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The Spiritual Rostrum.

The Utility of Spiritualistic Ideas, and their Application to Every-Day Life.

An Inspirational Lecture delivered by MRS. E. L. WATSON, Metropolitan Temple, San Francisco, Cal. Oct. 28th, 1883.

[Reported for the Banner of Light by George H. Hawes.]

It needs no argument of ours to prove that all truth is useful, and that every clear idea of man concerning the universe of matter by which he is surrounded, and in regard to his fellow beings, must of necessity minlater to his actual needs and add to the sum total of human happiness; for along the highways of the centuries we see that truth has made her painful journey, oft with bleeding feet, with lacerated boson; sometimes lodged in noisome dungeons, sometimes stretched upon a rack of torture; often with the seal of silence upon her lips, while human beings languish all around, perishing for want of the virtue that might flow from the hem of her garments, and breathe from the pure

It needs no word of ours to prove that truth is powerful for good.

denths of her innermost soul.

We have seen a knowledge of the physical universe year by year and step by step, relieve the burdens of human misery in its physical aspect; ay, and destroy the hideous monsters of superstition which have stood in the way of its progress. We have seen how knowledge has opened wide the portals, and revealed to man, in the place of noisome shadows that shed poisonous slime upon his path, ministering angels; that where before he beheld malignant powers lurking he now discovers divine energies that are employed for the elaboration of life, for ministering to his neces-

If we turn to the religious history of mankind we discover this truth, that imaginary evils have been real, and what is more, they have been so emphasized in the life of man that he has peopled the heavens and the earth with demons of darkness, and shrank within himself, hating himself and the world into which he

was born-all through ignorance. You have but to look upon this history to see that the imaginary tyrant of the heavens has made slaves and cowards of men; that this image of man's creaon was more potential for evil than all the real obsta eles in the way of human progress; therefore we conclude that any light which may be thrown upon the inbject of man's relation to his environments, and to his fellow-man, must of necessity be beneficial in its

Now the three great propositions of the Spiritual Philosophy, whether enunciated by Socrates and his lost illustrious pupil, Plato; by Jesus the Nazarene, by Swedenborg, or by the later revealments of Spiritualism, are these: the supremacy of law, the permanence and persistence of ideas, and the immortality of

By the supremacy of laws we mean the endless chain of cause and effect, and when this truth is accepted by the mind of man, do you not see that the demon who has summoned to his judgment-seat countless millions, preordained to be damned forever, is neeremoniously dismissed from man's consciousness and from the universe? that there is no longer a place for this whimsical Deity, who is one moment reprented by popular theology as being a God of love—a od of love who lovingly damns the greater portion of his creatures—and in the next as a tyrant, than whom there never existed one so cruel in the form of man?

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By the recognition of the first proposition of which we have spoken, this monster is dismissed from man's imagination, and in its place we behold the succession of events, each century of which is weighted with the potentialities of the life divine, and moved upon by the purpose of a divine nature.

By the recognition of the second, the permanence and persistence of ideas, that is, the eternity of facts which are beyond the influence or possibility of change from any manipulation, from any work or cessation of work on the part of man-when we come to the recognition of this truth, we learn patience and a supreme and tender liope. For if you are in the possession of the truth, if you have recognized a fact in nature, you know that this fact will persist in spite of every argument to the contrary; in spite of all contending fears, in spite of time and space, you are holden in a sweet patience, trust and security that cannot be shaken by the temporary success of any error.

And by the acceptation of the third great truththe immortality of the soul-you are put at your ease in regard to all this hurry and despair; when you reflect upon the little span of life allotted you on earth as a human soul for the accomplishment of your longings, and it becomes to you a fact that your soul's life is to end nevermore, you perceive that he who works in you will accomplish the end for which you came here, and that with him rests the result of all action and the persistence of all methods. Therefore, again I say, you have patience and sevenity, hope and

three great facts, their elaboration and application to the necessities of the human soul. In the old theology we have a God divorced from nature-a nature regarded as profane, carnal, corrupt and loathsome, out of which it is the business of the spirit to seek forevermore to strive to free itself-a God who professes justice, but is the incarnation of all injustice; a God professing to love his creatures, but who tortures them throughout eternity. And who can number the human souls that have been tortured in this world with this horrible fear, and with the sympathy they feel for those who are in agony, in darkness, and in the chains of everlasting hell? How often has reason been dethroned and human hearts been lacerated by a belief so terrible i

Indeed, this belief is incompatible with earlity, and it never takes real possession of the consciousness without leaving the mind a wreck. It is only where it is mere assent, without reason or spiritual conviction, that this belief exists without actual lunsey. For I cannot believe a heart exists so deprayed as to contemplate unmoved the pictures of an agony given to us through the word-painting of a Jonathan Edwards, or even a Martin Luther or a Calvin.

We who profess to be their followers, who laud their heroism-and they were heroes-we who would celebrate their birthdays and extol what they accomplished-and they accomplished much-are, notwithstanding, not persuaded of the truth of their doctrines; our hearts reject them, our souls loathe them, and in spite of man's imagination we are the children of our blessed Mother Nature still.

Now in place of this demon what does the spiritual philosophy give us? You say it gives us cold, pitiless and soulless law; I say it gives us law that is the express will of the infinite intelligence; an intelligence that absorbs all things to itself, molds and fashions and the very persistence of truth rests in this nature of the infinite being. Everywhere throughout the material universe the working of this law is beneficen and beautiful to us the moment we get the spiritual meaning of things.

Not cold law, but will, intelligence, expressing itself with tenderness everywhere, and in its ultimates giving us infinite good.

Could you hear the shrick of agony that comes up from the dark ages of the past, born of what men call religion, but which was real ignorance, you would not ask me to-night the utility of this larger and better idea of God, for the best thing that truth does is to set men free. The first thing that error does is to bind man and make him a slave. The first great necessity of the church was to quench man's reason, to prevent thought in certain directions. The first demand of the church was, cease to inquire, do not dare to think The first invitation of the spiritual philosophy is, come and investigate the truth, stand out free from the dogmas of the past, liberated from the old bondage of error, and look nature in the face. Lift not your eyes in terror and dread, but turn them within, find the divinity there enthroned. The first thought of the spiritual philosophy is by gentle influence, by love, and by tender ministrations of truth to encourage the growth of the soul, for all of goodness and beauty and joy is possible to the soul; it is enshrined here; we need not search for goodness and beauty elsewhere.

A traveler in foreign lands beholds with amazement in the conservatories of kings the neglected flowers that grow at his own doorstep. So human nature coming into the vestibule of truth, discovers with astonishment that the ideas, the thoughts, the hopes that were throne of God, are blazing as lewels in his crown. and that the truth that applies to him in this hour is as divine as the truth that shall set nations at liberty.

The Spiritual Philosophy is rich in ideas that belong and may be applied to our daily lives. And the religion that fills the mind with fear, makes cowards of men, peoples Heaven with hypocrites and hell with heroes, is not a religion for the nineteenth century.

The truths which have been brought to light through

the higher spiritual development of mankind, have brought man into closer communion with the actualities of life; have explained to him the mysteries of the material universe, and have suddenly awakened his consciousness to the reality of its relation to the Divine Spirit ruling all things. You ask how this can be. The chief aim of all systems of religion is to establish the government of God on earth and to save men's souls. The way formerly proposed for these ends was to rob man of every natural instinct and deprive him of every natural right, make him an abject slave to an arbitrary will, and provide for the salvation of his soul by its utter obedience, not to its revelation, not to the voice which comes to the soul itself -which is the only true revelation-but to the declared revelation, the accredited voice which came to some other man; establishing one man's idea of God and his government as the criterion for the action and government of all, putting man in the place of God to

The Spiritual Philosophy reverses this order of things, discovers God in the soul, and its highest aim is to teach every human soul to become a light unto itself; living above all arbitrary mandates, living in the spirit of truth which is manifest in nature, which appeals to us through our senses and ministers through

very affection of the heart. Can you not see the utility of the idea that God reigns, not in any one soul but in every soul according | now almost forgotten. Mother is there; but not a to its necessity, and manifests himself through every event of human life? Can you not see the utility of destroying the demon of despair in human hearts and inthroning in its place the angel of hope? This is what the Spiritual Philosophy has done for untold

housands.
There are men working to-day upon the principle that unknown millions of human beings are dependent for their salvation upon the penny contributions of your Christian missionary workers, that this is God's method for saving his creatures, and that it will be through the intervention of these zealous men who are sent out with bibles and tracts to foreign lands, that the eternal salvation of countiess immortal souls will of all this suffering? since it may have washed the depend. What a picture is this of the riches of the in-

There are in every human soul potentialities for good. and the divine spirit reigns in China just as really as in the Presbyterian Church here, in San Francisco. Not alone in yonder heavens, not millions of miles away, but right here, within the reach of every one, lie the remedies for all.

According to the ideas of the Church, the age of faith ought to be the age of purity among men. The age of faith should be the age of all noble sction: A history written by the pen of faith should glow only with noble acts.... The world needs consoling, but the arbitrary dogmas

of the Church never consoled a human spirit; if consoled, it was in spite of religious dogmas, and because of the persistence of ideas which have their roots in

Now the Spiritual Philosophy establishes these | would do better to spend their golden moments in the propagation of scientific and humanitarian truths than in issuing tracts that picture an imaginary hell and an upreal devil! They would do better to publish lectures on philosophy, giving instruction on the anatomy of man, and to bring the pagans of your own city into schools where The realities of life, the possibilities of joy, the beauty of tenderness, of charity, would be illustrated and taught, instead of valuely trying to overcome the faith of foreign lands, which is often quite as good as their own.

Why not attend to the evils which are festering in souls and bodies next door? The spiritual philoso phy presents mankind as one great family. God's care is given to one portion as truly as to another. The divinity is as manifest in one portion of nature as in another. Moreover it, claims for nature the right, by virtue of the necessity, of its existence.

And the purity of the system of nature is guarded by our recognition of the presence of the Spirit of God in everything that exists; and the one curative property in the universe, spiritual or physical lies in a knowledge and the application of natural principles to the wants of man, both as a physical and spiritual being. As I have said, this philosophy establishes the fact of man's immortality; it does more than that: it gives us clear ideas of what that immortality is. I am not much comforted by the fact that I am simply to live on and on, without aim or object, or that I am to live even as I now am, with yearning loves unsatisfied, the years to continue forever, and no fulfill ment, no answer even to these hopes, and no splendid realities to meet the hunger for truth. Would not such a state be torture? But the fact that is unveiled hy the communion with souls who have realized death and risen triumphant over the shadows and gloom of the grave, is that nature is as real in all her operations which are invisible to us as when they are patent to our external senses, and that the progress lles within the spirit, and is not merely the surface condition of things i in other words, that the grave is not man's finality as a spiritual being, and that you secure here, not by faith, not by another's innocence, but by the truth and purity of your own life, a better condition into which you enter after death.

Can any thought measure the consolation which this can be to the thinking man and woman?

Go with me into the dungeons of spiritual darkness where temptations have been triumphant and the life has been dragged down into the slime of evil prac tices : go with me there, where the heart still throbs with divine impulses, where the soul still catches faint glimpses of the beauty which naturally belongs to it; go with me where the heart is in the gloom of despair, and carry with you, the lamp of this precious truth : "Child of immortality, despair not ! thy weaknesses are not fatal to the soul; there is still a sovereign remedy for thee."

The dull, cruel tougue of the church ories out, "Stone her! cruelly her!" The sweet voice of nature says, "She is my child; wait; I have deep and shining fountains into which, through sorrows, I shall plunge her, and lo I the time cometh when she shall be white and clean, and receive the seal of my love and the kiss of my joy."

(to with me into that house of mourning: one by one the tendrils of love have been snapped asunder, until the marriage tree is bare of every flower; the voices that made music have been hushed and swallowed in this darkness unknown, and they have vanished into this strange, this insolvable mystery. Go with me into this home, carrying our evidences of the immortality of the soul, and, what is more, the changelessness of love and the possibilities of its continued

ministrations; lift the vell before the eyes that are running tears of grief and reveal to them the smiling faces of babes, of boys and girls, of father and mother, and behold the blessed utility of the spiritual idea of the future life. Lo i this home that was before like a charnel house, filled with griefs, has suddenly become the vestibule of heaven, a veritable temple whose altar is decked with fadeless flowers of love.

Need I ask you to whom the ministrations of human love have been so precious; you to whom the kind. sweet voice has many times been the opening of the nortal of hope, into whose lives, through sympathy, have flowed silvery and 'purifying streams, and whose every day life is made hopeful-need I say to you that the idea of love ministering from these unseen spheres has its uses? that it has a power for good?

Let me ask you who have trodden these streets of vone beautiful city, feeling in your hearts that you cared not to live another day, what was the source of your deepest sorrow?-you who are a wanderer from the loved homes; you who have waited in vain for the message recalling the wanderer; you who have seen riches take wings, friendships turn cold, hope quenched as a morning-star, and shadows unutter-able? It was this: "None care for me; I were better dead! What can I do now, since friends have failed me? Every effort of my hand has fallen fruitless; every hope of my heart is withered under the touch of

But hearken! hearken! Not a soul standing thus under the shadow of a great sorrow but is ministered to by love; there is some one caring for you. Down through the shadows, like the star-beams that to-night travel through the abysms of space, there are circling and streaming thoughts of love. They come from the dear child that you laid away in the grave years ago, mother whose heart is turned to stone, and whose cars hear only the resounding psalms, or the jingle of golden harp-strings; but the mother whose car catches the faintest whisper from her children, and through the darkest hour of human sorrow she will travel by your side, and when all else has passed from you the riches of her love remain.

Tell me, if this could be borne in upon your consciousness as a fact; if, for instance, you could catch a glimpse of that mother's face for a moment, or if the golden curls of the child should glance through upon your griefs, would it not make you strong for every battle in the future? and should you not see the utility scales from your eyes, and caused them to be filled with the ineffable glory of the life that 4s, and not the life yet to come, merely.

Dear friends, when the truth is known-when it is taken home to your hearts that nature is God's instrument, out of which he brings life's sweetest har monies, and that life is an eternal gift to all, and that love is the rightful inheritance of every soul, that truth is the power to heal all infirmities—then the things that, you fear now will be trifles light as air; the paths that are stony will be carpeted with sweet and bear tiful flowers of immortal love, and the burdens that you bear will be upheld by the white arms of sym-pathy, obtatretched from that unseen sphere with such energy, such parastence, that distring will appal or turn saide.

Sweep from the world those torturing demons of imof the persistence of ideas which nave their cost in the soul of himshifty. The world needs hope; and those missionaries who are so antique to carry the destrict of a vicarious atonement by the pages world hose; awder from the world to day the alters of your conscious atonement by the pages world hose; awder from the world to day the alters of your conscious atonement by the pages world hose; awder from the world to day the alters of your conscious atonement by the pages world hose; awder from the world to day the alters of your conscious atonement by the pages world hose; awder from the world to day the alters of your conscious atonement by the pages world. The same of the same and the sa

false religion, and place in their stead the sweet service of a home filled with love, and we need not traverse the skies to find heaven, nor penetrate the abysses of space searching for the throne of God, for its glory fills the world, and its rule is in our hearts.

Oh hearts that mourn! souls that struggle! spirits that are striving for the truth | take courage, for by the revelations that are being made day by day to you-not to some man afar, but to you-the reign of God is established: and the ideas that shall triumph over imagination, over ignorance, are enriching your life from day to day, until the meanest labor of your physical existence becomes a divine service. Every trial, every temptation, becomes a triumph; and every change which comes through the shadow of death, and every sorrow from this great blank misery, holds, as in a womb, the child of joy which shall yet ring in the consciousness of every immortal soul.

The world needed the truth, and the truth has come. Many are sitting in silence and in darkness still, but truth is steadily making her way; but not so painfully as of yore-her feet are being healed by the tears of her disciples, her lips are touched with the flame of divine love, and they are bearing forth consolations; and every instant of time some shackle is broken from the soul of man by the lightning shaft of spiritua

Spiritual Phenomena.

Experiences with Henry C. Gordon. To the Editor of the Banner of Light:

At a strictly private seance held at Henry C Gordon's, No. 691 North 13th street, Philadelphia-none other than Mr. G. (the medium) and the writer being present, the following incidents occurred on the evening of Nov. 24th 1883, and within about an hour and a quarter

Having arranged a lamp so as to afford rose colored light (Mr. G. deeming this better than white for the purpose in view), and turned the gas down very low, Mr. G., apparently in trance, seated himself at a common parlor-organ, from which, at his touch, there flowed a strain of music so transcendingly sweet, so tender, so touching, I would gladly have relinquished the especial purpose of my appointment in favor of its continuance throughout the evening..

Mr. Gordon turned from the instrument very soon and saluted me in the name of Monsieur Bonfice. This reminded me of "Madame Bonfice's Hotel" in Paris, that was so famous more than forty years since, at which several members of my family spent several months, nearly half a century ago, and were treated with such motherly kindness by its hostess they rarely referred to that city thereafter without expressing grateful remembrance of her. I therefore inferred that this spirit was probably a member of that family, and questioned him accordingly, but I did not quite understand his reply until he desired his respects to the members of my own.

Americans inherit a portion of England's dice against the Franks, but I have met with no people who are more kind or among whom family ties are more sacredly respected, so far as my own limited opportunity for observation has revealed; and the fact that instances of such devotion that have found their way into our literature are so largely Frenchnot English-seems to confirm this view. Probably none better understand the philosophy of human life and its relations than that vivacious

Immediately upon Mr. Gordon's entering his cabinet, I heard conversation therein, and soon distinguished three different voices - one of them purporting to be the spirit guide of the medium. Fully a dozen "materialized spirits" presented themselves on this occasion. All were adults, and all feminine, excepting twothe last male being the only one who did not come outside the cabinet, but called me to him. He purported to be a relative. I think half of the communicants that appeared this evening were Orientals. The light was dim, but most of these spirits seemed to be self-illuminating in an unusually high degree. their faces particularly being especially radiant; one of them seemed to emit light of day. almost.

I sat upon a nice but short sofa, upon which one of these materialized spirits seated herself at my side, but I was unable to identify her, though her doing so would seem to indicate a relative or particular friend-but all of them came close to me.

To another I offered my hand, but she re sponded only so far as to meet the tips of my fingers with those of her own. One of these ladies, however, was materialized with a degree of firmness, of tissue, and of strength, that enabled her to not only present her hand (voluntarily), but to endure a hearty grasp from mine. It was a small one, but seemed dry, and very like parchment, though her face was fine, full, bright, and beautiful by virtue of features not only, but also of sweetness of expression.

Upon asking her name, she responded by pointing to her forehead, where a purely white tiara rose from her snowy brow with folds that retreated into a crest at the crown of her head, while a group of several large sized jewels just above her brow glittered like sources of animated light, and probably were brilliants of purest water, as well as lustre.

I could not recognize this lady, but have reasons for believing she was a member of the family of an Oriental who was kind to me in India, not many years ago.

All of the ladies whom I saw on this occasion were very richly dressed, but such was the spirits is simply for the reason that to grant is splendor of the apparel of several of them I was absolutely amazed thereat. I never saw the like before, or anything to compare therewith. I have no language wherewith to describe them,

much less their effect. These Aladdin-like spectacles emerged from ever reason-it is found that such outlings often

the cabinet in a blaze of what I presume to be court dresses of Indian Princes of a century ago, when the magnificence of these as far transcended those of Christian monarchs as do the latter those of men of only moderate "fortunes" of to-day.

As soon as they reached me these materialized spirits invited my attention to the various descriptions of the wondrously rich embroideries that embossed their gauzy veils, elaborated scarfs, exquisitely composed handkerchiefs, and all this by virtue of a species of magic that seems as inexplicable to mortals as that of the wands of sorcerers whom people of olden times believed to be "scape-goats" from those sulphurous regions that only those of "the only true," and especially "cash paying" faith, could possibly escape; but which to-day are so rapidly declining to utter ruin and decay, and must perish forever unless schools can be extirpated and "divinity" be reëstablished.

Such vestments as are above noted were not only presented to my observation, but the spirits wearing them appeared to possess the power of rapidly multiplying and also expanding them at pleasure. A mere cuff-however richly tinted and embroidered it might be-upon being manipulated by the wearer's fingers, would enlarge and expand almost with the facility of merely opening a closed fan. As soon as the ouff attained a breadth that seemed to forbid rapidity of expansion—or for whatever cause-the spirit simply whirled it against the air a moment, then, ceasing for a moment, repeated the same with a quick, flourishing movement; it seemed thereafter to increase by merey gently waving to and fro, representing, as it were, a celestial banner of triumphant glory and beauty. I presume, however, that these apparent creations are simply materializations of spirit-fabrics that these spirits have at hand for the purpose, and which they simply materialize by a process similar to that by which they materialize themselves, and for similar purpose and motive.

Not only were these elaborately embroidered laces and scarfs, shawls, etc., etc., thus expanded and multiplied, but several of these materialized spirits also thus produced not only fabrics of far heavier material, but also of silk, and these not only proportionably more beautiful but in far greater quantity; and this in weight per square yard as well as far greater superficies. For instance, a piece of various colored silken fabric, not larger than a child's hand, would soon expand into a vast robe about the person of the spirit, and of the most gorgeously colored patterns and figures imaginable. The spirit earnestly called my attention to the beauty thereof not only, but to its thickness, this being more than half an inch, yet as soft and flexible as the finest possible felt.

This invested the wearer as rapidly as it appeared, and in every case its quantity was such that it laid in masses upon the floor, and entirely around about her feet as the most extravagant of "trails" worn by mortals. The lady that last appeared in this rôle carried the power so far: that she not only stood in the midst of such a "trail" as above described, but this was so piled about her that a "harvest-home" freak that would place a feminine hay-maker in the midst of a large hay-cock would represent no larger bulk thereof than that of the silk here

In one of these cases, a materialized lady having arrayed herself in a succession of varieties of rich embroideries, etc., etc.-all white-was instantaneously enveloped in an apparently silk mantle that was jet black, but was neither shawl, coat, nor cloak, exactly. It covered her entire person, from chin to feet, save that it was open in front from her waist down, and was not quite long enough to conceal the lower portion of her white dress, that glittered in front as well as about her feet.

These materialized spirits manifested earnest desire that I should particularly and carefully observe the phenomena they were so amiably presenting again and again, soliciting such attention to some of the features of their performances that they appeared to regard as most worthy thereof.

Nevertheless, when I asked one of these ladies permission to cut a piece from the more than half-inch thick silk dress (as I had often cut pieces from spirit dresses) she took no notice thereof. This was also the case when I asked one of these above mentioned materialized spirits to disappear, by gradually dissolving herself while she stood before and close to me, and commencing the process at her feet; so as to appear to sink through the floor, as spirits often do on these occasions. She made no response whatever to my request.

It seems highly probable that spirits are obliged to make especial arrangements in regard to their performances, and therefore they may not be prepared to effect the same performances to-night they presented with ease only the evening previous. We know that such is the case with managers of theatres, etc., etc., and I doubt not their non-compliance with my requests on this occasion was solely by reason of inability to grant them.

No one feature of these manifestations i more apparent than is the earnest desire of spirits to gratify wishes of sincere inquirers, and they know if sincerity be there or not.

So far as my own somewhat wide experience herein goes, I have ever found such to be the case. I therefore entertain no doubt whatever that non-compliance with such propositions to either impossible, or extremely inconvenient under the circumstances.

In regard to cuttings from garments of materialized spirits, there is a very substantial good reason for not doing so; inasmuch as-for what-

Dr. Grices a Reart Bornlator cares all L of Electricisms norrougherand sleeplessnoss seriously affect the medium, whose presence is necessary to such occasions.

For some reason, not yet fully explained, such excisions almost invariably weaken the medium, and often to a degree that warrants apprehension of very serious consequences if their powers in this respect be overtaxed.

Furthermore, no fact is more fully established than is the certainty of decay of health of spiritual mediums in general, unless they very carefully guard against overwork. That is the case with most vocations, but with intense specialty in case of spiritual medlums.

J. P. H. Nov. 26th, 1883.

Materializations in Ohio.

A reporter of the Cleveland (O.) Plaindealer of Nov. 26th, gives a recital, two columns in length, of a materializing séance, which he in company with another newspaper man attended, in a farmhouse within an hour's ride of that city. Though not committing himself to any theory respecting the cause producing what he witnessed, he says enough to indicate the trend of his thoughts; his immediate acknowledgment of the spiritual hypothesis evidently being withheld more on account of what "Mrs. Grundy" might say, than from any doubts entertained by him of its truth.

After the usual examination of the cabinet and its surroundings, resulting in satisfying the spectators that everything was fair and honest, the medium, described as a "middle-aged, matronly-looking lady," took her seat within it, soon after which the door swung open, and a female figure with an exceedingly beautiful face, and clad in snow-white garments of what appeared to be some soft, gauzy material, stood in the doorway. An instant it stood so, and then faded away into absolute nothingness, and the door swung shut again. The thought of the reporter that this might be the medium was soon set aside by the same form again appearing, passing around the circle and seating itself in a chair at the further end, while at the same time, says the report, the medium was distinctly seen seated in her chair in the cabinet.

Other phenomena occurred, and then the face of an elderly man, which the writer describes, appeared and called forth exclamations of surprise from one of the party, who addressed him by name, that of a well known citizen, sometime deceased, and the father-in-law of the gentleman who first recognized him. He was well known to two other gentlemen, and both recognized him. The resemblance was perfect-features, eyes, beard and hair; there could be no mistake about it, says the writer, who further remarks: "It was passing strange. The medium might have simulated the face of some per-on unknown, but how could she simplate the exact features of a relative of one person present, whom she did not know was going to be present, so that he was recognized by three persons who had known him in life?"

After spirit-friends of others of the circle had appeared and been promptly and unmistakably recognized, there came one whose face was familiar to the reporter, with long black curls hanging down upon her shoulders, as he had many a time seen her wear them when she was in this life. "There could be no mistake about it," he says; "every lineament was as plain as the daylight." The figure stood out in wonderful distinctness. It raised its hands and swept back the masses of curls from its shoulders with a gesture that the reporter says he had seen the lady use many and many a time in life, smiled and vanished.

Commenting upon this, the writer remarks: All this may be a delusion, you may say. Perhaps. But the reporter will be sworn that he saw what he says he saw; that he was not prejudiced; that his nerves were steady, and that none of the people in the house had ever seen or ever heard of the lady in question, and had no knowledge that the reporter was going to be present.'

Following the nounced to have been the most inexplicable event of the evening, previous to describing which we will state that the firemen of Cleveland have a code of telegraphic signals by which they communicate with each other, the signal for I understand being "12," indicated by one tap, then a pause, followed by two taps in rapid succession.

It was announced by a spirit inside the cabinet that there was one there with "a shiny hat on and some figures on it."

"Why do n't he come out?" asked a gentleman connected with the Fire Department. It was announced that he could not.

"What are the figures on his hat?" wa asked.

"Forty-two."

"Look again."

"No, it is 2'; the other is a hook and ladder crossed.

"J-k G-n," said the gentleman. "Re wore that hat. Is it you, Jack?"

There was a rap on the cabinet. "If it is you, Jack, rap 'I'understand' in

firemen's signals on the cabinet."

Quick as a finsh, and clear, distinct, and with only the touch that a fireman could give, came the raps on the wall of the cabinet, one stroke, a pause, then two. It was the signal.

"Taken all in all," says the account, "it was the most remarkable, the most inexplicable manifestation of this character that the writer ever saw or ever heard of. The theory that all who witnessed these things were the victims of humbuggery, or that their senses played them false, is inadmissible in this case. If it was the "medium who did it, how did she, a plain farmer's wife, remote from the city, know the fire-"man's language? If she did not know it, what was the chance among the thousands of chances that she could have guessed the very thing

it standing for those very words? "IThere were other forms, notably a very plainly-defined one, of a gentleman once well known in Cleveland and later in New York, recognized by several present as the exact counforpart of the man. His name would be familiar of to thousands if the reporter dared give it. He is dead. And yet, if men may not doubt the

The question of the utility of dreams has

tember the celebrated vocalist, Mrs. Seguin, being in Omaha, Neb., dreamed that she was in s railroad car near Utica, N. Y. It was a locality she had often passed and was familiar with. A young lady friend of Mrs. Seguin was seated at her side, and the two commented on the various points of interest. Mrs. S. heard somebody say, "Diefendorf Hill." That part of the dream she remembered with special distinctness. Then she saw her companion's face turn to that peculiar shade of white which only terror can produce—saw the same ghastly rigidity of muscle spread over the faces of the other passengers, and felt a shock which instantly expanded into a grating, grinding, horrible jar that seemed to splinter the very rocks beneath the earth. Then all was suddenly blotted out in one vast engulfment of darkness. Out of this Mrs. Seguin seemed to rise in that mysterious way in which we are all extricated from dilemma in dreams, until she could look down upon the wreck from the air above it. She saw the two engines locked in each other's embrace, twisted, belching, groaning as though in mortal agony; saw also the cars which were thrown from the track, and in one of them the friend, who had sat beside her but a moment before, lying helpless in the dreadful mass of débris, her face death-like and her form metion less. There the dream stopped. She told it the next morning, as it was still fresh in her mind on waking, but did not, of course, think it had any significance. What was her surprise within three days to read of the accident. which occurred on the 1st of October, thirtysix hours after Mrs. Seguin's dream, on the West Shore Road, and later to learn that the same young friend who sat beside her in the dream had really been aboard the wrecked train and been injured.

In connection with the above it is related that three nights before Jim Fisk was shot Mrs. Seguin dreamed she was walking Broadway, New York, and beheld the stores closed. and in white letters on a black ground, on every one, was the name "Jim Fisk." She turned into other streets and it was the same. Everywhere was the drapery of mourning and the name "Jim Fisk" in white letters. This dream she told next morning to her friends. and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot. Yet she had never even seen him.

Spiritistic Phenomena Association.

To the Editor of the Banner of Light :

This society gives practical evidence that it is on its way to the realization of the object for which it was instituted. As many of your readers have already been applied that we have commenced the holding of scances, I desire to place before them, as additional information, an account in brief of a musical séance given by James R. Cocke, for the benefit of our members. Monday evening, Nov. 19th, in the Ladies' Aid Parlors, 1031 Washington street, Boston:

It is now about eight weeks since this remarkable medium has, by the assistance of James A. Bliss, been brought before the public, and given séances in Boston, Providence, and other places. The medium is totally blind, and unconscious of anything that transpires when being controlled by the great masters of music. who announce their subjects, improvise songs speak and sing in various languages unfamiliar to the medium when in his normal condition.

There were fully three hundred members present to hear the manifestations on the evening referred to, all of whom expressed themselves highly pleased with the entertainment given them by the controls of this medium.

The Committee of Arrangements evidently intended that the controlling spirits should have a good opportunity to exhibit their several abil ities, for they secured one of Henry F. Miller's grand planes, also one of the Smith American Company's organs, both instruments seeming to fully satisfy the performers.

The controlling spirits purported to be many of the most distinguished musical composers and performers of the past century. Among the pieces executed by them with masterly skill were: Fantasia in A flat major: sequel to Marche Militaire, in C major; Fantasia on "The Last Rose of Summer"; March in G; Demon Dance, from a Fantastic Symphony; two improvised songs, subjects given by the audience: (a) "Inspiration," (b) "A Mother's Love"; Fantasia from "Don Glovanni"; Fugue in C minor; Toccato in E flat; two improvisations, plano, (a) "Siege of Paris," (b) "The Tempest"; Fantasia for left hand; organ voluntary in E flat major; the séance closing with a Fantasia on Old Hundred, for piano.

Each number brought loud plaudits from the audience, and at the finale a unanimous vote of thanks was tendered to Mr. Cocke and his controls for their pleasing entertainment, and to Henry F. Miller and the Smith Organ Company for their gratuitous loan of the instruments.

ALONZO DANFORTH; Cor. Sec. of S. P. A.

[From the Providence Journal, Nov. 10th.] Mr. T. R. Hazard's Experience with

a Medium. Having a few hours to spare this afternoon, I called on Mrs. H. V. Ross, the well-known form materializing medium, and chanced to reach materializing medium, and chanced to reach there at 2 P.M., just as a circle was forming for manifestations. There were in the circle when completed thirty-one ladies and gentlemen. Mrs. Ross uses no cabinet at her scances. A thin, dark curtain only is drawn diagonally across one corner of the room, enclosing a space no larger than would conveniently accommodate two persons. The light was sufficient for all practical purposas. practical purposes. The sitters were all requested to examine the space within the our-tain ito their satisfaction. None; however, availed themselves of the offered privilege, the naked corner being too transparently free from any apparatus save the chair in which the medium sat to admit of suspicion in any sane mind. As Mrs. Ross opened the curtain to enter (she then being in the normal condition), she was confronted by a tall masculine spiritform dressed in dark male attire, which caused her to starti back with a shrick. Nor did she recover from the shock to be nerves for some minutes. Mr. Robs remarked that it was the first time he ever knew a spirit to materialize an earth form in presence of his wife before she had entered the cabinet and become entranced.

vivid and clearly-cut as any mortal. The striking figure of General Burnside appeared several times, standing side by side with Colonel Slocum. I went up and shook hands with Burnside, whom I slightly knew when in mortal form. Colonel Slocum tendered me his hand, holding his military cap, which I took and examined. To all appearances it was a genuine, bona fide military cap. The Colonel then placed his cap on my head. Both Burnside and Slocum were dressed in full, dark military costume, tightly buttoned, two rows of buttons standing out in bold relief in front of each. I had never seen Slocum, but nothing can ever convince me that I did not then see the stalwart figure, of Burnside, as exactly like himself in every respect as I ever saw him on earth, Slocum vivid and clearly-out as any mortal. The atrikconvince me that I did not then see the stalwart figure of Burnside, as exactly like himself in every respect as I ever saw him on earth, Slocum looking like a boy in size beside him. The wife of a gentleman present came out and manufactured some dozen yards of the finest lace, in plain sight of all, which fell in a heap as woven or materialized, close to where I sat, until it made a pile fully two feet high. She then passed it over her left arm and let it fall in another heap, after which, without moving from her position, she tossed and manipulated it with her hands, until it all evaporated into thin air and disappeared. My daughter Gertrude came out, thraw herself in my arms, and while sitting on my khee smothered me (so to speak) with kisses. Afterward my daughters, Anna and Esther, both came out together, and after lavishing many kisses on my lips, each took one of my arms and promenaded round the circle of sitters, shaking hands with all the ladies and some of the gentlemen. This movement was twice repeated. Anna, as when on earth, was some five or six inches taller than Eather.

Three beautiful youthful female spirits came out, standing side by side, as plainly visible as if they were yet in mortality. They were recognized, and greeted by friends in the circle. One of the most striking figures presented was that of a wrinkled-faced old woman, who said she came from Seekonk, She was stout in person, and much bent with age. She was dressed in dark föstime, with a large old-fashioned apron, which she used occasionally to wipe her nose, greatly to the amusement of the company. She seemed attracted to me, and taking my arm passed around the circle, shaking hands with the ladies, but pretending to be too coy and modest to take any, gentleman's hand. There could not have been less than fifty spirit forms manifested during the seance, and such was the earnestness manifested by the spirits to materialize their forms, that the only way the guides found to rescue the medium out every respect as I ever saw him on earth, Slocum

spirits to materialize their forms, that the only way the guides found to rescue the medium out way the guides found to rescue the medium out of their hands was to throw up the curtain suddenly just as a female spirit, dressed in white, was perfecting her form, when she too almost immediately vanished from sight, leaving the space within the curtain utterly vacant of all but the medium, where but a moment before a multitude of forms were manifesting and seeking to manifest to their friends.

In reading one this heattly written communications are successful to the settly written communications.

In reading over this hastily written commu-nication it seems almost too meagre to print; nor would a dozen columns of the Journal fur-nish sufficient room for even a condensed narrative of the wondrous and thrilling exhibitions of spirit power that were exhibited this afternoon at the Rosses'. Many of the spirits talked with their friends very plainly, as did all three of my daughters. THOMAS R. HAZARD, Narragansett Hotel, Oct. 25th, 1883.

A BIRTHDAY IN THE NINETIES.

.. ву "вилоws."

This is not an oblivary notice, though such a notice s long past due to one who in a mundane sense lin gers among the nineties. By the way, are not obituary notices somewhat out of place among Spiritualists? Sometimes this writer thinks so, who answers in the negative the titular question of Epes Sargent-"Does death end all?" Bill they are a necessity as yet, and perhaps always will be; though I never read one but what I see, also, the silver lining of conscious perpetuity illuminating it. Yet, as has been said, this is not an obituary, but the pleasant notice of a life ex tended beyond the usual limit. Amid the many shad-ows of mundane existence, it is pleasant to notice, also, the items of sunshine, especially if it be one of attractive longevity-a score beyond the three-scoreand ten notch.

I was pleased to read in an Iowa paper, the other day, of a gathering of friends to congratulate Mrs. Lucy F. Kellogg on her ninetieth birthday. She was born in this old Bay State in 1703. How few people, comparatively, there are in this world to-day who saw the sunlight of 1793. This lady went West over half a century ago, and of course has seen that far-off country recede and recede geographically, and become more populous than the East was when she left it, and has seen, also, the fifteen hundred miles of separation grow to be practically as near as a hundred miles would have been then. This old lady is the mother of Charles A. Kellogg, who, many will remember, was a pretty constant attendant at the meetings of the Ladies' Aid Society, and other spiritual gatherings and seances, during the year he solourned temporarily here. This was some two or three years ago. He was a good observer and a good listener, but never exercised his own gifts as a speaker; he was noted for his generosity and his modesty, like our friend George W. Smith; but the fact that he could write the following verses, so expressive and fitting for the occasion. shows there was something in him besides silence; that there was no necessity for his being "a mute in glorious Milton"; and when he next puts in his appearance here, he probably will not be. The verses referred to, and presented on this occasion, are as follows:

Oh I mother dear, whom ninety years have crowned With all the modest virtues of our race, We, all thy children, meet with joy profound, To hall thy slivered head and radiant face.

Fond memory brings to mind the by-gone years, When hearts beat quick with turbulent desires; Thy gentle voice hath soothed our childlah tears, And warmed us into smilek with Love's bright fires.

And when the serious talk of life began, And work and study labited for the prize, Thy steadfast faith and courage nerved the man To such an honored goal veiled from our eyes,

And when misfortune dire hath been our lot, And death and sorrow spread their darksome wing. Thy strong and trustful soul bath not forget The consolations God's bright angels bring.

And so, dear mother, we renew our song Of praise and honor to our dearest friend; God grant your precious life still to prolong, In cheerful acquiescence to the end.

In reasoning upward from facts, Spiritualists follow the true scientific method of argument. If a number of intelligent witnesses testify that a communication, was written in a deceased person's handwriting between closed book slates without personal contact, the infor-mation conveyed being unknown to the experi-menters, but afterwards verified; and if this menters out atterwards verified; and if this and various other phenomena, such as apparitions, etc., have been seen by respectable living witnesses in every country, and if, added to this, similar phenomena (although misunderstood and even exaggerated), have taken place, throughout the ages, in every tribe, nation, and race, and recorded in every historical work and sarred book the whole divining a mountry local. evidence of their senses, a dozen people met him face to face in that obscure farmhouse a few nights ago. If it was not the man, what was it?"

Remarkable Dreams.

Remarkable Dreams.

The question of the utility of dreams has probably been as much as any one theme a subject of discussion, and all the more singe the dawning of new light respecting the agency of asyming in the fact and injustified in the company was not interesting topic of investigation, and years to come will undoubtedly make clear to the comprehension of man what is now only was and injustified. The materialized, we recognized to the remarkable of the company was not interesting topic of investigation, and years to come will undoubtedly make clear to the comprehension of man what is now only was and injustified. The materialized, we recognized to the comprehension of man what is now only was and injustified. The materialized, we recognized to the comprehension of man what is now only was an indicated the comprehension of man what is now only was not the subject. The factors of some of the subject of the comprehension of man what is now only was not the subject to the comprehension of man what is now only was not the subject to the comprehension of man what is now only was not the subject to the comprehension of man what is now only was not the subject to the comprehension of man what is now only was not the subject to the comprehension of man what is now only was not the subject to the comprehension of man what is now only present. The factors of some of the subject to the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the comprehension of man what is now only the subject of the subje race, and recorded in every historical, work and sacred book, the whole forming a mountain load of evidence, what are we to infer? Why, that the basic facts are true. What of witchcraft, then? what of the Délphic orable? Of Samuel's appearance to Saul' by the witch of Endor's aid? of Christ's appearance after his death, to the twelve apostles in a closed room? of "healing by the laying on of hands!?. Did space afford, I could show that a stratum of truth underlies all these much misunderstood questions.

The Rebiewer.

SPIRITUAL, OB MAGNETIC FORCES. By Charles Holland, Ph. D., author of "Pre-Adamite Races of Men," etc. Second Edition. 12mo, cloth, pp. 95. New York: Asa K. Butts.

The author maintains that the history of Spiritualism

is coëval with that of man, and that all religions in all ages have been and are founded upon the same facts upon which it rests its claims for acceptance. He argues, and furnishes an abundance of the most irrefragable evidence in support of his position, that, as far back as human knowledge extends, mankind have recognized the spiritual after-existence of those who once dwelt upon earth, and consulted oracles, or, as we term them now, mediums, in order to learn of unseen intelligences and obtain their advice and counsel upon questions of the greatest importance to their welfare. For this reason he considers the word mod ern, when attached to Spiritualism, a misnomer.

He defines Spiritualism to be, in some respects, science, yet not like those sciences that deal simply with inanimate nature, geology, chemistry, and the like, for it goes beyond their scope, brings one soul in direct contact with another soul, and recognizes the great brotherhood of man. It is also a religion, but, as such, differs from religion in the common acceptation of that term, which implies prayers and petitions, and the worship of unseen spiritual intelligences, too, for its votaries no more worship the spirits of the unseen world than they do those spirits with whom they are in daily communication here in the flesh; but so far as it inculcates love to mankind and good to the race, the leading of a pure and unselfish life, it is religious, and in these features is thought by many to approach nearer primitive Christianity as taught by and exemplified in the life of Christ than any other system. Discussing Spiritualism as a science, the writer ven-

tures, as he says, to trespass upon the field of Magnetism. The term "animal magnetism" he thinks inadequate to convey a true idea of its principles and philosophy. All that term implies is that the thing itself, magnetism, is conveyed through vitalized instend of inert matter. When transmitted through the latter it is known as an electrical substance, when through the former, a spiritual influence. Much, he remarks, has been said about "Animal Magnetism," yet what it really is has never been defined with any degree of exactness. Proceeding to a full consideration of the problem which this statement involves, the writer produces one of the most interesting volumes the subject has called forth, illustrating its various points with numerous incidents, personal experiences eto., until he reaches the grand climax, namely." that these so called spiritual, magnetic or electrical forces are in fact all one and the same;" that this one great force manifests: itself through all nature, it breathed into man the breath of life, and there is no atom of matter that is not constantly being operated upon, influenced and exercised by it.

Denving that there ever was or can be a miracle in the sense commonly understood, he claims that all events called such owed their existence to the high spiritual development of the individual who performed them, and that equally remarkable things are happening daily, but attract little attention for the reason that the Orthodox believe the day of miracles to have passed, when in fact there never has been a day of miracles. The acts performed by Christ, of so won derful a nature as to be thought above and beyond the laws of nature, and hence were termed "miracles." were wrought by him because he was, to an intense degree, en rapport with spiritual influences; and this was because "his every motive was to do the greatest possible good to humanity; his whole life was a spiritual one; he lived not for himself, but for others; selfishness found no place in his soul. With him the ma terial forces were wholly and entirely subject to the spiritual. It follows, then, that to become mediums of spiritual influences for good to others; we must bring our animal nature into subjection to the spiritual and divine; live in constant authoipation of a high er life." In the future development of humanity, our author sees not only the possibility but the probability of a more intimate blending of the spiritual and material, and that eventually human lives will become spiritualized to a degree that will elevate mankind to a higher plane of living than the most vivid imagination has ever conceived of. We commend this book to our readers as one which will greatly interest and

American Spiritualist Alliance.

instruct them. merce and all

To the Editor of the Banner of Light:

On Sunday, Nov. 25th, after a well-executed and pleasing selection on the plane by Miss Anderson, Prof. Chapman favored the andlence with a remarkably fine declaration of Bulwer's translation of Schiller near "The King and the Diver."

On Sunday, Nov. 25th, after a well executed and pleasing selection on the plano by Miss Anderson, Prof. Chapman favored the andence with a remarkably fine declamation of Bulwer's translation of Schiller's poem. The King and the Ulver."

Mr. W. The Sung and the Ulver. The Sung and the sung and the processor of the Sung and the Sung and the processor of revolution, and orgerses. Planet are processed as seen to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been to hold humanity in a state of planet experience has been sung and the state of the state of well-the state of the state of well-the state of the state of well-the state of well-the state of the state of well-the state of the state of well-the state of the s

A Festival of Flowers.

, Many years ago my people used to celebrate the festival of flowers in the spring of the year. I have been to three of them in the course of my life. Oh! with what delight we girls used to watch every spring for the time when we could meet with our hearts' delight, the young men whom in civilized life you call beaux. We would all go in company to see if the flowers we were named for were yet in bloom, for almost all the girls were named for flowers. We talked about them in our wigwams, telling our family of them, thus: "Oh! I saw myself today in full bloom."

We would talk of ourselves in this way all the evening with such delight and such beautiful thoughts of the happy day when we should meet with those who admired us and helped us to sing the flower songs. But we were always sorry for those that were not named after some flower, because we knew they could not join in the flower songs like ourselves who were named for flowers of all kinds.

At last one evening came a beautiful voice which made every girl's heart throb with happiness. It was the chief, and every one hushed to hear what he said:

"My dear daughters, we are told that you I have been to three of them in the course of

o hear what he said :

to hear what he said:
"My dear daughters, we are told that you have seen yourselves in the hills and in the valleys in full bloom. Five days from to-night your festival day will come. I know every young man's heart stops beating while I am talking. I know how it was with me long days ago. I used to wish the flower festival would come every day. Dear young men and young women, you are saying: Why put it off five days? You all know that it is our rule. It gives you time to think, and to show your secret heart your flower."

All the girls who have flower names go together, and those who have not go together also. Our fathers and mothers and grandfathers make a place for them where they can dance. Each one gathers the flower she is named for, and they make them into wreaths and crowns and scarfs, and

them into wreaths and crowns and scarfs, and

them into wreaths and crowns and scarfs, and dress up in them.

The little girls who are not named for flowers go by themselves. Some are named for rocks, and are called rock girls, and they find some pretty rocks, which they carry, each one such a rock as she is named for, or whatever she is named for. They can take a branch of sage brush, or of rye grass, which have no flower. They go marching along, each girl singing of herself, and her sweetheart dancing along by her side, and making up pretty songs about the flowers. It will repeat what we say of ourselves: "I, Sarah Winnemucca, am named for the Shell-flower such as I wear on my dress. It is called somittoni." My flower is so beautiful! Whio will come and dance with me while I am so beautitoni. My flower is so beautiful! Who will come and dance with me while I am so beautiful! I shall be beautiful while the earth lasts; and who will come and be happy with me in the spirit land? I shall be beautiful forever there. Yes, yes, I shall be more beautiful than the shell flower, my somittoni. Then come, oh come!, and dance and be happy with me." The young men make up songs about our flowers as they dance outside of us as we march, and we sing them together. Our parents are waiting. sing them together. Our parents are walting for us somewhere to welcome us home. And then we praise the sage brush and the rye grass that have no flower, and the pretty rocks that some are named for, and then present our beautiful flowers to those companions who could not carry any, and then all are happy, and that closes the beautiful day.

We no longer have this beautiful festival. We are not happy enough now. Our mothers do not wish to have any more daughters since we are driven from our homes, for they cannot be Safe or happy even in their mothers' presence. Oh, good people of the United States, give us, a home!—Extract from "Indian Life," by Mrs. Sarah Winnemucca Hopkins.

New Publications.

SUNLIGHT AND SHADE. Being Poems and Pio-tures of Life and Nature. 4to, cloth, embossed, glit edge, pp. 102. LITTLE FOLKS, A. Magazine for the Young. New and Enlarged Series. 4to, boards, illu-minated, pp. 380. JINGLES AND JOYS FOR WEE GIRLE AND BOYS.

By Mary D. Brine, author of "My Boy and I; or, On the Road to Slumberland," etc. 24to; boards, illuminated, pp. 160, the technique The above are three of the most attractive and art-

istic gift-books, of their price, issued this season; the first intended for adults, the second for boys and girls of from ten to fifteen years, and the third for the youngest children. They are profusely illustrated in the very highest order of the engraver's art, shill the reading matter is all first class. The adaptation of each volume to the class of readers for which it is specially designed; could not possibly be better either presented. The typography is excellent; the binding elegant, the exterior of all being as attractive as the contents are pleasing and satisfactory.' Published by Cassell & Co., London, Paris and New York. For sale in Boston by DeWolfe, Fiske & Co., 865 Washington 1 x + 1000 x 45 word

THE LOST LOVE, and Other Verse. By William Adolphus Clark, author of "The Learned World," "Agnes Farriday," "The Cannonade," etc. 16mo, cloth, pp. 428.

The aim of the writer of this volume is to reform the evil-minded, and to show the better way to those who are misguided by the follies of the times into paths of error. Though expressing a fear that he may not be able to accomplish all that he desires, he finds satisfaction in the fact of trying to do so, and is willing to accept that as a sufficient reward for his efforts. The work is illustrated by a number of engravings, contains a portrait of the author, and is very neatly printed and bound. For sale by DeWolfe, Fiske & Co., 865 Washington street.

STRAY CHORDS. By Julia R. Anagos, 16mo, flexible cloth, glit top, pp. 148. Boston: Oup-ples & Upham & Co., 283 Washington at 1881. The writer of this volume of poems, the daughter of Julia Ward Howe, has given expression to the nonest laspirations and lottlest appraisant of the fidnest in a form that will live and be admired by all lovers of true poeiry. A fine spirituality pervades, and Freedom, Progress and Equality are the presiding geniuses of every page. Nothing can be finer than the stanzas, The Deat Beethoven." It is well these "Btray

Chords " have been gathered. Brangonab. A Tragedy. By George H. Cal-vert. Sq., 16mo, cloth, pp. 210. Boston: Lee & Shepard, publishers.

The aim of the author has been to reproduce in dramatic form Napoleon and his vivid career, crowded as It was with events which had a world-wide and influence; to give the essence of a momentous epoch, and, under a thin disguise, to portray the features of the period and character of its glant protagonist.

HER SECOND LOVE. By Ashford Owen, 12mo, cloth, pp. 231. Philadelphia: T. B. Peterson & Bros.

A love story, in which the herolne, while engaged to one man, conceives an irresistible desire to marry another. The usual variety and number of hirlling scenes and situations are interwoven, the fashionable life of London vividity portrayed, and the plot, which is well concealed until the close is compact and original. original.

GOLDEN, FLORALS, Six important additions have been made to this superb series of sift books, the new ones: being: "Curiew, Must Not Ring To Night," "That Glorious Bong of Old." Come Into the Garden, Maud." My Faith Looks Up to Thee." The Lord is My Shepherd." It Was the Calm and Silent Night." Each poem is in a volume by itself, bound in new and attractive styles of cloth, full gilt, and the inique and beautiful; slik; fringed, covers, emblematically, em-bossed. They are, unquestionably, the gams of the season in the way of holiday tokens of kindly remembrance, Lee & Shepard, publishers, 47 Franklinstreet. Houghron, Mirrian & Co. of Boston have just published a new edition of the Portrait Catalogue of their publications. It embraces a list of the books they bring tout; under the names of the authors, arranged alphabetically. This Catalogue will be sent tree to hay bee requesting it sets to any out the error

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

Pearls.

Patriots, in peace, assert the people's right, With noble stubbornness resisting might. -[Dryden

SOR NOBER 55

Childhood has no forebodings; but then it is soothed by no memories of outlived sorrow .- George Elfot.

Feeling is deep and still; and the word that floats on the surface (** Is as the tossing buoy, that betrays where the anchor

ori als hidden at the -[Evangeline. The charities that soothe, and heat, and bless, lie scattered at the feet of men like flowers, Words,

> From life to death, from death to life "We hurry round to God, or the And leave behind us nothing but The path which we have trod. -[Festus.

Prayer carries us half way to God, fasting brings us to the door of his palace, and alms giving procures us

atimission.—Koran. At is strange what oddities sometimes wake Good thoughts that have long lain sleeping;
For the great blows tall, and scarce move us at all,

Bunner Correspondence.

But the little things set us weeping.

Massachusetts.

BROOKTOM-A correspondent writes, Nov. 24th : "Dr. H. P. Fairfield, the eloquent Spiritualist lecturer, has been with us all of this month. His audiences have largely increased each Sunday, and we are having quite a spiritual revivat as the result of his efforts among us. His lectures are of a high order—high, because they breathe the true spirit of reform, and contain a large amount of the useful and practical philosophy of Spiritualism."

WORCESTER. Fred L. Hildreth writes : "Click click, click, and the news flashes along the wires that William Denton of Massachusetts is dead. Dead, did we say? / Shakspeare says: '

001 Death is but a kindly frost that cracks the shell And gives the kernel room to germinate. On Peath labut a kindly frost that cracks the shell And gives the kernel room to germinate. Shall we weep? Nay, rather let us rejoice that a great soul hath sped outward, with no clods of materiality to hamper its upward flight. Born in poverty, self-edicated, his master mind sped out far. far, beyond the limits which society has placed for its favored students, and his unanswerable arguments have rent in twain the flimsy vell that bigoted Christianity had ming before the weeping eyes of thousands, and let this clear sunshine of common sense beam in upon their, darkened vision. Dear uncle William, as we were wont to call him when in our midst, hath left a redord that millions will yet bless him for. Once more the eloquent culogy of Victor Hugo comes sweeping on! I weep for the dead and I salute the immortal—these great minds never die; becoming invisible in one form they become replendent in another. We loved him for the greatness that solved nature's harder problems, and then had the bravery to affirm, I will be heard, in the face of all opposition. To his dear companion and sons we can only say, you may be proud, even as we are, that nature loaned us for a few short; years one of her bravest, truest teachers to one or use on to a grander unfoldment. Dear Uncle William, we bid you good night in the winter-land of the body; and soon we may bid you good-morning in the Summer-Laud of the soul."

WALTHAM .- Mrs. J. P. Lincoln writes: " The Ban ner of Light for Dec. 1st remarks that people generner of Light for Dec. 1st remarks that people generally would be astonished were they to know how many private madiums there are in Boston alone, not enumerating the public ones. I know of many mediumistic persons who are aware that the phenomena, can cocur in their own presence, but through their aversion to publicity, and the dread of the abuse and persecution which mediums and workers in the cause are receiving "at present, they seclude themselves from observation. It is thirty, years since I began the investigation of Epiritualism, from the tiny rap up to materialization, which is no longer a matter of doubt ocuncertainty. Its facts can be easily verified by any person who will take the trouble to witness them.

How my heart goes out in sympathy to the sorrowing friends of Edward S. Wheeler. Twenty yeirs ago Ladmired his courage and bravery, and knew that truth had in him a noble worker for humanity. When I listened to his frank, brave and eloquent words last summer, and then heard unfriendly criticism by my, pretended friends, and endeavored to convince them that he had a true and noble soul, and was humanity's friend, why, I received shee, which cut as a two-edged sword of sharpness. As Mrs. Wheeler says in her card, I can only pray that other sensitive workers in the cause may be protected from the said inhuman treatment the received at the hands of his pretented friends. Is it not worthy of mention that his persecutors were mostly newly-fledged in the cause, and his old and long-tried friends, who knew and loved him, best, remained, from, and when the blow struck him, it sank deep and heavily into the hearts of all edwards and the would have us see in his brother?

JOH: for expower that can develop within the souls of mortals, the force of love and wisdom, I believe Mr. Wheeler to be a martyr to the cause of libery and free speech and amifully convinced that there is an element to souls will thrill with joy when on the mystic change flaw in the cities. This demands attention in order to have made and bl ally would be astonished were they to know how many private mediums there are in Boston alone, not enum

Jacobii.

New York.

NEW YORK CITY .- "A Liberal Physic'an" writes: About thirty years ago was published at Cincinnati, by Prof. Joseph Rodes Buchanan, Dean of the Faculty of the Eclectic Medical Institute, the most remarkable volume which the present century has produced. It was a revelation of the science of man throwing a volume which the present century has produced. It was its revelation of the selence of man, throwing a brilliant light on those mysterious departments of solven, which neither, modern nor ancient authors had enge, which neither, modern nor ancient authors had explored—especially upon that border land where the physical and material worlds are unifed in main? As a replation to the functions, of the brain, it was far, beyond the discoveries of Gall and Spurzheim; as all exposition of man's physical and divine relations, it was more practical, and truthin than the doctage of Swedenborg. If was not merchan new science, but a constellation of new selences—all wonderful, promudiand practical, all are psychometry; Salvognomy, Fathognomy, Chromomy, Carebral Physiology, from maning, instruction, The special solution of the world and world and great themse which is of character, in frequency great themse which is of character, in frequency of the solution of a surrendered to ignorance and site periods.

centition:

Of the sciences mentioned, Psychlometry alone has been familiar, to the public, and shown its great power to correct he errors of the medical profession, and reveal the mysteries of the miverse. The best physical has in the world are those who practice the profession metric diamosis. The sciences which were condensed into the options of four hundred pages, each required allarge, volume, to do it justice, or wenty changes in expounded like most of the scientific; publications of the times.

The whole edition of this book was soon and

emornated the most of the servicine purely and these.

The whole edition of this book was soon sold, and thee with have purchased copies are unwilling to part with them; I have not been able to obtain a single copy, except by a brist loan. Now as I wish to obtain a copy, except by a brist loan. Now as I wish to obtain a copy, and believe that Dr. Buchanan has since made many discoveries and amprovements, I want to see a new and, improved edition, and if it can be published within welve motions. I will head a subscription list with the subscription list with the subscription had the published, and I believe, if a prospectus were published, and I believe, if a prospectus were published, and closing might be obtained to make any published connected country in the subscription of the control of

publisher obtinion of success? But it must be a larger volume than the first. A book costing from three for the dollars might give a clear though brief synopsis of the sciences which go to constitute the all embracing schools of Anthropology Sully 2, 200 and 100 and 100

lishers to have faith in publications that are far in advance of the times.

I have left my address with Colby & Rich, and hope that what I say will have some effect."

Vermont.

AMSDEN .- Mrs. S. A. Jesmer writes: "I am grieved beyond measure to find removed from the earth-plane so many carnest souls: Dear Sister Richardson, who said to me many years since, 'Mrs. Jesmer, I sincerely hope you will feel satisfied from whence comes your inspiration! I have long ago!" Herigentle spirit will comfort those who mourn.' Bro! Thompson, low, State Becretary, he, it co, was my friend. Only last week the paper came directed in his well known writing. In a letter to me last July he asked a psychometric reading, and in compliance with his request I whoth him and the compliance with his request I whoth him and the setting sun, i, i could, only think, it a lourner week, but I now see it was the win of earthly extremed. A count comes up, a death octours were you waitle the writing of your hopes.' He wroth: 'Way insets it be that a death must take place in my home ere I gain, my life hopes?' I could not say to him! 'You will to chapp hands in spirit with the winter robed 'throng 'who' walk 'the 'shore of the send, deep thoughts as a help has gone may his spirit as a much industs came through this own, and the death may his spirit send, deep thoughts as a lock industry through other than an another state. earth-plane so many earnest souls : Dear Sister Rich-

tespet to Hillman obarologe him seme weeks GOLDEN.—N. G. Sayles writes; "What a wonder-ful book for reasons and arguments Karded's Gang, sia is. I am near half through the accound reading, oh! how I wish it could be perused by everybody. He'leaves no stone uninvied, or chance to get away from his premises; I must say to every one: Obtain a copy and, read it twice, through as I am doing and you will never regret the action."

Indiana.

EVANSVILLE .-- Wm. H. Woods writes: "A trance speaker is much needed here, and I hope some one will feel inclined to make us a visit. We have one good medium, Mrs. Suste Umber, through whose in-strumentality the spirit world has convinced three hundred during the past two years. Thope the number of subscribers to the Banner of Light may greatly in-oreuse, and herewith remit its price for another year."

Cleveland (0.) Notes.

To the Editor of the Banner of Light:

The return of Miss Tillie H. Lees to the Cleve land Lyceum, after her visit to Boston and Philadelphia, made glad the hearts of her many friends, who gathered in clusters around her as she appeared, before them on Sunday, Nov. 25th. The smiling faces, the songs of welcome, and appropriate mottoes were all tokens of ap-

preciation toward our long absent worker.

After the exercises, Tillie H. Lees, (the As sistant Conductor, responded to her co-workers by thanking them for their many kind words and songs; and related the condition of the Lyceums in Boston: their unbounded love and sympathy shown toward their Cleveland friends-wishing them Godspeed, etc.

An unusually interesting session was held at 'The Children's Progressive Lyceum," Dec. 2d, occasioned by the presentation of the gifts from the Boston Lyceums to the Cleveland School. As the hour of meeting (1 o'clock) approached, many bright and happy faces entered the hall, and at the tap of the Conductor's bell nearly every seat was occupied, all persons anxiously awaiting to hear the remarks of Thomas Lees.

The platform was tastefully arranged with the floral gifts from Boston: the five-pointed star presented to Thomas and Tillie H. Lees by Lyceum No. 1 gracing one corner, while in the other stood the beautiful "Basket of Nature," presented to Bro. and Sister Lees by the Progressive School No. 3, in the centre of which was arranged a finely-executed life-size photograph of Thomas Lees.

-The exercises were opened by singing "Welcome Angels," by the entire Lyceum; after which many new and original mottoes were given; the calisthenics were led by Eddie Lemmers in a masterly manner, and every member, both young and old, participated in this healthful exercise with a will worthy of notice by all the visitors. The Misses Flora Rich and Clara Junghaus then sang a duet in a most charming manner, thus harmonizing the entire

Lees (now in Providence, R. I.) and called attention to the life-like picture of our absent brother in the following words:

What wonders in science I what beauty in art ! When the lines of a face can be drawn, So perfect, so true, that it needs but the speech To put life in that shadowy form.

Scholars and Friends No doubt you are somewhat disappointed at the non-appearance of Thomas Lees, who is unavoidably absent, and regrets that fact as much as we do; and, having the honor to represent him on this oc-casion. I depend upon this picture to supply the lack I feel in filling the gap, and hope I shall derive sufficient inspiration from it to put life into the remarks I am about to give; and that the same will have sufficient influence on you, my friends, to lose sight of me entirely, and place Thomas Less where he would himself so gladly be this morning:

Control "REMARKS OF THOMAS LEES." Mr. Conductor—I had hoped to have shared the pleasure with my sister to day in being with you again, after so extended an absence from the Cleveland Lyceum, but business detains me; yet, though "ever so far away" and for so long a time, never a Sunday passes but my heart resches out to you all especially during the long a time, never a sunday passes but my heart reaches out to you all, especially during the hours I know you to be in session. It is but a poor Sunday to me when I cannot attend a Lyceum. Every Sunday when I am away, as I am now, I cultivate my clairroyant powers and scan with my mental vision the happy gather lags in Weisgerber's Hall. The scene is so in delibly abstorabled on my mid the I have

delibly photographed on my mind that I have but little difficulty in reproducing it. To-day, of all others, I wish I was with you in body as well as in spirit, for like one of old "I have many things to tell you."

Bome one has said. "Never do anything your self that you can get another to do for you." but the motto is not mine. "In fact, I think the converge of the way many things to many thing the converge of the way many thinks the converge of the way many thinks the converse of the proposition is truer l'ertsilly Lalways act more on it, and should prefer to do

converse of the proposition is truer to criticity. I always act more on the and should prefer to do so to day rather than to another protection. So to day rather than to another proxy. In the control of the control o

ecute the pleasing commission entrusted to me:
This beautiful five-pointed star, so tastily arranged, which now adorns this platform, was given us on the memorable night of Oct. 21st, 1833. by the Boston Lyceum No. 1, through Benjamin Weaver, its Conductor, at our grand public reception; two beautiful laurel wreaths were also presented us by the Shawmut Lyceum, which I wrote you of, and amsorry now I did not send on; and this beautiful basket, so artistically filled with pretty things, was presented by. "The Spiritual Progressive School" (or Lyceum No. 3, as I call it), at a cosey little reception tendered us at the residence of Hattie Wilson, its founder and chief supporter, on Monday evening, Nov. 5th.

These three beautiful gifts were bestowed upon us personally as tributes of the love and esteem in which we were abld as Lyceum workers. We feel broud of them, I assure you!

Would that Loculd recall the loving words spoken by the spirit doctor controlling Mrs. Wilson when presenting this beautiful floral offering—this "Backet" sit of Nature," as the control happing designated it; but, though the words are lost, the spirit of the octasion will ever meaning will all the start of the many, pleasant evenings spent in Boston and all all translations as Lyceum we can a sure of the pleasant evening spent in Boston and all all translations are constrolled.

And now to the point which you as a Lyceum And now to the point which you as a Lyceum are "more" personally interested in—now comes your turn. Amid the "many agreeable surprises" which happened to us at the Hub, the last was certainly not the least on the Wednesday evening ifollowing the Sunday (Nov. 4th) we took public leave of the Shawmut Lyceum, and presented on behalf of the Cleveland Lyceum, its Conductor, (J. B. Hatch.) with the gold and sliver badge, designated." The Star of Spiritualism," (which was to have been given him on the occasion of his contemplated visit to Cleveland some time since.) we were invited to meet land some time since.) we were invited to meet a few friends at the residence of the recipient, Mr. Hatch, and exchange farewells: a kind of

Mr. Hatch, and exchange larewells: a kind of good-by purty.

I thought—in fact we both thought—all formality, was over, and we went anticipating a most social time, and we had it (but later in the evening). The buzz of conversation at this delightful gathering, and laughter at some of John Wetherbee's pleasantries, was brought suddenly to a stop by the stentorian voice of the host (the irrepressible J. B.), who called the friends to order, and then went on to say—well I cannot begin to tell you all the kind words uttered on this the eve of our departure, but tered on this the eve of our departure, but "God bless the Cleveland Lyceum," "God bless you, Thomas and Tillie Lees," were included, among them. Suffice it to say his words were freighted with love and good wishes to the Lyfreighted with love and good wishes to the Lyceum, its friends and co-workers in Ohio. Then he reached from some mysterious hiding place—this baton faurmointed by this beautiful emblematical eagle; and, in words tremulous with emotion, handed it to me and bade me on my return to Cleveland to present it to the Children's Progressive Lyceum, "as a token of love and good-will from the Shawmut Lyceum of Boston." (Applause.)

Then there was something beautifully said about the present—Charles L. Watson—and future Conductors; that would wield this baton, so emblematical of liberty, and typical of Shawmut's love for Cleveland; and the hope expressed that the friendship now existing between them would not only endure, but grow stronger in the future." About this time I began to get beautifully mixed, (feelings akin to

stronger in the future."About this time I began to get beautifully mixed, (feelings akin to what I suppose newly-developed mediums feel,) and I scarcely remember what was said afterward. And then came this as a settler: [great applause] A model of "Bunker Hill Monument," a joint gift from the two Lyceums: Boston Lyceum No. 1 and Shawmut, to the Children's Progressive Lyceum of Cleveland, Ohio. Well, Tillie H. Liess must tell you what was said on presenting this, for I cannot. As I recall the evening now, I felt at this point as if the old earth was receeding from me, and I was winging, my way at a two-twenty gait to the

the old earth was receding from me, and I was winging, my way at a two-twenty gait to the gates of heaven, with all the Lyceums of the Summer-Land there to meet and welcome me, yet I fancy I heard Mr. Hatch say:

"May the strength and endurance of Bunker Hill Monument, of which this is a model, be symbolized in the triple alliance now formed between the three Lyceums (brought about so timely by you, the guests of the evening)—Boston—Cleveland—Shawmut; may they as Lyceums ever be true to the right, and to each other; and should Shawmut ever fail to respond to the call of duty and of the other two Lyceums, eraselts name instantly from the base of this erase its name instantly from the base of this monument."

If I replied at all (and Tillie says I did), why,

charming manner, thus harmonizing the entire congregation for the surprise about to take place.

Mr. Charles Watson (the Conductor) announced Mr. Charles Collier, who, stepping to the platform, alluded to the absence of Thomas Lees (now in Providence R. I.) and called atcondition; while listening in a kind of spiritualistic exalization the balance of the evening to
fine music from the distinguished company
present, the sweet singing of Mrs. Nellie M.
Day, the talented Singleton sisters, in their
vocal and instrumental efforts, 'Prof. Longley
in songs of his own composition, and readings
from a very charming young lady, whose name
I cannot at this moment recall. Then came
the good-byespeeches of C. Krank Rand, Shawmut's Assistant Conductor, so earliest and eloquent, followed by such sentifeft words on our
beautiful philosophy by Mr. John W. Day, assistant editor of the Banner of Light, who sent
another batch of love and good wishes, not
only to the Spiritualists of Claveland, but to
the Spiritualists of Ohio, ay, sven more than
them—the whole army of friends in the West;
then followed the genialities and witticisms of
John Wetherbee, who delights so many of the
Banner readers with his facile and spiritual
pen. istic exaliation the balance of the evening to

Then came the beautiful inspirational closing Then came the beautiful inspirational closing words of Miss M. T. Shelhamer, the gifted and spiritual medium of the good Banner of Light, and the presiding genius of their weekly "Free Circles"; to her beautiful utterances no pen (certainly not mine) can do justice. The spirituelle grace which surrounds this highly developed sensitive cannot be transmitted through the mediumship of anything so material as pens. Ink and paper. I leave you to judge all as pens, ink and paper. I leave you to judge of this when she visits Cleveland (perhaps next

of this when she visits Cleveland (perhaps next summer); this, mind you, is sub rosa. In Meth nks I hear you say, well I there's lots about Hatch; where's his wife? Well, I'll tell you! for it's just here, to use a nautical phrase. "she came on deck," and not, empty-handed either: Fuit from the tropics, oh, how luscious I reveram and 'cake, that would have provoked the envy of even a Weisgerber. "Coffee, whose aroma and taste would have tickled the palate of a Cleveland epicure, and sent even a Mahometan from Turkey or Arabia into the wild-

yard on logon node as the say that my thought all through the pleasant times we had while in Boston and the only alloy really in our cup of happiness, was the regret that you were not all there, as a Dyboum, to hare

them.

Let us ever cherish the loving kindness of our Boston friends. In response to the remarks Conductor Charles

L. Watson, with tremulous emotion, stepped forward, with "baton" in hand, and spoke as follows: There are times when we feel we are entifely at a loss to give full expression to our feelings, and this occasion is one of them. I feel in accepting these gifts from the Lyceums. in Boston that we have been strengthened in every way: they are tokens and assurances that we have friends who share with us our trials remare trience with something for myself lifest that the visit to Boston by Thomas and Tille Less that not only toward the Lydoun movement that the Conductor and the Lydoun movement that the Conductor all of the Lydoun movement that the Conductor all of the Lydoun movement that the Lydoun the Lydoun that the Lydoun the Lydoun that t

baton was emblematic of the mental freedom characterizing our beautiful philosophy; and the "Bunker Hill Monument" he hoped was a fitting symbol of the unity and love that would ever exist between the Boston, Cleveland and Shawmut Lyceums. In accepting these gifts in the name of the Lyceum, he returned the sincere thanks of all.

The exercises concluded with singing and recitations by the following: Lennie Turner, Bertha Smith, Minnie Smith, Eddie Cooke, Carrie Nachtrieb; duet by Alice Barker and Susie Rafenstein; afterwhich Dr. Bigelow spoke very encouragingly to the children. The Lyceum closed with the Grand March of Progress, to the soul-stirring music of Charles W. Palmer, our Musical Director. The new feature of singing while marching (lately introduced by Mrs. Nellie M. Heywood, who was absent through sickness) was sadly missed.

After the Lyceum was dismissed the friends gathered around the platform to inspect the beautiful presents from the Bostonians, and, dear Banner of Light, as I can only judge others by myself, I must say we left the hall feeling proud, and could not help thinking of the great work that had been accomplished within three short months: namely, the banding together of the Lyceums of Boston to that of Cleve land. Thereby we feel strong, "for in unity there is strength," and when based upon purlty, love and truth it helps to make our burdens light, our joys greater, knowing we have others that can share them with us.

If we had more such men as J. B. Hatch, C. Frank Rand, Benjamin Weaver, Thomas Lees, and others, we could enter upon a grand missionary work; from the Atlantic to the Pacific Lyceums could be strengthened and established, thereby sowing the seeds of truth for the future generations. For the Lyceum cause must be recognized as the bed-rock—the foundation-stone of the religion of the coming age.

December Magazines.

WIDE AWAKE.-The approaching holiday season is expressively announced, the number opening with a musical roundelay, "On Christmas Day," by May E. Wilkins, with a fine frontispiece illustration. Following this are "A Christmas Breeze," "Christmas Snow, Wonderful Christmus Box," "Christmas with Cherokee Sam," "Little Bridget's Christmas Flowers," "A Child's Make-Belleve," a poem by George MacDon-ald, eleven illustrations, "Facing the World," a story for boys, by the author of "John Hallfax," "Some Curious Cat Music," two illustrations. "A, Canadian Carnival" is an interesting account of the winter festival of last January, its best features being shown in eleven spirited engravings, including the ice-palace, the masqueradors, the hurdle and the barrel races D. Lothrop & Co., 30 Franklin street, Boston.

THE PHRENOLOGICAL JOURNAL contains a portrait and biographic sketch of Prof. Nicholas Joly, the eminent French naturalist, with a portrait; "Footprints in the Ancient Sandstone," a Rocky Mountain discovery; "The Trance a Subjective Phenomenon," by Dr. E. P. Thwing, sketches and portraits of Monsignor T. J. Capel and King Cétewayo, etc. Fowler & Wells, 753 Broadway, New York.

THE ELECTRICIAN contains a large, double page engraving, showing the "Café National," at Copenhagen, Denmark, lit by the Maxim & Weston System. Interesting and suggestive articles in this issue, many of them finely illustrated, are: "A New Dynamo for Experimenting Purposes," "Some of the Devices of M. G. Trouvé," "Relative Cost of the Electric Light," "Electrical Distance and Speed Indicator," and "The Alleged Dangers of Electric Arc Lighting." Williams & Co., 115 Nassau street, New York.

THE HOMILETIC MONTHLY is filled as usual with material and helps for those who occupy the evangelical pulpits. Funk & Wagnalls, publishers, 10 and 12 Day street, New York.

SHAKER MANIFESTO pursues the even tenor of its way, contributing its quota of good words for the truth as understood and promulgated by the United Societies, at Shaker Village, N. H., by whom it is published DYE'S GOVERNMENT COUNTERFRIT DETECTOR .-The sudden demise of Ed. S. Wheeler, editor and proprietor, is fittingly announced, with a tribute to his memory of which he was eminently worthy. The information given in this periodical from month to

avail himself of. Office, 1338 Chestnut street, Philadel-PLYMOUTH PULPIT .- Sermons by Henry Ward Beecher. No. 8 of Vol. VII. "Living Gospels." Fords, Howard & Hulbert. 27 Park Place. New York.

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THE UNIVERSE has an illustrated sketch of San Antonio, Texas: "A Christmas Garland," consisting of chimes from the poets; several stories and poems, and a variety of minor articles in the departments of "Our Thinking Cap," and " The Home Corner." Universe Publishing Company, St. Louis, Mo.

Swinton's Story-Teller, issued weekly, has reached its eighth number, with seven complete tales. Swinton, Barnes & Swinton, 20 Lafayette Place, New

THE AMERICAN JOURNALIST .- This new monthly, devoted to the interests of professional writers, and the first of its kind in this country, gives in its third number (November) an account of "The New York Herald, and Who Made It." with portraits, " Journalism in Canada," etc., together with an Editorial Directory and Newspaper Notes. American Journalist Company, St. Louis, Mo.

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GHOST LAND: OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and edited by Emma Hardinge Britten. Faper, pp. 484.

THE PSALMS OF LIFE. A Compliation of Pasima, Hymna, Chanta, Anthema, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age, By John S. Adams, SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS, Cloth. Printed on tinted paper.

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ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'cold and pale,' shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rico. Blacof sheet, 22x28 inches; eigraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plate, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure live, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of Immortal worth," A hand of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistless inpulse that thrilled through her whols being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bizeof sheet, 22x23 inches;

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way." and the tired horses look eagerly toward their nume and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds whid howers, in the other grass for "my colt." Stein, copied in black and two tints, Designed and painted by Joseph John. Size of sheet, 22128 Inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonions groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Uppled from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints, Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John, Engraved on steel by J. W. Watts. Size of sheet, 20224 inches,

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The nother is seated in the forest shade. Her fittle gir! "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleeful regulsh expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22228 inches.

"THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the moonday feast from a basket brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lumb. Horses statched to a wag-on loaded with bry, impart a most pleasing effect. A rustle youth, proud of the team, leans sagainst his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two turns from Joseph John's noted painting. Sine of sheet, exactly inches.

For each additional Engraving 50 cents extraall of all and a . <u>with</u>

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to own of the following Pamphiota:

AGAGNIZ AND SPIRIT ALISM: Involving the Investigation of Harvard College Professors in 1857. By Alien Futnam. This sterling work combines in itself the transfer site of memoir, essay and review. The matter considered is so vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

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THE LIFE, The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has, Paper, and in the first in the second of the second

to the Edwards Congregational Church, Boston. By A. E. Rewton. Paper. CLAIMS OF SPIBITUALISM: EMBRACING THE EXPERIENCE OF AR INVESTIGATOR. BY Medcal Man, Paper, in Diagrammy of gift one dit is call all

TERMS OF SUBSURIPTION, IN ADVANCE.

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Message Bepartment.

Public Free-Circle Moclings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFILE, Bosworth stret (for erly named doutgomery Place), every Turney and Prinky AFTER (JON, The Hall (which is used only for these sauces) will be upon at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, a lowing no egress until the conclusion of the sance, except in case of absolute necessity. The public The atoesage published under the above heading indicate, and spirits early with them the characteristics of their carti-life to that beyond—whether for good or will; that those who pass from the earthly aphere in an undeveloped state, eventually 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—nore.

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

It is our carnest desire that those who may recognise the special of the spirit-friends will verify them by informing us of the fact for publication.

All expressions of the spirit-friends will verify them by informing us of the fact for publication.

All expressions of such rom the friends in earth-life who may real that it is a pit, as the top lace upon the altar of Spirituality their floral effert us.

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

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

All exters of inquiry in regard to his department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Obsierman.

SPIRIT MESSAGES.

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

Report of Public Séance held Nov. 2d, 1883. [Continued from last issue.]

Judge Nathan Price.

This, Mr Chairman, is an unwonted experience, something that I am not familiar with, yet when I saw spirits returning here who appeared to me to be successful in making them-selves known to mortal life, a strong desire selves known to mortal life, a strong desire seized me to enter and endeavor to speak, that I, too, might be recognized as one of a great throng returning from beyond the river. I wish my friends to understand that the cause of my decease, so far as I know anything concerning it, was a natural one. To fall asleep here upon the mortal side, and to awake in spirit on the immortal stage of being, is an experience not given to all I presume and yet. perience not given to all, I presume, and yet that is what came to me. I felt somewhat be-wildered and uncertain concerning my surroundings when I opened my eyes in the other world, because I could not realize my condi-tion. I appeared to be the same man in every respect, and I did not understand how it was respect, and I did not understand how it was
that I could not make my mortal friends realize
what I wished to convey to them. A few hours
elapsed before the truth dawned upon my mind,
and then I found it was best for me to lay all
thought of the old form and its conditions aside,
and to take up the study of the new life which
had so suddenly burst upon me.

I was somewhat advanced in life, and had
passed through various experiences. I resided
in Kansas, where many know of me and my

in Kansas, where many know of me and my earthly career. But they know nothing con-cerning the spiritual experiences which I have passed through since parting with the mortal form, and in order to enlighten them concernform, and in order to enlighten them concerning these things, I must use other organisms than my own. I may fail in achieving my point at first, but I intend to persevere until I succeed. I had something of a positive nature when on earth. I am none the less an individuality now than I was then, consequently I am

as positive and determined as ever.

I find a very good field for the exercise of spiritual power in the State where I belonged, and I have discovered that a number of energetic spirits are interesting themselves in spreading this fower throughout those parts. I wish to join those spirits in their efforts to promulgate

what I find to be the truth concerning the soul of man, its destiny, its relationship to the universe, and also its divine powers.

If you will be kind enough, Mr. Chairman, to announce that I have come to your office, for the purpose of sending regards and greet-ings to friends, to assure them that I find my-self in very good condition in the spirit-world, ngs to friends, to assure them that I find myself in very good condition in the spirit-world, and have the power of returning to manifest to mortal life, and wish to establish some kind of a line of communication between them and myself. I will be exceedingly obliged to you. I was well known as the legal adviser of many prominent individuals in the section of the country to which I belonged, and I trust that some one of my friends or associates will give me the hand of greeting, and bid me come again. I was known as Judge Nathan Price, of Troy, Kan.

Nadie B. McKee.

I passed away in the early part of the present year, and I have not yet learned to understand all the conditions of the spirit-life which press around me. I have wise and good teachters who are well kind and good teachters.

wise and good teachres, who are very kind and gentle with me, yet I sometimes feel so bewildered that I can hardly comprehend my surroundings. The strangest and the most wonderful part of it to me is that the life I have found and the world I have entered are so natural and similar to this life and the world of matter, they seem to be the exact counterpart—the subjective side of this objective condition of life—and I have not as yet thoroughly learned the lessons which they present to my notice; but I am ready and willing to learn, and I am very much interested in the study, so that I am not dissitisfied with my transition, nor would I desire to take up the earthly form and reenter the mortal conditions. But I wish my dear friends on earth to know that I come to them with my love and blessing; that I have not departed from their midst; the old home and the dear ones are as near to me now, as well beloved, as they were when I moved among the familiar scenes of mortal life in my earthly form. It would please me so much, so very much, if my friends would visit a medium somewhere, and give me an opportu-nity of returning to them. I have a great deal to tell them of the wonderful things which have opened before me, of the studies I have entered upon, of the home-life I have found, and the friends who are with me. I have enough to make up a volume that would be interesting to those who remain here, because it would give power of communication between the two

evidence of the spiritual existence, and the power of communication between the two worlds, also of the interest which spirits hold for their loved ones on earth.

I left a dear companion; his name is N. B. McKee. I came from Indianapolis, Ind. My name before marriage was Sadie Burt; it is now Sadie B. McKee. My father when in the body was a reverend divine, who endeavored, I believe, to teach his followers what appealed to him as the truth concerning the soul, and also in relation to the immortal future. I have joined him in the spirit-world, and he was the first to assure me that he had a great deal to unlearn, and very many new lessons to take up concerning life; that he felt it to be his duty and particular mission to labor for the dissemination of truth as it now appeared to him; that, in place of reating supinely in a home of case and beauty in the spirit-world, he felt continuously attracted to mortal life; to those poor lowly ones who require spiritual comfort and sustenance; and by his influence and inspiration endeavor to teach them concerning the spirit. I am assured by that beloved parent that he is happy in his new labor, because now he has no doubt of its result, nor does he fear that the path he pursues may not lead to a bright and beautiful end. He joins me in sending love to all friends. I feel that in him I have a kind teacher. Although he once taught what he now understands to have been erroneous concerning the religious life, his error was not of the heart, and he now atrives to atone for

spirit world, and we have passed many a pleasant hour of companionship recounting old scenes, also prophesying the future of Spiritualism and its mission. I can hardly believe this to be the same world, as I gaze around me, in coming back into contact with mediums, for I find so much less of intolerance and so much more of kindly feeling existing between those varying in religious belief than I used to know of when on earth, and I also discover such a profound respect, as compared to the derision of long ago, exercised foward Spiritualism and its followers, that I feel highly gratified, and so recognize the truth that the world does move, and that humanity presses along with it. I wish you to convey my love to all friends of mine who remain in the body. Of course they have passed through changes and varied experiences since they last received a word from riences since they last received a word from me, but none the less am I interested in them,

me, but none the less am I interested in them, and I would be pleased to have them know that my affectionate regards go out to each one. I will be gratified to greet them, and give them welcome in my own aweet little home in the spirit-world, when they pass over to the other side.

My father is Mr. David Pierce of Belfast, Me, well known by the Spiritualists of that vicinity as an earnest exponent of our philosophy, who never sought to hide his light under a hushel. I was also somewhat humbly known as one who received evidences of immortal life through her own powers from the spirits who came around her. I passed from the body at Newton Lower Falls, in this State. I am Helen L. Fuller. I wish to say a few words of encouragement to mediums. I know something of the trials and perplexities, as well as the unhappy experiences which mediums are called upon to undergo. Some who believe in Spiritualism and desire to become mediums may consider the pathway to which mediums are called upon to undergo. Some who believe in Spiritualism and desire to become mediums may consider the pathway to be one of roses; but they must remember the roses are not thornless, and that briars will sting and pierce the weary feet of those who walk over them. To my brother and sister mediums I send a spirit's greeting. I bid them Godspeed, and to press on in their good work, testifying to mortals of the truths of eternat existence. I say to each one: if you will but endenvor to do the best you can, if you are faithful to your convictions and to the performance of your duty, you need not mind the jeers and gibes of those who gaze upon you; you need not mind, either, the criticisms of friend or foe. Receive what is given you from the spirit-world; give it out in the best manner you know, and your efforts will be blest by the angels above. When you pass to the other life, you will understand and know, perhaps, the necessity for your discipline on earth; you will also receive the fruition of your labors. I believe the time is coming when mediumship will be acknowledged by mankind as the highest and purest gift of God to humanity, because all will look upon it as the open doorway between the two worlds. When that time comes, not only will mediums seek to purify their own conditions and to give the spirits the very best possible means of labor, but the outside world will endeavor to provide mediums with pure and sweet conditions, which will elevate their will endeavor to provide mediums with pure and sweet conditions, which will elevate their lives, and at the same time furnish immortal intelligences with the means of bringing to earthly life indubitable proofs of their existence and of their interest in humanity

Report of Public Séance held Nov. 6th, 1883. Invocation.

Father of All, we ask thy blessing to rest upon us at this hour. Not in servile speech, nor in an attitude of adulation, do we approach thee, but with grateful hearts and aspiring thought bring our recognition of thy truth and of thy love. Oh! may thy benisons of good be appreciated and acknowledged by each one present here this day. May all, spirits and mortals alike, comprehend that they are gathered together not only to listen to words from spiritual sources, but also to receive a baptism of spiritual strength, which may be felt through all coming days, uplifting, ennobling and beneficent in its influence. May those who assemble here come into closer relationship with the highest and best of angelic life; may they reach forth and grasp the comprehension of some new truth, and gain deeper knowledge of the eternal world and its inhabitants.

Questions and Answers.

tion, a nd thus very rarely does man remember an existence prior to that of earth. Occasionally some individual does declare that he remembers certain events and incidents occur-ring during a previous existence, but his declarations are scouted and regarded as the fanciful chimeras of a visionary. When the spirit becomes thoroughly divested of its matespirit becomes thoroughly divested of its material conditions, and loses interest in earthly things, we are told that memory reasserts itself in this direction, and the arisen intelligence not only has the power to recall his experiences in the material body, but also to bring to his mind clear memories of an existence prior to the of the certh.

ence prior to that of the earth.
Q.—[lsy "A Constant Reader of the Banner of Light," St. Louis, Mo.] Will a person as readily contract a contagious disease by inhalation, when subject to nasal catarrh, as when free

A .- We are taught that the physical system more readily contracts, contagious diseases when in a morbid, unhealthy condition than it will at other times; and as the existence of nasal catarrh indicates such a morbid condition, we must conclude that it will predispose the system to the contraction of contagious diseases, by inhalation or any other means.

Q.—[By H. K. Stanton, Concord, N. H.] Is it

possible for those who dwelt upon earth during the prehistoric ages to communicate with its present inhabitants? If so, will one or more of them give, at this circle, a brief account of the times in which they lived here?

A.—It is possible for spirits of prehistoric ages to communicate with mortals. We do not know that such spirits can take possession of this medium and give brief recitals concernant the second spirits can be second. of this medium and give brief recitals concerning the ages in which they dwelt upon the earth; but if they can do so we certainly have no objection, provided they do not injure our instrument in any way. We would further add, that the medium whom we at present control at these circles is better adapted to the influence of the spirits of this present age, whose hopes, desires, sympathies, interests and affections are centred in their friends were certified. tions are centred in their friends upon earth and who desire to return and communicate with those loved ones. Her especial mission is to provide an open way for such spirits to come into communication with their mortal friends.

a shis; we have cities, towns, and country, we have birds, flowers, rocks, trees, waters—every thing which you have here—and I have been taught that such must be the case, because there is a spiritual counterpart, to all things material, and the physical or material universe is but the outward manifestation of the spiritual

spiritual.

I would like to come to my friends and give them a private communication, if they will visit some medium and allow me to do so. I have some things to speak to them of, concerning the mortal life, which I think would be interesting to them. I know it would assist me very much. Before I passed away, I tried to speak to my dear mother, but was unable to say anything except "Mother, mother, I want—" I think if I can find some medium like this one, in private, whom I can control, I will be able to tell my mother just what I did want. It was concerning some little effects of mine, which she still has in her possession. spiritual.

still has in her possession.
[To the Chairman:] Much obliged to you for admitting me.

Mary Hall Loring.

I have only a brief messageto give. My home was in Boston. I have friends in this city, and I come here because I wish to reach them, not to give anything of a personal nature through a public avenue, but to request them to visit some medium, so I may come and speak concerning certain affairs connected with themselves, which were of interest to me. I have found the spirit-life beautiful, and full of good conditions, and I do not return in a dissatisfied manner, rather do I come singing a song of joy conditions, and I do not return in a dissatisfied manner, rather do I come singing a song of joy because I have slipped out of the physical life into a higher, broader existence. My lot was not an unhappy one; shadows crossed my path, of course, as they do that of every mortal; yet I had many things to make life pleasant. I had considerable means, which, in this life, are calculated to make one happy, if they endeavor to distribute them wisely. Whether I did so or not remains to be seen. I am not here to speak of that, only to call the attention of my friends of that, only to call the attention of my friends to Spiritualism, and to tell them I am anxious to give them some knowledge of the immortal world, and to inform them concerning my condition in that world. I hope they will visit a medium, or mediums, and seek opportunities not only of coming into communication with myself, but also with others. Mary Hall Loring.

Pardon Field.

Good afternoon, Mr. Chairman. I was an old man in the body; that is, I saw seventy six years of life, and it will soon be three years since I left the mortal and entered the spiritsince I left the mortal and entered the spirit-world, but I take an interest in the doings of my earthly friends, and I come occasionally to see what they are about, to see what concerns them, and at such times I feel as though it would be a good thing if I could make them un-derstand my presence. It is true we cannot have all that we want in life. I find it so on the other side as well as this, but I also learn that as man gains knowledge he acquires more and more of spiritual possessions as well as of opportunity and power, and so, by-and-by, I suppose, when he becomes rounded out in knowledge, he will be able to do very much as he desires, and to gain all that he wants. I don't know exactly how that is, but I do some-times feel very much limited in coming back to don't know exactly how that is, but I do sometimes feel very much limited in coming back to mortal life and finding the doors closed against me there; those I would like to talk with do not know I am round at all—do not have the least iden that perhaps a great many of their spirit-friends are gazing upon them, interested in their proceedings. So when we find a loophole open through which we may slip and make ourselves known, I tell you, sir, it does us a great deal of good to take advantage of it. Members of my family are living here. My son lived in Charlestown, and I was with him when I passed on. His name is John W. Field. I would like those near to me to try and understand all they can about the life of the future; it will do them no harm, but a great deal of it will do them no harm, but a great deal of good. I come to send them my regards and best wishes, and to gain a little power to get closer to them. I have friends in New Hampshire, very old friends, who perhaps will remember me. I also send them my greetings, Pardon Field.

and particular mission to labor for the discussion of the set to more appeared to him; and the set to more appeared to him; the se

ready to give me a happy greeting, which not only made me feel at home at once, but also gave me more strength, power and vitality than anything I ever experienced before, for I realized at that moment that life is immortal and continuous; also that spirit-life is contiguous to that of the body, and there is really no suspension of man's vital spiritual forces.

I was quite long known as an officer of the government, a United States Deputy Collector of the revenue. I resided in Hoboken, N. J., from whence I passed to the spirit-world. My name, sir, is William Crews.

I am Bertha Manning.

I am Bertha Manning.

I am Bertha Manning. I come because I have friends in this city; I want them to know I can come, and I send them my love. I wish to tell them I am happy, and pleased with all I have found in the spirit-world. I did not know about the spirit-world before I died; I thought all the spood people went to heaven, and the bad ones went to the hot place. I did n't know whether I should be called good or not, because my Sunday-school teacher used to say that "everybody was bad; they couldn't help being bad, unless they had the grace of God," so I wonday had the grace of God," so I wondered had the work of the way, and feel better for it, if itdo n't amount to much, I am muchobilged to you, sir, did n't know what that meant; f did n't feel as though I had "the grace of God," so I wondered had not be called good or not. I thought in the process of the spirit world be called good or not, because my Sunday shad the grace of God," so I wondered had not be called good or not, because my Sunday and selves when I have got back in this they shad the grace of God," so I wondered had not be called good or not, because my Sunday and selves when I have got back in this they shad the grace of God in their hearts." I had to say, and feel better for it, if itdo n't amount to much, I am muchobilged to you, sir, or saying my come in the world whether the world whether the world had not be well and the manning.

I had to say, and fe

I am Bertha Manning.

I am Bertha Manning. I come because I have friends in this city: I want them to know I can come, and I send them my love. I wish to tell such them I am happy, and pleased with all I have friends in this city: I want them to know I can come, and I send them my love. I wish to tell such them I may have I may be them I may happy, and pleased with all I have from the spirit-world. I did not know about the spirit-world before I died; I thought all the swent to the hot place. I did n't know whether were to the hot place. I did n't know whether swent to the hot place. I did n't know whether the spirit world as a book of teacher need to say that "everybody was bad; they sould n't help being bad, unless they had the grace of God." so I want the grace of God," so I want to the cred whether I was good or not. I thought perhaps the grace of God," so I want to get well; them my friends whald come and see me, and some of them would ask med if he was a might sand wonder if I was; and I felt as though I was not prepared.

I thought I was god to make me He awake nights and wonder if I was; and I felt as though I was not prepared.

But I wish to say that I have not have to go! I was not prepared.

But I wish to say that I have not have to go if i was not prepared.

But I wish to say that I have been just as though I was not prepared.

But I wish to say that I have been just as though I was not prepared.

But I wish to world a mong the bolds and thing my early home a greeting when I entered the spirit-world. I was fourteen years old when I ded. I have been in the spirit world a few years, so I have heen in the spirit world a few years, so I have heen in the spirit world a few years, so I have to come from the sum of the sum of

feel especially favored in getting an opportunity of speaking.

Oh! I cannot express my love sufficiently to those dear ones who remain on the mortal side; I cannot show to them in outward form all my sympathy for them, but I am working for their welfare, trying to influence them in spiritual ways, to draw their thoughts toward the higher life, with its sweet and uplifting conditions, and I am busy brightening and furnishing a sweet home for them, one that will be peaceful and quiet, that will afford them pleasant surroundings and influences, and when they join me in the higher life, I know that they will feel glad that I passed away before they did. I was fifteen years old when I passed from the body. My birthday was the first of March. A few days later I was summoned to the spirit world, so My birthday was the first of March. A few days later I was summoned to the spirit world, so my spiritual and mortal birthday come close together. My father's name is Samuel M. Norris; my mother's, Isabella Norris. I lived in Dedham, Mass. My name is Mary Edith Norris. I want my young friends to know that I am happy, and that I can come back to them occasionally. I would like them to understand I am attending a school in the higher life, passing on from one gradition to another of unfoldment, progressing in my studies the same as one would here in the body, only with greater opportunities and advantages than one ever has here on the mortal side of life.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Nov. 9.—Tracy P. Cheever; James A. Stotson; Mrs. Susan Mitchell; Fred Wetherbee; Christopher G. Bubler; Nellie C. Morrill.

Nov. 13.—Nathaniel C. Parker; Michael Zelgler; Louise Willis; Charles Kneeland; Deacon Allen Berry; Hannah Peterson; Annie M. Deacon Allen Berry; Mannah Peterson; Annie M. Burbank Felton; Mary Kelley; Joseph Scholl; Lizzie Marshall; Flora Partridge; Harrison Beesley; Henry M. Howard.

Nov. 20.—Mrs. Irene Jarvis; Mary Whitchonas; J. Amory Ibavis; Mrs. Adelaide J. Barnes; Justin Ely; Edward II. Place.

If. Place.

Nov. 22.—Dr. Cornell Smith; Edward C. Blake; Albert A. Rutch; Mary Ellen Stetson; William A. Vaughn; Hattle Carter; Olive Parker.

Nov. 27.—Mabel: Jonathan Sargent: Nancy Lougee; Ela-Bhaw: R. * Sandford; Mattle Peabody; John Corey.

Nov. 20.—Mary Agnes McArthur; Joshua Frye Speed; Martha Ames; Lenns Person Bavis; Dora Jonnings: Stephen W. Nudd; Ellen Donovan; Nellie Wheeler; Emma Ruck.

Muck.
Dac. 4.—Thomas Cook; Mrs. Molly Dow; Capt. John G.
Crosby; Mrs. Susan M. Ford; Samuel H. Brooks; Maggle
Lealy; Joseph Bassett; Maria E. Harris.

Written for the Banner of Light. MY MESSAGE.

BY M. T. SHELHAMER. I sent a message un above. Alive with gentle thoughts and true, So filled with holy, tender love, That angels might its secrets view:

I waited it on perfumed wings To one whose soul in glory sings. I kissed the scented petals rare, And placed them o'er the lowly sod. All freighted with my earnest prayer That he, who starry pathways trod,

Might see, and know, and understand Those flowers were planted by this hand. I knelt beside the grassy bed: "Waft! waft my blessing up to him, Oh! queenly flowers fair," I said, Through purpling shadows, cool and dim, And tell him that my thoughts are rife With memories of his noble life."

I sent a message full of love-In purest form, in sweetest oulse: 'T was recognized in worlds above By one who dwells in Paradise. For evening zephyrs bore it straight To him, beyond the pearly gate.

Verifications of Spirit-Messages. NATHAN LAMB.

To the Editor of the Banner of Light: NATHAN LAMB, who spoke at your circle through Miss Shelhamer, printed Nov. 24th, was widely known in this county, and throughout the State. Outspoken In this county, and throughout the State. Outspoken on all reform questions, fearless and aggressive, conscientious, persevering, and very active in all reforms; antislavery, woman's rights, temperance and Spiritualism; and when a Universalist, was the most active worker in the society. At his funeral he exhibited the evidence of his presence by taking possession of the speaker. I have known him intimately for forty years, and have no doubt of its being Nathan Lamb, of Bridgewater, Vt. NATHANIEL RANDALL, M. D. South Woodstock, Nov. 30th, 1883.

To the Editor of the Banner of Light: In your paper of Nov. 24th I read a message from NATHAN LAMB, my husband. It is very characteristic of him, as he was always an outspoken Spiritualist
while here. The lady Lotels speaks of was his first
wife. The old gentleman she aludes to is my brother,
Dr. J. M. Holt. Mrs. Z. B. LAMB.
Woodstock, Vl., Dec. 3d, 1833.

into a burning brush heap. The facts are all correct, and the message will be gratefully received by earth-

The blessing of our spirit friends will guide and
The blessing of our spirit friends will guide and
bless this good medium in her noble and glorious work.

Very truly yours.

Haman F. Marrida.

Hartford, Conn., Nov. 24th, 1833.

JACOB TODD. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Banner of Light of 24th inst. I notice a com-, munication purporting to come from Jacob Todd, which I should say is characteristic of him. baving known him well while I had charge of "The People's Splittual Meeting" in Boston, where he used frequently to attend. "Dr. Todd," as we used to call lilin, was a fine medium, exceedingly sensitive, somewhat errally it, and was really a medium for the development of, and was really a medium for the development of, splitts in darkened conditions. He intimates in his memisge that he is still engaged in the same secured tion. He not unfrequently took part in our meetings, often uttering, while under inspiration, some of the highest sentiments from an advanced owner of expirition. Then again, those met advanced came through his orm ganism, seeking the light. Who shall say that Dr. Todd vide not fill a grand mission while in this spherely and with his eviarged capacity shall not, do a greater, work now in spirit-life?

Web York, Nov. 22th, 1833.

MRS. SALLY BARTON. To the Editor of the Banner of Light;

To the Editor of the Banner of Light:

In the Banner of Nov. 24th, our hearts were made glad by reading a message from our dear mother with the Banton. Eleven years have we have tently waited for the loving words that dame to but hand and heart yesterday. No doubts exist is our minds of its truthfulness, having corroborative independent evidence of the fact. May other friends soon, greet us through the gate that 's now ajar.

Lottsville, Pa., Nov. 29th, 1883.

S. M. Lott.

KENDALL COOLIDGE.

To the Editor of the Banner of Light : To the Editor of the Banner of Light:
In the Banner of Light of Nov. 24th, 1853, I read a communication from Jobel Kendall, formerly of Springfield, Mass. He was in the boot and shoe business for many years, and I bought many a pair of hope of him when a young girl.
With regard to the message from his daughter, Mass. Julia Coolinger, I can say I knew her well by sight, and that the last years of her life were spent in South Framingham, where she passed away about two years ago.

I send this note to you at this time because I am impressed to do so (being a medium myself), and knowing how anxious returning spirits are to be recognised.

Respectfully yours, M. G. WILLARD.

Worcester, Mass.

J. B. KIMBALL.

To the Editor of the Banner of Light:

I wish to acknowledge the correctness of the communication published in your paper of Nov. 24th, from J. B. Kimball. I know the statements in it to be correct, as he was a connection by marriage of mine. His father was an old citizen of Chicago, and held the office of Comptroller for several years. He married the eldest child of J. B. Rice, who served as Mayor for two terms in that city.

Respectfully yours.

H. Wattana. To the Editor of the Banner of Light:

MRS. ALICE B. SCHUNMAKER.

MRS. ALICE B. SCHUNMAKER.

To the Editor of the Banner of Light:

In the Banner of Light of Nov. 3d is a message, through Miss Shelhamer, from Mrs. ALICE B. SCHUNMAKER (Schoonmaker), late of Pittsburgh, Pa., which to those who knew her in life is most characteristic and convincing as to her identity. In Demorest's Monthly Magazine of January, 1882, is a brief mention of her will, disposing of seven hundred thousand dollars. It gives me pleasure to testify to the truth of Miss Shelhamer's mediumship.

Sheridan, Madison Co., Montana, Nov. 20th, 1833.

** ROUCH ON CORNS. 17, 150. Ask for it. Complete cure, hard or soft corns, warts, bunions.

In Memoriam.

As a society, we desire to express our sympathy for those who have been sorely bereaved by the translation of their loved and cherished companions within the past few menting and weeks. We sorrow not for those who have moved on to the brighter homes—they are on the march to higher foys and grander attainments, and have left the light of their immortal trail to guide us onward; but the wives and the husband need our words of comfort and consolation.

FROF. WM. DENTON, whose wonderful inagnetic power, sustained with no ordinary intellect, won for him a world-, wide renown, has passed from his great usefulners in the form, to accomplish in spirit-life a higher and nobler work for humanity. We give him our blessings and congratulations. To Mrs. Denton we offer our scal-felt sympathy; yes, to her and her children may the blessed indusence of his risen spirit come, until they shall see him, hear his voice, and feel again the warm clasp of his friendly hand. He who so well understood the elements of the material world will, under the right conditions, niaterialize a form like to the one he wore, and grove his continued individual life. For this, as a society, we pray, believing it to be the divinest consolation for his family. Mrs. Denton, accept our love and sympathy as your neighbors in West Newton, and know that we are not umiledful of you in your great sorrow.

Ed. S. Wheeler, whose noble life has left its influence?

our love and sympathy as your neighbors in wear and whow that we are not unmindful of you in your great sorrow.

E.D. S. Wheeler, whose noble life has left its influence' in every home whose immates are lovers of free speech, and whose passage from the form was apparently hastened by that that wave of bigotry which rolled across his way—we congratulate him that, he can now open his mouth and speak his noblest thoughts without being drenched and chilled in the cold waters of ignorance, bigotry and superistition. God bless your noble soul, and may your mantle sometimes rest upon our shoulders who so much admired your independence. Dear Mrs. Wheeler, your is a great sorrow, in the sense that you cannot have his citable presence, or physical form, to cheer, encourage and counsel you as in bygone days, but your own clear sight will reveal his spiritual presence; and to knew that you were the obesen companion of such a man, that it way your privilege to be as a ministering angel in his days of sickness, must be an abiding comfort. We send to you in this silent manner our deep sympathy and love, and pray that you may go, forth as a representative of your noble husband, to bless and

forth as a representative of your noble husband, to bless and be blest.

Mis. Busan S. Richardson, whose labors have been so unselfishly performed for those who came within her includence, in her home, and in all public places where her presence has been known; a true wife and mother; how much will she be missed from the home circle! She, too, has passed on among the good and true. Our love and sympathy go out to our veteran brother, Dr. A. H. Richardson, and to their children. May the sweet consolation of our divine philosophy sustain them through all the years of their tolling and waiting. The cheering words from our brother's lips and the healthful magnetism of his healing hands have smoothed many a rugged way for members of our human family, and now our words and sympathy are due to him.

due to him.
Ohosen as Committee to represent the feelings of the First
Society of Spiritual Truth Seekers, we subscribe our names.
CHAS. N. and M. S. WOOD.
West Newton, Nov. 25th, 1833.

Passed to Spirit-Life:

From the home of his father, at Great Falls, N. H., Nov. 18th, 1833, Moses B. Knights, aged 39 years;
He was the son of William and Almira Knights, who have been firm Spiritualists for many years; And as one after another of their loved ones are gashered to the home of the angels, they do not mourn them as lost, but only gond before, and their sad hours are made more cheerful by their knowledge of spirit communion. Mr. Knights was man respected by his townsmen, a firm friend, and genisiconipanion. His dying request was that he be builed by the "Knights of Pythias," of which Order he was a prominent member. The services were held in the Kirst-Baniks Church, and were attended by his Lodge of Knights of Pythias, Alert Hose Company, and fellow workmen in the shoe factory, thus paying the last tribute of earthly respect to one of their associates, who is not dead, but gone to be reunited to a dear companion, who passed to spirit-life some years ago. May the gospel of life and communion with angels cheer every mourning heart. N. S. GHEENLAAF.

From her home at Hotel Chester, Boston, very suddenly, on the 20th of Nov., Mrs. Mary E. Kramer, aged 50 years 7 months 20 days.

7 months 2s days.

Six sons, two daughters, with an older sister, were bowed in sorrow at this sudden breavement. Mrs. Kramer was an earnest member of the Ladies' Aid Society, and will be much missed by that fraternity. But her own children, her crippled son, the poor and needy, will miss her loving personal attentions and angello ministrations, more than all others. May angels comfort them I The services were conducted by Mr. Eben Cobb, who made very appropriate remarks and a soul-felt prayer, with beantiful aining from the choir, and a brief address from the writer.

From Palmyra, Me., Nov. 2d, Mrs. Eliza Goodwing aged 76 years 7 months.

From Palmyra, Me., Nov. 2d, Mrs. Eliza Goodwing aged 79 years 7 months.

Our, sixter has been a believer, in Spiritualian for many years, sid has so truly lived its higher teachings that the has ever been an ornament to the cause side investigation. Well could she say. "Whitner I go I know, and the way! know." and, even the way to new thirty for I know, and the way! know." and, even the way to new thirty for I know and the way! know." and, even the way to new thirty for I know and the way! know and said. "It will not leave you a before the funeral service, and said." "It will not leave you state that I will have come to you again." and then requested that the application of the discourse should be thick would be the good of the discourse should be thick would the first form the part of manual the hearts of mobilister the state of the Banker of Hight.

Soken by my controlling spirit. Mrt 15. is a subscriber to the Banker of Hight.

Kasa, (Ma) heavy vision of the line state of the first of the Controlling for the said of the first of the first

From Kentland, Ind.; Nov. 25th from congestion of the

From Kentland, Ind.; Nov. Still from congestion of the brain, Horace D. Kent, in his even year.

Mr. Kent was born it whitestived Orderda County, N. Y. Aug. Stat. 1817. His boydood, was spent on his father's farm; she his young manhood in clerring and steamboating on the lakea, and subschungly matthe John of Mississipped Rivers. In 841 he married his Martin A. Lindley, the daughter of Syprimized interchange of Ways, which Although the has been an invalid for many varied stretches as a merchant and manufacturing and wared situentees as a merchant and manufacturing and wared to the him in the his manufacturing and wared to the analysis of the subschild warm and phonous impulses, kind and symmethetic to those who were library way and the of the himselfield. His way, such as a few manufacturing and warm and symmethetic to those who were library way and stood will toward all. His way, such the latest was their with control of the himselfield. To the himselfield which we have find with control and programment and programment of the subschild which is a subschild which i

Adbertisements.

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Dec. 8.

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Care Banner of Light, Boston, Mass. R. WILLIS may be addressed as above, From this in point he can attend to the diagnosing of disease by hair and Andwriting. He claims that his powers in this line are untivaled, combining, as he does, accurate selentine mouvedge with keen and scarching psychometric power, while claims especial skill in treating all diseases of the blood and nervous system. Cancers, Berronia in all the forms, Epilepay, Parsiyus, and all the most delicate and compileated diseases of bein seres.

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"It will be issued monthly, commencing about the first of Usamuzy, 1848: Sample numbers five to those who forward unamos and address to James monthly Experise. 181.

Dec. 8.—240.

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HELEN C. BERRY.
Nov. 24.

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Dec. 8.—(w" YARD, Marietic Physician, 443

A. Shawmir Avende near Blacktone Sq. Hours to table the boars will that patients. Two packages of the powerful that Magnetised Paper Selfs by mail of receipt of fig. Oct. 6.

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Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. 1. Oct. 8. MRS. SUE B. FALES has removed to Indian-apolis. Ind., for the winter, and all letters will reach her if addressed to 104 Plum street, Indianapolis, Indiana, Nov. 8, 4400Wt Nov. 8 .- 4teowt

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Dec. 8,—4**

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April 7,
Paine M c moorfal,
April 7,
Hestows. Hoss.

The Boston Investigator,

Light for Thinkers. A WEEKLY PAPER, published at Afinatia, Ga., in the interest of Spiritualism, at \$1,50 per annum.

May 19.

A. C. LADD, Publisher.

Beyond the Gates.

BY ELIZABETH STUART PHELPS,

Author of "Gates Afar," "The Story of Asis," etc.

The "Identity of Primitive Christianity AND MODERN SPIRITUALISM

W. WILL BY EVGENE CHOWELL, M. D.

Bunner of Wight.

ALL SORTS OF PARAGRAPHS.

Digby hopes that everybody will have a Merry Christmas-that the poor may not be forgotten-that the hearts of little children may be made glad by Santa Claus-that war shall cease, and universal peace bring the nations together in perfect harmony-that, finally, all will add their names to the Banner subscription list, the very best paper the world has ever seen !

For the land lately purchased at the corner of School and Tremont streets in this city, for the enlargement of the Parker House, \$75.01 per square foot was paid. There were 1984 feet, and the sum total was \$150,000. A nine-story white marble building is in course of erection upon the lot.

Phillips Brooks asked his congregation for \$2000 to provide a thanksgiving dinner for the poor, and in response upward of \$3000 was contributed.

In the days of Martin Luther there was not a news paper in the world, and Germany had not a printed book in the language of its people.

Death had illumined the Land of Sleep;
And his lifeless body lay
A worn-out fetter, that the soul
Had broken and thrown away.
—Longfellow.

Wendell Phillips was seventy-two years old on

Thanksgiving Day. A new religious sect has arisen in England which worships Mother Eve. The daughters of Eve are worshiped by all sects.—Hartford Post.

Light for Thinkers takes the Universalist Herald to task for publishing Lizzie Doten's poem, "The Chemistry of Character," and claiming to be ignorant of its authorship, remarking that their friends of the Herald ought to be sufficiently posted to know that it is one of the poems given by spirits through that lady's mediumship. It is probable that, spiritually, the editors of that paper had no chemical affiliation with the fact.

Turkish and Russian baths are a feature in one of the Fifth Avenue millionaire residences, put in at the trifling expense of \$10,000.

THE HEART OF AUTUMN.

As dyed in blood the streaming vines appear, While low and long the wind about them grieves; The heart of autumn must have broken here, And poured its treasures out upon the leaves.

A scientist says' the reason kissing is so pleasant is because the teeth, fawbones and lips are full of nerves and when the lips meet an electric current is generated.

Spiritualism is making rapid progress in Venezuela; the number of spiritual societies in that country is increasing daily.—Light, mehr Light.

The French Academy will be described in the January Century by the author of the article on Gambetta, recently published in the same magazine. This paper, "The Forty Immortals," will include por traits of Dumas fils, Renan, Henri Martin, the Duc d'Aumale, the Duc d'Broglie, Jules Simon, Emile Augier, Octave Feuillet, Sardon and Churbuliez.

Mr. Tebb writes from the Continent that the vaccina tions in the Canton of Basic have declined from fourteen hundred to two thousand annually to two hundred last year, and the health of childhood has much im

Colonel Kablo, the American Consul, is preparing to take a visiting party of representative Australians on a tour through his capacious country. It will all help to bring about the time when the English-speaking peoples of the earth will form a vast confederacy for mutual support and defense.—Liberal, Sydney, N. S. W., Oct. 6th.

Our thanks are hereby returned to Messrs. Phelps Dalton & Co., Boston, Mass., for fine specimens of the Dickinson Type Foundery Calendars for 1884.

John Randolph used to go to Congress on a pack mule. Now the mule goes to Congress without John.

IN TWENTY-FOUR TIME.

Mher:
I'm coming right down stairs to see
If John intends to stay
All night; it's half-past twenty-three;
Why do n't he go away?

Daughter:
(There, John, you hear?) he's going, ma!
(Now, John, dear, homeward jog;
You see if ma should waken pa,
Then he might loose the dog.)
He's gone, dear ma; I've locked the door.
(How guids the time hay fied:

The clock will soon strike twenty-four.

And I must get to bed.) - Somerville Journal.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for December, published in Rochester, N. Y., by James Vick, is a fine number. The department devoted to our young people is particularly interesting. We advise parents to purchase this periodical by all means.

Prof. J. H. Tice, the weather prophet, well known at the West, died recently at Chiltonham, Mo. Prof. Tice, in early life, attained eminence in his chosen profession as an astronomer. He gave to the world many interesting discoveries in regard to electricity. He made cyclones a study, and was a pioneer in the theory that they were electric disturbances, totally dissimilar to the wind-storms known as hurricanes.

The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.— William McKinley.

Among the indications of progress worthy of note was the passage of a bill in the lower house of the Hungarian Diet, permitting civil marriage between Jews and Christians, and legalizing civil marriages contracted in foreign countries.

This learned I. from the shadow of a tree, That to and fro did sway upon the wall, Our shadow selves, our influences may fall, Where we can never be.—A. E. Hamilton.

"I'm going to a masquerade ball this evening, and I want an appropriate dress," he said to the costumer. "What is your business?" "Oh, I'm a milkman." "Ah! then you'd better put on a pair of pumps and go disguised as a waterfall."

Prof. Brooks, of Phelps, N. Y., thinks it possible that the peculiar lights attending our sunrises and sunsets are due to our being enveloped in the tail of a giganite comet. An Albany astronomer says he is satisfied that the illumination is an unusual exhibition of what is called the zodiacal light, a nebulous girdle, having the sun for its centre. There seems to be no certainty or well-defined theory among scientific men as to the cause of the phenomenon.—Ex.

The wonderful power of spiritual intelligences exhibited through the mediumship of Mr. James R. Cocke in this city last Sunday, was reported and favorably commented upon in the Herald of the day following. Among the piano selections was a Rhapsodie in R Flat and a March, "played," says the Herald, "in such a style as to call forth generous applause from the au-

A newly-married lady was telling another how nicely her husband could write. "Oh! you should just see some of his love-letters." "Yes, I know," was the freezing reply; "I've got a bushel of 'em in my trunk." Tableau!—St. Louis Dispatch.

A Lafayette, Ind., lady-a model wife and motherbroke her husband of the saloon habit by walking up to the bar beside him and calling for the beer. She broke the awful silence, as they walked home, with the remark: "I love you, my husband, and if you are going to hell I'm going right along with you."

A Cincinnati woman testified that her husband got so full of liquor that he had to gasp for breath. A demoralizing case of tight pants.—Philadelphia Herald.

An exchange facetiously remarks that a certain histrionic lady "is said to have an ideal Attic figure. When we say that this story ought to cellar good many of her photographs we wish it to be understood that there is nothing begement."

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Brom-field Streets).—Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10½ A. M. and 7½ F. M. R. Holmes, President; W. A. Dunklee, Transvier reasurer. The Fact Megting is also held at Horticultural Hall, n Saturday afternoon of each week. L. L. Whitlock,

New Era Hall.—The Shawmut Spiritual Lycoum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visitus. J. B. Hatch,

Paine Hall, Appleton Street.—Childrents Progressive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Wesv-

Wells Memorial Hall, 997 Washington Street.— The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 215 o'clock. Able speakers and test mediums. All are cordially invited, Seats free. James A. Billss, President.

A. Duss, President.

1031 Washington Street. - Ladies' Aid Society meets every Friday at 25 P. M. Business meeting at 4. Bunday afternoons at 25, tests and good speakers. Conference in the evening. E. C. Baxier, Secretary.

Eagle Hall, 616 Washington Street, corner of Essex.—Bundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Confuctor. Meetings also Wednesday afternoons at 30 clock.

orciock, **Harmony Hall, 34 Energ Street** (ist flight).—Sun-lays, at 10% a. M. and 2% and 7% p. M. (scats free); Thurs-lays, at 3 p. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at Sand 745. M.
THELADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

Cambridgeneri.—Spiring meetings are held every

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

Embridgeport.—Spiritual meetings are need every sunday evening in Pelham Hall at 7% o'clock.)

Boston Beiritual Temple.—Sunday last, Dec. oth. a large audience met at Horticultural hall to listen to Mrs. Amelia H. Colby, who again occupied the rostrum morning and evening. After singling by Mr. O. P. Longley and Mrs. Geuley, Mrs. Colby announced as the subject of her remarks, "Does Phenomenal Spiritualism Merit Our United Protection?" The lecture was a masterly effort. The speaker commenced by saying we had not yet as individuals lived long rhough to be philosophers; the length of time allotted to those of the greater longevity in earth's sphere was only sufficient to give an experience through which humanity may comprehend but a small part of the phenomena relative to the physical and spiritual relations of individual life. The attention of the audience was called to the conditions to which all mediums must be subjected, that Spiritualism might be tangibly manifested to the senses of human wisdom and ignorance; that mediums must be negatives, and surrounded with conditions expressly, as far as possible, to consciously place them beyond any control of their own, or in other words, under the influence of a foreign power, that the greatest demand of human life might in part be satisfied, which is, to know something of conditions after the event called death. The development of these mediums is not alone that the wise, the true, the pure, the moral and refined may come to their loved ones in physical life, but that the ignorant, the false, the impure and revengeful may express themselves to their associates and loved ones as well.

And you, as associates of mediums, have much to do in the truths and falsities manifested through every phenomenon of to day's mediumship. I know you think mediums, above all others, sliculd give more in dollars and cents to see a responsible man or woman who has attained the age of twenty-five years, and never designed, phanned or concorted deception, than to see anything else belonging

of your people employ more time in designing how to make others believe they are what they know they are

of your people employ more time in designing how to make others believe they are what they know they are not, than otherwise. Those you have protected, educated and placed in position to be rulers of your nation, States and Churches, belong largely to this class. Can you reasonably expect more of the poor uncultured and uneducated, who have not had these advantages? You must remember that the spirit-world is populated from yours, hence must have by far a much greater number in its population of such as have lived and died under the penalty of transgressed law, their lives filled with destruction and their death with revenge.

A law in nature, allowing the wise and true to come in contact with mediumship, leaving upon their lives the impress of that high moral standard belonging to such influences, must allow the ignorant and false as well, and their influences must make equal impression, I assure you. Have you ever thought of the strange and unpleasant position of a medium standing between the two great spheres of life, as a reservoir for you and those that have gone beyond into the world of spirits, to cast upon them and into their lives whatever rubbish may be at your and their command? Can you realize how much they need protection coming from lives in your sphere of practical justice? Perfection in mediumship can find no response or reciprocity in your life, until you learn that the unseen spiritual forces surrounding mediumship are made from the results of orimes, cruelties and every form of intemperance belonging to human society. No spirit, true or false, can manifust to you without using these conditions; and the true find it much more laborious to communicate than the false, as the transgression of the laws protecting the purities of individual life meets a ready response by that attractive power which unites similarities!"

The speaker appealed to the audience for conditions to protect yustice in mediumship, saying within it rests the only means of protecting and perpetuating the little liberty left to

The subject of the evening lecture was "Some of My Reasons for a Total Abolition of the influence of the Church." The audience was even larger than in the morning, and equally as interested and enthusiantle.

astic.

At the close of the lecture the Chairman announced that next Sunday morning would be devoted to services in commemoration of the life and labors of our much beloved brother, the brave and true friend to humanity, Prof. William Denton. Mrs. Colby will take part in the exercises. Floral tributes solicited.

NEW ERA HALL.—The groups in our Lyceum were NEW ERA HALL.—The groups in our Lyceum were well filled to-day, and our session made very interesting by the pupils. The programme was as follows: Recitations by Lulu Morse, Helen Sanders, Dora A. Smith. Edward Atwood, Ernest Fleel and Gracie Burroughs; reading by Miss M. T. Shelhamer; song by little Eddie Hatch; trio by Sophia Wetherbee. Pansy Wetherbee and Eliza Profit; trio by Miss M. T. Shelhamer, Mrs. Carrie Hatch, and Mr. J. B. Hatch, Jr., closing with remarks by Mr. Eben Cobb to the children.

O. FRANK RAND,

Ast. Con. Shawmut Lyceum,

No. 8 Webster street, Charlestown District.

PAINE HALL.—On Sunday, Dec. 9th, the attendance, both of pupils and visitors, was much larger than one week previous. To the marches and readings, which constitute the opening exercises, was given the undivided attention of the school. Maria Falis gave a recitation of "The Minuet"; this young lady's selections are always of the most elevating character, and her rendering of them pleasing and truthful. Alice and Eddie La Hommedien recited selections which not only testified to their interest in the Lyceum, but also the laterest of their parents. Select readings were given by Miss Helen M. Dill and Morton Setchell. Vocal selections by Rya Morrison, Miss Mamie Havener and Miss May Waters. Mrs. Francis, a true friend of the children, read "The Children's Story," in her usual kind, motherly way, and held the undivided attention of the little ones.

Mr. Wagner, of New York, formerly a clergyman, expressed himself as sthankful for the privilege of being with us, and of noticing our good order, and exceedingly hopeful condition. In closing he related a beautiful incident which happened at one of the Bethels on the Eric Canal. Callsthenics and Target March closed the session. The families of Mr. La Hommedieu, of Cambridge, and Mr. Setchell, of South Boston, have worked assiduously for the advancement of this Lyceum during the past year. On account of the Christmas Festival the Fair will be postponed for a few weeks.

Spiritatio Phenomena Account of the Christmas Festival the Fair will be postponed for a few weeks. PAINE HALL. -On Sunday, Dec. 9th, the attendance,

SPIRITISTIC PHENOMENA ASSOCIATION. — Wells Hall on Sunday last was filled to its utmost capacity to witness the wonderful musical recitals from the denizens of the great beyond, through the mediumship of James H. Cocke. In the various manifestations of spirit-power, from time to time, the artistic manipulations of this medium upon the organ or plano are simply wonderful. At the opening of the meeting Dr. Bliss congratulated the audience that the purpose of the Association in presenting phenomena was being carried out, and that the performance to-day was the crowning act of what had thus far been given. To each of the mediums that have gratuitously given their services many thanks are due, as they have been the means whereby we have kept our pledge with the public.

the means whereby we have kept our pledge with the public.

After the plano recitals, which were very grand and soul-stirring and fully appreciated by the large audience, the medium was entranced and gave a short lecture, employing as the subject of his remarks the passage, "Let there be light," and claiming as the source of inspiration Spirit William Ellery Channing. This was followed by a few decided proofs of spirit-identity by the same medium.

On the platform sat many of our mediums, among whom Mrs. Bagley was very welcome, as much interest invariably attaches to her descriptions of what is seen and heard by her in clairroyant and clairaudient states. Mrs. Leslie also was an avenue through which many of earth's emancipated children gave the gratifying truth that in the world of spirit all will find a loving welcome. David Brown gave convincing proof that the actions of minds encased in mortal forms are

watched by those whose life is in spirit. Mrs. Edwards, Mrs. Carr, Prof. Oroutt and Fred Brown rendered excellent service in vocal music. A duet for which an encore was called was given by Prof. Oroutt and Mr. J. B. Libby. The music on this occasion was exceedingly fine, and it seemed as though a choir invisible joined with us in the many beautiful pieces that were sung. On the stage one of Miller's grand planes was used.

800 Tremont street.

ALONZO DANFORTH.

Cor. Sec. of S. P. A.

FACT-MEETING.—The Fact-Meeting last Saturday was one of the most interesting of the season. The subject of Healing brought forth many beautiful ideas, with advice to put ourselves in a condition that would make it possible for the best influences to come to us and do their work. The different means of healing by manipulation and otherwise, especially without medicine, were considered, and several cases of wonderful cures mentioned, among which were the means used by Dr. Cullis in his prayer cure; also the power of one mind over another to cure a drunkard, etc.; the case of a child, who was not able to put her heels on the floor, but walked on her toes, in which case, by one treatment by Mrs. Abble Cutter, this child was enabled to walk in a natural position. Mrs. Dix gave several of her own experiences by magnetic treatment. Prof. W. W. Clayton related two very remarkable cases of healing—one a cure of paralysis by himself of Mrs. Reed, of 37 Bast Brookline street—a lady seventy-six years of age; the other the straightening of crosseys without touch, in the case of Mrs. Knight, of 301 Bhawmut Avenue, by Mrs. E. B. Chase.

Dr. Flower promises to be present as soon as he can possibly.

possibly.

These meetings are free. It is the desire of Mr. Whitlook that all persons who are interested in this question, especially doctors and healers of all classes, should take this opportunity of instructing the public upon the subject.

CHELSEA.—Mr. Allen Putnam gave a very able lecture Sunday evening last before the Spiritual Association—subject: "Salem Witcheraft." Mr. Putnam is over eighty years of age, but his mind is as clear as when in youth. A large audience greeted him, and were highly entertained. Next Sunday experience meeting at 3 P. M.; a' 7:30 Charles H. Harding will speak, followed by tests.

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

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

New York City Ladies' Aplritualist Aid Society, permanently located, at 171 East 60th street. Wednesday, at 8 P. M. Mrs. M. A. Newton, President. Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

239 East 45th Street.—Inspirational Lectures and Psychometric iteadings every bunday at 11 and 7½ o'clook. Mrs. Anna Kimball, speaker.

New York City.

To the Editor of the Banner of Light: On the evening of Nov. 30th four little girls about ten years of age, Lizzie Kingman, Laura Kimball, Kittle Simons and Dolly Quackenbush gave a tableau entertainment (in which they were the sole participants,) in the parlors of Lizzle Kingman's parents. The proceeds amounted to six dollars, which were sent to the Ladies' Spiritualist Aid Society and by it forwarded to the Five Points House of Industry-with due credit to the donors-to provide Christmas dinners for poor children who would otherwise go hungry on that day when all children's hearts should be made glad. On behalf of our Aid Society, we hereby thank these charitable little girls who worked so hard to aid us in our labor of love, and wish that others may go MRS. MILTON RATHBUN.

Frobisher Hall Meetings.

To the Editor of the Banner of Light:

The conference at Frobisher Hall this afternoon was quite a spirited one. Mr. J. B. Booth read an essay at the commencement, which was replete with practical thought. Mrs. Shepard, Mrs. Henderson, Mr. Lyman C. Howe and Mr. J. B. Crocker filled out the time to the satisfaction of all present. Mr. John H. Randall's lecture in the evening, on "The Changes in Civilization," was a brilliant effort, dealing largely in data and facts in regard to the progress of art and industry for the last five hundred years, The lecture was written wholly under inspiration, and without any recourse whatever to historical facts or dates; yet, when compared with history, was found to correspond perfectly with the existing facts. It was replete with instruction, and held the audience as if spelibound during its delivery. To the Editor of the Banner of Light:

during its delivery.

Dr. J. V. Mansheld will officiate next Sunday evening, giving reminiscences in his mediumistic labors,
and it conditions favor will give communications from
R. W. JONES. beyond the gates."
New York, Dec. 9th, 1883.

Chickering Hall.

Mrs. Richmond's discourse on "The Embodiments of the Soul," at Chickering Hall, Dec. 9th, was listened to by a good audience and with the closest attention, says a correspondent. Her guides announced for the subject, next Sunday evening, "The Typical Illustrations of Human Embodiments—and What These Signify in the Light of the Soul."

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Dec. 2d our Scolety was favored with the services of Mr. George A. Fuller. He commenced the exercises in the afternoon by reading a selection from Walt Whitman, descriptive of the Rise and Progress of Religion. The discourse that followed was an able review of the religions of the past, the noted the dying out of those harsh dogmas of the past, and the lact that more liberal ideas were being taught in all of the churches; that it is impossible to stand still in religion. Science reveals God's will and power. Religion must bow low before this divine might, and only that religion will stand which fulfills the requirements and desires of the human soul. In the evening his theme was, "Beyond the Sunrise;" it was an excellent discourse, and was listened to with pleasure by a large audience. Dec. of the Mr. Fuller discoursed, in the afternoon upon "Signs of Religious Progress." A large audience was present and listened with close attention. His evening theme was "The New Religion." He stated that the old religion was not suited to the present time; it is not progressive enough for the rising generations; the new religion will be a more practical one; it will be embodied in a church of humanity. We are sowing the seeds of a new religion every day; allour acts, deeds and thoughts enter into it; we are building for eternity.

Mr. Fuller has made many friends here by his fine To the Editor of the Banner of Light:

are building for eternity.

Mr. Fuller has made many friends here by his fine lectures and genial manners, and we trust he may be spared many years to spread the glad tidings of immortality. Next Sunday, Dec. 16th, Edgar W. Emerson will occupy our platform.

ARIEL.

Hartford (Ct.) Lectures. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Monday evening, 'Dec. 10th, Whittlesey's Hall was crowded by one of the best audiences we 'have' ever assembled in the name of Spiritualism, who listened with unusual interest to the brilliant efforts of Mr. J. W. Fletcher, who, as medium and lecturer, seems to be almost unsurpassed. Beautiful flowers adorned the stand, contributed by unknown friends. The exercises consisted in answering questions, which were very much to the point, and then followed a descriptive scance, wherein some very remarkable tests were given to total strangers. An effort is being made to secure a larger hall. If possible, Mr. Fletcher will be secured for a series of Bunday lectures. X. Y. Z.

Meetings in Haverhill, Mass. To the Editor of the Banner of Light:

Brittan Hall was thoroughly packed yesterday, to listen to Edgar W. Emerson, who gave a large number of spirit descriptions, with names and messages, nearly all of whom were recognized. It was the largest audience ever convened at this series of meetings.

The Society is having a steady and substantial growth. Mr. George A. Fuller will speak next Sunday,

Haverhill, Mass., Dec. 10th, 1883.

This new doctrine of Spiritualism is making rapid and gigantic strides toward a powerful rivalry of all other religious creeds. Not alone in the South is this true, but in the North; and the whole civilized world may be startled at no distant day by the realization of the fact that through man's mental development, and the advancement of science a new the fact that through man's mental development, and the advancement of science, a new religion is founded; a brighter, more beautiful and lasting atructure of man's immortality, erected out of the better materials of the older structure, which, from the intervals of time and man's intellectual ramifications, must and will fall.—Somerset (Ky.) Reporter.

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 TERRIBLE PROPHECY.

The Red Sunsets, Cyclones and Earthquakes Foretelling Coming Disaster-How to Meet It.

The recent mysterious appearances following The recent mysterious appearances following sunste and preceding sunrise have attracted wide attention from students of the skies, and the people generally. During the days of recent weeks the sun seems to have been obscured by a thin veil of a dull leaden hue, which, as the sun receded toward the horizon, became more luminous, then yellow, then orange, then red; and, as night settled down upon the earth, a dull purple. At first it was thought these appearances were ordinary sunset reflections of light, but it is now pretty certain that they are either the misty substance of the tail of some unseen comet, in which the earth is enveloped, or a surrounding stratum of world-dust or very small meteors. Prof. Brooks, of the Red House Observatory, Phelps, N. Y., has turned his telescope upon these objects, and discovered what he thinks are myrlads of telescopic meteors. If it is unorganized world-dust, or decomposed vapors, as the Democrat and Chronicle of Rochester, N. Y., remarks: "How is this matter to be disposed of? Will it settle and form a deposit upon the earth, or remain a partial opaque shell about the earth to cut off a portion of the sun's light upon it?"

Whatever the mystery is, there is no denying that some very strange forces are at work in the upper airs. The terrible tornsdoes and cyolones which have swept our own country, and the fearful volcances and earthquakes which have destroyed so many cities and thousands of people—the tidal waves which mysteriously rise and fall on coasts hitherto unvexed by them—the tremodous activity which is evident in the sun by the constant revelation of enormous spots upon its surface—all indicate unusual ensunset and preceding sunrise have attracted wide attention from students of the skies, and

sun by the constant revelation of enormous spots upon its surface—all indicate unusual energy in the heavenly bodies.

These circumstances recall Prof. Grimmer's prophecies that from 1881 to 1887, the passage of the five great planets—Mars, Neptune, Jupiter, Uranus and Saturn—around the sun would produce strongs and wonderful phenomen. Uranus and Saturn—around the sun would produce strange and wonderful phenomena. He says: "The waters of the earth will become more or less poisonous. The air will be foul with noisome odors. Ancient races will disappear from the earth." He attempts to prove his prophecy by the fact that in 1720, when Mars and Saturn made their passage around the sun coincidentally, great destruction and mortality visited all parts of the globe. He also found the same results in previous perebelion passages of the planets, and argues that these circumstances always produce epidemics and destrucstances always produce epidemios and destructive diseases which will baffle the skill of the most eminent physicians; that the poor will die by thousands, the weak and intemperate falling first, those whose blood has been impoverished by excess of work or dissipation next, and only those who are in comparative vigor shall escape to enjoy the era of renewed activity and pros-perity which will follow the period of destruc-

Inasmuch as the entire world seems subject to the sway of the heavenly bodies, no part of the earth, he thinks, can escape scourging. He even predicts that America will lose over ten millions of people; that farmers will be stricken will bloat with dropsy and suddenly pass away, while others will be come described be a miserable existence. A faint, but it be odd will be come described with an other will make human misery more wretched; that hundreds will flee to overcrowded cities for aid in vain; that sudden changes in ocean currents, temperature and surroundings will entirely transform the face of nature and climate of countries; that the air will be so foul with malaria and other noxions gases that those who survive will be troubled with disorders of the digestive organs; that many who escape other ills will bloat with dropsy and suddenly pass away, while others will grow thin and drag out a miserable existence in indescribable agony for weeks. Neuralgic pains in different parts of the body will torment them. They will easily tire and become despondent. A faint, hot feeling will be succeeded by chilly sensations, while hallucinations and dread of impending ill will paralyze all effort. "The birds in the air, the beasts of the field, and even the fish of the sea will become diseased, poisoning the air and poisoning the waters of the clobe." the beasts of the field, and even the fish of the sea will become diseased, poisoning the air and poisoning the waters of the globe." We are told, on the other hand, that those who shall pass through this period of trial will have larger enjoyment of life and health. The earth will yield more abundantly than ever before. The animal kingdom will be more prolific and life prolonged very materially. This prolongation of life will be owing to the healthy electric and magnetic influences that will pervade the atmosphere. It would perhaps seem that the present redness of the sun and the presence of a belt or voil of cosmic matter justified, in a mosphere. It would perhaps seem that the present redness of the sun and the presence of a belt or voil of cosmic matter justified, in a measure, the prediction of Prof. Grimmer, but, disturbing as his prediction may be, we are told for our comfort that the strong and pureblooded need have little to fear in these calamities; that those who are delicate or indisposed should adopt means to keep the system well supported and the blood pure, and that the most philosophical and effective method of accomplishing this is to keep the kidneys and liver in good condition. From the testimonials of such men as Dr. Dio Lewis and Prof. R. A. Gunn, M. D., Dean of the United States Medical College, New York, and thousands of influential non-professional people, it seems almost certain that for this purpose there is no preparation known to science equal to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. This medicine has acquired the finest reputation of any preparation that was ever put upon the market. It is a radical blood purifier which soothes and heals all inflamed organs, strengthens the nervous system, washes out all evidences of deay regradical blood puriner which soothes and heals all inflamed organs, strengthens the nervous system, washes out all evidences of decay, regulates digestion, prevents malassimilation of food in a philosophical and rational manner, fortifies the system against climatic changes and malarial influences and the destructive agencies which seem to be so abundant in these "avid days"

evil dava." "evil days."

It is not our purpose to dispute the correctness of Professor Grimmer's prophecies. As we have said, the marked disturbances of the past few years would seem to give a semblance of verification of his theory. It is certain, as above stated, that we are passing through what may be regarded as a crucial period, and it is the part of wise men not to ignore, but to learn to fortify themselves against the possibility of being overcome by these evils. It is a duty which each man owes to himself and his fellows, to mitigate as much as possible the suffering of humanity, and in no better way can he accomplish this purpose than to see to it that he himself is fortified by the best-known preparation in the strongest possible manner, and that he exert the influence of his own example upon his fellows to the end that they, too, may share with him immunity from the destructive influences which seek his ruin.

Correction.

Wellesley, Mass., Dec. 5th, 1883.

My Friend Colby:

Will you permit me, please, to correct an error?

Neither at the time of the first despatch to me in regard to Mr. Denton's death nor since then have I said, or for a moment supposed, that he was at Java at the time of the disaster there. I was certain he could not have been there, unless he had greatly changed the programme of his movements after writing the last letter I had then received from him. I did not make the statement that he was suppand I do not know who did. Probably, however, it may have been based on the fact that I had sent letters for him and my sons to Batavia, in anticipation of their contemplated visit to that island.

Very truly yours, &c..

R. M. F. Denton.

The following letter, written to Dr. Clayton by a lady who resides in West Tremont, Me., speaks for

"I have suffered beyond all account with the Acute Rheumatism for a long time; so much so that it affected me in every joint. My hands were so cramped up at times I could not feed myself; my feet so bad I could not stand on them. I have tried every remedy I could hear of and many doctors' prescriptions, but got no permanent relief until I used your Bradleating Salve. Now I can walk all around and do all my own work. It is a wonderful remedy. God bless you for getting up so good a remedy for suffering humanity.

MRS. H. S. WEESTER."

"Cuffs are coming into style again," sadly observed the bad boy who received two resounding whacks alongside the head.—New York Journal.

Spiritualist Meetings in Brooklyn. The Brocklym Spiritualist Sectory, how permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. 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

the hall, and all meetings tree. with, it, Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church editice every Sunday at 3 and 7½ P. M. Bunday School for adults and children at 10½ A. M. Ladles' Ald Society meets Wednesday at 2½ P. M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyzer is engaged for December. A. H. Dalley, Tresident.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 2d street, at 74. Charles B. Miller, President; W. H. Comn, Scoretary.

Comn. Scoreaty.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 80 clock. Spiritual papers and bookson sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday vening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall.

Brooklyn (N. Y.) Lectures.

Brooklyn (N. Y.) Lectures.

To the Editor of the Banner of Light:

Rvery Sunday the audiences have increased until the hall and aisles are filled, and the interest seems never to have been greater than at the present time.

"Does a Beilef in Religion Teach a Man how to do Right?" was the question that formed the subject of the morning lecture of last Bunday. The speaker said there are three standards by which we govern all our actions; the religious, the moral, and the civil or legal. That these should mean one and the same thing is true, but that they do not is apparent to every one. A man's religion is but a reflex of himself in which selfishness plays an all-important part. Religion would teach a man to burn, and hang, and imprison those who did not believe with him. Law is made for the weak, and is supposed to be but another name for justice, but it is not infrequently used to further the grossest injustice, while morality comes in and insists that an observance of the rights of others, a following out of the bigher law within, is the only way to peace and happiness.

In the name of religion our friends in Utah are practicing polygamy, and claiming their right to do so, and so long as we accept the religious standard they must be sustained in it. Legally and morally it is all wrong. Dr. Bacon has just said that there are two forms of polygamy, that of the East and that of the West. Well, how can they both be dealt with? In France they deal with the social question just as you do with the liquor question; you say it is a sin to get drunk, but as men will do it, we'll swell the revenue thereby, and the French open these glided palaces of shame, wherein the priceless jewels of virtue and happiness are lost.

The moment that woman becomes a self-supporting, self-sustaining power, independent of man in every respect, that moment we have settled this question. Women to-day marry for a home; know how to do very little, and become burdens to themselves and to those about them. Give your daughters the chance you giv To the Editor of the Banner of Light:

religion, and submit all things to moral power in mau.

In the evening the crowded audiences listened with almost breathless attention to a lecture on "Life Beyond the Gates," but any report would only mar the beautiful description of life in the spheres. The tests were remarkable, one of which was as follows: "A lady comes here to meet a gentleman and two children," said Mr. Fletcher; "she calls him Charles, and the children Charlie and Allie. She writes the name of Colton, Lucretia Colton, and desires to speak to her husband." A message was then given. A gentleman immediately arose, and with voice full of emotion said, "I am Charles Colton, and the spirit is my wife. We have two children, Charlie and Allie. I was never in this hall before, nor ever saw the medium."

Mr. Fletcher has been offered an engagement for all his vacant Sundays until June, but he has not yet given his answer. He will lecture next Sunday morning and evening in Brooklyn; Monday evening, the 18th, in Hartiford, Ct., and can be seen every day at 2 Hamilton Place, Boston.

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