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The Spiritual Kostrum.

Has God Ever Written a Bible?

Lecture Delivered through the Mediumship of J. WILLIAM FLETCHER, lyn, N. Y., Sept. 23d, 1883.

[Reported for the Banner of Light.]

As we step into the great libraries that are indeed the richest treasures of our civilization, we behold the records that wise and noble minds have left us. Every book seems to be endowed with a personality, to look kindly upon us, and then silently impart its secrets, and bld us go forward and make the highest possible use of the knowledge given. 'As we study these works we seem to link the present with the past, to drink with all the old-time enthusiasm from the fountain of knowledge, whose inspiring waters gave to the philosepher, scientist and poet, strength to toil on, despite the great wave of ignorance which in every age of the world has been the bitterest foe to the truth.

We can laugh with Kepler at the ignorance that sought to stay the hand of Science as she pointed to yonder starry worlds, and marked their trackless pathway through space; at that ignorance that sought to ignore facts because of old and long-established theorles; and yet as we turn our eyes heavenward and study the majesty of its shining orbs, we see how from "lamps in sky" they have become worlds, destined to live on through time and eternity, as is this planet upon which you stand to-day. The words of the astronomer have been treasured, for they give to the universe a magnitude and a glory hitherto unknown.

We bless the bravery of a Columbus, who had the courage to rouse men from their slumbers to a knowledge of a duty they held toward posterity: we can almost hear his pleading words, that so touched the heart of a Queen that she sacrificed her jewels in order that the " scheme" might be carried out. We can feel something of what was endured, can realize what in fact must have been suffered in that long and pertious voyage, for the dead speak in the records left behind, and find in our hearts an immortality.

But whatever work we study, whether it be the thoughts of Socrates, or Plate, or Aristotle, the result is all the same—the wisdom of the past must make way for the greater wisdom of the present. Because Socrates failed to see the potent power of electricity is no possible reason that it does not exist; and because the astronomer was not able to perceive the planets, that through our improved facilities for astronomical observations are now revealed to us, does not at all destroy the value of present knowledge; It but goes to show the supremacy of the present over the past. Every day we are compelled to modify and change our opinions, and every day the standards left us in the writings of men are changed, for all things are fallible.

Not so, however, when we come to the Bibles of the world; they are to stand throughout eternity unchanged, for their pages are all aglow, so says the believer, with the only words God ever has or ever will speak. So whatever comes, storm or sunshine, war or peace, life or death, this volume is the same, yesterday, to-day and forever. One is led to think that there must be some very important message, if the author of the book be the Mighty Spirit who has made worlds, holds the stars in their places, has ordered the seasons, given to the flower its bloom, and to man his life; that his words would be to all people and to all nations; and that truly they should be so plainly writ-ten that "he who runs may read." If there was one book, in every nation and every tongue, then, claiming the same origin and breathing the same commands, we might possibly be led to believe that God had spoken unto man in reality; but when I look over the nations of the earth, North, South, East and West, I find that each has its own system of government, its laws and tribunals, together with its religion, its Bible and its priestoraft, as diversified as are the people.

It is an erroneous idea, held by many, that the religious belief of a nation makes its civilization, some going so far as to say that all we have gained is due to the influence of religion; but you will surely find that the civilization makes the religion, and that the more advanced a people becomes the more humans and charitable their religion. The ignorant cannibal fights his enemy, and feels happy to roast and eat him, while the ignorant Christian, with the same spirit, condemns his opponent, and leaves him to roast through eternity; the intelligent mind, however, gives to each as much mental freedom as he can take, and leaves him to fashion his life after the higher laws, that through absolute freedom are ever intrroved upon the inner consciousness. The various Bibles of the world Indicate this, and the various modifications that some of these Bibles have received during the past decade, even, are sumotent to show that all things change, Bibles and excepted.

I suppose if you were among Hindus, and were to ask, "What is the Word of God?" you would be pointed to the Vedas, the oldest sacred book extant. This volume purports to contain the inspired literandes of saints and prophety, it treats of the attributes of God, till distribute of rewards and punishments, and contains the saints and punishments, and contains the saints and contains a

tains many grand and noble precepts. Horace Gree-ley, in the Tribune, said: "There is no doctrine in Christianity not anticipated in the Vedas;" surely the Christians can never in the future complain of the Hindus. There are also six rules of right, much the same as the ten commandments; that is, embodying nearly the same ideas. The Egyptian comes in to present his claim to recognition, and while he rejects the Vedas, he declares the "Hermas" is the only revelation of God to man. In this we find a striking resemblance to the old Jewish Testament, and there can be but little doubt that the book of Hermas furnished the material for the Old Testament. Moses was an Egyptian, and, as the Bible says, skilled in the learning and wisdom of that land; besides, nearly all the principal ideas of the Old Testament are elaborated in this anclent volume—Hermas takes the place of Moses. There was also the Ark of the Covenant, and many other lines of similarity. The Egyptians have a long line of kings, who ruled the empire from Menes to Amasis, Menes having-according to Herodotusreigned more than seven thousand seven hundred years ago, which, by the way, was one thousand seven hundred years before Adam was born, or, in fact, the world created. The discoveries along the banks of the Nile corroborate this testimony as to Egypt's

The Zend-Avesta and the Sadda, which are the sacred books of the Persians, constitute a strong enemy to all other Bibles. Their great antiquity is unquestionable, and the careful student cannot fall to see how one has been followed and imitated in making the other. The Sadda depicts "the war in Heaven," in which the devil was luckly slain. Sin and repentance and forgiveness are all recognized and taught by the Persians. We might study the Chinese Bibles, the Parsee Bible, the Scandinavian Bible; they would all tell about the same story, differing only in style, not at all, however, in substance.

great antiquity.

The Mohametan Bible, called the Koran, was penned about six hundred years later than the Christian Bible, and, being wholly the work of one man, is more consistent and less contradictory. Mahomet dictated it and Zaid wrote it down. This book had long been in the heart, of Allah, and was obligingly handed down, one chapter at a time, by the Angel Gabriel to the prophet Mahomet. The book abounds in good moral teachings, as do the other Bibles, but differs from them inasmuch as it holds that Ohrist was oreated like Adam. The unity of the Godhead, the joys of Paradise, the burning terrors of those in hell, the grand day of judgment where the sheep and the goats play such a prominent part—in fact, all the concomitants of a Bible—are dilated upon, and those who ac cept and believe are to be forgiven and made happy.

In 1823 a youth by the name of Joseph Smith, under inspiration as it is claimed, declared that a new revelation had been made from God to man; a revolation destined to greatly influence, if not to revolutionize modern thought. The spot named was visited, and afcareful search, leaves of gold-bound together by small rings-were found, upon which were inscribed strange characters. After great difficulty, Prof. Anthon translated them, and the Mormon Bible is launched upon the turbulent sea of religious thought. The book has just as much right to claim to be the Word of God as has any other. To be sure, its morals might be criticised, yet those who read the lecherous lines of Solomon and David must not be too severe in their criticisms. In Salt Lake City to-day we see a nation, almost, who acknowledge the supremacy of this book over all others; while all civilization records practices on the part of world-Christians, even, not much at variance with Mormon doctrines.
"These are more or less histories," says the believer

in theology; "but our Bible is the only true Word of God." And so with great complacency the subject is dismissed, and the Christian, thanking God he is not like other men. sits himself down upon the hard roc of his cheerless religion, never to move or think again. The Christian Bible-that stares you in the face which ever way you turn; the common school must be opened with it: the halls of legislation render it every hom age; it is the corner-stone of every church, while the railroad cars are often supplied with copies of the same, to help the weary traveler forget the passing

Whence came this volume? We are told that it was the result of a holy council, convened at the command of their king, with the purpose of selecting from the vast amount of sacred manuscripts what was the Word of God. Did the heavens open, and some angel leave his bright home in glory, and with finger tipped with fire from off the altar illumine the page? Did a voice break the silence, and in tones of thunder proclaim this to be of God? No; only a party of men met to vote upon this question of God's Word; and if prejudice and ignorance and intrigue were as rampant then as now, what possible reason have we for believing they acted according to their convictions? In this way the Jewish Bible was given to the world, and in the course of time men of science, men of learning and men of thought began to question its authority and to criticise its statements. It was never possible to reason upon the subject. Science has disproved every statement made as regards the formation of the planet, has shown that the sun and moon and stars fulfill some higher purpose than that of merely lighting the earth, and philosophy has shown the fallacy of that reasoning that admitted of two installe powers in the universe-one good and the other bad; while common sense and reason have repudiated the whole Christian

cheme of salvation as biasphemous in the extreme. Whenever any question was raised from any source. no matter how honest the inquiry, in regard to bible authority, the word "sacred" stopped the inquiry and whenever any amendment was suggested that would make the Infinite a little more like a humane God and a little less like a demon, "He who adds a word thereto or takes away therefrom shall be in danger of hell fire," was sufficient to allence the boldest thinker. Yet in the process of time the doubters were heard, and with the "Age of Reason" and the works of Voltaire to lean upon, the timid gained courage. This the theologians saw, and while in the beginning they were prepared to burn and hang those who differed in a word even, as in the war of the Ku charist, they now began to talk of a new translation and revision of the "Word of God,"(?) and those who in the early part of the century were told of the infallibility of the scriptures have lived to see them revised by a self-appointed committee of Christians ! But how about the anathema? If Voltaire, Paine or Ingersoll are in danger of everlasting punishment because of their adding to or taking away from the Bible, how sad must be the fate of those irreligious theologians who have added to and taken away according to their own sweet will. It is a poor rule that does not work both ways, my Christian brother. And now in the evening of the nineteenth century the world is called upon to accept a new production of

similar mature under the name of "Oalispe," which, by this way, was produced under marvelous conditions, and in which God, or "Jehovih," as he terms himself,

usual plan of preceding Bibles is followed, and the veil | until she began to realize herself, and from that mo is rent in twain that separates the known from the unknown. In these pages the reader will find much to interest; but to hold that this book, or any other for that matter, is of divine origin, is as absurd as it is untrue. There is no evidence in the work itself that bears the imprint of the Infinite mind; it does, however, suggest a certain class of minds not unknown in our midst, and the closing words of the preface that the book was not written'" to blow anybody's horn," is refuted, when the manner and way of the so-called Patthists are observed. A new Bible necessary for man's happiness, when in defense of the old all Europe has been dyed with blood, and millions of the brave and the innocent sacrificed in its name! when, with Bible in hand, the slavemaster has lashed his victim until he could not stand, saying: "Servant, obey your master"! A new Bible, when the old one has been such a stumbling-block in the path of progress as to well-nigh hold the world back for centuries! No ! The man (or men) who writes a new Bible in which he represents the will of God, has rendered the world a very poor service indeed; and "Oahspe," like all other ventures of that kind, will only serve to show how utterly impossible it is to compress the laws of an Infinite God within any book that man may make. And yet there is a Bible written in every tongue by the hand of the Infinite Father: it is the Bible of Nature. You look up to yonder heavens, studded with myrlads of shining stars, whose light falls upon the world of sin and the world of truth alike, and you see one page of that mighty volume. You gaze over the deep blue ocean beneath, whose depths the treasures of the world are found, free to those who can claim them, and you behold another page from the same book. Look over the land, with its hills crowned with the glory of the golden harvest-time, its fertile plains all aglow with ripening grain, and read of the ever-thoughtful care of an Infinite Spirit; sail the oceans with their hidden treasures, mark the obbing and the flowing tide, listen to its deep whispering tones, and catch the unspoken language of the Almighty; ay, study the heart of man, with its varying impulses, its lofty aspirations and its unholy desires, and find there the imprint of a

Divine power. This great book of nature, open to all, the same in every language, and spoken in every tongue, this is the Bible that God has written, and every hill and valley and leaf and sandgrain bears the impress of his divinity. In the light of this volume how small and puny seem all the efforts of men, who at best can voice but a very small part of the truth, while his house on earth to one of the All-Father's many great work goes on from age to age, from sphere to sphere, from planet to planet. Wherever the voice of ruth is heard, wherever the voice of liberty thunders

forth its mighty proclamation, there did speaks; thrice blessed are those who hear and heed his words.

The first law that is revealed in this book of nature is that of perfect adaptation, hippin and demand walking hand in hand; whatever the apparent loss in one quarter, a gain more than commensurate with it is sure to be found in another. And not only is the law of necessity so completely recognized, but there is also an appeal to the higher nature of man, through the spirit of the beautiful. Life could be sustained in a garret or cave, with a crust, but we find in the soul a love for all that is poetic and refined; the states of the artistic is a strong one, and contributes more largely than any other to the happiness of mankind. Flowers, music, art, colors, all of these are not in the direct line of absolute necessity, but they certainly give to life one of its sweetest pleasures and enjoyments. With the sense of the beautiful within, the pathway of life is strewn with millions of bright blossoms responding to it: the sky is painted in varied hues, until it seems to be the floor upon which angel feet may tread; there is a love for music, and every tone in nature seems to blend into one mighty anthem, from the deep roll of the thunder to the night-bird's sweet song; and the eyes of the spirit see, and the ears of the spirit hear, all that is so wonderful in this universe, and at last the soul of man joins in the hymn of praise, not to the Jewish Jehovah, who with thunderbolt in hand has been the terror of the world but to the sweet spirit of nature, and to that law of the universe which is the will of God manifestin the flesh.

What a different world this is, when in place of "absolute evil." "total depravity" and "vicarious atonement," man is able to see that the lowest nature is but struggling toward the light, the failures with all their attendant sorrows being but stepping-stones toward ultimate success. Those who read the Bibles of men will learn a lesson of fear and jealousy and hatred; those who study the great work of the Infinite will indeed feel that "God islove." What religion is taught by all this "Naturalism"? is frequently asked. The religion for which the world has been sighing since time began; it is the religion of human love and human sympathy. Humanity has been damned long enough; it is time to let blessings take the place of curses, and the light of hope shine in upon sorrowing and desponding hearts, until the shadows of doubt and despair have been forever driven out. The world's greatest saviours have worshiped at humanity's shrine; they have served God through love for his children instead of empty and idle prayers. Florence Nightingale, who went forthinto the dangers and horrors of war to speak a word to the sorrowing, to bind up bleeding wounds, to close the eyes of the dying, to murmur a prayer over the dead, did so not in the name of religion, as it is understood, but in the name of humanity; she learned that lesson not from the ritual or creed, but from that element of the divine dwelling in every human soul. Thomas Paine, upon whose head the insults of a nation have been poured, none the less became a saviour to the race, inasmuch as he voiced truths of world-wide importance, and gave to man a rational idea of God. He has been condemned arowned with thorns of malice, rebuked by the theo logian, and finally accepted, and to-day the world owes much of its freedom of speech and of act to the wise and almost inspired words of this infidel teacher. It was not theology that impressed the ascended Lincoln with the necessity of freedom for the blacks, for theology and theologians always taught their absolute subjugation, and the church was the worst foe the poor slave had; if he had waited for her to free him he would be in bondage to-day. The hour had come when something must be done, and the universal blessings, in air, in sunshine, in all nature's good gifts, sugsted liberty for black as well as white, and the foul stain of slavery was wiped out with the heart's blood of the brave and patriotic, and he took his place among those, permitted to enjoy the inallenable right to "life, liberty and the pursuit of happiness," which is the proad boast of every American citizen.

And woman, who stands to-day on the threshold of a new era, wherein her power and genius shall receive recognition, will find that she will only gain the derecognition, will find that she will only gain the desired step by virtue of her right. The sentiment of the Bible and Bible-believers has, ever been against woman, in fact, her worst enemy. The one who has hamiltaked her most has been the church teaching that through woman in came into the world, and enjoining upon her to "keep silent." This she has done whom the family had during that time become

Managa of ". Sungo no House"

ment she began to cry for what the caged bird sighs for—air, room and freedom. Theology will withhold these to the end of time, but the God of nature will give her strength, until, clothed with victory, she again proclaims that truth is mighty, and must prevail.

And so with every reform, of whatever nature. The advanced theology of Plymouth pulpit, the divines all over the land, are turning away from the God and the Bibles of the past; one has changed since days of old, when Calvin saw only wrath and vengeance for the offending sinner; the others have been revised and remodeled, until they are fast losing all hold on the public mind; and all this is bringing us nearer to nature and nature's God. The time is fast upon us when the only temple we shall know will be the home with its many tender associations, the only shrine the human heart, the only law that of right doing, the only Bible the bright page of nature, the only God the mighty Spirit of the Universe, who all space doth occupy, and all motion guide.

Spiritual Phenomena.

Something for the Advocates of Capital Punishment to Ponder Upon; Sad Reminiscence of a By-Past Crime; A Dark Deed which Convulsed with Horrora Maine Village Twenty Years Ago; Denial, at One of the Berry Neances, of its Committal, by the Spirit of the Man who was Convicted Therefor; Mad Capital Punishment been Enforced in this Case, how Far would it have been Removed from Judicial Murder?

One quiet Sabbath morning in the summer of 1863, a little girl bade good-by to her parents, took a Sunday-school book and a paper parcel containing a frugal lunch in hand, and started out, as usual, for the church. Her name was Lura Vellie Libby, and she was about ten years of age. Her home was situated some mile and a half from Strong Village, Mc. She walked forward with no apprehension of danger-unconsciously following the road from her father's mansions in the skies! Passing down a hill from her home, she was lost to sight among the plentiful woods which grew on each side of the public way. About half way down the hill, and upon the south side of the road, was situated an open or cleared lot of some eight acres, surrounded by trees, and near the centre of this space a hut or hovel, about twelve feet square. had been erected at some time in the past. This cleared space amid the thick woods surrounding was reached from the main thoroughfare by traversing for some half-dozen rods a rude "wood-road," constructed for the convenience of teamsters, but little used.

The last seen of this darling of the household while alive, was on this morning when she left her home full of glad anticipations of meeting her mates at the village church-which meeting on the Sabbath all acquainted with country life and its necessary and enforced isolation during week days will remember to be quite a social event (even omitting its theological aspect) in the routine of the lives of both old and young. When she failed to return at night the alarm was raised in the neighborhood and search began to be instituted—she being supposed, perchance, to have lost her way. Nothing resulted from the night search, but the next day, within the little hovel in the cleared lot above described, a stone with blood upon it was found, also spots of blood were detected upon the boards of the building, which subsequent discovery proved to be that of the missing child.

The search proceeded, and the day after a love of the proceeded, and the day after a love of the proceeded.

arge number of sympathizing neighbors, now quite certain of the worst, deployed themselves at stated distances in a long line, as in a skirmish detail, and proceeded slowly through the woods, armed with horns and other means for making a noise to attract attention in case any discovery was made at any point along the discovery was made at any point along the extended front. In due time the signal was given, the sorrowful company rallied to the spot from whence it proceeded, and all must have felt astonished at the keenness of perception

felt astonished at the keenness of perception evinced by the one making the discovery.

This man as he passed along saw a small patch of ground which appeared in every way in its normal condition except that upon it, and about it, were a number of brakes, twigs, etc., which had all begun in common to wither. Struck with the singular and universal fading out of this vegetation in that particular spot, he stopped to investigate; pulled up some of the twigs and brakes, and found that they had no roots; by disturbing them he further discovered an abrasion—hardly more—in the turf beneath them; inserted his fingers, and found the turf loose—exerted more strength, and rolling back an abrasion—hardly more—in the turf beneath them; inserted his fingers, and found the turf loose—exerted more strength, and rolling back a sheet of turf which had been disposed above her like a blanket, found the blood-drenched and mangled body of the young girl. Examination by the rest of the party, who hastened to the spot, showed that the body had been removed about ten rods from the hovel where the deed was committed to a place at the edge of the woods; the rich turf had then been, by the murderer, cut with a knife, or some sharp tool, in a slanting direction, and in the form of the cover of a book, and rolled back—the earth below, to a sufficient depth, removed by him and carried away (it was never afterward found), and the girl's bodyplaced within the hollow thus formed. The brakes and twigs were arranged as found, to create the impression that the soil beneath them had not been disturbed—which impression they might successfully have conveyed but for their uniformly withering condition after their twenty-four-hours' exposure having attracted an experienced eye.

The body had been found; foul murder had been discovered to have been committed; the

been discovered to have been committed; the post-mortem examination held next day after the remains were discovered, revealed a sayage the remains were discovered, revealed a savage tale of cruelty and outrage; and the whole County and State became aroused, demanding that the human fiend who was the author of all this agony in victim and in family should be discovered and punished to the extent of the law. By one of those strange and inexplicable errors into which whole communities constitutes fell when the highest of a dealer.

much attached; the little girl Lura was a great favorite with him, and he seemed to think very much of her. He was among the first to rally in the hunting party on that fatal Sabbath evening, and during the long night seemed determined to lose no opportunity of discovering her whereabouts, if possible.

On the same Sabbath morning when Lura went forth to her death, Doyle had started before her to go down the same road over which she traveled, to the village, and beyond the village about one mile to a place where he had pastured some sheep—saying before going that

pastured some sheep—saying before going that he intended to "salt" them. In the intense excitement, and in the absence of any other probable clue, he (Doyle) was, notwithstanding all the points to be urged in his favor, arrested, all the points to be urged in his favor, arrested, and brought for trial for the murder on October 29th, 1863, before the Supreme Judicial Court of Maine at Farmington, Franklin County—Hon. Charles W. Walton, Justice, presiding. He was ably defended by Eben F. Pillsbury, Esq., the leading lawyer of Franklin County at that time, also known as a prominent criminal lawyer throughout the State of Maine—who is now in the practice of his profession in Boston, his office being in the Post Building, Milk street—and two associate counsel.

office being in the Post Building, Milk street—and two associate counsel.

In the course of the trial Doyle, we are informed, accounted by witnesses for all the time during which he was absent from the Libby homestead except one hour and ten minutes, which the defense claimed was utterly too short a period for him to return from the sheep lot, (one witness testified that he heard the voice of a man "calling sheep" in the lot at the time when the accused declared that he was there—but unfortunately this witness could not positively swear to Doyle's voice, so that his testimony did not in law avail the persecuted prisoner,) enact the murder, secrete the body and appear at the Libby home: wherefrom he subsequently wentout with the search party on Sunday night; while the counsel for the State, in its course of prosecution, actually turned his good action against him by claiming that he had completed the murder, in the morn. turned his good action against him by claiming that he had committed the murder in the mornthat he had committed the murder in the morning, and trusting to the unfrequented character of the place, had allowed the body to remain till evening, so that when he claimed to be hunting for her body, he was in reality hiding it in its singularly-prepared grave.

Notwithstanding the heavy psychological pressure of the public excitement upon them the jury in this first trial refused to convict him on the evidence presented; and upon their disa-

the ovidence presented; and upon their disa-greement the case was carried over till the April term of the Court in 1864, before the same Justice. On the second trial poor Doyle was convicted, and sentenced to be hanged. Because, however, of various extenuating points in the case, and by reason of the powerful influence and exertions of his counsel, Mr. Pillsence and exertions of his counsel, Mr. Pillsbury, who thoroughly believed in his innocence—and does so to this day—his sentence was commuted from hanging to imprisonment for life, and he was sent to the Maine State Prison at Thomaston, to spend his remaining days on earth. What was an unfortunate man to do, around whom a mass of the most inexplicable circumstantial evidence had concentered, such as utterly overslaughed his own friends and neighbors, and led twelve citizens of the State to honestly declare that upon the law and evidence before them presented they believed him guilty? He remained in the Thomaston prison for several years, under the dark stigms of for several years, under the dark stigms of having brutally murdered a child whom he dear-ly loved (the commission of which crime to the

ly loved (the commission of which crime to the last he strenuously denied), and then diedreally of a broken heart, whatever may have been the disease which nominally accomplished for him the service of dissolution.

During these years his indefatigable counsel, Mr. Pillsbury, spent days of time and hundreds of dollars out of his own working hours and private pocket to unravel the tangled web of this singular matter, whereby an innocent man, according to his deepest convictions, was suffering for a crime he had not committed, and to according to his deepest convictions, was suffering for a crime he had not committed, and to obtain new evidence which should offer sufficient ground for the reöpening of the case; and he had reached a position in this regard which seemed to be favorable for Doyle in the extreme, when the decease of the poor prisoner rendered any further efforts in his behalf unnecessary on the mortal plane. Mr. Pillsbury, as stated above, has never ceased to consider his client wholly innocent—as he (Doyle) maintained he was to his latest breath. The views of the Banner of Light as to the

utter failure of capital punishment to accomplish the results which the friends of "a tooth for a tooth" policy in human affairs claim for it, have been too frequently stated in these columns to need rehearsal now; but we have narrated this case at some length in order that those who really consider the death-negative to be the panacea for murder may be brought to a just appreciation of what an edged tool it is: Making no allowance for the mistakes incident to human liability to err, it strikes down the convicted, asking nothing more, as a general rule—though the melancholy history of judicial proceedings everywhere and in every nation on the civilized globe has repeatedly demonstrated that conviction for a capital crime is by no means synonymous in fact with the guilt of its commission. We have, also, a second reason for emphasizing this case, which we will proceed to explain-with the hope that the lesson it contains may not be lost on all who may read the narration: We were put in possession of the details of the Libby-Doyle case by DR. P. Dyen-a settled and practicing physician at Farmington, Me.-during a call made by him at the Banner office recently. The Doctor is thoroughly conversant with the history of the case, and was the medical gentleman who performed the post mortem of the remains of the unfortunate girl, to which examination we have above alluded. Dr. Dyer further stated to us that on Sunday evening, Dec. 28d, being temporarily in Boston on a visit, he attended a scance held by Miss Helen C. Berry, at No. 1 Arnold street, during which the following remarkable occurrences took place:

There were present at the sitting eleven persons—nine visitors, the medium, and Mr. Albro, the gentlemanly business manager of these circles; during the entire evening all who were present were fully satisfied, and so stated, with present were fully satisfied, and so stated, with what they witnessed, also as to the verity of the tests by them received. The sitting was for physical manifestations. Dr. Dyer, while seated in the darkness waiting for what was to come, suddenly felt himself taken by the right shoulder by a heavy hand, as if by a manstanding behind him, and a voice spoke to him, as if the spirit resting the hand upon his shoulder leaned forward and around so as to speak directly in front of his face: This voice pronounced first the name "Doyle," continuing: "I did n't

speaks his mind. As might have been expected, the Terr conservation (assembly to the last to er edeal graphic areas mariance bed

do it," repeating the assertion twice with emphasis, so that all in the circle heard it.

"Didn't do what?" asked Dr. Dyer. "I did not kill the Libby girl," replied the voice; "I never did it." The hand remained on Dr. Dyer's shoulder, and the form to which it was attached seemed to remain unmoved by his side: simultaneously with the commencement of this colloquy, Miss Berry, who was seated near him, became much distressed, and said to him: "What is this? I never felt so in my life!" The Doctor, comprehending the situation, replied: "It is gone now," the hand ceasing its pressure upon his shoulder; but immediately the pressure was renewed, and he (Dyer) said: "Well, Doyle, I don't think you did." The voice replied: "You did think so, and I don't blame you for it." The Doctor replied: "I am satisfied now that you are innocent of that crime."

plled: "I am satisfied now that you are inno-cent of that crime."

The medium, who had seen the form with her inner vision all the time, and who could not comprehend at first the singular effect its com-ing brought upon her, now said: "You ought to see his face light up; he feels so happy when see his face light up; he feels so happy when

see his face light up; he feels so happy when you say so."

Dr. Dyer then briefly explained to the company that it was a mostremarkable occurrence, promising at the close of the sitting to give the history connected with this manifestation if those present wished to hear it: It would suffice for the present for him to say that it pertained to a murder committed in his vicinity some twenty years ago; and the spirit manifesting claimed to be that of the man who was convicted of the murder. Some one present asked: "What was the man's name who was murclaimed to be that of the man who was convicted of the murder. Some one present asked:

"What was the man's name who was murdered?"

"It was not a man, but a woman," replied the Dootor, without stopping to make the distinction of age: whereupon the medium at once retorted:

"Not a woman, but a little girl," to which the Doctor assented. The medium was then troubled and distressed as before, exclaiming:

"Oh! here comes the girl; I see her, and she says to me that Mr. Doyle was always her friend: that he was not guilty:" the medium said that the spirit showed her the real murderer—a young man some eighteen or nineteen years old, with reddish hair: a gross, repulsive-looking fellow; his name she refused to give, however, as he was now on the spirit-side of life, and she did not desire to call up the dark past. The spirit then showed the medium the place where she was murdered—Miss Berry accurately describing the distant Maine village, the home of the father, the road winding down the hill, the Sunday-school book Lura carried, the open lot, the fatal hovel, the bloody stone with which she was first struck upon the head, the murder, the place of burial and the singular grave—with the turf cut on three sides like a book-cover—and other particulars. Dr. Dyer informed us that Miss Berry—of the probability of whose personal knowledge of these things no reasonable idea can be entertained—described the details of the affair as well or even better than he could have done himself; And that her descriptions of the personal appearance of the little girl and of Doyle were more accurate than he could have done himself; And that her descriptions of the personal appearance of the little girl and of Doyle were more accurate than he could have done himself; And that her descriptions of the effair as well or even better than he could have done himself; And that her descriptions of the personal appearance of the little girl and of Doyle were more accurate than he could have done himself; and passed. At the close of the séance, the c particulars, and the Doctor redeemed his promise made during the sitting—all agreeing in a request that he put this account in the way of appearing before the public in the columns of the Banner of Light. The story as related to us by Dr. Dyer has its marked lessons, both judicial and spiritual in their nature, which can be profitably considered on every hand.

LATER DEVELOPMENTS-THE SPIRIT MATERI-ALIZES!

After the foregoing sketch was put in type, the following letter, descriptive of what resulted from a séance held on Saturday Dec. 29th, was received; and we recommend its earnest sentences to the attention of all our readers; adding by way of further introduction to their author, that Dr. Dyer holds a high place in the esteem of the community where he resides, and anything from his pen will receive respect ful consideration there:

To the Editor of the Banner of Light:

As a supplement to the account given you of a man ifestation relating to the murder of the Libby girl in Maine, I desire to further state that at a materializing scance held on Saturday afternoon last, at No. 1 At nold street, wherein Miss Gertie Berry was the medi-Doyle." The name was spoken in a tone sufficiently loud to be heard by all in the room. Recognizing the voice, I immediately went to the cabinet and greeted the speaker. It was Lawrence Doyle, the man convicted of the murder of Lura Vellie Libby, in the town of Strong, Maine, twenty years ago! It was him and no one clee! I grasped him by the haud; I looked him in the face; it was he! He said: "Doctor, it is an awful thing for a man to

have such a stain upon him and upon his name." I replied, assuring him that the stain should be removed as far forth as I could accomplish its removal. and expressing sympathy with and for him. He then said: "Tell Mr. Pillsbury I did all I could to establish my innocence; and I thank him a thousand times for what hedid in my behalf."

The account given in advance of this will sufficiently explain the tragedy to which this refers. Doyle was convicted of murder upon purely circumstantial evidence. That he was innocent of the crime I have no doubt. That I met Lawrence Doyle face to face, at No. 1 Arnold street, Boston, on Saturday last, Dec. 29th, I have not the shadow of a doubt. It was him, and no one else! I was a witness in the case when he was convicted. I knew him well, and I was in the full possession of my faculties when I met him last Saturday.

At the scance in question there were twenty-two persons present. The company was composed of refined and intelligent persons. They all saw and heard what I have related above, and would be ready to confirm the statement if requested to do so.

There were other and wonderful manifestations at the above seance to which I might refer, but suffice it to say that I regard the Berry Sisters as among the best mediums of the present day: and to those who have a desire to investigate the Spiritual Philosophy, and to study its great truths, I most earnestly recommend these, among other mediums in Boston, as offering an excellent and unquestionable opportunity to accom-

Yours in the cause of truth. Farmington, Me., Dec. 31st, 1883.

(From the Providence Journal.)

The Philosophy and Phenomena of Modern Spiritualism. NUMBER SIX.

there are more things in heaven and earth, Horatle, than are dreamt of in your philosophy."

One of the first, if not the very first exempli-One of the first, if not the very first exemplifications of the coat-phenomenon that I ever witnessed was performed through the mediumship of Mr. L., to whom I have referred in previous chapters. It was volunteered by Dr. Enoch Hazard to Mr. L.'s host and hostess in New York, and the late Dr. Robert Berry and myself, as a free gift offering (as Dr. E. said) because of the uniform kindness we had always manifested toward his medium, and was the first, and, I think, the last time the feat was performed through Mr. L.'s instrumentality, he having at that time become so fully developed in mediumistic gifts that his guides used him mostly, if not exclusively, for the bealing of the sick and infirm, hundreds, if not thousands of whom have, both before and since, expressed their gratitude to him and his spirit guides for their beneficent and health-restoring ministrations.

their beneficent and health-restoring ministrations.

Accordingly, by appointment, we all four met a one evening at the house of Mr. L.'s host in West 23d street, and were seated in the back parlor, engaged in conversation, when suddenly it the medium (who was sitting beside me on a sofa) struck me smartly on the shoulder, and in the peculiar voice of Oscoola, the Seminole Indian chief, signified a readiness to proceed with the proposed experiment. Upon this announcement Ur. Berry and myself accompanied the medium into the front parlor, and with a lengthy small cord we had furnished ourselves with for the purpose, proceeded to the the medium very much, if not exactly, after the following fashion: Putting the two ends of the cord together we

held in the presence of the "Allen boy medium," a mere child of eleven years old. In accordance with the ordinary routine, I took my seat in a chair, with the boy medium sitting at my feet on the left, having previously taken off my coat and thrown it over the hands and arms of the medium so as to envelope them with darkness, the boy all the while manipulating my left arm with both his hands, so as to prove to me heaved doubt that they were never and arms of the medium so as to envelope them with darkness, the boy all the while manipulating my left arm with both his hands, so as to prove to me beyond doubt that they were never removed during the manifestations. Among other phenomena that occurred, a large, long arm and hand were projected partly in front of me over my right shoulder, far beyond the point the boy could possibly have reached had his hands been released from clasping my left arm, which I felt entirely sure they had never for a moment ceased manipulating. The wonderful phenomenon taking place in broad daylight, and in the presence of other competent witnesses, who one and all conceded its genuineness, could not fail to establish the supermundane origin of the manifestation, not only in my own mind, but in the minds apparently of all others present, beyond a question, in which light I regarded it until I some time after learned from a reliable source that a skeptical investigator had detected the boy medium in the very act of perpetrating a transparently fraudulent trick in the exercise of his so-called mediumship, after the following fashion: The astute investigating gentleman having learned beforehand of the fact of sitters with the "Allen boy medium" not unfrequently having the hair on the back part of the head twitched by unseen hands, took the precaution to blacken his back hair with ink before taking his seat as usual with the little boy sitting at his feet. The phenomena progressed without interruption, until the gentieman felt his hair pulled from behind his neck, when he suddenly removed his coat and exposed to the view of all present the fingers on the right hand of the boy stained with ink. Of course the medium being so unmistakably detected in the perpetration of the fraudulent the boy medium" was obliged to abandon his mediumistic vocation. Being fully satisfied of the genuineness of this exposure, I was again, as in the case of Miss Eddy, forced to conclude tricksters.

Like "exposures" to those I have narrated became at length

principled tricksters.

Like "exposures" to those I have narrated became at length so frequent that the more advanced Spiritualists began to surmise that there became at length so frequent that the more advanced Spiritualists began to surmise that there might be laws in connection with the occult phenomena not understood by mortals, by which the supposed cause of the exposure of mediums might be explained and accounted for without being obliged to charge it to the apparent fraud and trickery of the medium. Acting on this supposition Mr. Luther Colby, the editor of the Banner of Light, with some fifteen or more experienced and truth-seeking Spiritualists, held an experimental scance in an apartment of the Banner of Light building, at which the accomplished and thoroughly reliable dark-circle medium, Mrs. Annie Lord Chamberlain, officiated as medium. On this occasion, besides adopting the precautions I have described in previous numbers, to make security doubly sure, the dress of Mrs. Chamberlain was firmly tacked to the floor. As desual, the musical and other instruments to be used in the manifestations had been previously placed in each and all of which (including the drumsticks) Mr. Colby had severally smeared, more or less, with different colored links (unbeknown to the medium), such as black, red, blus, green,

ommenced at the bite, and teed his feet securely, both separately and together. We then wound each strand of the rope spirally around reaches transported to the rope apirally around reaches transported to the chair upon which he was its displaced to the core of the chair upon which he was its displaced and the core of spirally around a control of the core of the chair upon which he was its displaced and the core of spirally around a control of the core of th

his daughter Laura, who, though never exercising her gift in public, was a well-known and most accomplished medium for spirit musical manifestations, and especially for performances on the plane, which was often played upon of an evening for the especial gratification of her father, by spirit-artists, in the presence of Laura, without she or any other mortal person touching its keys or being in contact with the instrument in any way. A clairwount ac-Laura, without she or any other mortal person touching its keys or being in contact with the instrument in any way. A clairvoyant acquaintance of Mrs. Turner's (I think by the name of Rockhill, but am not sure,) chanced also to be present at the time. As the four were seated not far from the plano, an unseen intelligence performed some plaintive airs on the instrument, which Mrs. R. (the clairvoyant medium) said claimed to be a lady friend of Mrs. Turner's, by the name of Chisholm. Mrs. Turner had a very dear lifelong friend of that name, living in Beaufort, South Carolina, whom she had heard from by letter not long before, at which time she was well. For that reason Mrs. Turner questioned the reliability of the communication, but remarked that if the spirit would repeat on the plano some of the places she and her friend, Mrs. C., were particularly partial to in the days of their girlhood, she might think differently. No response came if from the plano, but after a short pause all in the room saw a guitar that lay on a distant stand near the door of entrance of the front parlor, glide gently to the floor and move slowing the carpet until it reached Mrs. Turner ner, when it raised itself on one and and their ner, when it raised itself on one and and their ner. parlor, glide gently to the floor and move slowly along the carpet until it reached Mrs. Turner, when it raised itself on one end and then lifted itself into her lap. Mrs. T. now placed a hand on each end of the instrument to keep it in place, while several old familiar airs were performed on the guitar by unseen hands, being precisely those that both Mrs. Turner and Mrs. Chisholm were particularly fond of in their early days. This was before the telegraph was known, but not many days after, as Mrs. Turner sat by a window in the parlor where the spirit-manifestations occurred, she saw her friend, the late John Ravenel of Charleston, South Carolina, coming across the street, who soon entered the house, and, after making a few commonplace remarks, said to Mrs. T. that he was sorry to be the bearer of sorrowful tidings, but that he had just heard by letter that he rold friend, Mrs. Chisholm of Beaufort, had passed from earth.

Philadelphia, Pa. THOMAS R. HAZARD.

A singular death-bed prophecy is reported in the Hartford Times as having been recently made and fulfilled in Millersburg, O. During the first week in December a young lady, eighteen years of age, was stricken with paralysis and survived but a few hours. She was engaged to be married, and desiring to see her intended husband, he was sent for and soon arrived. Standing by her bedside, he placed what was to have been her wedding ring upon the finger of the dying girl, at which she exclaimed: "I will carry that with me to the grave, and you will come soon, too." The young man was, up to Dec. 9th, in apparent robust and perfect health. He arose at the usual hour, ate breakfast and did his morning work, shortly after which he was stricken with paralysis, died within two hours, and his funeral took place at the same hour that of his affianced occurred. just one week previous.

ROUGH ON CORNS." 150. Ask for it. Complete cure, hard or soft corns, warts, bunions.

ODE. BY ARTHUR O'SHAUGHNESSY.

We are the music-makers, We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams;
Yet we are the movers and shakers
Of the world forever, it seems.

With wonderful deathless dittles We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.

We in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself in our mirth;
And O'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.

A breath of our inspiration
Is the life of each generation;
A wondrous thing of our dreaming,
Unearthly, impossible seeming—
The soldier, the king and the peasant
Are working together in one,
Till our dream shall become their present,
And their work in the world be done And their work in the world be done.

They had no vision amazing
Of the goodly house they were raising;
They had no divine foreshowing
Of the land to which they were going;
But on one man's soul it hath broken,
A light that doth not depart;
And his look or a word he hath spoken,
Wrought flame in another man's heart. And therefore to day is thrilling
With the past day's late fulfilling;
And the multitudes are enlisted
In the faith that their fathers resisted,
And, scorning the dream of to-morrow,
Are bringing to pass as they may,
In the world, for its joy or its sorrow,
The dream that was scorned yesterday.

The dream that was scorned yesterday.

But we, with our dreaming and singing,
Ceaseless and sorrowless we!

The glory about us clinging
Of the glorious futures we see,
Our souls with high music ringing:
Oh! men, it must ever be
That we dwell, in our dreaming and singing,
A little apart from ye.

For we are afar with the daw ling And the suns that are not yet high, And are out of the infinite morning, Intrepid you hear us cry How, spite of your human scorning, Once more God's future draws nigh, and already goes forth the warning That ye of the past must die.

From the dazzling, unknown shore:
From the dazzling, unknown shore:
Bring us hither your sun and your summers,
And renew our world as of yore;
You shall teach us your song's new numbers,
And things that we dreamed not before—
Yea, in spite of a dreamer who slumbers,
And a singer who sings no more.

The Reviewer.

ACTS OF THE ANTI-SLAVERY APOSTLES. By Parker Pillsbury. 12mo, cloth, pp. 503. No man is better qualified to give a record of the events that led to the emancipation of four million bondmen in a land of freedom than Mr. Pillsbury. Garrison began his labors in 1831, Pillsbury in 1840, and the latter was known from that time on as one of the most radical and uncompromising abolitionists, a missionary of the cause of freedom, going "everywhere, preaching the word." It will be difficult for the present generation to realize the exact condition of the popular mind in the times of which this volume treats, respecting what is now conceded to have been one of the darkest stains upon the fair escutcheon of our country's honor, but which, we regret to say, finds its counterpart in the past and present enforced condition of the Indians.

It would require a much larger-volume than the one before us to tell the whole story. Only a few of the "apostles," and only a few of their "acts," will be found named and recorded on its pages; but there are enough to show who and what they were, and with what fearful and mighty odds they had to contend. We are given a chapter on Mr. Garrison; a second on N. P. Rogers; a third on slavery as it was; and one on Anti-Slavery, what it was not, and what it was. Following these we have the acts of the anti-slavery apostles; with acts of the proslavery apostles subjoined; the latter generally telling their own story in their own words, works and

ways.
The arraignment of the church, which from time imment, and to persecute, even unto death, their advocates, is plainly, boldly and severely made, but not to any greater degree than the truth fully justifies. Remarking upon this feature of the book the author says: "The abundant testimony adduced is only a small part of what the churches and their ministers have treasured up against themselves, to be hereafter unfolded from their own archives, should occasion for it ever arise," a remark that fifty or a less number of years hence may be justly applied to the church and Its ministers of to-day in regard to their relation to Modern Spiritualism. It would seem as though the history of the past might teach the pulpit that it is liable to err in its condemnations of differences of opinion; but "like blind leaders of the blind," they plunge on through the darkness, and both fall into the

As we had occasion to say a few weeks since, that every man and woman who has held a prominent position as a benefactor of humanity has in some manner accepted Spiritualism, we are gratified in being able to refer to this volume for evidence of the truth of that statement. As early as 1854 Mr. Garrison said, in a lengthy editorial:

"As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic to Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them, as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous; and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoy-ance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant; no matter what ridicule it may excite on the part of the uninformed or skeptical." As the manifestations have spread from house to

That was a fair, honest expression of the truth, and of the position of Modern Spiritualism thirty years ago, and it was made with all the bravery and contempt of popular opinion, when it was known that that opinion was wrong, that characterized the entire life of the man who uttered it.

Then there was another, Henry C. Wright, at whose funeral in 1870 Mr. Garrison said :

"I see it reproachfully stated, in one newspaper at least, that he was a Spiritualist. What if he was? That is a simple question of evidence. What has been possible in any age of the world as to spiritual phenomens, is possible in ours. And if we cannot believe what transpires in our days, before our own eyes, we certainly do not and cannot believe what is merely reported to have taken place ages ago."

Of others, fewerably mentioned in these "Acta "

Of others favorably mentioned in these "Acts," known as Spiritualists, are Henry Wilson, John Pierpont, Loring Moody, John M. Spear, and others, while the author himself, Parker Pillsbury, is one of the most able advocates of the New Dispensation.

The book will be read with interest, as the informa tion it gives is new to a larger part of the public, and somewhat startling to those who have grown up with the sentiment now entertained regarding the subject upon which it treats.

Mr. Jones—"I wonder why in the world Congress doesn't do something at once to stamp out polygamy?"
Mrs. Jones—"Because Congress is composed of men, and men don't know anything. I could kill polygamy with one blow." Mr. Jones—"Oh! indeed; and how would you do it?" Mrs. Jones—"I would go to Sait Lake City and start a millinery store there."—Philadelphia Call.

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

Original Essay.

WHAT IS THE MATTER?

BY J. GAYLORD.

The attention of Spiritualists is, from time to time, called to the odious features of deception in such a manner as possibly to pardon the suggestion that the moral aspect of fraud is not an issue among Spiritual-

Of fraud in the abstract there can be but one opinion. Whether it can be predicated of an individual is quite another matter. The question which has arisen is the construction to be put upon certain facts; and it must be conceded that considerable latitude in the interpretation of facts is often compatible with honesty. If some, who have been driven from one as-sumption of impossibility after another, are at last inclined to assume a more modest attitude in the presence of laws and processes with which they are not familiar, to be less hasty in their generalizations, less swift to condemn, they are not, therefore, to be charged with "condoning," consciously "support-

ing," or sympathizing with fraud.

And if some, by observing and thinking for themselves, have freed themselves from the thralldom of dogma, and learned to lose something of their former respect for authority, it is not surprising if they put so much confidence in their own senses and intuitions as sometimes to seem a little ungrateful for the proffered shield of other people's senses.

My opinion of the perceptions of Spiritualists as a body is such as to be quite soothing to any apprehensions of their being victimized to any great extent; and we must believe that those who find pleasure in subjecting themselves or others to imposition, are so inconsiderable in numbers and importance as to be wholly unworthy of the attention bestowed upon them.

On the other hand, unless the disparagement of an individual or a theory can be dearer than the truth of spirit-return, it is altogether unnatural that Spiritualists should take any satisfaction in the disclosure of human fralities, or in trying to show that an alleged materialization, a form of manifestation which might be deemed to be the most conclusive proof of spiritpresence, is to be referred to some other source than disembodied spirits. The supposition that every evidence of the return of congenial spirits, though oft repeated and emphasized, would be welcomed, is a strong presumption to overcome.

One, no matter how honest, may hold his judgment in suspense so long, or be so intuitive or enthusiastic as to expose himself to the charge of being a "fraudsupporter." Another may be so exacting or judicial as to be stigmatized as an "anti-phenomenalist," a word suggestive of a position too suicidal for any Spiritualist to assume.

There is no necessity for the announcement that making merchandise of the mourner's tears is a grievous wrong. But the very magnitude of the crime of attempting to steal the livery of heaven, clothe one's self with an endeared personality, and prey upon the finer feelings, should make one hesitate long, before affirming it of any individual, particularly of sensitives who are endowed with an enviable and dreaded power to suffer. I am aware that society will decline to be complacently resigned to the artifices of unprincipled persons; but personally, confident of stumbling upon the truth sooner or later, I can better afford to risk occasional imposition, than make one of these sensitive plants recoil from the touch of an unjust atmosphere. Often an effect is the resultant of so many elements, and of such a subtile nature, as to render the task of drawing the line of responsibility one by no means to be lightly assumed. Stamp out all the weeds, though you crush an occasional violet? Or leave sometimes an apparent weed, lest after all it blossom? Greet a medium with the dispiriting assumption that he is a rascal, till proved otherwise? It is not certain that the chill of suspicion is better than the tropical atmosphere of credulity. The sun does not, through fear of encouraging briars, refuse to smile upon the flowers. A frigid atmosphere may re-tard obnoxious growths, it is true, and check the materialization of vernal beauty as well.

Rather than applaud the exultant display, as tro phies, of fabrics taken at some exposure, turn away as from the grave of a buried hope.

It may be said that one of the best modes of advanc-

ing the cause of Spiritualism is to make her beautiful, and beautiful by shaking off parasites which would disfigure her fair face. But let us not be revolving around some real or imagined fraud. There is so much that is true and beautiful that we cannot afford too much attention to the unsightly. Having seen it once, let us pass on. Advance toward the good by recolling from the bad. The sunflower keeps its eye memorial has been distinguished for its efforts to upon the sun. If a paper is to introduce the truths of throw all manner of obstacles in the way of every new discovery, and the advance of every reformatory moveshould be the good some medium has done, rather than the ill, or what some one who is not a medium did not do.

Incidentally, permit me to commend the manifest aim of the Banner of Light to avoid personalities and the mistaking of epithets for arguments.

January Magazines.

WIDE AWARE gives for a frontispiece a winter morning scene, followed by a bicycling story, "The Whizzer," and then a finely illustrated sketch of "The froubadours." E. E. Hale discusses the question, 'Shall We Study Greek?" Miss Alice C. Fletcher describes the home-life of thirty-six Omaha children brought by her to Carlisle School last year. Two holiday stories are, "Who Ate the Pink Sweetmeat?" and "Jim." Numerous other stories and sketches are given, also several poems and a song by Geo. Macdonald, with music by Jungman. D. Lothrop & Co.,

THE DREAM INVESTIGATOR is a new monthly of thirty-two pages, devoted to mental philosophy, solence, religion, self-improvement and general reform, but chiefly to mental philosophy as manifested through dreams. James Monroe, Peorla, Ill.

THE LADIES' FLORAL CABINET treats of "Hardy Vines and Creepers," "Flowering Shrubs," etc.; gives instructions in Home Decorations, and a fine song, "Our Blessings on the Daisles," words and music. Published at 22 Vesey street, New York.

THE FREETHINEERS' MAGAZINE contains articles of materialistic teaching from the editor, H. L. Green, T. B. Wakeman, and others. Salamanca, N. Y.

THE MANIFESTO has its usual variety of matter iflustrative of the doctrines of the United Societies of Shakers, by whom it is published at Shaker Village,

AN ILLEGAL CURE.—The Brooklyn Union-Argus gives an account of a remarkable cure effected by an Italian Peasantess. The patient, had been suffering from an affection of the hip which none of the doctors seemed to under-stand, and, although she had the attention of men eminent in the medical practice, she obtained no relief. The peasantess found that the trouble proceeded from a dislocation, and, after applying a poultice of marsh-mallow and bran to relax the muscles, she set the limb without to relax the muscles, she set the limb without producing the least pain, and the patient is able to walk. Now, according to the laws of the State of New York, this cure is illegal. No one is allowed to practice here who has not a diploma. Something ought to be done about it at once. Will some of our stiff-necked brethren move in the matter? They are the ones to look out for all these derelictions, misdemeanors, etc., for are they not the fathers of such legislation? The peasantess should be fined at least \$50. If she sets another bone in the same painless way she should be fined \$200; for the third offense the law prescribes imprisonment!

—Dr. Foole's Health Monthly.

To die is landing on some friendly shore.

Where billows never break nor tempests roar.

Ere well we feel the friendly stroke, 't is o'er.

—William Garth, 1670-1719.

My Wife had Fits.

"For 25 years," says our correspondent Henry Clark, of Fairfield, Lenawee Co., Mich., 'my wife had fits. They would last about an hour, and sometimes longer. Samaritan Nervine has permanently cured her."

For the Banner of Light. IN MEMORIAM. James Fox Abraham. BY PROF. I. PIERSON.

Ye shady groves that crown you hill Above that cottage in the vale, Droop your green heads o'er "Lonesome's" rill, And pitying hear her pensive tale; Through wildness, downs and furzy bloom, Slow stealing o'er her pebbly bed, From glow of morn till evening gloom, She walls her poet laurente dead !

Mid sweet content and cheerful ease In that lone cottage long he dwelt; There tuned his harp himself to please. And swept its chords with all he felt; Full many a lay of mirth he sung, And all who heard him praised the strain; His genial wit through satire stung, And made its victim writhe with pain.

He could not probe too deep a wrong, Nor yet too vivid make it glare; Nor e'en its subject hold too long To an indignant public stare; Nor would he shield his warmest friend When he had erred in word or deed; And e'en the worth of foe commend. Nor spared the prelate for his creed.

Warm was his heart, his soul sincere-A nobleman in Nature's mold— To fallen worth he dropped a tear, To suffering want he shared his gold. Alive to all the charms that glow On Nature's wide and varied page He taught the lyric verse to flow, To please both youth and hoary age.

But from that cot no more his song Will charm the list'ning passer's ear; Nor echoing vale the note prolong, 'Mid flow'ry Spring or Autumn sere. Cold now the hand that swept the strings Of that sweet lyre he loved so much, Where harmony had all her springs, And flowed responsive to his touch

In evil hour the spoiler came, With ruthless hand he poised his dart; Vain then the minstrel's song or fame-The life-blood ceased to warm his heart From earth he passed-as filts a cloud Down o'er the saffron steeps of heaven, When crimson wreaths of glory shroud The dying day at close of even! Wheeling, West Va.

Banner Correspondence.

Massachusetts.

HAVERHILL .- W. L. Jack. M. D., writes: "Spiritualism has increased more in this locality the past twelve months than it has during any similar period in the past; many have recently found it to be a great truth, and others are seeking who will ere long reach the same conclusion. With this increase of believers comes an increase of those who read the Banner of Light, and I hear from all quarters strong commendations of the course it pursues, whereby its columns are kept wholly free of calumny and gossip. Said a prominent individual to me recently, 'For five years I have perused the Banner of Light, and never have I seen slander or petty jealousy or any personalities in its columns, and this convinces me that it really is, what its name claims it to be, a banner of Light.'

I find that the Message Department is eagerly perused by thousands, and its contents highly spoken of. We are having most excellent manifestations in one of our adjacent towns. The medium has been favorably known to the public, add is at present accomplishing marvelous results with materialists and skeptics."

ONSET BAY.—Sidney Howe writes: "On Christtwelve months than it has during any similar period in

ONSET BAY .- Sidney Howe writes: "On Christmas Eve there was a Tree at John Churchill's cottage, on Park street, mainly in the interest of the children. The exercises were vocal and instrumental music, and an address by Dr. I. P. Greenleaf. We were recipients of presents from Boston, Haverhill and other places. At the close of the meeting the children had their hands full of presents. They were happy, joyous and merry, and doubtless will many times wish for another Merry Christmas before it comes."

BOSTON.-A correspondent-Mrs. S. F. P.-writes "In looking over a recent issue of the Banner of Light I noticed the name of Dr. D. Simpson Ripley in the list of advertisements, as a magnetic healer, and I will say I was exceedingly glad to see it there, knowing, as I do the wonderful power over diseate he possesses when under the influence of the circle of spirits that control him for this phase of mediumship. His powers as a developing medium for a few years past have been unexcelled, and could he be induced to hold circles for this purpose he no doubt would do much good to those requiring assistance in the development of their mediumistic powers. Mr. Ripley has been for the last four years, prior to the month of Maylast, employed in one of the largest institutions in the State of New York as a superintendent, and while in this position, mingling as he was obliged to in and with all classes of society, he carried out, as nearly as circumstances would allow, the instructions of spirits to him, for the benefit of those he was brought in contact with, regardless of circumstances." I noticed the name of Dr. D. Simpson Ripley in the

WORCESTER .- L. D. Cross writes that he has read Banner of L his advanced age indicates he will soon pass over the river, to meet friends gone on before, and to go to school with the angels, who, even in this life, have taught him many lessons, the greatest of which is charity. He regrets his inability to attend the Chlidren's Lyceums, and the Public Free-Circle Meetings to listen to the messages from the other life, as they come through the lips of Miss Shelhamer.

FALL RIVER.—Sarah J. Slade writes, appealing to the Spiritualists of that city to arouse, and feel alike the dignity of their belief, and the important responsithe dignity of their belief, and the important responsi-bilities which its possession places upon them: "I do not fear for Spiritualism, for truth never dies; but have not we, as professed Spiritualists a work to do? Shall we sit with folded hands, and let the churches do our work? much of which will eventually come back for us to unrayel—scarred and seamed by their perni-cious doctrines. If we do not practice what we pro-fess to believe, do we believe what we profess? Faith without works is dead."

Ohio.

KINGSVILLE .- Mrs. E.C. McAdams writes : "Miss Carrie E. Downer, of Baldwinsville, N. Y., delivered a lecture in Temperance Hall, North Kingsville, Sabbath morning, Dec. 18th, and another Tuesday evening, Dec. 18th, at the residence of Mr. J. Jones, in South Kingsville. Miss Downer comes in her young life to tell us what she knows of Spiritualism. She requests her subjects for lectures and poems from the audience, and treats those thus furnished in an able and instructive manner. The discourse and improvisations of Dec. 18th were very impressive. Even the unbelievers admitted the depth and power of her utterances, and were greatly mystified by the ability displayed by one so young, and without any preparation. At 18to. Jones's residence about twenty-live gathered on the Tuesday evening following, and were more than fully remunerated for their attendance by the instruction received. The controlling influence spoke eloquently, after which we held a scance, and Hiss Downer was controlled by a number of spirits. Through the mediumship of Sister J. Jones, Bro. Lyman Webster delivered an invocation in Sister Downer's behalf, and through the mediumship of Sister Woodbury an Indian healer came to give her strength. We hope to be favored with the services of Miss Downer's behalf, and through the mediumship of Sister Woodbury an Indian healer came to give her strength. We hope to be favored with the services of Miss Downer again in September, and trust she may gain strength of body sufficient to enable her to fulfill her mission as a servant of the angels of heaven for transmitting light and truth to the children of carth." lecture in Temperance Hall, North Kingsville, Sab-

MANSFIELD,-A correspondent sends us an account of the delebration of the seventy-fifth anniversary of the birthday of Emilius Clapp, at his residence, on the evening of Dec, 5th. Over three hundred invitations had been sent out, and by half-past six the quest began to arrive. The elegant residence was flighted up in brilliant style. Among the floral rifts was a magnificent ship, with a card of good wishes from the donors, whose names were signed, and a basket of flowers from Mrs. A. J. Hedneman. After refreshments had been served, Mr. Henry C. Hedges, as Master of Ceremonies, presented Mr. Clapp with an autograph album containing the names of all his guests; and an appropriate address. Dr. Chaimers M. Prentice next gave in verse a "Toast to Our Host." Addresses were made by Bev. Frank Russell, Gen. Brinkerhoff, Bews. Herr. Knapp and lams, Dr. Byers, Geo. A. Clugaton, Judge May, Willis M. Sturges, Prof. John Simpson, W. F. Clarke, J. H. Cook, Hiram R. Smith. Dr. Tremtice delivered several recitations. Fine vocal music was rendered during the evening at various times by the Pontius Quartet, and during the feativities the Opera House Band serenaded the party. sary of the birthday of Emilius Clapp, at his residence.

KANSAS CITY — C. C. Warren writes: "Good me-dlumship has never been very abundant in Kansas City, and it is a proad held for true workers in the

The state of the s

cause. Spiritualists are delighted at the accession of Mrs. Belle Hamilton (formerly Belle Fietcher), Cincinnati's celebrated medium. Bhe has left many warm friends there, who very much regret her departure, for they feel that her place cannot be filled; but she has already made many good and true ones here, who hope she will make her home permanently with us. Between two and three hundred persons have had sittings with her since she came, and all are well pleased; many returning two or three times. She has given many remarkable tests, and in every way is doing a good and noble work. Many skepfies have been convinced of the truth of our beautiful faith. We hope she will remain with us for some time, for she is a fine niedium and an excellent little lady—an honor to our cause. We hope she will favor us with some of those fine materializing scances of which we have heard so much."

Indiana. INDIANAPOLIS.—Cortiand Ball writes: "Here at the Hoosier capital, Spiritualism seems to be permeating every grade of society. There has never been a time, to my knowledge, when the spiritual cause was making such rapid progress as at the present. A spirit of investigation has taken hold of the minds of a large class of our citizens, who have heretofore paid little or no attention to the phenomena of Spiritualism; and the result is, many are receiving the light of the New Dispensation who have in the past been groping in mental darkness. Several of our most eminent divines are frequently seen visiting our mediums, and have got many strong and convincing proofs, which they have been generous enough to acknowledge as such. We have some excellent test-mediums here, doing a grand work for the cause. A little less than a month ago a new society was organized, under the name of The Plymouth Spiritual Association, with the following persons as officers: E. O. Abbott, President; C. T. Jones, Vice-President; Cortiand Ball, Secretary; Mrs. E. Smith, Treasurer. The society has rented old Plymouth Church for one year.

Mrs. Sue B. Fales, formerly of Boston, Mass., who has permanently located here, lectures for the society every Sabbath, giving tests generally at the evening service. Our meetings are well attended, and the society has started out under very favorable auspices. Success is sure to crown our most sanguine expectations, if harmonious conditions are maintained. We have adopted a platform which enables us to cooperate with reformers in both Church and State, who seek to purify and keep holy the sacred bond of human hrotherhood.

The Christian Spiritualists are holding meetings every Sabbath evening in their hall, 86½, Bast Market street, with a fair degree of success. A litterary and musical entertainment was given recently to a large and very select audience, who assembled at 'Plymouth Spiritual Temple,' as we have named our place of gathering, which was a glorious success in every respect; everybody seemed highl INDIANAPOLIS .- Cortland Ball writes: "Here at the Hoosier capital, Spiritualism seems to be perme-

Connecticut.

NORWICH.-Byron Boardman writes: "Intelligent people of this place are rapidly outgrowing the swad-

NORWIGH.—Byron Boardman writes: "Intelligent people of this place are rapidly outgrowing the swaddling clothes of intellectual infancy imposed on their confiding natures by professional nurses in the creedal cradie of theology. They are learning, like sensible men and women, to stand upon their own moral responsibility, daring to do their own thinking, regardless of the sacerdotal scarcerows and religious bugbears of theological nursery tales.

A course of radical ectures on Spiritualism and Free Thought, under the auspices of the Spiritual Union, is creating much interest. Mrs. Juliette Yeaw, in her earnest, logical style of speaking, gave the opening lectures of the season to highly appreciative audiences. She was followed by Hon. Warren Chase, who gave a series of radical lectures on Rational Spiritualism to large and increasing audiences. Dr. H. P. Fairfield gave the last two electures. Evidently his control—Rev. Dr. Judd, D. D.—has materially modified his theological views since his debat in spirit-life; and in a manner that might seem heterodox to our modern pulpiteers. The facility with which he quoted Scripture, and the profundity of his expositions in the light of the Spiritual Philosophy, were surprising to unsophisticated votaries of theological dogmatism.

Amelia H. Colby—a well-known radical trance speaker—is now giving a course of eight Sunday lectures. Our Christian friends who have become surfeited by ministerial 'milk and water' as dispensed from modern pulpits, will thus have an opportunity of testing the 'strong meats' of a spiritual diet, such as Paul's carnal-minded converts were unable to bear. See 1 Cor., first three verses, also Heb. 5, last three verses.

The minds of the masses are being prepared to take

See I Cor., first three verses, also held, of the verses.

The minds of the masses are being prepared to take their spiritual food direct from the immortal fount of wisdom undefiled by priest or prelate. Hence it is proposed by friends of mental progress to hold these meetings where hungering souls may partake of spiritual and intellectual feasts prepared by the noble champlons of free thought."

Louisiana.

NEW ORLEANS .- "C. D." writes: "I would urge upon the friends of the cause a practicable, useful application of our spiritual doctrine to the things of this plication of our spiritual doctrine to the things of this world. The peculiar manifestations of Spiritualism in our country have been ordained by an all-wise Providence for the especial purpose of applying their revelations to the progress of human civilization throughout the globe. For this purpose we in New Orleans have, without ostentation, continued private spiritual circles with promising success."

Vermont.

WEST NORWICH,-Mrs. S. E. Parmeter testifies to the good work done for her husband-who was greatly troubled with his eyes, and also suffered from greatly troubled with his eyes, and also substituted general debility—by Mrs. W. S. Russell, a magnetic healer in that State. Her husband was thoroughly restored. Ferley S. Fogg also testifies that Mrs. Russell is a powerful healer and a fine woman, one worthy the attention of the affilicted needing such relief as this order of treatment can bestow.

Iowa. CEDAR FALLS.-J. C. Abbott writes: "I desire to engage a test-medium to accompany my lectures on Bible Spiritualism, and give descriptions in public. Correspondence from such mediums is solicited and will be promptly answered."

Confusion of Ideas.

To the Editor of the Banner of Light:

In the Banner of Light of Dec. 29th Mr. Warren Chase says:

ren Chase says:

"It is singular to see with what ease our friends who have been educated and brought up under Christian influences, fall into the common error of supposing Christianity and religion to be synonymous terms, and have a common meaning. Even our learned and goodhearted Prof. Buchanan seems to have accepted the common error, and tries to separate sectarianism from Christianity—to reject the former and accept the latter, and attach it to Spiritualism, with which it will no more unite than oil and water."

To which I really that Mr. Chase himself falls.

To which I reply that Mr. Chase himself falls into the common error of confounding words and things. If I show etymologically that the word Christianity properly signifies not the church or the sect under that name. but spiritual religion, it is a great perversion of my meaning to say that I attempt to identify spiritual religion with what is called Christianity. Pure religion is not to be identified with any church organization. To say that I "try to separate sectarianism from Christianity" and attach the latter to Spiritualism, is an entire misconception of all I have said, and does me much injustice. It is not sectarianism merely which has debased the Christianity of the church, but the fundamental and demoralizing falsehoods of its theology which make it in many respects a contrast to true religion as taught by angelic inspiration.

True spiritual religion is entitled to use the word Christianity, but an apostate church is not, and to assert that right assists in correct thinking. But this is not a matter of importance. My religion is natural, scientific, anthropological, angelic or divine, but not eccleslastic. Those who insist that Christianity necessarily means an ecolesiasticism are simply accepting the error and false claims of the church to which the world has so long submitted and against which I protest.

Jos. Bodes Buchanan. 29 Fort Avenue, Boston, Dec. 80th, 1883.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchu-Palpa," \$1. The Letter reffer out in

New Publications.

THE LIFE OF ZWINGLI. Translated from the German of Jean Grob. 12mo, paper, pp. 195. New York: Funk & Wagnalls.

It was four hundred years ago on the first of the present month that the notable reformer, the record of whose life is here graphically presented, was born at Wildhaus, in Switzerland. His early education was received from his uncle; he subsequently studied at Basie, Berne and Vienna, and became one of the best scholars of his time. He was ordained in 1500, and became pastor of Glarus, holding the office ten years, during which time he became inspired with thoughts that governed his future career. In 1516 the Swiss Reformation commenced, and in that year Zwingli became priest and preacher of the secluded monastery of Rinsiedlen; crowds from the surrounding country, attracted by the new views of truth he presented, assembled to hear him. In 1622 the court of Rome took action against the Reformation, and in the years immediately following enmity grew into persecution. Meantime the new doctrines became established at Zurich; education was provided for, and convents sup-pressed. Conferences were held at Baden and Marburg; at the latter Zwingli agreed with Luther and Melancthon upon the adoption of certain articles of faith. In 1531 cantons which remained Catholic made war against the reformers at Zurich and Berne, and on the 11th of October of that year, at the battle of Capel, Zwingli fell, plerced by two lances. His last words were, "What matters it? They may kill the body, but not the soul." Not content with his death, his bigoted enemies quartered his body, burned it, and scattered its ashes to the winds. The details and incidents of these events are given in a deeply interesting manner in this volume. Zwingli was one of the first in the army of progress that is now making triumphant advances, and as such deserves to be held in grateful remembrance.

ISHMAEL: OR, IN THE DEPTHS. By Mrs. Emma D. E. N. Southworth. 12mo, paper, pp. 718. Philadelphia: T. B. Peterson & Bros. Generally conceded to be the best of the author's voluminous productions. The life of Ishmael Worth it portrays is designed to teach the youthful that there is no depth of human misery from which they may not, by virtue and persevering energy, rise to earthly honors and eternal glory.

VICE'S FLORAL GUIDE FOR 1884 is an elegant book of one hundred and fifty octavo pages, containing three superbly colored plates and more than one thousand engravings of flowers and vegetables, with directions for planting and growing them. This work is published annually. Address James Vick, Rochester

PAMPHLETS RECEIVED: THE CORRESPONDENCE UNI VERSITY ANNOUNCEMENT. L. A. Waltt, Ithaca, N. Y. HAND-BOOK for Readers in the Boston Public Library. Containing the Regulations of the Library, etc. Boston Printed by order of the Trustees.

HISTORY OF THE HANDEL AND HAYDN SOCIETY.
Founded A. D. 1815. Profaced with a Brief Account of
Puritan Psalmody in Old and New England. By C. C. Perkins. Cupples, Upham & Co., publishers, Hoston. JEFFERSON; The Free-Thinking Philosopher and States man. His religious views as given in his own writings, By B. F. Underwood. Also, by same author, THE LET-TERS OF JUNIUS, showing that "Junius" was Sir Phillip

Francis. Times Print, Seymour Ind.
THE EFFICACY OF PRAYER; An Analysis of the Charactor of God, as Defined by the Bible. A discourse delivered before the Boston Liberal Club by John Storer Cobb. President of the Olub. Boston: J. P. Mendum, Investi

OUR NEXT EMANCIPATION; or, The Coming War with Rum, By Duren J. H. Ward, A. M., Student at Harvard University. Cambridge: Wm. H. Wheeler,

FALSE CLAIMS OF THE CHURCH. An address by John E. Remsburg. New York: Truth-Seeker office. Boston: Investigator office. CRIMES OF PREACHERS in the United States and Can-

ada, from May, 1876, to May, 1883. By M. E. Billings. New York: Truth-Seeker office. PLAIN ROAD TO HEALTH Without the Use of Medicine. Magnetic Shield Company, Chicago, III.
THE SURGEON'S DAUGHTER. By Sir Walter Scott.

Philadelphia : Peterson & Brothers. THE HEROISM OF LIFE. Sermon by H. W. Beecher. No. 9, Vol. 8, of "Plymouth Pulpit." New York: Fords, Hulbert & Co. HOW THE POOR LIVE. By George R. Sims.

Sixty Illustrations by Frederick Barnard. London: Chatto & Windus, Piccadilly.

Our Coming New Theology, The Republican Eye Am Idea, Entitled (Eye) Am Head of the Four Corners, More Light to the Churches. Illustrated. Albert Staley, author and publisher. Philadelphia.

LITHOGRAPH.-Portrait of Mrs. G. R. Alden (Pansy). editor of "The Pansy." D. Lothrop & Co., Boston.

Verifications of Spirit-Messages. marshall warren.

To the Editor of the Banner of Light:

In your issue of Nov. 3d is a communication from MARSHALL WARREN, whose home was, and is still of his family, in Stockbridge, Mass. I have been acquainted with him for many years, and can testify to the truth of his message. He says: "I was somewhat humbly known as one who expressed himself in journalism, as well as in the measure of poetic verse." This is all true. Many instructive and beautiful poems emanated from his pen. He was a man of culture and refinement, and was beloved by a large circle of relatives and friends, and his loss was deeply mourned.

Yours for truth and progression, MRS. S. A. MAY. To the Editor of the Banner of Light: South Norwalk, Ct., Dec. 15th, 1883.

BENJ. MARSHALL-L. A. BUCK.

BENJ. MARSHALL—L. A. BUCK.

To the Editor of the Banner of Light:

In your issue of Nov. 17th, 1883, I find a message from BENJAMIN MARSHALL, of Cochesett, Mass. I will say I have been acquainted with him more than thirty years; that every statement made in the message pertaining to himself in the mortal life is correct. He was a prominent member of the Methodist Church until "the scales fell from his eyes," as he says, and then he was an earnest Spiritualist till he was "called up higher." His wife, Mrs. W. V. Marshall, who survives him, is an excellent healing medium.

I also read in your issue of Oct. 6th, 1883, a message from LAVINA A. BUCK, of North Easton, Mass. I will say that the message has been seen and read by her many friends and relatives in that place, some of whom are Spiritualists. They are satisfied it is from her, and are much pleased that she has been favored with the opportunity of thus communicating with her earthly friends, it evidently being a blessing to all concerned, as the statements therein made are substantially correct.

South Easton, Mass., Dec. 17th, 1883.

DEA. ALLEN BERRY. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The message of Dea. ALLEN BERRY of this town, printed in your paper Dec. 22th, was characteristic of the man. The facts therein stated relative to his demise, and of being unacquainted with the philosophy of Spiritualism when in the form, are undoubtedly correct. He was for many years acting deacon of the Congregational Church in this place, and was widely known and highly esteemed by all who knew him.

Middleton, Mass., Jan. 1st, 1884. H. A. STILES.

HELEN L. FULLER. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I saw in the Banner of Light Dec. 15th, 1823, a communication from my daughter, Helen L. Fuller, who passed to spirit-life twenty-three years ago, at Newton Lower Falls, Mass., which is correct—every word uttered is a living truth. She often comes to me.

I hope Miss Shelhamer will be spared for many years to assist the spirit-world and the Banner of Light. With my best wishes for her health and happiness, I remain. Yours truly, DAVID PEIRCE.

Bolfast, Me., Dec. 29th, 1883.

HARRISON BEESLEY. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I wish to verify a message published in the Banner of Light of Dec. 29th, 1833, from the spirit of Harbison Beesley. It is fully recognized by his friends here in all particulars. The "Message Department" of the Banner I consider one of the most interesting and instructive—both in its answers to questions and the communications from our spirit friends. Long may Miss Shelhamer live to be the channel for these dear spirits to return, with their loving words of comfort and cheer to those that are left behind. Many a heart is made glad by the fact that they still live, and are ever ready to inspire us with higher and nobler thoughts concerning the life beyond the grave.

Yours for the truth, Thos. P. Hughes.

Jan. 1st, 1884.

MICHARL ZEIGLER.

MICHAEL ZEIGLER.

MICHAEL ZEIGLER.

To the Editor of the Banner of Light:

A message in the Banner of Light:

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A message in the Banner of Light:

The property of the Banner of Light:

Normali, is characteristic of him. I knew him well. His wife was a Miss Shaffer, but not a relative of mine. Both his mother-in-law and an aunt were Spiritualists.

Mr. Zeigler's residence is, or was, on the south side of Clark street, between Central Avenue and John. The information he alludes to, I am sure his family will will feel interested to receive.

His message, as well as that of Mr. Harrison

Normalic message, as well as that of Mr. Harrison

Name of earth-life a brighter, more effectively, and thus to carrier.''

Cloth, pp. 96. Price 50 cents; posts for sale by COLBY & RICH.

This little work contains over one central avenue and John. The information he alludes to, I am sure his family will will feel interested to receive.

His message, as well as that of Mr. Harrison

BEESLEY, in the Banner of Light of the 20th, is calculated to stir the deep sympathies of the hearts of surviving relatives, and influence them to earnest inquiry, What is Spiritualism? Then will come the answer, "Life beyond the grave, and because we live, ye shall live also."

DAVID H. SHAFFER.

Att. Lookout, Cincinnatt, O., Dec. 31st, 1883.

WILLIAM L. BENEDICT. To the Editor of the Banner of Light:

The Banner of Light:

The Banner of Light of Dec. 1st has a communication from William L. Benedict. I knew him well years ago as a public man. I recollect hearing him make a political speech in 1844; he was then on the Democratic side. At about that time he was elected to the Assembly, and filed the place with honor to himself and satisfaction to his constituents. He was an honest man, and well known in Orange Co., New York. ork. 49 Washington street, Paterson, N. J., Jan. 1st, 1884.

The Phenomenal Sunsets.

Many theories have been advanced accounting for the remarkable appearance of the sky at sunrise and sunset within the past month or two, the latest, and to our minds the most reasonable, being set forth by Dr. J. R. Nichols, editor of the Boston Journal of Chemistry, and author of the volume so acceptable to Spiritualists, "Whence, What, Where?" After showing the fallacles of other theories Dr. Nichols

says:

"In conversation with my friend, Prof. Young, the accomplished astronomer at Princeton, he ventured the opinion that the glow might be due to volcanic dust disseminated throughout the higher regions of our atmosphere, and that its presence there in unusual quantities may arise from the recent extraordinary volcanic disturbances on the island of Java and in other localities. This hypothesis certainly has much to afford it support, and is worthy of attentive consideration. The fact that the phenomenon has been observed in India, in Australia, in Southern and Northern Europe, as well as in the United States, unmistakably proves it is not local or confined to one continent. There must be some extraordinary producing cause—some quite unusual agency which might operate over a vast portion of our planet. The great volcanic crash at Java, by which long ranges of mountains were thrown into the sea, and from which action clouds of dust were projected into the air of such vast proportions as to enshroud in absolute darkness an area of several hundred miles in extent. proportions as to enshroud in absolute darkness an area of several hundred miles in extent, was the most notable event of the kind recorded in history. Thousands of tons of impalpable volcanic dust were thrown to high elevations by the explosion, and this moved by wind cur-rents, would spread over a vast extent of space, and might influence the condition of the upper air throughout the entire gaseous envelope of our planet. Until some better or more plausi-ble hypothesis is advanced, I am inclined to regard that of Prof. Young as possible and reasonable, and worthy of consideration and

Arctic ballooning is the newest scientific Arctic ballooning is the newest scientific idea in England. The need of special precautions against failures of gas or the burst of the envelope has been felt, and experiments were lately made at the Alexandra Palace with a view to diminishing the risks. Three balloons were linked together. Three cars were suspended from a triangle, one from each corner, and another car was hung in the centre. All were so arranged that, in case any balloon broke, the weight would be sustained by the remaining balloons. The experiment was entirely successful. Commander Cheyne, who is the principal advocate of Arctic ballooning, helieves his plan is perfectly practicable.

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. \$1 per bottle at druggists'.

The Vermont State Spiritualist Association Will hold its Quarterly Convention in the Town Hall, Rutland, on Friday, Saturday and Sunday, Jan. 25th, 26th and 27th, 1884. All our State speakers and mediums are expected, and cordially invited to be present, to add to the interest ed, and cordially invited to be present, to add to the interest of the meeting. In addition to our own State speakers, the renowned Joseph D. Stillos, the wonderful test medium, from Boston, will be present and occupy the platform at different times during the meeting, glying names and describing spirits who are present. Also the brilliant inspirational lecturer, George A. Fuller, from Fitchburg, Mass., is to be with us as one of our speakers.

There will be good music provided, and everything done to make this one of the grandest and best meetings ever held in our State.

It is expected that the several railroads will give return checks to those who pay full fare one way to the meeting. Board at the Berwick House \$1.00 per day; at the Bates House \$1.50 per day.

It is hoped the Spiritualists, and all others who are not Spiritualists, will come and join us in our meeting, and try the spirits, to see whether they are good or evil; our platform is free for all who may come.

It is hoped that those who have signed the pay-roll as paying members will send in their quarterly dues—if they do not purpose attending the meeting—to the undersigned.

Montpelter, Vt., Dec. 31st, 1833. Board of Managers.

NEW ENGLAND FREETHINKERS' CONVENTION.—The New England Freethinkers' Convention will open in Boston, at Paine Memorial Bullding, on Sunday, the 7th of January, 1884, at 10:30 A. M., and will continue till the 29th of January, being the anniversary of the birthday of Thomas Paine, the Author-Hero of the American Revolution, The Committee appointed to make arrangements for the Convention have socured the services of W. B. Bell, Esq., as a gentleman well qualified to carry out arrangements for the Convention. Mr. Bell, having agreed to take charge of the business intrusted to him, will be very glad to open correspondence with friends abroad, and to receive any contributions to help make the Convention one of success.

J. P. MENDUM, Chairman.

A SPECIFIC For Epilepsy, Spaems, Convul-sions, Falling NEVER FAILS.

NERVINE Sickness, St. Vitus Dance, Alco-THE GREAT NERVE

CONQUEROR tism, Weak Weakness. Brain Worry, Blood Sores, Billousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1,50. Sample Testimonials.

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemoin, Alexander City, Ala. "I feel it my duty to recommend it."
Dr. D. F. Laughlin, Clyde, Kansas.

holism, Opium Eating, Syphilis,

Scrofula, King's

Bell, Ugly Blood

Diseases, Dys-pepsia, Nervous-

ness, Bick Head-

ache, Rheums

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Hev. J. A. Edie, Beaver, Pa. A Correspondence freely answered. Th

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perusal.

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

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SPINITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—SPIRIT S.

The Life After Death.

A timely though not particularly suggestive or stimulating editorial article on the "Future Life" recently appeared in the San Francisco Chronicle, based on the appearance of three striking little books on this absorbing theme, namely, Mrs. Oliphant's "The Little Pilgrim," Miss Elizabeth Stuart Phelps's "Beyond the Gates," and "The Story of My Heart," by Richard Jeffries-the first and last being by English authors. The running comments on these three significant books are such as almost any writer would be likely to make upon them, and Indeed upon the general theme treated by them, who was without any particular convictions, and preferred to drift with the tide of time, unconcerned whither it was carrying him. For this reason, any comment by such a writer is practically profitless, and actually pointless. After getting through, the most and best he has to say is that we can at least attain peace of mind, If not happiness, by making our lives as rich as possible in good works, and being helpful to all in need of aid or comfort; for without this, he adds, "all the creeds are barren; and all philosophy is a vain and empty show."

Mrs. Oliphant's "The Little Pilgrim" is characterized as finding the future life to be founded on love and charity; and it is revealed as a life of activity, every one within it being impelled to go forth and lend a hand to a soul newly arrived on the border-land of eternity. snap No. 2, declare that no one has been known It is freely asserted that nothing finer has ever been written on this subject than the author's | mation in regard to the all-absorbing question conception of the tenderness of the reception of of future existence." those who in doubt and tribulation pass over into the world beyond; and nothing more eloquent as a sustained piece of imaginative writing than the meeting of the timid "Pilgrim" with Christ, and the change created in her by this memorable interview. The book is summarized in respect to its real value as the wonderful work of a skillful literary artist; and the opening chapters are pronounced difficult to parallel in mod-

ern English literature.

Miss Phelps's "Beyond the Gates"—which is a manifest advance on her widely read "Gates Ajar"-is characterized as more mundane in its tone and spirit than "The Little Pilgrim," though admitted to be in many ways its superi-"Its key-note," says the Chronicle, "Is a half-admitted compromise with Spiritualism." Because, in her account, "the dead return to their old homes, mingle with the friends who sorrow for them, give aid and comfort in some occult, mesmeric fashion-but are unable to reveal their presence by word or touch." And the sapient Chronicle, personifying, if not unconsciously obsessed by the spirit of the late lamented Podsnap, confidently assures the great world he addresses that "this gives no comfort to the so-called Spiritualists who depend on messages from beyond the grave"; nevertheless, with true Podsnappian penetration and profundity, it is quite prepared to assert that "it imparts to this little sketch of the future existence a vital human quality which it would otherwise lack." Thanks for nothing. It is the "human quality" that all attempts to illustrate and illuminate this absorbing topic must necessarily impress upon it. Podsnap of the San Francisco Chronicle actually thinks-if a large charity will permit it to be called thinking-that Miss Phelps's idea that there are homes in heaven, arranged like those on earth, adds to the reality of the picture." So we should say.

The two sketches of the future life taken together are allowed to be a sort of spiritual repository from which "one may get a very fair cetimate of the modern Orthodox idea of the future existence." And that is saying a great deal-that is, for Podsnap-who would like exceedingly to be thought to know all the deep soundings of a subject to which he has evidently never given the slightest attention.

The Jeffries sketch - "The Story of My Heart"-is a poser for Podsnap of the Chronicle; so, for short, as we sometimes say, it is characterized as Pan-Hellenistic - in other words, the worship of the Divine Spirit in nature; a belief that falls to recognize "a delty that controls the universe, but looks above and beyond deity to a splendid immortality of the soul, an immortality largely to be gained by man's personal effort in self-perfection." Podsusp is obliged to admit that it is as difficult for him to bring down Mr. Jeffries's conception of immortality into words as to render one's impressions "of a fine bit of music, or the

view of a great natural wonder like Yosemite." And then he plunges into a foamy sea of rhetorical speculation, that churns all around the subject with no visible or imaginable purpose, with such chips bobbing about on the surface as gasping and drowning references to the ancient mystics, to the quest of the Holy Grail by King Arthur's knights, to the duty of every man and woman to look on self-perfection as the alpha and omega, and especially to give heed-to the culture of the body, to George Eliot's hymn, "Oh! may I join the choir invisible," to Thoreau's passion for nature and Emerson's contemplative quality, and to the impossibility that any one else should write the blank verse of Milton.

On the whole, it must altogether have wearled Podsnap as much as it does his readers. He might have saved himself the larger part of his trouble if he had begun where he exhaustedly leaves off, confessing that, after all that has been said, "the same old doubt will recur, the same longing for some actual knowledge of the unsolved problem which perplexed the makers of the Sphinx and the builders of the pyramids," and with admitting that "perhaps the part of wisdom is to still these vague longings." We fully agree with Podsnap's conclusion expressed in that word Perhaps. But he thinks to still these longings, which he plainly shows to be no particular trouble to him, by assuring every body that "no one has been known to come back and give any trustworthy information in regard to the all-important question of future existence." He tells us all indiscriminately that "millionaire and philosopher, in common with all flesh, must rest content with conjecture." And we all know that Podsnap's "must" is a fearful obstacle to encounter. And when he lifts his ponderous voice to say that "if one has that supreme faith founded on the Bible, then doubt and unrest are laid "-he fairly overwhelms his anxious hearers with trepidation at the thought that, at best, he. Podsnap, is a more tantalizing mystery than any of those which he disposes of with such a cheap and easy wave of his authoritative hand.

The point that will mainly attract attention in this article is its fling at Spiritualism-a fling, in fact, of mud, of which its opponents alike in the press and the pulpit appear to have the largest supply always on hand. This mudthrowing of the Chronicle we are forced to accept as its fourth view of the future life, after having delivered itself of the other three. It might at least have been stamped with a larger intelligence, considering the thousands of returning spirits that give experimental testimony to what is the only true and real one. All this accumulation of evidence is not to be dismissed by a contemptuous wave of any mortal hand. To say, in however loud and terrorizing tone of voice, that there is no truth in Spiritualism, is at the present time to simply say nothing. The judgment of many men is worth more than the judgment of any one man. This writer betrays his restlessness, if not his innate doubt, in the very act of attempting to explain and reconcile the three little books that form the subject of his article. He confesses that he likes that of Miss Phelps best, even while admitting that it has for its keynote a 'half-admitted compromise with Spiritualism," and while feeling obliged to declare, in a "saving clause," that "it gives no comfort to socalled Spiritualists."

He further displays his ignorance of the subject by ruling out of the case the possibility, of spirit-communication by clairaudience, clairvoyance, individual inspiration, and other like methods, and by more than intimating that only direct messages from the spirits, either spoken or written through entranced mediums, constitute what Spiritualism has to offer to those on earth, and by confidently proclaiming, as if it settled the whole matter, that "I, Podto come back and give any trustworthy infor-

This is either a willful misstatement or a stupid falsification of known and established facts, as regards both the teachings and the demonstrations of the Modern Dispensation in respect to the methods and scope of spirit-communion, and the revelations it has made since its advent-revelations which have forced the religious creeds of the world to change front, and made it possible for such books as this writer reviews to be issued with any hope or expectation of their being even received by the church people or by others to whom the Church is still a social fetich.

It will be only after the Chronicle knows more about Spiritualism than it even pretends to know now, that it will talk in a less sweeping way about a subject to which some of the first intellects and noblest natures of the modern world have given, first, their serious attention, and, finally, their sincere and complete adhesion. Until then, we respectfully inform it that all the Podsnaps from Eastport to San Francisco in a congress assembled cannot wave it away, with even their most patronizing gesticulations, from the world's intense and longing gaze, or silence the continuous voices of its convincing, satisfying, and triumphant testimony.

"The Nun of Kent."

In the County of Kent, in England, there lived in the year 1525, during the reign of Henry the Eighth, a steward of the Archbishop of Canterbury, who possessed an estate there. Froude tells the story in his History of England, and it is to his picturesque pages that we resort for the features, flesh and coloring of the present brief narrative, which we report from them chiefly on account of the interest in the case itself and because of the historian's readiness to explain the whole matter on the ground of clairvoyance. The name of this bailiff, or steward, was Thomas Cobb, and he lived in the parish of Aldington. Among his servants was a country girl named Elizabeth Barton. She was a decent person, but of mere ordinary character, and until the year named had shown nothing unusual in her temperament. At that time, however, she was attacked by some internal disease; and after many months of suffering, says Mr. Froude, "she was reduced into that abnormal and singular condition in which she exhibited the phenomena known to modern wonder-seekers as those of somnambulism or clairvoyance."

The historian is willing, in explanatory comment, to admit that "the scientific value of such phenomena is still undetermined, but that they are not purely imaginary is generally agreed." This Elizabeth Barton, he proceeds to narrate, quoting from a letter of Archbishop. Cranmer, "in the trances, of which she had divers and many, consequent upon her illness, told wondrously things done and said in other places whereat she was neither herself present, melody that lies in a noble poem, or the first nor yet had heard no report thereof." The taken.

historian remarks that to simple-minded people who believed in Romanism and the legends of the saints the natural explanation of such a marvel was, that "she must be possessed by the Holy Ghost or by the Devil." The parish priest was called in by the balliff, to say what and judging from the tenor of what she uttered, it was decided that the source of her inspiration was not the devil, because he never would have spoken words against sin, as she did; therefore her powers were assuredly from heaven. This was far more rational and liberal than Orthodoxy deals with clairvoyants and trance-mediums in these times, three hundred and fifty odd years later.

It was likewise decided, that if her powers were from heaven, she must hold "some divine commission, of which her clairvoyance was the miracle in attestation." The priest, Mr. Froude's account says, "mounted his horse and rode to Lambeth with the news to the Archbishop of Canterbury; and the story having lost nothing of its marvel by the way, the archbishop, who was fast sinking into dotage, instead of ordering a careful inquiry, and appointing some competent person to conduct it, listened with greedy interest; he assured Father Richard that 'the speeches which she had spoken came of God; and bidding him keep diligent account of all her utterances, directed him to inform her in his name that she was not to refuse or hide the goodness and works of God.' The bailiff, being encouraged by such high authority, would not keep any longer in his kitchen a prophetess with the archbishop's imprimatur upon her; and as soon as the girl was sufficiently recovered from her illness to leave her bed, he caused her to sit at his own mess with his mistress and the parson." And, the story spread through the country, and inquisitive people came to try her with questions.

The story goes that her "illness" had at that time left her, as she subsequently confessed; and she thought she would try and preserve her singular reputation a little longer. So she began to improvise her oracles, and with tolerable success. "In this undertaking," writes Mr. Froude, "she was speedily provided with an efficient condjutor. The Catholic Church had for some time been unproductive of miracles, and as heresy was raising its head and attracting converts, so opportune an occurrence was not to be allowed to sleep." The archbishop sent two monks to Aldington to observe. They were reluctant to have anything to do with it at first, but finally submitted. One of them, seeing the opportunity, "set himself to assist her inspiration toward more effective utterance." He at once proceeded to instruct her in the Catholic legends, and acquainted her with the revelations of St. Bridget and St. Catherine of Sienna. He extended his lessons to the Protestant controversy, which was then dawning, initiating her into the mysteries of justification. sacramental grace, and the power of the keys.

'The ready damsel," says the historian, "redelivered his instructions to the world in her moments of possession; and the world discovered a fresh miracle in the inspired wisdom

of the untaught peasant."

And he tells us that lists of these pregnant savings were forwarded regularly to the Archbishop, which still possibly lie mouldering in the Lambeth library, to be discovered by curious antiquaries. He remarks that it is idle to inquire how far she was yet conscious of her falsehood; but that, supported by the assurance of an Archbishop, she was in all likelihood deep in deception before she actually knew it. She successfully performed what the Catholic Church calls a "miracle," in the presence of several thousand people, in a chapel of the Virgin in the parish, which was a place of pilgrimage; the immediate purpose was to increase the income of the priest from an increase of contributing pilgrims. The girl asserted in a trance that on a certain day the Virgin had secretly promised to be present at the chapel and take away her disorder. The scene, as described, was indeed a remarkable one. She lay a trance for three hours; Cranmer wrote that her voice, "speaking within her belly," when it told of anything of the joys of heaven, spake so sweetly and so heavenly that every man was ravished with the hearing thereof: and contrariwise, when it told anything of hell, it spake so horribly and terribly that it put

the hearers in a great fear." The Virgin next announced to her that she was to leave the bailiff, and devote herself to her exclusive service. The priory of St. Senulchre's, Canterbury, was chosen for the place of her profession, and as soon as she was established in her cell she became a recognized priestess or prophetess, consenting to be paid for her communications of whatever kind. By this time the church (Roman) had spread her reputation throughout England. Froude says that once a fortuight she was taken up into heaven into the presence of God and the saints, with heavenly lights, heavenly voices, heavenly melodies and joys. Rapin, another historian, narrates that she was incited by the Roman Catholic party to hinder the Reformation by pretending to inspirations from heaven. She foretold that Henry VIII. would die a speedy and violent death if he divorced Catherine of Spain and married Anne Boleyn, and direful calamities to the nation. She and her confederates were hanged at Tyburn, April 20th, 1534. She is known in history as the Holy Maid of

Kent. This extract from the records of history is sufficient evidence that clairvoyance was certainly practiced as long ago as 1530 in England; and we are likewise left to the inference that the gift was abused by its possessor for mercenary purposes.

The willingness of the illiterate Nun of Kent to be used for the purposes of the Catholic clergy in opposing the divorce of King Henry and Queen Catharine, obviously led to her ruin. The final end of the Holy Maid of Kent was but the result, in an age like that in which she lived, of an attempt to deceive, in connection with matters of Church and State. She was employed as the direct agent of that Catholic Church, too, which in our day assumes to denounce and condemn all similar and related manifestations, for the reason that they are independent of its control.

The notice of the forthcoming State Convention at Rutland, Vt., will be found on our third page. Since the forms went to press we have received information that Cephas B. Lynn will also participate as a speaker in the doings of that convocation.

Mrs. Susan G. Horn, the authoress of "Strange Visitors," will please receive our thanks for a cabinet likeness of her genial features. A good ploture, reflecting credit upon the artists at Nice, France, by whom it was

A Seventh Sense!

Scientists are beginning to appreciate the delicacy of their situation in stubbornly ignoring certain newly discovered philosophical facts that are too plain to even ordinary observers to be denied an existence. They are therefore he thought of it. After careful observation, groping along cautiously to ascertain in what manner they can escape from the dilemma in which they find themselves placed, without appearing to give countenance to theories they have all along discarded. Among other evidences of this is the fact that Sir William Thomson, the eminent Professor of Mathematics in the University at Glasgow, in his recently delivered inaugural address as President of the Midand Institute, at Birmingham, Eng., broached the idea of the existence of a magnetic sense. This sense he called the seventh sense, to distinguish it from our other six senses-namely, those of sight, hearing, taste, smell, heat and force. In making this admission that possibly there may be something in the universe not hitherto known or recognized by scientists, he took occasion to remark-according to the British Medical Journal—that in doing so "he in no way supported that wretched, groveling superstition of animal magnetism, Spiritualism, mesmerism or clairvoyance, of which they had heard so much.'

We should think the history of all past discoveries in mental and physical science must be sufficient to lead Sir William Thomson to walk cautiously in the path upon which he has timidly entered. Probably there was a time when he and his compeers would have classed the idea of a "seventh sense" as a "wretched groveling superstition"; and in so designating what are equally as much truths as the one he dimly perceives and tries to appropriate under a name distinctively his own, he apparently forgets that by and through future advances on the part of humanity justice will be done, and he shown to be in error regarding them.

Proceeding, he said: "There is no seventh sense of a mystic kind." Of course not; after being discovered, there is nothing mystic about it. But it would have been a mystery to him if told of it when a child, and possibly since that time, just as the "groveling superstitions" he speaks of are to him now that he has become a man, though yet a child in spiritual knowledge. When he has more fully grown in that direction he will find that they, too, are not of "a mystic kind.'

But while noticing the slow progress of this eminent Professor, we must not fail to give him credit for the one step he has taken, viz.: "If there be not a distinct magnetic sense, it is a great wonder there is not;" adding that it was possible an exceedingly powerful magnetic effect might be produced on living bodies that could not be explained by heat, force, or any other sensation.

The Roman Church.

The Churchman writes: "Those who interpret the signs of the times in the Roman Church are noting that in this country there is an important change in progress, by which the hierarchical forces are to be better organized, and the clergy and people are to be brought more entirely within the sphere of canon law. The Roman body seems to be doing what our own church has been doing within the last twenty years—lifting itself out of a missionary organization, and preparing for the development of institutions that shall shape the destiny of coming generations. It was long ago said that the church which is best able to organize itself in sympathy with American institutions is to possess the land." This won't do. You are too late. both of you-Protestant and Catholic-in shaping the destinies of coming generations. You have been attempting this for many generations, and see what a botch you have made of it! The people-the thinkers-have got weary of your "institutions," and they are now going to set up for themselves. We mean the people in spirit-life and the people in earth-life combined. They have been between thirty and forty years uniting their forces, and they now have them in the most excellent working order. They are marching to victory under the beneficent banner of Modern Spiritualism. Their army is being recruited daily from hosts of inquiring minds, on both sides of life, consequently neither the powers of darkness in the shape of Papal bulls, nor Protestant maledictions from Orthodox pulpits, can impede their progress. These are the people who are in sympathy with American institutions! This is the army that will possess the land !

The Biography of Mrs. J. H. Conant. This lady for many years occupied the platform at our Public Free-Circle Room for the purpose of allowing spirits of the departed to communicate through her physical life with the people of earth, as is well known to our numerous readers. Her medial gifts were so remarkable that many friends urged upon us the necessity of publishing in book-form the results of her public ministrations, which were of a deeply interesting character-similar to such as are given to-day in various portions of the

This valuable work is still on sale at the Bookstore of Messrs. Colby & Rich.

At the time the book-which had an extensive circulation—was published, various papers in different parts of the country took occasion to speak of it in highly commendatory terms. The scope and originality of the matter contained in the volume under consideration make it eminently provocative of thought, while the high morality and cheerful trust inculcated in its pages render it especially fitted to hearts whose perceptions go out for sympathy in life's trial hours.

One of the oldest and most successful manufacturers of cotton and woolen goods in Massachusetts avers that the true policy for the future prosperity of this country is the abolition of the duties on raw materials, in order that our manufacturers can compete with their rivals in the world's markets. He has perfect confidence that we could compete even in a high grade of productions if we were not handicapped by the present high tariff. This manufacturer speaks from fifty years' experience with all sorts of tariffs. He believes in protection for infant industries, but says that this country is now adult, with full powers, and does not need nursing. Is he correct?

The Spiritualists of Rochester, N. Y., met for the first time in their new hall, over No. 70 State street, on the evening of Sunday, Dec. 30th. An address was delivered by Dr. Farlin, and though the weather was inclement the occasion called together a large audience. The services throughout were very interesting and instructive, and indicative of an increase of attention to the subject to which the hall was that evening dedicated.

The New York Medical Law.

Practical evidence of the utter injustice of this "Allopathic" statute which now restricts the liberty of the citizens of the Empire State in one of the most important points, viz., the right to seek for health, when sick, in any direction which shall seem best to them, is to be found in the following case, of the points concerning which we have been informed by a trustworthy correspondent whose name is in our possession, also that of the gentleman cured:

"A retired physician of New York, who resides at one of its principal hotels, recently visited Boston, and in the course of a personal interview held with him informed me that he had recently been cured of a severe sickness which baffled the skill of eminent medical men in that city. He was physically a wreck, and on the verge of the grave; but by and through the application of magnetic treatment he was restored to health. A more grateful gentleman is seldom seen than he was, and he openly declared his willingness to appear before the Legislative Committee at Albany, if called upon, and relate the facts of his illness and cure, that the attention of the law-makers might be called specifically, as far as he was concerned at least, to the tyrannical nature of the present Medical Law. which constitutes the making of a cure such as his, by the means used, a criminal offence, to be visited with fines and imprisonment. It is to be hoped the friends of freedom in remedial practice in New York State will rally for their rights during the present winter. Such evidence as this gentleman's case would present, if steps are taken to open the campaign, together with that of others who have been thus 'illegally' cured, would to my mind go further than the most labored arguments to convince the Legislative Committee that the Medical Law should be repealed."

A Result of Church Intolerance.

When the Rev. J. D. Shaw was ejected from the Methodist Church, of which he had long been a leading member and eloquent preacher, because of his desire to modify some of its doctrines that he had been led to conclude were untruthful, his friends in the place in which he was located, Waco, Texas, established themselves into an organization by the name of The Religious and Benevolent Association." Having obtained a State Charter, Dec. 12th, 1882, the Association immediately commenced work, using the District Court-Room as their place of meeting, since which they have met with singular regularity twice on Sundays, providing in all ninety-eight lectures. They have nearly completed a hall that will seat four hundred people, have raised for the current expenses over eleven hundred dollars, and contributed largely for the benefit of the poor.

In addition to this number of lectures Mr. Shaw has delivered forty-eight elsewhere, and edited and published The Independent Pulpit, a finely conducted monthly periodical in the interest of progressive liberal thought, in which the subject of Spiritualism has been honorably treated. "Besides," says the account from which we gather these items, "there has been a moral and intellectual quickening among our people that cannot be put in figures, but nevertheless is visibly seen and felt in the growing tolerance of opinion, and the increase of human sympathy. May the good work never cease until the brotherhood of men is the song of the race."

Hon. Warren Chase in Washington. A correspondent writes us that this veteran

worker in the spiritual ranks arrived in Washington last week, and will lecture in Masonic Hall every Sunday forenoon and evening during January. On Saturday evening last a few of his personal friends, learning the fact, assembled at the residence of Mr. and Mrs. Richard Roberts in commemoration of Bro. Chase's seventy-first birthday, and made it memorable by an evening of social enjoyment. Among those present, besides the host and hostess and their honored guest, were Prof. D. Lyman, Mr. George A. Bacon, Mr. and Mrs. Higby, Mr. Baldwin, Mrs. M. A. French, the Misses Simmons and others. Following an evening of profitable reminiscences the company sat down to a well-furnished table, on which the edibles were served in china and other crockery ware. ranging from fifty to two hundred and fifty years old. Beneath Bro. Chase's plate was found a pile of silver coins, bearing a less ancient date, intended for his personal use. Notwithstanding his many years of faithful services in the cause of human progress, his earnest labors in behalf of man and woman, his innumerable lectures in the furtherance of spiritual enlightenment, etc., he still retains the indefatigable activity that has ever characterized him and made him everywhere known as one of the most efficient workers of the age. The subject of his last Sunday lectures was : "What to Know and How to Know it."

Interesting Leaves

From the History of the Spiritual Cause in its Phenomenal Phase will be found elsewhere in the present number of the Banner, as contributed to the columns of the fearless and independent Providence (R. I.) Journal, by that Nestor among investigators and phenomenal experts, Hon. Thos. R. Hazard. His epitome of the facts in the memorable "transfer of colors" seance, held at the Banner office years ago, is in the main correct as we remember them; and his testimony to the genuine character of Mrs. H.W. Cushman's séances will find endorsement by many witnesses in all parts of New England who have attended her sittings.

By-the-by, the investigators of the present generation will do well to remember that both these veterans, Mrs. Chamberlain and Mrs. Cushman, are yet active on the physical plane of life, and though years have passed by them, are yet doing excellent service for the cause by their sittings held in this city-the first at 45 Indiana Place; the second at No. 6 South Eden street, Charlestown District.

That Investigation!

The Seybert-Fund Investigating Committee announced some time since that they should devote the winter to collecting the literature and preparing a history of Spiritualism. A certain "little bird" whispers to us that it may be in the vicinity of three years, however, before they enter upon the investigation of the spiritual phenomena.

One of the leading daily papers of Philadelphia, the Ledger, suggests that they propose beginning at the wrong end of the matter! So we think, most deoldedly. It would be far more sensible if these gentlemen of the committee were to devote their energies to the ascertaining, first, whether there really are any such phenomena in existence - since it is alleged these phenomena are constantly occurringbefore they proceed to write up the history of the movement. This we think would be far more to the point; but there is no counting on a body of scientists and theologians acting sensibly in such matters.

"The Shropshire Mystery."

Under the above heading a correspondent of Light refers to the phenomena, and the medium for their production, an account of which was given on the second page of our last issue. taking the same view as we have all along held regarding those and similar manifestations. that they open up the subject in localities where but for them it would not be heard of, and to persons who, but for the strangeness of the events, would give it no thought. "Who knows." asks this correspondent, "but that the furniture-movings and stone-throwings in the little village of Shropshire may prove, like the rappings in the little village of Hydesville, N. Y., the commencement of a new era for Spiritualism ?"

The most intense feeling prevails in the neighborhood, and at the White Horse Inn, Wem, animated discussions take place nightly. Efforts have been made, by those who would throw discredit upon the facts, to frighten the Davies girl into a confession that she does all the wonderful things for the purpose of imposing on the credulous. But all fair-minded persons, familiar with the occurrences and their surroundings, consider that to attribute them to herself is to exhibit a vastly greater amount of credulity than any one can possibly display who traces them to a spiritual origin.

A Truthful Arraignment.

Thomas Sunrise, a member of the Indian Six Nations of New York, spoke at Wesleyan Hall, Boston, Sunday, Jan. 6th, upon the present condition of the tribes of his race. That they had been demoralized, he said, was the result of associations with the wickedest of white people, who prey upon the innocent nature of the red men. The distinguishing characteristic of the Indian has always been obedience, settling all disputes by arbitration, or the will of the chief; but since they have become corrupted by the white man's ways they had been led to look upon personal encounters as more "civilized."(?) He praised the Constitution of the United States, but said the people did not respect it. That Constitution declares that all men are created free and equal, but the people do not treat the Indians as men. To the whites he' would say in justice to his people: "You found us here sober, and you have introduced rum to debase us, have stolen our lands, and now, although you cannot deprive us of citizenship of this country, you do not allow us to become citizens of this government." He is also reported by the press as somewhat strongly protesting against "that missionary who comes with a Bible in one hand, a jug of whiskey in the other. and a big cannon trailing along behind."

By reference to our third page the reader will find the announcement that the New England Freethinkers' Convention will open in Boston, at Paine Memorial Building, on Sunday, the 27th of January, 1884, at 10:30 A. M., and will continue till the 29th of January, being the anniversary of the birthday of Thomas Paine, the Author-Hero of the American Revolution. W. S. Bell, 18 East Springfield street, Boston, has been appointed by the Committee to carry out the arrangements; and the following list of speakers indicates conclusively that the exercises will be worthy the grand object for which this convocation is to be brought together: James Parton, R. B. Westbrook, D. D., LL. B., Horace Seaver, Elizur Wright, T. B. Wakeman, J. P. Mendum, Parker Pillsbury, John E. Remsburg, Susan H. Wixon, S. P. Putnam, W. S. Bell, H. A. Lamb, M. D., Henry Appleton, A. Schell, Courtlandt Palmer, E. B. Hazzen, John S. Verity, E. M. Macdonald, T. C. Leland and H. L. Green.

Much has been said of late by foreigners as well as our own citizens in regard to a material increase of the navy to protect our spacious sea-coasts; but the simple truth is that this country, without a single sea-wall or fort or battlement, and without a day of preparation, can defend itself against the united force or forces of the Old World. It is no boast when we say this. We have the men and the money to work with-and these are the sinews of warif ever such a disaster should occur in the future, which we hope will not. Other nations may train armies, cast cannon and build fortresses-be it our aim to cultivate the arts of peace, and thus progress spiritually as well as materially. And we hope this will be the case more fully in the immediate future: When selfishness shall give place to liberality; when orime shall cease; when general education shall cover the land, unbiased by sectarianism of any description whatever.

The New Year opens with terrible fires, attended with great loss of life; shocking fatal railway smash-ups, supplemented by fire and death; grave disasters at sea, and much loss of life-besides the choking of two men to death in a most awful manner in New Jersey "according to law" for murder, it being afterwards ascertained by competent M. D.s that they both were unquestionably crazy-one an insane Atheist, and the other an insane Christian. The Christian maniac had prayers offered up for him by a Christian minister, so-called, while the said minister took no notice whatever of the poor Atheist-as he didn't "belong to the church"! In our view the present "capital punishment" law is simply legalized mur-

A meeting was held in Harmony Hall Boston, on Monday evening, Dec. 31st, for the purpose of raising funds to assist Mrs. Chappelle. There was a united feeling manifested that she was an object of pity and charity, and that a suitable home, and the necessities of life, should be provided for her in her unhappy, critical condition. A sum of money was accordingly raised at once, and more promised, which is placed in the hands of a responsible committee, they to expend it judiciously for her best good. Mr. Asa Bushby (the photographer), 13 Temple Place, is the principal man on the committee.

13 Our enterprising and esteemed contemporary, Light for Thinkers, published at Atlanta, Ga., comes to us in its first issue of the new year with a new head. Editorially it has always been headed about right, and now it is so typographically. The improvement indicates prosperity, and we trust the measure of it will be greatly increased. It is an able advocate of a good cause and deserves success.

THE FOREIGN EXHIBITION, which has created so much interest in Boston for months past at the Building of the Massachusetta Charitable Association, Huntington Avenue, will, it is announced, remain open till Saturday, Jan. 12th, inclusive the price of entrance having been reduced to 26 cents. All who have not visited it should improve this last opportunity to attend.

Denton Sunday in Australia.

The Harbinger of Light for Dec. 1st informs us that a meeting in memory of the late Prof. Wm. Denton was held in the Horticultural Hall, by the Melbourne (Australia) Progressive Lyceum, on Sunday, Nov. 18th. The platform and table were covered with a profusion of flowers; wreaths and garlands were hung about the walls; the name of "DENTON" in green ivy leaves was deftly worked in front of the Lyceum banner, and the English and American ensigns were hung at each side. The hall was crowded with members and friends.

Singing by the Lyceum, and the choir of the Victorian Association of Spiritualists; appropriate readings and responses; remarks by the Conductor, Mr. Hoogklimmer, also by Messrs. Terry and Lang, and the reading by Miss Brotherton of an original poem which she had composed for the occasion, made up the order of exercises, which were full of the spirit of respectful appreciation for the past labors of Prof. Denton, and an affectionate "God-speed" to him in his new sphere of action.

Not the least touching incident connected with the occasion was the fact that at the conclusion of the service a number of volunteers carried the flowers with which the platform, etc., had been decorated to the Hospital, to gladden and refresh its suffering inmates.

Was He a Spirit-Medium?

In a Naples letter to the London Times the following passage occurs in relation to Alexander Dumas, Sr.:

"His method of composition has been before described. Thoughts seemed to flow without the least effort. His copy never showed mistakes or erasures. The handwriting was beautiful and uniform. Like Trollope, when the words had to be counted on the full pages, they were always of the same number."

(* Copled into New York Times Sunday, Dec. 30th, 1883.)

American Spiritualist Alliance.

At the meeting of Dec. 30th the opening address was made by Mr. Charles Dawbarn, followed by Mr. Erastus Benn, Mr. McCarthy and Mr. Lawrence. A report will be given in our columns next week. Next Sunday, the 13th. Rev. C. P. McCarthy will speak upon "The Law of Life and Mind in Its Manifestations Through the Media of Organic Structures."

In 1662, when the General Court of Massa chusetts issued its decree against the Quakers, Hampton. N. H., seems to have joined with Dover and Salisbury in the enforcement of the decree. And so history informs us that the third attempt to prosecute witches in New England was made in Hampton in 1680, when Rachel Fuller was tried for the alleged crime of having murdered a child of John Godfrey by witchcraft, Charlestown claiming the first prosecution in 1648; Portsmouth the second in 1656. Theologists of the Calvinistic stamp, who would to-day crush out by law, if they could, our spiritual mediums, should keep in view the extreme bigotry of their progenitors.

A writer in the San Francisco Evening Post informed its readers recently that he attended a lecture by Mrs. E. L. Watson, and was agreeably surprised to find assembled so large and intelligent an audience. He says Mrs Watson spoke for an hour and ten minutes without a break, and with great eloquence, and that, in his opinion, "as an elocutionist she has no equal in the city."

Movements of Mediums and Lecturers

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

Bishop A. Beals was recogaged by the friends in Bacramento, Cal., for the first two Sundays in January; and speaks the last two Sundays of January at Modesto, Cal.; he will commence his engagement at Los Angeles, Cal. on the first Sunday in February. The interest in the cause on the Pacific slope is reported as increasing, and his lectures are well attended.

L. Luce writes from Kingsyllie, O.: "Miss Carrie E. Downer, of Baldwinsyllie, N. Y., has been spending a little time in this [Ashtabula] County, lecturing at different points. We were pleased with her mediumship, and as a lecturer she has but few superiors. I never listened to better. She has made many friends in her short stay in this vicinity."

W. J. Colville was to lecture in Liverpool, Dec. 23d on "The Origin, History and Spiritual Significance of Christmas," and to pass the holiday season in Paris. Miss Lottie Fowler left Glasgow, Dec. 24th, for Edinburgh. She is well received wherever she visits J. W. Fletcher will lecture in Hortlenltural Hall the last two Sundays of January, and in Brooklyn all dis-engaged Sundays until June.

O. H. Harding occupied the platform at East Brain-tree, Jan. 6th; at Lawrence, 20th; Chelsea, 27th. For engagements for public tests and lectures, address, No. 24 Upton street, Boston, Mass.

O. Fannie Allyn can be engaged for January by addressing her at Stoneham, Mass.

O. B. Lynn will speak in Worcester, Mass., during February. Permanent address Banner of Maht office. February. Permanent address Banner of Light office. Capt. H. H. Brown spoke to good audiences in Springfield Sunday, the 6th, and will supply that platform the rest of the Sundays of January. The 4th he spoke in Bridgeport, Conn. He will be at Putney, Vt., the 16th; Mt. Holly, Vt., the 16th; Shrewsbury, Vt., the 17th; Ludlow, Vt., the 18th; Williamsbury, Mass., the 22d, and at Cummington, Mass., and vicinity, the 23d, 24th and 25th. He would like an engagement for the 29th, to give his oration on, "Thomas Paine, as Man, Patriot and Reformer," and will make engagements for the 30th and 31st, and for week-days in February. Is open to Sundays after March 2d. Address during January 93 Sherman street, Springfield, Mass. Lucius Colburn will be in Charlestown, N. H., from

Lucius Colburn will be in Charlestown, N. H., from Jan. 16th to the 21st; the 22d in Ludlow, Vt.; Mount Holly, the 22d; Cuttingsville, 24th; will attend the State Convention at Rutland, Vt., the 25th, 26th and 27th; and will speak in Stowe the first two Sundays in February.

Mrs. Clara A. Field spoke for the East Dennis Lec-ture Association at Warden Hall, afternoon and even-ing, Jan. 6th. For engagements to lecture and at-tend funerals, address her at 43 Winter street, Boston,

Mrs. Amelia H. Colby's address for January will be Norwich, Ct., care Byron Boardman, Esq. Hon. Warren Chase will speak every Sunday of this month in Masonic Temple, Washington, D. C., at 11 A. M. and 7:30 P. M., his address during the time being in that city, 1724 Seventh street.

Jay Chapel, an earnest worker in the fields of Spiritualism and Freethought, will answer calls to lecture anywhere in New England. The following are some of the subjects upon which he will speak: "A Trio of Reforms, or the Evils and Errors of Priests. Doctors and Lawyers." Is Spiritualism True?" "Christianity and Spiritualism Contrasted." Address him 3 Concord Square, Boston.

Miss L. Barnicoat has been busily occupied during the month of December, closing the last two Sabbaths with the platforms of Ladies' Aid in Boston 22d, and the Hayerhill Scolety 20th. Address 475 Broadway, Chel-sea, Mass., for lectures and psychometry.

Reception to Mrs. Colby and Mrs. Smith.

Smith.

The friends of these ladles, so well known in spiritualistic circles, met them at their temporary home in Hotel Union, 301 Shawmut Avenue, on Monday evening, Dec. 31st. Mrs. Colby has occupied the platform of the Boston Spiritual Temple at Horticultural Hall during the month of December with great credit to herself and the cause which she so ably represents. Many beautiful bouquets of flowers were presented to them, and the evening was enlivened by cheerful and entertaining conversation upon many of the prominent topics of the times, in which Dr. Wellington, Mr. Dunklee, Capt. Richard Holmes, and others took part.

Dr. Wellington's remarks were very interesting in regard to his acquaintance with Agassiz, and his unfair investigation of Spiritualism before the Harvard Committee of 1857, and of Prof. A. being magnetized and becoming unconscious previous to his coming to America. Dr. W. said it was very evident that he dare not trust himself in the presence of the mediums, which is no doubt correct.

On Wednesday evening: Jan. 2d, Mrs. Colby entertained an intelligent audience at Horticultural Hall with an interesting marration of her personal experiences as a medium.

3 Concord Squars, Boston:

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 a Friend, \$1,00; W. H. Billings, 50 cents; Mrs. 8. N. Thompson, \$1,00; Ward B. Brown, \$1,00; In K. Joslin, \$1,00.

THE SHORT-HAND WRITER, issued monthly at Plainfield, N. J., by D. P. Lindsley, is an exponent of that useful system known as Tachygraphy, and will be found on examination to be an invaluable aid to students of the science.

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*

A. F. Ackerly, Materializing, Physical and Musical Medium, has arrived in Boston, and is located at 44 Dover street, where he will give sittings for independent slate-writings for a short time only.

MAGNETIC TREATMENTS by J. W. Fletcher and assistants, 2 Hamilton Place, Boston.

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 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.

Banner of Light in the East Indies.

MESSRS. KAILASAM BROTHERS, No. 67 MUL-LAH STREET, MADRAS, have, at the solicitation of many friends, supplied themselves with the publications of COLBY & RICH, and will keep them on sale. They will also act as agents for the Banner of Light, and receive subscriptions for the same.

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, literateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

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.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Por year, \$1.50.
THEOLIVE BRANCH, Published monthly in Utica, N.Y. #1,00 per annum.

11,00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price #3,00 per year.

THE MEDIUM AND DAYBREAK: 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. Blavatsky. \$5,00 per annum.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy: \$2,50 per year, VOIGE OF ANGELS, A Semi-Monthly, Published in Roston, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents. FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents.
MILLER'S PSYCHOMETRIO CIRCULAR. Published monthly by C. R. Miller & Co., 17 Willoughby street, Brooklyn. N. Y. Single copies 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies 5 cents.
THE ROSTRUM. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
THE HERALD OF HEALTH ARD JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Havatsky. Single copies, 50 LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents. RATES OF ADVERTISING.

Each line in Agaio type, twenty cents for the first and every insertion on the afth or eighth page and afticen cents for each subsequent in scrition on the seventh page.

Special Motices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agaic, h insertion.
otices in the editorial columns, large type, eaded matter, fifty cents per line. Payments in all cases in advance.

A7 Advertisements to be renewed at continued rates must be left at our Office before it M. en faturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 8, until further notice.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. BOW-Bureau (10 Spruce street), where Advartising be made for it in NEW YORK.

TO FOREIGN SUBSURINERS

The subscription price of the Banner of Light is \$2,50 per year, or \$1,76 per six menths. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANKER OF LIGHT, W. H. TERBY,
NO. M Enterl Street, Melbourne, Australia, has for sale
the Sparttern and Entermaster, Werker published by
Colby & Rich, Boston.

J. MOHIGE TO OUR ENGLISH PATRONS.
J. MOHIGE, the well-known English lecturer, will act as our agont, and receive subscriptions for the Ramner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, too ferst Portland street, London, W., England, where single copies of the Ramner can be obtained at 4d, each: if sont per post, 3d, extra. Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by us. OOLBY & RIGH.

SAN FRANCINCO HOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sain he Hanner of Light and Mpiritual and Heformsory Works published by Colby & Rich.

KAILASAM BROTHERE, Booksellers, No. 67 Mullah street, Madras, India, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colly & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

AUGUSTION, MICH., AGENCY.
AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., agent for the Hanner of Light, and will take orders to any of the Spiritual and Reformatory Works published and for sale by Colby & RICH. Also teeps a supply of books for sale or circulation.

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

Report of Public Séance held Nov. 23d, 1883. (Continued from last issue. ?

Albert A. Rotch.

Good afternoon, Mr. Chairman. I am not acquainted with you, but I like to make my way into such places as this where I can learn something. (You are welcome.) Thank you. When I come into these circle-rooms and look around me, I am astonished to think that I did not try to discover these truths when in the body. I speedily found them out after passing on, and they brought me knowledge such as I had never dreamed of when in mortal life. I was an active man of business. I never had time for idleness; I always felt as though I must be up and doing, using my energies in some direction; and so when I passed to the other life, I felt for a few days that I had entered a condition of inanity or idleness, and I was not at all pleased about it; but in a little while I was told by the friends around methat I need not remain in such a condition; I had only been recuperating the forces of my being, which had become somewhat suspended and inactive through the processes of nature attendant upon the disorganization of the mortal form, and that I could now gather them all together again and prepare myself for work. I assure you, sir, the information was very welcome to me.

"Well, in a very little time subsequent to that I ascertained something of the laws of mediumship, and learned that spirits could return and

Yell, in a very little time subsequent to that I ascertained something of the laws of mediumship, and learned that spirits could return and talk to their mortal friends by employing a certain kind of instrumentality. I became interested at once, and thought here was a good field for labor, a line of work which I should endeavor to understand.

So I have been conducted to several places where spirits communicate to mortals, and have watched operations. I have not only visited such mediums as the one I now use, but have also attended séances for the building up of temporary material forms, and have been struck with wonder at the processes there going on. I want to call the attention of my mortal friends to these things. That is why, I am tal friends to these things. That is why, I am here. I do not propose to travel about, here and there, and not make myself known, not bring any information to those who are near to me, so I make this effort to reach them, hoping

to succeed, but not intending to desist from my labors if I should fail.

I was a Bostonian by birth, but did not live I was a Bostonian by birth, but did not live long in your city. Early in life I went to Easton. Mass., where I located, and for a number of years was employed in the business of manufacturing thread from cotton. I was well known in Easton; it seems to me no one is better known in that town, because I lived there so long, and filled a number of offices—some of them minor, to be sure, and some of them of more importance. I was Justice of the Peace for a time; one of the Selectmen of the town, and Clerk of the Supreme Court. I will not for a time; one of the Selectmen of the town, and Clerk of the Supreme Court. I will not enumerate all: I will only mention a few of these offices, that my friends may know I do not forget the occurrences of the past. I left a I dear family, and those who were very near to me, and I would like to reach them, bringing evidences of my identity, and expressions of my love. I trust my friends will realize that it is treally myself, returning here to this office, with the hope of coming closer to those whom I love. I send greeting to all friends. I would like to come into communication with any and all, but I especially send my love and affectionate remembrance to the dear ones of my household. Albert A. Rotch.

Mary Ellen Stetson.

My name is Mary Ellen Stetson, but I was called May Stetson. I belonged in Halifax, but died in Canada. I left my friends after my mother died and went to some relatives in Canada. I did not find those whom I hoped to, mother died and went to some relatives in Canada. I did not find those whom I hoped to,
and I had some very unpleasant experiences,
through which I caught a heavy cold that settled on my lungs, from the effects of which I
died. I have been gone three years, and I do
not suppose the friends of my early life know
that I have gone out of the body; they probably think I still live here somewhere, and wonder why they do not hear from me. I have
tried to let them know my condition, but did
not succeed as I wished. I have been to this
place several times, hoping to come, partly because I thought I should get stronger by doing
so, and partly to see if my friends would not
hear that I had come. I want to send them my hear that I had come. I want to send them my love and tell them I am happy in the spirit-world. I am with my mother. I felt so lonely after she passed away, I could not stay in the old home. In my restless condition of mind I drifted away to a distant place. Those whom I hoped to reach had become scattered; some of them had died, and others had gone to un-known parts; so I was disappointed; but I found a few friends who were kind to me, and they gave me every encouragement to go home again, which I should have done had I not been taken ill.

I do not regret the experiences of the past.

I have been attending a new school since I went
over to the other side, and have learned many over to the other side, and have learned many lessons which never appealed to my understanding before, but which have taught me to consider the discipline of mortal life as something needful to the spirit, in order to prepare it to better understand and appreciate the blessings of spirit-axistence. It has led me to sympathize with and care for others, in ways I should not have done had I avanctured a different and the with and care for others, in ways I should not have done had I experienced a different life. I send my love to all, and assure them I am happy. I would like to come to them in private, if I could, and speak concerning my mother and myself, where we are in the spirit-world and what we are doing. I am going to try until I succeed, to influence some one near my home than this place. I was pineteen er my home than this place. I was nineteen

William A. Vaughn.

I resided, Mr. Chairman, in Portsmouth, N. H. My name is William A. Vaughn. I was one of the old residents of Portsmouth, and quite well known in that vicinity. As near as I can re-collect, I departed this life in January last, so I am quite a new comer in the spirit-world. When I am there, apart from mortal condi-tions, I hardly know anything about the passage of weeks or months, it is all so very pleasant; only when certain events arise do I look back to these which have passed before, and realize that there is such a thing as time. I am quite pleased and contented with my new exquite pleased and contented with my new experiences, as I have become reunited to dear friends of the past, whom I had mourned for but sometimes doubted I should ever meet again. I have nothing but good to tell of the life that now is mine. To my earthly friends and neighbors Lbring the best words I have to offer, which are that man lives. I live, and of course all others do the same. I can come back with natural powers and abilities, and exercise them through mundane avenues, and I cannot if of mankind, and whatever request those who

see that ', am hardly at all different from what I was ', hen in the body. I have been visiting a medi', im in Portsmouth and trying to communic ate through her. I want to call a circle of ', y friends together and have them sit for spiritual manifestations. I think I can give them something interesting, and I believe that their best powers can be unfolded in that manner. I am sure the subject is worthy of attention. I hope my friends will consider it. Those who are with me, near and dear, on the other side of life, join in sending love to friends on the mortal side, and wish me to declare that they and satisfied with their spiritual life.

Hattie Carter. I am Hattie Carter. My mother's name is Louisa Carter. She lives very near, I might almost say, in Oakland, Cal. I have come all that way from her side, to send her a message, and to tell her I love her, and know how sad she is at times, how she mourns for me, and feels that God her hear very hard toward her in takand to tell her I love her, and know how sad she is at times, how she mourns for me, and feels that God has been very hard toward her in taking me away. She wonders what she has done to have this affliction cross her life. I wish to tell her it is no affliction, for I have not been taken away; I can still be by her side, the same as in times past, and I know I am closer to her now than I ever was before. I can understand her thoughts, and I wish to brighten them. I want her to feel that a blessing has come to her and to me, because of the death which found me. I believe I can lead her into a knowledge of spiritual life, and give her experiences that she never would have otherwise had; and I know a beautiful blessing has come to me, for I have a sweet home, in company with dear, beautiful spirits, who are working for human advancement, who are always doing good. And I wish my mother to realize that life is sweet, that it has many pleasures in store for her. She must look upon the bright side, and count up the blessings which remain to her, which have not been taken away; she must look out upon the paths and lives of others, and see the sorrows and painful experiences they have to bear, which have never come to her life, and understand that although this shadow has crossed her path, yet the beautiful sunlight gleams beyond, and the shadow will disappear, the cloud will vanish, and she will see the golden lining: when she comprehends that I am with her; leading her above the trials of life, toward the realms of infinite love and light, she will know all has been for the best.

I send my love to Lilie, wishing her also to

realms of infinite love and light, she will know all has been for the best.

I send my love to Lille, wishing her also to feel that there is a brighter and a better side of life than she has ever seen, and higher conditions than this purely mortal existence. I want her to put forth the best energies and attributes of her spirit in every way, if it is only to speak a kindly word to the unfortunate, to give them a pleasant smile, to sympathize with their trials; if she can do no more than that, it will beautify her spirit, and bless those with whom she comes in contact. I want her to so live that when she reaches me in the spirit-world she will rejoice reaches me in the spirit-world she will rejoice for the efforts made in the past, and be ready to pass on toward higher unfoldment, which awaits us all.

Olive Parker.

I was told I could come in to-day. My friends live in Boston. They are not favorable to Spiritualism, but I am going to work upon their minds until they become so, for I think that is about as good a labor as I can find to do. My friends are all church-members; they believe in the teachings of theology; they think that when the good die they go to heaven, and when the bad die they sink down into unhappiness, from which they are never regenerated. I don't like to have them believe this, because I have learned that there is no condition of eternal unhappiness, and that even the vilest can be saved, can be placed upon a road of advancement. I want my friends to know that I come to them, I have visited their homes and tried to make my influence felt, but it was impossible I was told I could come in to-day. My friends make my influence felt, but it was impossible to do so, because they wrap their own personal opinions around them like a mantle, and I cannot penetrate it. They seem to think that what they believe must be the truth, that there what they believe must be the truth, that there is nothing true outside of it, and what they learn from the Bible and from their pastor is the highest degree of authority upon all religious questions! I thought the same when I was here, so I do not censure them, because they know no better; they have found no clearer light, consequently cannot perceive the truths around them waiting for acceptance. I bring them my love hong it, will penetrate bring them my love hoping it will penetrate the veil of darkness, give them new hope and encouragement for the future, and teach them lessons concerning life which they have never

lessons concerning the whole comprehended.

John is with me, and so is little Henry. They send their love, and also join with me in these thoughts which I express, desiring to bring our dear ones up from the plane of spiritual ignorance which they are now occupying to one of knowledge, which will be of great assistance to them. John thinks that by and by he will be able to influence his brother Henry, and make him understand that there is an intelligence capable of operating upon matter which is not allied to the external, and also make him realize that spirits live and have the power to manifest to friends. I hope he will succeed. I was told if I came here I would get power to go on with my mission. I am very glad to do so. I am Olive Parker.

Report of Public Séance held Nov. 27th, 1883.

Invocation.

Spirits of love, of harmony and of peace, we invoke your presence here at this hour. Oh i send an influence upon every soul that gathers here, that may-be felt and known; that will banish every condition of sorrow, and chase away every thought of wrong-doing. Ye bright ministering ones from celestial spheres, we would know more of your lives, and of the conditions which ye have attained. Oh I bring to us from supernal realms lessons of wisdom and truth, and shower upon our minds an illuminating light, which will enable us to understand these lessons aright, so that we may not falter nor fail in our efforts of well-doing. Bring an impulse of power to those spirits who desire to manifest this day to mortal friends; encourage their efforts; provide opportunities to them to reach out through mortal agencies unto the loved and loving ones of earth, who know not whither they have gone. May all who are assembled here become willing instruments for the dissemination of truth, for the fulfilment of the divine purpose of spiritual intelligences, so that the good work may grow and expand, until more and more of humanity shall know that there is no death, but that life eternal awaiteth each one. Invocation.

Mabel.

Before the questions are asked, the Spiritual President of the Circle gives me permission to say a few words to a friend now present, be-cause I have control, and might not regain the

power of influencing the medium after Father Pierpont has taken possession of her. Dr. Knight desires me to say that all is well, Dr. Knight desires me to say that all is well, that the grandest manifestation of spiritual power you have ever beheld is about to open before you, and that you are to hold yourself in readiness, that is, in a passive condition, for receiving the spiritual truths which are to be presented before you. They will be brought through your own agency, and will convince one who is now standing, as it were, upon the border-land which lies between the region of certainty and the realm of skepticism. What is to be given to him will be of such an astound. is to be given to him will be of such an astounding nature that he cannot but believe, and it will result in great good to more than one. It may not perhaps seem so startling to you and to some others who do not understand the in-ner workings of the matter, or the hidden meaning of the words, yet it will come with a moving power, and you will have the pleasure of perceiving its vast results.

of perceiving its vast results.

Also a manifestation of spiritual power of which I have spoken is to be brought to you through the agency of another medium, which will reveal to your mind higher truths than it has received before. It will be given by one who sometimes appears in flowing robes, with a symbol upon the breast, and who ever desires to live in the sphere of provincing the condito live in the sphere of purity, in that condi-tion which draws the soul nearer, still nearer to its Father God. When this is given, and the cross is brought before you, as well as the bright star, you will understand to what I now

(This message was recognized by a gentleman in the audience.1

Questions and Answers.

Questions and Answers.

Controlling Spirit.—Mr. Chairman, you may now present your questions.

Ques.—Are what are called sudden and unexpected deaths, known prior to their occurrence by the spirit-friends of an individual, so far as to lead them to make preparations for his entrance into the new life?

Ans.—Those spirits who come closest into communication and sympathy with any individual of earth can perceive, a little distance in the future, events which are to occur to their friends. Spirits reason from causes to effects, and can weave a chain of sequences, even bethe future, events which are to occur to their friends. Spirits reason from causes to effects, and can weave a chain of sequences, even before you of earth perceive the events; consequently though one is to pass suddenly from the body, in a manner unexpected by himself or his mortal friends, his spiritual attendants will have become aware of the approaching transition, and will have made preparations for his reception in the spiritual world. We have yet to find a spirit who enters the other life unannounced, and if any intelligences return to you and say they were not received by friends, or that they found no welcome or reception over yonder, it is because their life on earth has been such that they could make no friends. Yet even in such cases kind and sympathizing spirits, who desire to uplift humanity, stand ready to extend a greeting to these unfortunate ones, and prepare them to find the high road to a happy and peaceful home. If they refuse to perceive the assistance which is held out to them, it is because their spiritual perceptions are darkened, and they are bound to physical conditions by crude and sensual ties which hold them to external life.

conditions by crude and sensual ties which hold them to external life.

Q.—If it requires an intelligent understanding of the method of procedure for a spirit to make itself visible at a materializing scance, how is it that infants and children, whom it is natural to presume have not that knowledge,

appear?

A.—Little children in the spirit-world are sometimes more conversant with the laws of chemical affinity than many who are more mature. Age is no criterion in this or any other matter connected with spiritual life. One may have lived a long time in the eternal world, and yet exhibit signs of ignorance and inexperience, while the little child who has passed out from the mortal in all its innocence, simplicity and purity, may rapidly learn and grow under from the mortal in all its innocence, simplicity and purity, may rapidly learn and grow under the direction of exalted intelligences. On the other hand, many infants, and children of tender years, who appear at your materializing circles, have not themselves prepared the material bodies they exhibit, but these forms have been built up for them by the attendant spirits of the medium, consequently all the children have to do is to control the forms in a manner similar to that in which they control the medium. similar to that in which they control the medi-

similar to that in which they control the medium before you.

Q.—[By W. R. Hollcroft, Alton, Ind.] Is the soul transmissible from parent to child, or any portion of it? If not, from whence does the new-born child derive its immortal part?

A.—The soul is not transmissible from parent to child, because the parent has not the power of transmitting soul-life to offspring. All that belongs to the external universe may be transmitted, but whatever belongs to the spiritual life proper must come direct from the source of all life and being. The soul, which is the active, intelligent, immortal life-principle, is not created under the laws of matter, but it is an offshoot from the great central source of all life and intelligence. It is attracted to the physical body which it is to inhabit and control through the law of natural selection and affinity, and when the time arrives that its mortal habitation is prepayed for it if former area. affinity, and when the time arrives that its mor-tal habitation is prepared for it, it forms a mag-

physical body which it is to inhabit and control through the law of natural selection and affinity, and when the time arrives that its mortal habitation is prepared for it, it forms a magnetic attraction for the same, and takes possession of it, for the purpose of passing through needful experiences in contact with matter.

Jonathan Sargent.

When in the body, Mr. Chairman, you would have considered me a very aged man. Now I am quite young and active; I do not feel the depressing effects of age and weariness in any degree. I have lived in the spirit-world a number of years, and have constantly been throwing off some of the coarser conditions belonging to external life, until now I feel that I am in reality of the spirit, and my abode is in the spiritworld, yet I take an interest in mortal life, and in the progress of humanity. I was a Spiritualist before I departed from the earthly form. I accepted and believed what my returning friends told me concerning the spiritworld. Many years ago, forty or more, I was a churchmember. I then believed in old theology, accepting its tenets and creeds, and regulating my line of conduct by them; but after a while the light shone in upon my darkness; I began to understand where I was treading, and that the path was altogether too narrow for my needs; that I must leave the old hedges and go out into the open country, where the clear sunlight would fall around me; I might hear the song of birds, and the ripple of waters, without being afraid I was doing wrong. I can tell you, sir, the revealments of Spiritualism came to me with a sound as refreshing as the musical hum of insects, or of birds, or the babbling flow of what we most set its and readed when encased in the mortal body. I cannot see but whaters; as sweetly and brightly as the glow of the soulight somes to the words and child understand where I was treading, and that the path was altogether to have remarked. path was altogether too narrow for my needs; that I must leave the old hedges and go out into the open country, where the clear sunlight would fall around me; I might hear the song of birds, and the ripple of waters, without being afraid I was doing wrong. I can tell you, sir, the revealments of Spiritualism came to me with a sound as refreshing as the musical hum of insects, or of birds, or the babbling flow of waters; as sweetly and brightly as the glow of the sunlight comes to the weary man of toil, who, after having passed a week of hard labor, on the day of rest has got out into the country to rejoice with nature. When I understood these things I became happy, but I received a terrible blow before I could understand them. I was obliged to part with a dear boy; to follow I was obliged to part with a dear boy; to follow his remains to the grave. In my hour of distress, his remains to the grave. In my hour of distress, when my own religion could afford me no comfort, I found a gleam of light, and it was brought to me by messengers of cheer from beyond the tomb. I learned that my dear toy lived, and that I should meet with him again, also that while I remained on earth he could come to me and make my pathway brighter than it had ever been. So through sorrow and affliction I found peace and comfort, and when I passed to the spirit-world, leaving a dear companion behind me, I did not go with fear and trembling, beme, I did not go with fear and trembling, be-cause I knew what point I should arrive at; that I was going out to meet my boy and the friends who had gone before. Now he is with me, and my dear wife also. She lived a number of years after my decases, and has since joined me in the spirit-world. We are together working in love, and striving to do what good we can. We are interested in the advancement of humanity; we wish to see mankind stepping up higher, learning more of the future life. It gives me great pleasure occasionally to find my way into some place where a medium resides, and try and assist in the work going on, for if I do not make myself known on the mortal side I can perhaps aid some poor spirit to return and express itself to its friends: I want all my old friends to know that I am active and feeling very good generally. I have a pretty comfortable home in the spirit world. I send them my love, and am very happy to come into communication with them. My home was at Hillsboro' Bridge, N. H., where I was well known for many years. I am called Jonathan Sargent.

Nancy Lougee.

I come old, but I am not old, for I throw off the old feeling when away from this place, and am happy in my spirit-home. It is not as I looked to find it, but it is very good, and I am pleased with it. There is such a solid satisfacpleased with it. There is such a solid satisfaction about it that I am glad to know it is different from what I thought it would be. I am so glad to find those of my family that have gone on, and know they are all there, safe and well and doing good, and I come back here to tell those who remain that they must feel it is all for the best that death comes into the home and takes the loyed means the same that they must be said to the same that they must real it is all for the best that death comes into the home. and takes the loved ones away, because it bears them to a world where there is no such pain and discomfort as we find here. Oh! I am very well off, and I want them all to know it. I lived here so many warre that I lost all very well off, and I want them all to know it.

I lived here so many years that I lost all thought of time. It didn't make much difference to me, one day or another, for all seemed just alike. I couldn't understand what was going on around me, and, someway, I would feel puzzled, and wonder what it meant; but now "the mists have rolled away," and I can see things clear, and I know all that is taking place.

I come back to bring my love to Maria and

belong to your band shall make of you, even though it be one that shall try your spirit, you will respond to their wishes.

Mabel, to one in the audience.

Charlotte. Tell them they must feel that they will meet their mother over there. I want every one that I love to know I will be glad to meet them when they come over to the other side. I one that I love to know I will be glad to meet them when they come over to the other side. I would like to send my especial love to Andrew. Tell him I see him at times, know how good and thoughtful he has been, and I bless him for it. I send especial love to little Lottie, and want her to feel that everything is beautiful in life, and that she is growing in spirit to fill a good place in the other world.

Maria is here. I see her, and she helps me to come. They tell me I will be still stronger and happier for having come here to-day. I

and happier for having come here to day. I hope that my message will be received, and that Andrew Beebe will feel that there is something good in Spiritualism. Nancy Lougee.

Ella Shaw.

My name is Ella Shaw. I lived in Boston, and I have a good many friends here. I call them my friends, because I liked them so well, and I wish to have them know I can come to them. I did n't live many years in earthly life, only sixteen. I had some pleasant prospects before me. I was working hard to learn all I could, but I grew sick and tired; my brain felt bad; and so, after a little while, I passed out of the body. But I am happy now. I am where everything is beautiful; the birds sing there to day just as they do with you in the bright summer-time; the flowers are blooming as sweetly as though it was the month of August. I loved all such things as flowers and birds, and I am surrounded by them.

I have friends there. My dear auntie has given me a kindly welcome, and made a beautiful

I have friends there. My dear auntie has given me a kindly welcome, and made a beautiful home for me. I only come back here because I have dear ones who mourn and are sad, and I wish them to feel that it is all right. I do not wish to come back; I do not want them to wear mourning garments, and bow their heads in sorrow because I have passed away from earthly scenes. There is no occasion for grief; all things are bright and beautiful to me, and all things may be made sweet and pleasant to those who remain on this side, if they will only take a rational view of the spiritual life. If they learn that I am still-living, that I have found a bright home, and can come to them with my love and help them as they journey on from day to day, if they know I am quite contented with all that I have found, I think they will agree with me there is no cause for sorrow, will agree with me there is no cause for sorrow, and that it is foolish for them to indulge in

and that it is foolish for them to indulge in signs of woe.

They may ask if I do not regret having to give up certain bright plans and prospects that were just opening before me. I say: No. I have no regret for anything I have missed, because all that has come and is coming to me is so much brighter and grander than anything I knew on the earthly side: I want Laura to try and give me an opportunity of talking to her in private, because I know I can give her something which she will like to hear. Her name is Laura Shaw. I want her to give my love to all my friends, and tell them if ever I have the power, I will come to each one separately and personally, so they may know that I am not dead, but am living a happy, quiet, peaceful life. dead, but am living a happy, quiet, peaceful life.

B. F. Sandford.

Am I intruding, Mr. Chairman? I have not Am I intruding, Mr. Chairman? I have not long been a participant in such scenes as this, for I have but recently ascended to the immortal state of being, but I have become deeply interested in the proceedings of spirits who endeavor to manifest to their mortal friends, and am desirous of joining in their visits to this earthly stage of existence. I would have smiled at the idea of my returning to this side of life, when I was in the form, but conditions present themselves to us in a different light from what they did on earth, and we, as spirits, look upon things somewhat more seriously and intelligently, perhaps, than we did as mortals; so, now that I have learned it is possible for spirits to return and communicate, even in this novel

doubtless much more so; therefore I have only a good report to make.

I am safely landed upon the spirit-side. I have found a country and a home peopled by friends who are near and dear to me. Surely I

have no complaint to make. I left one here very dear to my heart, one nearing the unseen world, who has yet to learn concerning the spiritual world, even as I have learned since passing over. To her I send my best greetings and my love, with the assurance that I will extend my hand to lead her safely over when she crosses to the further side. I passed out at my home, just south of Covington.

I am persuaded more than one friend of mine I am persuaded more than one friend of mine will see my message and understand its purport. To those who were associated with me in a business line, not many months since, I wish to say: If you feel at all interested in the subject and will meet me half way, by providing me with an instrument I can manage, I will be very happy to come to you and speak or communicate concerning my business relations and their significance, also to inform you upon matters concerning the spiritual side of life. B. F. Sandford.

Mattie Peabody.

I have friends in Lowell. I lived and worked there, and have been there a good many times since I died, trying to make my friends, espe-cially my former companions, know that I could come back to them. I did not know those who died had the power of coming back to their friends, but I used to wonder what was their themselves. I read my Bible, and employed themselves. I read my Bible, and sometimes attended church, yet I thought it could not be possible that the dead constantly occupied themselves. selves with singing God's praises, and found nothing else to do, for I knew that if I was any way like myself, after I passed from the body, way like myself, after I passed from the body, my active, energetic nature would rebel at such a condition. A few years have passed since I died, as you mortals speak of the change which comes to every one, and I have had opportunities of finding out just what the spirits do. I have learned that their vocations are as various and amplified as are those of mortals; that what concerns one has better their vocations. have learned that their vocations are as various and amplified as are those of mortals; that what concerns one has no interest for another, while what is of great importance to one spirit seems trivial and foolish to some other; that all are busied with their own affairs and concerns; each one, I have no doubt, doing the best they can, according to the light and knowledge which has come to them, and every one, so far as I know anything about them, growing in some direction in which growth is needed. My friends need not think I have come to preach them a sermon, because I have not. I have tried a good many times to bring my love, and let them know how happy I am in the spirit-world. I am not now working day after day, for ten or twelve hours, until sight fails, and the bodily powers grow weak and almost helpless, but I have a new employment that is very pleasant to me. Those who were most intimately connected with me, and familiar with my tastes and desires, know that I longed for the power and opportunity of exercising my tastes in contains a second.

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I knew I possessed. I have been attending a school in the spiritual life, where I have received assistance and instruction in the direction which I most needed, so I am interested in tion which I most needed, so I am interested in my work, for it is very pleasant. Then I sometimes have the privilege of coming back here to mortal life and manifesting in the homes of my friends, dropping a tender thought or bright influence upon them for a little time, which makes them feel happy, and also blesses me. I have also visited circles, and become interested in the doings of spirits there. I have more than once served as a messenger for other spirits who could not control the medium, but have not made my name known, because no more than once served as a messenger for other spirits who could not control the medium, but have not made my name known, because no one would have recognized me. I have only given them to understand that I was an intermediary spirit who came to manifest for others. Who had not the power of doing so themselves. So my earthly friends may know I am busy, not unhappy, but perfectly satisfied with my spiritual life. I bring them every kind thought and sympathetic expression that my heart can frame, for they are very dear to me. I wish them to realize that although their circumstances may be humble now, yet if they cherish pure and sweet thoughts, and endeavor to live by the golden rule, and to do as near right as they know how, their position in the spiritworld will be bright and beautiful, and they will there find a home adapted to their wants, one which their tastes can enjoy, and which they can beautify and adorn as they desire. I am Mattie Peabody.

John Corey.

Between three and four years ago I died. Death came to me very suddenly. I was young, and concerned with the affairs of mortal life, Death came to me very suddenly. I was young, and concerned with the affairs of mortal life, not at all looking for death, or making any preparation for the other side of existence, and i felt bewildered when I found myself in another world. I did not understand my surroundings. When I learned that I had died I was more bewildered than ever, because I thought if that was death, how very different it was from what I had always thought. I was partaking of a meal when the summons came. I only felt a dizzy, sinking sensation, and the next I knew I was standing outside of the body looking upon it. I have grown, as the spirits who preceded me have said, since I died. I have studied hard, and have learned a good many things that I did not know here. I have been trying to work, and to carve outsomething of a record for myself, which would be observing, and would show that I had not been iddle. I look on my life very differently from what I did here; its concerns and interests seem of more importance now; for I was then cramped and limited by outside conditions; the best powers of my being could not unfold; I had no opportunities of attending to them; I did not know what was best for me, and I can now see that I did not take the straightest road that might have been found for working out my best powers. But I have been learning, as did not know what was best for me, and I can now see that I did not take the straightest road that might have been found for working out my best powers. But I have been learning, as I said before, and I can truly say I have wise and good teachers, who have been very patient and kind to me. They did not grow discouraged when I could not understand them, nor did they show any impatience toward me, but were very thoughtful and kind, until now, after three years of experience, I can come back and say I know I do stand higher than I ever did before. I have learned more in the few years of my spiritual life than I gained from all the years of my earthly life, so I have no reason to find fault with the change that came to me; and in looking back over my earthly life, I can see I have gained a great deal through death; that it was very much better for me to go out from the body when I did, than to have stayed here any longer in the way I was living, with my limited comprehension, with the ignorance that surrounded me, with conditions that were not as elevating as they should be for every one. I lived in Cambridge street in this city.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Nov. 30.—Mary Agnes McArthur; Joshua Frye Speed; Martha Ames; Louis Persons Davis; Dora Jennings; Ste-phen W. Nudd; Ellen Donevan; Nellie Wheeler; Emma

Ruick.

Dic. 4.—Thomas Cook; Mrs. Molly Dow; Capt. John G. Croeby; Mrs. Susan M. Ford; Samuel H. Brooks; Maggle Leaby; Joseph Bassett; Maria E. Harris.

Dec. 7.—Children's Day.—Neille Roberts; George Henry Williams; Carrie Loud Morse; Willie Deneby; Miriam Chementine Martin; Berlie Atkins; Penina Howland; Jennie Leib; Nickie Bowers; Edward Doherty; Willie Watterson; Walter Alvin Sheror; Elmer Fales; Millie Pryor.

Dec. 11.—Red Wing; Morna; Ellen Walker; Theodore Pomeroy; Daniel Peterson; Michael Hennessey; Mary Eliza Willard.

Dec. 14.—Laura Kendrick; Lowell Bartiett, Dala Dinsmore, ulia Conroy; Lotela, for Henry Kramer, John Dinsmore, (ancy Remick, Junes E. Morton, Rebecca Jenkins, John-

Dec. 18.—Aggie Davis Hall: Sarah Jane Mason; Ellen Dorsey; Susan l'Ierce; Charles P. Miller; Mrs. Belle Jackson; John Putnam.
Dec. 28.—Robert Anderson; Ada Wood; Paul Reating; George E. Smith; Julia Ann Sargent: John O. Kurphy; Thomas Malone; Caroline Morris.
Jan. 1.—Belle, to Julia; Dr. Robert W. Oliphant; Marion Crowley; Charles N. Miller; Mercy Williams; Daniel L. Barker; Ipeg.

Passed to Spirit-Life:

From Kipton, O., Dec. 24th, 1883, Harvey Mapos.

Bro, Mapes was about 70 years old, and had been a Spiritualist almost from the time the rappings commonced in Hydesville, N. Y. His light was never in all that time "under a bushel." He was an earnest and enthusiastic worker. His two sons and daughter, who had grown to man and womanhood, had preceded him to the land of the living. His wife and one granddaughter are all the near blood-relatives he leaves behind. The funeral was held, by his request, in the Union Church in the viljage, and attended by a large audience of his friends and neighbors. A discourse was delivered by the writer of this, after which able and elequent remarks were made by A. B., Freach of Clyde, O. Bro. Mapes has only gone on to prepare a place for the wife who is left a lone survivor of her family.

MOSES HULL.

From Rock Falls, Iowa, Nov. 28th, 1883, George Hale,

From Rock Falls, Iowa, Nov. 28th, 1883, George Hale, aged 80 years.

For a period of over twenty years he was a resident and county surveyor of Lake Co., Ill., but the past ten years has, with his companion, led a retired life in Kenosha, Wils., removing last spring to spend the remainder of their earth-lives with relatives in Iowa. Having been an earnest disciple of Swedenborg and his teachings, at the advent of later revelations he became a ready subject of spirit-intercourse, laboring unselfishly for years in the exercise of his superior magnetic and inspirational gifts, and for over thirty years has lived in daily communion with and under daily guidance of guardian ones from the higher life. His companion, by whose side he has devotedly walked for over fity-three years, still lingers here, conscious of his leved presence, caimly awaiting his promised return for her as soon as possible. Ripened both in the physical and spiritual, with mental powers unimpaired, he serenely passed beyond, "like one who wraps the drapery of his couch about him and lies down to pleasant dreams." J. M. EDDY.

From Poquonock, Conn., Laura A., wife of Salmon

From Poquonock, Conn., Laura A., wife of Salmon Clark, aged 56 years.

This devoted wife and mother was the beloved of all who were in the circle of her acquaintance. Thirty-one years ago she turned a listening ear to angel voices and their teachings, and has held the beautiful philosophy of Spiritualiam as a guiding star during the years of her earthly existence. How woll she has lived her convictions, those who know her best can testify. Much will her sweet and soothing influence be missed in her home and by her friends on earth, but with enlarged powers and wider fields, she can still eart that influence upon the loved left behind. During the many weary weeks of intense suffering, no nurmurescaped her lips, but with that calmness which ever characterized her through life, she bore all patiently to the end; The funeral services, held at Liberal Hall (a building erected by the Association of Spiritualists of Poquonock), were conducted by Mrs. Brigham, from whose inspired lips fell words of comfort and consolation to the members of the family and to her many friends.

On Wednesday, Dec. 8th. Mrs. Ablgall Hall, whilst on a

On Wednesday, Dec. 5th, Mrs. Abigail Hall, whilst on & visit to her son, in Hudson, Mass., passed to her homes above. Having taken a severe cold, she was stricken down with pneumonia, and lived but a few days. Her age was 77

with pneumonia, and lived but a few days. Her age was 77 years.

For more than thirty years she had been a firm, consistent, devoted Spiritualist. Spiritualism in its bestsense was her religion. It was with her not a belief simply, but that faith had blessomed into knowledge, and she was never happier than when conversing with a loved husband, children and friends who had passed on before, It was her delight to learn all she could of the home beyond while yet in the mortal form. She was a devoted mother, as find and sympathising neighbor and sincare friend. She has left behind one son and two daughters, who have the bonsolation of knowing that she is still a witness of earth-scenes while advancing in the higher life, thus receiving the highest consolation that can be afforded: "Not lost, but gone before." She had made it her home during the last of, her, life with her daughter, Mrs. J. E. Hayward, in Brainkree, Mass., and thither her remains were conveyed for burial. The funeral was held on the Saturday following, shyteels being conducted by Mrs. N. J. Willia, she having been fieldignated by the deceased as her choice. The address was replete with good points, giving consolation to the relatives and words of cheer to friends, unping all present to emalsteher example in deeds, words and thoughts of love, kindness and charity toward; all: The guides of Mrs. Hall's pleasant face and kindly was will as presence. Mrs. Hall's pleasant her example in deeds, words and shoughts of love, kindness and kend it of meetings as well as by friends. She was a constant attendant, when able. May we be a well are presence. Mrs. Hall's pleasant her and thoughts and charity as well as presence. Mrs. Hall's pleasant her and kindly was will be missed at our meetings as the and the missed at our meetings as well as by friends. She was a constant attendant, when able. May we be a well are present to the summon reaches us and then there will be a joyth retinion on the bringht and shining shore."

Bear Bresstow. Dec. 2004, 1805.

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Adbertisements.

BALTIMORE ADVERTISEMENT.

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3m-Nov. 3.

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Dec. 18.—6w?

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4w*-Jan. 12.

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Dec. 1.

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Jan. 5.—3w*

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A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,50 per annum. G. W. KATES, Editor.. May 19. G. V. KADD, Publisher. GENESIS;

THE MIRACLES AND PREDICTIONS According to Spiritism.

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The rendering of these words of Kardee into Englisk habeen done with a faithfulness seldom equalled and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Kardee himself frequently made their presence known to Mr. Colville while the translation was in progress, compelling him to materially change many passages in order that nothing might have place on its pages of a misleading nature.

The book will be halled by all Bpiritualists, 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 recognises the continuity of this life in another and higher form of existence.

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ALL SORTS OF PARAGRAPHS.

"What shall I do to be forever known?"

The duty ever.

This did full many who yet sleep unknown."

Oh! never, never!

Think's; thou perchance that they remain unknown Whom thou know's not?

By angel trumps in heaven their praise is blown;

Divine their lot.—Schiller.

Some men are close listeners. They are always reticent. This they consider a great merit. It is true, when men are governed by policy. Otherwise it is not. Reticent men have filled the presidential chair. What has been the result? Almost total incompetency. Moral: Don't vote for reticent men.

As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expects-

THE POOR .-- A Paris philanthropist has opened restaurant for poor people, furnishing soup, meat, vegetables, bread, wine, and dessert, all of perfectly wholesome quality, for 7 cents. The establishment kills its own ox every day, and serves daily about four thousand meals.

The Modoc Indians of Lava Beds fame have dwindled down to a little over 100 souls. They live on a reservation of 4000 acres, and are becoming agriculturists. They are losing their warlike character, and are assisted by the Government.

Dryden says: "Poor women's thoughts are all ex-What, then, are rich women's thoughts? tempore." Who can tell?

All right, Bro. Seaver. But one of the worst "pretenders" you allude to is the individual whose book you seem to be bolstering up with much zest. The fact is, while we are in favor of keeping in harmony with the Liberals, who are doing a good work in endeavoring to emancipate the human race from the thralldom of bigotry and superstition, the same as the best minds in Spiritualism are, it is somewhat strange that the usually fair-minded Investigator should ever lend its aid, through its correspondence, in deprecating the latter. Wish you a Happy New Year.

Our thanks are hereby returned to Chas. C. Mead, 223 Washington street, and F. M. Spaulding, 40 State street, Boston, for specimen calendar work for 1884.

We don't think our contemporary, The Truth Seeker is exactly consistent in its orthography, as, while it spells have "leavy," and infinite "leaf-leal-t," it continues the o in the word love, instead of spelling it 1-o-v, etc. If 1-o-v does not spell love as correctly as h-a-v spells have, we should be pleased to know the difference.

The remains of Commander DeLong and his comrades of the ill-fated Jeannette, are on their way in a sort of triumphal march through Siberia to America. At Irkutsk and Tomsk many people joined in the funeral procession through those towns and placed wreaths on the coffins: while printed documents, setting forth the names and exploits of these lost Arctic explorers, were scattered profusely among the popu-

A Roman Catholic convent at Belleville, Ill., containing sixty female pupils, with teachers and other inmates, was burned early Sunday morning. Jan. 6th. Twenty-seven of the inmates are known to have

If the New York Evening Post is to be credited, a prolonged church quarrel in a New Jersey village culminated recently in the peculiar outrage of tarring and feathering the organ, making that disseminator of melody "look like a gigantic bird." Where were the Deasons? The Post naively adds: "The natural inference would be that at least two churches would be necessary to accommodate the meek and lowly plety developed by the quarrel."

"To write an ugly hand," says an exchange, "may be called a misfortune, if you wish; but to write an illegible hand is a crime against society." True enough f

The weather was extremely chilly hereabouts las Sunday and Monday, while in Texas it is said to have been charming-warmer than for many years; appletrees in bloom, and trees with pears upon them three fourths grown.

Affairs in Egypt are threatening-England demands that the Southern Soudan be evacuated by Egypt, while the Egyptian Ministry demand that England shall either annex Egypt or depart from the country, as the Ministry are allowed neither to help themselves nor to apply elsewhere for the help which they are entitled to expect from England.

It is said that Geneva, Switzerland, the birthplace of the grim creed of Calvinism, is now utterly given over to the domination of the doubters not only of John Calvin's peculiar doctrine, but of the whole church system, as well.

Unable, says the daily press, to prevent the opening on Sunday of the Bartholdi Art Loan Exhibition, the 'Law and Order" Society in New York, composed of ministers and church members, notified the managers that, if catalogues were sold, complaint would be made against them, and they would be prosecuted under the penal code. No catalogues were sold; but a large number were distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirty-five hundred attended the first Sunday, at the reduced admission price of twenty-five cents; and the papers state that not a catalogue, at the close of the day, was missing. What shall be said of an attempt to close an art gallery on Sunday against

There may be some millions of people in the world who call themselves "Spiritualists." They are found in North and South America, Europe, Australia, and to some extent in India and South Africa. There are some thirty or forty weekly and monthly periodicals devoted to Spiritualism. The Banner of Light has a list of two bundred lecturers, or public speakers, on Spiritualism. Thousands assemble every summer in camp-meetings, and most considerable towns have so-eleties and Sunday meetings.—The Spiritual Record, Eng.

Annandibal Joshee, a Hindu woman of the highest Brahminical caste, is a student in the Woman's Medical College of Pennsylvania. She is said to be the first Brahmin woman who ever left India.

Thomas Holloway, the millionaire manufacturer of pills, whose immense warehouse, 78 New Oxford street, is one of the sights of London, has passed to spiritlife. He was 84 years old and a man of great liberality. One of his latest acts of charity was a gift of \$500,000 to the hospitals of London. His wealth was estimated at about \$8,000,000, and he had given away \$3,000,000.

Riddance of undesirable fat has been achieved of late by a number of actresses; and they are said to have done it by dieting, and not by the use of drugs, as many suppose. The directions are simple enough and yet rather hard to follow. They are substantially the same as recommended by Banting, the English man, who reduced his weight from 204 to 167 pounds in six months, and then published his experience for the guidance of others afflicted by corpulence. The system consists in abstinence from food that contain starch or sugar.

Instead of swallowing all kinds of medicines for weak lungs, practice inhaling and exhaling slowly in the pure air several times a day, and continue it regularly. This simple remedy has prevented consump

The Christian Register, of Boston, thus keenly exco-

"Mr. Joseph Cook is still vending his crude criticisms upon Channing and Emerson throughout the lams upon Channing and Emerson throughout the lams, at Syracuse, lately, he spoke of Emerson as a ruined cathedral in a manh i The only part of a sthedral which Mr. Cook succeeds in resembling is he brasen afrontery of the bell, and the tone suggests hat it is somewhat cracked."

Spiritualist Meetings in Boston:

Herticultural Hall (corner Trement and Brom-field Streets).—Meetings under the auspices of the Bos-ton Spiritual Temple will be beld every Sunday at 10% A. M. and 1% F. M. B. Holmes, President; W. A. Dunklee, Treasurer.

reasurer.
THE FACT MEETING is also held at Horticultural Hall,
Haturday afternoon of each week. L. L. Whitlock,
anager. managor.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 97 Washington street, every Sunday at il A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progress lve Lycoum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weav

Wells Memorial Hall, 987 Washington Street,— The Spiritatic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Beats free. James A. Bliss, President.

A. Buss, President.

1031 Washington Street.—Ladies' Aid Society meets overy Friday at 25 P. M. Business meeting at 4. Sunday afternoons at 25, tests and good speakers. Conference in the evening. E. C. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Fasex.—Bundays, at 105 A. M., 25 and 75 P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 80 clock.

Borciock.

Harmony Hall, 84 Easex Nérees (1st flight).—Bundays, at 10½ A. M. and 2½ and 7½ P. M. (scats free); Thursdays, at 3 P. M. Prescett Robinson, Chairman.

Working Union of Progressive Nilritualists. J. Comolore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at sand 7½ F. M.
Tirki. Adders' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

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

BOSTON SPIRITUAL TEMPLE:-Mrs. M. A. Ricker of Chelsea, Mass., occupied the platform of this society, at Horticultural Hall, at its two services, Bunday, Jan. 6th. In the morning, after singing by the quariette that has sung at her meetings for many years. Mrs. Ricker commenced with relating somewhat of her experience as a medium for thirty-three years. It is always interesting to others, who have been through similar trais, to know they are not alone in their sufferings. Becoming contpolled by her guide, she quoted from Revelations: "I saw another angel flying through the heavens, bearing the everlasting gospel," etc. This gospel, she claimed, consists of the spiritual phenomena that have existed in all areas and nations. They have been in the Roman Catholic and in the Protestant Church, and in almost every family in some form. There is a mighty chain from the Godhead to the lower forms of life that blinds all. The suffering of the mediums is a growth. They are between the lower and the higher, to raise up the bowed down; and while on the one hand their experience is beautiful and encouraging, on the other it subjects them to the ruder conditions, and in sympathy with those beneath them they suffer that they may be raised. The speaker had stated many years ago that Spiritualism would honeycomb the churches and modify their views and expressions. This gospel is one of peace, and pvery one that receives it—will find that peace. In speaking of Jesus, she sald: "He was the son of man, and a medium; and, like some mediums of the present day, he lived in the spirit-world part of the time. As a medium he had his tribulations, but, being on the divine plane of experience and life, he could say: 'It is not I, but the Father, that speaks.' He was in that state of mind that brought him in close relations with the spirit-world, and it is every medium's privilege to come into the same and eujoy the sweet communion he did.

Communion with spirits by means of what are called raps, though apparently new, is old. The high priests consulted the Urim and Thummin for Infor of Chelsen, Mass., occupied the platform of this society, at Hortfoultural Hall, at its two services, Sunday,

SHAWMUT LYCEUM AT WELLS MEMORIAL HALL The Shawmut Lyceum, J. B. Hatch, Conductor, held its first session in Wells Memorial Hall last Sunday. Dr. James A. Bliss made a few pertinent remarks in regard to Lyceum work, and gave us the assurance that he would form an adult group, beginning with next Sunday. Dr. Davenport spoke with much emphasis upon the "Mission of the Lyceum." Conductor Hatch considered the departure from the old to the new hall in a few well-timed remarks, and congratuated all present upon the charge for the hetter. Miss hew main in a few well-timed remarks, and congratu-lated all present upon the change for the better. Miss M. T. Shelhamer spoke eucouragingly of the work be-fore us in regard to the children making their way along life's rugged path. She hoped all the resolu-tions made would be kept, and had nothing to fear in the future. "This day's beginning is a harbinger of blessings to come, and may the thoughts and good blessings to come, and may the thoughts and good wishes of the hour redound to the benefit of Shawmut

Lyceum."

Miss Emma G. Greenleaf enhanced the interest of Miss Emma G. Greenleaf enhanced the interest of the occasion by a rendering of "The Tramp's Story," and Miss Hattic Reed, of "Which Shall It Be?" Recitations were given by Willie Wilcox and Gracie Burroughs. Songs by Eddle Hatch and Gertie Pratt. Reading by Assistant-Conductor Rand. Calisthenics by Arthur A. Rand. Prof. C. P. Longley's quartette furnished excellent music. Many thanks are due Mrs. Mary A. Charter for tastefully decorating the speakers' desk and tables with flowers.

ALONZO DANFORTH, Sec. of S. L.

PAINE HALL.-The officers for the Lyceum for the ensuing year, elected at the annual meeting of the Association, held on the evening of Jan. 3d, are as follows: President, Mr. J. T. Souther; Vice-President, Mr. Sidney Whitney; Corresponding Secretary, Mr. Francis B. Woodbury; Recording Secretary, Mr. Actuur Wedger: Fidancial Secretary, Mrs. L. S. Jones; Directors—Mr. A. N. Ricker, Mr. F. B. Woodbury, Mrs. Peters, Mrs. Russell, Mrs. Francis; Treasurer, Mr. Wm. Parsons; Conductor, Mr. B. P. Weaver; Vice-Conductor, Mr. A. Wedger; Guardian, Mrs. Josie Halden; Assistant Guardian. Miss Neilie Peters; Librarian, Mr. H. D. Logan; Chief of Guards, Mr. Joshua Bowman. Mr. D. N. Ford and Mrs. Smith were unanimously elected honorary members of the Association. The children of our Lycoum appreciate the earnest endeavors of the faithful members of our progressive band in theirbehall. Jack Frost has reigned supreme on several Sunday mornings recently, but the Groups have been well filled, leaders promptly in their places, although many of them came from the suburbs. The undersigned is pleased to report a gain of several members, both in the Association and in the Lyceum. Jan. 6th, after the opening exercises, participated in by the whole school, readings and recitations were given by Freddie Stevens, Sadie Peters, Morton Setcheil, Aaron Lowenthal, Maria Falls and Flora Frazier, one of our most interesting young misses, who, we are pleased to chronlele, is slowly recovering from a sesociation, held on the evening of Jan. 3d, are as fol-

eil, Aaron Lowenthal, Maria Falls and Flora Frazier, one of our most interesting young misses, who, we are pleased to chronicle, is slowly recovering from a severe illness. Beulah Leach, a new scholar, also gave an interesting recitation. Mrs. Francis, with her "bad boy," is always eagerly listened to. May the "light of her countenance," her cheerful voice and pleasant smile be spared us for many Lyceum sessions to come. Vocal selections by Bertha Ingersoll and Miss May Havener; duet by Miss Jennie Smith and Miss May Havener; duet by Miss Jennie Smith and Miss May Waters.

Miss May Havener; duet by Miss Jennie Smith and Miss May Waters.

Dr. Richardson recently presented us with a picture of our esteemed friend, now in spirit-life, Mrs. Susan Richardson; a neat frame has been procured for it, and it now graces Conductor Weaver's table at each session of the Lyceum. We hope in our gatherings in the future to come more en rapport with the members of our spirit-band. We think the Lyceum belongs to the children; that in it we should endeavor to surround them with influences that will tend to develop, ensourage and educate.

Master Morton Setchell and the little orator, George Remby, each received a cash prize to-day, offered several months since by Mr. Cherrington. We ask the aid of both spirits and mortals in our Lyceum work in the year upon which we have just entered.

Francis B. Woodbury, Cor. Sec.

SPIRITISTIC PHENOMENA ASSOCIATION .- At Wells Hall, Sunday, Jan. 6th, the opening remarks were made by James B. Cocke, under control of W. E. Channing. A number of questions were satisfactorily answered. A fine performance on the zither by Prof. Cooke was warmly applauded. Mrs. Bagley, who was warmly greeted as she stepped upon the platform, gave many tests which were recognized by friends present. Asclairvoyant and clairaudient, she has won popularity at this place. It seems to be the desire of the large audiences that assemble in this hall that tests should be given, many seeming to think that Spiritualism is comprehended in simply tests; but, independent of tests, Bpiritualism is moving the world of thought.

Music was furnished at this meeting by Prof. Orcutt, Mrs. Carr and Ers. Edwards.

ALONZO DANFORTH, Cor. Sec. of S. P. A. Channing. A number of questions were satisfactorily

WELLS MEMORIAL HALL-On Wednesday evening, Jan. 2d, this hall was comfortably filled, and Dr. James A. Bliss was the recipient of a basket plente tendered to him by many friends, among whom the Spiritistic Phenomena Association was well represented:

As on all such occasions, a feast of communication, a feast of good things for the inner man, and a social dance to conclude the evening's entertainment, were on the programme. These social gatherings, serve to cement our society in those bonds of brotherly and sisterly feelings which should characterize us all as pligrims over life's pathway to a better life beyond. For this reason it is intended to continue these "basket pionics" and similarly recognize the services of other members and lifelong workers in the cause of Spiritualism.

A. D.

HARMONY HALL, 34 ESSEX STREET. -- Our meetings on Sunday last were fairly attended, considering the extreme cold weather, and were unusually inter-

John Orvis, in his usual earnest and eloquent manner, spoke upon Cobperation and Organization. Remarks were made by the chairman on the subject of full form materialization, relating his experience in scances held by Mrs. Hatch, Miss Berry and others. The tests given by Drs. Tripp and Thomas were good and mostly recognized. Capt. Oliver Roberts made some excellent remarks and related some of his experience in the line of physical and mental-demonstrations.

tions.
Mr. Viles, under spirit-control, spoke in his usual Mr. Viles, under spirit-control, spoke in his usual practical and earnest manner, relating several instances where persons of dissolute habits have been reformed in consequence of a belief in the Spiritual Philosophy. Mrs. Viles, entranced, made some excellent remarks, and gave some of the most convincing recognized tests ever given in the hall. Rev. Mr. Damon made remarks of an interesting character, and was listened to with close attention.

Jennie Rhind as usual was exceedingly interesting and instructive to a thoughtful mind, in her remarks and typical readings.

and typical readings.

Mr. Pratt of East Braintree favored the audience Mr. Pratt of East Braintree 12voces with an earnest and eloquent speech.

Mrs. Bodrie made remarks which were practical and

Mrs. Bodrie made remarks which were practical and instructive.

Prof. Milleson spoke at length of the unseen powers and forces that surround us in this life, remarking that if these forces are beneficent, the results are known as good; if the reverse, the man or woman is held responsible by society as oriminat in a greater or less degree. The latter is the "devil" of the Ohristians, as well as all religiousts of the world—the influence of the former has been called of God.

These meetings will be continued every Sunday at 10:30 A. M., and 2:30 and 7:30 P. M.

CHELSEA .- Mrs. Sarah A. Byrnes occupied the platform afternoon and evening on Sunday last, and gave two eloquent discourses, portraying many truths. She speaks again for the Association through the month of March. Next Sunday Edgar W. Emerson, test medium, will occupy the platform at 3 and 7:30 P. M.

Spiritualist Meetings in New York

The American Spiritualist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 33d street. Headquarters and Reading-Room for members at 137 West 33th street. T. E. Allen, 23 Union Square, Secretary. The First Society of Spiritualists holds its meetings every Bunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free, Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th Street. Wednesday, at 3 P. N. Mrs. M. A. Newton, President. Froblaher 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.

Frobisher Hall Meetings.

To the Editor of the Banner of Light: On Sunday afternoon, 6th inst., the Frobisher Hall 'People's Spiritual Meeting" took the form of a Spiritualistic Love Feast, which consisted of a short opening address by Dr. P. A. Davis, followed by remarks by F. W. Jones, and serving of fruit to each person in the audience. After the repast, short and interesting speeches were made by Mrs. Healy of Bridgeport, Conn., Mr. Lambert, Mrs. Henderson, Mr. Booth, Dr. Glbbs, Mrs. Austin, Mr. Ostrander, Mrs. Morrell, Mrs. Dr. Roe and Mr. I. Nutt. It was a very enjoyable occasion, filled with interest, and a great many excellent things were said.

casion, filled with interest, and a great many excellent things were said.

In the evening, Mr. Chas. Dawbarn addressed us for the tenth time; repeating, by request, his brilliant lecture on "Prayer vs. Worship; or, its Uses and Abuses."

This lecture has given intense satisfaction each time. There will be a Fact-Meeting in this hall next Sunday afternoon; and Mr. Dawbarn will lecture in the evening on "The Gospel of True Manhood."

New York, Jan. 7th, 1884.

F. W. JONES.

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

dent.

Church of the New Spiritual Dispensation, Olinton Avenue, below Myrtie (entrance on both Olinton and Waverly Avenues), holds religious services in its church colifice every Sunday at 3 and 7½ P.M. Sunday School for adults and children at 10% A.M. Ladles' Aid Society meets Wednesday at 2½ P.M. Ohurch Social meets every Wednesday ovening at 7% o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7% o'clock. Ail meetings free, and the public cordially invited. Mrs. F. O. Hyser is engaged for December. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtic Avenues, at7% F. M.

The Eastern District Spiritual Conference meets every Monday evening at Composito Room, 4th street, corner South 2d street, at7%. Charles B., Miller, President; W. H. Comin, Secretary.

The Everett Hall Spiritual Conference, 393 Ful-ton street, meets every Saturday evening at 80 clock. Spir-tiual papers and bookson sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer. The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue cars pass the hall.

A Reception to Mrs. Gridley.

To the Editor of the Banner of Light: For some months the School of Mediumship has held its sessions at the Columbia Conservatory of Music, under the personal direction of Mrs. M. A. Gridley, who has been favorably known not only as a remarkable medium and psychometrist, but also as a lady whose genial manners and charitable deeds have

markable medium and psychometrist, but also as a lady whose genial manners and charitable deeds have won her a host of friends. This school is especially devoted to the study of mediumship, and has been most successful from the start; as nearly every one is possessed of some of these spiritual gifts, a better understanding of the law of spirit-control renders their development more probable. Mrs. Gridley brings experience and enthusiasm to her work, and as a silent observer I can personally testify to the most gratifying results.

This being the season of pleasant remembrances, when "all the world forgets its trouble," the members of the school felt it would be in order to express their appreciation of Mrs. Gridley's great kindness in some fitting manner; accordingly, the friends by mutual agreement assembled at the residence of the lady, took possession of the pariors, and as the hostess entered, filled with surprise, gave her a rousing welcome. After music and song, Mr. Coons, on behalf of the school, presented Mrs. Gridley with elegant Satzuma mantel ornaments as a faint expression of their love and respect. The recipient, quite overcome with the kindness shown her, feelingly responded. The company were then invited to the dining room, where a fine supper was served, and, after speech-making and mutual congratuation, the company bade the kind hostess good night, taking with them the memory of a very happy evening. Allow me to say that I personally know Mrs. Gridley to be one of our very best instruments in the hands of the spirits, and I trust she will long be spared to carry on the good work. Yours very truly, J. W. Flexcher. trust she will long be spared to carry on the good work. Yours very truly, J. W. FLETCHER. 2 Hamilton Place, Boston, Mass., Jan. 2d, 1884.

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

Despite the intensely cold weather raging out-ofdoors, making by contrast the home fireside with all its cheering allurements more enjoyable, a large audi ence gathered in our beautiful "Conservatory Hall' ence gathered in our beautiful "Conservatory Hail" on Sunday morning, Jan. 6th, to give a kindly greeting and hearty welcome to the gifted and eloquent speaker, Mrs. Cora L. V. Richmond. The ever-ready replies to questions propounded elicited the warmest praise and charmed all with joy inspiring approval.

The evening gathering was much larger, and close attention was given to a consideration of the question, "If the soul is immortal, uncreated, indestructible, why we have no memory, perception, or conception of anto-natal existence?" The discourse was a masterplece of logic, fine spiritual deductions, and lofty inspirations, afterward graced by a glowing poem on "Memory."

"Memory."
There is a deep earnest inquiry and intensity of soul yearning abroad to the ever-recurring question, "To be, or not to be."

WM. H. JOHRSON, President.

Mr. W. J. Colville has offered to occupy the platform of the Metropolitan Spiritual Lyceum on the first Sunday in February, and the council of that body has agreed he shall do so. Mr. Colville's London friends will be glad to note the above, and Mr. Morse has pleasure, he writes us, in affording Mr. Colville an opportunity to be heard in the Metropolis. There is nothing like geniality among speakers; it helps everything along.—Herald of Progress.

HYPOCHONDRIA.

The Mysterious Element in the Mind that Arouses Vague Apprehensions-What Actually Causes It.

The parrative below, by a prominent scientist, touches a subject of universal importance. Few people are free from the distressing evils which hypochondria brings. They come at all times and are fed by the very flame which they themselves start. They are a dread of coming derangement caused by present disorder, and bring about more suicides than any other one thing. Their first approach should be carefully guarded against. Editors Herald :

It is seldom I appear in print, and I should not do so now did I not believe myself in possession of truths, the revelation of which will prove of inestimable value to many who may see these lines. Mine has been a trying experience. For many years I was conscious of a want of nerve tone. My mind seemed sluggish, and I felt a certain falling off in my natural condition of intellectual acuteness, activity and vigor. I presume this is the same way in which an innumerable number of other people feel, an innumerable number of other people feel, who, like myself, are physically below par, but, like thousands of others, I paid no attention to these annoying troubles, attributing them to overwork and resorting to a glass of beer or a milk punch, which would for the time invigorate and relieved my weariness.

After awhile the stimulants commenced to

After awhile the stimulants commenced to disagree with my stomach, my weariness increased, and I was compelled to resort to other means to find relief. If a physician is suffering he invariably calls another physician to prescribe for him, as he cannot see himself as he sees others; so I called a physician and he advised me to try a little chemical food or a bottle of hypophosphates. I took two or three bottles of the chemical food with no apparent benefit. My lassitude and indisposition seemed to increase, my food distressed me. I suffered from neuralgic pains in different parts of my body, my muscles became sore, my bowels were body, my muscles became sore, my bowels were constipated, and mythorospects for recovery were not very flattering. I stated my case to another physician, and he advised me to take five to ten drops of Magende's solution of morphine, two or three times a day, for the weak-ness and distress in my stomach, and a blue pill every other night to relieve the constipa-tion. The morphine produced such a deathly nausea that I could not take it, and the blue

pill failed to relieve my constipation.

In this condition I passed nearly a year, wholly unfit for business, while the effort to think was irksome and painful. My blood became impoverished, and I suffered from incacame impoverished, and I suffered from incapacity, with an appalling sense of misery and general apprehension of coming evil. I passed sleepless nights and was troubled with irregular action of the heart, a constantly feverish condition and the most excruciating tortures in my stomach, living for days on rice water and gruel, and, indeed, the digestive functions seemed to be entirely destroyed.

It was natural that while in this condition I should become hypochondriscal, and fearful suggestions of self-destruction occasionally presented themselves. I experienced an insatiable desire for sleep, but on retiring would lie awake for a long time tormented with troubled reflections, and when at last I did fall into an

ble desire for sleep, but on retiring would lie awake for a long time tormented with troubled reflections, and when at last I did fall into an uneasy slumber of short duration, it was disturbed by herrid dreams. In this condition I determined to take a trip to Europe, but in spite of all the attentions of physicians, and change of scene and climate, I did not improve, and so returned home with no earthly hope of ever again being able to leave the house.

Among the numerous friends that called on me was one who had been afflicted somewhat similarly to myself, but who had been restored to perfect health. Upon his earnest recommendation I began the same treatment he had employed, but with little hope of being benefited. At first I experienced little, if any, relief, except that it did not distress my stomach, as other remedies, or even food had done. I continued its use, however, and after the third bottle could see a marked change for the better, and now after the fifteenth bottle I am happy to state that I am again able to attend to my professional duties. I sleep well, nothing distresses me that I eat, I go from day to day without a feeling of weariness or pain, indeed, I am a well man, and wholly through the influence of H. H. Warner & Co.'s Tippecance. I consider this remedy as taking the highest possible rank in the treatment of all diseases marked by debility, loss of appetite, and all other symptoms of stomach and digestive disorders. It is overwhelmingly superior to the tonics, bitters, and dyspepsia cures of the day, and is certain to be so acknowledged by the public universally. Thousands of people to-day are going to premature graves with these serious diseases dyspepsia cures of the day, and is certain to be so acknowledged by the public universally. Thousands of people to-day are going to premature graves with these serious diseases, that I have above described, and to all such I would say: "Do not let your good judgment be governed by your prejudices, but give the abovenamed remedy a fair and patient trial, and I believe you will not only be rewarded by a perfect restoration to health, but you will also be convinced that the medical profession does not possess all the knowledge there is embraced in medical science." A. G. RICHARDS, M. D.,

468 Tremont street, Boston, Mass.

Meetings in Brockton, Mass.

To the Editor of the Banner of Light : Even the thermometer scored one for Spiritualism yesterday. It went down very low, and in utter contradiction of the Orthodox theory, instead of finding a tradiction of the Orthodox theory, instead of finding a very hot place, found it to be decidedly cold! Nevertheless the largest audience of the season greeted the favorite speaker, Mr. J. F. Baxter. Of course the lectures were excellent; they could not be otherwise, coming from such a source; and his songs and tests were as much above zero as the thermometer was below it. On Sunday, Jan. 27th, Mr. Baxter will apeak for us again. Dec. 30th, Mrs. Dick of Boston occupied our platform for the fourth time, and fully sustained her previous reputation as a speaker. Her noems will our platform for the forth time, and fully sustained her previous reputation as a speaker. Her poems will rank among the fluest, and her tests were the best ever given in our hall, with the exception of Jos. D. Stiles, who of course is incomparable.

Brockton, Jan. 7th, 1884. CHARLES E. HIGGINS.

Lectures in Haverbill, Mass. To the Editor of the Banner of Light:

The Spiritualists of Haverhill deserve great praise for the enterprise they have shown in procuring so fine a hall and conducting meetings that are a great credit to the cause of Spiritualism. Nearly all the lecturers of note have spoken here, and with gratifying success. On Sunday, Mr. J. W. Fletcher began a short engagement. The afternoon subject, "What Have We Lost, and What Have We Gained?" was listened to with interest, and the various points recognized. The President said, in conversation afterward: "We have three distinct audiences, and I can almost always tell who is to lecture by the audience." In the evening the audience was large, and highly appreciated the lecture and the many tests that followed. On Saturday evening Mr. Fletcher will lecture on "Fun in Egypt," and Sunday will close his engagement.

Occasional. a hall and conducting meetings that are a great credit

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

Capt. H. H. Brown gave two practical discourses in Gill's Hall, Sunday, Jan. 6th, on "Spiritualism; its Piace and Object in the World." The special lesson drawn from the evening discourse was that the Spiritualist knew there was a future life, while the Ohristian hoped for one, and the Agnostic did not know there was ene. The importance of the mission of Spiritualism was that by it all would finally be brought to know there was a future life. The speaker said that the Spiritual Philosophy has already been largely adopted by the churches, and when they also admitted the phenomena there would no longer be a need for the Gill's Hall meetings. Capt. Brown is to be with us through January. H. A. BUDINGTON. Capt. H. H. Brown gave two practical discourses in

Skinny Men. "Wells's Health Renewer" restores health and vigor, cures Dyspepsia, Impotence. \$1.

Passed to Spirit-Life:

From our home, in La Porte, Ind., Dec. 25th, 1883, my wife, Mrs. Viola J. Andrew, aged 78 years, in the fifty-fifth year of our married life. It is well; she was a good wife, and a good mother; she has finished her work in this world, and done it well. I would not call her back even if I could; she has gone "up higher," ARDEW, JE.

J. WILLIAM EL ETCHER MEDI CAL MEDIUM, 2 HAMILTON EL ACE, BOSTON

described the second of the se

Cleveland (O.) Notes.

To the Editor of the Banner of Light: After an absence of five months from Gleveland I arrived home Friday, Dec. 28th. Neglected friends and correspondents will be attended to in due time.

The Cleveland Lyceum, I am told, had a right Merrie Christmas: "Santa Claus" arrived Christmas night, and was drawn around the hall by six little fairles, who assisted him in dispensing presents to all, little and big.

The cards from Shawmut Lyceum arrived too late for distribution on that evening, but were distributed to the scholars Sunday, Dec. 80th. I also put in an appearance at that time, and seemed to be a welcome visitor after my long absence, and promised, after election of officers, Sunday, Jan. 6th, if time permitted, to commence a course of Short Talks to the little ones. on Boston as seen by a Clevelander. During myabsence a Liberal League has been start.

ed in Cleveland, with Jos. Gillson (a veteran in the cause) as President, and W. J. Irvine, Secretary, holding public meetings every Sunday, 3 P. M., in Heller's Hall, corner of Ontario and Bolivar streets; also a new Spiritualist Society, under the name of "The Church of the Spiritual Era," which holds meetings morning and evening, in Weisgerber's Hall, Alfred Weldon, late of New York, presiding officer, Thomas Barker, Sec-

The Lyceum Sociables are still continued semimonthly, and from this time out will probably be a source of profit as well as pleasure.

A.well-known Ohio Lecturer Gone.-Mrs. Lucia H. Cowles of Clyde, O., passed to spirit-life Saturday, Dec. 29th, and her remains were laid away at Chardon, Wednesday, Jan. 2d. Mrs. C. was well known through Ohio and the Middle States as an earnest worker, a forcible speaker and a noble woman. The funeral services were held in the Disciples' Church, Rev. S. S. Barrett, the paster of the church, and O. P. Kellogg assisting your humble scribe in performing the last rites, a notice of which will be forwarded. I take this method of wishing all my Monds, Rast

and West, "a Happy New Year." THOS. LERS. Fraternally,

The Cincinnati Lyceum.

To the Editor of the Banner of Light: The present Children's Progressive Lyceum of Cin-

cinnati. O., has been in existence for nearly two years. It is officered as follows: Conductor, Charles S. Kinsey; Assistant Conductor,

Charles H. Donahower; Guardian, Miss Anna Dobson; Librarian, Raphael W. Kinsey; Secretary, Miss Mary Bowman; Treasurer, Mrs. Roberts; Leaders-Foun-Bowman; Treasurer, Mrs. Roberts; Leaders—Fountain Group, Mrs. Ireland; Sea Group, Mr. Gregory; Lake Group, Mrs. Roberts; River Group, Miss Lizzle Dobson; Shore Group, Mr. Thornton; Liberty Group, Mr. Clayton; Guards, Messrs. Black and Kibby.

The school meets in Odd Fellows' Hall every Sunday at 9:30 A. M.; average attendance of children, thirty. We have no library; we use Meiodies of Life and Spiritual Harmonies for singing and silver chain recitations; and Harper's Young People for our Sunday. School paper.

I have been in the Lyceum work in this city for over seventeen years, and am glad to learn that at last

are noted by the Lyceum work in this city for over seventeen years, and am glad to learn that at last some effort is being made for the advancement of the spiritual education of our children.

Fraternally,

Flat 30, Lombardy, Cincinnati, O.

Kansas City, Mo.

To the Editor of the Banner of Light: Our noble, generous and true brother, Capt. Matt Clary, passed to the higher life Dec. 30th at 8% o'clock P. M. He was an earnest and enthusiastic Spiritualist, always ready and willing to assist in any work

that tended to advance our glorious cause.

He was First Vice-Fresident of the First Spiritual
Association of Kansas City, Mo., under whose auspices he was buried Wednesday, Jan. 2d. Dr. E. G.
Granville, Fresident of the Association, delivered the
funeral address.

His presence will be greatly missed among his fellow workers, but we feel assured he will continue in
the good work he began here, and we still expect much
add from our risen brother.

G.

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