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The Syiritual Rostrum. How the Physical Manifestations are

Produced.

An Interesting Lecture by MRS. CORA L. V. RICHMOND.

Riectricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes of the phenomena produced. One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly being given off from the body. It is asserted by the scientific men of the day that the human body generates electricity of a finer, quality than that employed in the usual electrical manifestations, or in the mag netic telegraph. That this element is electricity in proven by the fact that it affects metallic substances and produces ignition of susceptible gases. For in stance, the gas in this room can beignited by the elec tricity of the human body. You can at any time try the experiment in your own sitting or drawing room by walking up and down to generate the electricity in your body, and asking a friend to turn on the gas for you. Byrubbing your feet, upon which you have india rubber soles, on the carpet, a larger quantity of elec-tricity will be produced. After pacing round the room half a dozen or a dozen times, touch the gas, and it will probably ignite. You will find many persons pos sessing this power, and who can light the gas every time. This is one of the occult forces of the human body

Now this, when employed by the spiritual powers, will produce certain sounds; but they are also pro duced by the presence of nitrogen and carbonic acid and the compression of the atmosphere-an effect brought about by the combination of these two gases. You have all heard of drops of water failing on the certain forms of sickness the brain may be much more faces of persons present at séances. These drops are ondensation of which is produced by hydrogen and nitrogen. The second form is by stomic evolution, whereby the atoms are made to revolve with great rapidity, and, by producing a vacuum, cause a concussion This atomic evolution you cannot see, because you cannot see infinitesimal, particles. But the presence of a spirit can affect these atoms so as to make them revolve very rapidly, and produce the forms that are sometimes seen by every person present at a seance. Then there is a third element, which constitutes a principal power in spiritual manifestations-phosphe rus. It is well known that all bodies in a high state of organization possess this ingredient. It exists in nearly all combinations of matter-not specifically in the mineral kingdom, but in the vegetable and animal; and wherever decay is occurring, phosphoric emanations are going off. Now, in order to produce these manifestations phosphorus is necessary; so that where ever these manifestations occur, phosphorus must be present. It is this element, phosphorus, which causes that phenomenon so dreaded by superstitious people -the ionis fature. It is the result of the light from decaying vegetation. Certain kinds of wood decom posing in the forest produce this light. You have often, perhaps, in traversing the forest toward nighten a thin pale flame (arising from the fallen fall, trunk or branch of a tree. This is a phosphorescent light to a great extent. This or a similar appearance is frequently seen upon the surface of the sea- the re-sult of myriads of infinitesimally small insects. Sometimes it appears in vast beds; sometimes like a sheet It is believed by modern savants that phosphorus constitutes the absolute nourishment of the human brain, and that all those nervous forces and fluids which form the avenue for the evolution of thought are austained and fed by phosphorio substances. Thus certain kinds of fish, which contain a large proportion of this element, are considered to be highly useful as a food for man; for instance, those fishes that have the greatest rapidity of motion, those that live in fresh water in which is found vegetation instead of alkalies and mineral substances. The trout, among others, possesses this substance in a great amount The salmon is also said to possess a vist amount of this element, which constitutes the principal substance of the brain. Minute and subtle analysis has shown that the ganglia from which brain-force is generated produce this force in proportion as there is phosphorus in the human system. It will one day become a study of the medical world, whether the human brain may be restored to its original strength and power by the proper administration of herve force in a refined and advanced state. The fact that the human organism and the organisms of various animals possess; in a high degree, this element, that it is essential to the production of merrous force, goes very far to prove that in a high state of human culture you will eat no food that does not supply some of the requisite chemical constituents of the body."A perfect analysis of the blood would discuter to a certainty, all the chemical elements you require or the sustemance of the system, and demonstrate the necessity for absolute science in-

effects can be seen. This intermediate product, which is the result of phosphates and of the nervous force of the brain, produces a sertain amount of power and volition that in themselves constitute mind,. This is the subtle element upon which the spirits oftentimes act. Certain persons give out electricity, while certain others give out phosphoric lights or phosphorus. These the spirits can control, and, under proper con-ditions, produce phosphoric or electric lights. You can always distinguish between the one flame and the other. The electrical lights produce sound, while the phosphoric lights are accompanied by no sounds, and are tranquil in their appearance. Sometimes the phos-phoric lights appear of various colors, and frequently give to objects a bluish or roseate hue. They appear in the presence of those persons who are continually in a phosphoric atmosphere. In a proper and well regulated seance these things will be taken into considera tion, and the spirits will give directions for the placing of persons, so that the electrical and phosphoric elements may be placed in such a relation to one another as not to destroy each other's influence. If one medium possesses the phosphoric, and another the electrical force, they destroy each other's power. Some one then wonders why, with two such powerful mediums, no manifestations are gained. The fact is, the two forces destroy each other, and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you could oftentimes organ-ize circles in such a manner as to produce very strong manifestations. This will in course of time be known and a full system for developing mediums will be introduced, just as perfect as any other system of knowledge in the world.

thought that it is scarcely possible to separate them.

Of course you cannot see thought; but phosphorescent

If the presence of carbonic acid gas is too strong, there is one element that can be introduced with little trouble, that does not destroy the conditions like raw oxygen. This element is ozone, and it may be produced by the three following elements: peroxide of manganese, permanganate of polash, and oxalio acid in about equal proportions. Combine these; then if you take two tablespoonfuls of the mixture, and pour over it, every two hours, about one spoonful of water, it will throw off enough ozone to make the atmosphere quite pure. - It would not have been a bad idea to have had some here. In the sick-room, where too much ozone would induce coughing, the above quantity would be just sufficient to purify the atmosphere with out producing evil 'results; and in a seance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made, with little trouble and al a very trifling expense.

This element of ozone, as we have stated, is differ ent from the raw oxygen of the atmosphere, and is so toned down that it does not irritate as oxygen does. Still metallic substances must be removed, except gold and platinum, otherwise they will become oxydized. If you give this suggestion due consideration, it will prove to you that a series of investigations are being carried on by the spirit world with the view of facilitating your intercourse with them; and that to make these elements that compose your own bodies, and all those objects with which you are so intimately connected, the subject of study, would conduce not only to your own health and to the production of the high est thought in your own minds, but also to the pro duction of the finest spiritual manifestations. Un questionably when your minds are sufficiently sustained and nourished, and you have well regulated bodies, it adds largely to the power of the disembodied spirits to hold converse with you.

It has been said that persons suffering from ill health make the best mediums. It may be that in active, and the person so afflicted may have a tranthe highest form of spiritual manifestations will come to the earth when perfect health and perfect spiritual ity exist hand in hand. Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air: and when you remember that you often produce an atmosphere that it is almost im possible for a spiritual being to act upon, and when you consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is also always proceeding from your brain in propor tion to your thoughts, you will understand the spiritual atmosphere is as dense as the physical atmosphere tonight. This being the case, how impossible it is that spirits approach you with anything like a palpable presence. Then, when you consider the still more subtle and sensitive element of which thought is composed, and of which your spirits must be formed, you will almost wonder that there is any intercommunion at all, and indeed that there is any communion be tween you here. Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face. These are untoward condi tions: but by studying these laws you can remedy So by knowing other spiritual laws you can in them vite and facilitate the conditions whereby spirits man ifest their presence. We know there are great objections to the dark se ance. The soul enjoys the light. But by using the violet ray all this can be obviated, and the usual repugnance to sitting in the dark overcome. Still, if you are to have lights, you are obliged to have the dark room to see them in, else the spirits may show their wonderful pyrotechnical powers and you no know it. There is no other way than to see them in the dark. Then there are the conditions which must effect the electricity of the body to be taken into consideration High attitudes produce strong manifestations of the electric powers of the human body. A recent party o explorers, in the United States of America, visited a very high mountain. They were geographical explorers, and the mountain they ascended was 1,992 feet above the level of the sea. On the summit of this mountain the electrical atmosphere was so strong that the hair of their heads manifested the actual presence of the electrical particles ; and so great was the shock to one person, that it almost threw him to the ground. By experiments of, this kind you would, facilitate your usual electrical studies; but such experiments are no always and at all times desirable. Of course the elec tricity in the human system is required for its proper sustenance, and should not be relinguished without something else being gained. For experiments with a person of electrical temperament. you will find the manifestations much more vigorous at high altitudes But if your manifestations are of the phosphoric kind. low altitudes, and places bordering upon fresh-water streams, where carbonic acid gas is being thrown off, would facilitate your experiments. There are individuals of such peculiar constitutions that they prefer always to inhabit some place near a alimy pool and they are always in the best health when in the vicinity of woods and marshes, and among the deepest vegetation, under just those conditions which generally produce disastrous enects upon the | thest application of the spirit, become important parts Sales of the states

human system. For these constitutions, however, it | in the vast temple that is for eternity. How often the | distinctly while the male one passed out, I have is necessary to have the phosphoric effect of decaying vegetation, and they always prefer the damp?moist atmosphere, to the dry one full of oxygen. These be-long to your physical welfare, as well as to the presence and manifestation of spirits.

The chief element, however, under which it always can and must come to you, is the element of mind itself, that being the connecting link between mortals and spirits—the only similar link that binds you together. The bodies of the latter-formed of finer elements you know not of-cannot assimilate with your material bodies. Their thoughts and amenities of life being so different, and so far removed to your outward understanding, they can only appeal to your mind through those forms that you associate with spiritual beings. Hence upon the mind itself-its tranquility, its preservation, its equal development, its equilibrium-depends largely the power of spiritual manifestations; in a room where there is an abundance of mind-power good results may indeed be hoped for-but by mind-power we do not mean jagged points of will, we do not mean that mind-power which shapes itself into every angular thought we mean the mental power; the tranquility that is ready to receive any thought and investigate any truth, no matter how much they are at variance with any preconceived opinion. This power of mental reception, this power that keeps you, as it were, within the bounds and pale of reason, enlarged and cultivated by truth, is the surest way spirits can act. If you destroy the connection, if you are in any way discordant with yourself, it is not a fitting time to seek for communion ; for more than half the time is then occupied in tranquilizing your mind.

Music is always suggested at soances, for the very reason that the harmonious vibration of sound on the ear and nerves of the brain aids to produce that very tranquility that you should always covet; and if you have not music in your souls, how can you expect to be harmonious, and invite the spirits of the other world to be present? Their thoughts are rounded now; they have attained a harmoniousness of thought far transcending your thoughts. Each thought is a note, every aspiration a tone in the variety of harmonious sounds that makes up their existence. How, then, without great power of will, can they come to you in the midst of your tumult and your nervous antagonism? See to it always, in pursuing these investigations, that you have tranquil minds-the body as far as possible removed from those physical conditions that produce inharmony, but in accord with those laws of health which you have discovered. You can imagine, from the delight it gives you to have a harmo-nious and well organized séance, to find, that the communion flows along pleasantly, and fluently, with every peace, like the melodious stating of a great mas ter. Contrast them with those scances where there is jargon and discord, and accusations of imposture. You can readily understand the great difficulties under which your spirit-friends labor in producing any satisfectory manifestations at all. In your hands rest the power and ability not only to make every scance satisfactory, but to remove every possibility of suspecting the direct honesty of purpose of every person present. Undue suspicion destroys the atmosphere as much as undue oredulity; and, therefore, you should always form your scances of persons whose integrity you cannot doubt, and then accept whatever comes. It is as necessary to comply with the conditions of spiritual manifestations, as it is to conform to the laws and regulations of a corporate body or any scientific society on earth. If you wish to investigate any subject you have to do so under the conditions in which it is presented to you. If you wish to travel by rail to any place, you have to comply with the rules of the railway company. In the investigation of Spiritualism here are subtle conditions—a variety of laws that are necessary to be known before you can come to any satisfactory result ; and in the pursuit you should not fail and falter by the wayside simply because of the difficulties presented to your mind. If you are pursu ing some temporal object, you never weary in your efforts ; but when carrying on some investigation with your spirit-friends, how often, if the first or second time is not satisfactory, the savant of the earth turns away, and says he has investigated the subject, and gives no more attention to it. Once at a seance, he says he tried to hold converse with spirits, but it was not satisfactory. Is that all the investigation you have given to the matter? and is that enough? Yes. it is enough for them; and thus those who spend their lives in ferreting out certain things about matter are satisfied with one feeble experiment that is connected with eternity. Surely consistency is a jewel. In the pursuit of your individual aims and ambitions, you know what sacrifices you are continually making-how you undergo fatigue and every kind of discomfort for the purpose of gaining something you think of transcendent importance. There can be no higher object than the proving of the existence beyond death of the presence and com munion of departed spirits. Whatever gives you knowledge on that subject, that opens to your minds the laws whereby these things are possible in this day of wonders, is of itself a theme of undoubted interest. Surely so vast a science, that not only opens up the spiritual realm, but that underlies all mental effort in your organization, is worthy of spending time, energy and pains ; and not one, but many tests-not one, but many efforts of thought and application should be given for the purpose of investigating and finding out the subtle and wondrous laws connected therewith. It is indeed a science that, like the keystone of the arch. unites all sciences in the grand scheme of spiritual life ; it is indeed like the very solvent of nature sought for by ancient philosophers, wherein all other substances can be melted and merged in the one crucible of thought; it is the philosopher's stone into which you may look with charmed vision, and see there the truth you have long been waiting to find ; but it is also that wonderful elixir of life that was sought by an cient sages for the purpose of perpetuating physical existence by the discovery of the immutable principles of life." The element of eternal youth is found in the thought that inspires your brain, in the mind that inbabits your body, in the spirit that does not decay nor grow old, but, despite the wrinkles upon the brow and de spite the feeble and decrepit form; really lives and is youthful always. This element and this power would give vigor where there now is weakness and lassitude would give strength where there is disease; would give light where the eyes are feeble ; would give an impetus to the life that is now so often found lacking a purpote. If you have built for time, it is one thing : your structure must be narrow and low and material; you must grovel in the senses, and bow down to the God that says there is nothing beyond this life. If you build for eternity, it is another thing : you may lay the foundation upon the earth, but the structure of your very existence and being must go out and up into the very sternity itself. The cares, amenities, every dis-

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effort of the science of the day is to raise up the elements of material power and folly that oftentimes the next generation will demolisb. But if you build spir-itually for the structure that underlies your outward existence, then it is formed of thoughts that are to endure. Then in the beginning, when teaching the alphabet to your children, you find that it is not merely for time-to go out among men and apply through the weary years of earthly care, but that it is for the eternal structure of the soul-for the actual, realtangible existence that lies beyond the shadowy vell of uncertain life.

These are some of the considerations, the further expression of the reasons why, in pursuing these investigations, you should seek the best and highest conditions. True science is never at variance with true religion. True science is always of the spirit, for there is, underlying every principle in nature and every atom in matter, the presminent spirit, whose life shapes the atom and causes it to evolve through out the centuries forms of beauty and life. Spirit is everything. Matter is the shape, the external form the clothing, the servant of the soul ; while, boundless In its capacity and infinite in its power, the spirit is allied to the infinite God i

Spiritual Phenomena. AN EVENING WITH MRS. FAY. BY JOHN WETHEBBEE.

To the Editor of the Banner of Light:

I spent a late Sunday evening at one of this lady's materialization séances, at her residence, 156 West Concord street. It was a very satisfactory one, and I was relating the circumstances to a friend, who seemed quite interested, but said, "You seem, John, to have ma-terialization on the brain." This friend could not criticise my statement, for he considered me level-headed on things in general, and this was about all there was to say. I replied, One must have something on his brain, and facts are as good as anything else. Well, let this do for an introduction.

I am quite interested in this subject; the identifying so clearly a late departed friend has thrown a lustreon the phase that it did not have before. I believed in it, yet not as interested in it as I was in other manifestations-but I am now. This incident, which occurred lately. pleases me, but for the identification referred to I might not have noticed it. I was sitting by the side of Mrs. Hatch at a circle ; she happened to be one of the persons present, though a medium herself. She said to me, "Have you any one in the spirit-world by the name of Hattie?" I replied, "Yes, that is the name of my daughter." The lady said, "She is standing by your side, leaning against you, and her hand rests on your head." I was then and had been inadvertently making passes on the top of my head with my hand, as I often do, and I felt that what the lady said was true, though it would be no test; my pen has been too much of a tell-tale about my spirit-friends for the name of Hattie to be significant, spoken by or through any one.

cabinet a young spirit who claimed to be my took of the nature of the plant that grows the daughter Battle, and I considered her such on her say-so, for of course I could not recognize a child of six after twenty five years had been added to her age. I embraced this maiden in a fatherly way, and she said to me, in a soft, clear whisper, "Father, I have been standing by you this evening over there (pointing to my seat by the side of Mrs. Hatch), and you know it too." The connection of the two facts, there being no collusion, made it a test. The seeing of Albert. whom I recognized, and incidents like this of Hattle, have made, as I have said, this phase a very interesting one to me. I feel after what I saw at Mrs. Fay's on Sunday evening, that I ought to relate my experience, not perhaps in detail, as descriptions of these spirit visitants have been so often made, and there is so much uniformity in what occurs at these seances that details naturally have a sameness, so in commenting on this one I will only speak of what was new, and perhaps specially interesting. I like Mrs. Fay's plan of having her cabinet in the corner of the room; to the observers it settles the point of confederacy, which is so often suggested by skeptics when more than one form issues forth or is seen. The seance on this occasion was remarkably light for one of the class. I could easily recognize the faces of the friends in the room, and also the faces and sizes of the spirit forms that came out of the cabinet during the evening. Some of them I saw so often and distinctly that I should know them if I met them again: and it was clear beyond a question that they were not the medium's face or form. There were male and female spirits, and an Indian girl; they were often out in the room a considerable while, and stood pretty close inspection. One especially interested me and my wife, who was sitting by my side. This was a very stylishly dressed lady. She wore a heavy satin dress, with lace shawl and various ornaments, and seemed remarkably pleased with the interest taken in her. Two spirits were often seen at a time, though they came out singly. Sometimes the one out would go back and another come out instantly to the same party, and it was evident they were not the same spirits. On one occasion a tall female spirit appeared at the opening, her hand pointing to some one in the room, and while we were expecting it or her to walk out, a male snirit quickly passed from the inside and came out! closing the opening so that the female spirit referred to was no longer in sight; but during the transit, for an instant both were in sight, the male spirit remaining outside and in the room: "Persons present said it was no uncommon thing for two or three to come out of the cabinet into the room at the same time; and from the fact of seeing this female figure so | finger-tips, which in a shert time grew to a

no doubt of the fact. There were quite a number of dematerializa-

tions, and they were unique in their execution. different from anything I had ever seen. For instance, a white-robed spirit who had come out, and perhaps been manipulated and caressed, would retire back to the threshold of the cabinet and stand facing the circle for a second and then drop down perpendicularly instantly, as if going through the floor, and in a quicker way than any mortal could; you looked at the erect, standing spirit, and in a second it had vanished. As quickly as you could count one the head was on the floor, the body disappearing, the head last, the whole instantaneous. Several or many of the forms disappeared in this sudden way, in plain sight; no backing out of sight, but disappearing thus in plain view, and their exit in this way was remarkable. I don't think a human being could perform the operation if he or she tried or practiced it.

I have made it a point to visit Mrs. Fay every season, and I must say I like her scances better and better. I was much pleased last year when present with our genial friends, Geo. W. Smith and wife, at which time he saw his mother and recognized her unmistakably. I have now been this season, and am more pleased than ever. for many reasons: one doubtless is from my late satisfactory experiences, for which I am very thankful; but, irrespective of my own condition. the seance that I have described, and which I am sure was not an unusual one, would please any one, and I think would have given satisfactory evidence that they were not witnessing a fraud on the part of the medium, and that, after all, is the essential thing. Is it acting or is it materialization? On that point I think no fair-minded, ordinarily astute person need have any doubt.

MUSICAL AND MATERIALIZING PHE-NOMENA.

To the Editor of the Banner of Light:

Last Thursday evening I attended a scance in Providence in presence of James A. Cocke, the blind medium. Mr. Cocke told me that he was affected with weakness in his eyes when a child, and was made totally blind through some oaustic application administered by the hand of a drunken doctor of medicine. The evening was very unfavorable for manifestations-a severe storm, attended with lightning and heavy thunder, prevailing at the time. The manifestations, however, both physical and musical, were very powerful and convincing, although not being gifted by nature with an ear for music renders me an incompetent judge of the latter.

On Friday evening, the 28th inst., I attended a materializing seance held by Mrs. Wm. H. Allen, 268 Washington street, Providence, R. I. Mrs. Allen is a comparatively new medium,. who has been developed amidst the most bitter and raging persecution of materializing mediany one. Later in the evening there issued from the all I witnessed, I should think Mrs. Aller parfaster the more it is trod upon. I have seldom, if ever, seen stronger or more varied manifestations than occurred on that evening. As Mr. Wm. Foster and others have already described their general character in the Banner, I will cite only a few of the most remarkable. I will just here mention that at Mrs. Allen's s6ances nearly or quite all of the spirits converse audibly and quite plainly with their friends. and occasionally sing, both when within and without the curtain: A spirit-form, purporting to be a Miss Schofield, whilst standing in plain sight of all, materialized a piece of silk lace of incomparable fineness. My daughter Gertrude came out, and sat on my knee, and after embracing and kissing me with loving fondness, stood by my side, and taking my hand in hers proceeded to manipulate its palm with her naked fingers, when dlrectly a large sized fresh rosebud, with stem and leaves, appeared on my hand, directly beneath my daughter's fingers. Gertrude took my arm, and walked round the circle of sitters (some fifteen in number), shaking hands with each in turn. When Gertrude retired my daughter Esther came out, dressed in white, with a broad scarlet colored silk scarf thrown over her shoulders, that fell down in front in two divisions, reaching nearly to the floor. After Esther had accompanied me around the circle, permitting all to handle and inspect her beautiful scarf in turn, she proceeded to repeat Gertrude's "trick." 'As she took my hand in hers, I asked her to spread out all of her fingers wide, so that I could plainly see how she proceeded. This she did, so that I, as well as others present, saw everything in connection with the phenomenon distinctly. After raising her eyes upward, as if imploring assistance from some power above, Esther commenced manipulating my palm, when in less than a minute a fullblown double pink appeared beneath the tips of her flugers, as fresh and sparkling as if it had been just wrenched from its mother stem. A spirit purporting to be Lizzie Hatch (formerly of Astoria) came out, and after several performances, stood within a few inches of where I sat; with the tips of the fingers of both her hands she commenced manipulating an invisible something, which gradually materialized into a visible white nub or nucleus, that grew in volume, until she spread it out to the length of some ten or twelve inches by two in breadth. That I might doubly assure myself of the verity of the phenomenon, I asked Lizzie to hold both her hands apart with fingers spread, at arm's length, and repeat the "trick." The spirit did so, and commenced to manipulate as before, when a small black nub appeared between her

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Stead of an experimental motoric medica. The phoepings that is taken on and generated in the brain is the combinition of the element with another, which the the history the De the lor with boanected with larger size, when, as before, she spread it out to about the length and width of the other. Both the specimens are of silk, the black piece being spotted with white, and both of such surpassing fineness that they resemble a cobweb in texture, and, as some have averred after trial, cannot be felt when brought in contact with the human hand.

The personal control who has the medium in charge during a séance, purports to be a little Narragansett Indian squaw by the name of Meter (if I heard the name aright). Toward the close of the scance Meter consigned her medium to the care of her mother whilst she came out and cut up a great variety of "didos" and manifestations for the amusement of the company. After a while Meter seated herself at my feet, and after cutting off with a pair of solssors two locks of her coarse black hair (an Indian's beyond doubt) she proceeded to materialize something that was invisible until she handed me a small piece of silk brocade of the finest kind, and of a bright and singularly varied pattern, that Meter told us cannot be matched by any earth manufacture. And I doubt whether THOMAS R. HAZARD. it can.

New York, Dec. 31st, 1883.

MISS HELEN C. BERRY-MORE EVI-DENCE.

To the Editor of the Banner of Light:

Being in receipt of a most remarkable spirittest, I beg space to briefly place the facts before your readers. The facts are as follows : Being on a visit to Boston last week, I attended a séance of Miss Helen C. Berry at No. 1 Arnold street, the evening of Dec. 12th, and immediately after the light was extinguished, a spirit ately after the light was extinguished, a spirit came and slapped me with emphasis on my back, shoulders and chest, and upon my head, making himself quite familiar. I said to him, "This is all right, but who are you?" He whis-pered in my ear, apparently loud enough for a person sitting near to have heard it, "Fleet-foot," and repeated his name three times. He is my constant guide and protector. Presently a small hand wated me contry on my shoulders foot," and repeated his name three times. He is my constant guido and protector. Presently a small hand patted me gently on my shoulders and chest, and gently patted my cheek, and stroked my forchead; the influence was de-lightful. 1 inquired who the spirit was? and she whispered to me distinctly, "Mary, Mary, Mary. My dear brother;" this, my darling sis-ter, has been a dweller of the second sphere many years, but I have been, and now am, in constant communication with her. I returned home Saturday evening, and this Monday even-ing am in receipt of a letter from her written in her own hand, saying among other things," Did n't we have a glorious time in Boston?" She uses the organism of Dr. R. W. Flint of 1327 Broad-way, in writing. Dr. Flint is unquestionably a legitimate medium. His guide and control, a no-ble spirit, has been a very long time in spirit-life, and is high in progression and spiritual unfold-ment. He gave my sister permission to control the Doctor's organism whenever she desired to communicate, consequently I am in receipt of her letters almost daily, as I have said, written in her own hand, and that cannot be imitated by the Doctor. I have carefully examined and compared her present writing with that written by her when on earth. and the comparison is

by the Doctor. I have carefully examined and compared her present writing with that written by her when on earth, and the comparison is absolutely perfect. But what I wished to draw the particular attention of your readers to in this communica-tion is that she came and announced herself to me at Miss Berry's séance, then of her own vo-lition wrote me referring to that interview. In all my expetiences—and vory few have had any greater—this to me is one of the most con-clusive tests that could possibly be given. I any greater this to the is of the bor the indet could olusive tests that could possibly be given. I also received a spirit-letter this evening through Dr. Flint's mediumship, his guide the amanu-ensis, from a very dear uncle, who has been in spirit life many years, and who sends me messpirit life many years, and who sends me mes-sages as often as every other day, no matter where I may be, at home or abroad. In this evening's letter he referred to my visit in Bos-ton last week, and stated that it was himself who brought me in connection with a certain gentleman, giving his name, and that correctly; not a living soul in this city knows of that fact, nor the one concerning my sister.

nor the one concerning my sister. I beg also in this connection to say I was very greatly pleased with Miss Helon Berry and her success as a medium. The demonstrations the evening I attended were most remarkable; did space permit I should be pleased to detail them; as it is I will simply add that she is a medium of the very highest order. C. HOLLAND. New York, Dec. 17th, 1883.

A Girl's Strange Powers. MANIFESTATIONS WHICH HAVE PUZZLED THE

COMMUN

foreign Correspondence.

Letter from Lottie Fowler. To the Editor of the Banner of Light :

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The interest in spiritual matters has been quickened somewhat of late. The London Daily Telegraph set afloat the subject of ghost stories, and these flooded into its columns from every quarter, and are to be brought out in a volume. Again, some marked phenomena took place recently in Shrewsbury, which completely set the outside public by the ears, being chronicled in every paper in the land for weeks-and so Spiritualism came prominently to the front. Several of my friends found a capital opportunity for bringing the truth home.

The several spiritual journals in England seem to be meeting with a fair amount of support. The Herald of Progress, published in Newcastle, has been somewhat enlivened of late by the contributions of several new pens, and it should contributions of several new pens, and it should continue to flourish, it being the only penny journal. The meetings in Durham and Northum-berland Counties are fully recorded, and when I mention that at least one-half of the Spiritual Associations in the Kingdom are located in these two counties, it will be seen there is a pratty large field for the *Herald's* operations. A friend tells me that in many of these mining districts tells no that in many of these mining districts the Spiritualists are quite as strong a body as the Methodists. Altogether, the aspect of the spiritual movement in the north is at the pres-cut time very healthy. Mrs. Hardinge-Britten has made repeated visits, and charmed the crowds with her eloquent volce, as have also Mr. J. J. Morse and Mr. W. J. Colville. Mr. T. P. Barkas, F. G. S., who has labored so long and prominently in our cause, was recently made an Alderman of the city of Newcastle, thus showing that a man may hold very unpopular opinions, if he is only faithful and open, and yet gain the approval of his fellows. The Medium, under the editorship of Mr. James Burns, is still the paper that is read most largely by Spiritualists. Undoubtedly Mr. Burns is a power in the movement ; there is no getting away from the fact that he is not only a

Burns is a power in the movement; there is no getting away from the fact that he is not only a clever man, but somewhat of a hero; nothing seems to crush him. Lately Mr. Burns has held open air meetings on Sundays in several differ-ent parts of London, where he has done excel-lent work by his addresses, and the distribu-tion of printed matter. A. T. P. P., with the popular "Historical Controls," and Wm. Oxley, with his well-written articles on "Exypt," form an important feature in each week's Medium. At bottom I think the Spiritualists have a real regard for James Burns. For myself, I have ever found him generous and sympathetic in a time of need. Light is, I suppose, considered the journal of

time of need. Light is, I suppose, considered the journal of the cultured Spiritualists. "M. A. Oxon," a man whom it is an honor for any movement to have in its ranks, writes every week "Notes by the Way," in which the points that are upper-most in connection with our philosophy are touched upon. Outside these paragraphs, there is a tendency to be heavy; a good deal of "The-osophy." "Esoteric Buddhism," etc., which kind of reading has, I suppose, its admirers. There is no mistaking the fact that the con-tributors to Light are men of mark and literary culture.

culture. A. T. P. P. is bringing out in a volume the famous "Historical Controls," which have ap-peared from time to time in the Medium. Mr. W. J. Colville also announces a spiritual ro-mance, entitled "Bertha." It will doubtless meet with a large sale, and add to the reputa-tion of Mr. Colville in a new field. Already he has hosts of admirers, and his services are in great demand. My dear friend, the Berger

great demand. My dear friend, the Baroness Adelma Von Vay, is writing her autobiography in the form of a diary, and this it is intended to have trans-lated into English. Out of the proceeds of the volume she proposes starting a fund to build a hospital for the poor of her native town. I hope she will be well supported in this charita-ble undertaking. Caroline Corner's book, "Twixt Will and Fate," should be a decided success, if one may judge from the very favor-able reviews it has received in several journals. The book supply is well looked after in Lon-don. In addition to Mr. Jas. Burns, at 15 South-ampton Row, the Psychological Press Associa-tion, from whose office is published Light, keep in stock and widely advertise all that is best in spiritual literature. They have also published lately some volumes in excellent style and quite creditable to our cause. These are "Spirit Teachings." by M. A. (Oxon) and Mrs. Anna Mary Howitt Watz's "Pioneers of the Spiritual Reformation." The type, paper, binding, etc., of these volumes are of the highest class, and the names of the authors are suffi-cient rustantee of the excellence of the high con-My dear friend, the Baroness Adelma Von class, and the names of the authors are sufficient guarantee of the excellence of their con-

tents.

free Thought.

Our Conception of the Deity. To the Editor of the Banner of Light :

In the Banner of Light of Oct. 13th, 1883, was published a remarkable and eloquent expression concerning "the Great Supreme," purporting to come from a spiritual source, through the mediumship of Simon De Main of High Grange, England.

What interested me especially was the remarkable coincidence in several respects of those views with those which I have reached by psychometric and cerebral investigation, and which will be expressed in my work on Psychometry, now in course of preparation.

That the grand aggregation of psychic energies from innumerable cosmic sources necessarily implies a Divine combination of wisdom, love and will, is to my mind entirely clear, and as this combination is infinitely pervasive from its nature, or in other words omnipresent, and more subtle in its action than we can conceive, reaching the interior or basis of all things, I am not prepared to coincide with the discourse in its apparent denial of creative power. On the contrary, I think that a single instance of materialization is a solution of the creative problem.

The great problem of creation is not the projection of life from spiritual spheres into material forms, as in vegetable and animal life. in which we recognize the characteristics of the spiritual entity unchanged by its environment in matter-this is not the great mystery-it is the organization of apparently dead matter, antithetic to spirit, and yet possessed of a spiritual influence by which it operates on conscious beings, though itself unconscious and essentially inert, fixed and limited.

That the limited should come from the unlimited, the inert from the ever-active, the visible from the invisible, the ponderable from the imponderable, the dead from the living-that is the mystery which was never solved until materialization and dematerialization proved that matter was subordinate and phenomenal, but spirit supreme and eternal, a fundamental truth before which all philosophy must bow, and which requires a revolution in the sciences relating to man, especially in those which have fallen under the domination of a benighted and materialistic medical profession.

But while the creative problem may thus be solved, the Divine must ever baffle all human intelligence by the immensity of its attributes.

I am not prepared to say with De Main that finite mind is the source of all manifestation. Finite minds are the immediate source of the phenomena of the spirit circle, but who can say that finite mind is the source of the cataract of Niagara or the earthquake at Java? The word source implies the ultimate origin, and the ultimate of all is in the Infinite.

All medial utterances are imperfect, the expression being influenced by the channel, and the highest realms of the spiritual have never found expression on earth. Expression from the lower spheres or unprogressed spirits is often inferior to earthly knowledge. The expression through De Main seems from a highly intellectual source, but not from the loftiest, yet from a spirit capable of giving much valuable instruction.

Having gone further than any of my predecessors in tracing the interaction of the spiritworld with the human brain, I am enabled to present a scientific explanation of the Divine Influx, and shall hereafter show the law of human development through influx, not only in the Godlike qualities but in bodily health and the conquest of disease.

Residing now in Boston (29 Fort Avenue), I shall ere long take up these great and practical questions, to illustrate not only the mysteries of life but its daily conduct-not only for the medical profession but for all who, aspire to a JOSEPH RODES BUCHANAN. nobler life.

American Spiritualist Alliance. To the Editor of the Banner of Light : At the meeting of Sunday, Dec. 30th, President Cross directed attention to "The Family Christian Almanac," issued by the American Tract Society, the publication of which had been brought to the notice of the Secular Press Bureau. In this delectable production of theological blindness and autocratism, the abovenamed Society publishes its financial report for the past year, showing receipts from different sources. aggregating the snug little sum of nearly \$500,000; and gregating the shight the sum of hearly \$00,000; and to illustrate the manner in which this money is used to keep the people in darkness and stagnation, the favor-ite proclivity of the Christian parasite, the Chairman read an article in said Almanac entitled "The For-tune-Teller," in which a bitter spirit of antagonism is displayed against Spiritualism, linking spiritual medi-ums and their seances to the crafty calling of fortune-telling impostures and counting and another the seances of the spiritual spiritual to the spiritual to the spiritual spiritual to the spiritual to the spiritual spiritual to the spiritual spiritual medi-ums and their seances to the crafty calling of fortuneums and their searces to the crafty calling of fortune-telling impostures, and cautioning all, specially the young, against the influence of those whom it looks upon as servants of the ovil one. After a few appropriate remarks on this subject by the Chairman, Mr. Henry J. Newton gave a reading of Whittler's poem. "Riernal Goodness." Mrs. Hen-derson followed with a few remarks on the position of mediums as teachers of spiritual truth, and gave a very good poetical recitation. Mr. O. Dawbarn here took the stand for the opening address. He entered upon his subject, "Manbood versus Anthood," by remarking that man in his self-conceit had always been very apt to think he alone had been cast in the image of God, and he proposed to consider how much right man had to monopolize this standing. concet had always been very apt to think he alone had been cast in the image of God, and he proposed to consider how much right man had to monopolize this standing. "It is worthy of notice that in the races below man in the scale of creation, there are many which display an asionishing amount of inteiligence, indeed, almost of reasoning power. Without going any further, let us consider this small and apparently insignificant insect, the ant, and see if we cannot find in its history many of man's characteristics. We know that man is con-tinually seeking to relieve himself of such labor as be-comes inkeome to his nature, even if by so doing he-has to make others of his own species bear the burden for him; for man is naturally as lary as olroumstances will admit. Ants are doing precisely the same, en-slaving other species of ants to do the necessary drudgery, while they are doing the fighting. Men en-slave brought under their subjection the leaf-bugg, which, after fecundation, appear the fungi upon which these ants will feed. Ants have pride. Their dead are buried in graves, one ant to one grave, while the slave ants are buried in a different cemetery than their masters, and no care is taken as to how many are heaped up in the same grave. The honey making ants have solved the problem of oobgeration in which humanity is now so increased. Two different species, the black and the yellow, are working without colli-sion for the greatest good of the community." After speaking of the white ants of the East, whose habitations are marvels of a criticeture and have a system of worth there would puzzle man to accom-plicity. Start gringmany more illustrates, harvests and word the is feedy, and that without any of these seeds sprouting (a feat which woild puzzle man to accom-plish); after gringmany more illustrates on acti-ant to be possessed of affection, of emotions and of de-votion to public dury, the speaker of last man had doen to more, and that he had shown a civilization among the ants even more perfect than t

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stop in its progression in spirit-life? Why should not the ant be as much an image of God as a man? Where is the difference between the soul-life of man and that of the ant? The candid consideration of these ques-tions, he held, would force us to recall all the accept-ed theories of creation and form new theories in ac-cordance with the facts which science has lately ac-cumulated.

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Written for the Banner of Light. WHENP ~

Strong and loving and true, Brave and tender and sweet, That which my soul foretells When shall my spirit meet? Will it be in a day or a year, Or when from flesh set free? Will it be now and here? Will it be in eternity?

The years go fleeting along, And the days come creeping by; Sometimes they bring me a song. Sometimes they bring me a sigh. Sometimes on the mountain-tops Glimpses of glory I see : Sometimes, down in the depths, Demons seem waiting for me?

But a vision of beauty and light, Now near me and now afar. Is guiding and beck'ning me on, Like a guiding and beckoning star ! Lifted from darkness and night, Touched by a ray divine, When shall I walk in white? When shall that vision be mine? East Bridgewater, Mass. H. B.

Onset Bay Grove Association.

At the annual meeting of this prosperous Association, held in Boston on the 9th inst., the entire Board of Directors of last year were reelected, as follows : President, Dr. H. B. Storer, of Boston; Vice-President, Hon. Geo. Robbins, of Fitchburg; Secretary, William F. Nye, of New Bedford; Treasurer, Capt. Benj. F. Gibbs, of Wareham; Directors, A. W. Wilcox, Esq., of Worcester, Maj. Chas. F. Howard, of Foxboro, Wm. C. Carter, of Fitchburg, Mrs. Henrietta Bullock, of Wareham, Miss Sarah R. Nickles, of Manchester, N. H.

We have received the Treasurer's Report, a neat pamphlet of twelve pages, giving a very clear summary of the receipts, balances, expenditures and cash assets of the Association for the year 1883. It is a model document, and the names of parties who have built cottages during the year are also given.

The Report of the President, Dr. H. B. Storer, is as follows :

On the occasion of the seventh annual meeting of the ONSET BAY GROVE ASSOCIATION, your President, in behalf of the Board of Directors, feels justified in congratulating the stockholders upon the steady growth and increasing prosperity of our Association. From the printed report of our Treasurer you will learn that our financial standing is stronger than ever before, and that from the various sources of our prosperity we have received largely increased tribute.

Comparing the record of the year just closed with that of 1882, the receipts of which were greatly in ex-cess of any previous year, we find a gain of 38 per cent. in travel over the railroad, as shown by commissions; about 43 per cent. gain on the sale of lots; gain in camp-meeting balances of 48 per cent.; and deducting the \$1000 hired last year, a gain in gross recelpts of some 8 per cent. The increase in tenements has been quite large, 51 buildings having been erected during the year, of which 47 are cottages.

The improvements made during the year are sufficiently indicated in the Treasurer's report.

The ready sale of land and the rapid therease of population indicates that the new purchase of the Sturtevant Farm, now surveyed, mapped, and hereafter to be known as "Riverside," will greatly aid in meeting the demand for desirable cottage sites.

No attempt has been made to estimate accurately the increased attendance upon the camp-meeting exercises of the Association, but probably an average of one-third over any former year would be correct.

As the Association is not a sectarian body, receiving membership through a profession of faith in any particular creed, it is impossible to report any particular number of conversions as the result of its ministry. But if we can judge from the close attention and evident interest felt in the platform exercises-

ter facilities for reaching the grounds, will be sanetioned by the Association.

For all details as to receipts, expenditures and improvements of the past year you are respectfully referred to the Treasurer's Report.

DR. H. B. STORER, President.

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January Magazines.

DIO LEWIS'S MONTHLY .-- Of the interesting contents of this number those that will attract special at-tention are "Instinct," by H. H. Polk, and "The Lessons of Instinct," by F. S. Oswald. They are worthy of an attentive reading. T. J. Ellingwood, the expert stemographer, gives a brief account of his experiences in reporting the sermons and addresses of Henry Ward Beecher, the first reports being made for the Banner of Mght, in which paper they appeared in 1858 and attracted much attention. The articles by the editor are "Prohibitory Liquor Laws," "Our Five Senses," etc. The German story, "Mala," is contin-ued, as is also "Observations in Natural History," and Helen C. Lewis gives good advice on "The Management of Children." Frank Seaman, 68 Bible House, New York.

THE HEBALD OF HEALTH OPENS with a "Lecture on Light," by the editor, abounding with good, practical. common-sense views, showing the importance of light to a healthy physical development, and its availability as a curative. In an article upon "The Church and Health Reform," a writer maintains that it is as much the duty of the clergy to labor for the salvation of the bodies as of the souls of men. "Sanitary Science" and "The Water Cure in Europe " are the remaining general articles; the minor items are many and instructive. New York :' M. L. Holbrook, M. D., 13 Laight street.

THE PLATONIST enters upon a new volume with the new year and announces an enlarged scope of research and exposition. The present is a great improvement on previous numbers. Of articles possessing special interest to our readers we may mention "Psychometry," by William Q. Judge, Recording Secretary of the Theosophical Society, "Iamblichos on The Mysteries," a new translation by Alexander Wilder, and "Kabalistic Doctrine of Spirits," Part II., comprising "Unity and Solidarity of Spirits," and "The Transition" of Spirits and The Mystery of Death." Osceola, Mo. Thomas M. Johnson.

THE ELECTRICIAN AND ELECTRICAL ENGINEER.-The leading article considers the proposed establishment of a government telegraph. In view of attacks upon the lighting of cities by electricity, it reprints a Remonstrance Against Lighting with Gas," dated "Philadelphia, Nov. 28th, 1833." It is addressed to the City Government, and commences as follows: "The subscribers beg leave to respectfully remonstrate against the plan now in action, for lighting the city with gas, as they consider it a most offensive, inex-pedient and dangerous mode of lighting." After remarking upon the "appalling consequences," such as "vast numbers of fires," the sudden disappearance of the light, "leaving streets and houses in total darkness," the deterioration of the waters of the Delaware and Schuyikill and "the destruction of the immense shoals of shad, herring, and other fish, with which they abound," resulting from the use of gas, which the remonstrants term "a powerful and destructive agent," the lamentation closes with these words: "In conclusion, we earnestly solicit that the lighting our city with oil may be continued." This document, which the experience of fifty years has caused to become rather amusing, was "signed by twelve hundred leading citizens of Philadelphia," and a note was appended stating that there were more to come. New York: Elec. Pub. Co., 115 Nassau street.

VICE'S ILLUSTRATED MONTHLY MAGAZINE for January-published by James Vick, at Rochester, N. Y .- gives, in its January issue, full-page colored plates : "Scablosa," and the "Vick Strawberry," and has other meritorious attractions.

THE SOCIOLOGIST .- "Compromise," "Causes of Socialism," "Altruism," etc. Adair Creek, E. Tenn.: Chavannes & Co.

Verifications of Spirit-Messages. JONES-GORE-SEVERANCE.

JONES-GORE-SEVERANCE. To the Editor of the Banner of Light: The Banner of Light of Dec. 10th, 1881, contained a message from JOHN MILTON JONES, who died in August, 1881. In the message he mentions the name of his wile, and refers to family affairs. I am informed by the daughter of Mr. Jones that the message is cor-rect in every respect, and as the family had no knowl-edge of Spiritualism, it has been a source of great wonder and comfort to his wife. The Banner of Light of Dec. 24th, 1881, published a communication from MARGAUETTA A. GORE, who also died in August, 1881. Mr. Gore, her husband, in-forms me that the message is correct in every detail. Both the parties named above know there could be no mistake as to the correctness of the information con-tained in the messages.

mistake as to the correctness of the information con-tained in the messages. The Banner of Light of Jan. 21st, 1832, also pub-lished a communication from CHARLES W. SEVER-ANOF, stating that he was murdered in Marin Co., California, and that he was a member of the A. O. Y. W. Severance was a young man in charge of a ranch in Marin County, and was murdered by two Chinamen; he was a member of the order named, as I have learned. This is the fourth communication I have already This is the fourth communication I have already been able to verify. It seems to me that the many an-swers to the question, "If a man die, shall he live again?" which are given in the *Banner of Light* Mes-sage Department, should be sufficient to satisfy even the carping cavilers among Spiritualists, who profess to be unable to see the great good which is being done in the diroulation of these messages. Fraternally yours, ALBERT MORTON. 210 Stockton street, San Francisco, Cal.

The Cherokee section of Georgia is greatly excited over the manifestations of Miss Lula Hurst, the fifteen-year-old daughter of William B. Hurst, a substantial farmer of Polk County. B. Hurst, a substantial farmer of Polk County. The stories told were of such a strange charac-ter that Col. Freeman, of the Cedartown Adver-tiser, Dr. F. M. Liddell, and several other promi-nent citizens went out to Mr. Hurst's residence for the purpose of investigating them. They found the young woman to be the ploture of health and of modest manner. Upon a request to manifest some of her newly developed pow-are the arcse and placed har hands mon the back of a common chair, which soon began to more, first slowly, then violently. The doctor was requested to hold the chair. Being unable to do so alone, then two, then three men, with no better effect. Apparently there was not a particle of physical force used by the young lady, her hands merely resting carelessly on the back of the chair. On a previous occasion four of the stoutest men of the neighborhood had found it impossible to hold the chair. A large old-fashioned bedstead stood with its head back in the corner of the room. On the foot of the bed Miss Lula placed her hands lightly, and it arose two feet in the air and moved swiftly

around the room. Miss Lora Wimberly, a cousin of Miss Lula, while in bed recently, heard a thumping noise on the head-board, which she thought was pro-duced by her cousin with her fingers, and she cuced by her cousin with her ingers, and she requested her to stop and go to sleep. Miss Lula protested innocence, yet the sound grew more audible. A playful remark that it should strike her caused a sensation like a slight shock, felt by Miss Wimberly about the face. The sound was then called to manifest itself where commanded about the bed, and the bed was finally commanded to move and to the wonder finally commanded to move, and to the wonder of the occupants rolled briskly around the room. This is the circumstance which led to room. This is the circumstance which led to the subsequent experiments. On another occa-sion an uncle, a man above the ordinary weight, sat in a chair, his feet on the rounds, while the lady placed her hand with an under grip on the upper back of the chair, and lifted him across the room.—*Cleveland (O.) Leader*.

A CURIOUS STATEMENT, worth recording, is told as follows:

"Decidediy, watches are queer things," said D. H. Hopkinson of the Jeweller's Circular, seated in his editorial sanctuary. "They pos-sees some unaccountable peculiarities. For instance, some time about the beginning of last Instance, some time about the beginning of last summer, when there had been a succession of fine displays of the aurora borcalls, it was esti-mated that in a single night in the city of New York the mainsprings of no less than three thousand watches broke. This estimate is based on actual inquiries. Fine sensitive watches are particularly liable to be affected by electrical atmospheric disturbances. Durby electrical atmospheric disturbances. Dur-ing the months of June, July and August, ing the months of June, July and August, when these phenomena are most frequent, there are more mainsprings broken than dur-ing all the remaining months of the year. They break in a variety of ways, sometimes snapping into as many as twenty-seven pieces. It is a well-known fact among horologists that no watch will keep the same time with two peo-ple. The cause has not yet been definitely as-certained, but it would seem that in some mys-terious way a watch is affected by the tempera-ment of the wearer. The more physical differment of the wearer. The mere physical differ-ence in gait and movement between different people is not sufficient to account for all the variations that have been observed."

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turer and medium, has been for many months turer and medium, has been for many months drawing around him, on Sundays, in London, a company of thoughtful men and women who are charmed with the grace and power of his utterances, and have taken the Cavendish Rooms, Mortimer street, W., where good audi-ences assemble each Sunday. It is pleasing to know that such a true and faithful worker is finding recognition amongst London Spiritual-ists. No one has been more consistent in his ists. No one has been more consistent in his life's work, and few men have retained for so life's work, and few men have retained for so many years the warm esteem of country Spirit-ualists as Mr. Morse. I hope that the number of his supporters who desire to keep alive a home for the propagation of rational and cul-tured Spiritualism will increase each day. Along with this Sunday labor which is carried on under the auspices of the Metropolitan Spiritual Lyceum, Mr. Morse has opened ex-tensive premises at 103 Gt. Portland street, a most central position, off Oxford street, which will meet a want often experienced by country Spiritualists. Not only can they have all in-formation as to what is doing in spiritual cir-oles, but they can there find a home for one or more nights at a most reasonable charge. Mr. Morse combines this with printing, publishing, and acting as agent of the American publish-ers of spiritual literature. He is altogether a very busy and obliging person, to whom 1 wish

ers of spiritual literature. He is allogether a very busy and obliging person, to whom 1 wish every success in his new venture. The Society for Psychical Research is un-doubtedly doing good work in paths that will by-and-by lead it to look upon Spiritualism as the key to many of the mysteries of the occult. The quality of the names of the leading work-ers in this Society are bound to claim strate. The quality of the names of the leading work-ers in this Society are bound to claim atten-tion. Prof. Sedgwick of Cambridge Universi-ty, Prof. Barrett of Dublin University, will be listened to when they tabulate evidence which might otherwise pass unheeded. The transac-tions, as regularly published, call forth in some cases sneers, but, on the whole, get re-spectful attention. I should have mentioned that, in addition to the weekly spiritual jour-nals, there is published, by Mr. Hay Nisbet of Glasgow, a monthly magazine entitled The Spiritual Record, principally devoted to the phenomena of Spiritualism. London, Dec. 10th, 1883. LOTTIE FOWLEE.

Increased by twenty-eight miles. In the jails there are an average of seventy-five thousand prisoners. The foreign-born residents of Lon-don number about seven thousand miles; there are built every year about nine thousand new houses, by which the length of the streets is increased by twenty-eight miles. In the jails there are an average of seventy-five thousand prisoners. The foreign-born residents of Lon-don number about one hundred thousand; but thirty-seven per cent of the whole population were born out of the city. 19 London is spread over about seven thouwere born out of the city.

There is one extreme of goodness to which we have never known the most perfect saint to attain, and that is the refusal to pass off a punched and filled coin when the opportunity offers.—Burlington Free Press.

Epilepsy of Nine Years.

"I thank the giver of all good gifts," writes J. N. Marshall, of Granby, Newton Co., Mo., "for giving me Samaritan Nervine. It oured my daughter's epileptic fits, of nine years' standing." Get at druggist's. \$1.50.

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from the investigating spirit that crowded the seances of private mediums with eager inquirers, and from the favorable notices of the secular press, we have reason to believe that the natural and comprehensive philosophy of Spiritualism, as interpreted at Onset Bay, is leavening public sentiment in favor of more humane and nobler views of man's nature and destiny, and the essential character of his immortality.

From the time of the dedication of this Grove, seven years ago, "to the principles of Spiritualism and the interests of human progress," the company of like-minded men and women who formed the Associa tion have been served by the successive Boards of Directors annually chosen to conduct its affairs, probably with as earnest, intelligent and unselfish spirit as ordinarily pertains to any administrative body, and the success which culminates to-day in the fair record of our financial, intellectual and moral standing is due largely to the combined efforts of all.

An important element of strength and safety to the Association is found in its organic law. Only those who have equal interest in its financial and moral policy are represented in its deliberations. No irresponsible crowd, swayed by the excitement of the mo ment, can outvote the deliberate policy of calm judgment and accurate knowledge. With the stockholders remains the power to correct all abuses and inau gurate all improvements.

Ballying around the idea of demonstrated communion between the denizens of the spirit-world and the dwellers on earth, the founders of this Association desired a place where evidence of this momentous fact might be offered to the world under conditions alike protective and sympathetic. Hence they have encouraged the presence of mediums by the exercise of whose varied gifts the so-called dead might be revealed as present to human consciousness ; assuming, however, no responsibility to decide for the public as to the genuineness of any particular medium or form of mediumship.

The same principle has governed them in the selection of their public teachers, the intention being to present competent exponents of the Spiritual Philosophy, and able advocates of all subjects that pertain directly to human progress and improvement. We desire so to conduct all public exercises, and encourage only such institutions among us as will tend to promote education, morality and the whole fraternity of virtues; to perfect and perpetuate, at Onset Bay, a social community that shall be greatly distinguished for intelligence, liberality, justice and hospitality.

Our Association, as has already been suggested, is not only a financial but a moral institution. The famillar phrase by which we have designated it as "The Spiritualists' Summer Home by the Sea," suggests those friendly relations among its members and residents that characterize and make enjoyable homes where love and good-will abide. Without claiming any especial exemption from the faults and imperfe tions of human nature, it seems proper to suggest that the ideal of the Association is a community living in the spirit of fraternity and seeking to illustrate, by example as well as precept, something of the dignity and beauty of spiritual lives.

Realizing the great natural advantages of our location, which commands universal admiration, and duly estimating the appreciation with which the public have greeted all the improvements thus far made at Onset, the Directors are confident that all judicious expenditures of moneys for the purpose of improving our roads, erecting (public buildings, or securing bet

MRS. HANNAH VAN WINKLE.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Your paper of May 12th, 1883, contains a message from MHS. HANNAH VAN WINKLE of Congress street, Newark, N. J. I am more than pleased to verify to the truth and manner of it. I am sure it is in harmony with her views. Having met her in circles, and hav-ing received the hospitality of her house for several days when on a visit to that town in 1875, I think it my dury to recognize it, as I know it will please her to see that though absent in the body she still lives green in the memory of fiends of the past, and that what the world calls death is only a stepping-stone, a halt, and that good deeds live always. Wishing you, Mr. Editor, the compliments of the season, may the Banner of Light ever flourish. Yours respectfully, J. J. NORMAN. 87 Walbrook, E. C. London, Eng., Dec. 28th, 1883.

1. 14

JOSEPH SCHELL.

To the Editor of the Banner of Light: '** I saw in the Message Department of your paper of Dec. 29th, 1883, a. communication purporting to come from JOSEPH SCHELL, of Rochester, N. Y. Somethree Years since I knew a young man by that name in the city of Rochester, N. Y., who was killed by the failing of a wall caused by an explosion—which agrees with the statement of the spirit. I saw the body after it was taken from the ruins. Yours for truth, Kalamazoo, Mich., Jan. 3d, 1884. GEO. M. VOKE,

FANNY B. FELTON-FLORA PARTRIDGE. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In the Banner of Light: In the Banner of Light Dec. 29th appeared a com-munication through Miss Shelhamer, from FANNY BURBANK FELTON, which has been recognized by some of her friends here as characteristic of her—so was the one which was printed some months previous, recognized by many of her friends at Northampton, Mass., as I learned while I was there. I think ft in-cumbent on every one who recognizes a message to send you a verification of the same. In the same paper is a message from FLORA PAR-THEDGE, who lived in Boston. The communication I am informed, partook decidedly of her characteristics when in earth form. She was an intellectual and cul-tured soul, and has, I am save, frequently communi-cated with her loved ones in earth-life. It is a source of infinite satisfaction to have those in spirit-life we love repeatedly send back, loving mes-sages to us, and to those we are interested in. Haverhill, Mass., 1st mo., 5th, 1884.

Siftinos. 制制制作

Stand upright upon your feet. Believe in man. So-berly and with clear eyes believe in your own time and place. There is not, and there never has been, a better time or a better place to live in. Only with this belief can you believe in hope and believe in work. Phillips Brooks.

Mother Swan's Worm Syrup, 3 or bree labes, reclessnes, worms, genetical on testoless. Se

A flush of subset in the west Hangs crimson banners in the sky. Lights up each solemn mountain-creat, And glistens in the lake's blue eye; The stern old hills for many a mile Grow bright in that reflected ray. As white-baired elders stand and smile, Watching a little child at play.

ORIMBON.

Oh i is not this the home of peace? A shelter from the cares of life, Where every jarring volce must cease, And hushed be every sound of strife? Where, ever fresh, the happy hours On noiseless pinions gently pass, Where nothing fades, nor shadow lowers, Save the cloud-shadows on the grass?

Baye the cloud-suadows on the grass r Nay, that would be a Paradise, And Paradise is lost to men, Till, freed from earthly stains, they rise To tread its fadeless bowers again.¹ Here comes the thought of death and sin, Of battle fields where thousands die, Bayone whose carnage and its din Before whose carnage and its din Pale the red glories of the sky. —S. M. Gidley, in Sunday Magazine.

Banner Correspondence.

Massachusetts.

EAST BOSTON .-- Wm. H. Banks writes : "'Coming events cast their shadows before,' and the following incident furnishes another proof of it : Mr. Elmer E. Gray resides at No. 81 White street, East Boston, at Gray resides at No. 81 white street, East Boston, at the home of Mrs. Mary F. Loveing, a well-known me-dium. He is an exemplary young man of twenty to twenty-five years of age, and his occupation is that of a butter-dealer, carrying on a route in this place, Ohel-sea and violally. Some weeks since, on a Friday, Mr. Gray drove up to the house of one of his customers, a Mrs. Orne, of No. 106 Shawmut street, Chelsea, and saw orape on the door—the crape being heavy, and all black, indicated to him the death of an adult. Not wishing to disturb the family at such a time of afflic-tion, he drove rapidly away, and made a call on anoth-er customer. On returning, soon after, through the same street, he was surprised at not seeing the orape. Desiring to know further about this strange occur-rence, and to learn if a death had taken place in the house, he called on the occupants, and informed them of what he had seen. They said that no death had taken place, nor was there a near expectancy of one, but stated that an elderly lady, Mrs. Deborah Cum-mings, residing in the other part of the house, was sits with consumption, and might live for many months or perhaps a year or more. On the following Tuesday Mr. Gray again made a call, and was astonished to find crape in reality on the door, and learned that Mrs. Cummings had passed to spirit-life. This is an un-common example of clarvyary twision, and Mr. Gray will no doubt develop his latent gift which promises spi much. the home of Mrs. Mary F. Lovering, a well-known me-

will no doubt develop his latent gift which promises so much. A few words of merited praise are due to the Associ-ation of Spiritualists, which meets in Odd Feilows' Building, Hawthorne street, Oheisea. They are doing a grand work, and supply their rostrum with excellent lecturers and test mediums. I have heard on their platform W. J. Colville, Geo. A. Fuller, Dr. Geer, Thos. Dowling, Jos. D. Stiles, Mrs. Byrnes, Mrs. Dick, and Mrs. M. C. Bagley. The last-named I heard four or five weeks ago, and after a few introductory re-marks, she for one hour and a half gave tests. About forty were given, with excellent satisfaction. East Boston helps considerably in making up the andience at these meetings, for there were thirteen avowed Spir-itualists in one car with me returning home to East

Boston helps consideraby in making up the audience at these meetings, for there were thirizen avowed Spir-itualists in one car with me returning home to East Boston, alter hearing Mrs. Bagiey the night above re-ferred to. The Chelsea meetings are very interesting, and much spiritual comfort and consolation is received by the patrons. Furthermore, the work of charity done by both of the Associations is an extensive one, and deserves liberal encouragement. Mrs. Odiorne, test-medium, of No. 131 Entaw street, Bast Boston, is holding parlor scances every Tuesday evening, and they are well attended, for satisfaction is received by her visitors, so much so that they come more than once. It is not simply a local affair, either, for her audiences are interspersed with people from the Highlands, Charlestown, Chelsea, etc. Some five or six Sundays ago I took a pleasant walk up to the corner of Newbury and Excter streets, and ascertained the precise location for the First Spiritual Temple of Boston, and I was surprised to find such a substantial showing, for at that time most of the pilling had been driven and work has been going on since, in suitable weather, it being the intention to have the building ready for partial occupancy during the com-ing spring and to be wholly completed in the autumn. The lot of land is a very large one, costing nearly fifty thousand dollars, I am informed. The Unitarian Church of the Rev. H. Bernard Carpenter's society is in process of building on an opposite corner, and the Prince School vn another, thus making an excellent neighborhood. Such practical work as the erection of this Temple is a grand demonstration in favor of true (Spiritualism. The Messrs. Ayer of No. 170 West Chester Park are the most interested partles in the construction of this new Temple. Their residence is opened free every Sunday afternoon to all of those people who are desirous of hearing the highest and beat spiritualistic thought expressed by able speakers and mediums.

and mediums. How favored the Spiritualists of Boston and vicinity are in having so many good public meetings. When Sunday arrives the question is not where is there one that we can go to, but it is, which one shall we select out of so many good ones, in order to satisfy our spir-itual longings?"

OHATHAM.-E. T. Beane writes : "Mrs. Cella M. Nickerson, of South Orleans, spoke in the Town Hall at this place Sunday evening, Jan. 6th, to a good audiat this place bulkay evening, Jan. 6th, to a good audi-ence. The subject given her from the audience was, 'Is there a Life Beyond This? If so, are we to be pun-ished and rewarded for deeds done in this life, and to what extent?' The subject was handled with great case, and very satisfactorily to all."

we called over the alphabet my mother's name was spelled out, which caused me to improve every oppor-tunity to investigate the phenomena, and now I can say that I know Bpirtualism is true. The knowledge of immortality thus gained has caused me to have a kindlier feeling for my fellow-beings, and to fit myself to enter upon the 'joys pre-pared for us before the world was.' One to whom I Owre as much gratitude as any other medium is Mrs. Carrie M. Sawyer. I know her to be a good material-izing medium, for I have attended between thirty and forty of her séances, have stood face to face with my mother and many others, and if I do not know what I saw at her séances. I do not know anything, fraud-hunters to the contrary notwithstanding. God bless her and all mediums and workers in the spiritual vineyard.

her and all mediums and workers in the spiritual vineyard. On the 18th of January, 1833, I had a son sixteen years old killed on the railroad. I have talked with him several times since he has entered the Bummer-Land, through the mediumship of Mrs. Frances Lord Swalley. Little Wille: Bwadley, also sees and de-soribes spirits, though he is only six years old, some-times giving names. There are very few Spiritualists here, but we hope for a better state of things. I give all the spiritual papers and books I can get to any one who will read them, and hope by and by to get subscribers. God bless and prosper the Banner of Light,"

JACKSON .- Joseph Williams writes: "The question, 'If a man die, shall he live again?' has perplexed

tion, 'I a man die, shall he live again ?' has perplexed the minds of thinking men and women in all ages of the world. The Christian Church answers it affirma-tively, for, indeed, a professed belief in the immortali-ty of the soul is the main pillar on which it stands. But the Church fails to satisfy hundreds and thou-sands of honest, truthful, candid men and women, who desire the truth above all things. They cannot fully accept a bilnd faith, handed down through the ages by the Church and priesthood as a verity, as a living truth. The large class of religionists who have come prominently before the world as Spiritualists, num-bered by millions in our own country, have had expe-riences and witnessed phenomena that convince them beyond all shadow of doubt of the great truth of the immortality of the human soul. There are scores and hundreds of the ripest scholars, the most profound the ologians that ever graced the Christian Ohurch, who have left it to preach the more reasonable, consoling and beautiful doctrine of Spiritualism; and I doubt not there are thousands within the Church to-day who as firmly believe in the ministry of angels and return of spirits as they ever did that such things occurred in the olden time, as recorded in the Bible."

MODESTO .- Mrs. M. E. Morris, of San Francisco. writes, Nov. 27th: "A. Barton Hill arrived here yes-terday afternoon, with a young lady companion, hav-ing advertised, a few days before, with the usual flaming handbills, that he would give a spiritual en-tertainment in this place last night. Upon alighting from the train he consulted with some gentlemen with regard to his prospects, and they frankly told him that if he gave an honest entertainment and would do what his bills promised, he would have a crowded house and be hospitably received; but if there were any sign of fraud they would not answer for his sate-ty, as the Fay-Braddon, etc., combinstion had at-tempted the same kind of a show here, and they bare-hall and the money refunded. A. Barton Hill decided not to give the entertainment, but could not leave town until the evening train, in the meantime acting as if he were straid he would be lynched before he could get away." writes, Nov. 27th : "A. Barton Hill arrived here yescould get away."

Ohio.

GENEVA .- J. J. Edson, M. D., writes: "The greatest fact we can learn in this life is that life continues beyond

the grave. The proof the modern Christian offers us is

the grave. The proof the modern Ohristian offers us is that a God, or one-third of one, died and rose from the grave, therefore we shall do likewise. To me that is no proof we shall do likewise, for a God of all power rising: from the grave is no demonstration that we finite beings shall do so. If he had been man alone it would be evidence for us. I think the universe around us speaks loudly of the great fact, if we will hear it. The universe unseen is more real, more solid and enduring than that which is seen. The unseen is the universe of causation, this is the world of effects. All power that acts upon gross mat-ter is unseen. Electricity strikes and tears the oak into fragments, therefore it must be more dense than the tree it shatters, but we cannot see it. Gravitation swings this planet around the sun with immense veloci-ty, and it must be more dense than the achites of the soul, the powers that move this machine of mine, are unseen, belong to the unseen universe, in faot, and must live in it as permanently as all power. If power is not destroyed, the soul of man is not." CLEVELAND.--- "L." writes: "Mrs. Lucia H. Cowles

OLEVELAND .- " L." writes: "Mrs. Lucia H. Cowles passed to spirit-life from her son's residence in Zum brota, Minn., Dec. 29th, 1883, aged 63 years.

brota, Minn., Dec. 29th, 1883, aged 63 years. Mrs. Cowles was a native of Ohio, and well-known throughout that and the adjoining States as a lecturer on the spiritual platform and a worker in the reform field generally. She was an earnest, active and con-scientious advocate of Spiritualism in its most utilita-rian and broadest sense, both on and off the platform; and ever advocated the acting as well as speaking one's highest convictions. She was a brave and true woman, championing at all times the rights of her sex, and ever striving for the elevation of humanity, believ-ing it could only come through the equality of the sexes.

and ever striving for the elevation of humanity, bellev-ing it could only come through the equality, of the sexes. Mrs. C. lived in Chardon (where she was born) the first fifty years of her life; and the past thirteen years in Clyde, where she owned a comfortable little home acquired by her industry and economy. At the time of her passing to splitchilfe she was staying with her son Olifford in Zumbrota, Minn., in the hope that the change would be beneficial to her. Her aliment being of a cancerous nature, she suffered untold agony the past two years so 'death' to her was a happy release. Her remains were brought home to Chardon, O., (where she has a son still living—Dr. P. M. Cowles.) and the tuneral services took place in the Diselples Church—Mr. Thomas Lees of Cleveland officiating, as-sisted by the Rev. S. Bartlett, the pastor, and O. P. Kellogg, Esq., of New South Lyme. Mr. Lees paid a high tribute to the deceased as a spiritual lecturer, a woman, a friend and a mother. Mr. Kellogg discoursed eloquently on 'Life and Death' as viewed from the Spiritualist standpoint, and spoke words of comfort to the concourse of mourners and sorrowing friends pres-ent; and the Rev. S. Bartlett who opened the services with prayer, closed by paying a personal tribute to the arisen one, and thanking God the time had come when personal theological opinions could be temporarily set aside on an occasion like the, and al uniteon one plat-form in honoring one who in every way was worthy of our love and respect. Theeloquent and ilberal remarks of the Disciples pastor were listened to with raps at-tention, and were an honor to him as a man and a min-ister. The services so kindly tendered by the church choir tontion, and were an nonor to him as a man and a min-ister. The services so kindly tendered by the church choir added greatly by their quartette of voices to the im-pressiveness and harmony of the occasion, and not-withstanding the raging snow-storm without, and the intense cold, all seemed pleasant and peaceful within, as the last rites were performed over the remains of our lately arisen sister. Lucia H. Cowles, so universally re-spected by all who knew her."

your master; if to tobacco, that will be your devil and master, and so on through all the different pernicious habits that fasten on the human family. I hope it will not be long before we shall have the privilege of listen-ing to Mr. Fletcher again. He is a good man to wake up old puritanical towns." **GREAT REDUCTION!**

New Jersey.

TRENTON .- James W. Royle writes : "The Society of Spiritualists in this place has recently elected or spiritualists in this place has recently elected officers for the coming year. They now are: Presi-dent, James W. Royle; Vice-President, Milton Baker; Secretary, Auton Niedermeler; Treasurer, W. Daven-port. Executive Committee: Albert Schulz, Phillip Valpa, A. Niedermeler. Our society has been in ex-istence two years, and has now become well estab-ished. Its prospects are good, and the work bids fair to go on with renewed interest and with very satisfac-tory results."

Nevada.

WINNEMUCCA.-Oyrus Bardmass writes that great interest in the subject of Spiritualism has been caused by séances at which independent voices have been beard. As they were the first held in the place they attracted much attention, the subject being entirely new to nearly all the residents. Many who were skep-lical have been convinced of the truth, and many more are fast approaching the same conclusion.

In the sabjoined paragraphs, published by it

under this heading, the New York Graphic strikes "the doctors" of that State-and everywhere else-a solid blow in the interests of truth. Of course the doctors referred to are of the "Regular" pattern, because no other is legally recognized in the Empire State. Let the people read and reflect:

"What Doctors Do."

people read and reflect: "About once in twenty years the doctors re-label all the old complaints and give them new names. Thirty odd years ago pneumonia was 'lung fever,' and 'sciatica' plain 'theuma-tiz.' But complaints with these old-fashioned English names are bad for doctors. People get too well acquainted with them, and then they learn to cure themselves. When the doctors find them out they rechristen the whole lot. This is done by charging a gun full of Greek and Latin words and firing into the old com-plaints. Where a shot hits the name sticks. The sick are frightened when they are told that these words are the matter with them and think something new and awful has got them.

them. When a dootor has tried to cure a sick man and can't, he tells him he's got 'malaria.' Nothing readily cures malaria in New York

but dying. Doctors usually disagree, and the more there are of them the more do they disagree. No dozen of doctors ever yet agreed entirely upon a man's complaint—unless he was drowned or blew his brains ont.

Every few years the doctors find out that some-thing they used to do ts entirely wrong and likely to kill more than cure. But they stick up just the same for whatever they are doing now."

That Husband of Mine is three times the man he was before he began using Wells' Health Renewer.

Passed to Spirit-Life:

From her residence, Elmhurst street, Providence, R. I., on Christmas morning, Dec. 25th, 1883, Phebe A., wife of Levi K. Joslin

on Christmas morning, Dec. 22th; 1883, Phote A., wife of Levi K. Joslin. Mrs. Joslin will be romembered by most of the older lec-turors on Spiritualism and reform who have shared the hos-pitality of her home. She was a Spiritualist, and i argely Interested in other reforms. Through a long illness she never expressed fear of death, and departed this life as one prepared and removing to a better home. On the Sunday following, a large number of friends gathered at her former bome and listened to tender and loving words of consolation and hope from Frederic A. Hinckley of the Free Religious Society and Fred L. H. Willis, Mr. Hinckley roiterated the better spiritual teachings of the ages, and Mr. Willis gave a most iender and poetic rendering of the transition and the thrilling meeting of the mother with her Aggie, who had gone before. The choir rendered "Boyond the Smilling and the Weeping." "Abide with Me, " "It is well" and "Nearer, my God, to Thee." So the last sad sorvice was held with devotions, with words of hope, with music and the perfume of flowers. Great rest and peace of men, they are not greatest. But she who multisters at the allar of home; she who serves others; the whos loving de-votion abides with her children, she is greater! L. K. JOSLIN. From Rockland, Me., Jan. 6th. Samuel Williams. aged 52

From Rockland, Mo., Jan. 6th, Samuel Williams, aged 52

rears. He has gone on to try the realities of that higher exist-ance in which he had long been an honest and ardient be-F. W. S.

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

The Vermont State Spiritualist Association

Will hold its Quarterly Convention in the Town Hall, Rutland, on Friday, Saturday and Sunday, Jan. 25th, 28th and 27th, 1884. All our State speakers and mediums are expected, and cordially invited to be present, to add to the interest f the meeting.

or ins meeting. In addition to our own State speakers, Cephas B. Lynn will be present. Also Joseph D. Stiles, the wonderful test medium, from Boston, will occupy the platform at dif-ferent times during the meeting, giving names and describ-ing spirits who are present. Also the brillant inspirational lecturer, George A. Fuller, from Fitchburg, Mass., is to be

People from the Other World. CONTAINING Full and Illustrative Descriptions OF THE WONDERFUL SEANCES Held by COL. OLCOTT with the Eddys, Holmeses, Mrs. Compton.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must olevate it sconer or inter to the position of an established science. He says to the world: "Here are certain stu-pendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportu-nities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplica-ble phenomena, repudlated for the most part by leading physiologists and psychologists, but which are novertheleas thoroughly well established as facts, and which must sconer or later revolutionice opinion on a variety of questions ro-lating to the nature of man." The work forms a large 12mo volume of 492 pages, and is munificently

Illustrated with some Sixty Engravings, Consisting of Portraits, Groups, Landscapes, Interiors,

Diagrams, Fac-Similes. &c.,

all of which add greatly to the interest of the text. The style is an inated, frank, engaging; and a cumulative dra-matic interest is given to the narrative of events by the literary skill manifest in the preparation. Hill there is no attempt at soursationalism. A reason is given for every-thing; and even the stories of their past lives, got from the Eddy family, though necessarily such as the author could not vorify, have their fit place and bearing in the general narrative, and afford interesting matter for psychological speculation.

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"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE. - A woman holding in-spired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavonward gaze, most beautifully embedy the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candie nor the moon, 'old and pale, 's bining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and liuminates the room. Painted by Joseph John, and engraved on stepi by J. R. Bice. Size of aheet, 22x23 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Filgrinn. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sca-an emblem of elernity-ro-minding "Life's Morring" to live good and pure lives, so "That when their barks shall float at eventhic, "they may be like "Life's Evening," ifted for the "crown of im-mortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Witcor, Size of sheet, "22x2s inches; engraved surface, 18x20 inches. Wilcox, Blz 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful pleture lifts the vell of wateriality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two ory plans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of thefearful entaract the children were stricken with there enne a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a deter-mined and resisties impulse that thrilde through how when to her surprise the boat turned, as by some unseen power, to-ward a quiet eddy in the stream-a little haven among the oroks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 21228 inch-es; engraved surface, 1520 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfow tolls the knell of parting day," "> from the church tower bathed in sunset's fading light, "The lowing herd whide slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look cagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Btein, copied in black and two tints. Designed and painted by Joseph John. Bize of sheet, 2128 inches.

"FARM-YARD AT SUNSET."

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California.

LINCOLN .- J. Lorain writes: "I applaud the efforts which are made by the venerable Thomas R. Hazard and others, for the protection of our passive, and there-fore personally irresponsible madiums under spirit-control. A greater measure of protection should have been accorded them long ere this, considering the mul-titudes of clear thinkers and correct reasoners in our ranks. Those contemptible plastarisms of humanity, the fraud-seekers, should be ejected from every se-ance; for if even there were a probability of convincing them of the truth of spirit-intercourse, their natural make-up is such that they are ever liable, at their best, to ligure any cause, however trivial, much mere so the important one of Spirifualism. As has often been suggested, none should be admitted to seances, either where the parital exclusion of light is an essen-tial condition, or to those in clear light, unless through permission of the spirity unless of the medium; this, I opine, would preclude the, possibility of tricky and mischlevous spirits manifesting; for the element upon-or, through which they operate would be wanting a seeming mystery unraveled, and fair opportunity, under proper conditions, given for spirits to clearly explain what has often transpired at seances where the presence of blinded bigots has brought with them discordant elements which are unaccountable, or at least but conjectural. There is another class of our media requiring as careful study and assistance from the wise and pru-dent as those referred to. I mean the class having *idadity, firmaes* and reversnoe predominating in their organisms. These are frequently taken control of by a certain class of spirits, (mischlevous?) rushed suddenly into seclusion, and made to believe that they can there be unfolded to perform wonderful impossi-bilities! Several have been thus dealt with, and hur-ried to this coast into seclusion; avaiting the consum-mation (?) of the important end 1 doubt not there are those in other localities similarly operated upon-surely requiring the interference and concentrated as-si which are made by the venerable Thomas R. Hazard and others, for the protection of our passive, and there-

And the helpices nature of imediting when under con-trol. in particular, second of imediting when under con-trol. In the particular, second of here, I could name; she was educated iclassically, she is talented, and power-ful on the platform under control; she has held thou-sands in attentive silence under the sublime teachings of her elequent guides; but now, like a gigatist mag-nolis in the confines of an casts, fisshing its fragrance on the desert air, this fragile spirit-instrument; of gi-gantic capacity has been held. In seclusion, for inore than seven years; under the deinsive promise of the accomplishment, in, her, of an eyform, impos-sibility; depending, for a measur sustanance upon the voluntary contributions of those fixet and. West; to whom appeals strong and foreible are made; the use-fulnees under former guides lost to the world., I vol-unteered such assistance in the premises as I thought proper; I have argued, reasoned, importuned; to mot effect.

effect. Phases of this nature certainly require the most se-rious and carefal cousideration and sation of every true Spiritualist and philanthropist. These babes to whom are revealed the fruits of the 'Tree of Life,' and who hold the keys of the kingdom, require a care wor-thy our most sacrificing exertions."

MARIPOSA .- B. O. Marston writes: "You and I are old friends. I have known you at least twenty years, for I am a thirty year old Spiritnalist, and have years, for I am a thirty year old Spiritualist, and have obtained my Beinser from agents. My instexperience in the investigation of Spiritualist with a large number winter of 1852.3, in the mountains of California. We were ten or, twelve young men from different States, almost strangers, drawn together by the love of fel-lowahip. Bevered, from the home-tirds was sought to form new ones, often temporary though pleasant. It was set bit of these meetings that a circle was pro-posed, with a large number in general to the sought of the device of the torm new ones, often temporary though pleasant. It was set bit of these meetings that a circle was pro-posed, with a large number in the device of t

New Hampshire.

MANCHESTER.-Geo. B. Rumrill writes: "At a private circle in this city, Friday evening, Dec. 28th, Mrs. M. E. Layole being the medium, the following message was received, the communicating spirit requesting it to be sent to the Banner of Light :

'John Farmington, Cleveland, O., Fifth Regiment. Will Osgood is with me, and we are all right.'

I wish if any one recognizes this they would send an answer to the Banner of Light, for there was not one in the circle who had ever heard of those, whose names

In the circle who had ever heard of those whose names are given. The Spiritualist Society has closed its meetings for the winter. It is out of debt, and has a balance in the treasury. Last Thursday evening, Dec. 27th, we elect-ed officers for six months, so as to keep the Society together, and Col. J. S. Kidder was elected to fill the President's chair again. ...We have several good medi-ums with us, but Mr. Emerson we do not see Sundays, for his calls are numerous; and his Sabbaths all en-gaged until May, 1834." Since y we have a trans-man of the start of Manchester. Not His and not the: "The Spiritualize of Manchester. Not His and not the:

The Spiritualists of Manchester, N::Hij and not they alone, but also many of the liberal and thinking minds of our city, have been favored the past four Sundays with discourses from the inspired lips of Miss Jennie B. Hagan of South Royalton. Vt. Her 'readiness to answer questions given her, relative to the theology of the past and present, also her improvised poems upon subjects given by the audience, have elicited astoniahment and the highest encomiums. Bhe has been greeted with larce and intelligent audiences, and on. Sunday evening, Jan. 6th, it being her last night here for the present, the City Hall was filed to over-flowing. Her 'last poem upon the subject.' Good-night, Good-bye,' suggested by friends in the andi-ence, was exceptionally fine, both from its appropri-ateness and superior quality. Miss Hagan has made many friends' by her pleasing manners and eloquent discourses, and issure her a cordial welcome when-ever she shall return to Manchester." alone, but also many of the liberal and thinking minds

that manufacture is

Ing 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 over held in our State. It is expected that the several railroads will give return checks to these who pay full fare one way to the meeting. Board at the Borwick House \$1.00 per day; at the Bates House \$1.50 per day. It is noped the Spiritualists, and all others who are not Bpiritualists, will come and join us in our meeting, and try the spirits, to see whether they are good or evil; our plat-form is free for all who may come. It is hoped that those who have signed the pay-roll as pay-ing members will send in their guarterly dues-if they do not purpose attending the meeting-to the undersigned. Montpelter, Vt., Dec. 31st, 1833. Boardof Managers.

NEW ENGLAND FREETHINKERS' CONVENTION. — The New England Freethinkers' Convention will open in Bos-ton, at l'aine 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 Thom-me Paine, the Anthor. Here of the American Hevolution. The Committee appointed to make arrangements for the Convention have secured the services of W. S. Heil, Esg., as a geniceman well qualified to carry out arrangements for the Convention. Mr. Beil, having agreed to take charge of the business intrusted to him, will be very glad to open cor-respondence with friends abroad, and to receive any con-tributions to help make the Convention one of success. J. P. MENDUM, Chairman,

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The Rationale of Spiritualism. PAFER BRAD BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY સ્ક્રિયા સ્વ

BY F. F. COOK.

This admirable Beesy completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tradencies are so diverse, and to some so contradic-tory and perpending. Every intellectual reader will enjoy it. Paper, 10 cents. For sale by COLBY & RICH.

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The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The compan-ion-piece to "Homeward," (or "The Curfew "), Copied from the well-known and justly celebrated painting de-signed by Joseph John. Slein, copied in black and two tints. Size of sheet, 22x28 inches.

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

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A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are aided to "ilfe's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peege" around a tree through the foliage, her face radiant with a loving, gleeful, reguish expression. Both faces are full of sweetness and joy. Painted by Moger Von Bremen. Engraved on atcel by J. A. J. Wilcox. Bizo of sheet, 22x28 inches.

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OFFERED AS A PREMIUM FOR THE FIRST TIME. The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grove made vocal with the song of birds. The farmer apreads the noonday feat from a basket brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A isd is studying the countenance of his dog, that is waiting for his lunch. Horese attached to a wag-on loaded with hey, impart a most pleasing effect. A rustle youth, proud of the ieam, leans against his favorite hores. A little boy and girl are passing a lunch to brother and sis-ter frolicking on the loaded hay. Stein, copied in black and two tintefrom Joseph John's moted painting. Size of sheet, 22728 inches.

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OF BPIHITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRIT S. B. BRITTAN.

Retrospect and Prospect of Religion.

The great English philosopher, Herbert Spencor, discusses this profoundly interesting subject in an essay that is to form the closing chapter of the theme "Ecclesiastical Institutions," Part VI. of "The Principles of Sociology "-and the essay is published in full in the January number of the Popular Science Monthby, published by the Appletons, New York, who are also the publishers of Mr. Spencer's works. He sets out with the observation that, unlike the ordinary consciousness, the religious consciousness is that which lies beyond the sphere of sense. The developing man has thoughts about existences which he regards as usually inaudible, intangible, invisible, and yet which he regards as operative upon him. He asks, How do these ideas concerning the supernatural evolve out of ideas concerning the natural? Insamuch as the transition cannot be sudden, the attempt is made to give an account of the genesis of religion by describing the steps through which the transition takes place.

"The ghost theory," says Mr. Spencer, "exhibits these steps quite clearly," and he proceeds to follow it up from its primal inception. He finally allows that "there is a strengthening tendency to think of them (ghosts) as everywhere around, and as causing all unusual occurrences." His speculative statement respecting the evolution of the human idea of gods is one of peculiar interest for a generalization, causing us to regret that it is out of our power to print it entire in this place. The summary of it all is, that, "recognizing the fact that in the human mind there exists neithe ligious idea nor religious sentiment, we find that in the course of social evolution and the evolution of intelligence accompanying it, there are generated both the ideas and sentiments which we distinguish as religious; and that, through a process of causation clearly traceable, they traverse those stages which have brought them, among civilized races, to their present forms." Then he raises the question, What are we to infer will be the evolution of religious ideas and sentiments throughout the future? There could not be a more engrossing one proposed. Mr. Spencer refuses to believe, on the one hand, that the changes which have brought the religious consciousness to its present form will suddenly cease: or, on the other, that the religious consciousness thus naturally generated will disappear, and leave an unfilled gap. It manifestly must undergo further changes ; and however much changed, it must continue to exist. What, then, he asks, are the transformations to be expected? Rightly to understand the genesis and decay of religious systems, and the probable future of those now existing, he insists that we must take into account the fact that evolution is, throughout its course, habitually modified by that dissolution which eventually undoes it; the changes which become manifest being usually but the differential results of opposing tendencies toward integration and disintegration. Belief in the hierarchy of lesser gods is undermined by observation of phenomena that proceed in regular order. Faith is therefore transferred to and concentrated in a great god heading the hierarchy. This is integration of power. And, next, in proportion as there arises the consequent conception of an omnipotent and omnipresent deity, there is a gradual fading of his alleged human attributes; dissolution begins to affect the supreme personality in respect of ascribed form and nature. a' In the more advanced societies, and especially among their higher members, this process has gone to the extent of merging all minor supernatural powers in one supernatural power; and this one supernatural power has already lost the grosser attributes of humanity. And we are to infer that this dropping of human attributes will continue. Two factors must unite in producing the positive changes which are to be expected, namely: the development of those higher sentiments which no longer tolerate the ascription of inferior sentiments to a divinity, and the intellectual development which causes dissatisfaction with the orude interpretations previously accepted. By way of illustration. Mr. Spencer says that the cruelty of a Feejeean god, represented as devouring the souls of the

tolerable to the better-natured that, while some | has always been accompanied by an increasing theologians distinctly deny it, others quietly capacity for wonder. The astronomer sees in drop it out of their teachings. Clearly enough, concludes Mr. Spencer, this change cannot cease until the beliefs in hell and damnation ing its edges; and by every finer telescope is disappear. And their disappearance will be hastened by an increasing repugnance to injustice.

BANNER

We quote the exact words of Mr. Spencer on this branch of the subject, as being better than any mere conveyance of his ideas : " The visiting on Adam's descendants, through hundreds of generations, dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrifice of one who was perfectly innocent-are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. Men will by-and-by refuse to imply a trait of character which is the reverse of

worshipful." And so it will be with the logical incongruities that become more and more conspicuous to growing intelligence. The emotions of a god, thus implied and ascribed—as that he can be angry and be sorry and repent-in common with all emotions can exist only in a consciousness which is limited. "Every emotion," says Mr. Spencer, "has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God; he is represented as seeing and hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing those traits of character necessarily continues anthropomorphic; not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged and with the omniscience otherwise alleged." It could not be stated better. The logic is inexorable, that infers that 'a consciousness constituted of ideas and feelings caused by objects and occurrences cannot be simultaneously occupied with all objects and all occurrences throughout the universe."

And so of the divine will, about which theologians have vainly puzzled themselves and been thought profound in proportion to their ignorance and confusion. Will, like emotion, necessarily supposes a series of states of consciousness. "The conception of a divine will," says Mr. Spencer, "derived from that of the human will, involves, like' it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends, and therefore being inconsistent with that omnipresent activity which simultaneously works out an infinity of ends." And the same with the ascription of intelligence to God by human beings. The intelligence ascribed answers in no respect to that which we know by the name. "It is intelligence out of which all the characters constituting it have vanished." These difficulties, with oth-ers, which are in some instances discussed but never disposed of, must force men hereafter 'to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness." At this point arises the question : How can such a final consciousness of the Unknowable, thus tacitly alleged to be true, be reached by successive modifications of a conception which was utterly untrue? If the primitive belief was absolutely false, surely all derived beliefs gence of the age is increasingly drifting away must be absolutely false. Mr. Spencer says the objection looks fatal and would indeed be so if its premise were valid. The answer to be made to it is, that "at the outset a germ of truth was contained in the primitive conception" the truth, namely, "that the power which manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness." "The last stage reached is recognition of the truth that force as it exists beyond consciousness cannot be like what we know as force within consciousness; and that yet, as either is capable of generating the other, they must be different modes of the same. Consequently, the final outcome of that speculation commenced by the primitive man is, that the Power manifested throughout the universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness." Therefore a true belief is not evolved from the foregoing argument, from a belief which was wholly false. On the contrary, "the ultimate form of the religious consciousness is the final development of a consciousness which at the outset contained a germ of truth obscured by multitudinous errors." Concerning the common charge that science is dissipating religious beliefs and sentiments, Mr. Spencer says that those who are inclined to think so seem unaware that "whatever of mystery is taken from the old interpretation is added to the new," Bather, he would say, "the transference from the one to, the other is accompanied by increase"; inasmuch as " for an explanation which has a seeming feasibility, it substitutes an explanation, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable." He calls scientific progress under one of its aspects "a gradual transfiguration of Nature." It sees great complexity where ordinary perception saw perfect simplicity; it discloses intense activity where there seemed absolute inertness; and it finds a marvelous play of forces in what appears mere vacancy. The inquiries of physicists continually increase this transfiguration, which is aided by that other transfiguration resulting from metaphysical inquiries. The necessity we are under to think of the external energy in terms of the internal energy, adds Mr. Spencer, gives rather a spiritualistic than a materialistic aspect to the universe." Still, further thought compels us to recognize dead, is small compared with the cruelty of a the truth that "a conception given in phenomgod who condemns men to tortures which are enal manifestations of this ultimate energy can sternal. And the ascription of this cruelty, in no wise show us what it is." Belence, under though still to be found in breeds, and some- its concrete forms, enlarges the sphere for retimes coourring in sermons, is becoming so ine ligious sentiment. The progress of knowledge | Rutland, Jan. 25th, 25th and 27th.

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the sun a mass so vast that even into one of his spots our earth might be plunged without touchshown an increased multitude of such suns, many of them far larger. Higher faculty and deeper insight will raise rather than lower this

OF

sentiment. The most powerful and most instructed intellect has neither the knowledge nor the capacity to symbolize in thought the totality of things. The man of science is at present occupied with one or other division of nature, and does not know enough of the rest even to rudely conceive the extent and complexity of their phonomena; and if he had an adequate knowledge of each, he is yet unable to think of them as a whole. The course of things now apprehensible only in parts may be apprehensible all together by future more evolved intelligences, with an accompanying feeling as much beyond that of the present cultured man, as his feeling is beyond that of the savage. But, concludes Mr. Spencer, amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.

Sweeping Back the Tide of Truth.

The churches seem to have suspended their work of saving souls and turned their attention to saving themselves; and to this end are vigorously engaged, each with a broom of theological wisps, in efforts to sweep back the tide of truth that threatens to engulf them and reenact the tragedy of Pharaoh and his host, reputed to have been performed in the Red Sea some years since.

The latest illustration of this position and employment of the churches has been displayed by the Episcopal branch in New York City, by the organization of a new crusade against the Rev. R. Heber Newton, who last winter delivered a series of what it considered to be heretical lectures on the Bible, and for which charges were preferred against him before Bishop Horatio Potter. In the last few weeks Mr. Newton has been lecturing on the Old Testament, trying to show that it is wholly untrustworthy as an historical record. This proceeding aroused the bitter feeling of animosity that had become somewhat calmed down, and the conservative clergymen denounced Mr. Newton for daring to express his own honest opinions. The latest advices from the seat of war inform us that Mr. Newton has consented to suspend his opnoxious series of lectures; and so the sweepers have a temporary triumph. But it is only temporary; the waters are there, and

will return with renewed power to irremediably destroy all plans and efforts to keep back the tide of truth with which progressive thought is this day flooding the world.

Mr. Newton announced to his congregation, at morning service, on the 13th, that Bishop Potter had advised him to cease this course of lectures. He said that it was made in the form of a request and not a command, and it consequently appealed to his "loyalty"; and as the Bishop knows the "condition of his diocese, he would not have made the request if he had not felt it wise." Mr. Newton declared that his sympathies were with "mental freedom and honest utterances," but felt that he must defer to the opinion of his superior. In commencing this course, he said, "I set out to help the intelligent study of the Old Testament, on the part of those whose faith in the revelation there recorded rests on something deeper than superstitious credulity. I regret that your meat proves other people's poison. Nothing has been said that is not an old story to biblical scholars, and with a view to aiding you in disentangling the overgrowth of legend and myth in the Old Testament tradition from the inner body of truth, and not affront your reason or conscience by trying to make science out of its myths, or history out of its legends, while you listened more heedfully to their spiritual A narrow street extended along the entire truths. If harm has been done to any souls I am profoundly sorry. I am none the less convinced that such harm must need be wished now, to escape the worse harm following the silence of the pulpit on such subjects. The intellifrom the churches because of that silence, or of what is worse, the continued utterance of outworn conceptions. Christianity was accused of doing much harm in its dawn, and its apostles were called Infidels and even Atheists. The Reformation did such harm, and the men whom we are now honoring were charged by the priests of their day with destroying faith and opening the floodgates of moral disorder. Only thus does the needful and higher thought come in. My fellow Presbyters have not scrupled, in the public press, to charge me, in contemptuous terms, with conscious dishonesty, insanity, and to demand my instant expulsion from the church. I have never shrank from facing the threatened issue, but have no right to compromise other interests, just now, perhaps of greater importance to our church." When he made the request, Bishop Potter most unquestionably must have had in mind these remarkable words of the Bishop of Manchester, Eng., the fountain of the Episcopal Church: "The very foundations of our faith, the very basis of our hopes, the very nearest and dearest of our consolations are taken from and untrustworthy." The Rev. E. Garbett, M. A., in a sermon preachformularies to which we of the Church of England have expressed our solemn assent, and no honest interpretation of her language can get rid of it;" and "in all consistent reason we must accept the whole of the inspired autographs or reject the whole." We regret that the "request" of the Bishop, based on "the condition of the diocese," should have compelled Mr. Newton to recede from his dollars, as perpetual endowment, the interest honest convictions of the truth ; but he is de- of which shall be paid for salaries of professors serving of great credit, however, for what he and cost of experiments. One hundred thouhas already accomplished, by calling public attention to the "myths of Genesis."

The Double-Premonitions, etc.

LIGHT.

That man is a dual being, possessing both a physical and a spiritual form, as St. Paul asserts, is unquestionably true, as the fact has been demonstrated time and again in various countries. There can be no doubt that people who are of sensitive or refined minds can sense danger ere it comes upon them, and were they to heed at once their first impressions, they would thus avoid impending accidents. It is their spiritual counterpart which intuitively scents danger in advance. We have been saved from disaster many times in this way, and have often cautioned our friends to be careful at certain periods, or mishap would overtake them Therefore we have no doubt, as many are gifted in this way, that it is their double which through some mysterious process of nature gives the warning.

As an illustration, for instance, we give below the story of a London barrister named Saunders (as we learn from a recent number of the Brook lyn Eagle), who was singularly attended on one occasion by his "double": "Coming out of his club, he beheld his counterpart on the other side of the street. He crossed, and the double vanished. Soon, however, he saw him on the other side of the street, and so all the way to his chambers the strange spectre accompanied him. On reaching his apartments and striking a light, he beheld his double seated by the fire side. He rushed from the place and did not return until next morning. Then, on entering his bedroom, he found that during a storm in the night, a chimney had been blown down, and the ruins had crushed through the roof and fall en on his bed. If he had slept there the previous night, he must inevitably have been killed." Some years ago we were resting after dinner upon a lounge-not asleep, nor yet fully awake -when it seemed as though a part of us had left the body-gone from it-when all at once we thought we saw a smash-up on a branch of the Eastern Railroad, that two men had been killed, and we said to a friend that it seemed to us such an accident had occurred at that very moment. The next morning's Boston papers literally corroborated our statement.

Still more wonderful were our subsequent premonitions, as shortly afterward meeting at the Eastern Dépôt our personal friend, Mr. Jeremiah Prescott, the then superintendent, we mentioned the fact of the two men having been killed on his road, and that we had had a vision of the occurrence. This was in the summer season, when we were on our way to Hampton Beach with a party of friends. Mr. Prescott was somewhat astonished at our recital of the said accident, but quickly remarked: "Do you see any impending danger on our road in the future?" "Yes," we quickly replied; "there will be a dreadful accident on your road inside of two months, unless you are extremely careful." "Then I shall be very careful," he said emphatically. But notwithstanding all his care, the accident occurred at Revere, with fearful loss of life, just within two days of the expiration of the two months mentioned by us, notwithstanding his instructions to his men to use extra care, as he afterward informed us. It was to be. In this case, at least, the old adage that "coming events cash their shadows before," proved literally true.

The Cave-Dwellers.

Mr. James Stevenson, of the geological survey, has reported to Maj. Powell the discovery of several more cave-cities, differing in some respects from any he had before examined. They were built on the sides of Walnut Caffon, an immense fissure gullied by storms and torrents of innumerable ages-which left shallow, cavelike places of great length-running through the volcanic foot hills of the San Francisco mountains in the San Juan region of Arizona. The city most carefully examined was about three-quarters of a mile in length, and consisted of a single row of houses, the common rear wall being the lining rock, while the sides and fronts were made of large squared stones laid in clay.

JANUARY 19, 1884.

Spiritualism in Spain and Portugal. We are in receipt of the November number of Constancia, a Spiritualist magazine published in Buenos Ayres, which is filled with much interesting matter. It informs us on the authority of La Revista de Estudios Psicológicos of Barcelona, Spain, that Viscount de Torres Solanot. one of the most distinguished champions of Spiritualism in that priest-ridden country, has just published an important book, Positivismo Espiritualista, which has created quite a furore among the intelligent classes. From a literary standpoint, the Viscount is eminently qualified for this task, and his social standing will doubtless entitle him to a respectful hearing. Having given the subject of Modern Spiritualism a thorough examination, and become convinced of its truths, he has come before his country. men with convincing facts, not beliefs, which accounts for the hearty acceptance of this new vork.

Sefiora Amalia Domingo y Soler, in a very able article, advocates the rights of women; Señor Don Angel Scarnichia has an article from the Banner of Light, entitled "The New Church," and a chapter from Epes Sargent's "Scientific Basis of Spiritualism"; and Seflor Don Luis Boveri an article on "Materialization in Kansas, and a Séance with Maud E. Lord."

We also learn that two new spiritual journals have made their appearance: Amor, Pazy Caridad (Love, Peace and Charity) in Barcelona. Spain, and Luz y Verdad (Light and Truth) in Lisbon. We extend the right hand of fellowship to these new workers in the spiritual vineyard, and wish them every success.

An Attack on Spiritualists' Camp-Meetings.

The Sunday bigots in the western part of this State are about to institute an attack upon those who choose to worship God in the temples which Nature has reared rather than beneath gilded domes which sectarianism has erected. It will be a direct attack upon the rights of Spiritualists. A correspondent of the Herald writes that in a recent discussion upon "Sabbath desecration," President Seelye of Amherst College took strong grounds against the running of Sunday excursion trains, and advised testing the question by applying the law against those who break the day in this way.

"There did not seem to be," says the writer in the Herald, who hails from Greenfield, "so much objection to theirunning of freight trains, or even to one through passenger each way on the different roads, the animus of the discussion being chiefly aimed at the excursion trains run over the Fitchburg and Canal roads on Sundays during the camping season at Lake Pleasant. It was finally decided to stir up public sentiment on the question throughout the county this winter and ascertain if public opinion would sustain a recourse to the courts next summer. Public meetings will be held to get a united feeling upon the subject."

In view of this movement on the part of their opponents it behooves Spiritualists to be as wide awake and active as the occasion demands; certainly as much so as those who would deprive them of their rights. Let not a moment be lost that can be employed in the right direction.

The New England Freethinkers' Convention.

By reference to our third page it will be seen that Paine Hall, Boston, will be, on Jan. 27th 28th and 29th, the scene of a convocation of this order of thought. The sessions will be held at 10 A. M., and 2:30 and 7:80 P. M., and the list of eminent speakers engaged (which we printed in full last week) proves that they will be of marked interest. The main object of the Convention will be to aid somewhat in educating the public mind upon the great questions of Liberty, Truth and Justice, and the rights of man generally as against despotism, monopoly, and wrongs and outrages of all descriptions; and to effect such organization as will make an

T. L. Henley writes from Charlottesville, Va, that if any good physical medium would like to come to that place, such medium can write him at once, stating terms, etc., and he will try and arrange for his or her doing so.

EF Rev. George Quinby, D. D., late editor of the Gospel Banner, passed to spirit-life, Jan. 10th, at Augusta, Me. A tribute to his memory from the pen of a correspondent who knew him personally will appear in our next issue.

Remember the Vermont Convention at

front. The houses are oval-shaped, and contained four apartments-the largest one being about twenty feet in its smallest diameter. Low doorways connected them, and the smallest room had its floor excavated two or three feet, thus forming a store-room or cellar.

Considerable débris was found, and an examination led to the discovery of many curios: Stone axes, ornamented pottery, bone awls, and needles of very delicate workmanship, the me tate, a family grinding stone for grain, shell ornaments and implements of word, the uses of which are unknown. One of the most interesting relics was a wooden spindle whirl, similar to those in use by the Pueblos of the present time. The wood of which it was made had evidently first been charred, and then ground down to the required size and shape by rubbing it on a sand stone. A shaft of reed, of an unknown species, still remained in the whirl. It had been broken, and was neatly mended by very fine twine, which, under the microscope, proved to be fine human hair.

Portions of wearing apparel of a fabric resembling the mummy cloth of Egypt, and manufactured from unknown material, were also discovered.

No weapons of war, idols or hieroglyphics were found, and the durability of the dwellings, so different from the handlwork of other uncivilized races of that region, and the wide us, when one line of that sacred volume on which extent of these ruins, indicating the existence we base everything, is declared to be untruthful of allied races covering large portions of Arizona, New Mexico and Utah, makes the problem no nearer a correct solution than when Cored before the University of Oxford on the "his- anado, nearly four hundred years ago, made a torical truth" of the Bible, is reported to have | raid among these cities, and through his priests said : "It is the clear teaching of those doctrinal | gave to the world the first meager accounts of them-then, as now, vacant and ruined.

> A bill, introduced by Senator Call, Jan. 11th, provides for the establishment of a University of Medicine at the capital of the United States, for the advancement of science and the discovery of improved methods of treatment and cure of disease. It appropriates one million sand dollars additional are appropriated for the purchase of grounds and erection of suitable buildings. The Allopathic, Homeopathic and Eclectic methods, are to be represented by professorships. The Boston Journal calls this A good scheme to promote bickerings among the médical profession." Verily it may chance that when the "regular" medicos "fall out," sick patients may "get their due."

EF Stewart's body has been recovered at a cost of \$50,000, and replaced in its mausoleum. Cremation would have saved that.

13 Thanks to Mrs. Geo. Everson, Brooklyn,

rt to interpret these grand principles pra tically.

Steps Against the "Russell" Law.

Arthur M. Dent, M. D., of Coshooton, O., writes us that the Legislature of that State convened on the 8th inst., when both "Democratic and Republican members vied with each other" in taking steps toward the repeal of the odious "Russell" Law, of whose unjust bearing upon Spiritualist mediums our readers have been already apprized. "To Hon. G. H. Bargar," states our informant, "the leader of the Democratic majority, and who is a brilliant and rising statesman, belongs the honor of introducing the first pill to blot out from the Ohio statutes this monster of intolerance."

Mr. Fletcher in Boston.

Mr. J. W. Fletcher will lecture in Horticultural Hall, Boston, the last two Sundays in January, morning and evening. In the evening the lecture will be followed by test descriptions. Spiritualists and inquirers in this city and vicinity should avail themselves fully of the opportunity thus offered to listen to this eloquent orator and gifted medium,

137 We are in receipt of the Jan. 1st issue of La Luz Espirita, published at Key West. It contains a continuation of an article entitled "Spiritualism in the Light of Modern Science," from the pen of Viscount de Torres-Solanot, in which the experiments and deductions of Messrs. Crookes and Varley are ably set forth; an extract from the Chattanooga Times of Dec. 7th, in which the editor comments favorably on the spiritual phenomena, and candidly admits that they have perplexed him on many occasions; that many of his friends, rational, olear-headed thinkers, are outspoken advocates of the Spiritual Philosophy, and that the Attorney of the Gould line of railroads-one of the cleverest lawyers in the South-is not only a believer, but claims to be both a clairvoyant and clairaudient, and to consult with his deceased daughter.

#3 Signor Damiani and Rosamond Dale Owen have letters in London Light for the 29th ult., testifying to the satisfaction attending their sittings for mental and physical phenomena with Mrs. Fox-Jencken. Signor D. also speaks in high terms of praise of certain materializing seances recently held at Mrs. Makdougall Gregory's, whereat Messrs. Hask and Eglinton were the media.

Mrs. Oliphant, the author of "The Little Pilgrim," has written, in, the same vein of thought, "A Story of the Seen and Unseen." Works of this class are multiplying on everyhand, and literature, art and science are more, N. Y., for choice flowers for our Free Circle- and more indoctrinating the world with the Boom table.

NLL \mathbf{Or} LIGHT. DAIN

A Left-Handed Compliment. The Biography of Mrs. J. H. Conant.

Light, published in London, Eng., has in its issue for Dec. 29th a retrospect of 1883, by M. A. (Oxon), in the course of which review of the field we are sorry to note that the statement is made, with every mark of satisfaction on the part of this gentleman (himself a medium), that public seances have steadily fallen into disfavor in Great Britain, and that much credit (?) for this state of affairs is due to "the action of the Central Association, which resulted in the general discouragement by English Spiritualists of the promiscuous dark séance." As we look at the matter, such a statement is anything but

a compliment to or recommendation of the Central Association. We, in America, should consider a society of Spiritualists which plumed itaelf (or allowed others to do so in its name) on in different parts of the country took occasion the fact that it had been able-by any action of its own, primarily or as an accessory-to close the doors of investigation into the spiritual phenomena upon the general public, to be a very singular kind of a Spiritualist society indeed-whether "Central" or suburban.

the article, with the suggestive admission from | trial hours. M. A. (Oxon)-between the lines of which the friends of the cause of phenomenal Spiritualism will clearly read the "mene, mene, tekel upharsin" of the spirit-world regarding the organization in question: "The work of the Central Association may be said to have terminated with that practical action. . . . Its work was accomplished, and it has handed on to a successor that which yet remains."

The Onset Bay Report.

On the second page of the present issue the reader will find a report of the proceedings at the yearly meeting of the management and stockholders of the Onset Bay Association; Thereupon Mr. Lynn arose and spoke a few minutes and we suggest a careful perusal of the document on every hand. As proof of the financial success of the enterprise, it is well to cite the fact that, by vote of the stockholders, a dividend of ten per cent. was declared on the stock for the past year,

There are other points beside business details embodied in the report, which render it of interest, and none more so than what Dr. Storer, the reflected President, has to say of the justlyframed organic law of the Association, its hospitality to all things looking to the amelioration of human conditions, and its readiness to afford working opportunities for media within its limits, leaving the moot questions of conditions, etc., which ever and anon cause so much rancor at public convocations generally, to be settled by the good sense of reasonable individual investigators and the stated requirements of the spirit guides of the instruments used.

Australian Lyceums.

The annual picnic of the Australian Progressive Lyceums of Melbourne and Richmond was held Nov. 9th, at a pleasant spot near the Hortionitural Society's Gardens. A great variety of entertainments was furnished, including the usual exercises and marches, and a liberal supply of prizes for boys and girls engaged in the races, jingling matches, and other sports. An excellent collation was provided under the direction of Mrs. C. Johnston. The Richmond Lyceum marched for the first time under its new banner, painted by two of its members, Messrs. Hancook and Usher.

Gerald Massey again at Work.

It gives us great satisfaction to be able to state-which we do on the best authority-that Gerald Massey's health has now so far improved that he is able to reënter the lecture field. Persons wishing to correspond with him respecting engagements for lecturing on moderate terms. can address him at 752 Bushwick Avenue, Brooklyn, N. Y.

Mr. Massey is an eloquent speaker, a ripe scholar, an uncompromising friend of Spiritualism, and deserves to receive employment every where. Friends, secure his services at once.

BPA cold wave has struck Atlanta, Ga. What is very unusual in that locality, the mercury reached zero, and the ground was covered with snow to the depth of two inches. Such a state of affairs the people were not prepared for, and much suffering, especially among the poor, ensued. "But," says Light for Thinkors, "Atlanta placed a crown of glory upon its brow, by rising almost en masse and donating fuel, clothing, provisions and money to the needy. This was done nobly and plentifully. The best of all is, the work was principally done on Sunday."

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 world.

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 to speak of it in highly commendatory terms. The scone_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 We are not surprised to meet, further on in whose perceptions go out for sympathy in life's

Meetings in Saratoga, N. Y.

In Saratoga, N. Y., Monday evening, Jan. 7th, Mrs. Nellie J. T. Brigham spoke for the first time under the auspices of a new organization, regularly incorporated under the State laws regarding religious societies, of which Henry J. Horn is President. For eight years Mrs. Brigham has visited Saratoga regularly, speaking generally two consecutive evenings in each month. "Her audiences," says the Sentinel. "have increased, and her visits are now looked forward to with great interest by a large circle."

At the close of Mrs. Brigham's address, President Horn announced that Cephas B. Lynn, the well-known speaker and representative of the Banner of Light, was present, and asked him to say a few words. on some of the points made by Mrs. Brigham. Next Sunday, Jan. 20th, Mr. Lynn will speak in the Court of Appeals room, afternoon and, evening, under the auspices of the society.

Yet another worker in the ranks of Spiritualism gone home-Dr. William Osgood Page. late of New York City, where he has done much good for years in healing the sick "by the laying on of hands"-otherwise known as the magnetic treatment, in which he was very successful. He was a printer, having learned his trade in Exeter, N. H., at the time we did. As he possessed "the divine gift of mediumship," he was taken from the printing business by his spirit guides in order to relieve the afflicted in the manner above stated.

The bill lately introduced by Senator Call providing for the establishment of postal savings banks, requires the postmaster-general to establish postal savings banks at all postoffices where the receipts equal the sum of \$1000 annually. Deposits may be received of all sums under \$100, the payment of which on demand is guaranteed by the government.

Mrs. Willis-Fletcher's book, "Twelve Months in an English Prison," will be issued on Wednesday.

Spiritualist Meetings in Boston:

Heritonitaral Hall (corner Tremont and Brem-feld Birocia).-Meetings under the aupton of the Bos-ton Hpiriual Temple will be held every Hundry Arloy A. M. and 1% P. M. B. Holmes, President; W. A. Dunklee, Transing. THE FACT MEETING is also held at Horticultural Hall, n Saturday afternoon of each week. L. L. Whitlock,

Manager.
 Wells Hemorial Hall. — The Shawmut Spiritual Ly-ceum meets in this hall, 907 Washington street. every Sun-day at 14. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

PaineHall, Appleton Street.-Children's Progress-ive Lyceum No. 1. Free cession every Sunday morning at at10% o'clock. All are cordially invited. Benjamin Weav-er Conductor. weils Memorial Hall, 967 Washington Street,-The Spiritstic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test modiums. All are cordially invited. Seats free, James A. Bilss, Fresident,

1951 Washington Street. -Ladies' Ald Society meets svery Friday at 2% P. M. Business meeting at 4. Bunday afternoons at 2%, tests and good speakers. Conference in the evening. E. O. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Eagle Hall, 616 Washington Street, corner of Eager.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoonsat

Bo'clock. Harmony Hall, 84 Easex Street (ist flight).-Sun-days, at 10% A. M. and 2% and 7% P. M. (scats free); Thurs-days, at 3 P. M. Prescott Hobinson, Obairman. Working Union of Progressive Spiritualists.-J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelses. — The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at Sand 7% P. M. THE LADIES' HARMONIAL AID SOCIETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday attor-noon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Socretary. Cambridgepoort.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

sions in the "Church of the New Spiritual Dispensa-tion," Brooklyn, N. Y. Let others follow his example, and soon the Lyceum will be soen to be an indispensa-ble adjunct to the lecture platform, and parents and children advance together in the attainment of a knowledge of Spiritualism.

ALONZO DANFORTH, Sec. of S. L.

PAINE HALL .- Sunday, Jan. 18th, the Lyceum ses sion opened by Conductor Weaver, Guardian, Mrs. Halden and the members of the school reading in unision opened by Conductor Weaver, Guardian, Mrs. Haiden and the members of the school reading in uni-son progressive truths from The Instructor. Read-ings and recitations were given by Beulah Leach, Mrs. Francie, Aaron Lowenthal and Morton Retchell. Maria Falls read "The Time Has Come," written by Prof. Wm. Denton, especially applicable to the occa-sion, as Mr. M. A. Warren, formerly of Hudson, Mass., one of Frot. Denton's intimate friende, was present with us. Duets by Bertha and Maud Davis, Mrs. Haiden and Miss Amy Peters. Vocal aclections by Mrs. L. B. Jones, Miss Helen M. Dill, Bertha Inger-soli, Miss Annie Setchell and Miss Jennie Smith. Mr. Edgar W. Emerson, the noted test medium, spoke of his interest in our Lyceum and all Lyceums. His ad-dress was one of the best we have listenet to for a long time. May others follow the example of Mr. Km-erson, and in their addresses in different places speak a good word for the Lyceum movement. Mr. Kmeerson, and in their addresses in ur school, as he never misses an opportunity to visit us. We were pleased to notice among our guests Dr. Jack of Haverhill; also one of the seven who, sixteen years ago, met and organized our Lyceum-D. N. Ford. As he stepped upon the platform he was greet-ed with applause such as is seldom accorded one in our Lyceum sessions. His address was full of inter-esting reminiscences. In closing he signified his in-tention to be with us heart and hand in the future as in the past. Mrs. Wilcox, formerly of the Worcester, Mass., Lyceum, has recently joined us and has been elected a Leader. KraNCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place.

THE PROGRESSIVE SCHOOL held one of its most interesting sessions Sunday morning. Jan. 13th, in the Ladies' Ald Parlor, 1031 Washington street. About Ladies' Aid Parlor, 1031 Washington street. About twenty minutes were occupied at the opening in en-deavoring to teach the children how to properly culti-vate the spirit within, that the best fruits may out-wardly appear. Following were recitations by Julia Thormer, Pauline Thormer, Goldic, Sarah Isaacs, Edith Murray, Delia Murray, Haskell Baxter, and Eddie Conant; reading by Frances Gorman; song by Daisy Ellis, assisted by Emily Debanck; trio by Edith Patterson, Cora Murray and Addle Debanck; plano solo by Augusta Bendsor, and concertina solo by Mr. Miss Hattle Wilson, under control of one of her Indi-an guides, made some very interesting remarks, and pave several proofs of the presence of loved ones gone before. Several visitors were present, who expressed themselves as having been very much interested in all the exercises. Friends of the cause, we ask you to encourage this

the exercises. Friends of the cause, we ask you to encourage this important work by your presence and aid. 0.

SPIRITISTIC PHENOMENA ASSOCIATION .- The services of Jan. 13th opened with singing, followed by a vices of Jan. 13th opened with singing, followed by a reading of the charter granted us by the State. At its conclusion, the audience listened with rapt attention to remarks made by Mrs. Clara A, Field, who said: "To be a human being, born for a never-ending life, it is necessary that one should be born light. Any in-fringement upon the laws of Nature bears fruit, and it is the great lesson that, being properly born, we should carry with us the highest known knowledge to be per-fect in that degree to the spheres of spirit-life. The saivation of this nation and of the world depends upon the manner our children are born, and the manner they are trained after they are born into this life. Woman should stand side by side with man, and exer-cise the natural and inherent rights which are hers by virtue of her capacity, and then there would be no un-welcome children to send into the spirit-world ; moth-erhoed would be undertaken with a due sense of its significance and in a scientific manner, and those right-ly educated would rear oblidren of compiete physical, morai and intelicetual vigor. Spiritualism has done more than any other system the world has ever known in preparing the way for a proper discussion of this subject, therefore let us believe a better day shall dawn for humanity, and the light and philosophy of Spiritualism will produce the desired effect, and com-ing generations be the better for it." The lecture was replete with jewels of progressive thought. James R. Cockerecelved questions from the audience which were properly answered; tests were also given by him, and by Mr. David Brown. The music on this occasion was contributed by Prof. Oreatt and Mrs. Carr. reading of the charter granted us by the State. At its

Carr. Next Sunday the fluent and cheerful dispenser of intellectual thought, J. William Fletcher, will be with us in the afternoon and be welcomed by a large audi-ence. ALONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont street.

HARMONY HALL, 34 ESSEX STRBBT .- The meetings were fully attended on Sunday, the 13th inst. Father Locke was listened to with marked attention.

Father Looke was listened to with marked attention. Mrs. Bodrie spoke upon "Jesus Christ; His Death and Burial Bix Months after: Crucifixion." Burnham Wardweil made a few remarks. Prof. Milleson delivered an elaborate and instructive discourse, showing how the psychic forces of the soul, through the spiritual body, crystallize matter, and build the physical body, each atom gravitating to its destination by virue of the pole-centres of spiritual organs, that these same psychic forces can gather fine unappropriated nutritions from medial persons, and condense the same upon the spirit form, and thus pre-sent the phenomena of materialization; that these forms are the offspring of the media, and are the pro-jections of temperamental compounds present. The lecture should have been heard by all who desire to know how to obtain conditions for friends to come with all their former appearance and temperamental combinations. At the afternoon meeting, Mrs. A. E. Cunningham,

combinations. At the afternoon meeting, Mrs. A. B. Ounningham, under spirit-control, gave many clear and positive tests to entire strangers, all of which were promptly recog-

nized. Mrs. Harlow's excellent remarks were, highly appre-clated. Mr. Pratt of East Braintree, made a short ad-dress, full of thought and good sound logic. Mr. Viles, under the control of his spirit guides, made some ex-ellent warstayt a practical obsracter.

Movements of Mediums and Lecturers. [Matter for this Department should reach our office by

Fuseday morning to insure insertion the same week.]

Dr. J. K. Balley spoke during the month of Decem-ber at South Chicago, Chatsworth, in the Methodist Durch, and Sulltvan, Ill., and at Ryanville, Ind., in Unity (Unitarian) Church, Dec. 30th and Jan. 3d, 4th and 01b with purch was for south and Jan. 3d, 4th and 6th, with much manifest interest and expressed appreciation.

Miss Susan E. Gay lectured on Sunday afternoon, Jan. 13th, at the Woman's Educational Union, Boyl ston street, Boston, on "The True Mission of Christ." A. S. Pease, of Bustirk, N. Y., formerly editor of the Baratoga Sun, has entered the lecture field. He is an able and eloquent speaker. He recently spoke in Eagle Bridge, N. Y., meeting with excellent success.

Rev. Samuel Watson, President of the Southern As-sociation of Spiritualists, intends making a tour through the South during the coming spring and sum-

mer. mer. Miss Jennie Rbind is now ready and will answer calls to lecture, combining psychometric reading with typical tests and visions from the platform. Address her at 33 Boylston street, Boston, Mass.

Dr. J. A. Marvin delivered an address on the Relig-lous Aspects of Spiritualism in Detroit, Mich., Jan. 6th, a lengthy report of which appeared in the Times of that city the day following.

of that city the day following. The Spiritualist Society of Clinton, Mass., holds its meetings every Sunday at 1:30 and 6:30 P. M. The fol-lowing speakers are engaged: For January 20th, Geo, A. Fuller; 27th. O. Fannie Allyn; Feb. 3d, Mrs. B. Dick; Feb. 10th, Hev. Mr. Buelof Brockton; Feb. 17th, Mrs. N. J. Willis; Feb. 24th, Dr. H. P. Fairfield; March 2d, Mrs. Juliette Yeaw.

March 20, Mrs. Juliette Yeaw.
A. W. S. Rothermel, through ill health, was compelled to relinquish his engagements in Providence, etc. His health is now improved, and he is ready to answer calls wherever his services are desired.
Miss M. A. Keating, trance speaker and platform test medium, will speak Sunday, Jan. 20th, at Haver-hill, Mass; and Sunday, Jan. 27th, at Lawrence. She is open to engagements for the months of February and March. Address 30 Hanson street, Boston.
Dr. Able R. Culter, who is located for the winter at the service of the serv

and March. Address 30 Hunson street, Boston.
 Dr. Abble E. Cutter, who is located for the winter at Union Square, Somerville, has awakened sufficient in-terest for a sories of lectures on Spiritual and Liberal subjects. J. Frank Baxter speaks there, in Independ-ent Hall, Tuesday, Jan. 22d, at 7:80; Mrs. Amella H. Colby the first two Stundays in February. Meetings will be held every Sunday at 2:30; lectures to ladies every Tuesday at 3, and to children every Saturday at 2 o'clock by Dr. Cutter.
 J. W. Fletcher will resume his lectures in Hartford, Ct., the third Monday evening in February, to be con-tinued indefinitely. His lectures have been the suc-cess of the season. Mr. Fletcher, it is announced, will speak in Brooklyn, Sundays, for four months, be-glanning with February. He will lecture at the Wells Memorial Hall, Boston, on Sluday afternoon, Jan. 20th, at 3 o'clock. Seats free. . Prof. W. W. Clayton's permanent address is 87 Wal-

2010, at 5 o clock. Senis irce. Prof. W. W. Clayton's permanent address is 87 Wal-tham street, Boston. J. C. Wright is in Philadelphia, Pa., for the Sundays of January and February. From thence he goes to Brooklyn, N. Y. His discourses-so testify those who have listened thereto-are very profound. He draws crowded houses, and should be kept busy. Mr. F. 4. Heath the blind madium is meating with

Mr. F. A. Heath, the blind medium, is meeting with good success in the lecture field; his recent engage-mentshave been in Chelses, Portland, Cambridgeport, Woburn. Lowell, Amesbury and Manchester, N. H. Hugagements for February and March may be made by addressing him at 27 Lawrence street, Charlestown Uistrict, Boston.

"I was most dead with heart difficulty; can now do a good day's work, and sincerely recommend Dr. Graves's Heart Regulator as the remedy. - George Gladding, Hartsgrove, O." 81 per bottle at your drug-store.

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HENRY J. REWTON, a roas. The Secular Press Buracu has been reforganized for effi-cient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Boiritualism coming under their notice which they feel should be taken in hand by the Bureau, to NELSON CROSS, Service y, 205 Broadway, New Fork Otty.

For Sale at this Office:

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOUENAL. Published weekly in Ohicago. 11. PriceScentspercopy. 25. Sopersen. VOIDE OF ANGELS. A Bemi-Monthly. Published in Bos-ton, Mass. 31. 65 per samme. Fundished in Boston. Single copies 50 cents. MILLER'S FSYCHOMETRIO OIRCULAR. Published monthly by O. R. Miller & Co., 17 Willough by street, Brook-iyn. N. Y. Stagie copies 10 cents. THE SFIRITIAL OFFENING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, 31,60. Single copies 5 cents. THE ROSTRUM. A Fortnightly Journal, devoted is the philosophy of Spiritualism, eic. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents. THE MINAYER MANUFERED. Bublished monthly in She

Contose. Fullished monthly in New York. Frice 10 cents. THESHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH: Utics, N.Y. A monthly. Frice 10 cents. THETHEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Biavatsky. Single copies, 50 cents.

India. Conducted by H. P. Blavatsy. Single copies, 50 Cents. LIGHT FOR THINKENS. Published weekly in Atlanta, Ga. Single copies, 5 cents. COUNCIL FINE AND ARBITRATOR, published monthly in Washington, D. G. 10 cents single copy; 81,00 per year. GALLERY OF SFIRIT ABT. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

NEW YORK BOOK DEPOT. The Spiritual and Refermatory Works publish-ot by Colby & Bleb can be found at the mice of The Truth-Sector, 31 Clinton Place, New York City.

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PHILADELPHIA BOOK DEPOT. PHILADELPHIA BOOK DEPOT. The Applrium and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, likodes Hall, 803 But-tonwood street. Bubscriptions received for the Banner of Light at \$3,00 por year. The Banner of Light can be found for sale at Academy Hall, No. 810 Rpring Garden street, and at all the Spiritual meetings.

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ADVERTISEMENTS,

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MAGNETIBM imparted through our Magnetic Shields for and gentle as the sunshine, and like the sun is rives warmth, life and power to overy nerve and immedel in the body. It is Nature's powerful vitalising force, intend-ed to preserve the health of our nace. The moment these shields fouch the body, the entities yislem responds to this energizing, invigorating, natural stimulus. All percens who war them feel this warming genial glow in free min-utes after putting on. This healthful tonic continues all percent the state of the state of the state of the stim-tes after putting on a wake, and will last for several years. These powerful alinguic is last for several interactions in the state of the state of the state interaction of the state of the state of the state binds and fortify the whole body. Three pairs for gos. State state of the state of the state of the state of the state is and state for the state of the sta

THE CHICAGO MAGNETIC SHIELD CO. No. 6 Central Music Hall, Chicago, Ill.

Jan. 19. DR. MANLY HARDY'S

Genuine Jaundice Bitters.

Genuine Jaundice Bitters. UIRES JAUNDICE and all Billous frombles, Indiges-tion, Maiariat and Kidney troubles; cleaness the sumach of pilegm and stituted bile, and foriffee the sys-tem sgainst discuss. Nover been advertised. Been sold for sixty-five years in the East, where, to-day, it has the beat reputation and a larger sale than all other acombined. Advertised hereby ad-sice of a celebrated Clair royant Physician, who uses it in practice by direction of his guide because of the FURLY VEORTABLE composition and excellence. Septi in dry form by mail for 25 cents, in stamps. One packing makes two quart: liquid. Agents wanted every-where. A BUCK, GENERIAL AGENT, Banger, Mains. Jan. 19.-49

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Medical and Trance Medium,

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MRS, H. YOUNG, Assistant Magnetizer. Jan. 19.

Mr. and Mrs. James A. Bliss.

MATERIALIZATION SEANCES

A T No. 19% Charlton street, Worcester, Mass., Jan. 21st, at 5 P. M.; Jan. 224, at 3 and 8 P. M. MR. HL186 Rives Sittings same days at same place from 9 to 6 Monday and 9 to 2 Tuesday. Jan. 19.

PLEASANT ROOMS

TN a private Spiritualist family, in a metern built house, with breakfast and supper, or full board if desired, for gentlemen only. For particulars, address R., office Voice of Angele, 85 Laurel street, Sumerville, Mass. Jan, 19.-2w

Mrs. Dr. A. A. Jackson,

A KENDALL, STREET, BOSTON, who examined a **34** patient 60 miles in four minutes, and more recently accommission and a minutes, without the aid of anything. Prices .00, iw-Jan. 19,

Our Georgian contemporary adds :

"There is no use just now of preaching to the negroes of this section of a hell that is a fiery lake. To scare them from error's ways a cold region brings fearful visions that arouses all the enthusiasm necessary to produce a first class revival meeting."

Mrs. Charles Bright delivered an address in Sydney, N. S. W., Sunday evening, Nov. 18th, on "The Emancipating Influence of Spiritualism." Alluding to her own experience she said :

"No words of mine can express the effect of this belief on my life. Gerald Massey, the poet, describes somewhere his own experience of spiritual awakening as that of a person being taken upon the deck of a ship. for the first time in his life, after being confined always under close hatches below, on is brilliantly star-illumined night, For myself it was like being transported into a 'Palace of Truth' like that described by Gilbert in his comedy of that name, where everything appears as it would when exposed to the test of sincerity, Think what the effect would be on society if everybody suddenly appeared as they really were, and not as they assumed to be. Apply this test of absolute sincerity to all the religious and social observances of to-day, and you will have some appreciation of what honest, philosophic Spiritualism can do for humanity."

The lecture by Cora L. V. Richmond's guides (on our first page) will, on perusal, be found of marked interest, as outlining the relations of Spiritualism and Science. The discourse treats of the means used by the spiritoperators, at sittings and otherwise, to produce sound; also of the offices in the direction of the production of the spiritual phenomena, filled by electricity, magnetism; atomic evolution and phosphorous; it also speaks of how the electric and phosphoric lights are produced,

BOSTON SPIBITUAL TEMPLE. - In Horticultural Hall, on Sunday last, 13th, this society listened to a very impressive discourse from that fine inspirational lecturer, Mrs. Sarah A: Byrnes. In comparing Spiritualism with other isms she invited the critical examination of students to its manifestations and theories. Other isms call out the religious nature, as it is called, of man, while Spiritualism calls out both the religious and scientific. Its philosophy is knowledge attained by careful atudy and examination. It breaks the bonds of forms and belief. The educational tendency of Spiritualism is to cause an advance in goodness and to improve and round out the life of man. It is philosophy is knowledge attained by careful atudy and examination. It breaks the bonds of forms and belief. The educational tendency of Spiritualism is to cause an advance in goodness and to improve and round out the life of man. It is newedge attained to improve and round out the life of man. It is phenomena and a science with religion attached, all working through natural isw. As a science Spiritualism the bonds of the past has been emotional, that of the present is practical. The different modes of malifeatations are from the same spiritual source, and are means of instruction to the student who will apply to them a critical examination. The lives of a Socrates. Newton, Emerson and Denton have left us a legacy of thought. Spiritualism also encourage the arts, and, by inspiring the inventor, has brought to man important information. It enters all the planes of education, bending will continue as part of our education. The subject was treated very much to the subjection. The subject was treated very much to the substate there is no such thing as Moders Biritualism; that Spiritualism is not new. It is the mediumship of the past has been received all that man on earth possesse today. Excesses blunt the sensibilities. Our appetites should be under control; the material abould be subject to the spiritualism is not new. It is the timesting the should be subject to the spiritualism is not new. It is the the othest, there is no such the sensibilities. Our appetites should be under control; the mat lecturer, Mrs. Sarah A. Byrnes. In comparing Spiritualism with other isms she invited the critical exam-

SHAWMUT LYORUM held its second session in Wells Memorial Hall, Jan. 13th, with increased numbers,

cellent remarks of a practical obstacter. Mrs. A. L. Luil, controlled by Spirit Aggle Davis Hall, gave a short but touching and interesting address, after which the medium's Indian control gave tests, which were recognized by friends present. Mrs. Greene made some excellent remarks, and con-cluded with several clear and positive tests. Dr. Thomas gave some excellent tests, many of which were recog-pized.

nized. The interest of the meetings throughout was largely increased by the music furnished by Mrs. Minnie C. Stone, Father Locke, Mr. Marsh and others.

OHRISEA SPIRITUAL ASSOCIATION. - Edgar W Emerson occupied the platform last Sunday afternoon and evening. The hall was packed with an anxious company; many of the most remarkable tests and proofs of spirit control were given. ... Next Bunday, ex-perience meeting at SP. M.; at 120 Mrs. Luli will speak, followed by tests. 2 inin =

Donations :

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

Amounts received since our last acknowledgment : From T. J. Hobbs, \$2.00; H. Anderman, \$1,00; A. B. Cutting, 50 cents; E. Whelpley, 40 cents; B. T. O. Morgan, \$1,00; L. K. Joslin, \$1,00; E. J. Durant, \$2,00; Mrs. A. Glover, \$2,00. We sincerely thank these philanthropic friends in thus aiding materially the good work inaugurated by the angels.

God's Poor Fund.

Since our last report it gives us much pleasure to announce that we have received the following additional sum in aid of the destitute poor whom interested spirit friends bring to our notice for relief : From A. G. F., Boston, \$2,25.

To our Friends and Patients.

Owing to the great demand for our professional services in New York City, we have opened permanent offices there at No. 108 West Thirteenth street, making occasional visits to Boston for the benefit of our New England patients. DR. DUNONT C. DAKE.

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

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BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Netices forty cents per line, Minion.

ch inse insertion. Incas Cards thirty cents per line, Agaic. Bn

Buines us, the editorial columns, large type, Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all eases in advance.

AP Advertisements to he renewed at continued rates must be left at our Office before 18 M. on Saturday, 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 3, until further notice. Ja.5.

Mr. Albert Morton, at his store, 210 Stock ton street, San Francisco, Cal., is propared 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. ROW-Bureau (10 Spruce street), where advertising be made for it in NEW YORK.

TO FOREIGN SUBSCIENCESS The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-ersal Postal Union.

AUSTRALIAN BOOM DEPOT. And Agency for the BANNER OF LIGHT. W. H. TEREY, No. 54 Russell Street, Melbourne, Australia, has for sale the Spiritumal and Exformationry Works published by Colby & Bick, Boston.

NOTICE TO OUE ENGLISH PATEONS. J.J. MOBER, the well-known English lecturer, will set as our agent, and receive subscriptions for the Banner of Marks sinfacen shillings per year. Parised editing to so subscribe can address Mr. Morse at his office, 100 Grat Portland street, London, W., England, where single copies of the Banner can be obtained at 4d. each: If sent per post, 5d. extra. Mr. Morse also keeps for sale the Spir-ftani and Ecoperansier; Works published by us, COLBY. & BICE.

A. W. S. ROTHERMEL HOLDS Béances at his house Sunday and Tuesday even-ings at 7:30, and Monday at 2:30 P. M., at 130 Hall street, Brooklyn, N. Y. Jan. 19.

Jan, 19. TO CAPITALINTM. I OAN WANTED of \$16,500 on improved business prop-lerty worth \$40,000, Will pay interest of five per cent. guartery or menthly, if desired. Address J. H. T., care Banner of Light, or inquire at that office. Jan, 19.-2wis⁶

LOSS OF MANHOOD CURED by a spirit prescription in 60 days. It is an out-side application. No medicines given. Bend two 2-ct. stamps for descriptive book to Dil. ROHERT P. FEL-LOWS. Vineland, N. J. Swis-Dec. S. BWIS-Dec. 29. RUM-DRINKING UUBKD. Be-dress A. WILLIB, Greenheld, L. I., N. Y. Jan, 19,-2Wis

Jan. 19.-2wis" D.K. W. M. KEELER is successfully taking who cannot call personally to sit, by sending a card photo-graph by mail can rely upon early attention. The photo-graph by mail can rely upon early attention. The photo-graph will be operated upon and returned with resulta. Terms: §1.00 and 2 stamps. Address all favors to DR. W. M. KEELEH, 175 Byerson street, Brooking, N. Y. Jan. 12.

J. WM. VAN NAMEE, M. D., Clairvoyant and the rescharged for the state of the state

D.R. H. A. BLAISDELL, Homeopathic and stopp. Magnetic Treatment given; also communications from Jan, 19.-4w^o

YOUR DESTINY. -- Chart by a Bohemian Gyper, Send age, color of eres and hair, with mo centa, to G. WELLES, Parkville, L. I., N. X. Jan. 19.

A CARD.

OWING to the aggravated nature of the bodily amic-tion that in past years has incapacitated mo from the exercise of my modial gifts, and again processitating another ungical treatment which in all probability may unfit me for any work, and unavoidably entailing considerable ex-pense, and desiring in the meantime to dispose of the 2d edition of my book entitied

"A Treatise on Spirit Mediumship,"

"A Treatise on Spirit Mediumship," with explicit rules for solf development, which has hereto-fore sold for \$1,00, it will from this date be mailed to any P. O. address on receipt of 20 cents, This work contains information in relation to mediuma, mediumship and rules for solf-development to be found in no other book. Those who destre to perfect their medial gifts, and wishing full instruction, should avail themselves of the opportunity to obtain a copy of this work at a mere trifle, and as the same time materially assist a medium who has faithfully done his work toward advancing the cause of Bpiritualism in America and England. Fraternally, J. NELMON HOLMEN, Jan. 19.-dwt

THE ROSTRUM.

A. C. CUTTON, manager and Assistant Saltor. A Fortnightly Journal of Thirty-two Columns devoted, the Philosophy of Spiritualism, Liberalism and the Progress of Humanity. All communications for the pages of the HOSTRUM must be addressed to A. C. Cotion, Vineland, N. J.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books forsale ALBERT MOBTON, SID Blockton street.

OF LIGHT. BANNER

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Fublic Free-Circle Meetings Archeld sthe HANNER OF LIGHT OFFICE, Bosworth Street (formerly Montgomery Place), every TUESDAY and Fitted (formerly Montgomery Place), every TUESDAY and Fitted AFTANNON. The Hall (which is used only for these shances) will be open at 2 which there the doors will be closed, a lowing no ogress until the conclusion of the shance, everyt in case of absolute necessity. The public are cordicilly insetted. The Message published under the above heading indi-cate tasispirits carry with them the characteristics of their earth-life to that beyond—whether for good or evilt that the opass from the earthy sphere in an undeveloped intese the tast does not comport with his or her rea-son. All express as much of truth as they percoive-mo

and all express as much of truth as they perceive-no more.
and all express as much of truth as they perceive-no more.
and it is our earnest desire that those who may recognize the measures of their spirit-friends will verify them by informing us of the fact for publication.
All earnest for a spin our Circle-Room table are gratematic the spin of the spin our Circle-Room table are gratematic to the spin our Circle is a pick as return the friends in earth-life who may feel that it is a pick as ret to place upon the sitar of Spirituality there so the sitar of the spin of the spin our circle is a pick as return the spin of the

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Scance held Nov. 30th, 1883. Invocation.

Invocation. Invocation. Ather Father and our Mother God! thou Universal Parent of Creation I we acknowledge thy power, we recognife thy wisdom, we feet the responsibility of a guiding hand to lead us onward; so in humbleness of spirit we turn to thee, thou infinite Soul of all Strength, of all Intelligence. May we gather from thy fount of wisdom and of knowledge auch supplies as we need, such food as our souls require, that they may be sustained and uplifted, that they may be refreshed, and gain power to press on in search of higher truths than they have received. May each one present be-come receptive to the angelic teachings of returning spirits who, having explored the realms of eternai life, are competent to teach those struggling and the dark-ness of Jobott and error. May the ignorance within they four the practical means of disseminating knowledge, and of blessing humanity. We ask that strength be given these spirits to express themselves intelligently to mortal comprehension. On time yeach and gain some good from the lessons and the labors of this hour. Amen. of this hour. Amen.

Questions and Answers.

CONTROLLING SPIRIT .--- We will now attend to

your questions, Mr. Chairman. QUES.—What is the cause of the increasing prevalence of cancerous diseases among mor-tals? What condition is most susceptible to them, and what precautions are best to adopt

against being made their victim? Ass.—We opine that the cause of the increase of cancerous humors among mortals is a nega-tive condition of the system and an improper mode of life. To prevent the acquisition of caacerous humors, one must live in accordance with nature's laws; must adopt a wholesome with nature's laws; must adopt a wholesome diet; must take proper exercise, as well as obey other rules of health. An impure state of the blood, together with an unequal circulation, produces accretions of humor in the body and causes untold misery to the individual. If man-kind will but follow the plainest, most practical laws of hygiene, there will be but little danger of contracting diseases of the blood, whether it be cancerous humor or any other patholical

of contracting diseases of the blood, whether it be cancerous humor or any other pathological disease to which the flesh is at present subject. $Q_{-}[By A. F. J.]$ Are there individual spirits in the spheres surrounding our planet capable of creating and engineering worlds? A.—We have heard others declare that there are certain intelligences, called planetary or tutelary spirits, who have the power of creating, controlling and engineering worlds and systems of planets, but we pursonally have failed to come in contact with any spirits possessing such unbounded power. However, as we have not explored the realm of possibility, we are not pre-pared to say that they do not exist; we can only reply to the question of your correspond-ent: We do not know.

only reply to the question of your correspond-ent: We do not know. Q.-[By W. L. Thomson, Boston, Mass.] If neither pleasure nor pain, rest nor unrest, hap-piness nor unhappiness, poverty nor riches, af-fect the soul, as Dr. A. B. Child snys, pray what are the uses of such experiences in life? A.--We cannot admit that neither happiness per unhappiness rest nor unrest poverty por

A.--We cannot admit that netther happiness nor unhappiness, rest nor unrest, poverty nor riches, and so forth, do not affect the soul, for we believe these are conditions that give an en-larged experience, a broader knowledge, and perchance a higher degree of wisdom to the un-folding being of man, and consequently they must be of the utmost importance to his spirit.

as you may well believe, for it is ever yours. Mary Agnes MoArthur, to Charles MoArthur. Message Department.

Joshua Frye Speed.

I am quite interested in your labor here, Mr. Chairman, it is so entirely foreign to anything that I considered when in mortal life, and it affords me an opportunity of investigating what appears to me to be a new law, although I pre-sume it is as old as the universe—that of the connection between spirit and matter, and also of the newsre of mind over mind. A couple of of the power of mind over mind. A couple of years have elapsed since I dwelt in the body, and I have been engineering some new plans since I passed out from earth, which are of great importance to me, concerning which I would be pleased to communicate with friends on earth, I hope I shall gain the power of doing

so. My home was in Kentucky. I am a West-ern man, and the interests which are mine, ern man, and the interests which are mine, concerning earthly life, are centered in that portion of this country. I was well known, sir, through various parts of the country, especially in Louisville. I have relatives there. I trust they will be glad to learn of my return from be-yond the bourne from whence travelers do make their way, for I find, from my own expe-rience, that it is no impossible thing for a spirit to return to mortal life. to return to mortal life. I was interested in railroad matters to a large

extent, and also in other business concerns. I was not an idle man, nor did I believe in sitting down and resting upon the laurels which one has attained through past achievements. I be-lieved it was best for a man to be up and doing. to make himself felt as an entity, wherever he might be. I am precisely the same now. I do not wish to sit quietly down, and allow the great whirlpool of active business life to rush along, and I take no part in it. On the conalong, and I take no part in it. On the con-trary, I am desirous of expressing my energy, giving vent to my powers, and in some practical way making my individuality felt. I am told that I can do this on the spiritual side, but I am somewhat attracted back to earthly conditions, and I wish to have my powers felt here; so I return, sending my greetings to friends, giving my affectionate respects to those near to me, and assuring them of my continued life, not afar off, but in a world closely adjacent to this planet, for even while I am busied with my spiritual concerns, I can perceive what is taking place with those associates of the past whom I place with those associates of the past whom I left on the shores of time. I trust soon to gain the power of communicating personally with

the power of communicating personally with friends in Louisville. During the Exposition which has recently taken place there, I made my influence felt in a marked manner; although my associates did not realize from whence it came, I was enabled, by attaching myself to a friend who is medium-listic, (that is what you call it, I believe,) to per-ceive events that were taking place, and to un-derstand certain transactions which were of in-terest to partice whom I formerly knew, and I derstand certain transactions which were of in-terest to parties whom I formerly knew, and I gained an experience in that manner which has been of interest as well as benefit to me, and which has given me an idea of what may be obtained by effort in the future. I do not know as it is necessary for me to observe that, early in life, I was an intimate friend of the lamented, martyred President, Abraham Lincoln, yet such is the fact, and it gives me pleasure to relate that upon passing to the Lincoln, yet such is the fact, and it gives me pleasure to relate that upon passing to the spirit-world, one of the first faces that I beheld was the well-remembered one of Abe Lincoln, and that the welcome which he extended to me was very beautiful and sweet. Through his ministrations and instructions I have received more knowledge of the spiritual condition of life than I probably would have done without them, and through his kind attentions I have been given experience concerning those laws playing between mortal and spirit-life, which I doubtless would not have otherwise obtained. Through my association with him I have re-newed the experiences of the past; we have newed the experiences of the past; we have gone over them in memory, and have under-stood them more clearly than we were able to do before, and in that kind and good friend I do before, and in that kind and good friend 1 feel that I have a companion and instructor who will guide me in the ways of knowledge and of truth. I hope my mortal friends will be pleased to learn of my advent in your midst, and will also extend to me an invitation to come to them personally, that they will en-deavor to open a line of communication for me to utilize. If so, I shall be more than happy to take advantage of it. I am Joshua Frya Speed. take advantage of it. I am Joshua Frye Speed.

Martha Ames.

Martha Ames. My name is Martha Ames. I lived in Boston, but did not die here. I left this city to cross the water, but before I reached my destination I passed out of the body. After freeing myself from the earthly form I did my best to return to my friends in this city and assure them of my continued existence. I was not able to af-ford them the evidence of my power of return-ing as I wished, but they did receive intima-tions of some spiritual power at work which they did not understand. After a while, when they learned of my decease. they wondered if they learned of my decease, they wondered if d be possible that I returned to t

died. I have been over in the spirit-world some years, but have never come back and spoken before. I have friends in Portland. I want them to know I come to them, and that it gives me pleasure to see them and know how they are getting along. When I passed away I left sor-rowful hearts behind me, and for a while it seemed to them as though a great cloud had settled around their lives; but time has soften-ed the blow and lightened the shadows, so now they can look back to the past with a resigned feeling and realize that it was best. I wish to say that the world I entered contained no sad-ness for me; I found only sunshine and pleas-ant faces; only happy hearts and sweet voices say that the world 1 entered contained no sad-ness for me ; I found only sunshine and pleas-ant faces; only happy hearts and sweet voices giving me welcome. I have been ushered into a higher school, where I have been gaining in spiritual education, but I often come back to the earthly life, to my home and to my friends. I saw their grief, I knew that they desired my presence, and I tried to make them feel that I was with them, but they could not understand, so all I could do was to bring a peaceful influ-ence to brighten their lives. They are reaching out from the old ideas which they have held toward something brighter and more in life than they have ever realized, that there is truth which they have not before perceived. I would like them to proceed in their investigations and press on in their efforts for the attainment of knowledge, because it will give their spirit-friends power to come to them. I bring with me as a floral offering a garland of flowers--violets and roses; such a garland was placed me as a floral offering a garland of flowers-violets and roses; such a garland of flowers-violets and roses; such a garland was placed above the casket which contained my mortal remains; and in my right hand I hold a pure white lily. These floral emblems are sweet, be-cause they speak of the love and tenderness of human hearts, and I bring them with a heart full of sympathy and affection for the friends who are so dear to me. I wish to say that I also bring as a memento a book with sliver clasps; upon the outward cover is a single word: "SOUVENIR." It was a birthday gift to me from a very dear friend. I wish to say to my friends that I was satisfied with the disposal they made of that cherished treasure. Sometime I hope to come again, and give something more. My head was affected before I passed away, and I begin to feel the same sen-sations now that I did then.

Stephen W. Nudd.

I lived sixty years in the body, Mr. Ohairman, I lived sixty years in the body, Mr. Ohairman, and I am now sixty-three years old, in my sixty-fourth year. I think I have a right to say so, because I can see no break in my life—I can-not say it was lopped off at the sixtieth year, but on the contrary, I know from my experi-ence that it has continued on from that day to the present. I lived in Boston, on Smith street. I have friends in this city, and I hope they will be glad to know I have got back; at all events I am very glad to know that I have gained the power of coming, for I think it is the duty of every man and woman to come and speak through these channels if they can possibly do so. What human beings want is evidence of so. What human beings want is evidence of immortal life, and there is no way of gaining immortal life, and there is no way of gaining that evidence except through the testimony of intelligent beings who have experienced some-thing of the conditions of immortal life, and can return and speak of them; so, even if we cannot do as much as we would like, if we can only come and give one fact that will be an evi-dence of our identity, if we can merely speak our names, or give some token of who we are. I think we should be glad to do it, since by cul-minating evidence being brought, through the little testimony of one spirit after another, you will finally receive such a demonstration of truth that very few can cavil at it. So I intend to go to work to do what I can. My three years and more of spirit-life have not been fruitless; they have taught me that there is a purpose in life, and that I have a work to do which I must set about doing immediately. One of the first set about doing immediately. One of the first things in the way of its accomplishment is to come here and call the attention of my friends to this Spiritual Philosophy. to assure them that life is a fact, that death is a flotion, that in that you mean becoming cold and senseless, and unable to perform the proper functions of being on the contrary, there is every evidence that life continues on forever.

I send my love and greetings to friends. I can well assure them that I have been learning since passing over. I do not despise even a small teacher, and I have gained some vital truths from the littlespirits around me, as well as some important ones from more advanced, mature intelligences. Over there we realize that a valuable lesson can be obtained from even small sources. I hope my friends will visit some medium, and allow me to come to them. I would be happy to do so. I am experi-menting in a little way with one of the medi-ums in this city of the materializing phase, and I hope, by-and-by, to be able to show myself through her agency. My name is Stephen W. Nudd.

through physical life. But oh i under all circum-stances realize that we are with you with our love, and that we wish you to live the purest, best life you know how to live, and do as near right as possible, and be kind and affectionate to those connected with you; utilize the ener-gies which are within, and for good results; in every way live a good, useful life. We will help you as we have tried to do, and when you reach us in the spirit-world, you will find your loved ones awaiting your coming. Over there things are different from what they are here; oppor-tunities are given for unfoldment and labor, such as are not on earth, but the best condi-tions there are the results of the life led in the body, and if shadows come to a spirit, it is be-cause they have created them on the mortal side. Little Ellen and Ella send their love; they join with me in good wishes and blessing for each one. Nellie Wheeler. through physical life. But oh lunder all circum-

Emma Ruick.

I wish to say a few words in explanation, if you please, Mr. Chairman. I came a short time ago. I felt terribly distressed in my head beyou please, Mr. Chairman. I came a short time ago. I felt terribly distressed in my head be-fore I passed out from the body. I was some-what deranged in mind, and was not conscious of my doings, or of what was taking place. In coming back to you I felt the same confused feeling. I hardly knew what I was saying; it seemed almost as though the words were given me to speak, while I was not aware of their full importance; but I believe I gave you every-thing that was necessary, except that a mistake was made in the surname. I wish now to say that I gained a great experience by coming; the mists were cleared away from my brain, and I can see clearly now, where before it was shadowy. I feel very happ, and I think it my duty not only to come and correct the mistake shadowy. I feel very happy, and I think it my duty not only to come and correct the mistake made, but also to tell you of the benefit I re-ceived through this channel, and to thank you for permitting me to come. I now know I can move on happier and brighter than before, for although I was very much better in spirit-life, and clearer in mind than I was just previous to my death, yet at times the old sensation would come upon me when I came back in contact with mortal life and with my friends. I could only see them as through a mist, only as if a only see them as through a mist, only as if a great confusion existed between them and me. I have been back since I came to you before, and I found all this feeling had vanished, that I was taking place, that also I had more power to work. I wish to convince my friends of the truth of spirit communion, and I am told that I shall now have the strength to do so. It may I shak how have the strength to do so. If they in a year, still I can go on with my efforts until I have given them some proof of my presence with them. Emma Ruick, of West Granby, Conn. The name Rice was given before. I can not tell how it happened, only from the confu-sion of ideas. My father, Eber Rulck, is a well-to-do farmer of the place I mentioned, and quite well known in that vicinity.

Report of Public Séance held Dec. 4th, 1883. Questions and Answers.

Ques.-Do you know, by observation or oth-erwise, of any beings the peer of man, who be-gan life in a different way from man? ANS.-We know of no human beings equal to man, who began life in any different way from that by which our present humanity com-menced its existence: We understand that al-

menced its existence: We understand that al-though certain orders of beings are less ad-vanced in culture or spiritual attainment than others, yet all have had a common origin and will reach a common destination. Q.—An intelligence, in answer to the ques-tion: "Does knowledge give power to the spirit?" winds up by saying; "If, when you go to the spirit-world, you understand the mag-netic laws by which you can disconnect your-self with earth, then you have a great advan-tage over those who know nothing of them." Will the control please tell us where and how we can learn these laws?

Will the control please tell us where and how we can learn these laws? A.—The conditions which bind a spirit to the earthly stage of being are of a psychological and subjective rather than of a positive and ob-jective character. He who centres his entire interest in material life, will find that he is held by a chain to earthly conditions, and that he is unable to sever the tie which binds him; while he who uplitizets or seeks to accurate a knowle unable to sever the ite which binds him; while he who cultivates or seeks to acquire a knowl-edge of spiritual existence—of the inner pow-ers of the soul, and the life beyond that awaits the advancing spirit—who is ready to lay aside material interests with the dissolution of the physical body—will find himself in possession of knowledge which will enable him to rise above external ties and conditions, and gravitate to a purely spiritual state of being in the eternal world. The laws which govern the operations of the spirit in this direction, either binding the undeveloped soul to the material, or enabling the arising spirit to sever its connection with matter, may be called magnetic in the sense that they serve as magnets, to draw the spirit

JANUARY 19, 1884.

able conditions, so that your spirit-friends have been able to guide you in a clearer manner. I wish my old friends to understand that I am not dead. I do not feel at all like one who has rendered up life, for I am active. I was al-ways busy at something when in the form; I could not brook idleness in any one; if I had a ways busy at something when in the form; I could not brock idleness in any one; if I had a few moments to spare I became restless and uneasy unless I could employ them to some ad-vantage, and you may be sure, Mr. Chairman, I am the same kind of a man to-day. I do not believe that I am throwing away the precious moments in coming here, because I feel that I may reach my sons, and perhaps some friends whom I have formerly known, and give them an idea of the future life which awaits them. I have been glad to find out the realities of the spirit-life. I was very much astonished at the scene which broke upon my vision when I passed to the other side. I did not expect to find such a home and such a country. I be-lieved in the teachings of what is called re-vealed religion, and these did not teach me anything concerning the real life of the spirit. I had to find it out from experience after I bé-came an inhabitant of the spiritual world. I wish to inform my mortal friends of the condi-tions beyond this earthly existence, and I hope they will give me opportunities of coming to them many times, so that I can open out chap-ter after chapter of my experience, and con-vince them there is another side to life, and a very important one at that. You may simply call me Thomas Cook.

Mrs. Molly Dow.

I was nigh on to eighty-two years old when I died. I do n't know how long I have been gone. I do n't think I've been gone a great while; 'pears to me about a couple of years, but I can't be sure that is right. I come back here because I want to tell all the young folks, and the old folks, too, that I am very happy. I have a good home, and it's a real cheery, comfortable place. I balt got on a white gown: now, do n't you folks, too, that I am very happy. I have a good home, and it's a real cheery, comfortable place. I haint got on a white gown; now, do n't you believe it. And I haint got any wings either; somehow or other they do n't grow over where I live. I do n't see but what the people there look the same as they do here, only sort o' brighter, as though they had got out of the clouds, and lived with the sunshine on their faces. That's about all the difference. I do n't see that they have on any of these new-fan-gled, new-fashioned dresses—I do n't know what you call them ! They look very neat, and pretty, and plain; what they have got is made of good stuff, and 'pears like to me it is made to wear and to wash, without fading out. So, you see, we're all very well off. I come to send my love, and tell the folks it is all beautiful and good over there, and all they have go to do is to live like little children, loving and kind, and innocent in their minds, and do as much good as they know how to do, and they will find themselves in pleasant homes when they go out of the body. I lived in the town of Salisbury, Mass. I claim that as my old home, al-though I know I've gone up higher, and have got a new home that do n't see that it does. I am much obliged to you for letting me in. I am Mrs. Molly Dow. am Mrs. Molly Dow.

Capt. John G. Crosby.

Capt. John G. Crosby. Good afternoon, Mr. Chairman. I seem to find myself in good company; those whom I see on the other side appear to be ready for action, and might make good soldiers if the need de-manded. Ilike to be here. I want to be where there is something stirring. I do n't like inac-tivity and death. That's why I have come to tell my friends I live, for I do n't want them to forget me, as one who is dead, who has not the power of making himself heard. I lived fifty-eight years on earth, and had quite an extend-ed experience. In the hour of tumult and dan-ger I enlisted in the service of my country and spent a long time in the samy. I never regret-ted my action in this respect, nor the experi-ence which I gained during those years of tur-moll when the entire country was in a state of agitation. I rather rejoiced at the part which

moil when the entire country was in a state of agitation: I rather rejoiced at the part which I took in the conflict. Well, I believe peace is better than warfare, but if the necessity comes that human-rights can only be established at the point of the bay-onet, then I, for one, am ready to declare for war. I am not here to day in a spirit of strife, for all that died within me years ago, but as in returning I find here among your spiritual bands one or two old comrades whom I knew in days of service, old scenes and memories are in days of service, old scenes and memories are recalled to my mind, and have become so im-pressed upon it that I seem obliged to speak of

them. I lived and died in Middletown, Conn. I have purely spiritual state of being in the eternal world. The laws which govern the operations of the spirit in this direction, either binding the undeveloped soul to the material, or enabling the arising spirit to sever its connection with matter, may be called magnetic in the sense that they serve as magnets, to draw the spirit downward or allow it to rise upward, as the my friends. Tell them, if you please, that I am energetic, and that I feel my powers increasing. I am ready for any kind of work which may open before me. I have not passed my spirit-ual existence in idleness, but have been trying to gain information concerning my surround-ings, and the new life upon which I have en-tered. I am now ready to give something on the mortal side, if possible. I am very much in-terested in the idea of trying to develop medi-umistic powers, which I am told are possessed by a friend of mine. I come here to gain as-sistance, hoping to receive information from some of your spirit-band, which will enable me to apply just the right quantity and kind of force to the powers of my friend, in order to bring them into active operation. I believe that if can come, personally and in private, to the friends who knew me on earth, I will be the friends who knew me on earth, I will be able to accomplish much good for the cause of truth. This, I think, is the direction in which ruth. This, a contrast, and shared a state of the state o privilege. John G. Crosby.

Mary Agnes McArthur.

I am requested to be the first spirit to enter, this afternoon, and convey a message to mortal life. It gives me great pleasure to have this privilege extended to me, for I am ever glad to be able to come into personal contact and communication with my dear one, who is present. I wish to say to my beloved husband: I have been with you through the various months of the past you through the various months of the past year; I have watched your career and the re-sults flowing from it; and although you have felt that you are not utilizing your powers. I feel that a change has been taking place with you that will result beneficially to yourself in material and spiritual ways; for the bonds that formerly confined you have dropped away, and you have stepped out into other lines of life than those you formerly filled. This is well. Although externally a cloud sometimes passes before you and you cannot see the light beyond. before you and you cannot see the light beyond. yet I am assured by bright and good spirits that you will be guided, that your mind will be directed into proper channels, through which your best powers can be utilized. I come to-day to request you to pay particular heed to the monitions which will come to you by-and-by, after a little time has passed, and regulate your conduct accordingly: for you will have brought to your attention certain individuals with whom we wish you to come in contact. with whom we wish you to come in contact, through whose agency we expect to have new lines laid for your especial benefit. I cannot speak more clearly, but I wish to give you a word of encouragement. I wish also to say that you are not to allow any opportunity to slip by unheeded; that I think opportunities will open before you of which you may take ad-mentare which will draw you ont into other

will open before you of which you may take ad-vantage; which will draw you out into other fields than those you now explore. Our boy is with me. He brings his best love to his father, and wishes you to feel that he is growing in spirit; his intellectual powers are unfolding; he is receiving a higher education, a purer experience and a brighter discipline in the spirit. world than he possibly could have done on earth, consequently it was best that he passed on to the higher life at the time he did. I can now say it was well, and feel glad that the ohange came to him in early life. You must also realize, if possible, that your loved ones are with you and do not forsake you under any circumstances or conditions in life; that the darker, the heavier the cloud that descends upon a mortal, the purer and the sweeter comes

the darker, the heavier the cloud that descends upon a mortal, the purer and the sweeter comes the spirit-friend, bringing tokens and consola-tion and peace from the higher life. I must also say that I perceive, in the dis-tance, something of a disappointment coming to you, if you allow your mind to run in a cer-tain direction in which I have seen it cast in times past. I only give you a word of warning, that you may direct your thought in another times patt. I only give you a word of warning, that you may direct your thought in another channel. I do not wish one shadow to fall up-on your life unnecessarily. I will do all I can to flood your path with sunbeams and to make your future becautiful and bright. I shall need your cooperation on the mortal side, because I cannot govern and direct material conditions as I would wish that he working together. cannot govern and direct material conditions as I would wish; but, by working together, I am certain we can accomplish good and great results. I do not wish you to make a change at present, even if you should be called from another city to do so; it is better to remain where you are for a little time, because certain powers are at work, endeavoring to bring out a better result for you than you can now think of. Our little once are well. I have seen them. Our little ones are well. I have seen them. I have given them my influence, and tried to surround them with the best conditions that spiritual life can afford to mortals, and I know that all is peace with them. I bring my love,

give them warning. Yes, it was possible, and it was a fact. I have lived in the spirit-world for some time, and have become satisfied with my position there; it is one of happiness and peace. I was fitting myself for a teacher of music, but could not gain the vital power which I required, so I passed out of the form; but over there I have been given not only vital activity but also the power to expand my mu-sical tastes and abilities, and I am so happy with the conditions which I have found in the spirit-world; for, in attending the grand con-certs of that beautiful land, and listening to "the music of the spheres," my capacities have increased, until I look back at my efforts on earth and they appear of the crudest kind. I continually feel an impulse urging me on to higher efforts and grander endeavors, and 1 know that the best part of my being is yet to unfold; therefore my friends need not mourn for me, or feel that I was out off early in life from the associations of earth, because I have passed on to a world where I can find all that is beautiful and sweet, all that is adapted to

is beautiful and sweet, all that is adapted to my wants and calculated to awaken what is highest and best within me. They may be as-sured that it is well with me. Some of my friends are becoming interested in Spiritualism; they wonder if it is possible for spirits to return and manifest to mortals. They have formed a circle in their own home, and are applied for arithmene of a circle. They have formed a circle in their own home, and are seeking for evidence of a spiritual ex-istence. I wish to gain power to come to them and give them some token of my presence, and I believe that if they will gather in a room where there is a piano, I shall soon get power to come and manipulate its keys, so they will know I am with them. I am seeking for expe-rience in this way, that I may gain strength to accomplish what I wish, and to that end I have come here to day. I want to send my love to my friends, and tell them I rejoice because I am an immortal spirit.

Louis Persons Davis.

Louis Fersons Davis. I feel a little confused in coming. This is something new to me; but I wish to inform my friends that I am still with them. I was less than thirty-one years old when I passed from earth; my thirty-first birthday would soon have dawned upon me. I am young in spiritu-al experience, for I only died last winter, but I have seen enough of the other life to feel pleased with it, and to find that I have no need to fear, for it is natural, and it appears to me very much the same as this life, only when we very much the same as this life, only when we are born here into the mortal we come as fee-ble and helpless infants; but although I have only been about ten months in the other life I do not feel weak and helpless; every day I seem to grow stronger, to gain more power, and to learn better how to use my activity than I did here.

I want my friends to know I am pleased, be A want my friends to know 1 am pleased, be-cause I am learning how to grow-something which they do not seem to fally understand. I bring them my love. I want them to realize that I am not cold and dead, but that I am alive and feel kindly and affectionately toward them. By-and-by I expect that I will come even closer to them than I have done, so they will know I am beside them, that I have, not become generated from them. become separated from them. I am satisfied to give up the mortal conditions, because I find I have taken up something higher and better than I have known before. I passed out from Fall River. I am Louis Persons Davis,

Ellen Donovan.

[To the Chairman:] Will you let me in? I want to come to my good man. He lives in Worcester. His name is Tom. I want to tell him that I am all right. I am very well off, and I that I am all right. I am very well off, and I do n't want to come back, if he will only keep in the good way and feel strong, and not get the blues, for then that makes me come back, and feel bad, too. Tell him that I am not in purgatory, I am not miserable; I have found a good place, and the old folks are there, too, and they are doing well. I have seen little Tom, and he's making a fine smart boy. I think it is a good change I have made. J do n't want to come back at all, tell Tom. If he'll go quietly and stad own with Maggie, and not feel gloomy and sad, I think I can come to him and let him know I am round, because Maggie is what you know I am round, because Maggie is what you people call a medium. The child feels strange-ly at times; she do n't know what is the matter with her at all; but it is only the spirits around her; and I know I can make her speak to her father, and tell him what is going on with me and what I think he had better do. I don't want little Maggie to feel bad nor afraid, be-

cause we will not do her any harm; I 'il look after her all the time; I will, sure. I don't feel very good in coming here, for my head is bad, and I feel bad all over; and some, how or other it makes me think of the old times , now or other it makes me think of the old times when I was here, and had a pretty hard time to get along. But where I live now it is all pleasant; I do n't see any heavy storms coming up; I keep out in the sunshine, and if I can speak a good word to any little chap who comes along and don't feel happy, I am very glad to do it.

along and don't leel happy, I am very glad to do it. Now I want my Tom and Maggie to know that everything is all right with me; they need n't think I have gone to a place where it is all dark, and I cannot see them or feel comfort-able, because I have not; I am with them a good part of my time. I want Maggie to be thoughful and careful how she moves; she has get some trouble in store unless she is very care/ul. I have been trying to guide her for the last two or three years, and I think T have done pretty well; but I can't keep all the trou-bles away from her, and she must be careful her my love and bleasing for being so thought-ful for her father, and I want them both to know that I shall be with them until they meet me in my own little place on the other side. My name is Ellen Donovan.

Nellie Wheeler.

The Spirit-President says I may come in, and The Spirit-President says I may come in, and bring my love to my father, who is present. I am very happy to do so, because I do not often get an opportunity of coming. I want my father to feel that I am still with him, that I bring my influence, and we are surrounding him with the best conditions we can provide. I know that life has had its shadows and its trials. I know that experiences have sometimes hear know that experiences have sometimes been very unpleasant, but yet we have done the best we could, and we feel that, after all, per-haps it could not have been otherwise. The that I am not cold and dead, but that I am alive and feel kindly and affectionately toward them. By and by I expect, that I will come even closer to them than I have done, so they will know I am beside them, that I have not become separated from them. I am satisfied to give up the mortal conditions, because I find to give up the mortal conditions, because I find to give up the mortal conditions, because I find to see who are hare in the body. Father, I have taken up something higher and better than I have known before. I passed out from Fall River. I am Louis Persons Davis. I am Dora Jennings. I was young when I

downward or allow it to rise upward, as the case may be. Q.—In the Banner of Light, Aug. 25th, 1877, is the following question: "Are there actually such beings as elementary spirits, so called?" The answer given is in the affirmative. Will the control please tell us what he knows of their origin, present position, and ultimate destination? A.—The only elementary spirits of which we

A.-The only elementary spirits of which we A.—The only elementary spirits of which we have any knowledge are those who have not yet passed through the process of a mortal birth, or received, through contact with a physi-cal organization, that impetus to press forward in the search for knowledge and in intellectual attainment which is experienced by those who have come into external contact with matter. have come into external contact with matter. We presume the origin of such spirits is the common origin of all humanity; though we may not be able to trace spirit to its source, yet we must believe that to be the great fount of all life and intelligence. The present condi-tion of these spirits is one corresponding to the stage of infancy in mortal life. They are not avil because they have never never dular the stage of infancy in mortal life. They are not evil, because they have never passed under the trials of temptation; they are not positively good, because they know nothing of the bless-ings of action. They are innocent and igno-rant; they are awaiting the unfoldment of con-rant; they are awaiting the unfoldment of conscious, active, vital, intellectual power, and they understand that they must first come into they understand that they must first come into positive contact with material laws before they can receive the stimulus which is required for such unfoldment. The destiny of these ele-mentary spirits is the common destiny of man-kind. After passing through the experiences of a mortal career they will join the great mul-titude of advancing human souls in the eternal world, where allow awaits each one where oil world, where labor awaits each one, where all will eventually arrive at the fountain-head of goodness and of immortal truth.

Thomas Cook.

Some years ago I lived in Boston. I was well acquainted with its streets; there were but few places in the city that were not familiar to me. For the last few years I have work and in a pirit, apart from my old mortal body which failed me, and which I was obliged to give up, but I have frequently returned, trying to make my presence known to friends on earth. I have two sons in this city, James and William. I have endeavored to come in contact with them, that they might know their forther work with them, that they might know their father was by their side, trying to exert an influence upon their lives

One of my sons has been passing through strange and unpleasant experiences; life has not been so kind to him as it flas to his brother; strange and unpreasant experiences, inc. has not been so kind to him as it flas to his brother; the has seen more than one reverse of fortune, yagainst him, and it was no use for him to try it o more against the tide. I wish to say to that it son: "Be patient and cheerful, for although your conditions have been hard, at the present time they are less so than formerly, and they will continually brighten." He may say: "I did not know father was a prophet." Nor am I a prophet, but I can see events sufficiently plain to understand that there is a power at work which will bring forward those better condi-tions for my son that he has dared to hope for. I wish to say to his brother: "I have also been watching you in your career. I know pre-cisely how you stand. I wish you to extend give him every encouragement possible. Al-though you have been more successful than he,

Lions for my son that he has dared to hope for. I wish to say to his brother: "I have also been watching you in your career. I know pre-cisely how you stand. I wish you to extend aympathy and kindness to your brother, and give him every encouragement possible. Al-though you have been more successful than he, it is not because your business qualities are sm-perior to his, or your spiritual attainments greater, but because you have had more favor-

Mrs. Susan M. Ford.

[To the Chairman:] I have a dear niece in the city of Chicago. Her name is Ellen Sloan. I am very anxious to send a message to her, for I wish her to know that I come to her very I wish her to know that I come to her very often. She is mediumistic. She does not un-derstand her own powers, and is frequently made afraid by the strange feelings which come, to her. My niece has not only been passing through changes, but she contemplates other changes, and she hardly knows what will be for the best. I wish her to realize and feel that she can be guided by her own impressions, and that the power which seems to lead her in a given direction, and which it seems almost im-possible for her to disobey, is a power brought from the higher life, and it is best for her to move just exactly in the channel which seems to have been marked out so plainly before her. I send her my love; her mother joins me in that I send her my love; her mother joins me in that, love. We are together and happy in the spirit-world. We frequently return, seeking to benefit and bless our dear friends, and in some manner lead them into a knowledge of the truth concerning the future life. We intend to continue, our labors in that way until our friends do learn something of the life beyond. We did not know that spirits could return before we passed on; we had no idea that we could still keep our loved ones under our watchful care, and thought that death brought separation en-tirely between those who linger here and those who pass on. When we found it possible for us who pass on. When we found it possible for in to return, we came, bearing our influence, and seeking to be of use to those who remain. Now the have gained a little power, and hope to util. Ize it for future work; so I come here, bring ing my love and assurances that all will be well with the dear ones on this side, if they will only theed the inner voice of the spirit, and be guidding to them from those loved ones beyond. That is all we ask; for their we done beyond. That is all we ask; for their we dones that all we ask; for the side in the start beyond. is all we ask; for then we shall gain strength to do more for them than we have done before Mrs. Susan M. Ford, primater 11 contact root

Samuel H. Brooks.

1.

Maggie Leaby.

I lived in San Francisco, on Clay street, near Baker. I was only thirty years old when I died. I had friends on the other side, and they met me. My sister came and told me that I should

I had iriends on the other side, and they met me. My sister came and told me that I should go with her to a pleasant home, and so I did. I was very much pleased with all I found there. I tried to come back to my husband, and to David, but I could not make them know I was with them; they did not understand it at all. They were only anxious that I should be in a happy condition, and not in darkness; they could not feel that I was by their side, trying to make them know how happy I really was. I want to tell all my friends that I do not see any. darkness around me at all. I have not been waiting for the light to stream in upon me, or for a chance to get away to some brighter con-dition. I was taken right away to a pleasant place, where green fields spread out around me, and flowers grew, and birds sang. I found a pretty little home all ready for me, so I was glad to be freed from the weak body, and to know that there would be no more pain or suf-fering. I wish to gain power to go on and learn to make them the weak body and learn

fering. I wish to gain power to go on and learn so many things that I did not know here, and that I wish to learn about. I am here to bring my love, and the love of those who are with me, and to say to the dear ones: Live as near right

Joseph Bassett.

I send my love to all friends, and bring the

I send my love to all friends, and bring the good tidings that I am very well and quite con-tented with the life I have found. I do not know that I have any desire to come back here to live. It pleases me to be able to come and visit my friends, and see what is going on, to know their thoughts as well as their actions; it gives me knowledge concerning them and I

Maria E. Harris.

I have friends in Indianapolis. It is a long

Brooks.

James Leahy.

$\mathbf{B} \mathbf{A} \mathbf{N} \mathbf{N} \mathbf{E} \mathbf{R} \land \mathbf{O} \mathbf{F} \quad \mathbf{L} \mathbf{I} \mathbf{G} \mathbf{H} \mathbf{T}$

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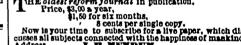
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interest to me, but I disposed of them as I interest to me, but I disposed of them as I thought best. Perhaps were I in the body, with my present knowledge and experience, and had the power of looking back over the past as I now do, I might have settled my affairs a little differently; at the same time they do not trouble me to any extent, and I can say that I am freed from concern about them. I want my friends to know that I come to them, because it is very pleasant for a man to realize that he is wel-comed, and that his friends know of his where-abouts. I do not want them to be casting around in the dark, wondering what has be-come of the spirit that has passed out of the body, because it is not only possible, it is easy for them to inform themselves concerning those who have gone, and I hope they will be glad to do so. J resided in Rockport, Mass. I have friends there, and perpaps it will please them to know that I can be heard from. Samuel H. Brooks. Adbertisements. BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN Physician of the "New School." Pupil of Dr. Benjamin Bush.

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and to say to the dear ones: Live as near right as you know how, be kind and loving to all you meet, be true to yourselves, try all the time to be good, and you will join your loved ones on the other side; they will be so glad to see you, and to show you to the bright home which they are so anxious to prepare for you. And feel, if you can, that we are with you, coming back from our spirit homes to bring you strength and peace, to make your lives pleasant, and to draw your thoughts away from earthly scenes and desires toward the clearer, sweeter conditions of the spirit-world. Oh I I have been studying, and I have learned many things since I went over; but all the time I feel like a little child who is just beginning to go to school, taking her first lessons, and I wonder what is beyond, for I still continue to learn something grander than I knew before. So I try to come back to my Eradicating and Healing Sälve.

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I still continue to learn something grander than I knew before. So I try to come back to my friends that they may know it. I wish to say to Jim : I know the changes taking place in his mind. I have been round him, and I shall be with him, and try always to help and bless him. I want him to do just that which will be the best for his comfort and pleasure in life. When he comes to the other world I will meet him, and he will recognize his Maggie, just the same as he would if he met her on this side. My name was once Maggie Nagle; my married name is Maggie Leahy; my husband's name is James Leahy. Jan. 5.-1m* **PROF. W. W. CLAYTON and ASSOCIATE** HEALERS, 57 Waitham street, Boston. Parlors, Bath Room (for Medicated Vapor Baths) and all facilities for first-class Magnetic and Therapeutic Treatment of source and chronic diseases, on first floor. Patients also visited at their homes. Also General Agent for Dr. Clayton's Balve in Massachusetts. Jan. 19.

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know their thoughts as well as their actions; it gives me knowledge concerning them, and I understand them better than ever before; but as for taking up the body sgain, I have no de-sire to do so, for I find myself quite well situ-ated in the other world. This is all the mes-sage I have to give now, because I have not been over long enough to understand very well concerning the spirit-life, and I do n't feel pre-pared to speak about its conditions, only that so far I find them very good. Joseph Bassett. The Writing Planchette.

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Mrs. Nellie E. Whitney,

Jan. 5

REMEDIES.

FOUR GREAT

Jan. 5

ways from here, but I cannot seem to come any nearer home, and so as I feel it important that I should come I must make myself known at this place. I was very feeble when I died. I at this place. I was very feeble when I died. I lived in the body as long as it was possible for the physical powers to afford me any hold on life, and I have been gone from earth so little time that I have never controlled a medium in this way before. I have visited circles where espirits present themselves to their friends and give evidence of their identity. I have become interested in Spiritnalism and its laws, and I have thought if I could only reach my earthly friends and make them know that I was with them, how happy I would be. Recently I have discovered that a dear little friend by the name of Sarah White, whom I always called Sadle, has mediumistic powers, and there is no reason why she may not be developed, for she is pleas-antly surrounded, her home influences are bright and harmonious, and I think that by gaining the assistance of some positive spirit I will be able to exercise an influence upon her which will unfold her powers, and I know that she will make agood writing medium. I send my love to my friends. I tell them I am a worker in the spirit-world whenever I find anything to do that no one else can accomplish better that I take hold of, and every day brings some employment which gives me experience and pleasure combined. I have a pleasant home. I have dear friends with me, and we are happy, we have no occasion for sadness, no time for grief. We are continuously, as I said findlived in the body as long as it was possible for

home. I have dear friends with me, and we are happy, we have no occasion for sadness, no time for grief. We are continuously, as I said, find-ing something to do, and the way to banish sor-row is to employ one's time and energy, keep-ing so busy that, the hours, the days, and the months slip by,'and we forget to mourn, we have no time to do so, we can only appropriate the blessings which are ours, and become pleased over the results of our labors. I wish my friends to realize that this is an important lesson to learn: that as they employ the powers which God has given them they will find themselves unfolding in strength, and developing all the best attributes of being, and the time will slip away so beautifully and easily they will forget to sorrow or to repine because they do not posto sorrow or to repine because they do not pos-sess every blessing and pleasure in life; they will only learn how to appreciate and under-stand the enjoyments that are theirs. Maria E. Harris.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLIBHED. Dec. 7. — Children's Day. — Nellis Roberts ; George Hen-ry Williams; Carrie Loud Morse; Wille Denchy; Miriam Diementine Martin Berte Atkins; Penlins Howissid ; Jen-Bie Leib: Nickie Howars; Edward Doherty; Willie Wat-beron; Walna Atvin Sherer Elmet Pales; Mills Pror. Dec. 11. — Hod Wing; Morns; Ellen Walker; Theodore Tomercy ; Danial Petarson; Michael Hennessey; Mart Elles Willart, — Lanra Kendrich; Lowell Bartlett; Seib Vose; Juis Conroy; Lotia, for Henry Kramer, John Dinsmore; Jais Conroy; Lotia, for Henry Kramer, John Dinsmore; Jais Conroy; Bener, Henry Kramer, John Dinsmore; Jais Conroy; Bener, Enderson; Ads Wood; Paul Krating; George H. Smith; Jains Man Bargant; John C. Murphy; Thomas Malone; Caroline Morris. Jes. 1. Belle, to Juits; Dr. Bohert W. Oliphant; Mar-Ios Convery; Charits H. Miller; Morry, Willam; Dasile L. Barter; Jose Jais Conriste H. Miller; Morry, Willam; Barlo Onrowiey; Charits H. Miller; Morry, Willam; Barlo Dorsey; J. Shan Prins, Kin Bargant; John C. Murphy; Jos, 1. – Belle, to Juits; Dr. Bohert W. Oliphant; Mar-Ios Crowiey; Charits H. Miller; Morry, Willam; Barlo Chapman; Lons Fwerett: Jas. 4. – Meannet Marriell; Hr., Juliets Maniy; Wil-Mar H. Morrit; John Wright; Edward Hecking; Nallie Chapman; Hama; Maria E. Comin; Josephine Murray; Har-Ty Goodwin, Agnes John Charpy; Mrs. Leontine Tournoir; Thomas Pitman; Maria E. Comin; Josephine Murray; Har-Ty Goodwin, Agnes Browel.

He who is false to present duty breaks a thread in the loom and will find the they when he may have for-protest in patient of the two when he may have for-protest in patient of the two when he may have for-the the patient of the patient of the second of the second of the patient of the patient of the patient of the second of the second of the patient of the patient of the second of the second of the patient of the patient of the second of the second of the second of the patient of the second of the

may be consulted on all questions, as also for communica-tions from deceased relatives or friends. DIRECTIONS.--Place Flanchette on a place the hand fightly on the board i in a few minutes it begins to move, and is ready to answer mental or spoten questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, er cause the instrument to move, independent of any mu-oniar effort of bis or her own, yet it has been proved beyond question that where a party of three or more come together, it is annot impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the naxt, and even if half an hour a day for several days are given to it, the results will amply remu-merate you for the time and patience betweed upon it. The Planchette is furniated complete with box, penell and directions, by which any one can easily understand how to use it. PLAYCHETT, with Pentagraph Wheels, 60 cents, secure-ty moked in a box, and sent by mail, postare free. NOTICE TO BESIDENTS OF of NALDA AND THE PROVINCES,--Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES cannot besent through themails, but must be forwarded by express only, at the purchaser's arpense. For sale by OLDEY & BIOH.

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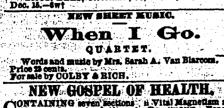
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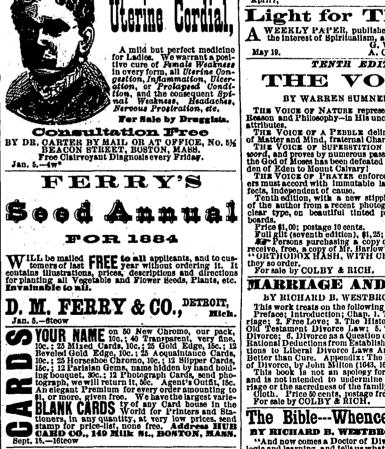
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FLORIDA EXCURSIONS. Travel SS. Leave Boston every Thursday. For full particulari Write. Jan. 19.-Steow Education State Street, Boston.

SUGGESTIVE THOUGHTS

The Purpose and Process of All Things.

The anonymous author is a very advanced thinker. . . . The pook is a curlous and a suggestive study. - Oincinnai Com-

Bept. 15.

Dec. 1.-0w* JOSEPH L. NEWMAN, Magnetio Healer. No. 1 814 Montgomery Pisce, Room 4, Boston, Mass. Omce Boars. from 1 to 47. M. YOUR FUTURE for \$1,00; outline, 25 canta, by letter, MME, LUIGHI; 340 Tremont st.; Beston, Jan. 19.-5w (可用物学校, 1)。

Jan. 12.-2w

BANNER OF LIGHT.

JANUARY 19, 1884.

DIT SHOWING ANNUAL IN

COME, COSTAND PROF. IT OF SMELTING AND

Banner of Fight.

8

ALL SORTS OF PARAGRAPHS.

My spirit goes out to the land of the blest. From this iron bound earth where it findeth no rest. And it roams o'er the realms of eternal bloom-Away from the scenes so fruitful of gloom-Where it basks in the sunshine so golden and grand, The home of the angels, the bright Summer-Land 1 But Duty compels its return to the earth ; -It must yet linger on where all sorrows have birth. Till, outworked its mission for good and for ill, The law of its destiny it shall fulfill. But this consolation remains yet in mind, That through friction of life is the spirit refined : So that when the good angel shall call it away, It can soar to the realms of eternal day.

When Henry was courting Barah he used to boast that he had a "boss "girl; now that he is married he ands he has a "boss" wife, but he never mentions it.

The Boston Investigator says that the law of libel eught to protect the dead as well as the living-in which fact we fully coincide. "De mortuis nil nisi homuse.

If you would lift me you must be on higher ground. If you would liberate me, you must be free. If you would correct my filse view of facts, hold up to me the same facts in the true order of thought.—Emer-

There are many body-snatchers in Chicago, says an exchange. Yes, and many character-snatchers also.

Club man to other club man: " What is all this cele brating that is going on about Luther, you know?" Other club man : " Why, he lived four hundred years ago, and reformed, or something of that kind, you know." First club man : "But what about his diet of worms?" Other club man: "Doctors prescribed it. I suppose," First club man, convinced: "Oh!" Other club man, encouraged : "Of course !"

He who deserts or stands aloof from a good cause because the advocacy of it brings him in contact with erratic and offensive characters should acquaint him-self with the early history of the Reformation, the anti-slavery reform in this country, and every other movement the wisdom of which time has vindleated, and the heroes of which, like Luther and Garrison, are now honored in all lands wherein liberty dwells.— Index.

A Florida truck farmer has contracted for the sale of his strawberry crop at \$3 per quart.

A mine of tale, a substance which is used for giving a finish to wall and other fancy papers, has been discovered at San Antonio, in Lower California. It has hitherto been imported from China.

SENOR CARTELAU A SPIRITUALIST. — We under-stand that St. 5: Castelar, one of the most prominent figures in the political arena of Spain, is a Spiritualist, He is an advanced thinker, a man of wonderful elo-quence, and one who possesses in no unmarked degree the sateem and confidence of his countrymen. Schor Castelar has on several occasions publicly testified to the reality of the phenomena of Spiritualism.—The Harbinger of Light, Australia.

A COSTLY BUT SURE CURE.-The Duke of Calvino, who was captured by Italian brigands, and released at an expense of \$50.000, was cured of a nervous malady by his experiences. He was made to journey by night on horseback, fed scantily, and obliged to sleep on straw in a cave.

Walter B. Mills of Saratoga Spa, N. Y., is an excellent healer. He should be called at onco into the field.

One of the saddest Latin quotations is Orator fit, posta mascifur-the orator is made, but the poet is born. By this it will be seen that, while it is possible for the incendiary to get away with the orator factory, there is positively no relief from the poets while nature takes its course.—Texas Siftings.

The Emperor William, upon expressing his amazement that eyes could be drilled in such minute objects as needles, was asked for a hair from his beard. An eye was instantly bored through this and the hair threaded was handed back to the astonished monarch.

The use of beer as an article of ordinary diet has been discontinued in at least twenty-seven pauper lunatio asylums in England, and in no case bas the effect been detrimental. On the contrary, many of the Superintendents say that the change has been a decided benefit

Bros. Mendum and Seaver will please receive our thanks for a copy of The Boston Investigator Calendar for '84

A merry heart goes all the day. Your sad tires in a mile-a.—Shakspeare. Boston is to have a new building for its Free Libra ry. It is to be three stories high, and planned with a view to a convenient arrangement of books, even if architectural beauty has to be sacrificed.

SECULAR PRESS BUREAU. Organized under the Direction of the American Spiritualist Alliance, 206 Broadway, New York.

[The following outspoken letter from the pen of Prof. Henry Kiddle of New York City is respectfully recommended to the attention of all our readers. The Nation of the 3d inst., having seen fit to defile its columns with a lengthy anonymous article, attacking Spiritualism alike through its teachings, its.literature and its media, Prof. Kiddle, at the instance of the Secular Press Bureau, prepared the subjoined reply to the nameless accuser; but the editor of The Nation, on being requested to give it place in his pages, declined at once to do so. It seems not to comport with the dignity of that paper to publish a vindication, though it was not above being made the vehicle of attack upon Spiritualism. This is a clear specimen of the "fair-play" (?) with which many journals of the present time see fit to treat the cause.-ED. B. OF L.]

7 EAST 130TH STREET. NEW YORK, Jan. 8th, 1884. To the Editor of The Nation :

SIR-My attention, as President of the Secu-SIR-My attention, as President of the Sect-Inr Press Bureau, formed to defend the truth of Spiritualism against unjust attacks, has been called to a letter published in your issue of the 3d inst., from a Boston correspondent, writing under the anonym of H., and professing to give an account of certain phenomena wit-nessed by him at spiritualistic scances in that

The object of this writer is evidently to deride or condemn, by innuendo, what he is un will-ing to accept as true, yet is not able directly to gainsay or disprove. Hence he has recourse to gainsay or disprove. Hence he has recourse to sneering, forgetting that " a sneer is not an ar-gument," as the Chicago Times remarked a short time ago in regard to this subject. Whether these forms, independent of the me-

dium, actually appear or not, and how they are related to the medium, are very interesting questions—whother they are, as they profess to be, the "spirits of the dead" or not. These may be treated as distinct points of inquiry. may be trated as distinct points of inquiry. The fact that your correspondent has not been satisfied with the proof which he sought—if he really sought proof and not material for scof-fing—is certainly of no consequence in the de-termination of these questions. There were, evidently, many things which he could not ex-plain, for instance the "dematerialization," which he characterizes as "one of the clever-est feats." This clearly shows his animus, est feats." This clearly shows his animus, since he here makes an allegation without proof. If he did not know it was a "feat" or a trick, he should not have pronounced it such.

The appearance of these independent forms, giving all the usual indications of life and ingiving all the usual indications of life and in-telligence, has been made a subject of careful scientific investigation by some of the most noted scientists in the world, among whom I may mention Prof. Crooker, of England, who, in his own house, assisted by Mr. Varley, the eminent electrician, instituted an extended series of experiments, which resulted in proving indubitably the existence of the separate form, as a living entity, Prof. Crookes satisfying him-self, both by sight and touch, that it was not the medium by whose side it stood. (See Crookes's Researches.)

'Materialization." as observed by your correspondent, is no novelty, as he intimates; but, as Alfred R. Wallace says, is an established, if not an accepted fact. There may be counter-feits of it for unworthy purposes; but the fact remains, as I have ascertained for myself by abundant proofs

abundant proofs. The character of the persons who attend these promiscuous "circles," whether of the "mid-die class" or the higher classes, has no more to dle class do with the genuineness and value of these phe-nomena than it has with the exercises of a prayer meeting or a church assembly. Abund-ant food for ridicule is often afforded, to a cer-tain class of minds, by the devotional eccen-tricities of the revival meeting—of the Moody and Sonker or the Solgrition Army description and Sankey or the Salvation Army description. It is not true, however, that only one class of people attend the seances; those of every grade and profession (not excepting the clerical) are often seen at them; and I have known cases where

"They who came to scoff remained to pray."

When your correspondent imputes vile mo-tives to the attendants of these meetings, by saying there were "traces" of what he calls "free love," he plainly discloses the *spiritual* plane from which he viewed these "manifestations," as he likewise does when he speaks of the "full, clinging lips" of the form that greeted him, or some other member of the circle. Moreover, when he affirms that the "whole lit-erature of Spiritualism is tainted with free

Meetings in Manchester, N. H.

To the Editor of the Banner of Light: The Spiritualists' Liberal Union of this city held its annual meeting Sunday evening, Dec. 30th, and elected officers for 1884 : Benjamin P. Burpee, President; Joseph H. Flagg, Vice-President; Adelbert A. Menter, Secretary; Harrison D. Lord, Treasurer.

Menter, Secretary; Harrison D. Lord, Treasurer. The Society has taken a room on Manchester street for business meetings, circles, etc., and gathers there three evenings each week, utilizing local test medi-ums, of whom we have as many good ones to the square foot as any city yet reported. Messages are received and sent. Many a "hard shell" unbeliever is set to thinking and asking. "How did they get hold of that fact?" and when people think on this subject they come over to the belief—investigation undermines all old theological views and prejudices. Skeptics of a year ago are now enrnest workers. It is here as else-where, people obscure and people prominent are work-ing shoulder to shoulder, and pushing this truth to the front.

ing shoulder to shoulder, and pushing this truth to the front. Miss Jennie B. Hagan finished her four weeks' en-gagement with the Union Sunday, Jan. 6th. Interest in her lectures steadily increased during her stay with us, and our hall was packed evenings with as good audiences as could be desired. She went from here knowing that her labors had made many friends, and many converts to the truth she proclaims. She will return here later in the season. Sunday, 15th, we are to have F. A. Heath, the blind medium, of Charlestown. He will be a new comer to this field, and is taken on trust that some phase of his mediumship will find a weak spot in the theological armor through which the arrow of truth shall penetrate. Following Mr. Heath, comes Mirs. A. P. Brown of St. Johnsbury, Vt. She was before the Union two Sundays last year, and the management were then advised to make engagements for four or more Sundays at an early date. While here, Mrs. Brown will accept invitations to lecture or give test teaces wherever desired, any day or evening, ex-cept Saturday and Sunday. Address her care Dr. Flagg, 1020 Elm street. Manchester, N. H., Jan. 7th, 1884.

Dr. Fred L. H. Willis. To the Editor of the Banner of Light :

Dr. Willis lectured for our Providence Society Sunday, Jan. 6th, and when about to open his manuscript to commence his lecture in the afternoon, he was controlled first by Mrs. Levi K. Joslin, whose funeral he

trolled first by Mrs. Levi K. Joslin, whose funeral he had attended the Sunday before. She was in company with a spirit who assisted her to say some very pleas-ant things, especially in reference to her family and work for them now in spirit-life. Then followed our old friend Mr. Ed. S. Wheeler, who made a most characteristic speech. Among other things he said, apparently referring to the Lake Pleas-ant affair, that after a lifetime of inbor for the truth, always outspoken and true to his convictions, he thought he should not have been so misjudged and un-kindy treated, and that his past record should have shielded him from that assault. He spoke pleasantly of the people of the Providence Association, who had welcomed him upon their platform just before his change to spirit-life. Following were two of the most beautiful inspirational poems I have ever heard, the last heing similar to "The Raven," but more beauti-ful, if possible; the other entirely different, but full of fine sentiments.

When the Doctor had regained consciousness he did not know what he had said, and after being told, spoke of Mrs. Joslin as having been around him a large por-tion of the time for the previous week—also of the im-pressions she had made upon him. We then following with a meat complimentary allows

The start of the second st

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

Capt. H. H. Brown gave two intense discourses Sunday, at Gill's Hall, on "Mediumship" and "Spiritual-ism as a Moral Force." Even the most intimate friends ism as a Moral Force." Even the most intimate friends of Capt. Brown were surprised and electrified. He was under a very powerful influence, verging upon en-trancement, During the morning discourse a vision was presented to him of two remarkable looking Mus-sulmen who stood near him; one having a drawn scim-etar, and both dressed in military costume. A clairvoy-ant present also saw them. One was Saladin, and the other seemed to appearlike Mahomet. The object of their coming appeared to be to help the mediums to pre-pare the people to understand that Christianity is a myth, and like all other religions, its power over the world must pass away. Capt. Brown said he saw the mostlovely scenes while speaking, and was taken, as it seemed to him, far away. The audence was deeply impressed, and the spirifual power was very exaiting. Next Sunday evening, 20th, Capt. Brown will treat the subject. "Right and Wrong. A Scientific Standard of Morals."

The New England Homestead of this city published Saturday a statement of what Spiritualist teach in relation to morals, and gave the *Republican* a well-merited rebuke, showing it, possibly, that it has been traducing the best moral code on earth. H. A. BUDINGTON,

J. Frank Baxter's Work.

To the Editor of the Banner of Light:

J. Frank Baxter was greeted in Providence, R. I., last Sunday with two of the finest, largest and most enthusiastic audiences convened in that city this season

A DANGEROUS AMBUSCADE.

Discovered Barely in Time-The Most Deceptive and Luring of Modern Evils Graphically Described.

(Syracuse Journal.)

Something of a sensation was caused in this city yesterday by a rumor that one of our best-known citizens was about to publish a statemown citizens was about to publish a state-ment concerning some unusual experiences during his residence in Syracuse. How the rumor originated it is impossible to say, but a reporter immediately sought Dr. S. G. Martin, the gentleman in question, and secured the following interview: "What about this rumor, Doctor, that you have a public statement of some

following interview: "What about this rumor, Doctor, that you are going to make a public statement of some important matters?" "Just about the same as you will find in all rumors-some truth: some fiction. I had con-templated making a publication of some re-markable episodes that have occurred in my life, but have not completed it as yet." "What is the nature of it, may I inquire?" "What is the nature of it, may I inquire?" "What is the nature of it, may I inquire?" "What is the nature of it, may I inquire?" "Why, the fact that I am a human being in-stead of a spirit. I have passed through one of the most wonderful ordeals that perhaps ever occurred to any man. The first intimation I had of it was several years aco, when I began to feel chilly at night and restless after retir-ing. Occasionally this would be varied by a soreness of the muscles and cramps in my, arms and legs. I thought, as most people would think, that it was only a cold, and so paid as little attention to it as possible. Shortly after this I noticed a peculiar catarrhal trouble, and my throat also became inflamed. As if this were not variety enough I felt sharp pains in my oheat, and a constant tendency to headache." "Why did n't you take the matter in hand and check it right where it was?" "Why does n't everybody do so? Simply be-cause they think it is only some trifling and

and check it right where it was?" "Why does n't everybody do so? Simply be-cause they think it is only some trifling and passing disorder. These troubles did not come all at once, and I thought it unmanly to heed them. I have found, though, that every physi-cal neglect must be paid for, and with large in-terest. Men cannot draw drafts on their con-stitution without honoring them sometime. These minor symptoms I have described grew until they were giants of agony. I became more until they were glants of agony. I became more nervous, had a strange fluttering of the heart, an inability to draw along breath, and an occa-sional numbress that was terribly suggestive of paralysis. How I could have been so blind as not to understand what this meant I cannot

as not to understand what this meant I cannot imagine." "And did you do nothing?" "Yes, I traveled. In the spring of 1879 I went to Kansas and Colorado, and while in Denver I was attacked with a mysterious hemorrhage of the urinary organs, and lost twenty pounds of flesh in three weeks. One day after my return I was taken with a terrible chill, and at once advanced to a very severe attack of pneumonia. advanced to a very severe attack of pneumonia. My left lung soon entirely filled with water, and my legs and body became twice their nat-ural size. I was obliged to sit upright in bed for several weeks, in the midst of the severest agony, with my arms over my head, and in con-stant fear of suffocation."

"And did you still make no attempt to save yourself?" "Yes, I made frantic efforts. I tried every-

thing that seemed to offer the least prospect of relief. I called a council of doctors, and had them make an exhaustive chemical and micro-scopical examination of my condition. Five of the best physicians of Syracuse, and several from another city, said I must die !

It seemed as though their assertion was true.

It om another city, shid 1 must die i It seemed as though their assertion was true, for my feet became cold, my mouth parched, my eyes wore a fixed glassy stare, my body was covered with a cold, clammy death-sweat, and I read my fate in the anxious expressions of my family and friends." "But the fingle?" "Came at last. My wife, aroused to despera-tion, began to administer a remedy upon her own responsibility, and while I grew better very slowly, I gained ground surely, until, in brief, I have no trace of the terrible Bright's disease from which I was dying, and am a per-fectly well man. This may sound like a ro-mance, but it is true, and my life, health, and what I am are due to Warner's Safe Cure, which I wish was known to and used by the thousands who, I believe, are suffering this minute as I was originally. Does not such an experience as this justify me in making a pub-lie statement?"

"It certainly does. But then Bright's dis-ease is not a common complaint, doctor."

"Not common 1 On the contrary it is one of the most common. The trouble is, few people know they have it. It has so few marked symptoms until its final stages that a person may have it for more oracle cost person may have it for years, each year getting more and more in its power, and not suspect it. It is quite natural I should feel enthusiastic over this remedy, while my wife is even more so than I am. She knows of its being used with

COST OF SMELTING AND REFINING WORKS, sampler with one furnace and all out-fits, including building and machinery for ten \$80,000

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REFINING WORKS CAPABLE OF REDUCING

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TOTAL AMOUNT INVESTED \$100,000 NET PROFIT of Smelting Ore is \$10 per ton, hence a 30 ton smelter will not per day, \$309.00. IF IN OPERATION 800 days in the year, is would return a NET PROFIT of \$90.000, or 90 PER CENT, upon the above amount invested.

THE COST OF ADDING NINE ADDITION-AL FURNACES, connected with the same building and machinery will not exceed \$37,-

MAKING A TOTAL CAPACITY per day of 300 tons of ore, which at a profit of \$10 per ton, would net daily, \$2,000. IF THE SMELTER WORKS 300 days yearly,

the NET ANNUAL PROFIT should be See.eee THE FOUR GREAT ore producing centres ARIZONA, COLORADO, NEW MEXICO

THE SAME PLACES in 1882, produced \$47,-188.001. THE TUTAL PRODUCT of these four places

was **\$163,474.591**, and is continually increas-ing, and the ore product is largely in excess of the capacity of the smelters and mills

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Propose to locate its Smelting and Refining Works at either Denver or Pueblo, Colorado, where cheap freights, quick and ensy transportation, a great quantity and variety of ores, pienty of fuel and flux will onable it to drain from these four localities their ores, they all being naturally trib-utary thereto. Cheap and rapid transportation for the Conyany's freights is now being arranged with different railroads.

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HIRAM BLAISDELL, Banker, &c., 4 Post-Office Square, Boston, Mass. MENTION THIS PAPER. 2w-Jan. 19. COLD MEDAL, BAKER'S PARIS, 1878. BAKER'S BAKER'S BAKER'S Warranted absolutely pure Cocos, from which the excess of oil has been removed. It has three times BREAKFAST the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is dell-BREAKFAST BREAKFAST BREAKFAST cious, nourishing, strength-ening, easily digested, and COCOA. admirably adapted for invalids as well as for persons in COCOA. COCOA. COCOA.

health. Sold by Grocers every where.

W. BAKER & CO., Dorchester, Mass.

STATUVOLISM;

OR, ARTIFICIAL SOMNAMBULISM: hitherto called Mos-merican, or Animal Magnetism. By WM, BARRE FAHNE-

OB., ARTIFICIAL SOMNAMBULISM: hitherto called Mec-merism, or Animal Magnetism. By WM, BARRE FAHNE-STOCK, M. D. Containing a brief historical survey of Mesmer's opera-tions, and the examination of the same by the French Com-missioners. Phrenc-Somnambuliam; or, The Exposition of Phrenc-Magnetism and Neurology. A new view, and division of the phrenciogical organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state; including and sleeping, with practical instructions how to enter and swake from either. The identity of these conditions with other states and mysteries, together with an account of several obstatrical cases dolivered while in this state; the proper method of preparing subjects for surgical opera-tions; their management during data fater the same, and the latest and best method of curing disease, etc., in these porsons who are in that condition. Cioth, 41, 50, poetage free. For sale by COLBY & RICH.

Liberty and Morality,

Cincinnati has more sausages and fewer cats than any other city in the Union.-Lowell Citizen.

A correspondent writes : " It is pleasing to read the statements of the different meetings, in the Banner of Light, and get information about the various characteristics and phases of mediumship, and the versatility and ability of different mediums, with now and then a test recorded or a digest of a discourse given, so that if we are not always able to go to a particular hall we can read the report and learn what is being done there during our absence." We are always ready and willing to publish such statements, when reports are sent in, as we cannot afford to send reporters to the various meetings. We desire to treat all alike. Ali we ask is that the reports be as brief as possible consistent with the matter given.

It is said that fourteen thousand men are now at work noon the Panama Canal. The dry season has set in, and hopes are entertained that much progress will be made this year.

Bpitaph (copied) in a French cemetery: "I AWAIT MY HUSBAND. 10th October, 1820."

And below:

"HERE I AM 7th February, 1880."

Waldo County, Me., hens produce nearly one million dozen eggs each year for shipment, to say nothing of home consumption. Winterport ships 73,000 and Liberty 60.000 dozen.

An English servant girl who had returned from the United States to visit her friends at home, was told that she "looked really aristocratic." "Yes, in Ameri-ea all of us domestics belong to the hire class."- New York Graphic. York Graphic.

The pug dog must go. This is what Tony asseverates and what Susan B. Anthony says must be done. From which we conclude that the women of the future will prefer bables to pug dogs, and take more pains to get their names on the registration list than they do now.

"How remarkable it is," wrote Junius to the Duke of Grafton, " that you have never yet formed a friendship which has not been fatal to the object of it; nor adopted a cause to which, one way or another, you "have not done mischief." Grafton would have made a grand editor for the Herdic.

> MOORE'S TRIBUTE TO BURNS. MOORE'S TRIBUTE TO BURNS. Swan of the Nith! if augut in thee Suilled thy whiteness, none should see The blemish; men should view, like me, Thy life's short dream; And let thy faults like wans' feet be Hid in the stream.

Florida fishermen rid themselves of the sharks which abound in those waters in a novel way. The root of the dogwood is certain death to them. Whenever a abark is discerned a small fish is killed, this bark inclosed and thrown overboard, and in a few minutes the carcass of the shark rises to the surface.

London, Jan. 12/h. 1884.- It is reported that, owing to Fenian threats, the garrison at Windsor Castle has been ordered to be ready to turn out at a moment's

The Constitution of Michigan prohibits the holding of any religious services, in the Legislature, but a struct pressber structure house around to get a whack the members as they be out.-Biemeros Tribere.

love," he makes a most untruthful statement, and shows his unscrupulous hostility or his inexcusable ignorance. 1 have before me a list of more than fifty volumes of that literature, in which there is not a single line that breathes anything but the purest morality and the lofti-est spirituality, as measured by the highest Christian ideals. HENRY KIDDLE,

A Seance with Mrs. Bliss. To the Editor of the Banner of Light:

It was my privilege to attend a séance for materialization at Mrs. Bliss's, No. 39 East Newton street, Boston, on Friday evening, Dec. 28th, and I will endeavor to give you a brief account of the occurrences thereat -or at least of that portion which particularly interested me. Captain Hodges, one of the spirit-guides of the medium, who always presides at the séances, as I am informed, came first to the door of the cabinet, and the members of the circle were called up, one at a time, to be presented to him. He was dressed in the full uniform of army captain.

The cabinet spirits, "Billy, the boot-black," and "Blue Flower," amused the circle very much by their sprightly conversation.

Two beautiful spirits, whose names I do not now recall, came and sang beautifully, one in a soprano and the other in a fine contraito voice. The spirit who sang in soprano was considerably taller than the one who sang in contraito. Lucilie Western came out of the cabinet several

times, and walked among the members of the circle ; her sister Helen also appeared, and gave us some specimens of her histrionic powers, assuming the character of the "French Spy." This spirit was clothed in a dark mantle, which, in an instant and to the surprise of all present, she caused to disappear, leaving her clad in white.

Another form, that of a Sister of Mercy, appropriately attired and with a long white cross depending from her neck, came out from the cabinet, and by gestures seemed to express good wishes to parties pres ent.

But I was, naturally, interested to a greater degree by the appearance of my own spirit-friends-the satisfactory character (to me) of which portion of this remarkable seance I desire to emphasize. My spiritmother appeared, giving me a tender greeting : and when she stepped back into the cabinet, instantaneously there came out my beloved daughter, Violet, who, full of vivacity and childish affection, came to me four times from the cabinet. When she stepped back, finally, my sister Helen came forth without a second's delay.

Some one present remarking the coming of three spirits almost at once to me, my sister replied: "It is a happy retinion !" which it certainly was to myself. The seance was, in my opinion, an extremely interesting and most profitable one. Mrs. Bliss is indeed one of our finest mediums, and worthy of the patronage alike of Spiritualists and investigators. S. H. W. Syracuse, N. Y., Jan. 2d, 1884.

Willimantic, Ct.

Bxercises commemorative of the life and services of PROF. War. DENTON were held in Willimantic, CL. Jan. 4th, on which occasion an address was delivered by Mrs. Nellie J. T. Brigham, and a series or resolu-tions adopted. A report of the proceedings will be given in our columna next week.

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

of '83 and '84. He can truly flatter himself that by his continuous labors in Providence last year-having then given fitty lectures in the interest of Spiritualism —he gained many friends, awakened many minds and made his name a pleasant household word in many homes.

made his name a pleasant household word in many homes. His lecture of last Sunday P. M. on "Spiritualism's Dawn of Victory" was a fine production; but the evening lecture, 'Spiritualism the Religion of Human-ity," capsed all his efforts, and won for him applause and after praise. Mr. B. is wanted here more, and the resident Spiritualists will be on the alert early for the next season. His delineations Sunday were good, and in and of themselves would miligate, not to say refute, certain faise and malicious charges. Mr. B. will lecture again for us on Sunday next. On Thursday evening, Jan. 17th, he will address the Spir-itualists and others of Bioneham, Mass. Negotiations are pending for services week evenings in Somerrille, Mass., and I am informed that he will appear there on Tuesday evening, Jan. 22d, to inaugurate the series. Angels and men speed our indefatigable worker and worthy brother, J. Frank Baxjer. . ROGER.

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

Mr. J. W. Fletcher, who has been giving a short course of lectures before the Spiritualists of this place, closed with the most favorable success.

closed with the most favorable success. Baturday evening he delivered an amusing sketch, entitled, "Among the Egyptians," and from the be-ginning to the end the audience was kept in a roar of laughter, as they viewed the illustrations of Eastern life graphically drawn in the word-pictures presented. And whether we were wandering in orange groves, riding donkeys, or climbing the pyramids, the interest was beld all the same. Sunday evening a large 'andience listened to a dis-course upon: "If the Soul 'is Visible, Must it not be Material? How is the Soul Formed?". This theme was handled in a clear and comprehensive manner, as were several other subjects, and elicited many marks of commendation.

of commendation. Mrs. Keating, of Boston; was announced as the speaker for the next Sunday. OCCASIONAL.

Brockton, Mass.

To the Editor of the Banner of Light: Mrs. C. E. Whitney, materializing medium, of this

city, has gone on a trip through the South, giving seances. She is to visit Portland, and then will fill a

ances. She is to visit 'Portland, and then will fill a three-weeks' engagement at Washington, D. O. The manifestations at Mrs. Whitney's during the last fail have been most satisfactory, and she carries the best wishes of her many friends with her. Miss Jennie B. Hagan of Bratileboro', lectured in Brockton, Sunday afternoon, in Perkins's Hall, to a well-filled house. Miss Hagan speaks upon subjects given her from the audience. She took for her sub-ject, "Society as it Is, and Society as it Ought to be," and treated the theme to the satisfaction of all. The speaker them improvised poems upon "The Fu-

The speaker then improvised poems upon "The Fu-ture Destiny of our Country," "What is Done in the Spirit Land," "The Difference Detween Orthodoxy

and Spiritualism," etc., a subscript of the coming Sunday in the same place, HARBY A. F. BROWN. Brockton, Mass., Jan. 1820, 1884.

Meetings in Portland, Me.

To the Editor of the Banner of Light: Jan. 6th our platform was occupied by Mrs. Juliette Yeaw of Leominster, Mass. Her afternoon discourse Yeaw of Leominster, Mass., Her alternoon discourse was upon "The Teachings of the Past, versus the Teachings of Spiritualism in Begard to the Yuture Life." The past teaches that it is a life of inactivity, the only employment being the singing of praises to God. Spiritualism teaches that it is an active life, a life of unceasing labor." The lecturer paid a glowing tribute to the memory of these faithful servants of our cause who have lately. Obsyed the call. "Come up higher." In the evening abe gave an eloquent lecture upon "The Relation of the Natural World to the Spir-itual." Jan, 13th abe discoursed upon "The Teachings of Spiritualism " and, "Infidelity.", Mrs. Yeaw is an eare among the best that have been given here. "Next Sunday, 30th, Mrs. P. D. Bradbury will cocupy the platform at 3 and 7:30 p. M.

surprising results by many ladies for their own peculiar ailments, over which it has singular power.

power." The statement drawn out by the above inter-view is amply confirmed by the very many of our most prominent citizens; among them be-ing Judge Reigel and Col. James S. Goodrich, of the Times, while Gen. Dwight H. Bruce and Rev. Prof. W. P. Coddington, D. D., give the remedy their heartlest endorsement. In this are of worders surrelated things things are comremedy their heartlest endorsement. In this age of wonders surprising things are quite com-mon, but an experience so unusual as that of Dr. Martin's, and occurring here in our midst, may well cause comment and teach a lesson. It shows the necessity of guarding the slightest approach of physical disorder and by the means which have been proven the most reliable and efficient. It shows the depth to which one can sink and yet be rescued, and it proves that few people need suffer if these truths are observed.

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 38th street. T. E. Allen. 23 Union Square, cretary.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Seatsfree. Pub-lic cordially invited.

ic cordiauy invited. New York City Ladies' Spiritualist Aid Society. Wednesday 171 East forh street. Wednesday. permanently located at 171 East 60th street at 3 P. M. Mrs. M. A. Newton, President.

Froblaher College Hall, 22 East 14th street, near Broadway. The People's Spiritual Meeting every Bunday at 2% and 7% P. M. Frank W. Jones, Conductor.

American Spiritualist Alliance.

The report of the meeting of this organization on Jan. 6th is received, and will appear next week.

On Sunday, Jan. 13th, Rev. Charles P. McCarthy addressed this society on "The Law of Life and Mind in its Manifestations Through the Media of Organio Structures."

On Sunday, Jan. 20th, Mr. P. E. Farnsworth will de-liver the opening address—subject: "Man and His Destiny."_____

DON'T MISS IT! Wells' "Bough on Rats" Al-manac. Druggists, or mail for 2c. stamp. Jersey City,

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fultunstreed and Bedford Avenue, will hold services every Sunday, as 11.A. M. Sud 7:45 P. M. All the Spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-dent.

the flat, and an incentings if co. . W m. r. sommon, rest-dent. Church of the New Spiritual Dispensation, diff. Thurch of the New Spiritual Dispensation, diff. Church of the New Spiritual Dispensation Waverly Aronues), holds religious services in its church edifice every Sunday at 3 and 7% F.M. Bunday ischool for adults and children at 10% A.M. Ladles' Ald Society meetin Wednesday at 2% F.M. Ohnerh Social meets very Wednes-day evening at 7% o'clock. Fay the Faternity, with class-es for mediumabil development, meets Thursday evening of each week at 7% o'clock. All meetings free, and the public cordially invited. Mrs. F. O. Hyser is engaged for Decem-ber. A.H. Dalloy. President. Brocklym Spiritual Fraternity, -- Friday evening Conforencemeetings will be held in the lecture-room of the Church of the New Spiritual Dispensation. Clinton Aronue; between Park and Myrtie Avenue, at 7% F.M. The Easterm District Spiritual Conference meets

The Eastern District Spiritual Conference meets every Mondayeveningat Composite Room, 4th street, corner Bouth2d street, at 74: Charles B. Miller, President; W. H. Comn. Secretary.

Coffin, Secretary; The Evereti Hall Spiritual Conference, 25 Ful-ton street; most crity Saturday evening at Spiclotz, Spir-itual papers and books on sale, and meeting at Spiclotz, Spir-itual papers and books on sale, and meeting at Spiclotz, Spir-itual papers and books on sale, and meeting at Spiclotz, Spir-itual papers and books on sale, and meeting at Spiclotz, Spir-itual papers and books on sale, and meeting at Spiclotz, Spir-tual papers and books on sale, and meeting at Spiclotz, Spir-The Spatial Breaklym & piritual Spiclotz, Spiritual Sci Transition Hall, Spiritual Spiclotz, Spiritual Spiclotz, Spiritual Sci every Wednesday evening, at 7:66 of 2002. Third, A wan as Court street and Hamilton Avenue car pass the hall.

1882. Paper, 15 cents, For sale by COLBY & RIOH.

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