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The Rostrum.

MORAL EVOLUTION: .

Through Soul-Involution, from Imposed Limitations to Absolute Self-Responsibility. A Paper Read by

MR. FREDERICK F. COOK, Before the Brooklyn Philosophical Society.

The Nineteenth Century man is irrevocably divorced from all antecedent cosmical concepts, and, before the advent of the Twentieth Century, will have achieved a complete change in his point of view. This places him in the midst of a transition, and we are witnesses of the stress, the alternations of hope and fear, that are the inevitable concomitants of social transformations. Man lives to-day in one of those great epoch-making periods, when a new mental and moral adjustment is taking place. For ages his concepts were frozen into fixed theological imares. All at once a new sun shines upon the earth, a sudden thaw takes place, the break-up is precipitate. One after another the standards to which he has looked with unquestioning faith for guidance disappear, and those that are set up in their places, if not wholly mistrusted. at best meet with only reluctant recognition. Altogether it is a time for serious reflection.

Before making any explicit attempt to forecast the future, let us inquire what it is that is | with the best part of the house untenanted. It passing away. Man is constrained to think in is in the realm of philosophy that science and conformity with his experience, and however erroneous his conclusions, they have for him all the validity of Necessary Truths. There are exceptions, to be sure, to whom it is permitted to have what may be called a private view of other thought-orders; but these, nearly always, are prophets without honor in their own generation, and the masses are not influenced by their previsions until such time as patience has had its perfect work.

The order now passing away is unalterably grounded in Fiat and Miracle. In other words. there is in it no legitimate connection between effect and cause. Under the old concepts man is completely separated from the observed processes of nature. Under the new he is the and must be sought, if anywhere, in some Incrown of an all-embracing evolutionary integration. The Dispensation allied to the past is guided by a written law; the new is a law unto itself. In fine, the old is bond, the coming must be free.

Man is slowly rising to the full stature of mental and moral rectitude. The chief trouble now is that he is prone to strain his logic beyoud his light. Science ought not to be cultivated at the expense of the higher philosophical insight. In room of the old theological limitations we are treated to equally restricted à priori scientific declarations of what is permissible. If it be assumed that the marvelous developments and adaptations that we witness in the world are the result of unfeeling process, and that there is no subjective order or aspect corresponding to the objective out-working, then I have no other word to say. It is a state of mind utterly unamenable to argument. To the highest truths it is totally blind. It recognizes no proofs outside the narrowest objectivism. It was to this class I referred when saying that they are prone to strain the logic of the new order beyond their light. Fortunately this logic does not shut one up to darkness, nolens volens. The rather, no logic was ever more imperious in its insistence that no part of the universe, no recognized element in it, shall be excluded from the world-view to which it gives cohesion; and it has taken for its postulates such universal concepts as Indestructibility, Persistence, Continuity and their legitimate congeners. From premises so inclusive the conservation of subjective activities is an inevitable conclusion, and immortality is placed on grounds whence it cannot be dislodged. It is thus seen that the higher logic of sciencethat is to say, the philosophy of science—is a stanch friend of the Spiritualist.

Having taken a hasty survey of the field, and outlined the differences that divide the thinking world into opposing camps, let us now procood to bring the combatants into clearer view. They are Science, Metaphysics, Morals, Religion and Philosophy. Each engages distinctive lieve only that of which the senses give report, faculties of the mind, and, to the extent that then our plight is pitiable indeed. Of course . Local Court Cope of Thirsoness, Borolland.

in man, there is incompleteness. And, conversely, when any one is developed at the expense of the others, there is painful deformity. Science is analysis of the concrete. Metaphysics is analysis of the abstract. Morals furnish a guide to conduct. Religion is the compass of our spiritual aspirations. Finally, it is in and through philosophy that any and all of these become in an intelligent sense a part of the web and woof of a comprehensive and logical world-order. Philosophy supplies no original data. It is the mirror in which the world to the extent that we know it is subjectively reflected. Or it may not inappropriately be compared to a clearinghouse for the settlement of differences. Science is fact-gathering. From the facts philosophy deduces laws, and gives them a place in the cosmic evolution. The chief characteristics of science as a method of Fact-gathering are Verification and Prevision. The first is the lower. the last the higher characteristic. Common knowledge differs from scientific knowledge in this, that it is the product of fallible conditions. It may be true, but it is always open to doubt. Much that passes for scientific knowledge is of the same class, but sooner or later it is always compelled to go to its own place. When you have knowledge of any phenomenon in the universe this knowledge becomes a contribution to science only when you are able to demonstrate or verify what you know. Therefore, when you have demonstrated that a certain thing is, are able to explain the conditions of its existence. and to state the laws of its recurrence, you have taken an important/step, but it is one that as yet stands by itself. In other words, it is solence by itself. On the other hand, when you have shown the subsistence of a relation between this and other things, you have lifted the phenomenon into a higher place, namely, to where science merges in philosophy. The greatest lights in science are philosophers rather than scientists, and nearly every experiment is undertaken with the intent to verify some deductive conclusion.

Science through philosophy deals with the laws of the phenomenal world. Metaphysics through philosophy concerns itself with the laws or forms under which we cognize phenomena. Science may tell you how you look at a thing with the eye, but it can never inform you how you perceive it with the mind. The grand subjective world is effectually closed to it. It is estopped from entering the inner domain by the very terms of its existence, and whence it is differentiated from other modes of inquiry. Philosophy is the organon by which we view the world as a whole. In some form it belongs to every estate. Science and metaphysics are methods which philosophy employs to arrive at higher, broader and more exact generalizations. They are not mistresses but most valuable handmaids. To raise them to the first position is to live either in the basement or the attic, metaphysics affect each other, because it is here that they are made aware of the partial character of their respective developments. Philosophy is always a whole. It may be a small whole, but that does not matter. Science and metaphysics are never more than halves, and neither is satisfactory to the rational mind unless complemented by the other, and held in equipoise by philosophy. Metaphysics is always first to explore the universe. It goes wrong, of course. Then science starts out in the opposite direction, and dogmatically assumes it is on the right track because the other is obviously on the wrong. Neither is willing to concede that the truth lies between them, tegral Philosophy, organically informed with the spirit of Progress and Adjustment.

Philosophy-in other words, man's worldview-has thus far acknowledged three masters. A fourth is nationally waiting its turn for dominion. First man looked upon the world through the distorting spectacles of Theology. The next aspect was Metaphysical. The pres ent form is Scientific. And what is to follow is a Moral Order. In the last analysis man and his relation to the universe is a Moral Problem. and it is in the realm of Morals that the final and crowning solution must be sought. What is built upon this Rock alone endures. It is here we anchor to the Everlasting and Eternal Verities. All else is unsubstantial and evanescent Science now dominant in the realm of philosophy has imposed on us the necessity of viewing the objective world under certain forms. We could not, if we would, escape from its logic. It now behooves metaphysics to accept these concepts and boldly apply them to its own field, the subjective world. This implies that it must give up its notion of discrete Essences or Entities, and posit Being in Identity, expressed in terms of Experience, and represented as Character in a Primal, Conscious Substance.

Scientifically speaking, whatever is primal is conserved. There is endless change, but not in the original substance. The concrete passes away, the abstract remains. The capital law of the Objective World is conservation. Can we say less for the Subjective World? Certain it is that we are cognizant of two distinct realms, one the counterpart of the other; and if there be an unbroken Objective chain, there must be an unbroken Subjective chain as well.

The universe is a progressive outworking. There is no longer any room for miracle in the old sense—of Something made out of Nothing. Whatever it is that informs us, it must be conceived under the notion of a universal principle. Thanks to science, philosophy is now shut up to this combept. Objective phenomens appear, disappear and reappear. If we are to be-

there is lack of development as to any of these | man breaks through this cordon of sense, and | in what we may be pleased to call universal it is not until he reaches a place where nothing s, so to speak, wh**ere** the entire outside is turned inside, that he has any satisfaction. The most matter-of-fact person lives nine-tenths of the time, both while awake and when asleep, in an unseen universe—a pure mind-fabric.

I posit the world in Consciousness. It is in this Universal Consciousness that all mental states realize themselves. In respect of any formal meaning there is no individual or distinct consciousness—no more than any particular thought we have is distinct from the synthetic consciousness that distinguishes man as Ego. In the last analysis individuality is assoclated states of mind. Hence to the extent that experience is associated it is Egoistic-it constitutes One. When we forget any experience it is no longer a part of our Egoistic Synthesis—as we know it. We foolishly assume it to be lost, when, as a matter of fact, it has yet a two-fold existence. As experience it has retired from the outer to the inner aspect of man but as character it still remains. We ordinarily realize ourselves, under two subjective aspects; the one is constituted of memory, the other of motive. The first is the superficial and more earthly form under which we cognize self. The last is the deeper, the more significant realization, and constitutes the real man, the soul unit-Character. Memory is a thing to juggle with. It is an irresponsible caprice. But the impression that events and experiences make upon the soul are indelible. It is far less memory than motive that constitutes our real selves. Let me remind you that, under spiritual conditions, all formal distinctions become meaningless. Hence the necessity, if we would understand ourselves at all, to do so under abstract notions. Except as we are able to do this we are perforce shut out from any commensurate spiritual world-order.

When we speak of immortality, what do we mean? To what does immortality apply? Is it to the Organic or Inorganic? If to the inorganic, what is it we connote by this term? Alongside of Objective Persistence I have posited Subjective Persistence. But what is it that persists? Metaphysics is in error when it speaks of man as an Entity rather than an Identity in consciousness. The Entity, as Rosmihi has most admirably pointed out, is an Intuition merely. We have the sense or notion of Being, but the sum and substance of Being eludes all analysis or formal representation. In what terms is Life to be expressed, then? Why, in terms of Experience and Character. In other words, in terms of Action and Reaction. Action may be the expression of character, but does not in any way go to build it up. That is the work of Reaction - and so far-reaching is the process brought to notice that I have been led to formulate the law of progress as Reaction. Success is blind. It is through failure only that man is of ganglia or bone-structure? Is there no retaught any valuable lesson. In the long run, siduum that cannot be expressed in terms of all other things being equal, the winner loses matter? Is there no reality behind all this or the stress would immediately cease. and the loser wins. Character is the backbone of seeming? If so it be, then my verdict is that the Universe. It is the one thing in it that stands | Life is the one sham in the Universe, and he by itself. It is above all conditions. It is soul. who calls it into being, be his motive what it it is more and more clearly seen that it is the Character is of the absolute positive. It is the eternal verity that gives us the measure of the man. All else fades away. We care not how he looked, nor what in any way were his outward circumstances. Our better self prompts us to look for the real Identity—the grand residuum. When experience is translated into character, man views himself under the form of principles. It is in the first degree false to say I am governed by such and such principles and motives." The true way to say it is that you are constituted of them. In fine, they are YOU. Take them away and nothing remains-not a sointilla.

The world rests in Consciousness. It is the subjective universal made discrete through impulsion into objectivity that constitutes what we call Individuality. All discreteness is constituted, of differences in experience, and nothing else. If your experiences and mine were exactly alike all the way along, you and I would be the same, for the reason that there would be nothing by which to distinguish one from the other. Remember that the organic differences under which we cognize ourselves here have no subjective counterparts. The inner life is not functional. It is wholly composed of attributes, and these are present to the Ego only to the extent that they have been called into activity by experience. All spiritual growth is dependent on the reaction of antithetical conditions. Griwth out of hand, so to speak, is opposed to the inevitable law of cause and effect. To express action without reaction is to state the lay of inertia.

Science is driving metaphysics into a corner from whence it must not be permitted to escape. I use the word netaphysics here in its largest possible sense, as covering the entire domain of psychical as well as ontological speculation. The Ego, as a piracle, is forever disoredited. Now what is to take its place? In the future, whatever conception of a spiritual world-order is to displace the one now rapidly disappearing, must be it accord with the comprehensive concepts that underlie the philosophy of science. For example: Life must be conceived under one un versal principle. The logic of the new order will not permit us to assume that there is one kind of existence for man and another for all the lower expressions of the animal and vegetable kingdoms. And if any is conserved we are bound to assume that all are conserved. Buthow is it when it happens that there is no apparent consciousness of existence? I maintain that there can be no life apart from consciousness. The phenomenon may not express outward, or what we call self-consciousness, but in some aspect it is bound to be represented in Egolam. Suppose that it has a discrete subjective existence only

consciousness. What of it? The essential thing is that it be conceived as achieving consciousness under some form or aspect.

The Universe exists for Experience. It is this that rests at the base of all progress. It is all one vast outworking. Just as we see the objective world of phenomena a single, unbroken chain of continuous Becoming, so are we obliged, in the dawning light, to conceive the subjective world as one vast net-work of allied experiences, all straining for higher and nobler development. All that is accomplished by development—all that it can mean—is that it is called out. In other words, the Potential is made Active—the Subjective is Objectified—the Ideal is Realized. The artist who paints a picture never achieves on the canvas his subjective ideal. This illustration is typical of the entire process of outworking. We always fall short of doing what we feel ought to be done. The inner possibility is ever far in advance of the outer actuality. Whatever it is that constitutes energy. it must be the same when Potential as when Active. Yet when Potential we can conceive it only as an abstraction which the developed laws of perception or reason compel us to accept as having a positive existence, but any formal conception of which utterly eludes the representative faculties of the mind. All that the senses report is an effect, and that in no manner corresponds in kind to the energy that produced it. The thing itself is all a mystery.

Under the new Cosmology, Life is no longer conceivable as Entical, having a fixed beginning and associated only with such experiences as we know. If it had such fixed beginning, and is unrelated to any chain of antecedent experiences excluded from present consciousness, then it is perforce a miracle, and it is by a miracle only that it can be saved to a future existence-and, except through a procession of miracles, progress is out of the question. If life has no inner relation, then it is the reality we know it to be, and there is an end of it. We are then bound to no inevitable Logic, to no method of Outworking, because there is nothing to work out. Before we called the new-born into existence there was nothing, and when it passes from our view it ceases to be. Individuality, then, is the one thing in the universe that is unrelated and unconserved? What a monstrous conception! It is the suicide of all philosophy by logical asphyxia! The vital center or point of view is extinguished, the formal circumference remains! In materialism tife individual is swallowed up in the Race; his experience benefits somebody else. I build up a character and transmit it to my children! Very well. But what is it that I transmit? And how do I transmit it? In what manner is the passage effected? Is this moral power that controls us with its compelling persuasiveness merely a matter may, is a criminal. And let me say that this aspect of the "come and go" of Life is to-day logically expressed by the Pessimism of Nihilism. None other is permissible. The Religion of Humanism is a specious and cowardly pretense. In plain English, it means that materialism is afraid of itself-and accordingly it has gone to work to build up a gigantic fetish, and it is to this we are expected to pay unquestioning homage. What is this Collective Man that I should adore him? Is not that which we call History a stream of blood? Is not the good alwave crucified? When we worship the Collective Man we worship a Collective Devil. It is

self-worship in its most repulsive form. What, then, is to be the outcome? I freely admit that as between the theological monstrosity and this "human" caricature there is little room for choice. One is the reactive extreme of the other, and they must go to a common doom. If, therefore, the Materialist shall sooner or later be forced to give up his position, the same is to be expected of his antagonist, the old-fashioned Spiritualist.* Both must be held to inevitable continuity, and both must face the problem from its inexorable Moral side. The believer in a spiritual life must prove the earth-life essential to the other, and explain why there are here the inequalities that we know. To answer that it has pleased God to make it so, no longer silences the inquirer. This is a Moral Universe. The outward phenomenon must inevitably be related to some inner necessity—not only in its Cosmical, but its Moral Logic. Now what is the Moral Necessity of this earth-existence? If I came from nowhere and go nowhere, what boots it that I am? To be or not to be, is it not all the same? The whole is a dream, and that, too, chiefly of the nightmare variety. This attitude of mind is well enough as a reaction from the mental servitude under the old theologies, but to the developed man of the future, moving toward higher and higher conceptions of this wonderful outworking of phenomenal existence, it will be wholly inadequate and unsatisfying.

The present time has been called a Moral Interregnum. It certainly marks the most important transition in human history. All the past is more or less allied to arbitrary conceptions of being and doing. The field of the future offers a free range to investigation, and at each step there is increase of wonder at nature's unfolding. The problem is by no means simplified. On the contrary, it is growing more and more complex, and it is through science that mankind is finally to enter the true temple of worship. Science is a torch bearer. It illumines the portal that you may read the

* Including all who believe in a spiritual existence.

legend "Know Thyself." Within the temple itself, however, science has no place. A scientific religion is as impossible as a round square. Science is made up of facts; religion is the crown and glory of our aspirations. When at its highest and best, religion is vivid with inspiration-when at its worst it becomes the cold and formal thing that now masquerades before the world.

We speak of progress, of growth, of development, of unfoldment, as a process from zero to summation, from the simple to the complex, from the sinner to the saint, from man to God. At every turn something is derived from nothing. This is the so-called or false science point of view. From this the philosophy of involution radically dissents. It accepts the genetic method as an explanation of the objective outworking, but posits a subjective reality as a basis for the objective phenomenon. This philosophy proclaims the Possible Ideal as the Abbolute Real. Within it the Microcosm unfolds into the Macrocosm. The coward of Time is vanquished by the hero of Eternity. Human life is taken out of the category of accidents and given a place in the endless chain of primal and inexpugnable causation. In this light we see clearly, for the first time, what is meant by Moral Law. It is the outworking of responsibility. It is a crime against the eternal principles of justice to invoke the law where there is ignorance of its demands. It is an insult to Delty to assume that the divine spark in man, the real ME, has been subjected to alien conditions without its sovereign concurrence. As there is no sin without knowledge, so there can be no responsibility without consent. In the material aspect we observe only the manifestation of Might. The Right that has sole sway in the diviner realms of the soul is sedulously veiled from us. It is in the sphere of Absolute Freedom that these fetters of Necessity are riveted, and it is in the light of this freedom only that final judgment can be rendered. Responsibility must be inherent. If it is imported or foisted upon me it is not only my right, but my solemn duty, to reject it. Might may impose its laws upon the physical man, but it has no voice in the domain of morals. Blind necessity imposes no obligations. Right alone gives the measure of duty, and duty can mean nothing less than inherent responsibility expressed by a freedom of choice. When the written or imposed moral law shall have spent its force, as soon it will, and if at the same time man is shut out from associating himself with inherent responsibilities, then chaos is surely come again. But such is not the divine order. It always moves toward the light. My trust in the future is implicit. As we depart from written law, and approach nearer and nearer to a standard of self-judgment, the logic of our relation to some higher necessity becomes a pervading conviction-and between this necessity and ourselves there must be a conscious chain. Morality is still in the empirical stage. True.

it is placed at the centre of the universe, and one guide and source of strength to depend upon; but we are not told how it is derived, by what process it is built up, and what is the nature of its relation to another existence. Two questions are of paramount importance: Does what we call birth into this world confer existence perse, or is earth-existence only a school of experience to that which already exists? If existence per se has its beginning here, then there is an end to all moralizing as well as philosophizing. What matters it? Life began as a miracle, and it must end as one. A philosophy of miracles is a contradiction in terms. Miracles are without morals, because without sequence and outside the pale of logic.' If, however, it be conceded that existence now and here is the result of a legitimate antecedence -an antecedence that must be expressed in terms of existence apart from matter and empty process-then our sojourn here is placed on a substantial basis, and becomes at once a moral problem of the most far-reaching significance. As we are able to bear light in this world, such is the economy of its unfolding, it is added, and with it new responsibilities. The primitive man is governed altogether by and through fear. The next step is responsibility imposed by law, hedged about by a variety of artificial sanctities. The last and crowning step in this moral evolution is responsibility to one's self. This is the supreme position. However, when man is made sovereign it must be over something-it can be nothing less than his whole destiny. With absolute accountability must come the sense of absolute freedom. If I am the product of inevitable and unfeeling law, then all talk of accountability is unmeaning, and the whole moral order is a veneering and monstrous sham. If, however, I am the outcome of a necessary moral outworking in a conscious background, which I enrich by such experiences as are entailed upon me, and which, on passing into the inner life, becomes my heritage, then a great moral meaning is given to life, then there is presented a logical connection between cause and effect as we apprehend these terms when applied to the order of the objective world, and it is in such light only that can accept my burden, whatever it be, with intelligent resignation.

It is moral necessity that lies at the base of the Philosophy of Involution or Embodiments. As man is conceived as a link in the chain of the Race, so he is neither more nor less a link in a grand subjective Egoistic chain. Man on earth represents a definite amount of expression. But, at the same time, he has unmistakable intuitions of vast inexpressibilities. They just impinge upon him, but do not enter into him. It is the unexpressed that he lacks to make him a complete man. We are all mere

fractions. Some are infinitesimal ones. Unless it be that the unexpressed is permitted to express itself so as to constitute an Egoistic synthesis, the end of existence is obviously defeated.

Our greatest living poet, James Russell Low ell-a poet the lyre of whose muse is attuned with rare harmony to the beat and rhythm of the universe, and to whom the Soul has confided some of her most precious secrets-in that exquisite poem, "In the Twilight," gives us a momentary glimpse of this inexpressible background. Drawing aside the veil, as it were, and admitting us to the inner sanctuary, he says:

"Sometimes a breath floats by me, An odor from dreamland sent, That makes the ghost seem uigh me Of a splendor that came and went, Of a life lived somewhere, I know not In what diviner sphere, Of memories that stay not and go not, Like music once heard by an ear

A something so shy, it would shame it To make it a show, A something too vague, could I name it, For others to know. As if I had lived it or dreamed it, As if I had acted or schemed it, Long ago!

That cannot forget or reclaim it-

And yet could I live it over. This life that stirs in my brain, Could I be both maiden and lover, Moon and tide, bee and clover,
As I seem to have been, once again, Could I but speak and show it, This pleasure more sharp than pain, That baffles and lures me so. The world should not lack a poet, Such as It had In the ages glad

Long ago!

In the time allotted I have been able to give only the briefest outline-the merest hint of what I discern as the coming world-view. On some future occasion I may have the privilege to elaborate this thesis. I have given you only a glimpse of its Ethical side. There is another which may be called the Ontological, and that opens up boundless vistas of speculative possibilities-too vast, indeed, to be even mooted at this time. So I rest the presentation at this stage, and shall close by returning my sincere thanks for the privilege of bringing this thesis to your kind attention.

Spiritual Phenomena.

Misrepresentation.

"Enima Davies, a young nurse girl of Shropshire, England, but thirteen years old, sighed to conquer other worlds besides the somewhat limited one over which she presided, and one night resolved to atrike out in an original line. She heard her companions speaking of moving chairs and tables and furniture of all kinds mysteriously, by dexterity of the hand, and practiced the art until she became proficient enough to announce herself as a full-fledged medium. She went around among the credulous peasantry, practicing the deception, and her fame apread. Upon the slightest pretex the deeds of the little nurse girl were magnified, and thechild, finding herself the observed of all observers, with some degree of elevenness jerked about books, buckets and small articles of furniture. Tales of pigs standing on their heads when she commanded, rats and mileo appearing from their recesses, and other wonderful stories, brought slown upon her the more enlightened reporter, and after he had witnessed some of her alleged supernatural powers he quietly exposed the whole thing. Miss Davieshas fied, no one knows whither."

A correspondent sends us the above, he hav-

A correspondent sends us the above, he having cut it from the Sunday Dispatch, Pittsburgh, Pa., in which paper it appeared as an item of general news, and, doubtless, has been published in some scores or hundreds of other papers. We print it in connection with what we give below, as a specimen of the treatment the

Wood's Farm-House, four miles from Wem, its occupants, consisting of a Mr. Hampson, his wife, two children, and two female servants. were about to sit down to tea, at 4 P. M., it being full day-light, when they were startled by a sauce pan suddenly jumping from the fire, and still more so by the tea-things being as unexpectedly and without any visible agency swept from the table to the floor and broken. Then several pieces of burning coal were hurled from the fire into the room, doing serious injury to an infant, whose clothes were ignited thereby. This demonstration was succeeded by a small clock that stood on a mantel being dashed violently to the floor, and other articles taken from the same place, thrown down and broken. Other manifestations followed, all of a similar nature to those that took place in the house of Rev. Dr. Eliakim Phelps, Stratford, Ct., in the

The noise produced by these disorderly proceedings brought in the neighbors, Mr. Lea, a neighboring farmer, Police-Constable Bowen, and others, and though the demonstrations continued, they could not discover the cause. Mr. Lea and Mr. Bowen were each struck by articles thrown by unseen hands. Fearing the house might be fired by the burning coal, the coal was removed from the grate, as was also the furniture from the house, and Mr. Hampson, his wife, children and servants remained with their neighbors while the investigations proceeded. While all were outside of the house several things were flung from within through the windows, six panes of glass being broken in the kitchen, and several in the parlor. A woman nearly five hundred feet from the house was struck with a stone.

A number of Shropshire constabulary visited the premises and investigated the occurrences, but were unable to solve the mystery; the vicar of the parish came to the house, read a portion of the Scriptures and engaged in prayer, and a writer for the press sent a telegram stating that after "inquiring into the extraordinary occurrence in connection with the young girl, Emma Davies," he "found sufficient to confirm every detail of the remarkable events." The servant, Emma Davies, was unquestionably the medium for the production of the phenomena and the family evidently were aware of the fact, for she was discharged from its employ, and went to assist Mrs. Jones, a neighbor, to wash the household linen; but had not long been engaged in this occupation when the bucket in which she was washing jumped about the house, throwing water and clothes in all directions, the family Bible and other books placed on a side-table narrowly escaping the flames. On attempting to pick them up, a boot flew over the girl's head, striking the mantelpiece.

Jones, getting alarmed, ordered the girl home. On arriving there, her presence induced a lump of coal to leap from the fire across the room to a table, and the flower-pots in the window also behaved in an extraordinary manner.

In the Telegraph of Nov. 13th, a correspondent states that on the Saturday previous Policeconstable Taylor, of the Shropshire Constabu-lary, remained in the house till late. During the time he was there, the fender moved from the fireplace into the middle of the room, and, on being replaced, came forward a second and third time. A cushion placed at the back of a chair, on which the girl sat, several times flew across the room, and all the stitches in her apron were undone, followed later on by the buttons upon her dress being wrenched off.

Miss Madox, the village schoolmistress, made a statement to the correspondent, to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although replaced, the same thing happened twice after-

Another paper, the Independent, Boston, Eng. published the following among other items:

"On the table was a paraffine lamp with a globe, and the globe was 'lifted' off the stand and thrown across the room, the lamp itself being on the table. A mat under the lamp took fire, and the inmates of the house becoming alarmed, they ran out for the neighbors."

"Mr. Lea, an adjacent farmer, states that when he approached the house, it seemed as if all the upstairs rooms were on fire, 'as there was such a light in the windows.' Mr. Hampson consequently went upstairs and made an examination, but everything there was safe and in the usual order."

"During the evening, while the girl was at the neighbor's, a plate which she touched while having her supper, was apparently thrown upon the floor, and the pleces picked up by some unseen agency, and put in the centre of the table."

We need not particularize the discrepancies between the statements made in the paragraph at the head of this article and the facts as above reported; they are apparent to all. The whole matter corroborates the truth of what we recently said, that manifestations made by spirits to attract attention, and to lead those who witness them to search out the mystery, and in so doing to learn that there is much more than is included in their philosophy of life and death, are occurring in places where least expected; and this, too, despite all forms of misrepresenta-

Materializations and Dematerializations in New York.

To the Editor of the Banner of Light: I have just witnessed at a scance given by Mrs. Stoddard-Gray and her son, De Witt C. Hough, in this city, a manifestation so remarkable and convincing that I think it deserves to be recorded. The seance was for materialization, and many spirits had already appeared. A tion, and many spirits had already appeared. A small table, with writing materials upon it, stood in front of the cabinet. Suddenly, in front of that table, there appeared on the floor a white spot about a foot square. This spot rapidly enlarged, and as it did so the white substance composing it rose upward in undulating folds. A swift agitation became visible in what now took the form of a white cloud, and from its centre rose the semblance of a velled head. Almost simultaneously the extremities of the cloud revealed two waving arms. These arms continued to agitate the vaporous cloud, and the whole rose and grew and expanded, until in less than one minute the full form of a young woman draped in white robes of filmy gauze was developed, stepped forward and gave papers. We print the connection with what we give below, as a specimen of the treatment the facts of Spiritualism are frequently subjected to by the popular press, and to show those of our readers who are not Spiritualists, but may be honestly investigating its claims, what little reliance can be placed upon statements of a similar kind. The truth of the matter that is made the subject of the above clownish piece of wit is as follows, reported in the London Daily part of last month, and reprinted in the Spiritual Record, Glasgow:

Wem is a small town on the Shrewsbury and Crewe branch of the London and North-Western Railway. About one month since, at Wood's Farm-House, four miles from Wem, its

in various parts of the country, but I have never seen anything more complete and convincing than this manifestation. The light was sufficient to render the whole process of materialization and dematerialization clear. The conditions were such as to put illusion or deception out of the question. In fact, short of materialization in broad daylight, it was the most satisfactory exhibit possible to conceive. I may add that the phenomena as presented through Mrs. Gray and De Witt Hough are as a rule very satisfactory indeed, and I know of no mediums in New York who are producing as remarkable. in New York who are producing as remarkable, varied and well attested manifestations. Materialization outside of the cabinet must always be the most striking and impressive phenomenon, and I have seen it nowhere else under capally good anothing.

equally good conditions.

GEORGE FREDERIC PARSONS.

New York, 1883.

(From the Atlantic Monthly for December.) THE INITIATE.

Slowly, with day's dying fall, And with many a solemn sound, Slowly from the Athenian wall The long procession wound.

Five days of the mystic nine,

Clad in solemn thought, were past, Ere the few could drink the wine, Or seek the height at last.

Then the chosen, young and old, To Rieusis went their ways; But no lip the tale has told Of those mysterious days.

In the seer's seeing eye—
The maiden with a faithful soul,
In youth that did not fear to die—
Was felt that strange control. Yet no voice the dreadful word.

Through these senturies of n Made the sacred secret heard, Or showed the hidden plan. All the horrors born of death
Rose within that nine days' gloom,
Chasing those forms of mortal breath

From awful room to room. In that moment of despairs
Was revealed—but who may tell
How the Umnipotent declares
His truth that All is Well?

Saw they forms of their own lost? Heard they voices that have fied? We know not—or know at most Their joy was no more dead.

Old books say Demeter came
And smiled upon them, and her smile
Burned all their sorrow in its fiame,
Yet left them here awhile.

Oh! shadowed sphere whereon we pause. To live our dream and suffer, thou Shroudsi the initiate days; the baws Oleama sa thy sharms prote!.

TOBACCO ANTIDOTE, "Gentian root is said to Tobacco Antidote. Buy two ounces or more of gentian root, coarsely ground. Take as much of it after each meal, or oftener, as amounts to a common quid of "fine cut." Chew it slowly and swallow the juice. Continue this a few weeks, and you will conquer the insatiable appetite for tobacco, which injures both mind and body, and from which thousands struggle to be free, but give up in despair.

Later on which both women went out toplace Dr. Graves's Heart Regulator cures all forms the clother in the hedge for drying, those that of Heart Disease, nervousness and sleeplessthe girl placed jumped over into the road. Mrs. ness.

The Bebiewer.

LIFE, DEATH AND OTHER POEMS. 16mo, cloth, pp. 98. JOAN OF ARC. A Narrative Poem in Four Books. 16mo, cloth, pp. 108. MIRABEAU. An Historical Drama. 16mo, cloth, pp. 103. THREESCORE, AND OTHER POEMS, 16mo, cloth, pp. 90. SIBYL. A Poem. Sq. 18mo, pp. 55. ANGELINE. A Poem. Sq. 24mo, pp. 50. Boston: Lee & Shepard.

The above are by George H. Calvert, a graceful, scholarly and finished writer, poet and essayist, whose clear perception of spiritual truths, perspiculty of style and beauty of expression are the prominent features of all that comes to us from his pen. As an index of his prevailing thought may be taken this verse from the first of the volumes:

Around, above, within us beat-Inaudible to earthen senses, Th' eternal pulses of creative heat Ayo wreathing spiritual recompenses, for which, through holy fires that in us burn, We with a sane forefeeling yearn : We the choice children of all-folding Might; Not compassed round with darkness are we, but with

In the second, the eventful career of the Maid of Orleans is charmingly portrayed, with due recognition of the source from which the "Voices" that called her from seclusion, placed her at the head of armies, and inspired her in all her actions, emanated. "Mirabeau" embodies in its characters and situations events occurring at the opening of the French Revolution. "Threescore" embraces a review of life at that milestone of its earthly pilgrimage, and reaching the conclusion that passing years, instead of bringing decrep-itude to the spirit, bring a newer youth, greater wisdom, aspirations and joys. The volume contains twenty other poems-"A Deeper Deep," "Upward," 'Days in Darkness Set," etc. "Sibyl" is a single poem, a somewhat romantic story of a sailor's life. But of all the volumes, the last named, "Angeline," will find greatest acceptance among our readers, for the reason that it reflects the life and mission of one who possesses in an eminent degree mediumistic gifts. Of Angeline it says, when four years old:

"With her twin sister-Whose body two months in the tomb had lain— She seemed to play and talk; then she would list her, As though 't was Eve was speaking; then would archly

The parents wondered at this, and the mother, somewhat anxious, asked her why she played at makebelieve. Angeline replied that she was playing and talking with her sister Eve; and upon the mother saying that it could not be so, Eve was not there, she could not see her, Angeline said, "with wide, strange staring eyes."

"Thou seest her not! There, mother, she has leapt Into your lap, swift from my side: 'T is Eve herself, alive, whom we have wept:
An angel now: she did not die, she only slept.''

The pastor, who had been called to explain the cause, witnessed her strange demeanor, and afterward

With trembling tenderness he questioned her. It was a blessed vision to behold This aged man, this honored priest, defer With reverence to a little girl, and mould His thinking by her artiess words, and fold Into his soul her speech and look, divine Revealings of a blessedness untold,
The flashing down from heaven a helpful line—

And all this through the four-year gentle Angeline." It was not long before the spiritual gift of the child became known and accepted with great joy by parents and pastor.

At first that she could see what he could not Was almost vexing to the carnest child, But soon, through gifts it was her haleyon lot To wield, both he and her dear mother mild Had glimpses by her side of th' undefiled Lost Eve, with more than mother's joy refound. For little one ustray the joy is wild

When 't is brought home; but here a deeper wound Than few weeks lose is healed, with heavenly halsa bound."

After describing the happiness evolved from these new revelations of truth, the withdrawal of the vell so long suspended between this and our future state of existence, the poet records his exultation over what may with justice be termed the facts of Modern Spiritualism: 'The unseen grown visible ! what exaliation !

Our daily air alive with beings reborn ! Future life present! what a revelation! Earth's night illumined by a celestial morn ! Spirit triumphant over flesh outworn ! Enfranchised spirit back to earth returned, To enlighten, gladden, doubting man forlorn. The cherubs are no fabled lights unburned Sure th' immortality for which man hath yearned.

ing further portravals of communion between the denizens of earth and dwellers in the spirit-world, the mediumship of the child-seer and its influence is

"And Angeline was a selected tool For this beneficence, a spirit glass Through which we earthlings catch (and school Ourselves thereby) sight of what comes to pass Beyond the tomb-a sight that in it has Regeneration. Through the affections flash Sure warrants of a mighty truth, which was Before but half-bellef-broad proofs that dash Doubts to the wind, and the hard skeptic's soul abash."

And as her brain and faculties unfolded She found herself a brightened centre new Of weeping circles, for whose hearts were moulded, Through her great gift, anguickening solace, true As frost-constricted furrow ever drew

From vernal sumbline. She became a link Twixt earth and heaven, so strong that she could strow Balm on the stricken, rescuing from the brink Mourners, under their load of love about to sink. When Angeline lad reached her fifteenth year her

mother passed to her higher spheres." This event for a time crushed the child to earth, yet " '? was but for a moment

She quickly righted from this blast of grief. Uplookit g from the body natural to ne body spiritual she transfigured saw Her precious mother. "

In making the above selections in order to show the early mediumship of the child, and its development we have taken them from the middle to the close of the poem. Its opening introduces us to a capacious and well-furnished mansion which at the time is described as a house of mourning, the body of the father lying "coffined in the drawing room," and "the craped, black-robed children ! gathered around litweeping bitterly, all save Angeline:

As she came near, without a tear, she howed. Her comely head to where, within its shroud. That loved face lay. Fer curis caressed-as they Had often done—the teatures, and more loud The sisters sobbed; shellfted from the clay Her brow, and with both hands upraised, as she would

pray, Her visionary eyes upurned to heaven With lips apart, as in a whisper slight, Or as to help her cars they had been riven, Her springy form all cial in purest white, Her face in th' ecstasy of spiritual aight. With an unearthly look apward she gazed Not at the dark celling but into light Filling her full of joy and new amaze That folded father, motier in celestial blaze.

Her large eyes shone with gaze sublimely keen Her figure lithe seemed strained to rise more near, As though 't was not of tarth, and soared above the bler There, there they are! She spoke with bated breath,

Whisper that all could hear. With mingled awe And wonder did they hear, 'There is no death I I see them, father, moher ! never saw Them so distinct. Oh! tead this lifting law They live! they live! There, side by side, they stand !
No pain can reach them, and no worm can gnaw.
What a new joy in fathr's face; sa bland He smiles on mother ! There; they vanish hand in hand

Erect, with arms upyearing, robed in white, She shone, amid the mourning gloom around, Like splendent Truth, in macknowledged might, Amld the shows and fabeloods that confound Man with his own devices which shound Like juggling mists on a projected shore, Where fog-bell beats its deleful, saving sound.

But in that mourning crowd were two or more Who felt the virtue of her bright inspiring lore.'

These two were the youngest brother of Angeline, who "shared some of her gift," and the pastor we have before mentioned, to whom

"With this high nature, Angeline Had been at first a wonder, then a wise

But we have not space for further extracts. The poem is one in the quiet reading of which all spiritually-minded persons will find great pleasure and satisfaction. It abounds with beauties of deep Spiritual Philosophy, perception and growth, and the incidents in the life of the child-medium it narrates will be found to be counterparts of many that constitute portions of the personal experience of thousands who are gifted to stand on the border lines of the spirit-world.

Banner Correspondence.

New York.

LA FARGEVILLE—H. J. K. writes, under recent date, concerning matters in that place as follows: "I wish to send a few lines to the readers of the good

date, concerning matters in that place as follows: "I wish to send a few lines to the readers of the good Ranner of Light, of the passing to spirit-life of Mrs. Curtis Richardson at her home near Brockport, N. Y., though some years ago a resident and neighbor of this little village. Mrs. R. was a kind and loving nother, and was much respected and beloved by all her old neighbors and friends. She was for many years a strong believer and advocate of the truths of Spiritualism, as also is her husband and family, who have that blessed assurance that they will hear from tueir dear mother, who has only gone before, and know that shestill lives. Mrs. Richardson's remains were brought to this place and burled Dec. 7th. The last few years of Mrs. R.'s stay in earth-life, the spirits about her saw fit to use her as a healing medium.

As long ago as Mr. Richardson lived in this place, he was a subscriber of the Ranner. I have heard some of the old Spiritualists who were first in the cause in this place, iell of the wonderful manifestations (to them then) they used to have, such as rappling, writing and speaking. Many is the time I have heard an old neighbor of ours, Mrs. B. F. Rood—a subscriber to the Banner almost from the beginning—now ripe with old age and her hair a silvery white, relate the good old times they used to have at their séances in receiving communications from dear departed friends. Mrs. Rood has been a Spiritualist from her earliest days, and about the first to bring its glad tidings into this town. She has raised a large family of children, of whom there were five boys and four girls, and all the latter were good mediums. In their younger days, and would have been now if time had been devoted to it. I can say that this good and true Spiritualist stands firm as a rook in her belief, and has been ever ready to throw open her doors to welcome the white-robed angels and spirits on errands of love and wisdom from that bright and beautiful Summer-Land. If ever a mortal is welcomed by bright angels in that bet

The Spiritualists in this place are few, but they keep up their private gatherings and circles for the development of mediums. There are some private mediums here, from whom we get some wise instructions from the other world, which bring comforting thoughts to our souls. We are also favored now and then quite highly, by having mediums come to us from other places, such as lecturers and materializing. We feel that we cannot go through the coming winter without having some good medium from abroad to awaken the hearts and minds of the people into a realization that there are truths in Spiritualism that they do not yet know. There are a great many people, even in this little place, who do not know what to make of the Spiritualists. They know Spiritualists have their little meetings, and go right along about their own business; but we know—for all they are so opposed to what they know nothing of—that there must be a feeling down deep in their souls that this cause which their neighbors are so closely following, and so much interested in must embrace something valuable that they have not legened.

AUBURN,—L. C. Robinson writes: "Having seen

AUBURN,-L. C. Robinson writes: "Having seen frequent accounts in the Banner of Light of the payfrequent accounts in the Banner of Light of the psychometric powers of Mrs. L. A. Coffin, now of your city, I wrote to her requesting a reading. I had hitherto received but little satisfaction in myefforts in this direction of mediumship: but wish to say that the psychometric powers of Mrs. Coffin not only exceed anything I had ever before experienced, but are truly wonderful in accurate minuteness of detail. Of therefore desire to express my confidence in her reliability and gitts as a medium, and to recommend her to all who are interested in these matters. Her address is Mrs. L. A. Coffin, No. 3 Concord Square, Boston."

· Connecticut.

COLLINSVILLE .- David B. Hale writes: "I read from time to time in the Banner of Light cases of pre-monition of death by different persons. The case of monition of death by different persons. The case of my own darling son, Wilbur Fisk Hale, may come under the same classification. He was considered to be in good health at the early age of twenly-two, when he went to Boston in October, 1870, to work as compositor on the Banner of Light, boarding at Mrs. Weston's, 54 Hudson street, where he died, after a very brief lilness, Dec. 17th. When he was last at home, seven weeks before his death, he expressed a strong desire to arise before daylight and go to the top of a mountain clift to see the sun rise, saying, 'Perhaps it may be my last visit to that spot.' After his death I found in his diary, under that date, the following lines: The italics are just as he wrote them.

'At five this morning I arose,

An the this morning I arose,
And after putting on my clothes,
And after putting on my clothes,
Went to the western cliff, where I
Sat down, and waited patiently
A haif an hour—and then
I saw what I with tongue or pen
Cannot describe I a glorious scene—
Heaven hath no fairer sight, I ween;
Up from his bed in colors gay,
Arose the mighty king of day,
And as he shed across the earth
His genjal rans, sweet sounds of mirt And as he shed across an evarual His genial rays, sweet sounds of mirth Came from such feathered tribes as dare Te linger still in northern air.

When will my sun in glory rise To fill a place in nobler skies? Will it not in the future fill. A higher, grander place? It will, An angel's whisper seems to say, And that at no far distant day,"

Massachusetts. SPRINGFIELD .- A correspondent writes: "The attendants at Gill's Hall Dec 23d listened to a discourse through the organism of J. Clegg Wright in exposition of the doctrines of Spinoza concerning the ultimate substance, the spirit asserting that there was conscious force in the atom which at last developed to man. In the evening a tribute to the life-work of the late

Prof. Denton was given. The eulogy was a very schol arly production.

Dec. 30th closed Bro. Wright's labors here for the

SOUTH HANSON. - Mr. and Mrs. W. W. Hood write: "Please allow us; through the Banner of Light, to express our gratitude to the numerous friends of to express our gratitude to the numerous friends of the Hanson Spiritualist Society for the pleasant surprises that greeted us at our home, on Monday, evening, Dec. 10th. We thank you for your cheering presence, for the beautiful gifts you brought, but, more than all, are we grateful for the kindly feelings that prompted the act which is reflected upon the tablets of our memory in lasting brilliancy, forming one of the brightest spots in life. May, these expressions of your approbation for past services rendered serve to spur, us on with greater energy in the spiritual work,"

SALEM,-Rmma L. Bruce writes: "Mr. E. W. Emerson occupied the rostrum at Cate's Hall, Dec. 23d. His tests were all readily recognized. He is a gen-

eral favorite in our Society. He will be with us again the third Sunday in April. Our best wishes are with him."

Pennsylvania.

PHILADELPHIA .- Mrs. C. H. S., in renewing her subscription, says: "The Banner of Light deserves the hearty support of all who prize decent journalism and an unswerving devotion to principle. That it has not departed from its high standard to reply to or even remark upon the defamatory and indecent assaults made upon it by other journals professedly in the interests of Spiritualism, is high commendation; and stamps it as a paper far above its contemporaries in the same field of thought."

Vermont.

ESSEX JUNCTION,-"W." writes: "The Spiritualist Fraternal Association is in good working condition, and bids fair to accomplish splendid service. The services of Mrs. E.O. Miller of Jericho, Vt., have been secured for the winter. Mrs. Miller is a newly developed speaker, and bids fair to stand with the first of the Spiritualist speakers."

Use the temporal; desire the eternal. -Thomas à

Better than \$10,000!

"I spent over \$10,000 in 23 years," said Major H. W. Hines of Boston, Mass, "in being doctored for epilepsy. I employed the best physiclans in New Orleans, St. Louis, New York, Phila, Boston, London and Paris, but all to no purpose. Samaritan Newsine has cured me entirely." \$1,50.

Associated Healing.

To the Editor of the Banner of Light:

I have been requested to give some information respecting the Association of Healers, lately formed at No. 37 East Brookline street, Boston, Mass., and with your permission, will do so through the columns of your valuable paper.

The Association referred to is not a general organization of the healers of Boston, but only a small working association of such as have chosen to unite upon the basis of the principles hereafter stated in this article. Should a general association be deemed necessary, either upon these principles, or any others. which the majority may agree upon, the members of this Association would take pleasure in cooperating

with such a movement.
The idea of an Association of Healers is based upon the obvious fact that in this way a greater variety of gifts may be brought together, adapted to a greater variety of diseases and temperaments, and that, in difficult cases, the combined influence of several healers, and if need be of all of them, may be called into requisition in order to effect a cure.

The diseases which afflict humanity have a wide range and variety, and no one person, however gifted, can be equally successful in the treatment of them all. To assume to be an "all-healer," or to be able to absolutely cure in all cases, is as extravagant a pretension under the new mode of treating disease as are the "panaceas" and "cure-alls" under the old system of medical practice. Kach healer must of necessity have his special work, to which he is best adapted by nature. and by whatever divine gifts he may possess; and if he would be eminently successful, he must develop and concentrate his best powers in the direction of his own specialty. When this is done by each indi-vidual, a much higher standard of excellence is attained by all.

Another very important advantage of an association is, that the high standard taken by it constitutes a sort of guarantee to the public of the competency and good standing of its members. For we insist upon the possession of actual healing power, and upon good moral and personal conduct on the part of the healer, as a necessary requisite to membership.

The adage, "Physician, heal thyself," is a fundamental maxim in our "code of medical ethics." For without a healthy body and mind how can we be channels of health to others? The great healer of Nazareth, from whom went forth "virtue" to heal the infirmities and regulate the disordered conditions of those around him, taught that no "bitter fountain can send forth sweet water," and no "corrupt tree can bring forth good fruit." "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt,"—Sermon on the Mount.

The principles of our organization may be briefly

stated as follows: I. Our first maxim is self discipline. We seek this in order that we may attain, individually, to the highest and most potent, condition of body and of mind; for while the power of healing is a divine gift, it is only conferred in the highest degree upon those who are the best fitted to receive it. It is indeed enhanced by a knowledge and experience in therapeutics, and a knowledge of the human constitution, but most of all by the control which the healer gains over his own body and over the passions and appetites which ingender disease. Here is the first realm of nature for him to-conquer, before he can carry his conquest out over the pices and diseased conditions of those around him. Hence our first maxim is that healers should not only be of pure and healthy minds, but that their bodies, also, should be free from the poisonous effects of stimulants, drugs and tobacco. In other words, we seek to associate in the divine work of healing only such as, through self-discipline, have attained domin-ton in the realm of mind and have subordinated in

mai planes. Our philosophy is that Mind is the creative powerthe primary potency or force that molds and controls matter; that all the law and order dominating in the material universe descend into it from the realm of Mind, in which they have their everlasting seat, and obedience to which constitutes the harmony of the universe. Health is harmony with this divine principle of nature; disease is inharmony, a disordered and unnatural condition, generally of both mind and body. There does not appear to be any such thing as purely mental or purely physical disease, but the mind and body are so intimately related as to mutually partake of each other's aliments.

some degree the lower forces of the material and ani-

While we recognize a very important place for what is called "Mind Cure," we do not attach to it exclusive value. Our theory is based upon a somewhat different set of premises and conclusions from that of the "Faithists" or "Christian Scientists," so called. We hold that matter is as real as mind, and that diseases, so far from being in all cases mere disordered bellefs, to be cured metaphysically, have a real, substantive existence in the physical organism. This is proven by all those diseases which are caused by living germs, (animalcula, entering the body and producing them. Faith may remove an erroneous dogma from the mind. but it can hardly eradicate the living germs which enter the body and produce disease. The best healers, however, have been able to handle these with remarkable success, as in cases of smallpox, yellow fever and Oriental leprosy.

II. We have but another principle to state, briefly. in this article, viz., that of association, unity, harmony. "In union there is strength." If a single person, suitably disciplined and unfolded, is a potent instrument of the divine power of healing, how much more a number of such, feeling and acting in perfect unison of purpose and aim! "Where two or three of you are agreed touching anything that ye shall ask, it shall be granted unto you." We do not seek to conceal our belief that this statement of the Great Healer contains a profound philosophical as well as religious truth. If several healers can be perfectly united in faith and action, all desiring, all seeking, all expecting the same thing, there can be no doubt that marvelous results will follow.

In some cases—where the patients are sufficiently sensitive to the subtle forces surrounding the healer, and not positive thereto, so as to repel them—healing is effected without the laying on of hands; but in most instances manipulation is necessary. The power which heals, also, as a general rule, guides and controls the manipulations, both as respects the parts to be treated and the degree of force to be applied; so that it is self-regulative or automatic, and there is little need of any separate diagnosis of the disease. Diagnoses, at best, should be only for the information of the healer, not of the patient: for in the morbid mental condition of the latter, it is liable to fix the mind upon the spot or organ indicated, and so make the disease worse. The thoughts of patients should be taken away from their ills as much as possible.

For larger rooms and greater conveniences for treatment, the Association has removed its headquarters from No. 37 East Brookline street to No. 87 Waltham street, Boston, Mass. (between Shawmut Avenue and Tremont streets.) Parlors and bath rome constint floor. Treatments given here, and all orders for calls both in and out of the city sent of registered. (See both in and out of the city sent of respectively associated advertisement in Banner of Maht.), Address,
PROF. W. W. CLANTON, [25].

87 Waltham street, Boston, Mass.

To the Editor of the Banner of Light:

Thanks for your kindly reference to my dear companion; A. J. Davis, in the Banner of last week! But his physical prostration is not as severe as rumor led you to suppose. He did not have "stanting spell while on the rostrum at Steck dial! "as reported, but he was weak from long-continued taxation, and mental power, and his throat and vocal organs were consequently "out of times! "M. M. Davis and his throat and vocal organs were consequently "out of times!" M. M. Davis and his throat and vocal organs were consequently "out of times! "M. M. Davis his usual vacation last summer, as the silaris of the United States Medical College, needed his attention. It was his strong desire to save times illustrated institution from the deadity parsecution of his relation from the deadity parsecution of his strong desire to be obtaining of a charter for its protection," He now feels the relation from this work, and from his continuous labous as President of the Harmonial Association, "And is taking a vacation of a few Sundays." Meantime, our: hispited and cloquent brother, Lyman O. Howe, occupies, his place at Steek Hall; and when retreated and invigorated by heeded rest, Mr. Davis will; be again welcomed by his warminearth as the congregation.

MARY F. Davis. To the Editor of the Banner of Light:

Dec. 254, 1883. esint rel "Rough on Coughs," So, 500./21, at Difference. Complete cure Coughs, Hourseness, Sore Throit.

For the Banner of Light. BONG OF THE ANGELS. BY MRS. F. A. KIMBALL.

Do you hear the loying angels? They are coming, coming now. Badiant with the spirit's brightness, Crowns of glory on each brow.

And these pure and blest immortals Are our own-our very own; Cross they off the heavenly portals, Visit us in earthly home.

Dear ones whisper words of blessing. When our hearts incline to hear. Pearls of truth they now are bringing. Gifts of God from angel sphere. po vou listen to the singing?

Cherub voices join the strain, Telling us in tones all joyous: "Death is but eternal gain !"

Welcome we the blessed tidings ! Take our loved ones by the hand, To be led in peace and wisdom Safe unto the spirit land.

Yes, they come, they come in gladness; We that gladness how may share; Welcome ever, holy minstrels. Guide us, lead us, everywhere. Bueratt, Mass.

Free Thought.

COL. R. G. INGERSOLL'S FACTS.

BY F. B. DOWD.

To the Editor of the Banner of Light:

I copy the following from Mr. Ingersoll's speech on Humboldt. I select his words as a text not because they are particularly his, but because he is the champion of materialistic ideas at this time, and probably has a greater influence among thinkers than any other man. Here is what he is reported to have said:

Let it be understood by the term law is meant the same invariable relations of succession and resem blance predicted of all facts springing from like conditions. Law is a fact-not a cause. It is a fact that like conditions produce like results: this fact is law. When we say that the universe is governed by law, we mean that this fact called Law is incapable of change: that it is, has been, and forever will be, the same inexorable, immutable Fact, inseparable from all phenomena. Law in this sense was not enacted or made. It could not have been otherwise than as it is That which necessarily exists has no creator."

The above words contain the basis of materi alism "in a nutshell." Here we find the denial of Deity as plainly as it can be spoken, and backed up by a semblance of logic-I say a semblance, because truth and error are so nicely blended that the great majority of thinkers fall to see through this specious sophistry. Follow me, kind reader, and I will show you the Creator as plainly as Mr. Ingersoll shows you his facts, which he calls Law.

I love God-but not the Orthodox Ged. I love the great-hearted liberty-loving Ingersoll -but I do not love his god-Necessity ! for it takes away my freedom, my volition, and reduces me to a mere machine. Furthermore, it makes nature a demoniac liar, inasmuch as we feel and know that we are something, having power of thought and action, while if we exist and are what we are from necessity, then of course we are not actors nor thinkers-it is necessity that acts and thinks. All nature is infinitely full of facts. We know nothing but facts; causes are always hidden. Ingersoll says: "Law is a fact-not a cause." Reader, did you ever know a fact that was not the cause of some other fact or succession of facts? Did you, ever know a fact that was not produced, made or created by some other fact or combination of facts going before it, or previously existing? No! you never did and you never Facts are causes, then, and law, being a fact, is a cause, and at the same time was caused to be by some fact or facts preceding it. We stand upon facts intellectually, as we stand: upon the prolific revolving world upon our feet. Our existence is a fact—let us not lose sight of this fact. Did you ever know an unchangeable, immutable fact? Never! All facts are changeable and neeting. What it the earth, sun; moon and stars remain the same to our limited senses; does that make them unchangeable and immutable? Not by any means.

All facts are related. They are woven together throughout all the universe; and the laws, we talk; so glibly about are only their modes or methods of action. If there is one universal law that governs the entire universe. it is a universal fact, and, like all facts, it must have a cause. ... Cause must be immutable and unchangeable if anything in existence is. Cause is the soul of facts-it resides in the things it creates. Bacts flow from action, and action flows from mind. Did you ever know a fact that was not caused by mind? The rain falls and the wind blows, but these things are caused by the Invinite Mind that resides in the universel as my mind resides in me. All the facts of my existence flow from my mind, and the first form they take is a method of action determined by the will. This is the law governing the material appearance of the action. Embodied mind is a fact, and, as regards the man, it is the only cause of his existence. Embodied mind is caused or created. This is evident, because we see it grow up around us every day. Universal law exists as the universe of matter exists, and as the universal mind exists as its author and sustainer; not separate and apart from it, but in it, as its cause. But how do you know of a universal mind? Simply because I see it in every blade of grass, in the birth, life, decay and death of things-in the stars that shine and in the storm-cloud; there is nothing exists that does not show thought, law, order, beauty, grandeur and power. All these things belong to mind. Even the noxious weed shows thought as well as the beauteous rose. I know of no creator but mind. Look abroad upon this beautiful earth, and see what man has made. Mind did it all. Man is a creator, then, inasmuch as he is a fact. He is an actor (not a machine governed and forced from necessity), and every volition of his mind is an action evolving laws that govern him and his actions. But his freedom of physical action is limited by organization and surrounding facts or circumstances. Yes. But he is mentally free as God: is free. It is ignorance and superstition that binds the mind down and enslaves the

The sophistry of Mr. Ingersoll's argument is in this: "Like conditions produce like results." This is true if there ever were two conditions exactly alike. But unfortunately for the logic there never were, and never will be, two couditions alike in every particular and in every esvariation. God or mind were not Infinite, if tact, and it is said by many who saw it that not strike in creation. The rule is well D. D. Home floated out of a window in an up of the rule is well per story, and passed around and came in at Recadway, New York. sential. In nature facts and phenomena are

not. do as a foundation of philosophical ethics. and as a guide of action.

"That which necessarily exists has no creator," says this modern thinker and destroyer of Gods. Now let us see: That which exists to-day necessarily is—that is, it exists as a fact, but it does not remain the same-it changes all the time. There is no stand still about it. Was it not created by the facts that existed yesterday, or the day before, or in some preceding time? Suppose a man commits a crime. Mr. Ingersoll will certainly admit that a man has power to act contrary to law. After the orime has been committed it is a fact, it cannot be helped, it of necessity exists, but will any one assert that the man had no power to restrain himself from the commission of the crime? Or will any one pretend to say that the criminal did not create that fact and all its continuous circumstances? The circumstances flowing from acts are eternal: they multiply to infinity. God is in man (and outside of him also) as a creator. Herein consists the relation between the finite mind and the Infinite. They are alike, but one is general and universal, while the other is particular and peculiar, it being limited by conditions thrown around it by its own acts in the eternity of ceaseless existence. I deplore ignorance and superstition, and love the light of liberty as much as Col. Ingersoll or any other man. But is it a superstition to recognize the Father as dwelling within us, in "the kingdom of heaven "?-he who leads us into temptation and delivers us from evil, gives us our daily bread, and forgives us our debts as we forgive others? Is it superstitious to think that we make and unmake ourselves by our thoughts and actions? Is it superstitious to recognize the oversoul of mind as an inexpressible spiritual light, waiting all around us ready to flow in and light up the darkness of our minds whenever we shall open the door of receptiveness, bringing power of thought and a great tranquility, rest and joy in the recognition of the Fatherhood of God and the brotherhood of man?

This shows man-the way to God and teaches him to be Godlike, inasmuch as it puts more of God in man, as the author and creator of himself. In other words, it teaches that every one must suffer and enjoy according as he or she shall act, not merely here but hereafter; for mind is indestructible, it is God. Then away with all doctrines of fate, chance and necessity! They take the God out of man and robhim of hope. Away with the materialistic teachings of sciencethat new superstition that closes up the prayerful, adoring, aspiring soul and gives it in return nothing. I cannot see how a man can well be a materialist; there is more mind in existence than matter, and it never wearies, never rests, while matter gets tired, lays down with folded hands and dies.

I see mind in the globular raindrop and the sparkling dew, in the painted clouds and the starless night. I see mind in the landscape, see it smile and frown in the sky, and laugh and howl upon the mysterious sea; I hear its voice in the birds, insects and zephyrs of spring. I see the world of men offering up their prayers, and I see the answers as they come from spring to autumn, all the year round. What but mind could plow the ground and plant the grain? Is not this a prayer for the harvest? Is it not confidence, hope and faith in the husbandman? What but mind could compel the vapor to rise up and the rain to fall upon the grain cast away by the husbandman? What but mind could make the crop grow and the grains of corn mature in answer to these prayers, not prayed with the lips, but with the entire man? And yet, in view of all this wondrous manifestation of mind, men are found who scoff at prayer, simply because the answer always comes ac-

Law, in fact, is only mind in its first manifestation or first form of materialization. It is an action of mind. If one is hungry he asks for bread of some one who has it; this is a prayer. The business man hangs out his sign, inviting custom; it is a prayer. The farmer watches the face of nature in the spring, and sows his seed with curses on his lips at his neighbors, perhaps, but his acts are all prayers. And the no difference be tween human and brute language, weeps in the showers and smiles in the sunlight and the starlight upon his efforts, and thus answers his prayers. That special providence there is so much talk about exists only in the man himself. It is his mind that sets him to work; it is his mind that guides his every action. This is especially his providence, his God. It feeds and clothes him; it leads him astray; it warns and reproves him, and delivers him from evil, and, finally, after his acts, sits in judgment upon him. It is not an easy matter to get forgiveness of one's self; those you wrong will forgive you a thousand times easier than will the God of your selfhood. You may make excuses for yourself and quiet him for a time, but he holds the book of your life open all the time, writes therein constantly all your acts and thoughts, and rises up in judgment as your mind receives light. He is your Heavenly Father-he is yourself. He is your conscious mind, and his judgments are exactly in accordance with the light of your mind.

Are you not part and parcel of the Infinite All-conscious Mind? If so, then there is some point deep down in the mysterious depths of your being where-you-connect with Universal Light. There must be a door through which you may go out to the Infinite, and through which the Infinite Mind, may come to you. That door is the door of Light. If it is shut, you grope in darkness; you do not know it exists; but if it open ever so little, you hunger and thirst after light. You sacrifice your all for it, for it sets you free, Your old ways have become distasteful to you; mammon has lost its charm; and your soul asks in all possible ways for light. Think you these prayers are in vain? You become so hungry and thirsty. after awhile that you cry out to the voiceless night. Think you the vold around you is empty of mind?" No; there are ears where you little think, and eyes that pierce through your darkened mind which you dream not of. There are beings around you-invisible beings, who love you yes; and those who hate you, perhaps. These are they who answer the prayers of such as are worthy.

But prayer is always answered according to law, for law is an action of mind. Mr. Ingersoll speaks of "immutable, unchangeable law." But we do not know much about law, siter all. We know, or think we know, something of the specific gravity of matter; but there is a law of levitation, which suspends the gravity of matter without changing its form in the least. Mr. I. would want proof of this; but there is scarcely a Spiritualist in the land who has not

another without any one touching him. In these cases was the law of gravity "unchangeable and immutable"? No; the law of gravity was set aside-suspended for the time being by a mental effort. This is indeed nothing supernatural: it is in accordance with law, or mental action. So far Ingersoll is correct; everything is done according to law, but no law is fixed and immutable. The higher always sets aside the lower; as the Universal Mind absorbs, controls, destroys and oreates all things, so prayers are answered always according to laws.

Furthermore, it is a universal fact that he who desires a thing shall seek for it; this seeking is asking, and this asking is praying. So life is one universal prayer. What though some seek and do not find? some ask and do not receive? There is such a law in nature as compensation-all shall receive according to their deeds. Justice follows a man beyond the tomb. Are you quite sure it does not follow him into this life from that other life he lived before this? So in order to escape penalties of violated law one must pray, work and grow out of the lower into the higher law. There is no necessity about it: a man may choose, and be in God's great interlude just what he desires to be. No one is forced; but work is prayer. Try" is the magic watchword.

January Magazines.

THE ATLANTIC MONTHLY beads a standard list of contents with Nos. I.-II. of an attractive tale by S. Weir Mitchell, entitled " In War Time"; "H. H." has a paper on "Chester Streets" (England), which lovers of trayel will admire; Henry James furnishes a highly appreciative article on "Ivan Turgenleff," which all should read; "A Roman Singer" seaches chapter XIV., and "Newport" XVII.; the venerable A. P. Peabody, of Harvard memory, discourses on "The Study of Greek." Our readers will find the article titled "The Annexation of Heaven" (pp. 135-143) of special interest. Other articles by Richard Grant White, E. V. Smalley, et al., together with poetry by Oliver Wendell Holmes, Helen Gray Cone and Edmund W. Gosse, and the Departments, make a fine number and give high promise for 1884 as far as the skillfully-edited ATLANTIC is concerned. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY contains extracts from a journal o a trip to Europe in 1867 by the late President Garfield. The chief articles of this number, all profusely illustrated, are "The Forty Immortals" (Members of the French Academy), "Edinboro' Old Town," "Log of an Ocean Studio," and "Husbandry in Colony Times." A portrait of Gen. Sherman forms the frontispiece; the serials, "Dr. Sevier" and "An Average Man," are continued, "The Bread-Winners" concluded, and the departments, "Topics of the Time," "Open Letters" and "Brich-Brac," filled with entertaining matter. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE MAGAZINE OF ART.—Thomas Carlyle is prominent in this issue, an article by David Hannay being illustrated by six portraits of him by as many artists. An interesting paper, both in its text and engravings, is "The Painter of the Dead," a sketch of Jean Paul Laurens, the most striking of the latter being "The Last Moments of the Emperor Maximilian," and "Before the Inquisition." "Egyptian Types," with nine illustrations, will be read with interest. The number is an excellent one. Cassell & Co., New York.

COMMERCIAL TRAVELER'S MAGAZINE .- "Across the Isthmus in Forty-Nine" is an exhibit of some of the many obstacles encountered by the early settlers of California. "Guarding the Water-Front" describes methods adopted for the protection against thieves of property remaining over night in the dock-yards of New York. Both of these articles are illustrated. B. P. Shillaber furnishes a characteristic sketch entitled "Mrs. Partington's Perplexity," Josephim Miller gives more of his "Treasure," and the remaining sto ries, poems and "samples" are sparkling, lively and capital good reading for odd moments. Published by the C. T. Magazine Co., New York.

CASSELL'S FAMILY MAGAZINE .- This month's num ber is the first of a series designed especially for this country, the publishers having been induced to issue an American edition by an assurance that its low price will make it a success. In addition to its literary de partments, practical subjects, such as Household Management, Domestic Cookery, Gardening, Health and Remunerative Employment for Women, will be treated upon. Nearly all the contents are illustrated Cassell & Co., New York.

THE PHRENOLOGICAL JOURNAL contains brie sketches, accompanied with portraits, of "Some Dis tinguished Visitors"-Lord Coleridge, Matthew Arnold and Henry Irving; also an interesting illustrated article upon the "Age, Government and Social Customs of China." etc. Fowler & Wells, New York.

THE HOMILETIC MONTHLY opens with a sermo upon "Supernatural Answers to Prayer," by Arthur T. Pierson, D.D., of Philadelphia, in which he says: I am alarmed at the waning faith in the supernatu ral found even within the nominal Church of Christ. The drift is toward a blank, bleak naturalism." Here is a confession by a Presbyterian Doctor of Divinity of the rapidly advancing decadence of the Church: and he makes a quotation to show that the belief which is taking the place of "the waning faith in the supernatural" is, that "results proceed, not from the influence of the suppliant on God, but from the mystic working of one soul on another." Funk & Wagnalls. New York.

THE TRUTHSEEKER.-Upon opening the latest received number of this English monthly, we find in the first paragraph an expression of opinion diametrically opposite to that in the Homiletic above alluded to. It is in an article by the editor, Rev. John Page Hopps. Here it is: "I recognize no 'supernatural.' All is natural, both the inanimate and the animate, the angelic and the divine; and it is misleading to call that supernatural' which is only infrequent or inexplicable." Williams & Norgate, London and Edinburgh,

MAGAZINE OF AMERICAN HISTORY.-The leading article, from the pen of the editor, Mrs. Martha J. Lamb, consists of illustrated sketches of the Van Rensselaer Manor House at Albany, with portraits of members of the family. -" The Beginnings of the New England Society," "History of the Location of our National Capital." are among the remaining contents of this valuable periodical, which is without a rival in its special domain, and is rapidly becoming indispensable to all intelligent readers throughout the land. Publication office, 30 Lafayette Place, New York.

ST. NICHOLAS .- "The Spinning-Wheel Stories," by Louisa M. Alcott, are commenced in this number. H. H. contributes "Christmas in the Pink Boarding House," a story of two mining-camps in Colorado Suggestions for an excellent in door entertainment are given in "Our Soap Bubble Party," by Geo. B. Bartlett, with eight illustrations of its various attractive features. The frontispiece is entitled "Away from Home on Christmas Day." A song by Dr. J. Q. Holland, "There's a Song in the Air," is given with music, and the entire number is a bright one with which to open the New Year. Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston. OUR LITTUE ONES IS, as usual, brilliant with at

tractions, the first of which is a full page engraving entitled "Santa Claus at Sea," with a letter from that liberal hearted patron saint of the children. Ohristmas Hymn! is illustrated with a fine picture, of spiritual type, though it would be fan better were the unistural and cumbersome wings, which artists appear to think indispensable to an angel, omitted; "Dottle's New! Doll," "Scamp's Visit to Coney Island," and a dozen other sketches and poems complete the humber. Russell Publishing Company, 38 Bromneld street.

Bromfield street.

THE UNIVERSE commences a, new volume with a large number and variety of excellent stories, poems, cassays and sketches of travel and adventure, interspersed with fine engravings. Universe Publishing Company, St. Louis, Mo.

Repeal the New York Medical Law!

To the Editor of the Banner of Light: From my experience I consider that the New York Medical Law, as interpreted by the Saratoga County Medical Society Censors, (they claiming to be the guardians of the law,) is against the spiritual letter of the Constitution of the United States, and the best interest of the people: Therefore I will suggest that the citizens of New York move in earnest during the present season to have that statute repealed, so that all modes of medical treatment shall stand equal before the law-thus allowing the people the privilege of choosing for themselves the mode of treatment, and the practitioner they desire to employ, when disease affilets them or their families.

The medical laws already passed in some States, and the persistent demands of the so-called "Regulars" for protection and monopoly in other States, show actual necessity that there should be some way devised to prevent the persecution of honest persons engaged in healing the sick.

As I understand the Constitution of the United States, that instrument guarantees to all persons the right to go from one State to another without let or hinderance, and doubtless if proof be presented that there is need of it, Congress might be prevailed upon to enact a law that would forever protect the people against local State interference in matters relating to the various modes of the regaining of health. The present laws of different States regarding majoractice, etc., are all that are needed (if enforced), to protect the people against false representation, and other untoward acts connected with medical practice.

My persecution and the attempt to prosecute me for exercising my natural gift of healing, by the Censors of the Saratoga County Medical Society, are my reasons for making this suggestion. The facts and argument made use of to show the absurdity of the law as defined by the said Censors could be put in pamphlet form for general distribution in New York, thus showing there is cause for action. Now is the time to work in the old Empire State for medical freedom. Let the people awake to the situation, so that the outrageous, unjust" Doctors' Plot law" which has caused so much unnecessary trouble be repealed.

A. S. HAYWARD, Magnetic Physician. Boston, Jan. 1, 1884.

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

At the meeting of Sunday, Dec. 16th, after music by Miss Anderson, the Chairman gave notice that the rules governing the speaking at the Alliance meetings

rules governing the speaking at the Alliance meetings would in the future be strictly enforced, as the neglect of some of the speakers to comply with these rules as regard to time had recently attracted a great deal of notice and created some dissatisfaction. "The Gospel of Freedom." by T. L. Harris, was then effectively read by Mrs. H. J. Nowton.

Mrs. Milton Rathbun then came forward and delivered the opening address, subject, "The Way Made Clear." Little will I say of this inspirational effort of the gifted lady-speaker, for her lecture has been reported in full, and will be sent to the giorious Banner for publication. It is but just, however, to remark that it was very favorably received by an appreciative audience, and replete with the most gentle and progressive thoughts, with ideas as practical as they are wise, and readily shows how through Spiritualism the way has already partially been made clear, and how much more Spiritualism is destined to accomplish in the same direction.

Mr. Jones of Brooklyn handed to the Chairman some

the same diffection.

Mr. Jones of Brooklyn handed to the Chairman some communications relating to incidents occurring prior to the passing on of a young man by the name of Brooks, an acc unt of which was given in the Banner a few weeks since. Mr. Jones said that to verify the truth of the statement, he had written to the young man's father in Baltimore, and his reply corroborated the reports fully.

man's father in Baltimore, and his reply corroborated the reports fully.

Mrs. Hawkins followed with some appropriate remarks on the individual uses of Spiritualism.

The Rev. Dr. McCarthy and Mr. C. Dawbarn spoke in full sympathy with the opening address, and made useful and practical suggestions.

Dr. Atchinson made some interesting remarks on the process of mental action as applicable to the revelation of truth to the individual in his efforts to clear the way.

the way.

On invitation, Mrs. Nellie J. T. Brigham related some remarkable tests obtained through a singular phase of mediumship which she has recently developed.

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A river, symbolising the life of an, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged l'ligrim. An Angel accompanies the beat, 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 lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band 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 beat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it heyand all earthly help. As it usared the brink of the fearful cataract the children were stricken with there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deformined and resistiess impulse that thrilled through her whole heling, she grasped the rope that lay by her side, when to her sarprise 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. Sizeof sheet, 2228 inches; engraved surface, 1520 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 plewman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A looy 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 wild flowers, in the other grass for "my colt," Stein, copied in black and two tints, besigned and painted by Joseph John, Size of sheet, 2x23 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 barmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justy celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 2223 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadis 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, 20x24 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 mother is seated in the forest shade. Her fittle girl "Ho-Pespe" around a tree through the foliage, her face radiant with a loving, gleeful, rogulah 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 harresters 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 monday 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 much. Horses attached to a wag-on leaded with hey, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and alseter frolicking on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

For each additional Engraving 50 cents extra.

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MPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial atticies and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance.

The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used, when newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for possible of Shiritualls! Meetings in the content of the content of the special of the commend of the sender will confer a favor by drawing a line around the article he desires specially to recommend for possible of Shiritualls! Meetings in the content of the sender will confer a favor by drawing a line around the article he desires specially to recommend for possible of Shiritualls! Meetings in the sender will be sender the sender the sender will confer a favor by drawing a line around the article he desires specially to recommend for Possible of Shiritualls!

perusal.
Notices of Spiritualist Meetings, in order to insure prompt
Insertion, must reach this office on Monday, as the BANNER
OF LIGHT goes to press every Tuesday.

Banner of Bight.

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

A Happy New Year!

The Banner of Light presents to every one of its readers and friends the cordial greetings of the New Year-1884. Most people think they must try and collect all their best thoughts to spread out on such an occasion, but we can conscientiously plead that we are trying to do that every week in the year, and therefore can express no more than we are in the habit of saying to our readers at every stated interview. The recurrence of this particular time, however, does suggest to us to say some few-things that might not be so appropriately said at another time. The closing up of an old year, and the opening of a new one, naturally excites reflections that are pertinent to no other season. A new year, too, forces one to look forward and try to discern the figures into which the future is to weave its material. Perhaps the occupation is a profitable one, or it may be wholly the contrary. "Sufficient unto the day," etc., is generally accepted, however, as an excellent working motto. It is well enough to attempt to project ourselves into the future, but we are invariably brought up by the conviction that, though we knew every minutest detail of it in advance, it would be out of our power to change it one whit so far as it belongs to what is commonly styled our destiny.

As the years accumulate on our hands, and the passing of every new milestone tells us how long the course has already become, it becomes a pleasant satisfaction for us to sit down personally, as it were, with the readers of the fore that instrument was made acceptable to a Banner and take counsel together, calling up the eventful past and casting glances of inquiry into the future. We cannot help thinking that the future of the spiritual cause contains the potentialities of an experience with which that of the past thirty-five years can bear but a trifling comparison, in respect both to its depth and power. We likewise feel the reflection forced upon us at this time, that if it is not permitted us personally to bear our part in this new and vastly wider experience through which our beloved cause is to pass in its work of winning over the hearts of mankind, we are confident that from some other sphere we shall be allowed to return and strengthen the hands that will devotedly take up our earthwork, and assist in carrying forward the great and good designs which are constantly evolving from the heavens that contain all the mysteries of the future. That this great work, now fairly opened and begun, will go on to the end of time we have such assurances, both from without and within, as amply convince us. If anything in the universe of God is true, it is true that the vast spiritual forces which rule cannot be successfully resisted by puny, perishable mortals.

It cannot be necessary for the Banner of Light (at the present ripe stage of its existence and this seasoned time of its service) to enter upon any promises of what it is to do, or attempt to do, in the coming year. It is wholly safe to assume that it will not only hold steadily and faithfully to its old course, exerting all of its wonted enterprise and energy, searching continually to know where and how it can do most effective service, and stimulating and inspiring others with its full, fresh and free presentation of the truth as it is all the time imparted-but that it will also study to seize hold of new and more effective methods, that it will go forth eagerly to meet and greet all new spiritual suggestions, that it will keep fully abreast with the great liberal movements of this age of unrest and transition, and aim to become more and more the active and wisely serving agent of the spiritual powers which are continually working for the regeneration of the human family. It was for no less a purpose that it was avowedly chosen to be the welcome bearer of glad tidings to the people everywhere. No less a purpose has continued to serve for its inspiration from the beginning. It is the friend of the lowly and the poor; of those who feel destitute of friends; of the waiting multitude that hunger for a message from out the spirit-world; of all who confess that life is a series of questionings.

The special theme to fill the thoughts of all reflecting and conscientious Spiritualists at this time, is the steady progress of the cause. or rather of the truth, the world over. That is something to bring encouragement and confidence to every heart. When a new and noble truth like that which we advocate is seen to be making its way silently but surely wherever human thoughts are current, and men's minds

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and larger inspiration, and old forms are gradually yielding and giving way to admit the coming light, the narrow and dogmatic sullenly surrendering to the broader and better, there is certainly occasion for those who joyfully accept and adopt the latter to allow the free play of congratulatory feeling and indulge in rejoicings that flow from a love of the truth rather than from any mere desire for victory. This is the condition over which Spiritualists are allowed to exchange their congratulations and mingle their rejoicings to-day. They reach the height of a New Year from which they are able to view a prospect that is cheering in the truest and highest sense. The landscape that stretches before their eyes is one that is crowded with the beauties of a large and living promise. If there is a class of believers on earth that have reason to take courage from what they see around them and before them, that class is the one which is recognized by the modern world as Spiritualists. In spite of those inev-Itable drawbacks and obstructions which seem to be almost elemental forces so far as frail human nature is concerned, they see and know that the work they are engaged in is the favorite child of time. For this one sufficient reason they are assured

that it will advance and prosper, and that nothing merely human and temporary can avail to hinder it. It is alike from without and within that offences come, and perfect freedom from them is not to be expected. But the hasty view would almost report to us the most serious obstruction to the progress of our cause from the disappearance of so many noble souls, snatched, as it were, from our ranks, since the dead year began its new course and sprinkled about its coming the flowers of so many promises. We have indeed been most seriously bereft of our chosen ones during the past year. To the worldly sight it would seem only a loss, to be grieved over as an irretrievable disappointment; to Spiritualists there is a far larger significance in such events. Our faith, which is so much of actual knowledge, teaches us that in a mere change of place these departed ones are only enabled to perform a higher and more effective service for humanity; that from their new positions they have it in their power to see better what is needed and to comprehend more clearly how to provide it; that their presence among us is become a matter of thought merely, from which all the slow obstructions of physical movement have been eliminated. And more than this, they now see how great and holy a work it is in which they are engaged, and realize their reward along with their service. We would not call them back again in the flesh, knowing that they are already so much nearer to us in the spirit. They and we together are doing the same work, and it is for the emancipation and regeneration of the human spirit.

The Constitutional Rights of Spiritualists.

Considerable discussion has appeared recently in the papers of Battle Creek, Mich., concerning certain materialization séances held in that place, and the unceremonious attack upon one of them by a self-constituted committee. The opinions entertained by both parties to the discussion have been fully and forcibly expressed, but, according to one writer, a very important factor in a fair consideration of the subject has been overlooked, and that is, the legal right of any individual to enter a private, or indeed any building, and disturb or interfere with the proceedings of a séance, such act being an infringement upon the rights of the people guaranteed them by the Constitution of the United States, it being claimed that a spiritual scance is a religious meeting, and that as such, those engaged in it are entitled to the protection of the Government. On this point a writer in the Battle Creek Daily Journal of Dec. 22d says that the first of the amendments majority of our forefathers, who doubtless ha seen something of the effects of bigotry, reads as follows:

"Congress shall make no law respecting the establishment of religion or prohibit the free exercise thereof, or abridging the freedom of speech, or of the press, or of the rights of the people peaceably to as semble and to petition the Government for a redress of grievances."

The first question that arises is, "Is Spiritualism a religion?" Of the several definitions given by Webster, one is: "Any system of faith or worship"; and he proceeds to say that "in this sense religion comprehends the belief and worship of Pagans and Mahometans, as well as of Christians"; it consists, he continues, of the belief of a superior power or powers governing the world, and in the worship of such power or powers." This appears to fully answer the question affirmatively, for no one will deny that Spiritualists believe in "a superior power or powers governing the world." One of the chief objections urged by the evangelical clergy is that their belief goes too far in that direction; hence we must necessarily conclude that Spiritualism is not only a religion, but a far greater one than Christianity. And why should it not be, since it was the foundationstone upon which Christianity was built? and the principal cause of the present decadence of the church plainly is that it has rejected this stone, actually torn up its foundation and cast it away; while at the same time the rapid growth of Spiritualism is attributable to the fact that it has taken that stone, and, relieving it of the mould and dust that had been allowed to collect upon it, discovered its beauties and its inestimable worth, and shown them to the world.

Seeing that Spiritualism may be considered religion, our opponents will seek to deny it the protection of our Government by declaring that it is not the true religion; (of course they have that, and no one else can;) but this is simply a question of majorities. Were Mahometanism to prevail, Christianity might be subjected to the same charge, and hence outlawed. Fortunately, however, the Constitution makes no distinction based on individual opinions of the truth or the falsity of a religion: the fact that Spiritualism is a religion is sufficient to establish its claim for protection equally with any and all others; and that it is a religion, is proved even by the assertion of its opponents that it is a false one.

From the above no other conclusion can be arrived at than that Spiritualists have rights which their opponents are bound to respect; and it is their duty to maintain them against all attacks, under whatever pretence they may be made, and by whomsoever, whether by a single individual, a committee, or a legislative body, and to sedulously guard against all infringement upon those rights, among which is the right to heal the sick.

The Spiritualist meetings in Troy, N. Y., are visibly kindling and burning with the new. anded for the season on Sunday, Dec. 20th.

McDonald.

The Toronto News is altogether too sensitive. The spirit-message of Daniel McDonald it printed in good faith in its issue of Dec. 18th, copied from this paper, is a legitimate production, notwithstanding the twaddle about it sent to that paper the next day by a cowardly anonymous writer, and published over the signature of 'One Who Knew Mr. McDonald." The "trick." as the anonymous correspondent alluded to terms the effort of the spirit to convince his friends that death with him was not the end of life, was "managed," to use his own words addressed to the editor of The News, as follows:

"The article was written in Toronto by some cowardly preacher of Spiritualism and sent to Boston for publication, and then taken to your office and insidiously worked into your columns."

Remarking upon this imaginative discovery, and the pretentious regrets expressed at the appearance of the message, the editor of The News Bays:

"The item was brought to The News exchange editor by a well-known citizen, and he, without thinking that it would wound the feelings of any one, inserted it with the comment that this paper takes no stock in Spiritualism. The trick seems to have been managed just as the correspondent

Which remark is grossly unjust: (1) unjust to the publishers of this paper; (2) unjust to the respectable Toronto gentleman who submitted it to the "exchange editor"; (3) unjust to the spirit who returns to his people through the aid of a trance medium in a distant city to identify himself to them-thus demonstrating the fact of direct spirit communion.

The facts in the case are, first: The spirit of Mr. McDonald visited our Circle-Room, among other spirits, Oct. 5th, and requested of the guide of the medium, Father Pierpont, the privilege of sending a message to his earthly relatives and friends. As our platform is free to all classes of spirits who desire to communicate, of course no objection was made, and the spirit accordingly gave a brief message.

In the second place, neither ourselves, nor our medium, nor any one else connected with this establishment, had the slightest knowledge previous to the message being given (which was taken down by a shorthand reporter at the time as the words issued from the lips of the medium), that such an individual as Daniel Mc-Donald ever existed; and, moreover, no believer in Spiritualism in Toronto, (as Mr. Anonymous asserts,) or anywhere else, ever wrote to us a single line, or in in other way informed us, in regard to the life and death of the above-named spirit.

And, thirdly, the tirade in The Toronto News is so utterly unjust to the spirit who communicated, that we advise his immediate friends to investigate the phenomenon of trance-mediumship, with the serious object in view of ascertaining through some other medial instrument whether or not, in their estimation, the spirit of Mr. McDonald did communicate at our Public Circle as aforesaid._

It is our earnest desire, in justice to ourselves and the medium of our Public Free Circle, that the facts in this case should be clearly understood by the people of Canada, and the Banner vindicated; consequently we hope that the editor of The News will have the justice to copy this article into his columns.

The Institute of Heredity

Held three meetings in Boston on Tuesday, Dec. 18th. Among the speakers were Dr. E. V. Wright, Mrs Clara Bisbee, Dr. Wright, Mrs. Lydia Warner, J. S. Cobb, Mrs. Dr. Smith, Dr. George Dutton, and Prof. Joseph Rodes Buchanan. The important theme for whose elucidation the Institute was formed was well treated in all its bearings, and the occasion proved a credit to the Society.

Letters, kindly in tone toward the movement were received from several prominent gentlemen, from which missives the following outspoken extracts are made:

It [the Science of Heredity] lies at the root of all real education, and, once opened and understood, affects all judgments of crime, measures responsibility by a new standard, and throws a new light on all theories of disease. A subject with wide relations and such profound influence certainly claims the most thorough and exhaustive discussion ... - WENDELI

Let our civilization be ever quickaged by the warm inspiration of the motto of this Institute of Heredity-Science, Love and Goodness-and it will open to the coming generations a new heaven and a new earth, and usher in that golden age of which poets have sung and sages have taught, and which believers call millennium.

The opportunity for observation, which nearly half a century of active professional life has given me, results in the strongest conviction that there are no causes on which the weal or the woe of a people may depend, of more momentous importance than those contemplated in the purposes of the organization of this Institute of Heredity.

And may it live! May it live till there shall be no need of jalls and asylums for the insane! May it live, and its benign influence be felt till the prison and the gibbet shall be remembered as things of the past... -DAVID THAYER.

I regret exceedingly that I have time to do no more than express, in the briefest way, my hearty sympathy with the work proposed by the Institute of Heredity. cannot now enter into the subject further than to say that science is teaching us that not posts only, but all men, must be "born, not made." Education can only bring out what faculty and power one is endowed with ; it cannot furnish brains. And this is also largely true with the essentials of character.

If, then, the race can ever be brought to that point where people are properly born, they will not need to be "born again."

This would perhaps take away the business of many of the preachers; but I, for one, should be glad to know that men were wise enough and good enough to render my vocation no longer necessary.-M. J. SAV-

The Spiritual Offering, published at Ottumwa, Iowa, comes to our sanctum the present week looking grandly in its new dress, and is printed on beautiful paper, which is a sure sign of prosperity. Besides, it has added several names to its editorial corps, among which we may mention Prof. Kiddle of New York. Its editorials are exceptionally good. For example, it says: "Whatever uplifts hearts that are weary, whatever strengthens those who are weak, whatever gives knowledge of the triumph over death and the triumph over enslaving powers on earth, whatever brings greater charity and love and patience—these form a New Year of promise and labor in every life. These are the offspring of spiritual communion and growth." Yes, indeed! We cordially extend to our Western contemporary the compliments of the season, and hope the present year will not end without its publishers finding thousands of names on its subscription list.

Dr. H. B. Storer's great medical remedies have not only relieved but oured many invalids, as he has ample evidence to prove.

in Re the Spirit-Message of Daniel Scances with Mrs. Fay and Miss H. C. Berry.

A prominent gentleman of Syracuse, N. Y., who is at present on a visit to this city, personally relates to us what we briefly describe in the following paragraphs, as being some of his experiences at the sittings of the Berry sisters, at No. 1 Arnold street, also with the distinguished materializing medium Mrs. H. B. Fay, of No. 156 West Concord street, Boston.

On Wednesday evening, Dec. 26th, this gentleman attended a sitting with Miss Helen C. Berry, and was privileged to receive several tests of spirit-identity which were satisfactory to him in the extreme, and his own pleasant experience was evidently duplicated in the cases of the others in attendance. The first intelligence to manifest was his spirit-uncle, who called out the full name of our informant-a name he is sure was unknown to any one in attendance in the mortal form, as he was a total stranger to all present-and then gave his own name in full. The gentleman had been named for the uncle in question. Then came the spirit of a dear aunt, who, after his mother passed to the higher life, had been indeed a second mother to our informant; this spirit gave him the best of evidence of her personality-as did all the others mentioned in this account; while he is confident that not one in attendance had ever even heard of such persons. His mother and his little daughter Violet also manifested, giving him pleasant messages of continued love and interest.

On Thursday afternoon, Dec. 27th, this gentleman attended a materializing séance at the home of Mrs. Fay. Thirty persons were present-twenty-three gentlemen and seven ladies -and during the sitting some fifty forms appeared. Those attending were well satisfied with what they witnessed. Our informant saw and recognized four spirits: his mother, his daughter, a sister-in-law and a young lady with whom he used to be acquainted in school-days, and who passed away years ago. These spirits conversed with him naturally, and he recognized them perfectly.

Several forms came out of the cabinet and moved among the people with grace and ease, and some with great rapidity and force. Among the most striking of the phenomena occurring at this sitting was the taking of a little child who was present into the cabinet by its spiritmother; the spirit was powerful enough to lift the child without apparent difficulty. The little one knew and recognized its mother, as did others.

A young lady present was, by her brother George in spirit-life, lifted and carried rapidly across the circle—the form demonstrating much power, and a certain joyousness of disposition in every movement, which the lady recognized as characteristic of her brother when in earth-life. When it dematerialized, our informant states, the figure disappeared "like a flash"! A form also materialized slowly, among the company, and outside of the cabinet-growing upward from a little white ball upon the carpet, the features being the last to develop: with which latter manifestation our informant and the company were specially pleased.

The Banner Message Department.

The present week is replete with information from supermundane sources of the utmost importance, in our estimation, not only to the parties to whom the various spirit-messages are addressed, but to the community at large. Especially would we call attention to the Questions and Answers column, wherein spirits give their views upon a variety of subjects propounded at our Public Circle.

That in regard to earth-bound spirits opens up a mighty field of thought in regard to the future state, and is therefore highly important. That in relation to the future development of mediumship will more especially interest Spiritualists, investigators and mediums, rather than the skeptical public.

As the old workers in the cause are laying down their earthly armor for continuous labor in a higher sphere of action, many new comers are appearing upon the mundane stage to carry on the grand work already far advanced. The spirit well says this fact is cause for rejoicing.

The invocations are beautiful beyond measure. No theologian of whatever sect can gainsay the fact that they are emanations from the world of spirits, for their purity of thought and expression is infinitely superior to that of the mundane efforts of the most learned.

The question propounded in regard to the alleged shortcomings of mediums is answered by the spirit ably and well, with that charity which becometh one who is free from the conflicting elements of the earthly life.

Dr. Cornell Smith-who avers that he was well known in Albany, N. Y.—gives a somewhat lengthy message replete with practical thought upon topics of deep significance. He says he was somewhat interested in the Spiritual Philosophy ere he passed away; that he was a healer, i. e., one who utilized his magnetic powers for the best advantage of physical suffering, and that he is still interested in that system of practice, which proves that mankind may be cured of disease without the aid of poisonous drugs, etc. Messages from other spirits are equally interesting.

Interesting Lectures.

The public are invited freely to attend the opening lectures of the College of Therapeutics on Monday, Tuesday and Wednesday, Jan. 7th, 8th and 9th, between the hours of 10 A.M. and 2 P. M., at the Wells Memorial Hall, 987 Washington street.

Prof. Buchanan will show in his opening lectures the necessity of placing physiology, pa-thology and the apeutics on a new basis corresponding to the correct view of man's spiritual and physical constitution. The lectures are designed not for the medical profession alone, but for all progressive and benevolent minds.

In a letter from Miss Lottie Fowler, dated London, Dec. 10th, she says: "By the time this reaches you I shall most likely be on the way to your shores, and shall be glad to see and hear from old friends. I am leaving the old country only for a short time on private business, intending to return to London in the spring of '84."

Miller's Psychometric Circular (and Supplement) for November and December-rather late-came to us last week, freighted with a great variety of interesting reading. It is for sale at our Bookstore.

Thanks to Mattie E. Davis of Orange Mass., for a box of lilies for our Free Circle-Room table.

Attention is hereby called to the card of James R. Cocke, in another column.

To Advertisers.

Our merchants in times past did not advertise in the Spiritualist newspapers, thinking it would not aid them in their business. But of late years they have changed their minds, having become convinced that Spiritualists are among the most thoughtful and well-principled of the various classes to which they (the merchants) belong.

More than this the merchants have learned: That their advertisements in the Spiritualist papers are scattered over a much larger territory than the daily press can possibly reach, and are therefore read by a far greater number of persons. As an instance of this, a gentleman who dealt in sewing machines asked a friend of ours what weekly paper in Boston he would prefer to advertise in. "The Banner of Light," was the response, "because it circulates in every State of the Union, and in foreign countries as well." "If that is the case, I think I will send to the publishers my advertisement." And he did. A few months afterwards the said dealer chanced to meet the friend who had recommended the Banner as an advertising medium, and asked him what sort of a paper it "Why?" queried our friend. "Because," was his reply, "I have received orders from Washington Territory, Oregon, and other distant points, where I never expected to reach customers." And we have evidence from other sources of a like tenor. So, business men, if you wish quick returns for your goods, all you'll have to do is to advertise in this paper to accomplish the end in view.

When Louis XIV. revoked the Edict of Nantes, by express command of the Pope, he expelled from France all his subjects, except Atheists, who would not conform to the Catholic religion. Twelve thousand tried soldiers, nine thousand sailors and six hundred officers left France and entered the service of England, Holland and Prussia. Those who went to Holland entered the service of William, Prince of Orange, and contributed largely to the successes at Boyne, Athlone and Aughrim, which ended in driving the French out of Ireland and firmly establishing the English rule over that island. The sailors also did good service at the sea-fight of La Hogue, where the English and Dutch fleets destroyed the expedition prepared by Louis XIV. for his descent upon England. The expatriated French soldiers also fought at Ramilies, Blenheim and Malplacquet, and one of their engineers directed the operations at the siege of Namur, and another that of Lisle. both of which cities were captured. Of those who entered the service of Prussia, some were raised to the highest offices in the service of Frederick William, Elector of Brandenburg.

Their descendants visited France on more than one occasion during the wars of Napoleon I., and at Sedan, in 1870, they crushed the descendants of their forefathers' persecutors. Not long since, Jules Simon, while Premier of France, reminded his countrymen of what they had lost by the tyrannical edict of Louis XIV., and stated that not less than eighty distinguished officers of the German staff were representatives of Protestant families who were thus expelled from France. And yet, at this late day and in the face of history, the Catholic Review says: "The Bishops of the Catholic Church are live men, learned and picked men, and they know the age and feel its pulse at least as well as their enemies," and endorses the saying of Mgr. Capel, that "The Catholic Church is not the opponent of intellectual liberty and freedom of thought." Comment is unnecessary.

La Luz del Cristianismo (a spiritual journal published at Jaen, Spain,) has fallen under the ban of the Church, and the bishop has published a long pastoral letter which the November number of the Revista Espiritista of Buenos Ayres gives in full. Having, as is oustomary in these cases, assumed that Spiritual. . ism is of the devil, the bishop forbids the "faithful" having any relations with the paper itself, its editors, employés, or anybody who in any manner contributes either to its publication or support. La Luz is a wideawake sheet, and no doubt will continue on in its mission for the elevation of humanity, notwithstanding this violent protest from Dr. D. Manuel M. Gonzalez, "by the grace of God and the Holy Apostolic See, Bishop of Jaen.

Lottie Fowler on her way to embark for this country made a brief stay in Glasgow, her visit to that city calling forth the following mention by a correspondent of the Herald of Progress:

"She has had quite a warm reception in Glasgow. Nothing more satisfactory in the form of mediumship have I hitherto observed. Clear as a running stream at times are the revelations she gives to sitters, oreating surprise and content; no mere cases of mindreading, or the rendering of subjective impressions as objective realities."

Miss Fowler was next to visit Edinburgh and Newcastle. Her intention to give seances in Leeds and other places would not be carried out for want of time.

The fact has been made public that the directors of the Connecticut River Railroad have recently decided to run no trains on Sunday: consequently no more excursion trains to the Lake Pleasant Spiritualist Camp-Meeting Grounds during the summer season will be allowed. The President, N. A. Leonard, is reported as saying that the road will lose considerable money in consequence. Perhaps the stockholders will have a word to offer upon this decision hereafter. Thus it will be seen that Bigotry is still on the war-path in the State of Massachusetts.

We are pleased to learn, as we do from The Rostrum, that the Vineland Children's Spiritualist Lyceum is gaining in numbers and strength. Its sessions are held at 12:30 every Sunday. How about Children's Lyceums in other places? They should be established in every city, town and village in the United

We shall print next week the report of a lecture delivered through the mediumship of J. William Fletcher, in the Columbia Conservatory of Music, Brooklyn, N. Y., and reported specially for our columns. It has for its theme the important query: "Has God Ever Written a Bible?"

Mrs. and Mr. H. J. Horn, of Saratoga Springs, N. Y., made a pleasant call recently at our sanctum. Our readers are of course familiar with the name of Mrs. Horn, the authoress, of "Strange Visitors," a book that everybody should peruse.

Caroline Corner Is to give an entertainment, including a Christmas Tree, to two hun-dred poor children of London, in Memorial Hall, Bethnal Green, B., Jan. 10th, She is a genuine philanthropist.

Spiritualist Meetings in Boston:

Herticultural Hall (corner Trement and Brom-field Streets).—Meetings under the supless of the Bos-ton Spiritual Temple will be held every Sunday \$1.10% A. M. and 7% F. M. B. Holmes, President; W. A. Dunklee, Tressurer.

ressurer. THE FACT MEETING is also held at Horticultural Hall, a Raturday afternoon of each week. L. L. Whitlock,

Manager.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 967 Washington street, every Sundays at 1 A. M. All friends of the young are invited to visit us, J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver, Conductor. er, Conductor.

Wells Memorial Hall, 967 Washington Street.—
The Spiritstic Phenomena Association holds meetings every Sunday sternoon at 2½ o'clock. Able speakers and tast mediums. All are cordially invited. Seats free. James

A. Bills, From the street.—Ladies' Aid Society meets every Friday at 1½ P. M. Business meeting at 4. Sunday afternoons at 2½, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Bagle Hall, 616 Washington Street, corner of Basex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Jobb, Conductor, Meetings also, Wednesday afternoons at

Harmony Hall, 34 Easex Street (ist flight),—Sundays, at 10½ A. M. and 2½ and 7½ P. M. (seats free); Thursdays, at 3 P. M. Prescott Bobinson, Chairman.

J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Bullding, Hawthorn street, opposite Bellingham Car Station, at and 7% F. M.
THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hail, Hawthorn street, every Friday atternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President, Mrs. L. M. Fengar, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIRITUAL TEMPLE, HORTICULTURAL HALL.-Sunday, Dec. 30th, the Boston Spiritual Temple was addressed by Mrs. Amelia H. Colby, trance speaker. The opening song, "When the Mists Have Cleared Away," was finely rendered by Miss Georgia M. Latham, accompanied on the organ by Mr. W. Milligan. After the Invocation, the song, "In the Sweet By and Bye," with words by Dr. B. M. Law-

milligan. After the Invocation, the song, "In the Sweet By-and Bye," with words by Dr. B. M. Law-"rence, was beautifully executed by Mr. LeGraud B. Cushman, of New York. Mrs. Colby then announced as her subject: "The Laws of Psychology, and Their Necessitated Utility in the Work of Mediumship."

"The underlying law," she remarked, "is a power known as Fsychological Life. I thinkit permeates all matter. The law of attraction and repulsion, so well known in science, is but the effect of a cause preceding it. What understanding have we of the great laws of the universe? To know anything about them we must commence with ourselves. The laws of gravitation are only the effect of the great Psychological power that fills the universe. That power exists in the animal, the vegetable and the mineral kingdoms. They are united in all its combinations, and dependent upon proper relations for their development. When we understand this we shall attract around a medium the properties that go to make up the pure and intelligent. Imperfect conditions cause physical inharmony, therefore imperfect spirit control. The friends of mediums must know how to create the necessary conditions, and require such spirit control as shall protect and guard them, so that mediums may have spirit guides on whom they can depend.

Buch as have not studied these laws do not know how important are conditions. To be educated in these laws as well as all others, should be the purpose of every one, forstudy will not cease when through with this body, but a continual study of these psychological laws will ensue. I do not desire to go to any place where I cannot learn something new; heaven would be no place for me unless active service was to be my lot. To grow from the lower to the higher life we must know of the laws that surround us. You are older in knowledge by a hundred years than I was (said the control) one hundred years ago; we are constantly growing, and those in spirit life continue growing. The laws of psychology hold the minister to hits audien

the difference?"

In the evening, Mrs. Colby's subject, "Bread for the Starving Millions," held the attention of a large audience over an hour and a quarter. Every one seemed to feel that some one was talking from a standpoint that commanded the entire situation of men and things. At the close of her remarks it was announced by the President that arrangements had been consumated with Mrs. Colby for her services on the third and fourth Sundays of February; also that Mrs. M. A. Ricker of Chelsea will speak next Sunday morning and evening. She is so well known as a lecturer the past twenty years, that her name will bespeak a full attendance.

NEW ERA HALL.—Shawmut Lyceum opened its session this morning with an overture by the orchestra and singing by the school, followed by the Banner March and recitations by Helen Sanders, Gracle Bur-March and recitations by Helen Sanders, Gracie Burroughs and Eddle Hatch; a reading by Miss M. T. Shelhamer, remarks by Mr. Hatch and Mr. Rand, closing with a trio by Mr. and Mrs. J. B. Hatch, ir., and Miss M. T. Shelhamer. These exercises closed our sessions in this hail, as we have procured Wells Memorial Hall, 987. Washington street, to hold our future sessions in, it being larger and more suitable. Sunday next we shall commence the new year in the new hall, and we hope to see all our old friends present at 11 o'clock promptly.

Ast. Con. Shawmut Lyosum.

No. 8 Webster street, Charlestown District.

THE SHAWMUT LYCEUM TREE FESTIVAL WAS held in Codman Hall on Christmas evening, and, in spite of the inclement weather, the hall was well filled at an carly hour by the children and their relatives and friends. The entertainment, which was a very fine one, and highly enjoyed by those present, consisted of rectations by Gracie Burroughs, little Lulu Morse, Bessie Pratt, Arthur Rand, Willie. Wilcox, Erneat Fleet and Emma Jacobs; plano solo by Lillie Singleton; skiprope dance by Gracie Burroughs; reading by Miss Hattle Reed; dialogue by Bessie Pratt, Arthur Mulliken, Lulu Morse and Mabel Mulliken; song by Pansy Wetherbee; a comic reading by Mr. Edward E. Parker of Everett; song, "Christmas," by Gracie Burroughs, Alice Devereux and Lillie Singleton; closing with a song by Banner, Quartet, under the direction of Mr. C. Payson Longley. All eyes were then turned to the well-filled tree, which stood near the centre of the hall, and had formed the great attraction of the evening; and as the children received their presents from its well-laden branches, their happy faces and joyous exclamations were shared by all present. On the whole, it was one of the finest festivals ever given by this Lyceum, and every one went away greatly pleased.

C. R. RAND, Asst. Conductor. early hour by the children and their relatives and

PAINE HALL .- The Christmas session of our Lyceum, Dec. 23d, was well attended. After the opening exercises, the children were each presented with various artistic productions of the well-known publishing house of L. Prang & Co. Mrs. L.S. Jones, our Financial Secretary, received them a short time since with a request retary, received them a short time since with a request from the above mentioned firm that she distribute them to our little folks at Christmas time. We are also indebted to the Shawmut Lyceum for a generous donation of cards. Readings and recitations were given by Miss Amy Feters; Miss Lens Onihank, Gertle Murch, May Garland, Freddle Stevens ("one of our best little orators"), Sadile Peters, Morton Setchell and Mrs. Francis. Finely executed banjo solo, Miss Minnie Russell; plano solo, Miss Alice Cowdin; vocal selections; Miss. Annie Setchell and Miss Mamie Hayener; duct, Miss. May Waters and Miss Jennie Smith. Dr. Richardson, Mr. Warren Richardson and Mr. Edson addressed the children.

Mr. Warren Richardson and Mr. Edson addressed the children.

Christmas afternoon the children's festival was a grand success. The exercises opened with a pleasing farce, after which the children were allowed two hours to play games, dance, etc., and a "Merry Christmas" they did enjoy. Through the kindness of Messrs. Mestern and Vaughan, the hall was very tastefully decorated with American flags, streamers, etc., and as the children, decked in their fancy dresses and holiday attire, waltzed. In the bright light of colored fres, it seemed as it the veil had for a moment been litted and we saw the little spirits enjoying one of their Summer-Land plonics, as we were assured by a little one through Miss Shelhamer at the Banner of Light Free Circle, Dec. 7th, "children not only go to school in spirit-life, but also have their good times."

Conductor's Weaver's shrill whistle was now heard, and the laddies were requested to invite some lassies to participate in the grand march and supper. Thanks to those friends of the children whose contributions made the occasion one of so much happiness to them.

The Annual Ball, on the evening of Dec. 25th, was also a success. Mearly one hundred couples participated. Barrows's Orchestra furnished exquisite music; "all went merry as a marrisge bell." To Mr. 8. H. Whitney and his efficient corps of alds much credit is due.

H. Whitney and his efficient corps of area much create is due.

Sunday, Dec., 20th, readings and recitations were given by Motton Setchell, Aaron Lowenthal, Mrs. Francis and Maria Falls; vocal selections by Miss Mamie Hayener and Miss. Helen M.Dill; duet by Miss Amy Peters and Mr. Arthur Wedger. One of the largest audiences of the season was present. Calisthenics and Target March closed the last season of the Lyceum 11883. We wish all a Happy New Year.

45 Indiana Place.

day morning is worthy of mention by the side of the Lyceums which are mentioned in the Banner of Light each week. Here they gather a number of children, and whilst entertaining them endeavor to teach them the first principles of the Spiritual Philosophy. Last Sunday forenoon they held a very interesting session. It was opened with singing, after which a short address was given upon Christmas, and the lessons which should be learned from its use. After the address the children were invited to ask the speaker any questions, some availing themselves of the privilege. Then the regular march was executed in fine style, followed by a greading by G. K. Pratt, recitations by Josie Bills, Daisy Bills, Goldie, Haskell Baxter and Lillie Armstrong, a reading by Francis Gorman, concertina solo, by Mr. Taylor, a duet by Mr. Morgan and Mr. Taylor, and a plane sole by a lady.

This enterprise is a worthy one, and is deserving of encouragement from all interested in the truths of Spiritualism, who, it is hoped, will manifest their interest by being present at its sessions.

SPIRITISTIC PHENOMENA ASSOCIATION.—Wells day morning is worthy of mention by the side of the

SPIRITISTIC PHENOMENA ASSOCIATION .- Wells Memorial Hall was filled last Sunday by an audience attracted by the announcement that the controls of Mr. J. R. Cocke would give a musical performance

attracted by the announcement that the controls of Mr. J. R. Cocke would give a musical performance. As this medium has been mentioned before in these reports, it would only be repeating what is already known to describe the performance, and the satisfaction it gave to the listeners. One of Henry F. Miller's grand planos was used. Following this a short address was delivered, purporting to emanate from Spirit W. E. Channing, who at the close of his remarks answered several questions asked by the audience. Our quartette, consisting of Profs. Orcuit and Libby, Mrs. Carr and Mrs. Edwards, added to the interest of the occasion. Two fine duetts were rendered by Profs. Orcuit and Libby.

The Conductor of Shawmut Lyceum, Mr. J. B. Hatch, was present, and presented the merits of the Children's Lyceum. At the commencement of his remarks he read a communication from Spirit Fannie Burbank Felton in the Banner of Light of Dec. 22d, in which reference is made to the indifference manifested by Spiritualists to the education of the young.

Next Sunday morning Bro. Hatch, with his corps of assistants, will bring his children to this Hall, which they have rented, and hold a Lyceum session, and on every Sunday morning following. Spiritualists and Liberals, come and helpus, and bring your children. What can be said or done for themshall be, and we will show that the Lyceum Movement is not dead, but living, and with renewed power is arising to do its work.

ALONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont street.

HARMONY HALL, 34 ESSEX STREET .- The meet ings in this place on Sunday last were interesting and instructive throughout the day. The exercises con-

instructive throughout the day. The exercises consisted of short addresses, tests, psychometric readings, music, etc. Father Looke made one of his best speeches, full of sound thought and practical ideas, closing with one of his original songs.

Mrs. A. L. Lull being controlled by the spirit of Aggle Davis Hall, gave some fine improvised poetry; also excellent tests, which were readily recognized. Mrs. M. W. Leslie made remarks, and concluded with many clear and convincing tests.

Very practical and well chosen remarks were offered by Mrs. Bodrie. Mr. Viles being entranced, spoke in his usually forcible and happy style, which seemed to please and entertain his hearers in the highest degree. Miss Jennie Rhind was highly entertaining with remarks and typical readings. Prof. Milleson spoke touchingly upon the subject of broader charity for those who are weak, morally and spiritually; claiming that we cannot expect a higher order of angel influences unless more of the better faculities of our souls are exercised in the cause of humanity.

Mr. Pratt, of Braintree, spoke in his forcible and convincing manner—highly entertaining and instructive.

The tests by Mr. Thomas and psychometric read-

tive.
The tests by Mr. Thomas and psychometric readings by Dr. Tripp were well received, and their correctness acknowledged by those for whom they were intended. Mr. LeGrand B. Cushman, of New York, entertained the audience with several of his best

songs.

The exercises throughout were harmonized and enlivened by our regular singer and organist, Mrs. Minnie C. Stone, assisted by Mr. C. B. Marsh, who kindly volunteered his services.

CHELSEA SPIRITUAL ASSOCIATION.— George A. Fuller gave two very able lectures, on Sunday last, which were highly appreciated. Next Sunday Sarah A. Byrnes will occupy the platform at 3 and 7:30 p. M.

Movements of Mediums and Lecturers

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

Mrs. L. A. Coffin (having returned from the West) has taken rooms in this city at No. 3 Concord Square. She will answer calls for platform tests and give sittings. She was in Minneapolis from Sept. 1st to Oct. 23d; St. James, 30th; Minneapolis, Nov. 11th to 10th; Hudson, Wis., the 29th; Detroit, Mich., Dec. 2d; Windsor, Canada, the 6th.

James B. Cooke, the musical medium, will fill an engagement for the Norwich, Conn., Society of Spiritu-alists on the second Sunday in February.

Miss M. A. Keating, trance speaker and platform test medium, spoke and gave tests in Clinton, Dec. 9th and 30th; Salem, the 16th; Lawrence, the 23d; will make engagements for Jan. 6th and 18th. Address her at 36 Hanson street, Boston, Mass.

Capt. H. Brown will speak for the Society in Springfield, Mass., the Sundays of January, and will make week day engagements for that month. Address him there, care of H. A. Budington.

nim there, care of H. A. Budington.
William Egiluton, of England, it is announced, has entered the field of public mediumship again.
Dr. Abble E. Cutter (of Wicket's Island) lectures to ladies every Tuesday at 3 o'clock, upon "The Laws of Heredity," and will hold a series of developing scances on Sundays at 730. and Wednesdays at 3 P. M., at Independent Hall, Union Square, Somerville, also will answer calls to lecture on mediumship, and form developing circles in the vicinity of Boston.
Dr. H. P. Kairfield's angregaments are a Providence.

Dr. H. P. Rairfield's engante ore · Prov R. I., Jan. 6th; Haverhill, Mass., Jan. 27th; Portland, Me., Feb. 3d and 10th; Clinton, Mass., Feb. 24th. En-gagements for other dates may be made by addressing him, Box 785, Newburyport, Mass.

Jennie B. Hagan closes her engagement in Manchester, N. H., next Sunday. She then fills engagements in Mass., and will make others with those desiring her services in February, April and May. Address her at South Royalton, Vt.

at South Royalton, vt.

Geo. A. Fuller's engagements are: Newburyport,
Mass., Jan. 6th; Fitchburg, Mass., (probably) Jan.
18th; Clinton, Mass., Jan. 20th and 27th; Providence,
R. I., Feb. 3d and 10th; Portland, Mc., Feb. 17th and
24th; Worcester, Mass., March 2d, 9th, 16th, 23d and
50th; Philadelphia, Penn., April 6th, 13th, 20th and
27th; Haverhill, Mass., May 4th, and at the Mass Convention at Lake Dunmore, Vt., May 30th, 31st and
June 1st. For engagements Mr. Fuller may be addressed at Fitchburg, Mass., Lock Box, 1698.

M. Milleson will answer calls to letture in New Rog. M. Milleson will answer calls to lecture in New Engand. Terms reasonable. Address Banner of Light

office.

J. Frank Baxter closed a most successful series of ten lectures on last Sunday, in the city of Philadelphia, before very large and enthusiastic audiences. Week evenings he has lectured at places in the vicinity. On Sunday, Jan. 6th, he will address the Spiritualists and others of Brockton, Mass.; Sundays, Jan. 13th and 20th, will be in Providence, R. I., and Sunday, Jan. 27th, in Brockton again. He is open to some week evening engagements during January. Address him at 181 Wainut street, Chelsea. No Sundays open till June.

him at 181 Walnut street, One sea. No Sundays open till June.

J. William Fletcher will lecture in Haverhill, Mass., the first two Sundays in January, the last two Sun-days before the Spiritual Temple in Boston; the first two Sundays of February in Springfield, Mass., the last two in Brooklyn, N. Y.

W. J. Colville was, at last accounts, lecturing in Newcastle, England. He was to be in Liverpool Dec. 22d and 23d, and a number of his friends in London propose to give him a public reception the latter part of January or early in February, as a token of their appreciation of his services in the wide fields of Spiritualism.

Mrs. Abbie N. Burnham lectured in Montville, Mass., Dec. 8th, evening; Dec. 9th, Sunday, in the atternoon at the same place—in the evening in New Boston; in Providence, E. I., Dec. 16th; Williamsburg, Dec. 22d; Leeds, Dec. 22d, P. M.—in the evening at Haydens-ville, Mass. Her address is at 339 Tremont street,

The Rochester Society of Spiritualists, a nominal joint stock association for the promotion of Spiritualism in its philosophy, phenomena and reform, perfected its organization on the evening of Dec. 18th, 1883, by the election of the following officers: President, C. Fred Farlin, M. D.; Vice-President, Mrs. Amy Post; Secretary, Mrs. Josie W. Post; Treasurer, Schuyler Moses; Executive Committee. J. J. Marsh, A. S. Clackner, Wm. H. Gibbs, Shelden Smith, Mrs. D. Palmer. The Society will fit up a new hall, and conduct regular Sunday services. A very general enthusiasm prevails among believers there. The rooms heretofore occupied for the lectures of Dr. Farlin having proven too small to accommodate the rapidly growing audiences, renders the fitting up of a new hall necessary. The election of officers for the State Association (short term) will soon oc-cur. So we learn from The Post, Express, of Rochester, N. Y.

Programme Boroon.—The work being done by a Don't Die in the House. "Rough on Rata" few Reprisonalists at the Ladies Aid Parion such Sun-Clears out rats, mice, files, roaches, bed-bugs. 15c.

Married:

At the residence of the bride's father, Daniel E. Chase, Esq., Park street, Somerville, Mass., on the evening of Monday, Dec. 11st, 1883, Prof. Augustus L. Arnold to Miss Mary Ella Chase. A brilliant assembly of friends witnessed the exemony, which was appropriately conducted by Rev. Mr. High, after which congratulations and refreshments were in order. A fine display of valuable gifts denonstrated practically the good wishes of all for the fure of the newly wedded couple.

A. S. HAYWARD announces that for the next fifteen days he will send some of his vital magnetized paper free to the sick who are notable to pay for it, on receipt of full address, and stamp to pay return postage. "An experience of fourteen sears in this manner of healing," he says, "demonstrates the fact to my mind beyond question that I possess the gift to a great extent of receiving and also of imparting at a distance the adapted force to help and cure many persons." Address him at 443 Shawmit Avenue, Boston.

A. W. S. Rothermel will be in Providence, R. I., and hold scances every evening from Wednesday to Saturday of each week, at 9 Voton street.

It is an unwritten law of the Plutes that when the medicine man of the tribe loses three patients consecutively he shall be sent to join them in the happy hunting grounds. It might be well for our Legislature to pass a law like unto this to apply to regular practitioners in Massachusetts.—Boston Post.

In our advertising columns to-day will be found the prospectus of the Banner of Light—the recognized organ if the Spiritualists of America. Such of our leaders as desire such a journal will find the Banner up with the times in its special field.—The Spirita Cruz (Cal.) Surf.

God's Poor Fund.

Since our last report it gives us much pleasure to announce that we have received the following additional sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

From Miss R. S. M., Boston, \$5,00; J. R. Champlin, \$1,00; V. Reed, \$1,00; W. Wheeler, \$2,00; T. Y. W., \$1,00; E. L. Stanley, \$2,00; Mrs. S. Mair, \$2,00; Wm. Umbdenstock, \$2,00.

The attention of our readers is respectfully call ed to the advertisement in another column of D. M. Ferry & Co., Detroit, Mich., the celebrated seedsmen They do the largest business in their line in the United States; raise the bulk of their seed on their own farms, by the most approved methods, and have obtained a world-wide reputation for the quality and variety of the seed they put upon the market, and their integrity in filling all orders entrusted to them. Their beautifu Seed Annual for 1884, sent free to all who apply for it will be found of practical value to all who desire to purchase seeds true to name.

MRS. L. M. MARSH, the wonderfully-gifted magnetic medium and healer, has removed to 229 West 40th street, New York City. Mrs. Marsh has, we are informed, performed very many extraordinary cures from sicknesses which have baffled the skill of the best physicians, and can give the best of references. She is a highly gifted lady, and far progressed in spiritual soience. Persons treated at her house or at their own homes.

YOU ARE ENTITLED, according to Fowler & Wells's offer, to a back number of their popular and useful Magazine, the Phrenological Journal and Science of Health, FREE. They do this to show the readers of the Banner of Light what it is like. Send address on postal to Fowler & Wells, 753 Broadway, New York.

CLAIRVOYANT EXAMINATIONS by lock of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N.Y. Dec. 1.—13w*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present Golly & Rich.

**SPRINGFIELD, MANS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is again for the Hanner of Light, and will supply the Springfield and Reformatory Works published by Golly & Rich. subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News. of Denver. Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place.) Boston.

Funds Received. In aid of the sick and destitute medium, Charles H. Foster.

since our last report:
J. R. Champlin......\$i,00

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 206 Brondway, New York.

HENBY KIDDLE, Pres. NELSON CROSS, Sec. C. P. McCarthy, Cor. Sec. T. K. Allen, Ass't Sec. Henby J. Newton, Treas.

The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 208 Broadway, New York City.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THEOLIVE BRANCH. Published monthly in Utica, N. Y. 1.00 per annum. Light: A journal devoted to the Highest Interests of Hu-nanity, both Here and Hereafter. London, Eng. Price \$2,00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavataky. \$5,00 per annum.

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4w*-Jan. 5.

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Archeid at the BANNER OF LIGHT OFFICE, Hosworth street (formerly Moutgomery Place), every Tuesday and FRIDAY AFTERNOON. The Hall (which is used only for three scances) will be open at 3 o'clock, and services commence at 5 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, elept in case of absolute necessity. The public are cordially invited.

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

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

The increase of their spirit-friends will verify them by inthe messages of their spirit-friends will verify them by informing us of the fact for publication.

Autural sowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such roin the friends in earth-life who may feel that it is a picas are to place upon the altar of Spirituality their foral offerings.

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

[Hiss Shelhamer desires it distinctly understood that she gives no private sittings, at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

Letters of Inquiry in regard to this department of the Lawis B. Wilson, Chairmans.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 20th, 1883. Invocation.

Our Heavenly Father! we look to thee for the blessings which we need; for strength in the midst of weakness; for peace and calamness in the midst of confusion and turmoil; for harmony in the midst of confusion and turmoil; for harmony in the midst of discord, and for consolation in the depths of sorrow. For all these bensions of good we reach out to thee. Oh! thou Parent of all Life and Being, and we would receive a fuller realization of life and of its laws than we have ever done before. We ask thy benediction to rest upon every soul here this hour. If any are suffering, may comfort be brought to the wounded heart; it the clouds of doubt press heavily upon the spirit; may they be banished by the glorious light of certainty of eternal knowledge; if error bath bound any in its chains, may they be broken, and the cords silp away, that the spirit may rise into the glorious light of wisdom and a comprehension of truth; and may the spirit of love descend upon every one, binding each and all with a chain of glory that will strengthen their inner lives.

Questions and Answers. . CONTROLLING SPIRIT.-We are now ready for

your questions, Mr. Chairman.
Ques.—[By P. Weaver, Providence, R. I.]
Do any spirits remain earth-bound for a long period without knowing they have left their earthly bodies?

ANS.—Those spirits whose every desire and tendency is to cling to physical conditions, whose aspirations do not ascend above the material or sensuous life, may, after passing from the mortal, remain earth-bound for an indeliterial or sensuous life, may, after passing from the mortal, remain earth-bound for an indefinite period; as long as their tendencies, inclinations and desires hold them to this external manifestation of life. Many such spirits do not realize that they have parted with the physical body; the spiritual form which they retain and inhabit corresponds so closely to that which has been laid aside, that they are not conscious of the difference, and do not understand that they have stepped from the mortal to the immortal condition. They remain amid the haunts and scenes of mortal association, walk beside the companions with whom they formerly associated, and to all intents and purposes the life they lead is precisely that which was theirs when they walked in mortal guise. They cannot comprehend the higher conditions of the spirit, consequently have not learned what their state really is. Otherspirits who are earth-bound because of their gross and carnal desires and proclivities, understand that they have parted with the material form, and that they are, physically speaking, disembodied spirits; yet they have no desire to rise above the earth and partake of the joys and experiences of spiritual life; they can understand no existence apart from time and sense, and consequently remain bound to this mortal life. Through the laws of infinite progression, however, all such spirits will ultimately sever their connection with the external, and rise to a ever, all such spirits will ultimately sever their connection with the external, and rise to a higher altitude of being.

Q.—What of future mediumship—its development?

ment?
A.—The future development of mediumship

A.—Ine future development of mediturship is assured; its results will prove grand and en-nobling to humanity. It is true that many of your mediums are passing away from earthly scenes of labor; the old workers are rapidly layis assured; its results will prove grand and ennobling to humanity. It is true that many of your mediums are passing away from earthly scenes of labor; the old workers are rapidly laying down the armor of physical life, and as you do not perceive many new-comers appearing to take their places, you wonder what is to be the aspect and development of mediumship in the future. Looking upon this matter from a spiritual standpoint, we only find reason for rejoicing; we perceive that mediumship is well established upon the earth, and that its expansion and growth are destined to move on. You will find in the future that many young souls will have material concerns in which I sake an abiding interest. They are connected with friends, those very near to me, and as I sin the eternal over-ruling love of the Infinite Father. I know that I was surrounded by a will become so expanded in intitive near the results with respect to the father. I know that I was surrounded by a suffering that held me to the mortal form, when it experienced so much the fretheral it experienced so much the pleasing that held me to the mortal form, when it experienced so much the pleasing to though earthly life was drifting away and I in the texperienced so much the fretheral it experienced so much the experienced so much the fretheral it experienced so much the fretheral it experienced in the experienced in the experienced in the dentered into another condition and experienced in the experienced in the experience is a though earthly life was drifting away and I in the their end in the experience is a though earthly life was drifting away and I in the freding friendlines and tenered into another condition and experience is sufferingle and in the the them the them the them to the mortal form, hid end in the the them the them the the tablished upon the earth, and that its expan-sion and growth are destined to move on. You will find in the future that many young souls will become so expanded in intuitive perception, that their powers may be readily utilized by the spirit-world, and through their agency revelations and manifestations of spiritual life will be given, such as will cause the human heart to rejoice, and to rise above the physical cares and conditions of life unto the realms of heavenly wisdom and knowledge.

Q.—How can you account for the fact that so many controls, men and women, represent themselves as children, and speak in a lisping manner. will become so expanded in intuitive percep-

manner.

A.—Some spirits, in returning to mortal life, A.—Some spirits, in returning to mortal inc, seem impelled to take up their existence just where they laid it down in the physical, and to lay aside the experiences which they have attained in the spirit-world. Many of them declare that it is impossible for them to come otherwise and attach themselves to a medium; that if they allow their spiritual status and ex-perience to come between them and their instrument, they cannot express themselves and perform the work which they have to accomperform the work which they have to accomplish through a mundane agency in as good a manner as they otherwise can do. They also declare that in returning to mortal life they are obliged to lay aside all thoughts of their spiritual condition, because the physical surroundings of their medium envelope them to such a degree that only the conditions of external life can be clearly brought to them. In our own experience, we have perceived certain our own experience, we have perceived certain spirits returning, day after day, year after year, to a particular medium, and noticed that such spirits never seemed to give forth any manifestation of advancement or of growth; thus a little child, who appears to the medium at one time, will perhaps, years later, return thus a little child, who appears to the medium at one time, will perhaps, years later, return under the same characteristics, putting forth the attributes of a little child. We have studied this matter closely, but have failed to become fully satisfied why such spirits desire to return in that manner. We have observed spirits control other mediums, and we have such as members of our own band, who, when they first appeared to their mediums in earthly life, manifested the characteristics and tendencies of little children, such as they were in dencies of little children, such as they were in infantile life, when they passed to the spiritinfantile life, when they passed to the spirit-world; but as months and years rolled by, bringing experience, expansion and growth, these spirits, in returning, manifested the char-acteristics of those who are advancing, attain-ing growth and character, and in process of time expressed themselves as matured men-and women; therefore we have come to the conclusion that the manner of returning lies

and when I passed to the Summer-Land I found myself in the midst of a great company of spirits who had been my attendants and coworkers in the past. They gave me a joyous welcome, and conducted me to a bright home prepared for my reception, where, in company with those loved and loving friends, I found rest and peace. I departed somewhat suddenly from the mortal form, my brain became affected, something like stupefaction settled upon it, and I was taken to the home of the angels. I understand and appreciate the method of work which my spirit-friends pursued; they came with their quieting influence, stilling the pulses of my being, quieting the restless thoughts and of my being, quieting the restless thoughts and emotions, and thus permitted me to pass easily and calmly from the mortal to the immortal

and calmly from the mortal to the immortal world.

I left friends here, on the physical side, a family very near and dear to me, a loving companion, whose affection I appreciated, and upon whom I bestowed my sympathy; and also many others who were dear to me. As soon as I gained power in the spirit-world I returned to them, bringing my influence, bringing consolation and peace, which was felt by those who were nearest, and which led them to realize that I had gained an immensurable blessing through the change which I had experienced. I return here to bring my love and tender blessing to each heart that is dear to me, and to send out messages of cheer which I feel will encourage them to press on. I wish them to understand that I am closely associated with them in their works, in their life; that I bring them, whenever possible, all the strength that I possess from the spirit-world, and that I am in harmony with the efforts they are making and have made for the benefit of others.

This is to me like a Mecca. I see pilgrims returning from the other side, anxious to reach this shrine, to receive here a blessing and power, as well as to dispense the love-tokens they bring unto those who are dear to them. I appreciate the opportunity I have received in coming, and I will endeavor to assistsome lonely soul in its effort to reach its friends on the earthly side.

I was a medium. I understood something of the trials and experiences of mediumship, as

I was a medium. I understood something of the trials and experiences of mediumship, as well as of its blessings and its joys, and I shall ever retain my interest in mediumship, and in those who exercise it for the good of humanity. I trust that I shall receive power from your cir-cle-room, Mr. Chairman, to go forth to some weary, humble medium, who is struggling against adversity, who is misunderstood and unappreciated, and bring to him or her strength from this place, from the spirits gathered here, from this place, from the spirits gathered here, that will cause the uplifting of the head, and a new joy to enter the heart, with a determination to press on, to dare and to do all things for the spirit-world, in spite of calumny, misrepresentation or unpleasant conditions which may be brought to bear against the fulfillment of such a bleased mission.

such a blessed mission. I resided in Northport, L. I. I was fifty-two years of age when called to the spirit-world. I am Mrs. Irene Jarvis, wife of Mr. Jesse Jarvis.

Mary Whitehouse.

I have only a few words to say. I wish to send my love to my friends, and tell them that I am quite satisfied with my spirit-home, but I yish I understood its conditions and was as well informed concerning its laws as is the beautiful spirit who has just spoken to you.

Sometimes I seal in a praye as though I could

Sometimes I feel in a muze, as though I could not understand the life that I had received; then again the mists disappear and all seems bright before me for a while; but I am learning; I am coming back, time after time, to try and bring what I do learn to those whom I know here on the earth, so that they may gain knowledge before they pass away from the body.

I had certain material personal matters and interests which were of some moment to me. I have been attracted back to mortal life to see if they could be settled wisely and well and according to my desires. I have been told that I ought not to place so much stress upon those things or look upon them in an anxious manner, but rather to lay them aside; then I would not have mists to obscure my sight, but would see clearly all the time, in the spirit-world; so I have come here, hoping to throw off these concerns belonging to mortal life, because I do realize that they are no part of my spiritual existence now, and that I should leave them to the attention of others. I wish to send my love I had certain material personal matters and the attention of others. I wish to send my love to all, and tell them that, although the time has not been very long since I passed away, yet I have seen many strange things and learned a few lessons that were new to me, and it seems as though earthly life was drifting away and I had entered into another condition and experience. I am Mary Whitehouse, from Stoneham.

with friends, those very near to me, and as I cannot lose my affection for those friends, you may be sure I still keep an interest in their welfare. I had certain property which belonged to me, and which I disposed of to the best of my ability. Certain individuals whom I elected to control those matters took charge of them. I passed on to the other life, but there are those passed on to the other life, but there are those remaining with whom I would like to come into communication. Perhaps they will feel that they can attend to those affairs in a satisfactory manner themselves. I have no particular doubt of that; still it would give me gratification to have the opportunity of gaining a personal interview with my friends and giving them an expression of my ideas and opinions as they arise before me in my spirit-home. Those who knew me—and I lived for some time in the body, and had a number of acquaintances—will perand had a number of acquaintances—will perhaps be surprised to learn of my return, and that I have announced myself from this public place. They need have no such feeling, for understanding that it is in my power to come, and that a public avenue is open for me, I feel it to be my duty to return and speak a few words. I would say that I find the spiritual life a tangi-ble one; that its laws and conditions operate similar to those of the mortal existence; that I similar to those of the mortal existence; that I have employments there which are of great moment to me, through which I may exercise my energy and make available the experience which I gained in the past, and I wish to come to my friends in private and give them information concerning these things. I send them greeting and love. I was particularly interested, soon after my departure, in regulating the material affairs which I left on earth for the benefit of one very near to me, whom I hold in tenderest affection—I might as well speak her name: Mrs. Frances E. Davis. I endeavored to influence her mind concerning my thoughts and name: Mrs. Frances E. Davis. I endeavored to influence her mind concerning my thoughts and wishes. I found I could exercise a little power over her, and, unconsciously to herself, she was made to express the very thoughts I held within my mind. This gave me a new understanding of things; I began to appreciate and comprehend how spirits could attach themselves to mortals, and, as it were, live out something of the old life and continue on withit. These are the old life and continue on with it. the old life and continue on with it. These are lessons which I have taken up, and which I would learn as rapidly as possible.

I am indeed thankful to you, Mr. Chairman, for permitting me to enter your office. I am J.

Amory Davis.

Mrs. Adelaide J. Barnes. Ing growth and character, and in process of time expressed themselves as matured men and women; therefore we have come to the conclusion that the manner of returning lies entirely within the option of the operating spirit; that if he or she desires to do so, and has full control of the medium employed, they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit; sa they can just as readily manifest the characteristics belonging to them as mature spirit, sa they can just as readily manifest the characteristics belonging to them as mature spirit, sa they can just as readily manifest the characteristics belong to the same study of them as mature spirit, sa they can just as readily manifest the characteristics belong to the same study of the I was called away suddenly, and I was some-

pass away they will at once be ready to appreciate and understand their condition.

I bring my love to my friends; it is deep and true. Death has made ro change in my affections, unless it be to strangthen them, to draw the cords of friendship and love more closely to my heart, and around my friends; that is all. I do not forget them, nor do I leave them, for I frequently come, bringing such gifts as spirits can bestow, affection, sympathy, peace, and beautiful floral gifts that are of themselves uplifting and strengthening. I send to each one my love and my blessing, and wish them to realize that I am with them. I lived in Chelsea. I am Mrs. Adelaide J. Barnes. I have tried to make my dear Frank sensible of my presence, and I request him to visit some medium where I can come and speak in private, because I have I can come and speak in private, because I have things to say concerning our past life which I do not care to mentich here, but which I would like very much to bring to him in some quiet way. My husband's phine is Franklin O. Barnes.

Justin Ely.

Justin Ely.

I call round here once in a while, Mr. Chairman, to see if I can to in an apeak a few words. I like to bringup old memories, to look back over my earth! career and notice the changes that have taken place around those whom I once knew, and in their localities, since I passed on higher. I was interested in matters which were of inportance to my neighbors and friends, and I liked to know what was going on. I am the same now, so I look back, once in a while, as I said, and find out how men are getting on—if they are growing and throwing off old conditions, making themselves more generally useful to all concerned. I, too, like the others, come with the same story to repeat that I have been going to school since I passed on. To be sure, I was quite an old fellow here: I saw a good many years of experience and some of pretty hard labor. I acquired information along with the material possessions which were mine, but still, for all that, I have been going to school, and, like a little child, have been poring over my lessons, perplexing myself with things which were puzzling, and trying, in my humble way, to comprehend the mysteries which appear before me. Well, up to this time I find I have a liessing, I want to bestow it upon others, to share it with those who have it not, and as some of them are on the mortal side and I can reach them in no other way than by coming here, I come to you, Mr. Chairman, asking permission to have my words go out in your paper, because I think they will reach a few who are in need of them, and that some one who once knew me or my family, perhaps, if not remembering myself (my son who is named for me, or some other member of my family), will begin to believe that there is a truth in Spiritualism, and that those who die have the power of quiqkening into new life and coming back stronger and fresher than they coming here and a leader of the summer of the prometer of my family.

family), will begin to believe that there is a truth in Spiritualism, and that those who die have the power of quickening into new life and coming back stronger and fresher than they ever appeared before.

I lived in Springfield, Mass. I was very familiar with that city. I had a certain piece of property there, situated on Main street. I am not going into details concerning my material affairs, because I do not care anything about them. Those who possess that which was once mine will desire to hold on to it, without any interference on my part, and I have no disposition to bring any interference. I am perfectly satisfied with what is going on here, and quite contented with what belongs to me on the other side; so, as I feel in this good natured mood, I am ready to help any one who wants assistance from me. Perhaps my friends will say I have mellowed down somewhat since I went over. Tell them that is what I am trying to do—ripen out. As we have plenty of sunshine and fair breezes on the other side, it seems to me there is but little excuse for those who do not become sweetened in their disposition and brightened in character.

Just record me, sir, as Justin Ely. Twenty years ago I was quite well known in the locality I mentioned, but within the last few years, I presume, my name has not been kept so clearly before the eyes of mortals. I don't object to that, but I thought I would refresh the memory of a few by returning.

Edward R. Place

I am happy to return to the old Banner of Light Circle, Bro. Wilson, and to bring you these words of cheer. I am especially interested in the work of your establishment. Ifelt so previous to my departure from the body, and more especially during the few months of suffering that held me to the mortal form, when I avactioned as much the frat form, when

Father. I know that I was surrounded by a band of influences, whose companionship was sweet and uplifting. I had no hesitation in laying down the old life and taking up the broader, grander existence of the spiritual. In broader, grander existence of the spiritual. In looking back and recounting the many days of pain and weariness which settled upon me, I do not deprecate them at all, my friends; I rather look upon them as a discipline which my spirit required, through which I was to pass to a higher existence, and which would prepare me to appreciate the blessings awaiting my spirit, as well as guide me in my efforts to alleviate the sufferings of others. I think that those painful experiences only served to broaden out my sympathy, until I feel to day as though I could enfold all humanity in my embrace; and I assure you if I can be of service to any one present, I shall be most happy to come to them. If I can soothe a weary brow, or render to any suffering one ease and comfort come to them. If I can soothe a weary brow, or render to any suffering one ease and comfortif, by my influence and magnetic strength I can uplift any one in mortal or spirit-life, it will be my privilege as well as my duty to do so.

Bro. Wilson, your spirit-president, Mr. Pierpont, allowed me to come and express myself in this way. I am grateful to him and to you; and I wish to say that in coming to your Circle-Room, any time, if I can be of use to you or to the spirit-band, you have only to call upon me and you will be sure of a response.

the spirit-band, you have only to call upon me and you will be sure of a response.

I lived in the body over sixty years, and I look upon it as almost a dream; yet many of its incidents and experiences were startling, and stand out before my memory in bold relief; they point me back over a path of duty and of labor, and I am called to earthly life, not because I am bound to its physical conditions, but because I desire to find my work here, amid mortals who are struggling under the darkness of error, doubt and fear, and bring them tidings of the great beyond. I resided in Cambridgeport, as you are aware. Edward R. Place.

Report of Public Séance held Nov. 23d, 1883.

Questions and Answers. Questions and Answers.

Questions and Answers.

Questing H. K. Stanton, Concord, N. H.]

Were the different races of men originally one, or did the Indian, African, Asiatic, European, and others, each have a special creation?

Ans.—From what we have learned upon this subject we are led to believe that manking sprung from one stock, the Aryan; that the people became divided and scattered over the various parts of the globe, and through changing conditions and circumstances deviated from the original type, until several races were the

been, replied, "from walking up and down in the earth"?

A.—Although we are ever ready to accept and appropriate to our use whatever is contained within the Bible that appeals to our sense of truth and reason, we do not feel called upon to receive all the statements made in that book. It is possible that some undeveloped, crude-minded spirit visited the places mentioned in the Bible, and was seen by those called the "sons of God"—whom we look upon, however, as merely pure minded, aspirational tioned in the Bible, and was seen by those called the "sons of God"—whom we look upon, however, as merely pure-minded, aspirational human beings—and this undeveloped spirit not being understood by those humans, was looked upon as the "Evil Spirit" himself. There are many undeveloped spirits in the other life, and yet, although their tendencies are crude, and rather of a physical or sensuous nature than of a spiritual, they are by no means absolutely evil; they are subjected to varying conditions, and opportunity for growth and advancement is yet to be held out to them. Within every human being there is a principle of good, and all that we have to do is to endeavor to stimulate and elaborate that principle, supply it with power to expand and put forth its best energies, and we believe the time is coming when this principle of good within every human soul will gain strength, expand and grow in loveliness, purity and all honor. We know of no absolutely evil personage, whether he be called Satan, or by any other name.

Q:—[By "A Recent Convert."] Why is it that some of our best mediums lead such dissolute lives? Cannot their controls influence them to lead honorable lives, and promote the best interests of our religion, by making them

best interests of our religion, by making them

best interests of our religion, by making them living examples?

A.—We cannot admit that our best mediums lead dissolute lives. While it is true that outward appearances seem to indicate that some of our instrumentalities for the spiritual work do walk in ways of error, and are easily led astray from the path of rectitude, yet let us impress upon your minds that it is never well to judge by appearances; that none are canable of judge by appearances; that none are capable of exercising judgment upon others, for the simple reason that not until you have attained precisely the same experiences and have been sur-rounded by exactly the same conditions that your neighbor has, can you, with justice, pass judgment upon his deeds and his life. We know judgment upon his deeds and his life. We know that our best mediums are living examples of purity and of truth; we know that they endeavor to express, as given them by higher intelligences, those attributes of spirituality which they but dimly feel exist, but which they wish to see put into living practice. As evil report travels and gains currency more rapidly than good, so little indications of error in judgment or action upon the part of preminent judgment or action, upon the part of prominent mediums, are gathered up and circulated, gaining in strength and volume, as they proceed from place to place, until at length some mar-velous story is told concerning their doings which perhaps originated in some trifling oc-ourrence. Let it also be understood that mediourrence. Let it also be understood that mediums are sensitives, that they are subjected to varying conditions in life; that while they may be surrounded by the best of influences at one hour, at another a door may be opened beside them to admit influences which are of a depressing nature. A sensitive feels the presence of those powers, yet very often is unable to give clear expression to them, and is swayed according the markets workers of y. It is marvelous to the earnest workers of the spirit-world that its mediums, its susceptithe spirit-world that its mediums, its suscepti-ble and sensitive instruments maintain such a standard of honor and integrity as they do, considering the varying influences brought to bear upon them, not altogether from the un-seen world, but very largely from the condi-tions of mortal life of those who come in con-tact with them. Let it be remembered that there are many exprest workers for the cause there are many earnest workers for the cause of truth, whose names are not mentioned in a public manner, who are doing their work as it is given them by the angel-world, whose lives are pure and undefiled, whose influence is broadening and sweet, and uplifting in its tendency. These are noble workers for humanity. We can point to more than a dozen, ay, more than a score of such workers, right here in your city of Boston. And what is true of this city, is certainly true of every other city in the land. The multitude did not comprehend the humble Nazarene, did not appreciate his lowliness of spirit or his love for humanity, his desires to live a pure and noble life, and to inspire his followers and associates to do likewise, so they reviled and persecuted him, and declared that his life and his motives were not pure, that selfishness governed him. And so it may be said of many of our mediums, for they are misunderstood, misrepresented, and not appreciated. Those who criticise their doings cannot, for a moment, comprehend their conditions, or the motives that influence them. Let our Spirit unlist friends everywhere understand that it is their duty to bring a sympathizing, warmhearted influence to their mediums, give them strength and encouragement, and if they see a disposition to err on the part of those mediums, do not harshy condemn and thus send them forth bleeding in sorrow, but rather give them a helping hand, and say: "I will assist you to retrieve your failures, and to enter the path of honor and rectitude. Do your best, and you will be sustained." Let it be remembered that one of old said from the purity of his own heart, "Neither do I condemn thee; go and sin no more." of truth, whose names are not mentioned in a public manner, who are doing their work as it

Dr. Cornell Smith.

Truth is invulnerable, and stands as firm as "the rock of ages." I presume this statement has been made many times before, but it appeals to me now with great force, and I cannot but express the thought. I have heard it questioned recently whether there is such a thing in life as absolute truth. The questioner declared that what is considered true and reliable in one age, is found to be entirely unsound and impracticable in the age that follows, by the researches of scientists, who declare that errors are found to exist; that what one man has built his reputation upon in one era, becomes swept away in the next, and a new standard of truth, based upon the same subject, is erected, which away in the next, and a new standard of truth, based upon the same subject, is erected, which will, perhaps, in turn pass away and give place to another. While I admit this is o, still I believe there is such a thing as absolute truth in the universe, for to my comprehension that which declaies itself to be a fact, and is incontrovertible, must be absolute truth. It has been said that outside of mathematics we can be sure of nothing; but when a fact appeals to my senses, and I know, beyond the shadow of a doubt, that it is genuine and reliable, I must accept it as absolute truth. Therefore a knowledge of immortality I believe can be received by even those who remain in earthly life as an incontestable truth, for it brings facts to the comprehension and acceptance of earnest minds,

minds,

I was interested somewhat in this philosophy
before I passed away. I was called upon by
higher intelligences to work for humanity in a
broad field; to bring my powers to bear upon
the weak and suffering, being taught that they
would be assimilated with the magnetic forces
of controlling spirits, and thus be made to do
more effective work than they possibly could
alone. I was a healer, one who endeavored to
utilize his magnetic powers for the best advantage of suffering mortals. I have friends on tage of suffering mortals. I have friends on earth whom I love, who have often spoken of me with kind remembrance. I hold them in affectionate regard, and assure them that although I have stepped higher, and have come face to face in loving companionship with those who influenced me in times past, yet I have not deserted my post on this side of life; nor have I withdrawn my influence. I am util-

will enable them to intelligently understand the nature of these powers, and how they may best he utilized for the good of humanity. I am ready to work in this direction; to come en rapport with any inquiring mind, and impart what information I have received upon this subject, for to me it is a vast and important one. I realize that man needs to learn more of himself; that the grandest study of mapkind is man. If we understand our own natures, physicial as well as spiritual, we shall have no need to call in a physician to cure our ailments, for we shall be in a condition to prevent them.

to call in a physician to cure our allments, for we shall be in a condition to prevent them. Mr. Chairman, if you will convey my love to my earthly friends I will be very much obliged to you. I was well known in Albany, N. Y.—and I know I am not now forgotten—as Dr. Cornell Smith. Some years have passed since I went up higher. I am the same man to day that I was in the past, only, I hope, a little enlarged in character.

Edward C. Blake.

I want to thank those here for singing that beautiful hymn, "Nearer, my God, to thee," for it brought me in as on a wave of power. I would not have had the opportunity of controlling the medium to-day had it not been for this. It is the very hymn that wassung yesterday at my funeral by this medium whom I control, and when I heard it here I seemed to gain the strength to manifest which I wished for. I had determined, for years, that after I passed the strength to manifest which I wished for. I had determined, for years, that after I passed from the body, the first thing I should attempt to do would be to influence this medium, and speak to my friends; and I am here to day for that purpose, kindly assisted by good spirits whom I knew when on earth: I wish to say that I am now glad the body has been laid away, and that I have parted with it. It was an encumbrance. Although through the force of habit and association I tried to cling to it, yet when the separation occurred, I knew it was well for me, for I rose as on wings of light, and found myself surrounded by the dear ones whom I had often longed for.

Now that I am freed from pain and disease I wish to tell my friends that death is grand, that

whom I had often longed for.

Now that I am freed from pain and disease I wish to tell my friends that death is graud, that it is beautiful; it opened for me a way into a higher life. I knew that spirits came to their earthly loved ones and influenced them for good purposes. I often felt their presence, although I did not always understand their desires. I wished to do so, but sometimes the mortal was weak and could not comprehend. Now that I am freed from the external condition, I am glad to know that I can work with those loved ones for the benefit of others.

Little Sarah Churchill, who passed away, through accident, many long years ago, guided my weary footsteps here to-day, and told me I should have the opportunity that I had determined would be mine, if possible, after I passed on. Her mother is with me, sending her love to dear ones at Lynn, wishing them to understand there is no death, and that she is happy in a new, a beautiful life.

My sister Hattie also comes with love and affectionate remembrances, as do many more whom I cannot now name, but hope to some day. I am happy with them: the sorrow is past, the morning is come, and I would not re-

day. I am happy with them: the sorrow is past, the morning is come, and I would not return to live in the mortal again if I could.

turn to live in the mortal again if I could.

I should like my son to know that spirits do in reality return; he is mediumistic, and I know he could be used for a good work. I hope he will try, at some time, to learn of these things, and realize that I can come to him, that his mother has often been with him, leading him on over the ways of life, and that good spirit-friends surround him with their influence. I lived in South Boston. Edward C. Blake.

MESSAGES TO BE PUBLISHED.

Nov. 23.—Albert A. Rotch; Mary Ellen Stetson; William A. Yaughn; Hattle Cartor; Olive Parker.
Nov. 27.—Mabel; Jonathan Sargeut; Nancy Lougee; Ella Shaw; R. F. Sandforn; Sattle Peabody; John Corey.
Nov. 30.—Mary Agues McArthur; Joshua Frye Speed;
Martha Ames; Louis Persons Davis; Dora Jennings; Stephon W. Nudd; Ellen Donevan; Nellie Wheeler; Emma

phen W. Nudd; Ellen Donovan; Nellie Wheeler; Emma Ruick.

Dec. 4.—Thomas Cook; Mrs. Melly Dow; Capt. John G. Crosby; Mrs. Susan M. Ford; Sanuel H. Brooks; Maggle Leahy; Joseph Basset: Maila E. Harris.

Dec. 7.—Children's Day.—Nellie Roberts; George Henry Williams; Carrie Lou; Morse; Willie Denehy; Mirlam Clementine Martin; Hertie Atkins; Penina Howland; Joanie Leib; Nickie Bowers; Edward Doherty; Willie Watterson; Walter Alvin Sherer; Elmer Fales; Millie Pryor.

Dec. 11.—Red Wing; Morns; Ellen Walker; Theodore Pometoy; Daniel Peterson; Michael Hennessey; Mary Elliza Willard.

Dec. 14.—Laura Kendrick; Lowell Bartlett; Seth Vose; Julia Conroy; Lotela, for Henry Kramer, John Dinsmore, Nancy Remick, James E. Morton, Rebecca Jenkins, Johnnie Adams, Susie.

Dec. 18.—Aggle Davis Hall; Sarah Jane Mason; Ellen Dorsey; Susan Pierce; Charles P. Miller; Mrs. Belle Jackson; John Putnam.

Passed to Spirit-Life:

From Warwick, Dec. 17th, 1883, Mrs. Martha Gale, widow of Amory Gale, M. D., late of Medway, Mass., aged

ow of Amory Gale, M. D., late of Medway, Mass., aged 83 years.

Full of years and good deeds, she has gone to enjoy the reward of the faithful. An affectionate companion, a tender mother, a kind and charitable neighbor, and, in all the duties and relations of life, a true and constant friend to all with whom she associated. Patient and caim during her painful and protracted illness, she ever had a smile and a word of cheer for nail who came to her for assistance. For many years she had been sure that those gone before returned and influenced those they left behind in the form: and when suffering from weakness and pain, she knew that her spirit friends were present, giving her strength of body and mind to bear her infirmities, and giving her an assure, anorthat as they lived she would live also with them in their happy home of peace and love. Her children left on earth may rest assured that their leved and loving mother is not dead; but born into a new and holier life, where she still watches over and will influence them to ever live in peace with each other and all mankind, so as to be strengthened in every good word and work while here; and when their earth-labors are finished, she will come and lead them to that home above that she and her companion have prepared in the "Father's house of many mansions," where they will all progress upward and onward.

Warnick, Dec. 234, 1883.

From Roston, Nov. 18th, Harriet, wide of L. B. Felton.

From Boston, Nov. 19th, Harriet, wife of L. B. Felton, late of Milford, Mass.

late of Milford, Mass.

The funeral took place at Milford Nov, 22d, and was conducted by liev, Adul Ballou, assisted by the writer. For many years brother and sister Felton were identified with Spiritualism, and their open doors and sympathies were extended to its advocates. Since his sudden removal to spiritualism, because the suffering incident to a fast disease with the darkness of sorrow's night. Two sons sprive, The children of F. A. Felton are members of Shawmut Lycoun, Trom the narrowing sinds a dear brother's with miss another from the narrowing of the of earth; May all, with the many friends who will long for the genial home and its loving inmates, confidently look forward to the home "over there," from which they will return with blessing, and, in which they joyfully welcome kindred and friends. JULIETTE YEAW.

From Boston, Dec. 19th, at the residence of her mother, at Kendall street, Mrs. Lens E. Clement, nee Chase, aged. 24 years. Disease, typhoid fever. [Fall River papers please copy.]

(Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

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CHARLES OF THE PARTY OF THE PAR

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According to Spiritism.

BY ALLAN KARDEC,

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Translated by the Spirit-Guides of W. J. Colville.

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The books of Allan Kardee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Doity, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects incomparably grand. The iconoclasm of Kardee is reverent talt; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually exalted inspiration.

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nothing might have place on its leages of a miscasting has ture.

The book will be halled by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of existence.

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ORTHODOX HASH, WITH CHANGE OF DIET. By WARREN SUMMER BARLOW, suthor of the toler of For sale by COLBY & RICH.

Banner of Wight.

ALL SORTS OF PARAGRAPHS.

RIDING ON THE BAIL. Whistling through the forests, Tumbling through the bridges, Bumping over arches, Or derailed on ridges, Colliding in mountains, Telescoped in vale. Bless me i it is awful, Riding on the rail.

FAREWELL. '83.—The patient year had lived through the reproaches and misuses of its slanderers, and faithfully performed its work. Spring, summer, autumn, winter, it had labored through the destined round, and now laid down its weary head to die. Shut out from hope, high impulse, active happiness itself, but messenger of many joys to others, it made appeal, in its decline, to have its tolling days and patient hours remembered, and to die in peace .- Dickens.

An Iowa woman by her will, it is stated, left an old arm-chair to one of her sons. In the stuffing was found a roll of bank-notes amounting to four hundred thousand dollars. The legal question about to be decided is whether the money belongs to the son. Hopeful or designing singers of "Grandmother's Old Arm-Chair" are requested to take warning.

Gen. Grant asseverates in print that he is not a Spiritualist. We never supposed he was. The Belle-fontaine (Ohio) Examiner says: "He pronounces Spir-itualism mere jugglery without ever having attended a séance! This proves that Grant is a bigot as well as an ignoramus." He is unquestionably a "bigot," but not an "ignoramus."

The question is, Who got the turkeys?

A fresh mind keeps the body fresh. Take in the ideas of the day, drain off those of yesterday. As to the morrow, time enough to consider it when it becomes to d.y.—Hulwer Lytton.

The London Telegraph expects to witness in a few months the birth of a new nation in the Southern seas, to be brought about by the federation of the Australian colonies.

A wounded soldler who lives in Burlington, Iowathe Gazetto of that city tells the story-declines to draw any more pension money because he has recovered from his wounds. Send him to Congress.

A child must get past babyhood before it comes within the sphere of a father's authority. A man should think of this in choosing the mother of his children, and be careful to select one who has sense enough to take care of the baby; for, if she lack it, no wisdom of his can supply the deficiency.

A TRAVELING HUMBUG.—A man is traveling through Michigan claiming to be Dr. A. B. Dobson, of this city, and reaping a harvest from the good name and fame of the genuine Dr. A. B. Dobson. This man is a humbug, as the doctor has not been in Michigan since last November. His many patients in Michigan are requested to give this man, claiming to be the genuine Dr. A. B. Dobson, a wide berth, as he is an impostor.—Maquoketa Sentinel.

A young lady at Kingston has begun a suit for breach of promise. She told her lawyer that her lover had four times promised to marry her, that her affections had been blighted that number of times, and that she thought "\$100 a blight was none too much." The lawyer entered a sult to recover \$400.

Be lighted from within by unseen Guest, Send out warm rays of love to all distrest, And lure them, by your shining, into rest.

We would inform the Saratoga Eagle that the Christian Advocate is a blackguard sheet-as full of bigotry as a nut is of meat. But perhaps our able contemporary knows this fact already.

sions to the rights of the people.

The Toronto (Canada) World says: "Mrs. Allen, a Providence (R. I.) medium, is the present wonder and delight of the Spiritualists. Out of her cabinet issue as many as twenty different materialized spirits in an evening. They walk among the mortals, talk like ordinary visitors, and at times disclose themselves as spirits only partially embodied. But no skeptics are admitted to these seances, and the accounts are therefore not the work of professional reporters." They had n't ought to be.

There are people in this world—to their shame be it spoken-who delight in prying open skeleton closets and parading before the public things which should be relegated to oblivion. What is more despicable than a graveyard ghoul?

Our thanks are due, and are hereby extended to Messrs. Stanley & Usher, 171 Devoushire street; Wild & Stevens, 8 and 12 Hawley Place; Alfred Mudge & Son, 24 Franklin street, and Ross, Turner & Co., 189-195 Devonshire street, Boston, for specimens of calendar work for '84.

An English traveler in Texas writes: "I saw the ceremony of baptism by immersion celebrated the other day, and when the fourteen candidates walked down into the water, fifteen revolvers were deposited on the bank of the stream, that of the preacher making the fifteenth. An elder, who noticed my look of surprise, quietly remarked: 'You see, stranger, there are a great many horse-thieves in these parts, an Christian folk must n't be took unawares."

"The Central Association of Spiritualists" (38 Great Russell street, London, W. C.) has dissolved, and a new society has been formed, under the auspices of "M. A. (Oxon.)." The London Spiritualistic Alliance," taking over the library, and hoping to find suitable room near Charing Cross.—The Spiritual Research for Passonher. Record, for December.

A shining church light in Providence, R. I., is extingulahed. The culprit has been for thirty-seven years treasurer of The Institution for Savings in that city—the most prominent one in the State. His peculations are very large, probably over \$20,000. He is fugitive from justice, having skipped to Canada. Had this man been a Spiritualist all the denominational papers in the country would have expatiated upon the enormity of the offence; but as he was one of "the brothren," not a syllable will they utter.

J. WILLIAM RIL

Spiritualist Meetings in New York. The American Spiritualist Allianee meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 17 West 33th street. T. E. Allen, 23 Union Square, Becretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 15 West 33d street, Horning sorvice 11 o'clock; evening, 7:45. Seats free, Public cordially invited.

Ilc cordially invited.

New York City Ladice' Spiritualist Aid Society, permanently located at 171 East Sin Street. Wednesday, at Sr. M. Mrs. M. A. Nowton, President.

Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

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

Vice-President Henry J. Newton in the Chair, Mrs. H.J. Newton opened the exercises of the meeting of Sunday, Dec. 23d, by reading two poems due to the brilliant inspiration of Dr. S. B. Brittan, entitled, "Voices of the World," and "The Old and New Years."

The opening address was by Judge Nelson Cross,

The opening address was by Judge Nelson Cross, and, like everything coming from the pen of that polished writer and eloquent speaker, was as complete as it was interesting. His subject, "The Ethics of Spiritualism," was treated not only in a firm, just and impartial manner, not only with jull consciousness of its importance, but with a clearness, and also with a pathos often verging on the poetical, which made the lecture very attractive.

Unwilling as I am by making any abstract of it to anticipate the pleasure which the perusal of this essay will give your readers, I will merely state that if the favorable manner in which it was received by the audience, and the flatteringfremarks it called forth, are any criterion of its general appreciation, its publication will be a treat to all lovers of spiritual truth.

Hon. John O'Sullivan, after remarking on the demonstrations obtained through mediumship, proceeded to describe the way by which he had, a day or two previous, through the mediumship of Mr. Joseph Caffrey, obtained independent writing, in full light, on a slip of paper first marked for identification and then confined in a white class vial tightly corked. Not only was the phenomenon a remarkable one, but the test he had received through the writing very convincing.

After short addresses by Dr. Cetlinski, Mr. H. Lawrence, Itev. C. McCarthy and Mr. Henry J. Newton, the meeting was adjourned.

J. F. JEANEREET, As't. Cor. Sec. meeting was adjourne

J. F. JEANERET, As't. Cor. Sec.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritumlist Society, now permanently located at Conservatory Hall, corner of Fulton street and fledford Avenue, will hold services every Sunday, at It A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-

Church of the New Spiritual Dispensation, Clin-Church of the New Spiritual Dispensation. Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7% P.M. Sunday School for adults and children at 10% A.M. Ladles' Aid Society meets Wednesday at 2% P.M. Church Social meets every Wednesday evening at 7% o'clock. Psychic Fraternity, with classes for mediumshipolevelopment, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyzer is engaged for December. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening

Brooklyn Apiritian Fraternity.—Friday evening Jonference meetings will be held in the lecture-room of the Jurch of the New Spiritual Dispensation, Clinton Avenue, etween Park and Myrtle Avenues, at 7½ P. M. The Eastern District Spiritual Conference meet

every Monday evening at Composite Room, 4th street, corner South 21 street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Coffin, Secretary.

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; Lowis Johnson, Vice-President; W.

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

Disputing the Canonical Gospel.

The highly-talented English literary gentleman, Mr. Gerald Massey, lectured at the Church of the New Dispensation, No. 133 Clinton avenue, Brooklyn, on Sunday evening, Dec. 23d. His lecture was entitled, The Non-Historic Nature of the Canonical Gospels Demonstrated by Means of the Sacred Books of Egypt," which we epitomize from a report in the N. Y. Tribune. In the course of his remarks, Mr. Massey

The Wisconsin State Medical Society, during its recent assolation, passed at resolution virtually declaring consumption to be an infectious disease, urging the necessity of the proper isolation and disinfection of those suffering from it.

An exchange certifies that it has encountered in a rural district a posted bill wherein the proprietor of ters for sale a "one-eyed mule with three white feet, and to the best of my recollection two of them on one side."

The highest velocity that has been imparted to shot is given as 1625 feet per second—equal to a mile in 3.2 seconds. The velocity of the earth at the equator, due to rotation on its axis, is 1000 miles per hour, or a mile in 3.6 seconds; and thus, if a cannon ball were fired due west, and could maintain its initial velocity, it would beat the sun in its apparent Journey round the earth.

BREAKFAST COCOA, as a beverage, is universally conceded superior to all other drinks for the weary man of business or the more robust laborer. The preparations of Walter Baker's Breakfast Cocoa" will find a most healthful, delicious and Iring, Let blenk Wither sternly come:

There is not a aunnier clime

Than the love-lit winter home.

Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
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Let blenk With this co and anow and rime,
Let blenk With this co and anow and rime,
Let blenk plans for stopping the onward march of the principles of an "audacious democracy" that the old-world princes, prelates and potentials are holding their secret councils, they are engaged in the hopeless task of trying to sweep back the tide with a horom. Let them begin to accommodate their pretens should be the long of the right to the transport of the right to the control of the p

Brooklyn (N. Y.) Meetings. To the Editor of the Banner of Light:

The last Sunday was one of the best of the year. The audiences were larger than they have been since the meetings opened, and the interest has never been greater. Mr. Fletcher has occupied the platform, with only a short break, since the season opened and the announcement that this was his last, drew and the announcement that this was his last, drew out his friends in large numbers, who expressed their regrets that in the midst of so much success he could not be retained. "An Hour with the Spirits" was the subject of the morning, its treatment consisting of remarks by different controls, who in characteristic language gave indisputable evidence of their power over the medium. The services closed with E. V. Wilson's giving an exhibition of his ability to give tests. It was a meeting long to be remembered.

In the evening, long before the time for the lecture to begin, asies, gailery and every available space were occupied. "The Harvest of the Year" was the theme. In the course of its treatment the speaker paid a glowing tribute to the long life services of Dr. S. B. Brittan, Prof. Denion and E. B. Wheeler. As the speaker took his seat, John R. Brown, Esq., arose and read the following:

lowing:
At the Sunday evening meeting of the First Society
of Brooklyn Spiritualists, held in Conservatory Half,
Dec. 30th, 1833, the following preamble and resolutions
were unanimously adopted:

were unanimously adopted:

Whereas, Our Society's present engagement with that eloquent, earnest and exalted medium, J. Wm. Fletcher, terminates to-day.

Resolved, That we desire to express our sincere regard for and high appreciation of him as a man, who in all his intercourse with us during the past three months, has fully shown that he is well entitled to the prefix of genite; as a medium, whose complete and radiafactory tests, both in public and private, have convinced and comforted thousands of inquiring minds, and as a lecturer whose inspired eloquence has thrilled and delighted the largest audiences ever assembled in our hall.

Resolved, That we part with him with great regret, and anticipate with hope that we may be able to make a new and longer engagement with him during the coming year.

Signed for the Bociety the 20th of Dec. 1821.

WM. H. JOHNSON, President,
JOHN E. BROWN, Regreary,
JOHN E. BROWN, Regreary.

The reading of the above was received with great

The reading of the above was received with great applause. Mr. Fletcher responded feelingly, and the audience dispersed. Mrs. Cora L.V. Bichmond speaks in January, Mr. Fletcher returning the third Sunday in Fabruary.

My mother began gaining from first dose she took of Dr. Graves's Heart Regulator. She is rid of those bad feelings about her heart now; the relief is permanent; other remedies only helped for a few minutes.—Miss Clara Bradt, Lawton, Mich. ottle at druggists'.

ETCHER, MEDI

Meetings in Portland, Me. To the Editor of the Banner of Light: On Sunday, Dec. 16th, large audiences greeted Mr.

Hartford (Ct.) Lectures.

To the Editor of the Banner of Light:

Our hall was completely filled by an attentive audience, who listened to a lecture by J. William Fietcher, of Boston. The subject, "Why Does Not God Kill the Devil?" was ably handled, and elicited frequent tokens of approbation. Tests followed the lecture, which were recognized in every instance.

Mrs. Abbie Burnham will lecture the next two Sundays, and Mr. Fletcher will return in February.

Hartford, Dec. 31st, 1883.

X. T. C.

Meetings in Springfield, Mass.

J. Clerg Wright closed his month's course of lectures last evening, by a very instructive discourse on "The Law of Heredity." It contained a very pointed appeal to fathers and mothers to look carefully to the mating of their sons and daughters, that healthy, well-balanced offspring might be born. Mr. Wright's controls are full of wisdom, and no audience can listen to him without being instructed. Capt. H. H. Brown is to be with us during January, 1884.

Springfield, Dec. 31st, 1883. H. A. BUDINGTON.

New Publications.

WHAT SHALL WE DO WITH OUR DAUGH-TERS? Superfluous Women, and Other Lec-tures. By Mary A. Livermore. 16mo, cloth, pp. 208. Boston: Lee & Shepard, Publishers.

This volume consists of the substance of seven lec-

tures delivered by Mrs. Livermore, and are given in

this form with the hope that, with the peculiarities of platform speech eliminated, they may find readers where lecturers are seldom heard. The first treats upon "Changed Conditions of Woman's Life," in which, contrasting the present with the past, it is de-

clared that the conditions which young women are

now called upon to confront compel greater care and

thought on the part of those charged with their educa-

tion than has heretofore been deemed necessary; and

the importance that the duty in this regard should be

performed, lies in the fact that in rightly educating a

woman we educate a race. The direction this educa-tion should take is shown in the chapters that follow

under the captions: "Physical Education," "Higher

Education," "Need of Practical Training," "Industrial and Technical Training," and "Moral and Relig-

ious Training." The sound, practical, common-sense

views of life and its legitimate aims; as applied to in-telligent human pelings living here to become fitted for

a higher life, and one that never ends, should be read

by every one who has the well-being of mankind at heart. The follies of fashion, and the infringements upon all the laws of nature that tend to establish

health and happiness, made by those who are votaries of the fickle goddess, are vividly displayed, and the exhibit should be enough to induce a breaking away from the iniquitious restraints which that allegiance imposes; if this end is attained with only a few by means of this book, it will have performed a noble and praiseworthy mission. The seventh and last chapter, having for its subject "Superfluous Women," is one

that in the form of a lecture has been a great favorite with the public, on account of the importance of the matters treated upon, and the clear and vigorous

The author, having undertaken to prepare a work that should enable health-seekers to furnish their tables with food that is wholesome and at the same time palatable, has admirably succeeded in doing so, judging from the impression received from a glance

through its pages. Of course "tastes differ," and probably in the matters to which this book relates

more than in anything else, and the old saying, "what

is one man's meat is another man's poison," immediately suggests itself when we are told what we shall eat and drink. But the author of this book is enthu-

siastic and sensible, giving a reason for all she states

and showing why the rules she sets forth are the best

that can be adopted by all who would enjoy that with-

out which nothing else can be enjoyed-good health.

The book has three departments: the first gives the

scientific evidences in favor of a pure hygienic die-

tary, the second recipes in accordance with those

views, and the third a compromise or medium course

between the strictly physiological and methods in

MARTIN LUTHER, THE REFORMER. By Julius

Kostliv. Translated from the German by Elizabeth P. Weir, with portrait. 18mo, cloth, pp. 145. Cassell & Co., 739 Broadway, New York. For sale in Boston by Estes & Lauriat.

A very just estimate is given in this volume of the service rendered by Luther to the world, more espe-

cially the influence he exerted toward the develop-

ment of the whole German nationality, an influence

whose power and value could not be fully appreciated

by men of his own time. Later generations, however,

seeing the results flowing therefrom learned that every

department of modern life owed something to the Ref. ormation, of which Luther was the central figure. This

volume gives a succinct narrative in three parts : Prep-

THE TINKHAM BROTHERS' TIDE-MILL. By J. T. Trowbridge. Illustrated. 16mo, cloth, pp. 326. Boston: Lee & Shepard.
The name of the author is sufficient to recommend

this book as one that will be a welcome gift to any

boy, and read with pleasure and profit by every one.

It has appeared the past few months as a serial in St.

monthly during its continuance, and is now given en

tire in a handsome volume-a form in which it will

long be known as a preferred book in every home of

The Hon. Warren Chase has occupied the platform at Cosmopolitan Hall for our Society at Vineland, N. J., the Sundays of December 16th and 23d. His lectures have been

cemoer leth and 23d. His lectures have been able and instructive, and have been listened to with great interest by an appreciative audience of thinkers, as all Spiritualists are, who have thought themselves out of the church. Bro. Chase gave us a grand lecture on the labor question on Saturday evening. May he long live to preach this gospel of liberty to the captive. At the close of the lecture on Sunday evening, the following resolution was unanimously adopted:

Resolved. That we highly appreciate the grand and

Resolved, That we highly appreciate the grand and instructive lectures by the Hon. Bro. Warren Chase, and we heartily recommend him to other societies who are in want of a strong reasoner on the Spiritual Rostrum.—The Rostrum, Vineland, N. J.

He who comes up to his own idea of greatness must always have had a very low standard of it in his mind. —Haslitt.

aration, 1483-1517, Breach with Rome, 1517-1521, Re

general use.

construction, 1521-1546.

young folks.

method in which they are dealt with.

To the Editor of the Banner of Light:

A MYSTERY OF THE SEA.

The Fate Which Overtook the "City On Sunday, Dec. 16th, large audiences greeted Mr.

B. W. Emerson, of Manchester, N. H. After a short discourse "Sunbeam" took control, and gave the names of over forty spirits present. In the evening she increased the number to over one hundred, giving many little incidents and descriptions of the surroundings of persons in the audience, which were in themselves fine tests. Nearly all of the spirits were recognized.

Dec. 23d Mrs. N. J. Willis occupied our platform. In the afternoon her subject was, "Spiritualism and Its Workings"; in the evening, "Faith and Unfaith."

Both lectures were very interesting and instructive.

Tuesday evening, Dec. 25th, Christmas night, we had a Christmas tree and entertainment in the hall.

The tree was handsomely trimmed and loaded down with presents, nearly two hundred being hung on its branches. Among the presents was a gold watch and chain, a silk dress, a handsome copy of Burns's poetical works, a gentleman's suit of clothes, a valuable album, and others in great number. The entertainment consisted of a Silver Chain recitation by the Lyceum, led by the Conductor, Mrs. King; declamations and singing by members of the Lyceum; plane solo by Miss Annie Libby; solo by Miss Lella Farrell; readings by David Moulton, Esq., and Mrs. T. P. Beals; duet by Miss Lella Farrell and Miss Cora Woodman.

The@Chairman then announced that he had invited the Italian control of Mrs. N. M. Woodman to favor us with some instrumental music on the plane, assisted by Mr. H. B. Morse, violinist. They played several pleces in a very fine manner, and the control sang an Italian song. Everything passed off pleasantly, the music, singing and readings being heartily applauded by the audience, who expressed the hope that the entertainment would be repeated at an early day.

Sunday, Dec. 30th, Rev. E. B. Fairchildoccupled our platform. His afternoon subject was "Some Lessons of the Resurrection"; evening, "The Mission of Spiritualism." The lectures were very interesting, and were listened to with great attenti B. W. Emerson, of Manchester, N. H. After a short disof Boston."-Captain Murray's Ideas and Experiences.

A few years ago, the City of Boston sailed from harbor, crowded with an expectant throng

of passengers bound for a foreign shore. She never entered port.

The mystery of her untimely end grows deeper as the years increase, and the Atlantic voyager, when the flerce winds howl around

voyager, when the fierce winds howl around and danger is imminent on every hand, shudders as the name and mysterious fate of that magnificent vessel are alluded to.

A reporter, on a recent visit to New York, took lunch with Captain George Siddons Murray, on board the Alaska of the Gulon line. Captain Murray is a man of stalwart build, well-knit frame, and cheery, genial disposition. He has been a constant voyager for a quarter of a century, over half of that time having been in the trans-Atlantic service. In the course of the conversation over the well-spread table, the mystery of the City of Boston was alluded to.

"Yes," remarked the Captain, "I shall never forget the last night we saw that ill-fated vessel. I was chief officer of the City of Antwerp. On the day we sighted the City of Boston a furious southeast hurricane set in. Both vessels labored hard. The sea seemed determined to sweep away every vestige of life. When day labored hard. The sea seemed determined to sweep away every vestige of life. When day ended the gale did not abate, and everything was lashed for a night of unusual fury. Our good ship was turned to the south to avoid the possibility of icobergs. The City of Hoston, however, undoubtedly went to the north. Her boats, life-preservers and rafts were all securely lashed; and when she went down everything went with her, never to reappear until the sea

went with her, never to reappear duch the sea gives up its dead."

"What, in your opinion, Captain, was the cause of the loss of the City of Boston?"

"The City of Limerick, in almost precisely the same latitude, a few days later, found the sea full of floating ice; and I have no doubt the City of Boston collided with the ice and sunk immediately."

that sea-life did not seem to be a very property physical trial.

"No? But a person's appearance is not always a trustworthy indication of his physical condition. For seven years I have been in many respects very much out of sorts with myself. At certain times I was so lame that it was difficult for ma to move around. I could scarcely At certain times I was so lame that it was difficult for me to move around. I could scarcely straighten up. I did not know what the trouble was, and though I performed all my duties regularly and satisfactorily, yet I felt that I might some day be overtaken with some serious prostrating disorder. These troubles increased. I felt dull, and then again shooting pains through my arms and limbs. Possibly the next day I would feel flushed and unaccountably uneasy, and the day following chilly and despondent. This continued until last December, when I was prostrated soon after leaving Questown, and for the remainder of the voyage was a helpless, pitiful sufferer. In January last, a friend who made that voyage with me, wrote me a letter urging me to try a new course of treatment. ter urging me to try a new course of treatment. I gladly accepted his counsel, and for the last seven months have given thorough and business-like attention to the recovery of my natural health; and to-day I have the proud satisfaction of saying to you that the lame back, the strange feelings, the sciatic rheumatism which have so long pursued me, have entirely disappeared through the blood-purifying influence of Warner's Safe Rheumatic Cure, which entirely eradicated all rheumatic poison from my system. Indeed, to me it seems that it has worked wonders, and I therefore most cordially commend it."

"And you have no trouble now in exposing

mend it."

"And you have no trouble now in exposing yourself to the winds of the Atlantic?"

"Not the least. I am as sound as a bullet, and I feel specially thankful over the fact, because I believe rheumatic and kidney disease is in the blood of my family. I was dreadfully shocked on my last arrival in Liverpool to learn that my brother, who is a wealthy China teamerchart, had suddenly died of Bright's disease of the kidneys, and consider myself extremely fortunate in having taken my trouble in time, and before any more serious effects were possi-

fortunate in having taken my trouble in time, and before any more serious effects were possible."

The conversation drifted to other topics, and as the writer watched the face before him, so strong in all its outlines, and yet so genial, and thought of the innumerable exposures and hardships to which its owner had been exposed, be instinctively without all who are effective. HEALTH IN THE HOUSEHOLD: or, Hygienic Cookery. By Susanna W. Dodds, M. D. 12mo, cloth, pp. 602: New York: Fowler & Wells. common might know of Capt. Murray's experience, and the means by which he had been restored. Pain is a common thing in this world, but far too many endure it when they might just as well avoid it. It is a false philosophy which teaches us to endure, when we can just as readily avoid. So thought the hearty captain of the Alaska, so thinks the writer, and so should all others think who desire happiness and a long life. and a long life.

We are informed by the noted healer, Dumont C. Dake, M. D., 26 Chester Park, this city, that remarkable cures are being performed by himself, which attest the marvelous power of magnetism and the reform school of practice over the old. For twenty years past he says he has been instrumental in curing thousands pronounced by old-school practitioners as hopeless cases. The Doctor states that, seven weeks since, a young lady patient was brought to his Sanitarium, from New York City. She was suffering from convulsions caused by brain and spinal affection Leading physicians were baffled in her case. He speedily relieved her, and last week she returned to her home fully restored. Another patient, given up with cancer, is rapidly recovering in the Sanitarium Four weeks since the Doctor was called to the popular medium, Dr. Henry Slade, who was again stricken with paralysis and in a delirious condition. In three treatments Dr. Slade was restored so as to fill his apointments in the South. This week Dr. Dake makes his regular visit to New York City (Ashland House), where he has an extensive practice.

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