We are working to that end. We wish you to accept the love of all our band, and to remember that although you hear no word, yet we have not forsaken you. forsaken you.

William C. Cozzens.

Good afternoon, Mr. Chairman. I have for some little time been a resident of the spirit-life, but it never seems to lose its interest to me; the more I gaze around me, the more learn of its conditions and surroundings, the learn of its conditions and surroundings, the more interested I become. I was quite well known on this side of the great river. I resided in Newport, R. I. I have relatives in that city at the present time, and those who remember me very well as an active business man. I feel the same to-day as I did when in the earthly life, conducting my affairs after my own manner and least Many years ago. my own manner and plans. Many years ago I was associated with co-partners in the dry-goods business, but later in life 1 did business in my own name; and there are those now bearing the same name in the city of Newport bearing the same name in the city of Newport who conduct it successfully. To each one of them I send my love and my greetings. I trust they will feel glad to learn of my return, for I come with a heart laid open for the reception of their kindly thoughts and greetings, and also filled with affectionate interest and sympathy for them. Here you have a busy life, teeming with worldly interests and material cares, while upon the other side of the curtain there is an active, busy life, teeming with vital thoughts concerning man's destiny and the development of the best powers of his being. The immortal man, who travels his road on the spiritual side, is just as capable of performing

would benefit me, or that would add to my comfort and pleasure. I know I have only to work for it and it will be obtained, because the supfor it and it will be obtained, because the supply is always equal to the demand in the spiritworld. Those who require any special thing or condition for their happiness, will certainly receive it if they put forth efforts in that direction. I do not think that idleness is rewarded over there, for I have never seen an idle person in the spirit-world who was happy. I have seen some spirits who seem to have nothing to do who are drifting around here and there near who are drifting around, here and there, peering into this place and that, satisfied with nothing into this place and that, satisfied with nothing, and they are very restless, unhappy beings, who fail to find comfort and peace themselves, and do not bring it to other people. But those who are industrious and earnest in their efforts to unfold their best powers, and to rear for themselves beautiful homes in the Summer-Land, are happy, for they receive all they need or desire, and have no time for restlessness of spirit; they not only bless their own lives, but they benefit others, and I wish my mortal friends to understand that when they cross to the spirit-world, it will depend entirely upon the spirit-world, it will depend entirely upon themselves whether they have beautiful homes, with sweet and pleasant surroundings, are har with sweet and pleasant surroundings, are narmonlous and happy, with all things conducive
to their highest welfare, or whether their condition is one of unhappiness and discord. The
spiritual relations of life may correspond to
those of the material, but at the same time the
motive which prompts the action, thought or
desire over there is the great secret of spacess. desire, over there, is the great secret of success or failure, and those whose motives are good and pure need not fear that they will be home-less or without friends, for they will, on the contrary, find themselves rich in possessions.

I bring this message to my Boston friends— and there are those in this city who remember me. I would say that only with love and peace do I come to them, hoping to bring some new element of happiness to their hearts, that their lives may be brighter and better because of the influences they receive from the spiritual world. I know some of my friends will learn I have come back, and if you please, tell them that I do not apologize for not coming sooner, because I would have done so if I could. Amanda Russell.

MESSAGES TO BE PUBLISHED. Nov. 2.—Judge Nathan Price; Sadie B. McKee; Helen L. Fuller. Nov. 6.—William Crewe; Bertha Manning; Mary Hall Loring; Pardon Field; Elisa Webster; Mary Edith Nor-Loring; Parton Field; Ellis Wousel; many remain averis,

Nov. 9.—Tracy P. Cheever; James A. Stetson; Mrs. Susan Mitchell; Fred Wetherbee; Christopher G. Bubler;
Nellie C. Morrilli.
Nos. 12.—Nathaniel C. Parker; Michael Zeigler; Louise
Willis; Charles Kneeland; Deacon Allen Berry; Hannah
Feterson; Annie M.
Nov. 16.—Fannie Burbank Felton; Mary Kelley; Joseph
Schell; Lissle Marshall; Flors Partridge; Havrison Beesley; Henry M. Howard,

Nov. 20.—Mrs. Irene Jarvis; Mary Whitehouse; J. Amory Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward
H. Place. H. Place.
Nos. 23.—Dr. Cornell Smith; Edward C. Blake; Albert
A. Rotch; Mary Ellen Stateon; William A. Vaughn; Hattle Carter; Olive Parker.
Nov. Z. — Mabel; Jonathan Bargent; Nancy Lougee;
Ella Shaw; B. F. Sandford; Mattie Peabody; John Corey.

We will sing you a song, darling mother, Of the bright little band of dear angels That gladden our beautiful home, That win from us smiles of admiring, That weave for us garlands of bliss; We will tell you what renders them lovely, We will teach you the charm-it is this: Their souls are brimful of affection, Their faces bedimpled with smiles; Their lips murmur fond words of kindness, And this is the study and labor That renders them ever so fair-To make every spirit more happy, We bring them to you, our dear mother, For upon us you ne'er gave a frown, So gentle, so kind, true and loving. Like theirs, gemmed with fondest affection, Like theirs, beaming bappily bright, And will lead you safe over life's trials,

ALPHA SYST

Bister Richardson was a prominent worker in the Ladies'
Ald Bociety, and she will be missed from her accustomed
place, as we miss many other members who have passed on
—as one by one our workers leave, joining the great army

-as one by one our workers leave, joining the great army above.

On Tuesday, Nov. 13th, the friends gathered to look upen the silent form of one they had leng knuwn, loved and esteemed. The house could not accommodate all who desired to be present. Beautiful floral tributes expressed in their silent language how dear to the hearts of the donors was the one gone from us. Mrs. Nellie M. Day, assisted by Charles W. Sullivan, rendered some fine musical selections. May the relatives and friends feel that it is well with the dear sister, who has gained the betterland. May the truths of spirit communion be a light in their pathway. May the little grandchild be taught that the grandma she loved so dearly is not dead, but watches over her with love. The funeral was conducted by the writer, an old friend, with the tenderest sympathy.

From his home in Plymouth, Mass., Nov. 17th, George

From his home in Plymouth, Mass., Nov. 17th, George F. Eills, aged 52 years.

Mr. Eills was the youngest son of the late Bartlett Eills, who passed away Nov. 2d; thus within two weeks a father and son have gone. The on was able to attend the father's luneral, and was in his usual good health, enly somewhat weary from constant care during the parent's sloknoss. He was afine clairvoyant. After only a week's illness he was summoned to make the change which awaits all—the spiritual birth. He leaves a widow and four children, one son and three daughters. Their knowledge con-erning spiritual things, we feel assured, will comfort them in their sudden bereavement. May the remaining brother and slaters feel that their earthy loss is his spiritual gain. Relatives, friends and neighbors met to tender the last earthy tribute to one whom they had loved and respected. May his spiritual presence be near to guard his dear ones in their hour of need. Funeral was conducted by BARAH A. BYBNES.

From his residence in South Boston, Nov. 20th, Mr. E.

From his residence in South Boston, Nov. 20th, Mr. E. C. Blake, aged 72 years.

The subject of this oblituary notice was an old veteran in the spiritual ranks. To him the angels revealed their presence, and he had no doubt of the reality of a future life. Possessed of a sensitive organism, it was his privilege to intuitively recognize the loved ones who approached him from the other shore, and through the extense of his medial gifts many evidences of spirit presence and power have been given to mortals who were seeking for knowledge of immortal life. Having performed in his own gentie and unobtrusive manner a good work for the cause of truth, he has now passed on from the scenes of his earthly experiences to the fair bright shores of the Summer-Land, here to grow young, and buoyant; and peaceful in spirit, in the companionship of those heavenly presences whom he loved. The change can only prove one of eternal gain to his soul. Appropriate funeral services over the remains were conducted on Thursday, the 22d, by Dr. H. B. Storer, of Boston, assisted by the writer.

From Aurelius, N. Y., Nov. 18th, 1883, Lyman Smith

From Aurelius, N. Y., Nov. 18th, 1883, Lyman Smith aged 75 years 6 months and 22 days.

The subject of this notice was born in Manlius, N. Y., but when about eight years of age removed with his parents to Aurelius, where his honorable, nsell, industrious and temperate life was spent on the "old homestead farm:" On the 17th of March, 1822, he was united in marriage with Miss Mellska B. Huggins, who was to him indeed a "helpmeet" in all the meanings of that word, and who yet remains in earth-life. One child only came to this respected couple, who during his stay was to them; all that a hright, intelligent and duting is no could be to his kind and loving parents, till, on the 21st day of January, 1864, he isid aside his earthy form and passed to his home over the river, to the shining shore beyond, not forgetting, however, nor neglecting, the dear ones left behind, for memerus and glorious were the messages sent to comfort in their loneliness his sorrow-stricken parents. Through these messages, together with many other indubitable proofs, were the parents convinced of the facts of continued life and spiritual communion. Calmly and peacefully in this faith and knowledge passed the good "mair away, having been cared for and watched over by his faithful wife, and aiso by his devoted nephew, Edward Huggins of Auburn. His funeral was attended on the 15th inst. by a large concourse by 1860 pie, to whom a spiritual: address was delivered by Egy. J. aged 75 years 6 months and 22 days. ple, to whom a spuritual H. Harter, and the rough resident and the r

November 16th, Abble A. Spinney, wife of Parker Spinney of Boston, and daughter of the late Hen. James Li

ney of Boston, and daughtet of the late Hen. James Li-Hanson, aged By yeard? Of the late Hen. James Li-Always browns and hopeful, her kind and arredtimate heart endeared her to all with whom she was connected. Her sickness waits every, but no murmit ever scaped her lips. Site want calmig and hopefully on toward the bearty gate that stood air. for her pure and, gantle Aprilla, On the lovest sad oving the bearty and the late of the lovest when he bright assessment manner weeping around her when he bright assessment manner to consider him to that home beyond the interface of the late was the way.

was ready for the summons, and that she looked joyously forward to a glorious and happy reinion with her loved ones in the beautiful land just opening to her view.

Union, N. H., Nov. 17th. 1883. CHAS. C. HAYES. [Dover, N. H., papers please copy.]

From his residence, No. 6 Wayne street, Worcester, Mass., Nov. 18th, Mr. Hubbard Abbott, aged 70 years 8

months and 17 days.

Once more the angel of death has stopped in the midst of his awitt flight, and kissed the brow of our brother and horne his spirit in loving and tender arms to the bright realms of immortal life. Mr. Abbott has been a Spiritualist for more than thirty years, a subscriber to the Baneer of Light from its first issue, and has always been a consistent and outspoken advocate of the Spiritual Philosophy. He leaves a wife and seven children to mourn his departure, but they have the blessed assurance of Spiritualism, and through the mediumship of his loved companion the demonstration of angel ministry. The funeral services were conducted by GEO. A. FULLER.

From Chelsea, Mass., Oct. 25th, Mrs. Mary Leeds, aged

From Chelses, Mass., Oct., 2011, Mass.

78 years.

She endured a long and painful illness, which was borne with horole patience, in full faith that, as the lamp of life paied and the cye grow dim, angels were in waiting to lead her over the golden stairs and through the gates of the eternal city to her spirit-home. And beautiful indeed must be that home if measured by lifework here, for hers had been replete with kind words and noble deeds, ever sacrificing herself for others; and wherever she dwelt peace and harmony followed her footsteps. She was a faithful wife and true mother, a kind friend and earnest Spiritualist. Well may "her children rise up and call her blessed." She leaves an aged companion to mourn the varant chair and pillow a few days alone, and then he, too, will be gathered home, fully ripe and waiting for the reaper.

MRS. S. A. THAYER.

From his home in New Ipswich, N. H., Nov. 17th, Benj.
Farker, formerly of Woburn, aged 79 years and 8 months.
He was a d-voted Spiritualist, and a subscriber to the
Banner of Light since its earliest issue.
Com.

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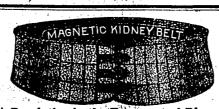
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Message Bepartment.

Public Free-Circle Meetings

Around structure Manness of Light Office, Hosworth stret (for crly named doingomery Place), every Turner and Friday After (Gon. The Hall (which is used only for these shances) will be open at 20 clock, and services commence at 30 mock precisely, at which time the doors will be closed. a lawing no egress until the conclusion of the shance, except in case of absolute accessity. The public grecords sity invited.

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

It is our carnest desire that those who may recognize

these columns that quee no son. All express as much of truth as they perceive—no son. All express as much of truth as they perceive—no more.

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

As Astural flowers ipno our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a picus are to piace upon the altar of Spirituality their floral offerings.

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

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

Letters of inquiry in regard to this department of the Banner should not be addressed to the meddium in any case.

Lewis B. Wilson, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Séance held Oct. 30th, 1883.

Sweet spirits from the better land, we invoke your presence at this hour! From vernal fields and fragrant bowers bring your sweet influences of peace and joy, that human hearts may bask in the refulgent rays of your beneficent goodness, and grow strong and happy once again. Send forth influences that will be felt for good. Bring the word of cheer unto mourning hearts; bring such evidences of immortal life as are required by the doubting, struggling children of earth. We ask the blessing of all bright and holy ones to rest upon this assembly, and upon mankind in every condition of life. May power be given unto each heart to grow upward, to extend its influence, and to become useful, and may all be ready to join hand in hand for the benefit of the whole, as well as for the blessing of individual self. Invocation.

Questions and Answers.

CONTROLLING SPIRIT.—You may now propound your questions, Mr. Chairman.
QUES.—[By John V. Dunbar, Kanawha, W. Va.] Where is the magnetic pole of the earth located? What are its constituents? what its shape and time of revolution, if it revolves? or if it does not revolve, what is the extent of its motion in any one principal direction?
ANS.—Objectively speaking, we may consider the magnetic pole an imaginary line existing in the extreme southern latitude of this planet, for in that locality exist the magnetic currents of the physical atmosphere. We do not claim that these currents have a revolution, but rather that there is an interchangeable action be-

er that there is an interchangeable action be-tween them and the electrical currents of the extreme northern latitude, and this action is continuous, not suspending its motion for one moment of time, day or night. These magnetic currents have no principal direction; they are equally distributed throughout every portion of

the physical universe.
Q.—[By Major Carpenter, Delphi, N. Y.]
Does man's individuality commence before taking possession of this physical body?
A.—We understand that man, as a personal

entity, exists prior to his life on earth, but that his individuality, as expressed in vital consciousness and active intelligence, is not developed until his contact with matter—his experience

of a mortal birth.
Q.—[By "A Citizen of Boston."] God is represented to be a being of perfect love, and the author and ruler of all. If this be true, from whence comes the cruelty of man to man?

A.—We consider the present aspect of man's inhumanity to man to be the natural outgrowth of that age of selfishness, when, because of the unfavorable conditions for the maintenance of life, under a rigorous climate and other condi-tions, man felt himself obliged to consider his own well being, at whatever cost to his fellows, when he felt it to be his duty to struggle for existence, under any and every circumstance, no matter what the result, in oppression, persecu-tion, or other hardship, to his neighbors. As humanity advances in intelligence and knowledge, and also acquires spiritual unfoldment, those proclivities which belong to the physical or animal nature will gradually subside, while the God-like attributes of unselfishness and love

do so with great pleasure, and would have performed that duty before, had I received the opportunity for so doing. Be kind enough, sir, to tell my friends that I remember every one of them with the utmost kindness. I appreciate their generous thoughts of me, as well as their pleasing actions toward me in times past. The ties of friendship formed in physical life extend onward to the spirit-world, and are there found to be intact. I shall be most happy to greet each and every friend who crosses the great river which divides the mortal and the immortal stages of existence, and yet it is only a river in metaphor, for I found no rolling stream, no dashing tide. I slipped out from the earthly form to the spiritual side readily

and easily, as one passes over the threshold which divides two apartments.

My fellow-citizens were very kind to me, inasmuch as they honored me on several occasions by conferring various town-offices on me, the duties of which I endeavored to discharge to the best of my ability. I speak of these things for the purpose of identification; yet I am proud to remember that my neighbors and friends felt so kindly disposed toward me as to friends felt so kindly disposed toward me as to do me the honor of which I have spoken, and I assure them that those memories, even now, are very grateful to me. I resided in Sutton, N. H., and experienced about sixty-five years of mortal life. If my friends and neighbors will find an avenue through which I can personally communicate with them. I shall be very sonally communicate with them, I shall be very happy to avail myself of it. My name is Converse Gage.

Frank Emerson.

I am much pleased to have an opportunity of stepping in here and making myself known. Although nearly ten years have elapsed since I waked the earth in a bodily form. I have by no means deserted the old familiar places which I once trod, nor have I forsaken the earthly friends who were dear to me. In early life I found my home in Philadelphia, but as time advanced and I entered into business occupations. I became restless on account of time advanced and I entered into business occupations, I became restless on account of the conditions which life afforded me in that city, so I drifted away. I visited a number of Western cities, but did not find anything of a congenial nature for my pursuit until I arrived in San Francisco. There I remained for quite a number of years, but changes came and I left. On my return home to the section of country where I belonged, I met with my death. I went out very suddenly, by what you call an accident. I had no time to make preparations for the great change which is called death, and for that reason perhaps I did not experience the fear and trembling which, we are told, so many undergo when they are obliged to face, the great deliverer, whom many call the great destroyer. I was very much astonished, however, at my surroundings, when I realized that I stood outside of my corporeal frame, and found myself to be precisely the same individual in every characteristic attribute that I was before; for I had a strange, indefinite idea that death would change a man and that I should change a man and that I should the I should that I should th before; for I had a strange, indefinite idea that death would change a man, and that I should be something entirely different from what I

Well, being something of a roving disposition, Have continued to roam about here and there visiting friends of earth in different places, and trying to make myself known. Unfortunately, I have not succeeded as well as I desired, although upon two occasions—one in San Francisco and one in Philadelphia—I did gain power. to show my face and a portion of my form to

different individuals who knew me years ago, and one of whom at least was very much startled by the apparition. I was a large man, physically speaking, when here, and had marked individuality, so when I appeared to my friends they feit they could not be mistaken, but really gazed upon myself. I now tell them it was so. I did return in the manner stated, and I expect and intend to do so again, if conditions are in any way favorable. I am working for power to that end.

I was called Frank Emerson by my particular associates; my Christian name is Franklin.

associates; my Christian name is Franklin. My near relatives have long since passed to the spirit-world, but I have a sister-in-law still in Philadelphia, and my brother, who was her husband, desires me to send her his love and sympathy, and tell her that he is constantly watching over her welfare, and will, whenever possible, endeavor to express in outward form his presence and interest in her. She has passed through several serious changes within the last three years. Her spirit-friends desire her to understand that they are all pointing to one end, which will be beneficial and pleasant to her. Her name is Lucy Emerson.

Prudence Lakin.

[How do you do?] [To the Chairman:] I have been quite well. I was very well before I came in here. But you didn't expect to see quite sich an old lady, I reckon. Somehow, when I got in, I felt sort o' weak and trembly like. What do you do to people here? You don't make them go back, do you, and feel as they did years ago? Because you see, sir, that's not what I want. I lived here so long—I can hardly tell you how long—but I know 't was considerable more'n a hundred years, and somehow it felt strange-like, it did, at first, and fer a considerable time after I stepped out of the body. Do n't you see, I stayed so long in the old form it just fell away, as easy as the shuck falls off from the nut, and leaves the brown shell, so I slipped out very well indeed; but it did appear sort o' strange, after all.

Oh! I had seen a good many queer doings in my time, and I didn't understand at all how it was, sir. that the people acted so different from what they used to; why they could n't be quiet and keep along like the old folks, and not rush here and there, helter-skelter, and trip themselves up a good many times from very heedlessness. Somehow it all appeared strange to me; but I have got out of it now. I come back here because I want to take a look around. I am very glad to do it, too. You'd like to know who I am, and where I come from, I suppose. I always liked to know who people was, and where [How do you do?] [To the Chairman:] I have

I am, and where I come from, I suppose. I always liked to know who people was, and where they belonged. What place is this, if you please? [This is the Banner of Light Circle Room, in they belonged. What place is this, if you please? [This is the Banner of Light Circle Room, in Boston.] I don't know much about Boston. It had a very good name in Revolutionary times, and done its work, I know. I think it is a good place to come to, is n't it? [Mortals and spirits think it is.] Well, yes, I feel sort of easy and comfortable like. I don't know but what I'd just as lives come again. But what be you doing here? [Taking down what you say, to print, so your friends can see it.] That's good; it's pretty good to get into the papers, aint it? Well, then, you just say that I am all right, and I got over 'tother side first class, and I've come back here because I like to look around, and see what is going on. I send my love to any one who wants to get it, and I'll be proper glad to see them all when they come over where I live; and if they have as good a home, and are as well situated as I am, they will do very well.

Now, I am much obliged to you for answering my questions—you know old ladies always like to know everything that is going on—and I'll tell you who I am. I lived in Hancock, N. Y.; that is in Delaware County. My memory is alive, you see. My name is Prudence Lakin. [To the Chairman:] You seem to be a pretty good sort of a boy. I think I'd like to see you again. [Shall be pleased to see you.]

Georgia Little.

My name is Georgia Little. I only lived in the body seventeen years. My home was in Richmond, Va. It is about thirteen years since I lived here, and changes have come to my friends. The old home has passed into strangers' lands; my mother has joined me in the spirit-world, and my father has traveled away, far from our own familiar places; but I have many friends in the body, at least I like to think I have, for I left quite a circle of acquaintances and dear friends when I passed away, and I have not forgotten any one of them. I wish them to accept my love as freely as it is offered. I bring it as the best gift I can bring to one dear to me, and assure my friends I have many those proclivites which belong to the physical or animal nature will gradually subside, while the God-like attributes of unselfishness and love will gain the ascendency.

Converse Gage.

I am pleased to meet you, Mr. Chairman, although a stranger to you. I am now in the second year of my spiritual life, and I have felt swas my duty to return to mortal life and assure my friends of my continued existence. I do so with great pleasure, and would have perand give her a message, she would be more than satisfied; for her old ideas and opinions of the future life and of religion have falled to bring her that comfort and consolation which in her her that comfort and consolation which in her bereavement her soul has craved. She has turned from them all, in spite of the protestations of relatives and friends, toward the revealments of Spiritualism, for something that would satisfy the demands of her spirit. I come here, hoping she will see my message, or at least trusting that I will gain power to go more closely to her, and when she resumes her sittings with a friend who is mediumistic, whose hest nowers are not yet unfolded in company best powers are not yet unfolded, in company with her dear husband and children. I may be able to give her some of that intelligent evidence of spiritual existence, and of the power of friends to return to their loved ones of earth, which she so much desires. So I am pleased to come here to this far off place, and mingle with those present, and I will be happy, at any time, to assist any spirit who desires to come, for I have received great benefit and aid from the spirits who gather here.

Joseph L. Dewey.

How do you do, Mr. Chairman? I am Joseph L. Dewey. My wife, Betsey, is present with me, and we send a joint message of love to our friends in the body. We direct our attention particularly to friends in Hanover, N. H. We are constantly working to bring to those friends good evidence and conviction of spirit-existence and identity. We are not in appearance aged, bearing traces of care and perplexity, for although were we here in the body we should present an appearance of advanced age, yet in the spirit-world we have found the traces of the spirit-world we have found the traces of time falling away from us, and our spirits, as well as their external coverings, have been re-newed with freshness and vigor, so that at present we feel more as though we were in the prime of life than that we were old and worn. We bring this good news to our friends: that families dwell together in the spirit-world in unity; that peace abides with those who are congenial enough to desire companionship with each other; that the best capacities for labor are unfolded within the spirit, and each one can employ his energies toward a fruitful and successful and su

I believe I have nothing more to give, but I felt that it would be a blessing to me, and also to my companion, if we could just mention our names and tell our earthly friends of our wellbeing. Thank you, Mr. Chairman, for receiving me.

Maria Ann Newton.

I lived forty years on earth, and have passed a few years in the spirit world. Those friends of mine who remain on earth are in Boston, and as your office is in this city, I hope they will learn that I have come and manifested my presence. I bring them my love, and I should be very happy if they will try and learn something of my condition in the spirit world. I left a husband, and he has taken another companion to himself since I passed away: yet I and as your office is in this city, I hope they will learn that I have come and manifested my presence. I bring them my love, and I should be very happy if they will try and learn something of my condition in the spirit-world. I left a husband, and he has taken another companion to himself since I passed away; yet I making myself known, and I have been very was not dissatisfied, for I felt the change would be beneficial to him and to those dependent on him. I can reiterate the same to-day; for I know his life has been enlarged through the new experiences which have visited him. I send my love to each one of that family and assure them that I am contented with the results of their mortal life. I am also satisfied with the experiences which have come and manifested my hy name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New My name is May Willard. I lived in New A concil willand. Naughn; Hater Concil willand. Naughn; Hater Concil will have to them. I have been very live Carter, Oive Parker.

At Rochester, Mass. Mrs. Lucy Phillips went out to do no name very mass. Mrs. Lucy Phillips New Lough in New 1. Live Carter

in the spirit world; for I feel that I have expanded in power, and gained immeasurably in every way, through the change called death. I would like my personal and nearest friends to form themselves into a circle for the purpose of sort themselves into a circle for the purpose of ascertaining whether spirits really do return to mortal life or not; for I am satisfied that by so doing they will receive many manifestations of supernal power, and gain evidences of the presence of the triends who have gone before. There are mediums in their midst, who only need to sit for development to have their powers unfolded and to receive from the spirit. ers unfolded, and to receive from the spirit-world information which will not only benefit and bless themselves, but also be of great im-portance to their friends and associates. My name is Maria Ann Newton.

Ralph Douglas.

Ralph Douglas.

They tell me, Mr. Chairman, if I come in they will assist me to express myself. I have looked in upon you a good many times, off and on, for many years, and I have thought that I would like to speak in this manner and make myself known. I have no idea that any old friend of mine will learn of my return, yet possibly they may do so. If they say that I do not express myself with the same terms or style of speech that I did when here, you may tell them I have been passing through a new school, and have undergone a higher grade of tell them I have been passing through a new school, and have undergone a higher grade of instruction than any I ever found on earth; so they must not expect me in returning to manifest in the same manner precisely that I did when in the old body. You see, my friend, thirty years have passed since I was taken from the mortal form, and in that length of time a man can learn a great deal of life, if he is disposed to do so. I have had old ideas revolutionized: old ornious have become unset. lutionized; old opinions have become unset-tled and dispersed, and I have taken up a new line of thought; other convictions than those I once entertained have forced themselves upon me; so I am the same, and yet not the same: as a man in middle life is the same personality that he was in youthful years, and yet not the same being, because he has enlarged and expanded, as well as outgrown many conditions

panded, as well as outgrown many conditions of a greener age.

I did not belong in this country, my home and possessions having been in Keawick, in the Cumberland Country, England. There are persons of advanced age living in that vicinity who will remember me, and their descendants could very readily inform you that what I say is true, if they are disposed to do so. I have taken an interest in this country, more especially since I passed to the spirit-world, because I had a son named for myself who came to this land, in whose wanderings I was interested; so I became attracted to this place, and when I learned that spirits could return and make themselves known to mortals—which make themselves known to mortals—which was a strange lesson for me to acquire—I was very glad to try and learn all about such a proceeding. So, sir, I have been brought to this place—that is, I was guided here many years ago—but could not make myself known; and as one visits a favorite place of assembly whenever his time and, occupation will allow him to do so, I have occasionally drifted in here, and respectfully listened to what was taking place. I am always glad to make one of the number assembled

There has been much agitation within the last few years concerning the property which I left, the material affairs connected with myself, and although I have slipped off all these conditions, as one, slips out of his clothing, yet they have somehow exerted a magnetic power over me to a certain extent, so as to attract me back, and cause me to look on with some curicity and not a little interest with property. osity, and not a little interest, at the manner of proceedings. I am not going to interfere in them at all; those who are here can settle matters to suit themselves, as they seem to have ters to suit themselves, as they seem to have done pretty well, and can live accordingly; but for my part, I am done with them, and have enough to do to attend to the possessions which are mine in the spirit-world, more especially to those which I hope to gain. I was a peculiar old fellow when here, and I find myself exhibiting the same qualities now that I come back, but if any old, friend (I can hardly, however, expect to be claimed as an acquaintance by any old friend, because probably all those whom I associated with have passed on, and I have met a great many of them in the other world, and they have been just about as much turned in their thoughts and ideas as I was,) still remembers me, or if any one who knew anything of me cares to learn that I have returned, you may tell them I am just the same individual may tell them I am just the same individual that I was when here; that I can hold on to an object I have in hand precisely the same as before; that I have a work before me, and a hold

Report of Public Séance held Nov 2d. 1883. Questions and Answers.

Ques.—Is it true that hidden treasures are guarded by spirits, good or bad? If so, what is the course to follow in order to get the same out of their hands without evil consequences?

Ans.—It may be true that certain earthbound spirits, that is, those spirits who are held to physical life by material interests and deto physical life by material interests and desires, are attracted to the localities where buried treasures are hidden, and possibly they may continue to watch over those hidden treasures. To propitiate such spirits, one must open a line of communication with them, and through mediumistic channels endeavor to convince them that in order to gain happiness and power in spirit it will be necessary for them to retire from their post, and to deliver up the treasures which they guard, for the benefit and blessing of humanity at large.

O—Some of those guardians say: "We are

Q—Some of those guardians say: "We are ready to deliver the money, but you must get the power." What do they mean by the power?

A.—Probably they mean by power the physical force necessary for properties. A.—Probably they mean by power the physical force necessary for unearthing the buried treasures; but they may mean that you must supply them with vital magnetism, in order to bring them into close relationship with your-selves and also with the treasures which they guard. It would be better to seek an explana-tion of their meaning from the spirits themselves, for it may extend in many directions. We take but little interest in hidden treasures

We take but little interest in hidden treasures of any kind, except those of the soul, namely, spiritual attributes and powers, which each one should seek, and when sought should endeavor to unfold to the utmost of his ability.

Q.—[By "Olive Branch."] I find that by not attending spiritual scances. I ammore rapidly developed as an inspirational speaker. Why is this? I am also a medium for physical manifestations, so far that tipping and moving of tables occur in my presence. Should I cultivate this phase of mediumship?

A.—Certain sensitives will find their medium

A.—Certain sensitives will find their mediumistic powers more rapidly and strongly developed in the privacy of home-life than they will by mingling with promiscuous company at the spiritual circle; for the simple reason that the spiritual intelligences who associate and assimilate with those sensitives find their best conditions in privacy, and are unable to utilize their powers or to unfold the medial qualities of their instrument amid the confusing elements that are sometimes brought into a large circle of sitters. We should decidedly recommend the unfoldment of those physical powers which your correspondent claims to possess, for we advise the cultivation of all medial gifts, provided the possessor will determine to utilize and exercise them for the bayests of humanity and exercise them for the benefit of humanity.

May Willard.

plexity of mind, how to proceed. I overheard that remark, but was unable to give one little token of my presence. I have attempted before to make myself known at this place, and to speak just a few words. It will be of no use for me to mention the occurrence now that I allude to, because we cannot alter matters at present; but I wish to say to my friends that I am interested in your welfare, and I would have given the advice sought had I had the power of doing so; yet I will use all my influence to bless and benefit your lives, and to draw aside the curtain of sorrow which has fallen over you during the last six months. I do not believe that that curtain will rest upon you many months more, but that changes will arise which will cause you to feel that a guiding hand is leading you on. I wish you to realize that your spirit-friends love you; that they are working for your interest, and are by no means separated from your lives. In the outst hour of midplexity of mind, how to proceed. I overheard for your interest, and are by no means separated from your lives. In the quiet hour of midnight, as well as in the hush of early morning, they bring influences that soothe and tranquilize your spirits, and make them strong for the trials and duties of the day. By and by I think we shall gain strength and power to manifest personally, in the privacy of home-life. We are personally, in the privacy of home-life. We are working to that end. We wish you to accept the love of all our band, and to remember that although you hear no word, yet we have not forsaken you.

William C. Cozzens.

Good afternoon, Mr. Chairman. I have for some little time been a resident of the spirit-life, but it never seems to lose its interest to life, but it never seems to lose its interest to me; the more I gaze around me, the more I learn of its conditions and surroundings, the more interested I become. I was quite well known on this side of the great river. I resided in Newport, R. I. I have relatives in that city at the present time, and those who remember me very well as an active business man. I feel the same to-day as I did when in the earthly life, conducting my affairs after my own manner and plans. Many years ago I was associated with co-partners in the drygoods business, but later in life I did business in my own name; and there are those now in my own name; and there are those now bearing the same name in the city of Newport bearing the same name in the city of Newport who conduct it successfully. To each one of them I send my love and my greetings. I trust they will feel glad to learn of my return, for I come with a heart laid open for the reception of their kindly thoughts and greetings, and also filled with affectionate interest and sympathy for them. Here you have a busy life, teeming with worldly interests and material cares, while upon the other side of the curtain there is an active busy life teeming with vital cares, while upon the other side of the curtain there is an active, busy life, teeming with vital thoughts concerning man's destiny and the development of the best powers of his being. The immortal man, who travels his road on the spiritual side, is just as capable of performing a great and useful service as is the individual on the mortal side who utilizes his energies and powers in some grand and good cause; and so I wish my friends to understand that not idleness, not inactivity or dullness is the noridleness, not inactivity or duliness is the por-tion of the spirit who has divested himself of

tion of the spirit who has divested himself of the mortal form of clay, but rather that he has added power, grander expansiveness, and con-ditions that are conducive to his well-being and to the unfoldment of the possibilities of mind; that occupation is placed before him through which he may develop all the best qualities of his nature. qualities of his nature.

It would gratify me exceedingly if my friends would provide me with the means of returning to them in private life, so that I could give them some evidence of my immortal existence. I wish to remain in their thought as an entity, interested in their pursuits, ready to advise for their best interests. I would like also to have them exercise some kindly feeling and interest concerning my own doings and the life which I lead.

concerning my own doings and the life which I lead.

I will mention, in passing, that those individuals with whom I was associated in the earlier business of my mortal career have drifted out of the body and passed to the spirit-world. I have met them in friendly association, and they also would like to come into personal communication with their mortal friends.

While I frequently return to the city whose

communication with their mortal friends.

While I frequently return to the city whose interests were mine when I was in the form, and travel over many old familiar places, yet the most objective point of interest is a large establishment upon Thames street, Newport; and it seems to me that if I can only gain a little more power, I will be able to manifest my presence in that violnity, so that the attention of certain ones connected with myself will be drawn to investigate the spiritual—spirit-communion. William C. Cozzens.

Amanda Russell. I lived in Boston when in the form. I wish

I lived in Boston when in the form. I wish to bring my love to my friends who are here, and tell them that I am happy. Although I have been tardy in manifesting, it was not because I did not wish to do so. I am contented with my home in the spirit-world, for it is pleasant, and I have nothing to greatly desire, because when I think of anything that I feel would benefit me, or that would add to my comfort and pleasant. I here in how only to work fort and pleasure, I know I have only to work for it and it will be obtained, because the supfor it and it will be obtained, because the supply is always equal to the demand in the spiritworld. Those who require any special thing or condition for their happiness, will certainly receive it if they put forth efforts in that direction. I do not think that idleness is rewarded over there, for I have never seen an idle person in the spirit-world who was happy. I have seen some spirits who seem to have nothing to do who are drifting around, here and there, peering into this place and that, satisfied with nothing, and they are very restless, unhappy beings, who fail to find comfort and peace themselves, and do not bring it to other people. But those who are industrious and earnest in their efforts to unfold their best powers, and to rear for themselves beautiful homes in the Summer-Land, are happy, for they receive all they need or desire, and have no time for restlessness of spirit; they not only bless their own lives, but they benefit others, and I wish my mortal friends to understand that when they cross to the spirit world, it will depend entirely upon themselves whether they have beautiful homes, with sweet and pleasant surroundings, are harmonious and happy, with all things conducive to their highest welfare, or whether their condition is one of unhappiness and discord. The spiritual relations of life may correspond to those of the material, but at the same time the motive which prompts the action, thought or desire, over there, is the great secret of success or failure, and those whose motives are good and pure need not fear that they will be homeless or without friends for they will be the less or without friends, for they will, on the contrary, find themselves rich in possessions.

I bring this message to my Boston friends— and there are those in this city who remember me. I would say that only with love and peace do I come to them, hoping to bring some new element of happiness to their hearts, that their lives may be brighter and better because of the influences they receive from the spiritual world. I know some of my friends will learn I have come back, and if you please, tell them that I do not apologize for not coming sooner, because I would have done so if I could have the source of the lives in the lives i would have done so if I could. Amanda

MESSAGES TO BE PUBLISHED. .-Judge Nathan Price; Sadle B. McKee; Helen

L. Fuller.

Nov. 6.—William Crewe: Bertha Manning; Mary Hall
Loring; Pardon Field; Eliza Webster; Mary Edith Nor-Loring; Pardon Field; Eliza Webster; Mary Edith Norris.
Nov. 9.—Tracy P. Cheever; James A. Stetson; Mrs. Susan Mitchell; Fred Wetherbee; Ohristopher G. Bubier;
Nellie O. Morrill.
Nos. 13.—Nathaniel C. Parker; Michael Zelgier; Louise
Willie; Charles Kneeland; Deacon Allen Berry; Hannah
Peterson; Annie M.
Nos. 16.—Fannie Burbank Felton; Mary Kelley; Joseph
Schell; Lizzle Marshall; Flors Partridge; Harrison Beesley; Henry M. Howard,
Nov. 20.—Mrs. Irene Jarvis; Mary Whitehouse; J. Amory Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward
H. Place.
Nov. 22.—Dr. Cornell Smith; Edward G. Blake: Albert H. Place.
Nov. 23.—Dr. Cornell Smith; Edward C. Blake; Albert A. Rotch; Mary Ellen Stetson; William A. Vaughn; Hattle Carter; Olive Parker.
Nov. 27. — Mabel; Jonathan Bargent; Nancy Lougee; Ella Shaw; B. F. Sandford; Mattle Peabody; John Corey.

We will sing you a song, darling mother, Of the cherubs that oft with us roam: Of the bright little band of dear angels That gladden our beautiful home. That win from us smiles of admiring, That weave for us garlands of bliss; We will tell you what renders them lovely, We will teach you the charm-it is this: Their souls are brimful of affection, Their faces bedimpled with smiles; Their lips murmur fond words of kindness, Their eyes speak the joy that beguiles; And this is the study and labor That renders them ever so fair-To make every spirit more happy, And their blessings with others to share. We bring them to you, our dear mother, For upon us you ne'er gave a frown,

So gentle, so kind, true and loving. We will weave you a beautiful crown Like theirs, gemmed with fondest affection, Like theirs, beaming happily bright,

TO OUR DEAR MOTHER.

To a home in our mansions of light. MELLIE. You have tried everything for your Heart Disease? No, sir. Allow me to show to you Dr. Graves's Heart Regulator, been in the market 30 years, great many good testimonials from its use. Only \$1 per bottle at your druggist's.

And will lead you safe over life's trials,

A very interesting work of five hundred and sixty-eight pages, royal octavo, is for sale at the Banner of Light Bookstore. It is titled. BIBLE MYTHS, and their Parallels in other Religions; being a comparison of the Old and New Testament myths and miracles with those of heathen nations and antiquity; considering also their origin and meaning." The author says in his introduction that many able writers have shown our so-called sacred Scriptures to be un-historical, and have pronounced them largely legendary, but have there left the matter, evidently aware of the great extent of the subject beyond. See advertisement in another column.

Freethinkers' Convention at Salamanca, N. Y.

The Freethinkers of Western New York, Western Pennsylvania and Eastern Ohio, consisting of the Spiritualists, Materialists and Free Religionists of those sections, as has been heretofore announced in the Banner of Light, will hold a convention at Salamanca, N. Y., commencing Thursday evening, Dec. 27th, and holding through Friday, Saturday and Bunday. The prospects now are that it will be a large gathering. The committee having the matter in charge have appointed the following named persons, each to be a special committee, for the town and vicinity in which each resides, to get out a delegation to the Convention, viz.: Charles R. Reynolds, Rochester; Dr. E. A. Wood, Syracuse; Thomas Palne Frawk, Burfalo; H. Hurty, Elmira; Joseph Gillson, Clevelaud; Duncan McLaren, Warren, Ohio: J. R. Nissley, Mansfield, Ohio; J. Sedgebeer, Painsville, Ohio; S. N. Bolton, Jamestown; A. L. Branard, Olean; J. T. Brown, Angelica; J. T. Grosby, Belvidere; E. A. Doty, Lockport; Dr. B. W. Franklin, Ithaca; L. DeWitt Griswold, Auburn; Augustus, Hoert, Brockport; C. Houghton, Batavia; A. C. Harrington, Ellicuttville; James H. Hugnes, Alleghany; Smith Pliny, Fredonia; Dr. S. E. Shattuck, Hornellsville; J. W. Jones, Palmyra; J. E. Weden, Randolph; Henry Severence, Dunkirk, Mrs. E. M. Sickmon, Hamburg; B. O. Wood, Palnted Post; Gilbert Arnold, Corry, Pa.; Joseph York, Meadville, Pa.; G. W. Baldwin, Linesville, Pa.; Or, Morris Balley, Titusville, Pa.; Jacob Baldensperger, Warrn, Pa.; Alexander Cochran, Franklin, Pa.; Mrs. Dr. J. M. Clark, Eric, Pa.; R. R. Curtis, Tidioute, Pa.; C. J. Curtis, Bradford, Pa.; S. F. DeJones, Pittsburgh, Pa.; William Edmunson, Renovo, Pa.; G. C. Flink, Portourg, Pa.; Levi A. Hardison, Duke Centre, Pa.; J. R. Perry, Wilkesbarre, Pa.; S. F. DeJones, Pittsburgh, Pa.; The following speakers have been invited, a majority of whom have aiready agreed to attend, and address the Convention: Hon. T. B. Wakeman, Mrs. Amella H. Oolby, John E. Remsbury, Lyman C. Howe, Hon. A. B. Freethinkers' Convention at Salamanca, N. Y.

Passed to Spirit-Life:

From her home, Charlestown District, Boston, Nov. 11th.

From her home, Charlostown District, Boston, Nov. 11th, Mrs. Susan S. Richardson, wife of Dr. A. H. Richardson, aged 59 years 6 months and 8 days.

Airs. Richardson was a woman of sterling worth, and will be greatly missed, as she was an earnagst worker wherever she found anything to be done for the good of another, or for humanity and the advance of Spiritualism. She was a most devoted wife and mother, always shedding sunshine in the home, and we feel that the memories of the dear mother will be a great comfort to the husband, son and daughters, for they will miss the one who always had a cheorful word and smile for them. May they initiate the genial spirit of her who has gone from them, and thus make home happy for the father in his declining years, and may the truths of Spiritualism have a deeper meaning to them now than ever before; for they have a spirit-mother, whose love is just as tender and true as when with them. May they feel her spiritual presence to comfort them. Although a great sufferor in her brief iliness, her passage to spirit-life was calm and beautiful, leaving upon the silent face a look of sweet rest and peace.

Slater Richardson was a prominent worker in the Ladles' Aid Boolety, and she will be missed from her accustomed place, as we miss many other members who have passed on—as one by one our workers leave, joining the great army above.

On Tuesday, Nov. 13th, the friends gathered to look upon the silent form of one they had long known, loved and esteemed. The house could not accommodate all who desired to be present. Beautiful floral tributes expressed in their silent language how dear to the hearts of the denor was the one gone from us. Mrs. NolleM. Day, assisted by Oharles W. Bullivan, rendered some fine musical selections. May the relatives and friends feel that it swell with the dear sister, who has gained the better land. May the truths of spirit communion be a light in their pathway. May the dearly is not dead, but watches over her with love. The funeral was conducted by the write

From his home in Plymouth, Mass., Nov. 17th, George

F. Ellis, aged 52 years.

Mr. Ellis was the youngest son of the late Bartlett Ellis, who passed away Nov. 2d; thus within two weeks a father and son have gone. The on was able to attend the father's inneral, and was in his usual good health, enly somewhat weary from constant careduring the parent's sickness. He was a fine clairvoyant. After only a week's illness he was summoned to make the change which awaits all—the splritual birth. He leaves a widow and four children, one son and three daughters. Their knowledge con erning splritual birth. He leaves a widow and four children, one son and three daughters. Their knowledge con erning splritual things, we feel assured, will comfort them in their sudden bereavement. May the remaining brother and sisters feel that their earthy loss is his spiritual gain. Relatives, friends and neighbors mut to tender the last earthly tribute to one whom they had loved and respected. May his spiritual presence be near to guard his dear ones in their hour of need. Funeral was conducted by

SARAH A. BYRNES.

From his residence in South Boston, Nov. 20th. Mr. E. F. Ellis, aged 52 years.

From his residence in South Boston, Nov. 20th, Mr. E.

From his residence in South Boston, Nov. 20th, Mr. E. O. Blake, aged 72 years.

The subject of this obituary notice was an old veteran in the spiritual ranks. To him the angels revealed their presence, and he had no doubt of the reality of a future life. Possessed of a sensitive organism, it was his privilege to intuitively recognize the loved ones who approached him from the other shore, and through the exercise of his medial gifts many evidences of spirit presence and power have been given to mortals who were seeking for knowledge of immortal life. Having performed in his own gentle and unobitusive manner a good work for the cause of truth, he has now passed on from the scenes of his earthly experiences to the fair bright shores of the Summer-Land, there to grow young, and buoyant; and peaceful in spirit, in the change can only prove one of eternal gain to his soul. Appropriate funeral services over the remains were conducted on Thursday, the 22d, by Dr. H. B. Storer, of Boston, assisted by the writer.

M. T. SHELHAMER.

From Aurelius, N. Y., Nov. 18th, 1883, Lyman Smith

From Aurelius, N. Y., Nov. 18th, 1883, Lyman Smith aged 75 years 6 months and 22 days.

The subject of this notice was born in Mahilus, N. Y., but when about eight years of age removed with his parents to Aurelius, where his honorable, useful, industrious and temperate life was spent on the "old homestead farm." On the 17th of March, 1823, he was united in marriage with Miss Mellusa B. Huggins, who was to him indeed a "helpmeet" in all the meanings of that word, and who yet remains in earth-life. Une child only came to this respected couple, who during his stay was to them all that a bright, intelligent and duiful son could be to his kind and loving parents, till, on the 21st day of January, 1864, he laid aside in searthly form and passed to his home over the river, to the althing shore beyond, not forgetting, however, not neglecting, the dear ones left behind, for numerous and glorious were the messages sent to comfort in their functions his sorrow-stricken parents. Through these messages, together with many other indubitable proofs, were the parents convinced of the facts of continued lite and spiritual communion. Calmir and peacefully in this faith and knowledge passed the good "man wave, having been cared for and watched over by his faithful wite, and also by his devoted nephew, Edward Huggins of Auburn. His feueral was attended on the 18th inst. by a large concourse of Pople, to whom a spiritual address: was delivered by Rev. J. Harter.

ple, to whom a spiritual; and the H. Harter. November 18th, Abble A. Spinney, wife of Parker Spinney of Boston, and daughter of the late Heal James L.

ney of Boston, and daughter of the late Hen, James L. Hanson, aged 18 years! Of the late Hen, James L. Always bnoyant and hopeful, her kind and anostionate heart endeared her to all with whom she was connected. Her steknes, was severe, but no unrun; ever scarged her lips. But want calmiy and inquitally on toward the pearly gate thist stood ast for her pure and gastis—pirit, to enter. A loving husband, three darling dangniers and other loved and loving drived; stood weeping around her wheat the bright is calmier, taken to heat the bright in calmier, taken to be successful to the loved and love in the darling dangniers and the bright in calmier, taken to be successful, but the successful limit with an ampaler scale wilds gave securing to the darling with an ampaler scale wilds gave securing the securing the

From his residence, No. 6 Wayne street, Worcester, Mass., Nov. 18th, Mr. Hubbard Abbott, aged 70 years 3 months and 17 days.

months and 17 days.

Once more the angel of death has stopped in the midst of his switt flight, and kissed the brow of our brother and borne his spirit in loving and tender arms to the bright realms of immortal life. Mr. Abbott has been a Spiritualist for more than thirty years, a subscriber to the Banary of Light from its first issue, and has always been a consistent and outspoken advocate of the Spiritual Philosophy. He leaves a wife and seven children to mourn his departure, but they have the blessed assurance of Spiritualism, and through the mediumship of his loved companion the demonstration of augel ministry. The funeral services were conducted by

GEO. A. FULLER.

From Chelsea, Mass., Oct, 25th, Mrs. Mary Leeds, aged

78 years.

She endured a long and painful illness, which was borne with horoic patience, in full faith that, as the lamp of life paled and the eye grew dim, angels were in waiting to lead her over the golden stairs and through the gates of the sternal city to her spirit-home. And beautiful indeed must be that home if measured by lifework here, for hers had been replete with kind words and noble deeds, ever sacrificing herself for others; and wherever she dwelt peace and harmony followed her footsteps. She was a faithful wife and true mother, a kind friend and earnest Spiritualist. Well may 'her children rise up and call her bleased,'' ihe leaves an aged companion to mourn the varant chair and pillow a few days alone, and then he, too, will be gathered home, fully ripe and waiting for the reaper.

MEB, S. A. THAYER.

From his home in New Ipswich, N. H., Nov. 17th, Benj. Parker, formerly of Woburn, aged 79 years and 8 months. He was a d-voted Epiritualist, and a subscriber to the Banner of Light since its earliest issue. Com.

[Oblivary Notices not exceeding twenty lines published gratulinusly. When they exceed this number, twenty essis for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

Adbertisements.

BALTIMORE ADVERTISEMENT.

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Oct. 6.

Dr. Jos. Rodes Buchanan. D FORT AVENUE, BUSTON (take Norfolk House of dine of cars); gives diagnosis and medical treatment of chronic diseases. MRN C. H, BUCHANAN continues the practice of Psychometry.

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Dec. 8.

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or postage stamps. I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning: the amairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

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of death in any case, unless as year.

my own discretion.
Office, 225 Washington street, Reom 9. Brief consultation, \$1.00.
All communications should be addressed to
OLIVER AMES GOOLD.

Dec. 23.

THE WRITING PLANCHETTE

BOIENGE is unable to explain the mysterical access of this wonderful little instrument, which writes ances of this wonderful little instrument, which writes intelligent answers to questions asked either about green intelligent answers to questions asked either about green sally. Those unacquainted with it would be astoniabed at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumahig investigators who desire practice in "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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To the Friends of Science: I take pleasure in stating that I regard DR. DUMONT O DAKE as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Bigned) Prof. J. B. BUCHANAN, New York. Dec. 8.

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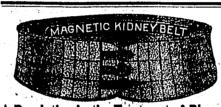
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Banner of Wight.

ALL SORTS OF PARAGRAPHS.

I am not earth-born, though I here delay.
Hope's child, I summon infiniter powers,
And laugh to see the mild and sunny day
Smile on the shrunk and thin autumnal hours:
I laugh, for hope hath happy place with me;
If my bark sinks, 't is to another sea.
—William Ellery Channing.

The oldest school-teacher in New Haven is Sarah Wilson, a negress, seventy-seven years old, who has been teaching for sixty years. Her father was born a slave in New Haven, but bought his freedom; and Mrs. Wilson has a good education, and teaches a private school of very young children.

It will be pretty hard to convince some persons that It will be pretty hart to convince some persons that the world is growing better, when they are informed that the dolls brought out this year sing "Wait till the Clouds Roll by, Jennie." A Western mob of masked men are now on their way East, looking for the inventor of this doll. They want to reason with him before he invents adoll that will tory for paregoric at midnight.—Norristown Herald.

Emily S. Rice was elected County Clerk of Harper County, Kan., by ever 300 majority. She is the first woman ever elected to the position in Kansas.

When a train of cars is telescoped, it is generally the result of a collide-oscope.—Lowell Courier.

The statue of Harriet Martineau, by Miss Anne Whitney, is now completed, and is daily expected from Europe, where it was sent to be completed in It is proposed for this winter to place it in the Old South Meeting house.

And now the merchant wary,
Will deem it necessary
To have an advertisement well displayed
Within his favorite paper;
For that 's the proper caper
By which to catch the coming holiday trade.
—Cleveland (O.) Plain Dealer.

'The Young Ladies' Debating Club of New Albany, Ind., is discussing the question, "What is lager?" The conclusion seems to be that it is a combination of hops, barley, sugar and Bright's disease.

The reason why crops always turn out to be better than has been expected is because many people always expect the worst, and some of them are mean enough to feel disappointed if their expectations are not realized.—New Orleans Picayuns.

Work on the improved sewerage system will be entirely completed by the 1st of January, and then the sewerage of Boston will be discharged at Moon Island, in the harbor.

"Waiter, bring me eleven raw oysters." "We don't give eleven, sir; we give six or twelve." "No, twelve would never do; we should be thirteen at

Within the last eighty years Congress has spent more than \$100,000,000 on the city of Washington.

Prof. Newton says that the earth receives about \$3,000,000,000 of meteors every year, but they only increase the size of the earth one inch in 100,000,000 years.

There are no nice little stories about the return of "The Prodigal Daughter." The son can return, and have the finest veal served up for him, but the daughter must stay away.—Truth-Secker, N. Y. Scene: A Sunday school. Young lady catechising

the children on the plagues of Egypt. Y. L.: "And what became of the plagues of locusts?" A pause. Then a small boy at bottom, suddenly: "Please, Miss, I know! John the Baptist ate them."

"Pa," said Rollo, looking up from "Roughing It,"
"what is gold bearing quart? "Well, my son," replied Rollo's father, who was glancing in a troubled
manner at the milkman's bill for October, "when a
man sells diluted water for nine cents a quart, I think
he has struck better gold-bearing quarts than ever Mr.
Mark Twain dreamed of."—Burlington Hawkeye.

when Wm. H. Vanderbilt owns \$47,050,000 in United States registered four per cent. bonds, a draft for the interest on which is mailed to him quarterly from the Treasury. The interest on these bonds amounts as follows: Per annum, \$1,882,000; per quarter, \$470,500; per month, \$156,883,331/2; per day, \$5,156,16; per hour, \$241.84: per minute, \$3,58.

Pere Hyacinthe says that the religious struggle in France is not between Catholicism and Protestantism. but between Catholicism and Materialism.

Fashion now reports with becoming seriousness the style of prayer-book carried by the bride at the wedding ceremony.

The following advertisement appears in a Washingearnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users, much against the wishes of its mem-

Despair not, Man, however low thy state,
Nor scorn small blussings that around thee fall;
Learn to disdain the implous creed of fate,
And own the Providence who governs all.
If thou art baffled in thy earnest will,
Thy conscience clear, thy reason not astray,
Be this thy faith and consolation still—
The darkest hour is on the verge of day.
—John Critchley Prince.

Peter Parley, whose father was a New England clergyman of the olden times, mentions in his " Recollections" that for fifty years the salary of his father averaged \$300 a year, upon which, with the assistance of a few acres of land, he reared a family of eight children, sent two sons to college, and left at his death \$2000 in money.

France produces \$20,000,000 worth of lace annually. Lace-makers in the principal regions average thirty cents a day.

Commissioner Loring delivered an address in Washington, D. C., on the evening of Nov. 26th, before the National Grange. He dwelt at length upon the importance of thorough and unprejudiced scientific investigation of the laws which govern the soil.

The generous-hearted marketmen of Fancuil and Quincy Hall Markets, Boston, honored themselves and their city by contributing the material for a bountiful Thanksgiving dinner for the ninety-eight old veterans in the Soldiers' Home, Chelsea, of which Gen. James A. Cunningham is the efficient and popular Superintendent. The dinner was much enjoyed by the grateful recepients. .

Ignorance pins its faith to that it does not comprehend; its exaited notions of knowledge and its illiterate reverence for learning dispose it willingly to give credence to whatever is mysterious.—Tacttus.

It is an historical fact that when an emblem for the United States was sought to be fixed upon. Benjamin Franklin urged that the wild turkey—a distinctively American bird in the broadest sense - should be chosen, but he was overruled, and the bald eagle gained the place. Anent Thanksgiving Day, the Herald sagely remarks:

"Ben Franklin was right. The turkey is a more truly emblematic bird for America than the bloody and piratical eagle. He occasionally puts on a 'turkey gobbler strut,' but at heart he is a modestand peaceful fowl, and a true friend to the people—especially at Thanksgiving time."

"IT WAS LOADED."-A Zanesville, O., despatch states that on the 26th ult., a parent was found in that place sufficiently wanting in the first rudiments of common sense as to put a cap on a gun which he sup-posed was not loaded, point it at the breast of his syear-old son, and then call his 4 year-old son to pull the trigger and shoot his brother. The gun promptly fulfilled the contract, and the boy-not the parent, we regret to say—was killed.

The daughters of Longfellow have entered Neunham College, England, for one year.

Seven hundred women have qualified themselves to vote for members of the School Board, in Boston. Last your there were but two hundred.

Renry Ward Beecher attended the theatre to witness a play in which Henry Irving took the leading part, and a number of his parishioners have since followed

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The Working Union of Progressive Spiritualists.

To the Editor of the Banner of Light: We have refrained from asking to occupy any valuable space in your columns until we could give to the world such evidence of our intentions as should convince the most skeptical. We are conscious of the fact that even when mortals claim to comprehend many things from a spiritual standpoint, they are continually demanding material demonstrations to corroborate spiritual veracity, as well as spiritual manifestations of a phenomenal nature.

Knowing the lack of confidence common to humanity, we have preferred to remain silent until our works could in a measure prove our earnestness and sincerity, and thus add weight to our words, that they may be sincerely considered and accepted.

As an earnest of our intentions we can to-day refer all those who are interested in the results of our former declarations and designs to the band of workmen already busily employed in the erection of the first Temple to Spiritualism worthy for the work she has so often proposed through the mouths of her many inspired prophets and seers, both publicly and in private; an Institute designed to be a spiritual home for all those who, being spiritually hungry, choose to come and be partakers with us.

While other societies exist, and will continue to grow and flourish, and to do the grand work for which each is adapted, we bid them God-speed in all the good they can do and are doing. Our mission is not to tear down and destroy, but rather to encourage, and in all ways consistent with our highest convictions of justice, to do all we can to establish that harmony which must eventually bring all into the higher spheres of unity.

We ask for ourselves no more than we are willing to concede to others. We shall endeavor to put all jealousy and contention under our feet, and try to exercise toward all the charity of which we always feel the need, conscious as we are of the many imperfections which we may never be able fully to overcome on this earth sphere.

In order that we may be more fully understood, we desire to make a few statements in relation to our position, designs and labors as a society.

The requirements for membership in our articles of association are definitely stated. Believing that social and moral fitness, as generally understood and accepted by a true sense of justice, are requisite to perfect affiliation and harmony on that higher plane to which we aspire; believing, further, that however diverse the opinions of men may be, there must be tolerance and concession, and a unity of agreement, as a basis upon which those who choose to agree may affiliate for specific work; and if for spiritual work, Love and Charity must constitute the bond of unity; we, as a society, gladly welcome into our fellowship all persons who are seeking for spiritual truths, with a view of incorporating into their lives such truths as shall enable them to become what the progressed angelworld calls spiritually cultured, which to our minds implies discipline.

While we would place no restrictions on that class of disembodied spirits which would instruct us in righteousness and good works, building us up in morals and purity, we would without hesitation ignore affiliation with any spirit, disembodied or in the form, who would counsel us to the contrary, under the semblance of guide or teacher. We would give the greatest latitude and freedom to the first, as far as required in their ministrations, not forgetting at the same time the equal importance of work which is essentially our own to do, and which spirits cannot do for us.

We do not believe any organized opposition to spiritual progression, on the part of superstition, ignorance or bigotry, can ever successfully stop its onward career, but we do know that such opposition may and does greatly retard individual progress, and serve as a barrier to a perfectly united and harmonious affiliation so needful to spiritual elevation.

Therefore we believe in the necessity of agreements, and organization of those who can obtain an intelligent understanding of the best means for attaining such unfoldment and enlightenment of their spiritual perceptions as will secure to them, individually, progression to a higher spiritual plane. Such a plane has always existed and will always exist, regardless of all bigotry, intolerance, jealousy or priestcraft.

We believe Spiritualism will take care of itself. It needs no High Priest or leader, as it comes from the Infinite. All mankind are its representatives, inspired variously, according to capacity and unfoldment, and thus they express its progressive diversities from the crudest to the most refined. We therefore deem it wise to seek for the purest elements at the fountain of purity and refinement, as we recognize in the higher sphere of spiritual refinement that which is most needful for our own elevation.

We recognize our duty and business in relation to the transmitted light of Spiritualism as manifested by the higher spirit-intelligences to be such labor as will enable us to rise out of darkened spheres of ignorance into that enlightened one of knowledge and wisdom which will inspire us to overcome selfishness, egotism jealousy, and all coëxistent inharmonies of soul incidental to our present grade of development.

As a Spiritualistic body we do not believe it possible to occupy common ground with any society or organization that cannot unite on an essential basis of harmony in that which we consider social and moral fitness. The immoral practices of many people in their present grade of spiritual unfoldment (or lack of it.) are of such a decided character as to repel the more refined. On account of the demoralizing and degrading effect of their existence and toleration in certain circles of society, those immoralities have become weapons in the hands of bigots and the ignorant, for the persecution and social ostracism of the pure and innocent as well, and have justly called down the denunciations of all spiritually minded people to such an extent as successfully to retard the growth and develcoment of the more spiritually inclined, and have prevented a harmonious amiliation of the greater class of Spiritualists into a recognized band of unity where they might have been more efficient in rendering as sistance to those who stood most in need of their services-our media, for example!

The pure cannot associate with the impure without being contaminated with impurity. We cannot be too cautious in our associations, since in descending in grade we lose our power to lift others to any greater height than we ourselves have attained. It is the better class of people that have built up good society and all its worthy institutions, which have ever been in accordance with the highest light they possessed. We believe the church has done a good work with the limited knowledge of spirit-presence and power it has possessed. But Spiritualists claim and have greater spiritual light and knowledge than the church, and it now remains for them, with their greater light, to utilize this knowledge in practical works greater than the church has ever done. Spiritualists are and will be held responsible for the superior advantage given them from the angel-world, in a way that the church cannot be held. To-day the world needs better institutions for the care of its needy, sick and destitute. It needs more liberal and better schools and colleges, where the true science of life in its dual relations physically and spiritually

and open the spiritual eyes of those in the church, and out of it, who will gladly take to themselves "this pearl of great price," and leave to the selfish and bigoted the rubbish of ill-spent and prodigal lives.

Thousands are awaiting the advent of the declaration of the higher principles of Spiritualism that will give them a basis of unity on a higher plane; that will be ample for all needs of the soul freed from the contamination of the lower influences. As fast as those who are spiritual minded become acquainted with the principles and objects of the Working Union of Pro gressive Spiritualists, many hitherto devout persons in and out of the church are saying, "if this is Spiritualism, I have always been a Spiritualist, and would like to know more of it," and many long ago convinced, who for many years have privately and sacredly withheld their convictions from the world, because of the sickening plague-spots of degradation which for years have sought a cover under the ample and spotless robes of Spiritualism, now openly declare themselves Spiritualists from our standpoint, and are only awaiting the completion of our temple home, with the continued and tangible assurance of the maintenance of our avowed principles (that they may be sure of a congenial home ere they give up the old one). Thus are the fruits of our labor already being manifest in this direction.

At the same time we have been busy in geiting ou machinery in motion-so to speak-in other depart ments, as provided in our articles of association, which have thus far been a signal success, beyond even our most sanguine expectations.

most sangulane expectations.

Perhaps to lookers on our labors toward the erection of our Temple may be considered to be of the most importance; in this also we consider ourselves most fortunate. The architects employed in designing and perfecting our plans have succeeded in following out our instructions to such an extent as to secure to us all the needed conveniences desirable to enable us to place before the world a suitable edifice for the spiritual home of both mortals and angels, that in point of beauty and utility will compare favorably with any building dedicated to similar purposes in any part of the world, and such an one as every public spirited and progressive Spiritualist may have reason to feel proud of in any land, as being worthy of this grand cause of humanity.

This work was inaugurated at the instigation of the angel-world, by a band of spirits under instructions of the higher congress of the spirit world, whose messengers gave us their assurances of their intentions in propria personæ, in materialized forms, under conditions perfectly satisfactory to us, and supplemented later on by proofs of their identity, and further intentions in relation to this work, at the same time encouraging and assuring us of their cooperation and ability to see their plans fully carried out. Therefore we count ourselves only as mediums or agents for the world our ourselves only as mediums or agents for the world our ourselves only as mediums or agents for the world our ourselves only as mediums or agents for the world of the unseen visitants, as it certainly we see their plans fully carried our transfer our propriate and progressive Spiritualism in this city. His work has been of a pronounced character, and while some could dispute his great ability and untiring zeal in duties consciountly manifered on the bundary previous and bearing discounted on the Bundary previous and bearing discount on the subject.

This ordinary manifered on the most importation on the subject.

Mr. Liega Wright read an original poem give

ability to see their plans fully carried out. Therefore we count ourselves only as mediums or agents for the carrying on of this work among mortals. We aspire to no position or place except such as may be alletted to us, that will shable us to conform to the will of the Infinite, in conjunction with his appointed angels, as far as it is in our power to do, in all that may be required of us, that this grand work may be completed as they have given it to us to do. In conformity to their requirements we extend the same invitation that. has been given to us to all who can affiliate with us in the requirements as demanded of us as conditions necessary to become co-workers with them. To all such people, of whatever nationality, sex or color, rich or poor, we say come, that you may be partakers and participants in this work, and receive the benefits which the angel-world would bestow upon you, as well as upon us, if you will but signify your intentions by your works, however humble or beneficent they may be, according to your capacity or means. This work needs your cooperation as well as ours, if for no other reason but to benefit and bless you.

Parties requiring further information can address or call on the Secretary, J. C. Street, 47 Dwight street, who will give the needed information, or direct then to other parties who are especially and solely engaged in carrying forward this work.

J. COMODORE STREET, Secretary. 47 Dwight street, Boston.

Spiritualist Meetings in New York, The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street, T. E. Allen, 23 Union Square, Scoretary.

The First Society of Spiritualists holds its meetings every Eunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

New York City Ladies Spiritualist Aid Society, permanently located at 171 East Sth street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President. Frobisher College Mail, 23 East 14th street, neas Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

239 East 48th Street.—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7% o'clock. Mrs. Anna Kimball, speaker.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The opening address at the conference Dec. 2d was given by Mr. J.B. Crocker of St. Louis, Mo., and was replete with excellent thoughts on "The Utility of the Spiritual Religion." Mrs. O. F. Shepard related affecting incidents in relation to the causes of the death of the late Laura Cuppy Smith, also of Ed. S. Wheeler; the fatal blow to the former being received at the spiritual camp-meeting at Neshaminy; the latter at Lake Pleasant. Mr. J. H. Randall related some remarkable incidents in his investigations; Mrs. Healey of Bridgeport spoke upon "Obsession"; Mr. Ostrander, Mr. Frank Union and others contributed to the interest of the conference by well-timed remarks. Mrs. Milton Rathbun's address in the evening was well calculated to awaken an interest among Spiritualists upon the question of intemperance. Her subject well calculated to awaken an interest among Spiritualists upon the question of intemperance. Her subject was, "Spiritualism Cometh to the Whole World." Mr. Charles Dawbarn followed the lecture with remarks upon the "Realm of Soul, or Souldom." Both speakers were listened to with intense earnestness.

Mr. J. H. Kandall will occupy the platform next Sunday evening. Subject, "The Changes in Civilization." Dr. J. V. Mansiled, "The Spirit-Postmaster," is expected to officiate Sunday evening, Dec. 16th.

K. W. JONES, Conductor.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 F. M. Speaker engaged: During December, J. Wm. Fletcher. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

church of the New Spiritual Dispensation. Clinton Avenue, below Myrtis (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 8 and 7/7 m. Sunday School for sduits and children at 10/4 n. Ladies' Aid Society meets Wednesday at 2½ r. M. Church Social meets every Wednesday evening at 7/6 o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7/6 o'clock. All meetings free, and the public cordially invited, Mrs. F. O. Hyser is engaged for December. A. H. Dailey. President.

Brooklyn Spiritual Fraternity.—Friday evening Conferencemeetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7/4 r. M.
The Essierr District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2dstreet, at 7/4. Charles E. Miller, President; W. H. Comin, Secretary.

John, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 80 'clock. Spirtual papers and books on sale, and meetings free. Capt. Ja20b David, President; Lewis Johnson, Vice-President; W. The South Brooklyn Spiritual Society meets at Braun's Hall, Fifth Avenue, comer 22d street, on the first and third Friday evenings of each month. Papers on sale and admission free,

Lectures in Brooklyn, N. Y.

He in its dual relations, physically and spiritually may be successfully taught. It needs better homes for its orphans and better surroundings and conditions for its mediums. It needs a reformation in the conditions of abore and in the saministration of government in all its spheres.

The present institutions are the best that the englishment of the past could give us, and the progressive spirits of moralis are demanding something that is better, broader, and grander than these old institutions. Hence we must look for the Inspirations growing out of the new order as our only hope and salvation, and it now remains for celliptened and spiritual people to come to the front, and, with the aid of the Inspirations in perfect keeping with a bilder in the first whenever it is a ministration of the plants, they wing, low all it is a ministration of the plants, they wing, low all it is present institutions are the best that the englishment of the past could give us, and the progressive spirits of moralis are demanding something that is better, broader, and grander than these old institutions. Hence we must look for the Inspirations growing out of the new order as our only hope and salvation, and it now remains for celliptened and spiritual people to come to the front, and, with the aid of the Inspirations of the plants, theywing, low all the company of the plants, theywing, the wall not to the plants, theywing, low all the progressives provided the plants, they will not the plants of the plants, theywing, low all the provided and power, to arise in their might and maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to maintain the noblest and granders religion ever; given to m

ened with full attention to the pertinent replies to the subjects presented. This is Mr. Fletcher's forte, his answers being always ready and to the point. After the discourse a number of tests of a convincing character were given, one gentleman saying, "I-bave come here a stranger, and have twice received such demonstrations that I cannot help but believe," and after all it is tests that make the converts.

Next Sunday the subject-will be (dealing with the Mormon question), "Does a Bellief in Religion Teach a Man How to do Right?" Mr. Fletcher will lecture in Brooklyn every Sunday, and in Hartford every Monday evening for the present.

Fair and Festival.

Fair and Festival.

The Ladies' Aid Society of the Church of the New Spiritual Dispensation. Brooklyn, N. Y., will hold a Fair and Festival in the church, Clinton avenue, below Myrtle, commencing Tuesday evening, Dec. 11th, and continuing until Thursday evening, Dec. 11th, and continuing until Thursday evening, Dec. 18th, Admission to Fair ten cents. Contributions of money and fancy articles solicited, which may be sent to Mrs. D. M. Cole, President, Mrs. A. H. Dailey, Treasurer, or to Mrs. S. B. NIGHOLS.

Mrs. EMMA L. TOZIER, Gen. Com.

Mrs. JOHN SURTZE,

Brooklyn, N. Y., Dec. 1st, 1833.

Meetings in Philadelphia. IN MEMORIAM RD. S. WHEELER.

To the Editor of the Banner of Light: The First Association of Spiritualists held a memorial service Sunday morning, Nov. 25th, in memory of their late fellow-member, Ed. S. Wheeler. The meeting was opened by the Acting President, Dr. Truman, who alluded to Mr. W.'s work and to his great natural kindness peculiarly manifested by him during his connection with the Lyceum of the First Association. It was there he first learned to know something of the inner life of our brother.

been gratifying to the unseen visitants, as it certainly was to the writer.

This Sunday closed Mr. Wright's service with us for the present. So satisfactory have been his lectures that the management have engaged him for a future period. His addresses are remarkable for depth of thought and felicitous expression. His ability, or that of his centrol, to take up any subject propounded by the audience is simply phenomenal and is really a superior test of spirit-power.

Spiritualism has taken a new impetus in this city. We have at present five places where meetings are held every Sunday, and the interest seems well maintained in all.

Manchester, N. H.

Manchester, N. H.

To the Editor of the Banner of Light:

I would like to say a few words for the Spiritualists'
Liberal Union of Manchester, N. H.; not that the
Society needs such saying, but that other societies,
hearing of their good works, may take, courage and
do likewise. The Union came into existence last
December—some twenty-five of the live Spiritualists
of this city organizing under that hame. They meant
a "new departure"—a breaking from the worn and
threadbare track—an effort to make Spiritualists
clean and accessible to the people. The first move
was for free seats, the next a free platform, and then
the best speakers to be obtained to stand, upon it.
Then they put their hands to the plow—no, into their
pockets—for funds to sustain the meetings; some
gave two dollars per month, others one dollar or less,
as able, and the treasury was full. The first speaker
to stand upon that free platform was Miss Lucy Barniceat of Cheisea. Unheraided and unannounced, she
had an afternoon andience of sixty-three, and an evening audience of over three hundred. The next Sunday Mrs. K. H. Stiles was speaker, followed in course
by Parker-Pilisbury, Mrs. Addie M. Stevens, Mrs. M.
B. Wood, Miss Lessie N. Goodell, Mrs. Juliette Yeaw,
Rev. Mr. Scribner, I. P. Greenleaf, Miss Jennie B.
Hagan, Geo. A. Fuller, W. W. (layton and Prof. J.
W. Cadwell. From the start there was an attentive,
interested, thoughtful audience, and the truths there
uttered were the food for which they had long hungered—and all were fed.
We closed our first six months with the satisfactory
knowledge that much truth had been sown in the
hearts and minds of some thirteen thousand hearers.
And they are still sowing this truth. On the first Sunday in November, Miss Barnicoat opened the winter
course, followed by Mrs. Yeaw, Mr. James H. White,
Mrs. A. P. Brown, who will be followed by Mrs. Yeaw,
and Miss Jennie B. Hagan. That will close the first
year's labor of the Spiritualisits' Liberal Union, and
any one looking at the list of speakers, must s

nave been paid \$8,00 and expenses. The Union hopes to do better in the not far off future. Money has come for the asking, the only condition being—good speakers, free seats. May not your correspondent satisfactorily point to the year's experience, and ask others to try a like "new departure"?

Dec. 1st, 1883.

C. F. LIVINGSTON.

Worcester, Mass.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

A very interesting incident has occurred in our midst, connected with the last Sunday's labors of Messrs. Fuller and Emerson: Through the exertions of Bro. Sutton a liberal sum was contributed, and a magnificent basket of flowers was procured, and preceded by an appropriate speech by Vice-President Sutton, presented to Bro. Fuller and his bride. At the same time one of our clairvoyants saw standing on the opposite side of Bro. Fuller one of his guides and a lady friend of Neille's, who passed to spirit-life some years ago (Amy Johnson), arranging a spirit basket of flowers, the exact counterpart of the one resting on the stand. "Sunbeam," the Indian control of Bro. Emerson, procured a fine bell, and Bro. Emerson presented it to our Lyceum, and the following Sunday your correspondent returned heartfelt thanks and "Sunbeam" received a unanimous vote to become an honorary member of Worcester Lyceum.

We hope that Bros. Fuller and Emerson may be crowned with the same success that met them here.

Wednesday evening, Nov. 28th, the drama "Among the Breakers" was played at Grand Army Hall by an amateur troupe—manager, C. O. Phelan—consisting largely of members of our Association, followed by a social dance, and the result netted the neat sum of forty dollars to continue our lectures.

Sunday, Dec. 3d, our sister Lessie N. Goodell came to speak for us, and not being present in the afternoon I can only voice the good opinions of others.—In the evening, one who claimed to have been a clergyman while in the form entranced her, and gave us a thrilling lecture, replete with good advice, and urging us to continue on our course, giving light to those who now sit in darkness.

The many copies that I see of the dear Banner in the homes of Worcester, speak far more is its behalf than any efforts of my feeble pen. May your hands be strengthened to continue in your good work for many years, is the desire of your friend,

Worcester, Mass., Dec. 3d. FRED L. Hildbreth.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

"Spiritualism and its Mission" was the subject chosen by the guides of Mrs. N. J. Willis, Sunday afternoon, Nov. 18th. They commenced by stating that it is too late to question Spiritualism. All men acknowledge a power that is above their comprehension. The mission of Spiritualism is to unfold the intellect of man, to liberalize all mankind, to underguine all errors, to elevate men and women. In the evening her theme was, "For the Body Without Spirit is Dead; so Faith Without Works is Dead." Good audiences greeted her at both sessions, and were well pleased with the lectures, and we trust to have her return to us soon.

David Wilder in Leominster. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Our society was favored with the services of Mr.
David Wilder, who for long years has constantly been
connected directly or indirectly with our State finance,
and who is the son of Dea. David Wilder, formerly of
this town. A general notice given that Mr. Wilder
would occupy the Spiritualists' platform Nov. 26th,
and address the friends of his native town, was
enough, with the great respect the friends had for himself and his father, to attract many listeners who have
evening—all paying the closest attention to his remarks.

ovening—all paying the closest attention to his remarks.

Mr. Wilder gave to his hearers the strongest evidences of our glorious truths, and was cordially received by the society, and even more so by friends outside. He made many new and warm-hearted friends; and as he at his time of life has cheerfully come out into the good work, in response to the call of the invisible friends, may the pathway in earth-life open before him so as to enable him to shed the light which his spirit guides enable him to give under right conditions.

Mrs. Fannie Wilder.

Leominster, Mass., Dec. 2d, 1883. Cor. Sec. S. S.

Lectures in Hartford, Ct. To the Editor of the Banner of Light:

To the Editor of the Banner of Light;

Our society is prospering very Yairly, and the andiences if not always large are attentive and respectful. Among our recent speakers have been Mrs. Yeaw and Mr. Baxter, both giving very satisfactory lectures. The severe storm on the evening Mr. Baxter was here prevented many from attending. Monday evening Mr. J. W. Fletcher began a course of Monday evening lectures, and was greeted with a full-house; he was never in better power, and he made a most favorable impression. The lecture was upon "Historical Spiritualism," and was an able exposition of the subject. Following the lecture were many extraordinary tests, recognized in every instance. Mr. Fletcher will speak here next Monday evening, and give tests. X. T. Z. Hartford, Dec. 4th, 1883.

Meetings in Salem, Mass.

To the Editor of the Banner of Light: Mr. Edgar W. Emerson, of Manchester. N. H., occupied the rostrum at Cate's Hail, Dec. 2d, afternoon and evening. All his tests were readily recognized. He with us again Dec. 23d.

As a test medium he cannot be surpassed, and but few can equal him. May he have health and/atrength given him to enable him to perform the work he is so capable of doing for years to come.

Meetings in Haverhill, Mass.

Dr. H. P. Fairfield spoke here on Sunday, Dec. 2d, to a large audience, and delivered two, excellent discourses, accompanied by numerous platform tests, which were recognized. His addresses and tests awakened a lively interest and will do good.

Edgar W. Emerson speaks next Sunday. E. P. H. Haverhill, Mass., Dec. 3d, 1883.

Card from Dr. J. M. Peebles. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Though publicly announcing through Spiritualist periodicals several years ago that devoting my time to lecturing upon "Anatomy," "Physiology," "Hygiene," the "Laws of Health," and to the practice of medicine, it would be impossible for me to continue lecturing regularly upon Spiritualism, yet I am very frequently and written to for monthly and telegraphed and written to for monthly engagements.

Last week I was telegraphed from Springfield, Ohio, to attend Mrs. Crammer's funeral; this week from Mantua Station, Ohio, by D. M. King, to officiate at a funeral; and within a few King, to omiciate at a funeral; and within a few weeks have been written to from Louisville, Ky.; Worcester, Mass.; Stafford, Conn.; by the Secretary, and by Mr. Whitlock, President of the Spiritualist Society, Providence, R. I., to make engagements. I have not found time to answer some of these letters. Permit me to say, then, once more. I am not in the Spiritualist lecture-field, and it is next to useless to write or telegraph me to make engagements.

J. M. PERBLES.

J. M. PERBLES.

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