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# The Spiritual Bostrum.

The Mystery of Sleep and the Philosophy of Dreams.

An Inspirational Discourse Delivered in Eng-land by

W. J. COLVILLE.

In compliance with the expressed wish of many friends who are earnestly inquiring into the mysteries of spiritual being, and who desire to trace, as clearly as may be, the connection between outer and inner consciousness, we have decided to take as the subject of discourse on this occasion. "The Mystery of Bleep and the Philosophy of Dreams." You cannot con-ceive of a time when man, physically embodied on this planet, did not require the rest of sleep, though it is imaginable that the time may come when the need of sleep shall be outgrown, and it is surely to your minds guite thinkable that there are, or at least may be, conditions of spiritual being where work never becomes wasting ishor, and where constant activity is associated with absolute and unqualified rest or repose. Of course, it is always possible to play upon words, and thus put into expression ideas that do not rightfully belong to them. By this process of oratorical legerdemain, our address on rest and work, considered as identical, may be ridiculed, as well as criticised; but as our mission is to the spiritual student, rather than to the hypercritic, we shall proceed to demonstrate spiritual propositions, illustrated with portions of our actual experience in spirit-life, without paying any greatregard to those professedly in er out of the ranks of Spiritualism who, seemingly, are capable of only provoking controversy without helping you to a solu-tion of the many difficult problems which beset all who are engaged in the search for truth, at every tu in their investigations into the nature and alliance of the spiritual and material kingdoms of existence. You are aware that our position has ever been that splits is the only positive and absolute existence in the universe. There are no absolute conditions of matter of which any scientist claims to know anything; speculation is not knowledge; hypothesis is not demonstrated fact. Any one may form conceptions of natura and frame hypotheses to account for nature's ope-rations, but the essential cause of natural phenomena ever remains far above human research, and ever evades the search of the most, sanguine, and polished scholar. We do not decry physical examinations, we do not speak alurringly of those who spend their time among antediluvian fossils; but surely the study of man, as he is coupled with the study of how to supply his actual necessities, is more practical, more imperative than the study of carbonlierous rocks and meteorie showers, which are favorite subjects of discussion among men of letters and members of the Royal Society, to day especially. Prof. Huxley's learned disquisition upon Agnosity, Prof. Tyndall's justly celebrated Belfast address, published some seven or eight years since, do not, in any sense, solve the problem of norigin, or make plain to you the probable (to say nothing of the certain) destiny of man in the hereafter. Those who refer you to protoplasm as the basis of life. those who conjecture, as Darwin conjectured when on certh, that there may be a common origin of life found in primordial cells or primitive cellular tissues. which are the same when they constitute the basic life of an aphrodite or jelly fish, as when they form the basis of the human organic structure, have not dispensed with spirit as the unseen and ever active cause In the production of these original cells, which no one can say he knows form themselves. You may, by oun any instantialistic reaction and speculation, post-pone the bour where you have to deal immediately with spirite; you may discuss laws and forces, and for a long time, laboring among secondary causes, afford to ignore essential cause lizelf, but no materialistic theories are permanently satisfactory, no theory of life other than the spiritual can bring solid comfort to the mourner in the hour of trial, no conception of the universe, other than that conception which makes it the effect of an infinitely good cause, that cause being in-telligence, spirit, life, justice, can really fill the aching wold in human hearts, and supply to the human brain that rational and acceptable solution of the great problem of consciousness which will not be set saide to please any of you, but will persistently thrust itself upon you, even at most unwelcome moments, when you would fain discard all ideas of spiritual life from your thought or study. The search for perpetual motion is not the chasing of a phantom that many persons, seemingly, imagine it to be. Perpetual motion, and perpetual activity. and perpetual life are synonymous expressions; life Itself is never stagnant, spirit' never idle, conscious ness never suspended, and when the time arrives that she spirit of embodied man attains to absolute sway over the matter of the planet, then will the fact of perpetual motion be experimentally actualized in me-chanics, presumably not till then. If spirit be ever settys, even conscious, ever industrious, if it be ever alive, and iffe and incides are inseparable, then un-

consciousness can be only relative and apparent, while consciousness is ever real and absolute. To account spiritually, and at the same time physiclogically, for the phenomena of sleep and dreams, we must introduce to your notice the fact of double con-aclousness, 4. e., the consciousness of external things by means of physical perceptions, and the conscious ness of spiritual existence through the apprehensions of the spirit. We no doubt shall have to introduce ideas which, to some of you, will be unwelcome as well as novel, but truth is its own apology for being, and to declare truth to the extent of one's knowledge or con viction is surely an admitted duty.

Starting with the premise that spirit is ever conscious, we must account logically for the external phenomenon of unconsolousness. Unconsciousness is not real, it is simply apparent, though it is presumable that a human spirit is not conscious of everything at the same time, is not aware of everything at once, does not possess the power to dwell mentally upon every event in its experience at once. Infinite consciousness is incompatible with finity, and infinity can appertain to the Deity only, You are all familiar with the phe-nomenon of varying, partial, or capricious consciousness. You have all had some experiences in confused or mixed consciousness, and have, at such times, found it extremely difficult to disentagie the tangled web of memory. You have all known what it is to know that you know something you can neither express nor recall, and this is peculiarly associated with your memory and your forgetfulness of your dreams, also of past events generally, which sometimes entirely escape and seem as though they were not, and at other times come before you vividly, often guite unbidden, to prove to you that the spirit never loses any impression which has been made upon it. We are informed by physiclo gists that all the involuntary movements of the body are continued during sleep, while the voluntary move ments are completely suspended in profound slumber and partially suspended in all the degrees of sleep to which you may be subject. You have heard from physiologists, also, that the temperature of the body is generaily lowered during sleep from one to two degrees at least. You may have heard old and skillful nurses remark that the child or invalid is never fully asleep till after the third sigh. This is particularly noticeable in infancy, where no expressions of feeling are ever voluntarily repressed. You, some of you, may also need to be reminded that you are far more sensitive, as a rule, to magnetic, atmospheric, and all influences from whatsoever source they may emanate, during sleep

than when you are awake. Allow us, here, a few words upon the great import ance of properly ventilating the sleeping apartment, and of sleeping either alone, or with persons with whom you are in full sympathy. Purely physical precautions are always less important 'than spiritual conditions, but in this connection it must always be borne in mind that the influence of physical surroundings upon individuals depends almost entirely upon the animailty or spirituality of the person with whom you are dealing. It is, usually, highly desirable to secure proper ventilation, to admit a free current of circulating air, by means of a window open at both ends, that the atmo sphere may be kept constanly clean and filtered. Per sons who are very easily affected by physical condi-tions are usually obliged to be very abstemious in their eating before bedtime, unless their constitutions are unusually robust, while many extremely sensitive and delicately organized mediumistic persons can partake of a solid meal just before retiring without suffer ing any painful or unpleasant results. For the average working man or woman, it is certainly best to make a solid meal about six or seven o'clock in the evening, to the avoidance of late suppers, but persons whose occupation compels them to be up and actively engaged to a late hour, receive much injury when they go to bed without having received the nourishment penditure of vital force necessarily incidental to the performance of any public labor." Food, however partaken of in the late hours of the evening should be of the simplest, most nutritive and easily digestible character: alcoholic drinks are particularly injurious at such times, and whenever resorted to as " night caps " have a sure and fatal tendency to destroy the organism by giving an unnatural, momentary brillianoy, at the expense of the vital stamina needed . for future years. You all know that it is possible to increase the speed of a race horse by spurring his side; but is any one insane enough to believe that the spur imparts vitality to the animal? It may give momen ary impetus, it may draw so heavily upon the stock of the animal's vitality as to enable it to win a race at that moment, and then suffer from pain and lassitude for days after. Not only alcohol, but also oplum and all forms of drugs resorted to to induce spiritual vision, are disas trous in their effects upon both mind and body. The great difference between healthy mediumship and unnatural magic is, that the former arises spontaneously and tends to expand and employ every normal faculty of the individual, while the latter is induced by unnat ural and unhealthy practices, and tends to break down the constitution of the medium who endeavors to turn the river of natural force into an unnatural channel: Whenever you are needed by the spirit-world, the spirit-world will let you know it : whenever you are fulfilling your daily duties, and are desirous of mediumistic attainments, only that others may through your instrumentality be blessed thereby, you are develop ing truly, and for practical every-day people who have business and domestic duties pressing upon them. We do not recommend any attempts whatever at forcing mediumship. If it develops itself, well and good-on no account strive to repress it; if it does not unfold naturally, a manufactured mediumship, if such a thing is possible, will be more of a bane than a blessing to ity. Mediumship, when constant and reliable, is usually developed early in life, and guite unexpectedly." The speaker; who now stands before you was developed by the spirit-band who now control, when quite a child; almost all mediums who have made, the exercise of spiritual gifts their life work, and have had a sful career, were developed in childhood, some times even, in infancy, and to those who are most anxious concerning the development of their own mediumship or that of, their friends, we would ever say, if you desire earnestly to be used by the spirit-world for the good of mankind, your thoughts, your earnest mental striving after good and usefulness, will be your best preparation for angelic service. While only the few; considering the population of the whole earth, we may say the very few, are adapted to stand in publie places as instruments of the spirit-world, the number of those who are conscious of spirit interaction in their daily lives is legion. They may not, for the most part, attribute intuitions or unbidden impressions to the source whence they really emanate; they may not admit spirit into their philosophy at all, in any sense, and yet they may be the unconscious deliverers of spiritual truth to mankind, the unconsol ous recipients of spiritual wisdom from unsuspected quarters. Passivityjis always insisted upon as a prereq

in spiritual manifestations; darkness is required in many scances because it is passive, while light is, by its very nature, essentially positive and active. Can you sleep as readily or as profoundly in a brilliantlylighted room as in a shaded apartment? Persons who sleep in a bright light rarely enjoy as profound slumber as those who rest in shadow. Is it not natural for all flowers to close up, for all living creatures to coase their activities, at sundown and recommence them at early morn f Those who always look for imposture in a dark circle, because the daylight is excluded, or the gaslight not allowed, to be consistent must suspect the laws of nature of grossest imposture, because they refuse to let the flowers, or the birds, or the butterflies undergo all processes of germination in the light Whoever undertook to call nature a trickster because she materializes all her forms in the dark cabinets of soil, or egg, or chrysalis, or mother's womb, before the newly-fledged or newly-born beings can bear the light ? Remember that in ninety-nine instances out of every hundred, it is imperatively necessary that a medium for powerful physical phenomena (materialization especially) should be in a deep trance while the phenom ena are transpiring. This deep trance is sound mag netic sleep; sometimes natural sleep, indeed, during which, when quite profound, the spirit travels independent of the body, and thus makes it possible for communications to he received from the embodied as well as from the disembodied. As we are constantly meeting with persons whose

chief interest in Spiritualism seems to be to detect fraud, perpetrated either by mediums or spirits, and as our work necessarily includes the vindication of mediumship whensoever and wheresoever assailed. we wish to introduce to your notice a phenomenon by no means infrequent, and yet very harassing to many investigators of spiritual phenomena. At a circle composed of honest truthseekers-sometimes it will be at a strictly private family circle where there are no outsiders- a spirit will report himself and make a long communication as though he had permanently left his physical body. One of the sitters finds out on returning home that the spirit who reported at the circle is yet in the material form, hale and hearty, likely to remain in the; body for many years to com The first impression is, that either the medium invented a lie, or that he was controlled by a personating spirit; whereas, on further investigation, you will often find that the person from whom you received the message was asleep, or at least in a brown study, at the time; and while perhaps altogether skeptical concerning spiritual matters, altogether unaware of spiritual experiences, he has passed out of his body, give en you the message and, returned into it, without any recollection whatsoever of having had even a dream or a thought of you. Are there none among you who are sometimes startled by the presence of absent friends in spirit, at most more received times and in most unlooked for places? You may be about your daily work, bustling about the house, cooking, sweeping, marketing, perhaps singing some favorite song, or engaged in conversation with a visitor, and you feel as though some one who is bodily thousands of miles away, had just entered the room. You cannot dispossess yourself of the fact; his presence is a palpable reality. You may or you may not soon hear from him, or see him in external ways; but you may rest assured he has been thinking of you intently and anxiously at the time, and while dwelling upon you men tally has fallen asleep or become entranced, and in this state of liberation from material trammels has gone whither his desire and anxiety carried him. Sensitive people constantly know the contents of their letters before they receive them; know just who will write to them by the next post; as thought is a living, palpable substance, and absolutely reaches you when you are sensitive enough to be struck by it. Thought reading is a necessary accompaniment of extreme sensitiveshop and Cumberland are very like

duties, burdens of the day, one by one leave you. You compose yourself to rest, and then the apirit-world has its claim upon you and its revelations to make to you. How often it happens that a proposition is made to a business man late in the alternoon, and he instantly replies : I cannot decide to night ; I will give you an answer to-morrow morning. And on the morrow the answer is the very reverse of the one he would have given had be spoken impulsively the night before. It may be that the brain is clearer in the morning, if you have just awoke refreshed by a good night's sleep, than it is when jaded at the end of a. busy working day. But many successful stops are not taken as the result of calm deliberation indulged in the morning hours. You wake up with your mind settled. The very instant you awake you find your plans matured. You have, in some mysterious way, unappreciated by your outer consciousness, arrived at a better result than you could possibly have arrived at by unaided reflection. You see clearer into the depths of the subfect than your own judgment, unaided, could ever have enabled you to see. Whence came this decision? From what source have you derived this preternatural insight into complicated affairs? May not the answer given by the spirits be, after all, the only right and feasible one? May it not be that during the sleep of your body you have been holding converse with ome practical, deep seeing friend in spirit-life, and that the result of your night's liberation from the trammels of materiality has left you benefited by a spiritual revelation, without which you could not possibly have seen your way clearly? Some persons greatly object to the idea of spirit counsellors. They seem to feel that it derogates from their individual dignity to attribute any information they may receive to other intelligences than themselves. Such persons, to be consistent, must never ask the opinion of a friend, never consult a learned author, never ask a question of a legal or medical adviser: and if, in the great battle of life, they find they can always fight better single handed than in company, they may have proved, to some extent at least, their superiority to surrounding influences. But if you can allow that you can derive any benefit from others in your contact with the world, spirit intercourse only means that you may benefit by others' counsel in more ways than you ordinarily imagine.

While many dreams are helpful, and vivid, and fully recollected, other dreams are vague, confused, distorted, and well nigh forgotten, while in some instances you are quite sure you dreamed, and yet, for the life of you, you cannot remember what you dreamed about. Some persons are foolish and unreflecting enough to suppose that they are only guided by such of their experiences as at any given time they remember. But such reasoning is pure fallacy. You benefit by what you have learned, by what you have undergone, when often you cannot remember when or how you became possessed of certain knowledge. If you have swallowed polson without knowing it, or, remembering it, your lack of knowledge or forgetfulness of the event will not prevent the poison from destroying your frame. You may inhale ozone, and be invigorated, excited, and not know that there is any such gas as ozone in the universe. You may have learned many things which to-day are of great service to you, without your being able in any way to recall the circumstances which led to your acquaintance with them. We are what our experiences have made us. Forget them or deny them as you will, they have made you what you are, and had you not had just such as you have had, you would now of necessity be other than you are. Thus spirit influence benefits the secularist unknowingly to him, while the Spiritualist is to some degree, though by no means fully, conscious of the source whence he receives impressions. When the mysteries of being shall be made plainer to you in the clearer more entritual state n

palpable presence, arrests your attention-the cares, ( from the earthly body has only been the severing of the mystic thread which bound them in all their nocturnal wanderings to their earthly habitation. The boy, far out at sea, who dreams of his mother, is not deluded. You who have sometimes derived inexpressible comfort from communion with loved ones divided from you by vast leagues of land and water, have not relied for support upon the frail thread of disordered or overheated imagination. The facts of the case are, that what you think you imagine is only a fraction of what you really experience, and imaginings are in them-selves genuine spiritual experiences. It is a mere trulem to assert that "hothing" cannot have its likeness taken, "nothing" cannot possibly photograph itself upon the tablets of your consciousnesss, "nothing" can cause you no sensation whatsoever. There must be something real and tangible to produce any impress, but impressions are only made clearly and symmetrically when conditions are present favoring utidiaturbed reflection. In the darkness of some stormy winter's night, you may, perchance, discover some images reflected in the ponderous river, but no image is reflected clearly. The gnarled and knotted boughs of the adjacent trees appear like frightful creatures corresponding to nothing with whose forms you are acquainted. But on the morrow, when the light is no longer fitful, the clouds no longer intervening, the waters no longer muddy and disturbed, you look upon the surface of the lake as into a polished mirror. There in the waters you discern clearly every outline of surrounding objects-there is no chaos, no confusion, no distorted representation-all is clear and beautiful, because there are no longer any barriers interposing themselves between your vision and the clear reflection of the scenery amid which you move. Dreams are reflections, if you are afflicted with dis-

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orders of the stomach or liver. If you are half asleep and half awake, and your brain is restless, and you show a disposition to delirium, it is not surprising that your sensations and visions are so hopelessly confused that your dreams are of no possible value to you as sign-posts on the road of life, which you have yet to tread, or as modes of insight into the spiritual world. Excitement at bed time is disastrous in its effects every way. A tranquil mind is even more important than a healthy body, and we would urge upon every one of you the great necessity of tranquilizing your thoughts as much as possible before retiring for the night. Certain people, who are highly mediumistic, may attach great value to certain dreams as omens, but the real value of a symbol is relative to the idea you attach to it, and very often your spirit friends. knowing your beliefs, communicate with you in a language you understand. As to the interpretation of dreams no one rule can apply to every case, as different persons attach different meanings to the same emblems, and you must endeavor to converse with your spirit friends in a sign-language you have agreed upon between you. Of course we do not give credence to the superstition that a horse shoe on the road is a necessary foreshadowing of good luck to the one who perceives it. Of course we do not imagine that fourleaved clover has any particular virtue resident within it, or that prognostications made by cards or tea and coffee grounds, are made correctly by reason of any power or charm inseparably connected with a pack of cards or the contents of a tea cup; the rationale of the matter is that sometimes you are influenced to notice things you might not otherwise have observed, and the spirits, who direct your attention, are speaking with you by means of signs which you can internet.

In spirit-communion there are no absolute external modes of manifestation. When the table tilts, for instance, one rap usually means no, two raps give a doubtful answer, and three an affirmative reply; but if you should choose, in your particular circles, to establish another set of signals, you might do so without invalidating spirit-messages or in any way casting a reflection upon the genuineness of generally accepted modes of intercourse with invisible friends. Usually spirit-communications can best be judged of as you carefully note the impressions they leave upon your minds, even though personation were as possible and common as some people tuink, even though lying spirits were as constant in their attendance upon mediums as some people assume. No spirit can simulate the sphere or mental state or spiritual emanations of one higher than himself. Your protection against all evil is in this, that you rise above it in your own personality, that you acquire power to detect it by cultivating the gift of the discernment of spirits which carries you far deeper than outer clairvoyant vision can ever take you, and lands you in a realm of spiritual perception where you will neither deceive nor be deceived. Endeavor so to cultivate pure and hallowed aspirations that your spirit shall gain liberty to wander through the fields of space and become the companion of the angels. Then you will not need trouble yourselves about separations from your loyed ones. These will be impossible. Should you live on one hundred and forty-four consecutive times or more, no embodiment could separate you from your loved ones in spirit. If one friend is emon earth and the other is in spirit. If both are bodie embodied or both are in spirit, it makes no difference. Spiritual fles bind you forever. Relationship is of the spirit or there is no affection, and where there is no love or sympathy earthly ties are but encumbrances : and where there is spiritual love they are not of necessity taken into consideration .- The Heraid of Pro-QT 668.

genuine thought readers, but if so, their performinces only endorse a fraction, of the spiritual philosophy, while their tricks of legerdemain, however skillfully performed, do not detract one lota from the dignity of genuine phenomena, because the crucial test in Spiritualism is not the phenomenon itself but the intelligence displayed through it. The evi dence that you have a friend at the end of the wire, endeavoring to reach you, is not that the electrical apparatus is simply set in motion, but that an intelligent message, bearing the impress of conscious individuality. reaches you across the line. Let phenome na assume their proper place as the servant of intelligence, not as its substitute, and the difficulties which eset the popular mind in its search into Spiritualism will be materially decreased.

as. Trving

The ancients generally, and certainly the Bible writers especially, laid, great stress upon dreams and visions of the night. Dreams are everywhere spoken of as revelations to earth from a spiritual realm of being, and the interpretation of dreams was acknowl edged as a high and worthy art among the Jews as well as with the Egyptians. We are told that Joseph and Daniel were considered very much beloved of heaven, because they could so clearly and accurately interpret dreams. We are told that angels appeared unto the pattlarche constantly in sloep, and that an angel told Joseph, the husband of Mary and fosterfather of Jesus, to fly with the young child into Egypt, to escape Herod's wrath, through a dream. That dreams are often singularly prophetic, no one who has had any experience in life can deny; that many are but masses of incongruity, seems equally evident in other cases. Let us briefly consider the philosophy of dreaming in its simplest and most common phases, and thus endeavor to throw some light-upon these universal and to day often much misunderstood phases of anirit interaction.

We have siready reminded you that passivity is es sential to the reception or transmission of unalloyed spirit messages, and we have also told you that it is quite possible for the mind to act at one time in one place and at another time in another, without con sciously remembering one series of events when among the scenes of other events. Every human life has its in ward and its outward side. Human spirits in the fiesh are sometimes looking out of earthly windows upon the material objects outside, and are so engrossed by the throng of passers by that they are quite unmindful of the doings in the room whose extremity they are occupying. During the business hours of the day you are engrossed in the contemplation of external things-buying, selling, and getting gain engross every thought. You may be touched a million times by spirit hands without feeling their gentle pressure spirit, volces may speak to you constantly, but you cannot hear them, because the roar and the rush of the city drown their soft voices. But night falls and one by one the lights are extinguished, one by one the crowd of pedestrians leave the street descried, one by one the noises of commercial life are slienced, and you are alone with yourself. The curtains are drawn at the windows-you are at home by your own fireside or in the retirement of your own private chamber. and then what is in the house, what is in the room, what is in yourself-what fills ; thegaiience with an im-

dual consciousness will stand revealed, and you will know your relations to each other in spirit, as you can scarcely imagine them in your outer modes of thought. You are all living two lives. When you cast off the material form you will really go to sleep and not wake again. The secularist is quite right when he says sleep and death are related, and death is an unbroken sleer from which there is no awakening. But materialism has never defined sleep-never explained dreamland and thus while using correct technical phraseology misapplies words, and unintentionally teaches false

Unbroken sleep is generally considered dreamless; most of the many students of dreams have declared that a dream embracing years to the interior consciousness of the dreamer may occupy only a very few seconds of earthly time. There are two explanations of this-the first is that the spirit often travels during unbroken rest of the body, and on its return to the frame, in an instant of time, transfers to the outer brain the impressions made upon the inner brain. The other explanation, usually the correct one, when persons only lose consciousness for a minute or so and have a very vivid and seemingly lengthy dream, is that a succession of panoramic views has passed in rapid order before the mental eye, or that the spirit like Swedenborg's when he was on earth, has seen into the spiritual world, and taken in a great deal in a short time. Sometimes you are literally carried through anace when you are asleep. We have known women of fashion, whose thoughts have been centred entirely upon dress, and other purely external things, travel among those who were more interested in fashion than aught beside, and awake in the morning desiring new and singular effects in wearing apparel. We have known many who have desired to find out something definite relative to places they were about to visit awake in the morning with scenes of such places vivid ly impressed upon their minds. We have known of many who are always sure to dream of persons who are thinking strongly about them, or who are soon to visit them, while the number of those is not small whose dreams are prophetic, advice and warning of

the most important and convincing character. Dreams and their interpretations offer a wide and fertile field of research to all earnest inquirers into the mystic world which encompasses every earthly existence, and in which, as spirits now, you are, in a sense, as truly as you ever will be. It is not necessary t pass the change called death to become a spirit. Man is a spirit : his body is but an integument which, when removed, leaves the spirit truly and completely itself. but stripped atterly of every cloak which rendered it on earth either more or less beautiful to outward eyes than it really was interiorly. During quite unbroken sleep the spirit is fully released, but in ordinary case of partial slumber, the attention of the spirit is divided; and it needs to concern itself somewhat with the material frame. Persons who are very light sleepers, very easily aroused, who sleep, to use a homely illustration, with one eye open, rarely pass out of their bodies and enjoy spiritual freedom; while those who sleep very soundly, even though they never remember dreaming at all, will discover, on their entrance into spirit-life, that they have been living a real spiritual life as well as a physical one, and that their removal

### Cremation in England.

The remains of the late Capt. Thomas Barna-bas Hauham were cremated at Mainston, near Sturminster Newton, Dorset. The furnace, or "cremator," built close to the deceased's house, was on the banks of the River Stour. The conwas on the banks of the River Stour. The cof-fin was deposited four or five feet from the base of the brick-work. It rested on five brick bars, ten inches thick and nine and a haif apart. These bars had sloping sides down which the sales and remains fell on the fire-brick plates or pockets. In the roof were three apertures, leaving a chamber from which the smoke e-caped into a low square chinney. There were caped into a low square chimney. There were four peepholes ranged at regular intervals 'round the recease, so that the medical men could, when necessary, watch the process of cremation. Everything having been got ready and all the apertures closed, the fires were lighted at 7:50 in the presence of a few friends of the deceased. The volume of smoke which followed the lighting of the fire was soon suc-ceeded by flames from the top of the chimney, spreading a lurid glare around. In a very short time the thlok fire-brick slabe in front of the cof-fin chamber were red. ho. At 9:40 the peepholes fin chamber were red hot. At 9:40 the peepholes were opened by Dr. Lesch, who pronunced cre-mation even then to have been to all practical purposes completed. Not the least offensive smell could be detected.—Pall Mail Gazette.

Thou may est be sure that be that will in private tell thee thy faults, is thy friend; for he adventures thy dislike and doth hazard thy hatred; for there are few men that can endure it; every man. for the most part, delighting in self-praise, which is one of the most part versal follies that be witchen mankind.—Sir Walter Ratiefy.

# MEMORIAL POEM.

The following (for which we are indebted to The Harbinger of Light) is the full text of an original poem read by its author, Miss Brotherton, at the meeting held by the Melbourne (Australia) Progressive Lyceum, Nov. 18th, in respectful memory of the late Prof. Denton, and his work in the antipodes .- ED. B. or L.

A name is on the lips of all. We speak it soft with love and pain, And as the tender accents fall We almost greet the man again. So brief a time, to stretch so far A space between his life and this, We might as surely touch a star As bring the face back we so miss.

That face! The brow so high and strong, The piercing eyes that burned beneath-One need but name some deed of wrong To see the sword flash from the sheath.

We hear the quaint and kindly tones, We see the busy, patient hand, As ready for our smallest ones As for the richest in the land.

We followed where he led ; with him We suiled the occans of the past ; We strove to pierce the chaos dim, Or penetrate that silence vast.

He filled the far-off lands and seas With shapes as strange as weirdest dream; He led us 'neath the giant trees Through whose dense boughs no ray could gleam

We roamed with him those sunny lands Where the sequola waves on high; We traversed Egypt's burning sauds; We watched the Aztec victim die.

The Arctic shores sank far behind ; howed us where the Atolls rise

le left his boyhood's home to find A welcome warm 'neath Western skies.

Our feet were white with Syrian dust ; We saw the genite Teacher stand, And stooping- in his mercy just— Write with his finger in the sand.

Ah t kind magiciant subtlest art Could never lend such wondrons skill ; His simple words reached every heart ; We bowed before that honest will.

We hear the ringing voice that thrilled Our souls through all those happy hours. Ah, God I we cannot think it stilled Beneath the shade of Tropic flowers.

He lives in all our hearts—we feel His steadfast faith in God and good ; His trust boyond the future's seal ; His reverence for Womanhood.

His brave life seemed one active prayer; For him no selfish tear must start. But ah t our sorrow springs for her-The woman with the aching heart.

# Spiritual Phenomena.

Spiritual Phenomena in Chicago. To the Editor of the Banner of Light :

Chancing to pick up a late number of the medium's stanch friend, the Banner of Light, I saw in its columns a host of good words for our true mediums-such words being so many gems in the crown that shall encircle your brow when the blessed words, "Well done, good and faithful servant," shall fall sweetly upon your quickened senses. You have said none too much in regard to the seances held by Mrs. Maud E. Lord, as I have attended them repeatedly in years past, and know for a certainty that the manifestations came from an invisible source, as while she sat in the centre of the circle, continually patting her hands, and singing or talking, and my own feet resting on the rounds of her chair, hands of all sizes, coming from the inside of the circle, were tenderly caressing us, and lights were seen floating in different parts of the room; and I have no reason to believe that she has lost any of the powers belonging to her fine organism.

True, I have not tested her controls under my own roof, as I have those of a medium who is now holding séances at 643 West Madison street, this city. Having some slight acquaintance with him, his manager-Mr. C. L. Barberkindly allowed me to place him under the strict est test conditions, and I received the same manifestations that were produced when perfectly free and at his ease. I have tied him with strong cords, and in a manuer in which it would be utterly impossible for any man to free himself, yet musical instruments, played with skillful fingers, were floating about our heads at the same time that hands were caress-ing us, and other hands rapping inside the cab-inet—a small room with only one door, in front of which we were sitting, with the outer door of which we were sitting, with the outer door locked, and only five persons in the house, four of whom had joined hands, and the other-the medium-helplessly and securely bound. I have sewed him firmly beneath a mosquito netting in a larger séance, and fans would be plying vigorously in different parts of the room. while the instruments were playing in the air, or touching the sitters softly on the head. I have hidden articles when I knew no mortal eves beheld me, and they have been brought into the room at the very commencement of the next séance. I have an Indian arrow, about two and a half feet long, to which the Indian control be--came very much attached, and with which he would pierce the centre of a target from across the room, embedding the arrow's point nearly an inch in the wood, the whiz of it as it sped through the air being plainly audible. At a séance held a mile and three-quarters from my rooms, for which I had promised him the use of the arrow, it was forgotten and left at home, standing on a bracket in an inner room, from which it had not been removed for some days. Judge of our Addits 11. YOUNG. Addits 12. YOUNG. Addits 13. YOUNG. Addits and exiliant laugh of our friendry warrior. I have antograph cards of some of the con-trolling band, written in total darkness and some filteen feet away from the medium, who lay in a deathilito tranee. One is from the heat the addition of the ladian control, who cannot write, bat add an imitation of a man, a scroodile addi-type of the ladian's limited artistic education type of the ladian's limited artistic education further. The same with the other objects--the in cording and, in a darkened room, a beautifut panel-painting in oil, 428, was exceuted in fifteen minutes. It was a lovely landsche-type of the Biawnee tribe -was killed in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in the painting in oil, 428, was exceuted in the the battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in battle with another tribe somewhere in the scieng him fail, and realising her danger ahoud in the painfing her bark-canoe is drawn un on the bank of the stream, and her per award is drawn the failed the danger and science from the hard tribe with writing the distance from the hard tribe writing the distance from the hard tribe the science of the writing hard the danger ahoud science him defined the arrow from his brais. Him the webhal distance from the hard the writing harouth her writing har astonishment when the seance opened to have the arrow thrust into my hands, and hear the the beautiful lights that float about the room

and form a most attractive feature of the séances, now quavering up to the ceiling and again dancing and darting from one part of the room to another, or slowly floating with

streaming pendants above our heads. Since writing the above I have attended a scance held at the rooms of Mr. Barber, and witnessed the astonishing feat of an oil painting being executed in six minutes-by the watches of the audience. It was painted under strict test-conditions, and came out of the cabinet in that space of time, a perfect picture in every<sup>4</sup>detail, with no perceptible mingling of the colors or other defects. It represents a beautiful village scene in a snow-storm, surrounded by a gorgeous wreath of summer flowers in all their natural colors, symbolizing this cold and dreary world in the midst of the fadeless beauties of the Summer-Land. It would be an impossibility for the most expert artist now living to produce the counterpart of this royal gem inside of twelve hours, by the most assiduous toil, it is so fine and perfect in its every detail.

I am not giving to your readers a chapter. founded on hearsay, but actual tests, as all I have mentioned and many more strange and incomprehensible occurrences have been produc, d in my presence through this remarkable medium, and all who have witnessed these wonderful manifestations will gladly give affidavits of their genuineness.

Any person wishing to hear more of the extraordinary and convincing powers of this medium may address me by letter at 60 West Lake street, Chicago, Ill. ORLENA. Chicayo, Ill., Dec. 224, 1883.

### Materializations in Mattield, Mass. To the Editor of the Banner of Light:

Having read in the Banner of Light of Dec. 8th an account of a materializing séance held at Brockton, by Mrs. N. E. Whitney, I called on Bro. Whitney and invited them to visit us at Matfield. He agreed to do so, provided the guide Fritz consented. Other arrangements were completed, and on Thursday evening, the 20th, I met them at the depôt and took them direct to our room. Their guides had consented to use our cabinet, but Mr. W. brought his own box lamp. After tea he hung the lamp on the wall opposite the cabinet, and arranged a cord so that he could give more or less light as desired without leaving his seat. Shortly after 7 p. M. the friends arrived and were introduced to the medium. She, in their presence, exam-ined the cabinet, formed of blue cloth, in the southwest corner, the curtains or front being

southwest corner, the curtains or front Being black flannel, took her seat therein and direct-ed the seating of the civole. After a few remarks by Mr. W., the curtains were closed and the scance opened by singing. During the sitting eleven forms appeared, of whom five came outside the curtains, the others standing just within, but holding the curtains so that the full form could be seen. Four were recognized, the others were Oriental and Indian friends known only by Mr. W. The white-bearded astrologer spoken of by Bro. Crockett appeared and dematerialized between the cur-tains. An Indian girl came out and danced bearded astrologer spoken of by Bro. Crockett appeared and dematerialized between the our-tains. An Indian girl came out and danced with the writer. She wore a white skirt with a dark overdress counceted in front by narrow bands, which seemed to be dotted with fireflies, and as she moved, the flies would jump from one point on the dress to another, making a picture that no mortal could counterfeit. A chief stepped out, showing bis paint and feath-ers. An Oriental (one of the guides,) shook hands with the writer and two others, and al-lowed every one to come up and pull his beard. He drew a piece of cloth (apparently) from the carpet and threw it in our laps, allowing each one to feel of it; it felt and looked like a very coarse piece of tarletan. He either changed the color or materialized a dark piece, which again became white. Calling my daughter, twelve years of age, she at his request knelt on one knee, and kneeling beside her he increased the size of the cloth until she was enveloped there-in. As he arose the wrap dropped from around her and disappeared. He stepped between the curtains and appeared to sink through the floor. A drummer-boy came, dressed in Federal uniform, and Fritz gave me his name. He then stepped out. I arose and shook hands, recog-nizing him by his features and name. Mrs.

## A Good Record of a Good Work. To the Editor of the Banner of Light :

Feeling the importance of the benevolent work of the Spiritualists' Ladies' Aid Society of Boston, in assisting all worthy poor applying, without regard to sex, sect, color or nationality, many donations and encouragements having come from various quarters of our country, it has been deemed advisable as well as courteously obligatory for the Society to put its report for the past year before the Spiritualistic world, hoping in a measure to slience some who claim Spiritualists have no benevolent institutions, as also to move any of the philanthropic readers, however far away, to assist in a practically religious Spiritualism :

ANNUAL REPORT

Of the Secretary of the First Spiritualists' Ladies' Aid Society of Boston, for the year ending Friday, Dec. 28th, 1883. Another year having rolled away, the Bociety would

Annuer, Year naring route a wwy, use softest would Beeling the internation with weights and the pur-pose of love and charity in view. The records of Bess tend much encouragement of the opening each string; accept through the months of the summer reaction. The members-have coverned regularly each Friday; eacept through the months of the summer vecation. The members-have coverned regularly each Friday; eacept through the months of the summer vecation. The members-have coverned regularly each Friday; eacept through the months of the summer vecation. The members-have coverned regularly each Friday; eacept through the months on most sensible way undertaking it is seldom that we accomplish all which we anticipate is and if's direct is and with as much hope as can be summoned each should look to the future for improvements as leasons conveyed The Bedely has increment an iteras converted we anticipate of the months and the summer has a stress mere direct and if's and with as most the needy and upon aprone, for a fair in the more future for improvements as leasons conveyed the Bedely has increment and itera in the pur-serves more that passing roles for her unitrue in-the Abeley has increment and iteration of the summer has a stress more than passing roles for her unitrue in-the Abeley has increment and the former of the soft more future (the with we have a stress in the sum and the mechanics in families to all stress of more than a stress in the sum of the soft of the stress with the young, and carefully pinder all thores from their patway, and carefully pinder all thores from ther patway, and carefully pinder all thores from ther patway, and carefully pinder all thores from ther patway, and carefully pinder all thores in the convertion in the fact '' court. The young fact in the bade soft is and will be an endowed worth is to be en-courace with the physical abuilties and unfortunate effer the should be member and the strenged strends the should be an endowed worth is to be en

and now has its fair share of patronage. Thanks are extended to speakers lecturers, organists and singers who for mere nominal sums have come so willingly to the work. The small door fees on these occasions have made the meetings self-sustaining. The Sunday Meet-ing Committee have been left to do too much work, and should have a more earnest help from the mem-bers. May this not be the basis of our resolve for the opening year? The Society extends thanks to Messrs. Colby & Bioh for their kindness in printing gratuitously notices and reports from week to week in the interests of lis work. The Society oted to acquiesce in the suggestion of the Associated Board of Charities that all doubtini ap-pliants at the doors of our homes be sent to the Char-ity Building on Chardon street, where special inquiry into each case will be made, and relief, if destrung, procured from the appropriate source. A letter to that effect was sent to the Board signed by the President and Secretary of this Society. In drawing this report to a close, I feel that it would not be complete were I to omit paying a passing tribute earnestly interested in the welfare of this Society. The Susan Richardson had long been a member, and now her merry voice and willing hands are still. We miss her. Who can just fill her place? Mrs. Kramer had more recently joined our ranks, but we all learned to love her and know her worth. We have no doubt the influence of these two sisters is felt in our midst. They cannot be forgotten. Said one of old, ""Ture religion and undefied is to visit the widows and the fatheriess, and to keep himself usspottedfrom the world'; i Shot is the aim and desire of the Spiritual-tis' Ladies' Aid Society of Boston. "To do good " is the seligion. Come, then, one and all, and ald in the work." If you 'ye any task to do, ""It we will spece the to you-Do it. work.

"If you 've any task to do, Let there whispered be to you-Do it.

If you 've anything to give That another's joysmay live-Give it.

Whother life be bright or drear, These are messages so clear Whispered into every car-Hear them !'' Respectfully submitted, MRS. J. FRANK BAXTER, Secretary. 181 Walnut street, Chelsea, Mass.

The True Logic of Protestantism. To the Editor of the Banner of Light:

Under this caption, I notice in one of the conservative daily journals of the metropolis a commendatory notice of President Roswell D. Hitchcock's paper on "Martin Luther's Place in History," read at the "Luther Symposiac," recently held in the chapel of the Union Theological Seminary in New York.

This essay is pronounced to be, "on the whole, the clearest and most compact, cogent and courageous statement, both of Luther's place in history, and of the mission and duty of Protestantism, that has been made public during this year of Luther celebrations." And the editor significantly adds:

"It is of the widest and deepest significance when a man of Dr. Hitchcock's position, antecedents and character, takes such extreme, though consistent, Protestant ground as this:

"What next? More Protestantism, not less of it; but Protestantism on its better, positive, productive and progressive side. Till now it has been too negative. Sect impeaches and weakens sect; communion, com munion; scholar, scholar, Even congregation rivals congregation. This Teutonic disintegration is intolerable. Unity we must have at last; though, for the present, we may be content with intelligent, cordial steady movement toward it. in our simplified Confes sions. Creed-subscription is one of the burning ques tions of the hour. There are two kinds of subscrip tion: subscription to the letter, and subscription to the spirit, of our creeds. The latter must eventually carry the day. It is both more scriptural and more rational. "The letter killeth." Strict literal subscription to statements of Christian doctrine not divinely inspired should never be required of any one Only Scripture is imperative and final.""

Here is a close approximation to the great and logically Protestant principle, "The developed spirit is its own spiritual touchstone for spirit truths," which is only one mode of ex-pressing the "right of private judgment," the foundation of Luther's great heresy, against which Monsignor Capel is now launching the missiles of Roman Catholic logic.

The last sentence of the passage quoted from President Hitchcock is, however, a most "impotent conclusion"; for how can Scripture be "imperative and final" without an authoritative means of deciding what is Scripture and of interpreting its true meaning? Such an authority can only be the Church, and thus Prot estantism becomes essentially Romanism.

It is this logical weakness of its position that has always crippled Protestantism and given the Romanists the advantage over its defenders. It must advance to its ultimate conclud admit that the only aperative and final" authority is the voice of God in the in-dividual soul-the only recipient of inspiration Pacific. It is very chtertainingly written its stories dividual soul-the only recipient of inspiration as we are taught by the ministering angels of this time.

## Notes by the Way.

On Monday evening I had the pleasure of listening to Mrs. N. J. T.Brigham, in Saratoga Springs, N. Y. This estimable lady has been at earnest and constant work on the Spiritualist platform for many years. For the past eight years she has regularly addressed the Spiritualists of Saratoga, on one or more week evenings, each month, during the lecture sea-

80B. With the beginning of the New Year the Spiritualists of Saratoga have rallied for their & onward march under new auspices. "The First Spiritualist Society" has been organized and incorporated under the laws of the State. with Henry J. Horn, Esq., as President; Dr. W. B. Mills as Vice President and Treasurer; Edmund Huling as Recording Secretary ; Peter Thompson, Corresponding Secretary, and an efficient Board of Trustees. The intention of the friends is to raise sufficient funds to maintain regular Sunday meetings. Mr. Horn is an excellent presiding officer, and his initial speech in that capacity was eminently appropriate.

### READSBORO', VT.

READSBORG', VT. Mr. Crozier, the well-known Lake Pleasant photograper, resides in this thriving village. He frequently discusses theological questions with the local residents. A few weeks ago I had the honor of addressing good audiences in this place. The church people seemed ready to accept the situation, and many of the deacons endorsed the proposition that Spiritualism stands as an ally of the church against current Materialism.

Materialism. Pleasant memories will ever linger with the writer relative to his sojourn among the hills in Vermont.

DERRY DEPOT, N. H.

Hon, Mr. Priest is a stanch defender of Spir-itualism in this town. Some time ago Mr. Em-erson gave what are called "spirit tests" be-fore a large and interested audience. Derry Dépôt is ripe for liberal preaching.

NEWBURYPORT, MASS.

The meetings here are well attended. The demand for phenomenal Spiritualism seems to be on the increase, and speakers who have me-diumistic gifts with which to supplement their formal discourses, are in great demand. This condition of things is not applicable to New-buryport exclusively; indeed, such is the order of the day everywhere.

HAVERHILL, MASS. J. Milton Young bears the burden here—as-sisted by others—and indules in frequent and prolonged debates as to the outcome of the work. Test mediums call out large audiences. Brittan Hall is a very neat assembly-room, and the members of the Society have good reason to feel proud over their place of worthin to feel proud over their place of worship.

### GREENFIELD, MASS.

Joseph Beals, the well-known President of Lake Pleasant Camp-Meeting, is as enthusias-tic as ever. At frequent intervals lectures on Spiritualism are given in this beautiful to wn. Mr. Beals cordially welcomes the evangels of Spiritualism to his hospitable home.

### BALLSTON, N.Y.

BALLETON, N. Y. Here one of Mrs. Nellie J. T. Brigham's rural parishes is to be found. The neat chapel, built by Mr. B. J. Barber, is in good condition. On Dec. 30th and Jan. 6th the writer spoke within the (to him) familiar walls, and was accorded a good hearing. Dr. Moore, a local resident of high social position and great wealth, is always ready to do his share in contributing toward defraying the expenses incident to supporting lectures; and the same may be said of other Spiritualists in the place. CEPHAS. Spiritualists in the place. . CEPHAS.

### New Publications.

A MENORIAL, With Reminiscences, Historical, Personal and Characteristic, of John Farmer, A. M., Corresponding Secretary of the New Hampshire Historical Society, Member of the Royal Society of Antiquaries at Copenhagen, Etc. By John Le Bosquiet. 16mo, cloth, pp. 138. Boston, Cupples, Upham & Co. The subject of this volume was born to this life in 700 and to the life barend in 1928. He is incenarably

1789, and to the life beyond in 1838. He is inseparably connected with the history of New Hampshire, in which he was distinguished as an antiquarian and a scholar, beloved as a friend and revered as a philanthropist and lover of imparial liberty. His literary works, which were many, were chiefly historical and statistical.

RAMBLES OVERLAND: A Trip Across the Continent. By Almon Gunnison. 16mo, cloth, pp. 245.\_ Boston: Universalist Publishing House. This is the first volume before the public descriptive

was a medium while in the body, and a few days before her departure, promised Mrs. Y. that she would come to her as soon as it was possible to do so. She controlled Mrs. Y. be-fore her body was laid away, saying that she was satisfied with the change; and now after sixteen days in the spirit-land, appeared before her old father in materialized form. Our daughter Edith was the next. She embraced her sister Ada, and spoke a word or two to her. She was the only one who spoke: the talking She was the only one who spoke a word of two to her. She was the only one who spoke; the talking was done by Fritz, and Fritz is very entertain-ing. The last one was a lady friend of Mr. Da-vid Allen, who recognized her and gave us her

Fritz kept us for half-an-hour, giving the names of spirit-friends present, and describing them so clearly that some were recognized. them so clearly that some were recognized. He also gave very accurate readings of several He also gave very accurate readings of iseveral in the circle. But I must not forget the baby. The curtain was raised, and there lay a vory little babe, dressed in pure white, in the medi-um's lap: "That's only half a baby, Fritz," said Mr. W. "You dinks I pring half a paby, does you? but dish paby never hash no pody. Her mother shent it because she could no come her own self." Here he gave an accurate de-counting of my fort wife. "Lit the ourse? her own self." Here he gave an accurate de-scription of my first wife. "Is it 'No-name,' Fritz?" I asked. "Dot ish what she calls it, but she is a vomans now in the spirit-world." JAMES H. YOUNG.

# American Spiritualist Alliance.

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ROUCH ON CORNEL" Ind Ask for it. Com-D

The anniversary celebration in March passed off very finely, and proved a shockes both financially and socially. After all bills were paid, the receipts of the day added to the treasury the sum of \$1409. Great credit is due Mrs. A: M. H. Tylet, the Estatdent of the Society for the efficient mismer in which she conducted affairs. Thanks are again tendered Mrs! Maggie Fol-som for kindly opening her pailors for circles as she did on that occasion, and to mediums who so freely work of the anniversary. Through their devotion to the cause was netted \$10,000,000 to the fight that Jonether of the anniversary. Through their devotion to the affairs of the first of the Stoneham Iadies, of the Aid Society of that place. It changed to be the hight that Jagette Webster cave her annual benefit to the Boclety, thus many of the visiting first of had were agreeably effort and the stone of the place is the first stone is the privilege of heating that gifted indy were agreeably effort at and the stone of the bill of the the stone is the stone of the bill the stone of the bill the privilege of heating that gifted indy were agreeably effort that bill the stone of the bill the stone of the bill the stone of the bill the bill the bill the stone of the bill the bill

# President Hitchcock well says :

"It is childish to denounce the Protestant sects. They were inevitable. Sectarianism is the real infirmity : and, along with that, our Protestant scholasticism. We are not yet rid of the heresy of an interpreting organism. Our creeds are still Pelasgic. There are many Popes besides the one chosen by Roman cardinals. The sooner we are consistent the better it will be for us."

Very true, and just about what I have said above. "But how can Protestantism be consistent and sustain bibliolatry? How can it abrorate the "interpreting organism," and abolish the "many popes," and hold to the absurd doctrine that "Scripture is imperative and final"? Is the last received edition a finality, or will not the progressive learning and intelligence of the world soon demand another ? And how can Protestants be fully assured that the "interpreting organisms" have decided correctly as to the one hundred thousand (more'or Yess) various readings in the manuscripts of the New Testament?

"The fact is, that professional, ministerial Protestantism, cannot afford to be logical, for Protestant principles carried to their ultimate conclusions would destroy all sacerdotalism and ecclesiasticism, changing the priestly vocation into the office of a simple teacher or lecturer, like the inspirational and other speakers upon spiritual rostrums, who, disclaiming all authority for the truths they utter, address only the individual conscience and reason, the decisions of which are alone imperative and final to the persons addressed. This, and this only, is logical Protestantism.

HENRY KIDDLE. New York, Dec. 20th, 1883.

FREDERICK THE GREAT,-The man who really founded liberty of thought in Germany was Frederick the Great. In the history of his race Trederick the Great. In the history of his race there is no character more attractive, for there is none more human. His Idea was not the nar-row idea of Arminius, nor the national passion of Luther: it was the idea and the passion of humanity. The crowned philosopher, persecu-ted by the great; assalled by Russians, Tartars, Croats, Hungarians, Frenchmen/ abandoned by Croats, Hungarians, Frenchmen, Scandoned by friends and allies, he yet created a power in the centre of Germany which was destined to be in respect of liberty of thought, what the Oranges and England were in respect of political liberty. If he had no other glory, it would be enough that he broke down that redoubt, the terrible power of Austria, the 'Gollath' of 'Absolutism. the terror of the nations, the enemy of William Tell, the assassin of Padilla, the executioner of John Huss, the poisoner of the Latin races; that power of Austria which, had it triumphed, would have burned to the marrow of our bones, reduced our conscience to ashes, and made of Europe what it made of Spain, a desert. He opened the frontiers of his kingdom, the gates of his palace, the arms of his friendship, to all who had any thought, who worked for any idea.—Emilio Castelar.

rney over the Northern Pacinc, through th of adventure and incident being graphically told, while its vivid descriptions of scenery of the most remarkable character carry the mind of the reader into what one might suppose to be a realm of fancy rather than the broad domain of natural beauties which 'it actually is.

THE SEORET OF THE EAST; or, The Origin of the Christian Religion, and The Significance of its Rise and Decline. By Felix Oswald, M. D. 16mo, cloth, pp. 142. Boston: Index Association, 44 Boylston street.

The author asserts that the right of free inquiry is the first condition of progress, and that dogmatists who dispute that right virtually impeach the evidence or the morality of their own dogmas. He then proceeds to consider "The Genesis of Pessimism." and the chapters that follow relate to "Buddha and His Galilean Successor," "The Ethics of the Christian Religion," "The Night of the Middle Ages, "The Protestant Revolt," etc. 4 11.11 3

POEMS BY GEORGE LUNT, author of "New England Traits," Etc. 16mo, cloth, pp. 285. Boston: Cupples, Upham & Co.

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This is the first collection made of the poetical entisions of a writer whose ability as a versiner has long been recognized as of the first class in the world of letters. They are largely tinctured with the opinions of the author regarding prominent events and the acts of leading men, while many of them are tributes of respect to persons whose lives and services have been thought by him worthy of commemoration."

"PAMPHLETS RECRIVED : ILLUSTRATED ALMANAC

VAR 1884. Published at the office of The Republican, Havre De Grace, Md. UTOPIA; or, The History of an Extinct Planet. Psychometrically obtained by Alfred Denton Cridge, Oakland, Cal: Winchester & Pew.

Oakland, Cal: Winchester & Pew. ORTHODOX HASH, with Change of Diet. Revised and enlarged by the author. In Nine Parts and Courses. By Warren Summer Barlow, author of "The Volces and Other Poems." Boston : Colby & Bioh. THE SOIENCE OF HEALTH CONSERVATION; and The True Healing Att-Hygelo Therapy, A Lecture by DeWitt Clinton Moore, M. D. Health Conservato-ry, 1029 Market street, San Francisco, Cal.

### ----A Groan from Joseph.

Rev. Joseph Cook said, in the course of a recent lecture, while referring to the future Empress of Germany: Country Sectional Clarity Justice

"When the present Emperor dies there will "When the present Emperor dies there will come to the throne in the German empire a man of most liberal opinions in theology. Ehe crown prince is not a rationalist. I do not regard him as an opponent, to thristianity, but, he is man-ried to a daughter of Queen Victoria, who thinks that any man who believes in miracles is either a hypocrite or "a four." She 'was, a pupil of Straus."One of the first important remarks I Strauss." One of the first important remarks 1 heard on going to Germany film? years' ago: and the sentence came from no less a man time marrieds, woman of frivolous opinions in the ology, and that great, harm, might ultimately come to the Empire from her being a pupil of Strauss, the author of the mythical theory, and similar opinion I wist "often on a recent four for six of the foremost German cities and iniver-sit of the foremost German cities and iniver-

Dr. Graves's Heart Regulator cures all form of Heart Discuse, nervounes, and Elections Dess. Ist astrongs. LUCE FOR UL

## **JANUARY** 26, 1884.

# BANNER OF LIGHT.

# Written for the Banner of Light. MINISTERING SPIRITS.

I wandered forth one starry night, When the world lay still in the silvery light Of midsummer's gentle moon; Not a green leaf stirred, or flowret waved, And the stream with its cooling waters laved Its banks to a quiet tune.

Methought if I watched with my spirit-eyes By the slumbering earth and the midnight skies. f might see those forms of alr

Which in olden times were said to dwell In the shadowy grove, and the woodland dell, Making earth more bright and fair.

I glanced at the stream, but no naiad was there. No nymph of the chase stirred the slumbering air. No dryad came forth from the wood ;

No sylph filted by o'er the soft summer green, No Oberon watched for his beautiful queen, No fairles danced near where I stood.

Oh ! whither had fied all the fanciful race. Who once threw o'er each scene a wild spirit-grace-A halo o'er meadow and hill? These Ideal beings: oh I where do they stay ?-

With their mortal creators they 've melted away, Like the mist of the morn from the rill.

Dissippointed I turned to the bright, burning eyes Looking down o'er the earth from the dark blue skies, · · · · As if watching her slumbers deep ; And a volce from their depths, low and sweet, while

. ... pered me, class More beautiful forms than old poets could see

Are guarding the world in her sleep:

Bright ministering spirits are hovering around Each flowrei's bell and each grassy mound,

Bach insect and bird and flower; Fair spiritual greatures, all countless, they rove, Performing for sys their bleat mission of love, And displaying life's wondrous power.

More pure and more holy than naiads of old, They watch by the fount, and its wave clear and cold Proffer sparkling to all the world ;

Like the dryads they roam through the woodland bower Now twining the vine, now painting the flower With the pure night dew impearled ;

Like fairles they wander o'er hill and gleh, And hover with love fround the haunts of men,

And linger within their homes; From God do they bring to the fainting soul

Sweet thoughts of his love and kind control, And of mercy that never roams.

They watch o'er the couch where infants aleep ; O'er their innocent slumber their bright wings sweep And shelter from every harm:

With love they bend o'er the mourner's form, And a light shines out in the darkest storm-O'er the wildest grief a calm.

They stand by our side in temptation's hour.

And guard his from sin's destructive power, With their spotiess shields of light 1 And the more we yield to their gentle sway

Will our hearts grow holfer every day, And our souls more pure and bright

Oh! then, at midday, or on nights like this, Let our eyes be awake to these spirits of bliss Hovering round us with loving thought :

May our earthly home and our woodland bower Be filled with their presence, each paising hour With spiritual beauty fraught.

Farewell, then, to fairles and natads of old ;

With their mantles of green and their crowns of gold, They have passed from the wood and glen; We welcome the angels arrayed in white,

Spotless and pure as the morning light.

Blest souls, come dwell with ment E. E. P. den add geowerse black of

Verifications of Spirit-Messages.

DE. OORNELL SMITH. To the Editor of the Banner of Light: In the Banner of Light of Jan. 5th, 1884, I see a communication from DR. CORNELL SMITH. I recognize him as my brother; though, as he says, he is the same mani to day that he was in the past, only, he hoped, a little enlarged in character. I see characteristics of him through the communication where he says:" It has been said that outside of mathematics we can be sure of nothing; but when a fact appeals to my senses, and I know, beyond the shadow of a doubt, that it is genuine and reliable. I must accept it as ab-solute truth. (... And also where he says: ... I am inter-ested in that system of practice which proves that manking may be cured of its allments without the ald of drugs and polsonous substances, which only de-builted the avetam and learn it is non-more that blittate the system and leave it in an abnormal condi-

tion." He was a magnetic healer in Albany, N. Y., and made some wonderful cures. He was always ready to help the suffering. He shortened his life here, for the benefit of suffering, humanity, by imparting, his mag-netism to others. 'He was well known in Albany, as he says. If feelvery thankful that we have an avenue opened for the splitis, so they can communicate with their dear friends.' Yours for the truth, Jacob Smith.

Stockport, Cal. Co., N. Y., Jan. 8th, 1884.

Pennsylvania. PHILADELPHIA .- Joseph Wood, Corresponding Secretary of "The First Association of Spiritualists," writes: " During the month of December just past, J. writes: "During the month of December just past, J. Frank Baxter occupied the platform of our Associa-tion. To say, that, his, aervices, were appreciated by large and intelligent audiences is not compatible enough to do justice to the bold, indisire demonstrations he made in several of his lectures, while the whole course was characterized by force, power and heauty. His last lecture or two had particular reference to the landing of the Fligrins, and the advent of the New Year, giving some not generally known facts: relative to the fanding, and the first efforts of the adventurers His split delineations, or tests; were very interesting, from the fact that so many were minutely described by him, and nearly all recognized. Unquestionably a good work was done during the month."

Banner Correspondence.

JACKBON .- "J. W. C." writes " One of the most unreasonable doctrines taught by the old decaying churches is the dodtrine that by repenting one can avoid munishment for his ains. It this doctrine is true, men can cheat their neighbors, rob. the poor, get money dishonesity, and if at a proper time they will repent and 'getreligion' they will receive no pull ishment for their misdoings. If an individual com-mitted orimes, it might be easier for him to repent than it would be for him to make matters right with those he had wronged. Does not teaching this doctrine lead ignorant individuals to believe that, commiting sinus motivery dangerous buildes after all? Is it angerous husiness, to commit sins if by repenting the should be taught that men will be puttently. The people should be taught that men will be puttent of all the should be taught that men will be puttent of all the should be taught that men will be must might not be say any commit, though such teaching might not be say any that row in the such teaching the say and under the repentance will insure them against puttent for their evil deeds." churches is the doctrine that by repenting one

# Massachusetts,

BOSTON.-A correspondent speaks of Mrs. Sarah A. Byrnes's lectures, on Sunday, Jan. 18th, at Horticultural Hall, as being eloquent, practical and logical -showing that the philosophy of Spiritualism and me-dumship is, based on law, and upon' principles that will bear the closest investigation of scientizs. Sha, seemed to be under a powerful inspirational control, handling her subject with ease such as is seldom met' with. Bud paid a high tribute, to the memory, of the late Prof. Denton, as being a man of noble integrity, whose life was a blessing to humanity. cultural Hall, as being eloquent, practical and logical

OLINTON .- Under date of 'Jan.' 15th E. M. writes : "Our meetings are increasing in httendance and inter-est. Mrs. Yeaw, Mrs. Willis, Mr. Greenleaf, Dr. H. est., Mrs.-Keaw, Mrs. Willis, Mr.' Greenleaf, Dr. H. P. Fairfield, Mrs. Dick, and others, have recently given us good subjects for thought. Sunday, Jan. 6th.; Miss M. A. Keating spoke here for the second time. She is a remarkably good test medium, and woin many: friends by her pleasant ways. On the following Sun-day. Mrs. Hattle Hildreth spoke here for the third time, She, read us a fine easay on 'Spiritualism in the' Home,' and was satisfactory as a test medium. We are informed that she is a new worker as a platform speaker."

### Obfò.

OLEVELAND .- Mary O. Batchelder writes: "Under the management of 'Mr: Weldon, meetings opened the first Sunday in October, with Moses Hull as speak-

the first Sunday in October, with Moses Hail as speak-er, who has occupied the platform every Sunday' sinde, morning and evening. The audiences have been good'espedially in the evening, taxing the seat-ing capacity of the hall. 1 A new society has, been formed, taking the name of 'The Church of the Spiritual Ers', the members of which have decided to retain Mr. Hail as their pastor for the remainder of this lecture season. At subs-ness meeting held on the 2d of this month at the resi-dente of Mr. Hull, the following officers were elected for one year: President. Alfred Weldon; Vice-Presi-dents, Mrs. P. T. Rich, Charles L. Watson; Recording Secretary, Thomas Barker; Corresponding Secretary, Mrs. M. O. Batchelder: Treasurer, W. A. Lathrop. The Society and Lyceum, are to unite in celebrating the coming anniversary in a two-days' meeting, March Soth and sist, to'close with a grand bail on the evening of the sist, There will be two or three speakers to assist Mr. Hull, and we anticipate a large gathering and a profitable time."

# New York.

BROOKLYN.-Wm. M. Keeler writes very sulogis-tically of Mr. J. W. Fietcher's lectures delivered in Conservatory Hall, and of the appreciation with which Conservatory Hall, and of the appreciation with which the public listen to the many able and eloquent speak-ers who, like him, are at present giving from the Spir-itualist, platforms the truths of immortal life. Our correspondent closes by saying: "Bucceas to him who pleased so many during his brief time with us. He is a public, benefactor, and deserves and receives the good will of all who honor intelligence and respect the beautiful and true. May his works praise him in the gates; his reward be given ungrudgingly, and his joys be undimmed by the memory of hardships encoun-tered in the pathway of truth."

### Texasi :

WACO .- G. C. McGregor writes : " It would do your heart good to know how the immortal truths of Spiritualism are spreading in this little city, driving bigotry and superstituton into the dark regions of the past, and diffusing principles of love and good will among all who desire to grow better. Even the churches here are modifying their dogmas, and some of them seeing the light."

# Michigan.

EAST SAGINAW .- S. B. Brown writes, Jan. 12th: "Charles E. Watkins has been for the last week or more at my house, where we witnessed some of the best manifestations, until he received a fall on the loc which seriously injured him." He is now much better, and will start on . Tuesday for Reading; Mich., where all letters may be sent in care of D. E. Russell."

on earth can do nothing but wait in a passive, receptive condition, while the spirit apparenty, and in fact, has all the work to do to accomplish a purpose of such inestimable value to both. This may be sometimes a comparatively easy task, at others difficult, and, when the party who should be receptive is skeptical to an extreme degree, for a long period of years, and possibly to the end of life, impossible. The means adopted to the end in view are many and varied. As an illustration, the following, just at hand from a correspondent, will be read with interest:

To the Editor of the Banner of Light:

I have just been reading in the Banner of Light of Dec. 15th an account, of the way in which a gentleman's attention was called to a communication in the Message' Department." He'relates that a bundle, wrapped in a Bannér, was brought to the office in which he was employed, and without any particular thought he laid it eside, and, on subsequently exam-ining it, discovered, that it contained a message from a former friend who had been for some time in spirit llfe.

This circumstance reminds me of a similar one in my own experience, illustrating the methods by which our invisible friends convey information to us, by controlling our acts and letting no opportunity pass for manifestation.

Some years ago, while I was in California, a very intimate friend passed away in New York. Of his demise I had not learned. At this time I was receiving each day the New York dailles-the Herald and Sun, Being very busy, I had been unable to read them, and a great number had accumulated. One day, however, I set to work at them, opened and hurriedly examined their contents, tossing all but two into the waste-bas ket. These two I laid aside, thinking I would read them more carefully when I had leisure. Soon after a medial friend of mine chanced to call,

and, as was my custom, we had a sitting. The method of communication at this sitting was the simple one of table-tipping. The manifestations were very violent, and by questions and the customary answers I at last learned that the spirits wished me to read very closely one of the papers which I had laid aside, as it contained information which they wished to communicate. Much astonished; and being unable to guess in the remotest way what it could be. I opened the paper, and in a moment or two: my attention was drawn' to the obituary, notice of my deceased friend. This, to me, was the more remarkable, as, had it not been for this incident, I must have remained in ignorance of his death, as we had no mutual friend through whom the information would have been sent me.

Simple as these things are, they are yet of immense importance as showing how our every movement is watched, and influenced, if possible, to demonstrate the existence of the supposed dead. I trust we may

give all possible heed to these unseen messengers. Yours very truly, MRS. H. S. LAKE. Ottumwa, Iowa.

Decease of Rev. George W. Quinby.

Decease of Rev. George W. Quinby. Augusta ME., Jan. 10th, 1884.-Rev. George W. Quin-by, D. D., died in this city this alternoon of pneumenlas. Dr. Quinby was born in the town of .Westbrook; and was a little more than 78 years of age. His life was a bury one. As a clergyman of the Universalist denomination; he rained much eminence, and was well known throughout. New England, and in many sections of the country ontide, as an editor and author. For several years prior to 1837 he edited the Star of the West, published at Cincinnali, O., and at one time was an owner and editor of the Trumpet Goopel Banner, published in this city, editing it until July las, when it was sold. Dr. Quinby was a strong op-ponent of capital published at the Poorhouse; a Pies for Humanity, "He was also the author of several other books. He leaves five children and a widow.

# To the Editor of the Banner of Light :

The above paragraph, which appeared as a special dispatch to the Boston Herald of the 11th Inst., sets forth briefly the life-experiences and the demission of a remarka-ble man.\* I desire to make a few statements in regard to this noted divine, by way of showing his liberality toward all things having for their aim the benefit of general hu-

manity, I met him first in his Augusta office, some years ago. He at that time printed some articles in his paper in regard to relieving the sick by the aid of vital magnetism, and this was my excure for calling on him. I found him genial in manner, and quite ready to talk upon the healing gift. He confessed that he had himself the power to a certain extent, and fully believed in its efficacy.

I always made it a point to call upon him when in Au-gusta, since that time. While there last September he sent his carriage for me to visit him professionally. I did so, and gave him one treatment; he subsequently sent me one of his books, entitled: "Heaven our Home," the eighth chapter of which I found to contain one of the most striking arguments (backed by his personal experiences) for im-mortality from a spiritual standpoint which it has ever been my lot to dr unter. He visited Boston about one year ago, and sent for me to call upon him professionally. We had a pleasant conversa-tion on the subject of Spiritualism ; he seemed to be anxious the name of a more of it, and I gave him the name of a medium who I thought would meet his needs. His own Superiore was sumclent to convince me that he was himself a powerful medium. In the year 1875 he doubtless had as remarkable an experience-by and through an entrancement-as any man has had since the days of St Paul. The Rev., Zenith Thomson (the gentleman with which Mr. Quinby studied when a young man) called upon me for magnetic treatment in the year 1878, and he then and there related to me this experience of Mr. Quinby and there related to me this experience of Mr. Quinby. I wrote an account of it, and it, was printed soon atterward in a New Jersey paper. While conversing with Mr. Quin-by last September I asked him if he had ever, seen my.re-port of his entrancement. He replied, "No," and that he did not know it was printed. I informed him of its publication as, above detailed, and at his request subscribently sont to him a copy of the paper containing the marrative-the truth of which he did not disavow. He was sympathetically inclined toward Spiritualism, ind read the Banner of Light with pleasures Personally, I shall never forget the telling words he caused to be printed a anal nates against medical tyranny, and in favor of medi-in his paper against medical tyranny, and in favor of medi-cal resedom in Naw York at the time when I was persecut-ed, and an attempt was made to prosecute me by the consors of the Saratoga County Medical Scolety for Saratclaing my natural gift of healing in the land where, all friends of hu-he has, now passed, to the land where, all friends of hu-mabily reap the sure reward of the labors which, each in his own field of action faithfully performs. A. S. HATWARD. Boston, Jan. 1218, 1884.

Methods Adopted by Spirits to Open<br/>Communication with their<br/>Earthly Friends.all directions for instruction, and in turn giving it out<br/>to the multitudes in the plainest and most unassuming<br/>ergy in his study of nature's revelations as made mani-<br/>fest through geologic research. It was his love and<br/>to the friends he has left in the mortal is as<br/>strong and in some cases far greater than that<br/>of the friends to receive tidings from the de-<br/>parted. Under the circumstances the friendsall directions for instruction, and in turn giving it out<br/>to the multitudes in the plainest and most unassuming<br/>teat for investigation that led him to examine the facts<br/>of spirits to communicate<br/>with friends he has left in the mortal is as<br/>strong and in some cases far greater than that<br/>of the friends to receive tidings from the de-<br/>parted. Under the circumstances the friends<br/>in earth can do nothing but wait in a passive.all directions for instruction, and in turn giving it out<br/>to the multitudes in the plainest and most unassuming<br/>weather assured the spirit of true inquiry. He scanned<br/>the facts of the phenomena closely and keenly, and<br/>weather assured the friends that the vibra-<br/>tion of the golden chord of sympathy from their sor-<br/>rowing hearts reached him in his spirithome, and he<br/>in return thanked them and assured them he was still<br/>make it manifest. make it manifest. After the lecture, the following resolutions were pre-sented and adopted :

Resolved, That in the transition of our brother, William Denton, the friends of liberal thought and scientific re-search have lost a diligent worker on earth, and a most val-uable and esteemed scientific builder for reforming and elevating humanity to a standard of moral worth-lending to do away with iraditions and supersitions-thereby bring-ing us into a condition of intellectual and harmonious broth-erhood.

Resolved, That while we recognize the inevitable law of change and decay, we also have the assurance that the spirit remains inviolate, sud in due time can manifest itself to friends on earth-a conclusive evidence of immortality. Resolved, That while we as a Society are conscious of the irreparable loss we sustain, we cannot be unmindful of the far greater loss to the family of our arisen brother, and would here express to them our heartfelt sympathy. Resolved, That a copy of these resolutions be sent to the Banker of Light for publication, also te the family of Mrs. Deaton.

The exercises were closed by singing "The Home on the Other Side. Willimantic, Conn., Jan. 10th. 1884.

\*\* BUCHU-PAIBA." Quick, complete cure, all annoying Kidney and Urinary Diseases. 781.

# SPIRITUALIST MEETINGS.

Ramblings after a Rambler: Exposures of an Exposer, Elicited by "An Expose of Spiritualiam by Rev. John Gregory, Northfeid, Vt., 1972." By ALLEN FOTNAM. In response to a general dumand, this allo production is issued in pemphici form, Like everything of a literary nature furifished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and carnest hought. Faper, 25 cents, postage free. For sale by COLBY & RICH. BEVEBLT, MASS. -- The Spiritualists' Union holds neetings every Sunday at 3% and 7% F. M., in Union Hall, Uharles Holden, President: E. T. Shaw, Treasurer and Scretary. The public cordially invited.

OBARTOS HOURA, ALOSHOL, M. A. DARW, ALOSHOL BUG Becretary. The public cordially invited.
CHERCAGO, HLL.-TAe First Society of Spiritualists meets each Bunday in Martin's Spirit Kooms, corner Wood and Walnut streets, at 10:45 A. M. and 7:45 P. M. Dr. L. Bushnell, President. Children's hour, 0:45 A. M. All are cordially invited. Collina Eaton, Secretary. The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bislop Court, at 12:30 and closes at 2:30 P. M. overy Sunday. All are invited. Z. T. Griffen, The Spiritual Progressive Society meets at Griffen, The Spiritual Progressive Society meets at Griffen, Tresidenci; H. S. Cornford, Secretary; Mrs. N. Bloore, Treasurer, Mirs, Harrison and others will speak and give tests.

tests. CLEVELAND, OHIO.—The Church of the Spiritual Ers holds meetings every Sunday at 104 A. M. and 7 P. M. in Weisgerber's Hall, corner of Propect and Brownell streets. Seats free. The Chultern's Propersive Lyceum meets in the same place at 1 P. M. Charles Collier, Con-

ductor. **CHACTENNATI, OBHIO.**—The Union Spiritualists meet in Odd Fellow's Hall, cor. Fourth and Home streets, every, Sunday at 112 A. M. and 75 P. M. E. D. Babbitt, Vice Pres-ident; Biephein Gano, Troisuerr; Chas, B. Klnisoy, Becreia-ry; Ohildren's Progressive Lyceum meets in same hall at 95 A.M. Charles B. Kinsey, Conductor; Charles H. Dona-hower, Assistant Conductor; Miss Anna Dolson, Guard-laut Miss Mary Bowman, Becreiary; Mrs. Roberts, Treas-urer,

urer, **CIEDARE RAPIDS, IOWA.**—First Society of Chris-tian Spiritualists meetaevery Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mirs, Nannie V. Warren, Vice-Prosident; Dr. Hamilton Warren, Scoretary and Tressurer, **TEBLE, PA.**—The First Spiritualist Society of the City and County of Erie holds moetings overy Sunday at 10% A. M. and 7% P. M. in G. A. R. Hall. Hon. F. F. Farrar, Fresh-dont; Col. Irvin Camp, Treasurer and Corresponding Sec-

Price 35 cents, postage free. For saie by COLDY & BIOH. THE RELIGION OF SPIRITUALISM : its Phenomena and Philosophy. By SAMUEL, WAT-SON, author of "The Clock Ntruck One, Two and Three," thirty-six years a Mothodist minister. Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, to-gether with his well-known character for integrity of pur-pose and faithfuiness in the discharge of every fnorm duty, combine to render this a book that will attract the attention and command the studious perusal of thoughful minds. It contains the principal records of a critical investigation of nearly all phases of a prive manifestation through a pe-ric of twenty-seven years, commenced with a belief that Bpiritualism was "the prince of humbugs." and a purpose, to expose it, and ending with a conviction that it is a truth far transcending it others in value to markind. The book here presented will prove one of inestimable worth, not only to Bpiritualists but to those who, not having witnessed the phenomena, have no information of the facta which form the immorable foundation on which Spiritualists base not iffe... It is eminently well adapted to piace in the hands of those whose attachment to the failts and forms of the Oburch incline them to have nothing od o with the subject upon which it treats. New edition, twenty pages added, also a spirit-picture as frontispieces. relary., **HARTFORD, CONN.**—The First Association of Spir-itualists holds meetings every Sunday afternoon and even-ing in its hall, No. 81 Asylum street. E. M. Lay, Presi-dent; O. J. Mills, Secretary; Mrs. L. A. Pasco, Corre-sponding Secretary.

sponding Secretary. **INDIANAPOLIS**, **IND.**—The First Society of Truth-Seckers meets for religious service every Sunday at 2½ and 7½ P. M. J. R. Ruell, President; S. D. Buell, Secretary. *The First Society of Spiritualists* meets Sunday and Wednesday evenings, in Paisco Jiall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treas-UND.

JACHMON. BIICH. .- The Bpiritualists hold meetings, svery Sunday evening in Pond Hall, on Courtland street, ht 7 o'clock; conference until 8. Regular speaker, Dr. J. W Kenver

W. Kenyon, **LYNN, FAMS.**—The Spiritual Union Society meets in Templar's Hall, No. 30 Market stroot, every Sunday, at 10% A.M. and 2% and 7% F.M. Mediums and speakers are corditally invited to take part in the exercises. I. Fratler, Prosident: A. C. Robinson, Secretary.

Cioth, 399 pp., 12mo. Price \$1,25, postage 10 conts. For sale by COLBY & RICH. GUIDE POSTS ON IMMORTAL ROADS, This book is the outgrowith of a soul that has battled with despair, and feels, through sympathy, the wees of others. It is not sent forth as a flicerary effort, but only as a far-binger of loop to those who hunger for future flic; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds. It proves by the Bible that we are immortal and that we matters, and how poweriess is thristianily to comfort the bereaved. It proves by firty millions of winesses that God does not answer prayer. No woman, were she not upheld by an honest desire to world and thus invite its criticisms and rebukes, But, Is, the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob-able results of her convictions. Paper, yp. 74. Price 25 conts, Paper, yp. 74. Price 30 conts, Paper, yp. 74. Price 30 conts, Paper, yp. 74. Price 25 conts, Paper, yp. 74. Price 30 conts, LEONINATER, MANS. - Meetingsarcheldeveryother Bunday in Allen's Hall, at Sand 6% o'clock F.M. Charles T. Wilder, Breakent; F. L. Haskell, Treasurer; Mrs. Fannie Wilder, Becretary.

Fannie Wilder, Socretary. LOM ANGELIES, CAL. The First Spiritual Society meets over Bunday at 2F. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Prosi-dent, J. Tilley, Vice-President, J. H. Colton; Secretary, Mra, Notito C. Weir; Treasurer, F. Lindguist. MAN CHIERSTERS, M. H. - The Spiritualist Society holds meetings in Ferren's Hall overy Sunday at 2% and 6% P. M. Mrs. A. H. Emery, President; Mrs. Lory Whitle, Vice President; Mrs. Geo. B. Amidon, Secretary.

MILWAUMEE: WIS.-Spiritualist meetings are held t Boynton's Hall every Sunday evening at 7%. Mrs. L. M. poncet, regular speaker.

Spencer, regular speaker. **NEW ORLEANS, LA.**—The Association of Spiritual-is meets at Odd Fellows' Hall, Camp street, every Sunday, ti IA.M. Investigators are invited to attend. **NEW TRAVEN, CONN.**—Now Havon Association of Spiritualisis, No. 100 Orange street. Services every Sunday at 11 A.M.

For sale by COLBY & RIGH. THE OHILD'S GUIDE TO SPIRITUALISM. The author of this title work has performed her task in the face of a great difficulty viz., the opposition of Spirit-ualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a propor use in the important matter of training the minds of our children. It is to them we must look in the future for the karmonious carrying out of those plans which dwellers on the other shore are constantly devoloping. We take great pains to impress the minds of grown-up people with the furths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb or-thodox ideas almost without knowing it. This work, then, has been undertaked from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which can, it is believed, be better done in this way than in any other. Floxible cloth, 25 cents. For sale by COLBY & RICH. lritualists, No. 2 and 7½ P. M.

NEW BUBY FORT, MANS. - The First Spiritual So-Sety Bulls WFORT, MANS. - The First Spiritual So-Sety holds meetingsevery Sunday at Temple of Honor Hall is State street, at 2% and 7% P. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A.

Plummer. OTTUMWA, IA.—The Spiritualists meet in Union Hall yery Sunday, at 11.A. M. and 75 P. M. Mrs. Nettle Pense Fox, regular speaker. All are cordially invited to attend. Admittance at all times free. W. F. McCarroll, Chairman

OUINA'S CANOE and CHRISTMAS OFFER-based, filed with Flowers for the Darlings of Earth, Edited by 'OUINA.'' through her Medium, 'WATEB-LILX.'' MRB, CORA L. V. RICHMOND. Of the gifted mediumistic author of this new work, not a word is necessary to commend it to the favor of all. This work for the children is just the thing long wanted. Of the beautiful spirit-author, 'Ouina,''so well known on both sides of the Atiantic, wo can only say, words are inadequate to express how bight she is esteemed. The CHRISTMAS OFFERING opens with a history of her earth-life and its tradic close. Committee. **POHTLAND, ME.**—The People's Spiritual Bieeting is held each Sunday atternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 25, and 75 o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Unconstructed

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THE INNER MYSTERY.

An Inspirational Poem by MISS LIZZIE DOTEN. This Poem was delivered by MISS Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hail, lioston, Price 35 cents, postage (rev. For sale by COLRY & BIOH.

rontispicoe, Oloth, 899 pp., 12mo. Price \$1,25, postage 10 cents. For sale by COLBY & RICH.

nanner, Paper, 10 conts, postage 2 conts, For sale by COLBY & RICH.

To the Editor of the Banner of Light; I see in Banner of Light; I see in Banner of Light of Jan. 5th a communica-tion from DB. CORWELL SWITH of Albany, N. Y. The Doctor was las: he says, well known here. He was propriator of the Turklah Bath, and s good magnetic heater and medium. But, being of slight build and constitution, he imparted too much of his vitality to bis patients. Latended his funeral. He was a thor-ougn Splittualist and a man of large benevolence. I was well sequainted with him during his residence here, Xours train, 1984. Albany, N. T. Jon. 6th, 1894.

# IT TO RIMES CREEKE TARVIS

To the Editor of the Banner of Light in the Legal in the It was with nexpressible delight that Legal in the Bonnior of Light of Jin. 5th a message from Mas. Isaka Jarvis, who massed to spiribille from North-

port, L. I., as she says, five years ago; of the set of in common with bundreds of others who knew this

In some JARVIS, who passed to epirit-life from North-port, L. I., Es aberays, five years agon, ..., ... in dominion with Dunifieds of others who knew this most estimable woman. I haster so extend apprecia-tive, acknowledgment of, the anyaluable services ren-dered by the Basney in turnishing a channel through which arised spirits coath send word, from the other life, to friends, in mortal form, assuring the in that, after all the huffelings, of earth-life, with its, suffer-ings and sofrowing, at last it's well with them. Mrs. Jarvis, was is superior medual, with them. Mrs. Jarvis, was is superior medual, with the suffer-ings and sofrowing, at last it's well with them. Mrs. Jarvis, was is superior medual, with them. Mrs. Jarvis, was an interior medual, in the train able in anong her, intimates friends, in the state of the highest doal who were sof fortunate as to be encoled annong her, intimates friends, in the train be heaved upon if by maligned isoff soft of the train be heaved upon if by maligned isoff soft of the train be heaved upon if by maligned isoff soft of the train be heaved of her name, and her firmesses of the renerging case of her name, and her firmesses and of light able, and fully the first well with the train and any parameter of her name, and her firmesses and artifications were one of her name and her firmesses and at any parameter of the response of an intermed the first is and won the love and graphesis of the name surpersed soft and won the love method interpret of the firme and the firmesses and at any parameter of her name and and apprint. Mrs. Jarving and made, interpret do commant petty, and days the occasion in presented of a state of a sthe man of ther is doin the period with first. Mrs. Jarving an

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# -Indian Bestricola Sausidury

"They all that by the best physicians." "They all this by the best physicians. "They all this by this book of Dayton, Ohio. "They all this by this in 22 hours." We gave it solutions where a this is the metric and the set it solutions where a the set is a solution of the set it solutions where a set is a solution of the set is solutions." Druggest

Tennessee.

NABHVILLE,-Henry Bustard writes : " Of all the Spiritualist papers I have read and continue to read, the Bainer of Zight is to me of the greatest value, Others are very acceptable and to be highly commend-ed for their efforts, but the Satiner of Zight is to me all that can be desired."

# Base State Iowa. 26

DES MOINES. A correspondent writes that on Christmas day a social gathering was held at the restdence of A. P., on High street, on which occasion the deuce of 24 ar.; on Prign street, on which occusion the mingting and interchange of thought and good wishes between those in spirit, and morial life made it one long to be remembered by all present.

# Cleveland "Children's Progressive Lycoum" To the Editor of the Bander of Light:

In order to convey an intelligent idea of the cost of running a. (bildran's Lyoeum to the many readers of the Banner who have had no experience in this direc-tion, the following report is submitted for their perusal:

SECRETARY'S REPORT FOR YEAR ENDING 1883.

Prom safe of Lyceum Instructors Prom safe of Lyceum Instructors Eccepter of Scolables Arrive Collections Thirty Fifth Anniversary Collections Junity Fifth Anniversary Collections Donations for Christmas Festivals.

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and the scaling Barrier, Continisticss ( Mrs.) M. O. Batch-older, Watchman ... Friends, Dit die above digtee enderinge you to start. Lycennas: all bree, met sconitry. What filty or town is there that some and the sconitry. What filty or town is that where the frield gould, not, all off for speed a pro-portionate sum for the spiritual diskinions of the filt is where the first of the spiritual diskinions of the filt is ones, and thus organize for sums all over the Stater L taked hills organize for sums all over the Stater L taked hills of the spiritual diskinions of the filt of tweet the first manuel to the Spirite of Logic uncerted that his type that means of binding about a complete with as to the heat means of binding about a complete with as to the heat means of binding about a complete with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the heat means of binding about a sported with as to the sported by the sported about the sported binding about a sported about the sported by the sported with as the deviation about the sported by the sported about the sported by the sported about the sported by the spor

Boston, Jan. 1248, 1004. "The independent Gardiner (Me.) Home Journal states, in the course of an editorial notice of his decrease." His functal services scoke place Bunday, at his church in Au-gusta, the sermon being, preached, by Rev. Amorg Battles, of Bandot, edits emains were taken to Decring for burial. The decreased was one of the ablest editorial radialnet, end ord of the motr facties and tofilant champions of Au-monitory. His denomination that lost one of the best men and most intellectual advocates."

## In Memoriam William Denton. e tud s

In memoriam William Penton. To the Editor of the Banner of Light; On Widdy eventiat, Jan ath the First Society of Spiritualists in Williamatic, Cohnil, Deld. & memorial service, for Prot. Wm. Denton MissiAnner Aingley Dio-siding. The chilf opened the services by singing, "Passing the Vell"; and an invocation by Mrs. Nellie J. T. Brigham was followed by the hymn, "I Cannot Plainly Trace the Way."

Plainly Trate the Way" Plainly Trate the Way" Latters beautiful and touching tribute to Prof. Den-Latters beautiful and touching tribute to the Memorial last hours, also hirs. Denton's letter to the Memorial Committee we beaton. Mrs. Brigham being lintroduced as the spisaker, set letter, the yery fitting words. "He is not here ; he is riser, as a subject." Bid traced his cared from his bith amidst the hard lines of povery slong through the succeding years of youth and manhood, srowned as they were in later life with success and ziorious re-suits, the wilds of New, Guines, "Where the ford of the min had never before frodgen." Bid welt earning be wilds of New, Guines, "where the ford of of white mach had never before frodgen." Bid welt earning the wilds of New, Guines, "where the ford of the in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator in the size of the bid by a true investigator is of the bod by mised forward, second the size is nowing which the 'plain' facts' distigator, and the size of the for year of the bod by mised forward, second the bid by a the wind size for information, reaching out in every and on the sizer for information, reaching out in every and

The augment of the Society, with Eddess R. C. Berry, ro **PHELADELPHIA**, **PA**.-The First Association of Spiritualisis holds meetings regularly every Sunday at 105 A.M. and Y.S.M., in its hall, Stö Spiring-Gardien street. W. H. Champion, President; Dr. J. Triman, Vice-President; James Shumway, Corresponding Secretary. The Second Association of Spiritualisis holds confer-ences every Sunday Stitemoon at 30°clock, and circles in the evening, at Thompson-street Church, below. Front. James Mislor, President; Oharles W. Yard, Secretary. **PERCENT**, TTA PROJECT PORTING Secretary.

James Mailor, Freedent; Charles W. Yard, Socretary. **PEOPHTA**, **TLL**: The Peorla Progressive Association hold regular meetings every Sunday at 10% A.M. and 8 P.M., at Workmen's Hall, corner Adams and Fuiton streets, Bpeakers and incidims desiring to visit Peorla un-der the auspices of the Society, will address Hobert Bolton, Corresponding Beeretary, 1808 North Adams street. **MALEM, MASS**, -Conference or lectures every Sunday at Pratt's Hail, corner, of Essex and Liberty streets, at 3 and 7. M. S. G. Hooper, President; **BAREMANNESS, Conference** and scance overy Sunday at 2 P. M., at 1857 Mission street, above Third, Also meetings for Jectures and scance in the same hall at 10 A.M.; 1997

TRENTON, N. J. - The First Association of Spiritual-iste meets every hunday in Polk Building, corner of Green, and Front streets. Conference at 2 F.M., and lecture in the evening at 7%. J. W. Royle, President; Wm. Hibbert, Sacretary, M.

jeoretary." TROW, N. W.-Meetings are held in Pythian Hall, cor-or of State and First streets, at 3 o'clock every Bunday af-

VINELAND, W.J. Meetings are held every Sunday morning and eroning. A. C. Colton, President: John Gage and Ellen Dickinson, Vice Presidents: Mary D. Howe, Becording Beerstary, Musad Cornell, Corresponding Beers-tary; Mrs. Portis frage, Treasurer, Ohldren's Progressive Lycani mests at 12% Pr. M. OhsiekaE. Greens, Conductor.

Lyconm meets with Frank, Charles, Greeker, Conductor, Wongerwith, MAAS, 'The Worcester Association of Bpiritualists holds meetingsevery Sunday at 2 and 7 p. M. in Grand Army Hall Woolbury C. Smith, President; Mrs. K. B. Stilles, Vice-President; Fred L. Hildreth, Treasurer; Edgar Hume, Secretary; Mrs. E. M. Shirley, Corresponding Secretary; Mrs. 2

Corresponding Herretary, Mrs. E. M. Shirley, WEY MOUTHI, LANDING, MASS. The Braintree and Weymouth Spiritualist and Liberal Association holds meetingsevery Bunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 o'clock F. M.

The Verment State Spiritualist Amociation Will hold its Quarterly Convention in the Town Hall, But-land; on Friday, Saturday and Sunday, Jan. 25th, 26th and 27th. 1884. ; All our State speakers and mediums are expect

27th, 1864.: All our State speakers and medlums'are bryect-ed, and cordially invited to be present, to add to the interest of the disection. In addition: to our own State speakers, 'Cephas'Bi Lyni medlum,' from 'Boston will occury' the platform at dif-ferent cimes during the meeting, giving names and desortbu-ing spirits who are present. Also the brillant inspirational lecturer, Georges A. Stiller, from Fitchburg, Mass, is to be with ma some of our speaker. Also the brillant inspirational bottows, this, one of our speaker. The second second on make, this, one of our speaker. The second second to make, this, one of our speaker. The second second on make the second second second second second second bottows, the our speaker. The second second second second of the second second second second second second second based in our State. It is specified that the second infinited will give forurn checks to those who pay full face one way to the meeting, it Board as the Borvick House \$1.00 per day; at the Bates

Montpeller, VI., Den aler, some New Excland. FRETHINKERS! CONVENTION.—The New Excland. FRETHINKERS! CONVENTION.—The Selection of Palmer States and States and States and States of Jackson Memorial. Building, on Sunday, the 27th of Jackson at Palme Memorial. Building, on Sunday, the 27th of Jackson at Palme Memorial. Building, on Sunday, the 27th of Jackson at Palme Memorial. Building, on Sunday, the 27th of Jackson at Palme Memorial. Building, on Sunday, the 27th of Jackson at Palme Memorial. Building, on Sunday, the 27th of The Convention have secured the Services of W. B. Bell, Esc., as a Securement and the Services of W. B. Bell, Esc., the Convention. Mr. Bell, Laving agreed to take charge of The Sunday and Secure and the Service of the Secure and The Sunday and Secure and Secure and the Secure and Prespondence with friends abread, and fo mechan and you tributions to belp make the Convention doe of success. J. P. MENDUM, Chairman.

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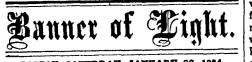
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BOSTON, SATURDAY, JANUARY 26, 1884.

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

# "God in the Constitution."

Nothing goes to prove the human tendency to formulate and formalize religion more than the persistency with which men think they must cast their religious conceptious and creeds in the shape of authority. This they think is the first thing to be done, whatever may come second. There is a common saying that most men cannot be conscious of the actual possession of power until they exercise it; all their knowledge seems to consist in use. It is so, too, with those who would formally embody the Almighty there unless they can somehow put him there; they conceitedly fancy he needs their introduc-We suppose there is to be no end of this out of its limiting and eramping conceptions. dress ourselves to the work, such share of it as preliminary. Hitherto, it has been the habit of theology to teach that but a meagre conception of the beneficent Creator was either desirable or safe for the human spirit. It has talked and taught that it is best to give to the people but a small part of God at a time.

Consistently with its original plan, the Evangelical Press Association has been issuing copies sociation is "organized to maintain existing ligious" read simply "sectarian." This circu- was distributing his information so freely, that ar asserts that during the year 1883 the Assoolation has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions, addressing churches and public meetings, ciroulating petitions, and extending the membership of the organization. Fourteen conventions and more than two hundred public meetings in behalf of the cause have been hell within six months. There have been over two thousand members of the Association enrolled during the ourrent year, all of them contributing to its funds: while in its list of officers are included many prominent and influential men. The features of the government which it professedly aims to conserve are "our Sabbath laws, the use of the Bible in public schools, prayer in the National and State Legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common." The Association further declares that "some suitable change in the Constitution is deemed indispensably necessary, since that instrument, in its present form, is extensively regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our government." Here is plainly shown the purpose to bring what is "secular" and what is "Christian" into open conflict, as if it were not notoriously true that what is professedly Christian did not have to appeal to what is styled secular for its common support and maintenance. We have repeatedly urged the "sinners" who are statedly appealed to to help out the external and visible support of the Orthodox church, to withhold it at least for a time, if only to show how little able boastful Orthodoxy is to sustain itself. There is nothing like getting down to the bottom of things, which in this case cannot be done so speedily or surely as by leaving Orthodoxy to its own devices. Who has authorized this "National Reform Association" to declare that our Government was framed and set up as a Christion institution, any more than an anti-Christian one? Remarking on the character of these demands of the National Reform Association, the Worthington (Minn.) Advance interprets the sending of the Association's circular to itself to mean that it desires the cooperation of the Advance in any effort to "unite Church and State, and place the Government in the position of a po-Hee force to execute the behests of sectarian. ism and bigotry." Yes, responds the Advance. it will certainly "cooperate." It admits that it has often acquainted its readers with the Association's designs. But-it adds and proteststhere are certain conditions upon which the cooperation of the Advance can be secured; and these conditions must be complied with before it can consent to throw the weight of its influence into the scales. The first condition is this, viz, that the Association must declare | cere and active Spiritualists of Boston. 1.412.5

this Government to be not only Protestant and Evangelical, but also Catholic, Unitarian, Jewish, Infidel, Materialistic and Spiritualistic. It affirms that these latter classes, taken together, outnumber the so-called Evangelicals by a rousing majority. It declares that, inasmuch as it believes in the fullest religious liberly, to make the Government a Protestant or an Evangelical machine, to the exclusion of the others, would be unjust, not to say "unconstitutional."

In other words, the Advance rightly reasons that "the constitution itself would be unconstitutional-that is, at variance with the genius of free institutions," if this limited amendment should once prevail. The second condition which it lays down for its proffered coöperation is, that the Association must declare this government to be Mohammedan and Buddhistic; for the reason that our entire political system is built "on the granite rock foundation wall of religious as well as political liberty, and of 'no they should instruct their missionaries in India religious tests '"; and at this late day it protests that it cannot join in an effort to take down the superstructure, tear up the foundation, and put down an evangelical basement wall just to please a few Protestant priests and fanatical zealots. The logic is dovetailed as neatly as it well could be, and ought to work with an unqualified effect upon all open minds. | ners "cast him forth into the sea," which im-But it warns the American people that, if the efforts of these zealots and fanatics are really succeeding at the rate claimed for them, it is high time to organize, and put the massive popular foot upon these Constitution amenders. It says with truth that all adherents of other religions, and all who have no religious affiliations, should take the alarm, and checkmate them in this wicked scheme to deprive the peo-

# Waste-Basket Publications.

ple of religious liberty.

Away out in Oakland, Cal., some being who evidently feels time hanging heavily on his hands has been doing his best to get rid of it, no doubt he thinks innocently, by picking up all the odds and ends that are to be found lying around, on the subject of Spiritualism, and, by painstaking compilation, collocation, combination, and interpretation, trying to make out, at least to his own satisfaction, that, as the title of his wretched little pamphlet announces, "Spiritualism" is "a Satanic Delusion." Of course, therefore, he knows all about the Satanic, and wishes to be thought on the most familiar terms with Satan, his methods and designs. This little tract, as it is called by its issuers, first briefly recites the history of the new phenomena, admitting on the threshold "every candid man who has had a fair that chance to witness" them, "is compelled to acknowledge that they must be the work of invisible spirits, that have both power and intelligence more than human." The tract then speaks of the numerical strength of Spiritualism in this country, citing Judge Edmonds to establish the fact; next, of the importance of the spiritual in the Constitution; they imagine he is not phenomena, citing the San Francisco Chronicle and the New York World; then it falls to its chosen work by averring that "the Bible is against it," as if the Bible also was not just as childishness until the human mind is educated amenable to oritioism as Spiritualism, and is fast getting its share of it, too. The compiler And therefore it becomes a common duty to ad- proceeds to collect a whole museum of warnings against wizards, neoromancers, sorcerers, may be ours, without any unnecessary delay or charmers and familiar spirits, and assumes that we are all living under the yoke of Deutoronomy and Leviticus, and hence that" those who embrace Spiritualism have to give up the Bible." He should rather say, give up the medizval, ecclesiastical interpretation of the Bible, before scholarship and science could get at it to see what it does mean. Then he asserts that the spirits which appear to us "are not of its circulars of every kind, setting forth in the spirits of the dead," but that "they are the plainest terms that the National Reform As- spirits of devils "-asking us to concede that he knows best, probably from his perfect familiarfeatures in the American government, and to ity with "devils." He says positively and persecure a suitable religious amendment to the emptorily that "the dead have no knowledge Constitution of the United States." For "re- of things done in the body." We wish, while he

# " Histionary Methods in India."

The Rev. Phillips Brooks, D. D., delivered an address on the above-named subject before the Zenana Mission in this city, on the 10th inst, and after remarking that he had just returned from a foreign tour, said : "There is one quality belonging to all Indian religions, namely, mysticism. The Indian hates clear doctrines and theories. He desires mystery. Christianity will never be the religion of India until it comes there imbued with the spirit of the day. In time there must come forth an Indian Christianity, rich, full of power and goodness. The missionaries want this and are perfectly aware it must come. Let the divisions of church creeds be kept at home, and let the

Indian religion be developed from within." Being in a particularly amiable mood we feel to help the reverend gentleman and his asso ciates in their present trouble, and suggest that as "mystery" is what they are seeking after, to read to their Indian converts-if they have any-the story of Jonah and the whale :

How Jonah went on board a ship at Joppa, a seaport on the eastern shore of the Mediterranean Sea, to sail for Tarshish, in order to escape from "the presence of the Lord"; how the Lord raised a mighty tempest and the marimediately ceased its raging; how a whale, especially prepared for the occasion, swallowed him, and, after carrying him three days and three nights in its belly, on being spoken to by the Lord, vomited Jonah upon the dry land near the city of Nineveh.

If this should not satisfy their desire for "mystery," these converts can be informed that the whale, in order to perform this feat, was obliged to traverse the whole length of the Mediterranean Sea, thence through the Straits of Gibraltar, and skirting the west coast of Africa, pass through the North and South Atlantic Oceans, double the Cape of Good Hore, thence into the Indian Ocean, through the Arabian Sea, the Gulf of Oman into the Persian Gulf, and up the river to Nineveh - a distance of fifteen thousand statute miles

If the converts cannot comprehend this distance the teacher can give them a faint idea of it by informing them that the "Alaska"-the best equipped and fastest ocean steamer in existence-crossed the ocean from Queenstown to New York, a distance of about three thousand miles, in a little more than six days and eighteen hours; that the express train from New York to Chicago, nine hundred and twelve miles, makes the run in twenty-five and onehalf hours; and that the quickest recorded time was made between New York and Philadelphia, of one mile in fifty-seven seconds.

They could be informed that the whale swam at the rate of three and one half miles per minute, supposing that he kept steadily at his work, although he is so constituted that he is obliged to come to the surface, at frequent periods, to breathe. If they wonder what Jonah was doing during these three days and nights, they could be told, in the words of a Brooklyn (N. Y.) pastor, "That he was not of necessity confined to the limits of the whale's belly, but while there unquestionably walked up and down, so as to avoid the effects of the gastrio juices, and, when tired, came out and rested himself by sitting on a molar tooth."

Should the converts wonder by what means this whale was made to take this particular said he was "high" or "low" church accordcourse and land Jonah just where the Lord de- | ing to the state of the tide. A Presbyterian desired him to go, before all this trouble commenced, the teacher can draw upon his imagination. The converts should be encouraged to ask questions. They will tend to increase the "mystery"; and before they are through with their queries the Indian will doubtless have all "the mystery he desires."

### A Short "Starr Paper."

Rev. Dr. Starr, regarded as a "great gun" by the Methodist Church in Charlottesville, Va., has recently, we are informed, felt com-

# Who Directs the Spiritual Movement?

An intelligent answer to the query propounded at the head of these lines would, we feel sure, save our cause many errors, and not a few blunders. We have had constantly amongst us classes of "Spiritualists" who have considered it was their heaven-born mission to "run the concern anyhow," and have assumed a species of gracious protectorate of the spirits, the mediums, the cause, and its work, that has been as amusing as instructive. The universal rule in such cases has been failure, and only those establishments, journals and workers that have maintained their spiritual dependence upon the unseen world, are really vigorous and active today.

The present-day Spiritualism was initiated by the spirit-world, its first apostles and workers were selected by the spirit-world, and all along the line of successful work the recognition of the share the spirit-world must have in all that pertains to their own initiated cause, has been the one leading fact and key-note of BUCCESS.

That, upon the external plane, organizations, committees, and public bodies, are useful; we unhesitatingly affirm ; but their utility is only maintained while they work with, and not independent of, the spirit world. The source of our opinions, our facts, our teachings, is the spiritworld; by it we, in common with thousands of others, have been called to the work, and whenover we fully and faithfully coöperate with the suggestions and requirements of the spiritual plane, success crowns the work we are directed to engage in.

Nor does this imply a "base servility" of judgment. The higher class of spirits have ever a reason to give in support of their suggestions! Nor do they ever demand a surrender of judgment at discretion. The spirit-world intelligences are the real directors of the cause. Cooperating with them we can go forward with success. But our duty is by clean lives and pure purnoses, to so live that at all times we attach ourselves to the really good and true of the higher life. As workers, our example should be fit for all.-The Herald of Progress, Jan. 11th. 1884.

[We endorse the above concise and truthful view of the situation with all our heart and soul.—ED. B. or L.]

# What is the Difference?

We mean between the existing religious, or worshiping, denominations. It used to be said half-contemptuously, in regard to some things of which such a question was asked, that "the odds were the difference." It amounts to precious little more than that between the church denominations. As a matter of fact, their own ministers are forced, when driven into a corner, to treat the matter humorously, thus admitting that there is nothing serious or fixed about it, after all. What, in fact, can all the differences in the world amount to, when we see all around us the shifting and crumbling of creeds and all the formulas of faith which we were reverently taught to consider as eternal as the heavens themselves ? What are they all, at best, but matters of opinion? and how largely are interest and prejudice interwoyen with opinion of every kind? The bare admission of progress in creeds means that they are only tentative things-the things of a day, whether it be a longer or a shorter one, so that it is better to deal humorously with these denominational differences, as some ministers do. For instance: the pastor of a floating bethel fined the difference between the "old" and 'new" schools by saying that the old school stood when it prayed, and the new school stood when it sang. The late Starr King said the difference between Universalists and Unitarians is, that the Universalists believed God was too good to damn them, while the Unitarians thought they were too good to be damned. A Bantist minister said to a Methodist minister that the Methodist Church had too much machinery: to which the latter retorted that, at any rate, it was n't run by water. These constitute about all there is any in ference between the Protestant creeds. The Catholic believes in the policy of his church, whatever may be its unknown creed.

# JANUARY 26, 1884.

# A Medical Bill in Ohio.

"A bill to regulate the practice of medicine " and create a Board of Health, which organization "shall have the general supervision of the interests of the health and life of the citizens" of the Buckeye State, has just been presented at Columbus, to the General Assembly, at its sixty-sixth regular session, by Mr. Sherman; and the free citizens of that commonwealth are requested to put on the Allopathic collar, with all its usual jingling accompaniments of "register in the office of the clerk," "exhibit diploma," etc., etc. This Sherman bill provides for the punishment, by fines and imprisonment, of all who cannot pass a "regular" examination and have no diploma - that is what is really meant by the phrase "conformfingl to the provisions of this act," so freely scattered through the document-but who still endeavor to practice the healing art in that State, by and through any of the improved methods which non-progressive Allopathy seeks to "rule out" in its own favor and that of its allies.

We are informed that the bill will probably, in due course, go before the Committee on Medical Societies and Colleges, which, as appointed by the Speaker on the 14th of January, contains five M. D.s against two "outsiders." Those within the borders of Ohio who still believe that their constitutional rights to life. liberty and the pursuit of happiness had better be kept in their own hands than delegated to Allopathic "supervision," whether it takes the form of County Society, or State Medical Board, had best be up and doing, for their liberties in regard to some of the most important interests of existence are surely endangered.

# Catholic University.

The Catholics are somewhat exercised over the subject of a "National Catholic University," and we are informed by the Catholic Ezaminer that Rev. P. F. Dealy, President of the Jesuit College at Fordham, N. Y., has received pledges of one hundred thousand dollars from some of his wealthy co religionists.

It is urged that New York is the proper site for the new university, but as no definite reason is given, it is presumable that the originators of this scheme have a lively recollection of the generous amounts annually donated to the various Catholic institutions by the Legislature of that State.

The Examiner complains that, as a rule, wealthy Catholics do not come forward to the support of their institutions, which is in accord with a saying of the late Archbishop Hughes, "that the cathedral (in Mulberry street) had been built with the sixpences of the poor Irish servant girls."

The apathy of the wealthy class of Catholics is proverbial, and possibly the Examiner may find a solution to the problem in the following from Rev. R. Heber Newton: "The intelligence of the age is increasingly drifting away from the churches."

# A War of Medical Codes.

The Boston Advertiser contains a special despatch under date of New York, Jan. 16th, which states that the fight between the adherents of the new and old codes of medical ethics in that city and State is assuming a new phase. A new county organization has been formed by the old-code men, in opposition to the regular county medical society. Similar societies will be formed in every county in the State, according to the present programme, and finally a new State medical society will be organized, whose delegates will seek admission to the American Medical Association. The old-code doctors refuse to consult with a homeopathic physician under any circumstances; but are willing to unite with them in preventing magnetic healers and clairvoyantly gifted mediums from practicing in that State, under the pains and penalties of a disgraceful sumptuary law.

The Card of the Lyceum Conductors.

he had only told us how knew that evidently believes that the dead are dead, but openly to the subject of Spiritualism. In doing that the devils never die; that they were always alive and are forever lively.

The compiler of this supremely shallow and childish tract expects to establish the authority of the Bible on the "confession" (copied into his book) of what he would himself call a "lying spirit," the existence of which no one who knows anything about it pretends to call in question. He has not yet got so far in the alphabet of the subject as to understand that there are as many different grades of spirits as there are of mortals. The particular spirit he is delighted to quote on this point must have been one of his "little devils," bent on mischief. And it is because a spirit of such a grade, in such an unprogressed condition, answers that the Bible is "true," that it is to be believed before himself, that the business of spirits with men is to deceive them, that there is a day of judgment, that he looks forward to nothing better than hell, that there is not a good spirit among all the writing and rapping spirits, and all the communications are from "personating demons "-- it is for these shallow and silly reasons, which are capable of deceiving no one possessed of ordinary intelligence, that the maker of this little tract concludes that Spiritualism is "a satanic delusion." If this "confessing" spirit was such a bad one as he is willing to be thought, being "miserable" and "not yet in hell," how comes it that he knows there "is not a good spirit" among them all? These latter he certainly cannot yet have associated with at all, and consequently can know nothing about them. The rest of the pamphlet is similar stuff, and the whole would much more accurately be issued as trash than a tract; and so we

fling it into the waste basket.

BT The family of Indian girls at the Lincoln Institution in Philadelphia was recently increased to fifty by the arrival of twenty-seven girls from the training school at Carlisle, Penn. They will be joined in the course of a few weeks by twenty-five more, and this will fill the Philadelphia quota. Among the tribes represented are the Pawnees, Sioux, Cheyennes, Comanches. Diggers. Osages. Omahas and Delawares. The girls are divided into two divisions, each of which devotes half of each day to household duties and half to study. They are reported to be bright and quick at their studies, and to possess much manual dexterity. Most of them will remain in Philadelphia five years.

HTA correspondent of the Medium and Daybreak, writing of England, says: "I think the signs of the times very encouraging. Spiritualism in some shape is now a subject for all the newspapers, and the magazines are full of it."

BY We regret to learn of the serious illness of Col. Fred. Pope, one of the oldest, most sin-

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He pelled to come out and address his attention so, he is unconsciously doing a service for Spiritualism itself. Evidently there is a strong spiritual leaven working in the minds and hearts of the community to which his note of warning is mostly confined, and nothing is better calculated to help it on than just such attacks as Dr. Starr has been making, professedly in the guise of investigation and impartial judgment. We are informed that this professedly good and godly man committed the easily pardoned error of speaking contemptuously of the Banner of Light and its influence, which, we can assure him, once for all, cannot harm the Banner, however much it may please and occupy him.

It appears, from the account, that Dr. Starr piously protests against mediums receiving. pay for their services. To our mind, it looks as if the Doctor really regarded their office as one too exalted, too near the direct influences of the spirit-world, to be made merchandise of even in an indirect way. If not that, then what is it? What else can be the reason for his objecting to paying mediums for their services as well as his receiving pay-for-his-own? ... There is really nothing to reply to such vapid discourses against Spiritualism as this of Dr. Starr. If such unbellevers and assailants as he would take the pains to impartially, intelligently and thoroughly investigate the claims of Spiritualism as established on the phenomena, what they might have to say afterward, pro or con., would perhaps be worth listening to. But as it is, without any sort of knowledge of the subject, with all his worldly interests in open hostility to it, and filled with such prejudices against it as both of these conditions combine to generate in his mind-what is there to say to such an assailant, whether Doctor of Divinity or patient under his system of treatment? What is there to do but to leave him to the slow but sure operation of the processes of time?

THE PROGRESSIVE LITERATURE AGENCY OF J. J. Morse, No. 103 Great Portland street, Oxford street, London, W., England, is, we are pleased to notice, proving itself to be a very useful, and to many an indispensable institution. Persons visiting London will there find all the publications of Colby & Rich, and the latest numbers of the Banner of Light. They can also obtain apartments during their stay in the city, and information respecting Spiritualist meetings, mediums, etc.

R. N. Porter, M. D., of Deerfield, Mass., passed on to higher life, Dec. 29th, at the age of 62 years and 6 months. He was a fearless man in the expression of his convictions, and though a "Regular" by education, took strong ground in his latter days regarding magnetic healing, which he introduced into his practice with excellent effect.

## A Warning Voice.

We are informed that a strong attempt will be made at this session of the Massachusetts Legislature to pass a "Doctors' Plot Law"though in different fashion from the tactics used heretofore. This time the bill will not ostensibly come from physicians, but, as they claim, from the people (?) asking protection (!). It will be introduced by some parties outside the profession, while the medicos themselves will keep entirely in the background. Such a bill, we understand, has been already drawn uphaving for its model the Illinois and West Virginia laws, of the "Board of Health" stripebut the Regulars, who are really its parents and who will certainly push it and advocate it with all their might, will keep away from the committee, when a hearing is appointed, and rely upon "the people" to urge it upon that body. All friends of freedom in remedial practice should bear this fact in mind, and refuse to sign any speciously worded petitions for the order of "protection" (?) aforesaid which may be circulated by these Allopathic wolves in the name of "the dear people."

17 Hon. J. L. O'Sullivan of New York City has attended some five seances of DeWitt C. Hough and witnessed materialization and demathat one of the spirits was Carrie Miller, the spirit-daughter of Chas. R. Miller of Brooklyn. Mr. Thos. R. Hazard was present at one of them, and his two spirit daughters came. Mr. O'Sullivan concludes his communication-which we shall publish as soon as space allows-with a description of a new phase, recently developed through Mr. Hough's mediumship-somewhat like the ballot test, and says that he inquired of Murillo, the celebrated painter, in regard to a certain painting, and received answer that it was genuine. He (O'S.) has written to Rome to see if this information can be corroborated.

19 The First Association of Spiritualists of Philadelphia, Pa., is, we are informed, making arrangements for its Sixth Annual Camp-Meeting at Neshaminy, beginning formally on the 18th of July next and closing on the 24th of August-a margin of two or three days, first and last, for freighting, etc. Capt. Francis J. Keffer, the old Superintendent and Manager, has been reäppointed. His address is No. 713 Spring Garden street, Philadelphia.

KT A correspondent writes that if the prescription given by Mrs. Richmond's guides for the manufacture of ozone is correct and available, it is surely most invaluable for crowded seances and audience rooms, and he hopes

We trust those connected with the Lyceum Movement will carefully peruse the card signed by Conductors Hatch, Weaver and Lees, in another column-also Bro. Hatch's call for a Convention, which will be found on our fifth page. The object looked forward to by both these in- . struments is the good of the Lyceum cause, and therefore for the best good of Spiritualism, since the children of the present must constitute in the natural order of things the main body of the adult Spiritualists of the future.

EF The sensational statement in regard to

one of Mrs. Fay's recent seances in this city, which was ventilated in the columns of the Boston Herald of Jan. 17th, needs no reply from us, yet we will report for the especial information of the "ninth part of a man" who heralded the stuff to that paper-and for those of like ilk elsewhere - that on the afternoon of the same day in which the report appeared, no less than forty-five persons were present at her materializing séance. Two parties (each well acquainted with Mrs. Fay personally) have called at our office since that date, and presented testimony to the conclusive and satisfactory nature of what transpired at this seance-at least twenty-five or thirty forms materialisingsome of them coming out boldly across the room, and the majority being recognized by the people present. Two spirit-forms of distinctly different sizes appeared at one and the same time; and a match being handed to one of the forms by Miss C. M, Sawyer, the spirit lighted terialization outside the cabinet. He claims | it in the cabinet, distinctly showing to the company the medium sitting therein. None except those entirely unacquainted with the facts of Spiritualism would think of accepting such misrepresentations as truth, as those given in the Herald. We know whereof we speak when we asseverate that Mrs. H. B. Fay is a legitimate materializing medium, as we have witnessed the spiritual manifestations in her presence many times, and under conditions which preclude the least deception on the part of the medium. We therefore fully endorse Mr. John Wetherbee's statements, in regard to this lady's mediumship, which appeared in last week's Banner.

15 We learn that the lectures given during the year just closed by Mr. J. J. Morse before the Metropolitan Spiritual Lyceum, at Usten-. dish Rooms, London, have been quite successful. The closing service was held Sunday, Dec. soth, on which occasion the controls of Mr. Morse selected for their subject : "The Death of the Old, the Birth of the New," and presented in elucidation thereof a series of brilliant and deeply interesting illustrations and deductions in support of the statement that as the old dies, the birth of the new order is rendered possible. The second year of Mr. Morse's services began on the evening of Jan. 6th under seances and audience rooms, and no nopes very favorable auspices.

# Belvidere Seminary.

The thirty-fourth semi-annual session of Belvidere, Seminary will begin Feb. 5th, at which time new pupils can enter with advantage, as new classes will be formed and advanced as rapidly as possible.

The readers of the Banner of Light will please bear in mind that Belvidere Seminary is especially favored in regard to location, and the healthy regimen adopted by its principals in the treatment of their pupils, which regimen is based on physiological laws, and calculated to promote the natural and healthy growth of body, mind and spirit. In support of this statement is the fact that not a single case of illness requiring medical attention has occurred among the pupils of the institution for over ten years. and in every instance those coming in feeble health have been greatly benefited. Pupils are not pushed or overtaxed in their studies, but health of body and mind is considered necessary to happiness and a wise pursuit of knowledge.

Parents seeking a school for their daughters cannot find a healthier place than Belvidere. Young ladies whose early education has been neglected can there receive private or special instruction in any of the English branches desired. French is taught by a native teacher, in the conversational method.

For circulars, address, with letter stamp, E L. Bush, Belvidere, Warren Co., N. J.

## "Facts."

The January number of the above-named publication, the first of a new volume, opens with an article by Prof. Henry Kiddle, entitled "The New Musical Medium," in which some very interesting phenomena are described. This is followed by authentic accounts of the experiences of others of like tenor. The change from a quarterly to a monthly, with a reduction in size and price, is remarked upon by Bro. Whitlock as follows:

by Bro. Whitlook as follows: "When we concluded to publish Facts as a quarterly magazine, we hoped the interest in these phenomena would make the demand large enough to pay, without being obliged to depend on an income from advertising; in this we have been disappointed. Therefore, hoping for a large circulation, we have decided to publish Facts in a smaller form, monthly, inserting ad-vertisements to such an extent as may be found necessary to introduce it generally." necessary to introduce it generally."

### Our List of Meetings.

On the third page of this issue will be found a list of Spiritualist Meetings, which-we have been informed in the past by correspondentsare held in the places and at the hours therein designated. As the lapse of time naturally brings changes in the direction of the public work of Spiritualism, as it does in all things else in this world of mutation, we earnestly request that any party who may know of errors existing in this List, will at once notify us, that they may be corrected, as we wish the information conveyed in it to be fully authentic and reliable.

**11** Dr. J. L. Newman, who is known to the Boston public and elsewhere as a magnetic healer of great power, informs us that several weeks since his brother, who has resided in the West some thirty years, made a visit to this city. He was a stranger hereabout, knowing scarcely any one except Dr. N. He was induced to attend one of the seances of Miss Helen C. Berry, and was much pleased and fully convinced by what he encountered there. Be fore going to the seance a letter had reached him from his family in the West, saying that a neighbor had received a despatch that his (the neighbor's) son had met with an accident and was in a critical state, and a few hours later the intelligence that he was dead. Dr. N.'s brother informed him of this matter before going to the seance, without, however, giving the name of either father or son. While present at the sit-ting in question a written communication was thrust into his hand (as is usual at the dark séances of this medium,) which ran as follows: "Tell my folks that though my spirit was crushed out of its body, my soul is not injured. -CHABLIE OLIVE." Dr. Newman's brother, on his return home, put the bereaved family in possession of this message. They were not Spiritualists in belief, but the fact that a deceased member of the household had communicated and given evidence of his continued interest in them, from a distant city and through a person as medium who was a total stranger to all concerned, seemed to create a decided impression.

# ALL SORTS OF PARAGRAPHS. Hold the hand that is hapless, and whisper, "They

noid the hand that is hapless, and whisper, "They only the victory win Who have fought the good fight, and have vangulahed the demon that tempts us within; Who have held to their faith, unseduced by the prize that the world holds on high; Who have dared for a high cause to suffer, resist, fight-if need be, to die." -W. W. Story.

Fifty years ago Goethe predicted the building of the

Suez Canal, and stated that England would take pos-session of it when it was finished. In one of his novels Alexander Dumas predicted the construction of the Panama Canal.

"Ye funny man" represents a "dome-browed paragrapher " as remarking:

"It is bard to discover why our people should go into ecstasies over the proposed visit of John Bright to this country. As we are informed, this gentleman is the inventor of the torrible kidney disease which is spread-ing havos and devastation in the midst of us."

Bro. Warren Chase says in the last number of the Offering that we declined to print his reply to Dr. Buchanan. He is simply mistaken, and in justice to us should speedily correct the oversight on his part. He will find his letter on the second page of the Banner of Dec. 29th.

Wheeling, W. Va., is excited by an unsuccessful attempt to steal the remains of the late Catholic Bishop, R. V. Wheeler, from a vault in the Mount Calvary Cemetery in that city. The ghouls did not have time to complete their work on Thursday night, and the next day the intended rascality was detected, although they had replaced everything neatly.

A poem has been written by Ella Wheeler, entitled, 'You Kissed Me," says the Philadelphia Call. Well, what of it?

Thirty-pine Indian children from the Boman Catho lic Mission in Northwestern Dakota arrived in Milwaukee on Saturday, and will be educated in a Catholic institution there. Most of them are half-breeds.

### MRS. GRUNDY.

MRS. GRUNDY. If I should have a call on Sunday From that old gossip, Mrs. Grundy, I'd aurely put her by till Mouday, Then send her off, Since 'tis the "dun-day." Since next in order would be Tuesday, I'd eay, "Why, do n't you know 'tis news-day ?" I would not see ber, sure, on Wednesday, Her tattle is not fit for "friends'-day;" And if she came again on Thursday, I'd say, "There could not be a worse day, Nor could I hear you, ma'am, on Friday, Which churchmen count a sort of dry-day; And as to listening on Saturday, And as to listening on Saturday, No nonsense suits that busy latter, day." From "Poems by George Lunt," recently published by Cupples, Upham & Co.]

The hair is the most indestructible portion of the human body. It has been known to survive 4000 years in Egypt.

The marvelous brilliancy of the "Star of Bethletem" in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness, and finally disappear, not to return to our heavens until 2202, or 815 vears after 1887.

The conversation was about bishops, and one fer vent dame said : "How good the dear bishop of Peterborough is i What a good man t" Instantly a gentleman replied : "There is no merit in that. Bishops ought to be so. They get five thousand a year for being good, while we are expected to be good for nothing-and most of us are."

The bones of Red Jacket and other noted Indian chiefs are to be reinterred in a lot at Forest Lawn Cemetery, Buffalo. Some years since the bones of Red Jacket were recovered (the skull being in an excellent state of preservation), and have remained in a box in the vaults of the Western Savings Bank of Buffalo since. The matter has been arranged by the Historical Society of that city, with the cooperation of the Cemetery Association. A lot has been secured, the interment will soon take place, and it is hoped that a marble shaft will mark their resting-place.

# THE CORONER'S JURY'S BLAST. He blew into his gun to see If loading up it needed; The jury to a man agree The gun blew after he did. -[Chicago Sun.

A minister was questioning a Sunday school class about the parable of the good Samaritan who fell among thieves on the way from Jerusalem to Jericho. Bringing the story to a point, he asked: "Now, why did the priest and Levite pass by on the other side?" A scholar held out his hand. "Well, my boy, why did the priest and Levite pass by on the other side?" "I know," said the lad, "because the man was already robbed."

The present exhibition of the starry heavens on clear evenings is exceptional, and the like will not again oc-cur during this generation. The most spiendid constellations, the largest planets, the brightest of the fixed stars, may be all taken into one view. To give it proper effect the moon should be conspicuous for its

Spiritualist Meetings in Boston: Horifeultural Hall (corner Tremont and Brome field Nirecta), - Moetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 1% P. M. R. Holmes, Fresident; W. A. Dunkleo,

Wells Memorial Hall.- The Shawmut Spiritual Ly-coum meets in this hall, 697 Washington at rest, every Suu-day at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Miroet.-Children's Progress-ive Lyceum No. 1. Free session every Sunday morning at at10% o'clock. All are cordially invited. Benjamin Weav-er. Conductor.

Wells Memorial Hall, 967 Washington Street, 'he Spiritistic Phenomena Association holds meeting The Bpiritistic Phenomena Association holds meetings every Sunday afternoon stats o'clock. Able speakers and test mediums. All are cordially invited. Seats tree. James A. Bliss. President.

1831 Washington Street, -Ladies' Aid Society mosts overy Friday at 2% r. M. Builness meeting at 4. Bunday aftermore at 3%, testa and good speakers. Conference in the evening. E. O. Baxter, Secretary.

Eagle Hall, Gi Washington Street, corner of Eagle Hall, Gi Washington Street, corner of East.-Sundays, at 10% A.M., 3% and 7% r. M. Eben Oob, Conductor. Meetings also Wednesday afternoonsat 3 °clobs.

Harmony Hall, 34 Enex Street (it flight), --Sun-days, at 10% J. M. and 3% and 7% F. M. (seats free); Thurs-days, at 3 F. M. Presect Robinson, Ohairman, Working: Unlean of Freervanive N piritualisia.-J. Comodoro Street, Secretary, 375 Columbus Avenue.

Chelses. The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at Sand 72 F. M. THE LADIES' HARMONIAL AD SOCIATY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday after-noon. Business meeting at 40 clock. Entertainments in the evening. Mrs. B. A. Thayer, President, Mrs. L. M. Fengar, Secretary.

Cambridgeport,-Spiritual mostings are held every Bunday evening in Pelham Hall at 7% o'clock.

BOSTON SPIBITUAL TEMPLE.-J. Wm. Fletcher lectured before this Society last Sunday. In the morning his subject was : " What Relation does Modern Spiritualism Sustain Toward the Religions of the Day?" "Every age," said the speaker, "has had a religion equal to the knowledge of the people. From the point "Every age," said the speaker, "has had a religion equal to the knowledge of the people. From the point of observation every one sees the steps below him over which he or others have passed, while above him are other steps to be traversed. That which is below is necessary to that which is above. Beligion and Science have not worked together hitherto. The Bible as the Word of God to some, has not in it the elements of a complete education. The religious teacher has been obliged to seek the atheist's teach-ings in astronomy, in chemistry, in geology, to com-plete an education. To perfect that which was want-ine, Spiritualism comes to us with facts; but facts alone, or knowledge alone, do not make a man better; so it comes with facts, or science-for science is only a classification of facts-and the religious growth. The Spiritualist who only seeks phenomena and be-lieves in the phenomena, and it does not make him better, is wanting the religious growth of Spiritualism to complete the work. Other religions seek the relig-ious growth, and facts are wanting to perfect them. Why do not the churches and denominations of to-day accept the facts or the science of religion? Because they have in the past adopted a system and cannot change it for any new facts that may be developed." Mr. Fletcher made a comparison between the unbe-lieving moral man, and the believing, forgiven, im-moral one. By the religion of the day the first is doomed to destruction, and the other is saved. He al-luded to Rew. Joseph Cook's statement of the phenom-ena he saw, and then his opposition to those who had accepted this truth ; to Austin Phelps, trying to raise the devil to scare investigators of Spiritualism, and drive them into the durch; to Mr. Beecher's experi-ence with spiritualism? For in the present time we find spiritualism? For in the present time we find spiritualism promose, and know of their ex-istence beyond the grave. In the evening a large audience listened to the reply to questions proposed, prominent among which was: of observation every one sees the steps below him

SHAWMUT LYCEUM, Wells Hall, Jan. 20th, 1884 Although a severely cold morning, the ohlidren did nobly in attending. After the opening exercises Con-ductor Hatch read. Irom. Light, for. Thinkers a poem entitled, "God Understanda." Mrs. Bhirley from Wor-cester spoke carnestly in regard to the education of the young, closing with reciting an inspirational poem. In the absence of Dr. Bliss, the adult class was presid-ed over by James R. Oocke. The exercises consisted of duct by Mrs. J. B. Hatch, Jr., and Miss M. T. Shei-hamer; recitations by Luiu Morse. Gertie Pratt. Eddie Hatch, Ernest Fleet, and Graole Burroughs; duct by Prof. Longley and J. B. Hatch, Jr. "The Gates Ajar" was very prettily rendered by Gracie Burroughs. A lesson from the "Lyceum Guide" instructed the chil-dren as to where and by whom the first Ohlidren's Ly-ceum was established, and the need of such Lyceums. Next Sunday the lesson will be "Spirit-Commun-ion," a subject which all children of Spiritualists should be informed upon. It gave us much pleasure to see the principal worker in the past of Lyceum No. 1, Mr. D. N. Ford, with us this morning. He responded to Conductor Hatch's in-vitation to speak, and his remarks showed that the interest he has always taken in the Lyceum nork has not abated. A visit from the Conductor and Corre-sponding Secretary of Lyceum No. 1 was noticed, and here let it be said that the teaching of our Lyceum is not confined to Numbers one, two of three; therefore let us like brothers and sisters, unite in one common work and seek to attain to the highest unfoldments our religion can give us. ALONZO DANFOBTH, Sec. of S. L. Although a severely cold morning, the children did nobly in attending. After the opening exercises Con-

our religion can give us. ALONZO DANFORTH, Sec. of S. L.

every generous word uttered, every charitable deed wrought, every heart-beat for virtue and peace will live forever, and in thy plorified spiritualized body, which thou shat have ere long, all these pure thoughts, words, actions, desires, aspirations, will shine as jewels in a coronet of glory." Mr. David Brown occupied the remaining time in giving tests from the platform, all of which were fa-vorably received by those to whom they were ad-dressed.

dressed

dressed. L. L. Whitlook, of the *Fact* Magazine presented copies of his publication in its new form to many of the audience, all of whom recognized it as a work eminently worthy of general patrouage, as facts are the most effectual means of vanquishing bigotry, su-ALONZO DANFORTH, Cor. Sec. of S. P. A. BLONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont strest.

HARMONY HALL, 34 Essex STREET .-- Considering the very unpleasant weather on Sunday last, the meet ings were well attended. Excellent and satisfactory psychometric readings were given by Dr. Tripp, and

ings were well attended. Excellent and satisfactory psychometric readings were given by Dr. Tripp, and tests by Dr. Thomas. Mr. Pratt of East Braintree made remarks in his usually interesting and carnest outs for more congeniality, remarking that the quee-tions of the hour are." Friend, what isokest thouy Is it companionship? Is thy lot cast amongst unpleas-ant surroundings? What then can other do to direct thy pathway into better conditions?" The practical answering of these questions would bring upon the earth the religion of humanity. Mr. Viles spoke brieffy upon the practical questions of the day in his usual interesting manner. Father Locke delivered a short but practical ad-dress, which are original song. Excellent remarks were also made by Mr. Warren. The evening was occupied by Mrs. M. A. Ricker of Othelsea, whose remarks are always well received and bighly appreciated. She spoke, as usual, under inspi-ration, taking her well known position as a Bible Chris-tian Spiritualist. Mrs. Ricker is one of our oldest Boir-itualists, and has, under spiricontrol, sustained *free* spiritual meetings in the city of Chelsea during the lastelghteen years, on her own presonal responsibility, withou teven taking a collection. She claims that the Bible is the most correct history of Spiritualism in ex-istence, but, like all other histories, should be anai-yzed—what is true be received, and what is false thrown aside; that the freedom of thought and speech which we now enjoy is the result of the teachings of Spiritualism.

CHELSEA, MASS .- Mrs. Lull occupied the platform for the Spiritual Association last Sunday evening. Subject from the audience: " Immortality, and Pro-Subject from the audience: "Immortailty, and Pro-gress in Spirit Life." The control did justice to the subject, after which many fine tests were given and highly appreciated by a large and intelligent audience. Those who were present highly recommend Mrs. L. to Societies wishing a speaker and test medium. Next Bunday, conference at 3 F. M.; at 7:30 Charles H. Harding will speak, followed by te sts.

# Movements of Mediums and Lecturers

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

Bben Cobb's present address is Beachmont, Mass. The Rev. A. J. Swarts, of Chicago, after twelve years in the Methodist ministry, has chiered the Spiritualist lecture field, and was at last accounts conducting well-attended meetings at Indianapolis, Ind. He will an-swer calls to speak. Address him at Room 18, Tribune Building, Chicago, Ill.

Building, Chicago, 111. Hon, Warren Chase will lecture the four Sundays of February in Masonio Temple, Washington, D. C., at 11 A. M., and 7:30 P. M. Addresstill Feb. 23th, 1724 Sev-enth street. The exercises for Jan. 27th will be comen-orative of the birth, life and services of Thomas Palue.

J. W. Fletcher will speak in Ladies' Aid Parlor, 1031 Washington street, Boston, next Sunday afternoon. W. Harry Powell, slate writing medium of Philadel-phia, has, it is stated, been in St. Louis three months, where he has met will great success. He will visit Feoria, Lincoln, Springfield, Vandalia, and Effingham, Ill. Will be in New Orleans Yeb. 20th.

Prof. W. W. Clayton's permanent address is 87 Wal-

tham street. Boston. A. W. S. Rothermel can be addressed at 130 Hall street, Brooklyn, N. Y.

Mrs. Abbie N. Burnhan spoke in Hartford, Ct., the first two Sundays in January—also on Monday eveu-ings following—to increasing audiences. On Tuesday evening, Jan. 15th, she spoke in New Britain, Ct.; on the 20th she was in Salein, Mass., where she will leo-ture again on Jan. 27th and Feb. 3d.

Mrs. Carlisle-Ireland, of 94 Camden street, Boston, who has been prostrated by disease for a long time past, has entirely recovered from her severe affletion, and is now ready to meet her friends and the public in the exercise of her profession at the above named address.

exercise of her profession at the woove hamed address. At Grand Baplds, Mich., the speakers announced for the Sunday Jectures in Solence Hall are as follows: January, U. P. Kellogg; February, Dr. A. B. Spinney, and others, also Lyman O. Howe this month or it March; April, Waiter Howell; May, Henry Kiddle; June; Rev. Samuel Watson. W. J. Colville is an-nounced to speak there upon his return from England.

Jennie B. Hagan spoke in Brockton, Mass., Sundays, Jan, 13th and 20th. Will speak at Newburyport, Mass., Sunday, Jan. 27th. Will make engagements for Feb-ruary, the first, third and fifth Sundays in March, and for April and May. Will speak at funerals when de-sired. Address her at South Royalton, Vt.

Miss Lottle Fowler arrived in Newcastle, England, on the 24th ult, and was announced to give private sittings in the afternoons and to meet with Spiritual-ists in the evenings.

ists in the evenings. W. J. Colville, who has been lecturing in Newcastle with great acceptance, by invitation recently spoke in the Town Hall of Alnwick to an audience who listened with close attention; meeting with far better reception than was to be expected, as the subject was entirely new to the people, no medium or lecturer on Spiritual-ism ever, having been in the town. Newmarch P. Smith, trance speaker, lectured in Chathanport, Orleans; and Chatham, December and January 6th and 13th. Address for further engage-ments, 80 East Brookline street, Boston.

Convention on the Thirty-Sixth Anniversary.

To the Editor of the Banner of Light:

Having devoted many years of labor in an humble way to the interests of the Children's Progressive Lycoum movement in this city, and feeling that Spiritualists as a body ought to manifest more interest in the welfare of the young, I affixed my name, in conjunction with those of Messrs. Weaver and Lees, to a card recently placed, and now continued, in the columns of the Banner of Light, [which will be found on the fifth page,] inviting all Conductors of Lyceums throughout the country to send their address, in order to confer in regard to improvement in our specific work. As yet only a few have responded ; and I would join with my co-signers in earnestly requesting that all do so at their earliest convenience.

During the visit of Thos. Lees and sister, of Cleveland, to our city, it was suggested that it would be well to hold a Convention of Delegates- representatives of Spiritualism from every city and town wherever there are any believers in the phenomena- to further advance the Lyceum movement. As some one is obliged to inaugurate such a step, or in other words act as a head, I hereby assume the trust: appointing as my aids, Messrs. Thos. Lees, of Cleveland, Ohio; A.G. Kipp, of Brooklyn, N. Y.; Albert Morton, of San Francisco; C. F. Rand and A. Danlorth, of Boston.

Belleving the most appropriate time to hold such a sathering would be upon the Anniversary of Modern Spiritualism, on the 31st of March next, I hereby extend an invitation to all societies to authorize their Secretaries to confer with me at once, (as the time is short) in order to complete arrangements. In localities where no organization exists let some active person, who loves progression, take the matter in his or her own hands, and write me. As I do not wish to hold the above meeting for my

own personal accommodation- which would be to convene it in Boston-I would make the following suggestion ; In order to be conventent for all, as Boston is rather too far East, I request that parties in writing to me regarding this subject will name some locality which seems to them more central; and the place named by the mojority will be selected.

Now, friends, let us move earnestly in this matter, so that in the future we can proceed more unitediy in our glorious work.

J. B. HATCH, Conductor S. S. Lycoum, 54 Green street, Charlestown District, Boston ; or in oare Banner of Light office.

Boston, Mass., Jan. 21st. 1884.

\*\* Rough on Coughs, '' 25c., 50c., \$1, at Drug gists. Complete cure Coughs, Hoarseness, Sore Throat

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

## BATES OF ADVERTISING.

Each line in Agaie type, twenty conta for the first and every insertion on the fifth or eighth page and litteen cents for each subsequent in sertion on the seventh page. Npecial Notices forty cents per line, Hinion, each insertion.

Npocial Notices forty cents per line, Agaie, back insertion. Business Cards thiriy cents per line, Agaie, pach insertion. Notices in the editorial columns, large type, isaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 13 M. on inturday, a week in advance of the date where-bu 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.ö.

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

# ADVERTISEMENTS.

# DR. JAMES A. BLISS.

Dist. JAWIES A. BLISS, Developing Mellum and Magnetic Physician, assisted by Mik. JAMES R. COCKE, the wonderful Musical Medium, will give private sittings for a short time only at 33 East Newton street, Boston. Itenis from 9 A.M. to 57 K. As a Developing Medium, Dr. Hills claims stu-perfor powers, and proudly refers to his medium now held-ing successful seamces in all sections of the country-who have been developed in PRIVATE SITTINGS with him during the past ten years. Will furnish names it requested. Jun, 20, -tt

### MRS. ANNA CONNELLY'S Redemption for the Hair.

Redemption for the mair. Without Lead, Silver, Sulphur or Deleterious Drugs of any kind. Positively restores the Grayest Hair in three days to its original color without -taining the scalp. It stops the hair from failing out and makes it graw. Powders sent, post-paid, as a trial, for 30 days only. The girakkages for 50c. Postage slamps taken. ANNA CONNELLY, 650 North 11th street, Philadelphia, Pa. 13wis-Jan. 20.

The Waterville (Me.) Sentinel, in referring to the Doyle alleged murder case which the Banner of Light recently published, giving an account of the seance in which Spirit Doyle appeared and declared his innocence of the orime to Dr. P. Dyer of Farmington, says : "As he (Dyer) is a gentleman of intelligence and with good eyes, what right have we to say that he didn't see the ghost of Doyle? What right have we, especially we who believe the Bible (a book saturated with supersensual phenomena), to sneer at Modern Spiritualism? And yet these are they who elevate their noses to the sharpest angle when you try to convince them that there are more things in heaven and earth than are dreampt of in your philosophy.""

W. F. Peok writes: "I have just organized a Children's Lyceum here in Ottumwa (Is.). A great deal of interest is manifested, and it bids fair to become one of the most successful Lycoums in the country. We start out with about fifty members. My duties as a public speaker keep me traveling most of the time, so I am acting as temporary Conductor intil we can get some one else sufficiently drilled to take the place. Any communications regarding our work directed to Mr. O. S. Phelps, who is permanent Secretary, will be attended to."

Through the politoness of a friend we have been put in possession of the Kansas City Journal of Dec. 23d, (published by Hon. Mr. Van Horn, formerly Member of Congress.) It contains a concisely written and exhaustive letter in defense of Modern Spiritualism, from the pen of Dr. Joshua Thorne of that city; addressed to the members of the "Kansas City Ministers' Alliance." We call special atten-tion to this-a." abarp letter" indeed-as republished on our eighth page.

Rand, Avery & Co., publishers and printers, of this city, inform the public that they have in hand a new and powerfully written STORY to, appear (in book form early next Spring-involving, the pregnant question of Mormonism. They intend to issue a large subscription edition. The plan of the work is to be similar to that of "Unde Tom's Cabin," which had such an extensive sale.

A VISION OF UNION.—The building up of new Bagiands beyond the sea, the peopling of waste and savage continents with men of our speech and lineage, and the knitting of the world-sundered members of the English realm into one fraternal union, that is the Arst and greatest work imposed upon us.-Pall Mall Gazette.

> A bill was introduced in the New York Legislature. Jan. 16th, practically allowing sales of liquor in New York and Brooklyn on Sundays.

> The pet cat now wears a collar of tiny silver bells, which act as accompaniment to the high soprano notes of the midnight screnade, and which gently remind the timid mouse of the approach of its friend.

> > Forenoon and afternoon and night : Forencon and afternoon and night; Forencon and afternoon and alight; Worenoon and afternoon\_the empty rhyme Repeats itself. No more? Yes: this is life, Make this forencon sublime, this afternoon A psaim, this uight a prayer, and life Is conquered, and thy crown is won.

Jo Cose, remarking on the statement that the New Public Library Building is to be three stories high, said that that referred only to the outside; there will be more stories inside.

The untaxed church property of Washington, D. C., is over five millions of dollars. If taxed as it should be it would give an income to the city of over one hundred thousand dollars per annum.

Mayor Cummings of Bangor, Me., has a second time vetoed an order for the introduction of the present standard time, on the ground that solar time is according to "one of the inevitable laws of God." " We hope," says an exchange, "he is consistent enough to have his watch set by the sun daily, for however inevitable the laws that regulate solar time, they do not affect timepieces."

The streets and squares of Boston are now illuminated by 881 electric lights.

'A return in the Registrar's office records the death of Grace M. Walton, aged 14 years 7 months and 21 days, in the Brighton district-the cause of death: 'due to the Boston School System of 'cramming' too much study and brain-work, duration six months; congestion of the brain, resulting in coms, duration thirteen days." This report of the cause is fully endorsed by the parents of the girl.

The Prince of Wales, in his official capacity of Grand Master of Freemasons, has consented to issue a warrant for a total-abstainers' lodge in London.

NOBILITY VIBITING DIVINITY .- Barnum's newly imported white elephant is attracting great attention in London, and people of all classes and conditions flock to see the sacred animal of Blam. Among the immense number of visitors may be mentioned the Duke of Sutherland, Earl Derby, American Minister Lowell, and Sir Frederick Leighton. The elephant will probably be embarked for New York on a Monarch Line steamer about the middle of March.

The daily press aver that the blood of Egypt is on Rogland's head.

PAINE HALL.-Sunday, Jan. 20th, after the opening exercises, the children were interested in the study of the following topics : Why is our school called the Children's Progressive Lyceum? Where was the first one instituted? By whom? Why are persons of superior sensitiveness denominated seers, clairvoyants, clairau-

sensitiveness denominated scors, clairvoyants, clairau-dients? Headings and recitations were given by Miss Amy Peters, Mrs. Francis and Aaron Lowenthal; vocal so-lection by Mrs. L. S. Jones; duet by Miss Jenne Smith and Miss May Waters; plano solo by Miss Moss. Mrs. Maggie Folsom, who is deeply interested in the good work progressing so flaciy under the motherly care of our good friend, Mrs. Hattle Wilson, at the Ladies' Ald Parlor, always will cherish a love for the "Old Mother Lyceum"; and so we occasionally hear her volce in defense of the right, in appeals to us to be true to our spirit guides, the old workers who march will us from Sunday to Sunday, whose spirit forms she could so distinctly see; in allusion to her experi-ences as a medium, which were all carnestly listened to and heartily applauded. Next Sunday a special programme has been ar-ranged, the services being in memory of Prot. Wm. Denton. Many noted mediums and liberat speakers will be present. All are cordially invited, especially Prof. Denton's intimate friends and acquaintances. FRANCIE B. WOODBURT, Cor. Sec. 45 Indiana Place.

HARMONY HALL, 34 ESSEX STREET .- The Spiritualist friends of Mr. and Mrs. Pierre L. O. A. Keeler gave a literary and musical entertainment compligave a literary and musical entertainment compli-mentary to the latter, at this hall, last Thursday even-ing, at which was alarge attendance. Interesting and appropriate addresses were made by Messra. L. L. Whitlock, of the Fact Magazine, S. 8. Goodwin, Fa-ther Davenport and Mrs. Abby N. Burnbam, the elo-quent lecturer. Mrs. Minhle U. Stone, Lizzle Bennett and Master Frank Young added to the occasion by ex-cellent music on the guizar, organ and either. Prof. C. Payson Longley saug and played. Mrs. Bates gave humorous character readings. Mr. Keeler gave an ex-hibition before the audience in full light; of independ-ent alate-writing between scaled: slates. Messages were obtained signed Thomas Paine and Allece Cary, and they will be presented in the Fact Magazine for February by engraved copies. The exercises con-cluded with a bountiful collation.

SPIRITISTIC PHENOMENA ASSOCIATION. - At the meeting of Sunday, Jan. 20th, every seat was occupied. Previous to the lecture Mr. James B. Cocke answered questions given him by the audience. Mr. J. William Fletcher, who was greeted with long and continued ap-plause, announced as his subject "Mediums of the Past and Present." He alluded to Jesus as a medium who adplause, announced as his subject "Mediums of the Past and Present." He alluded to Jesus as a medium who ad-vanced new and unpopular truths, and affirmed that the mediums of to-cay suffer from the same cause. All reformers of the past and of the present have been and are wedded to advanced thought, and, some weal or come woe, our work is before us and we must do it. Levit be for the elevation of humanity, and let us think "of Jesus" as one who passed from Calvary"s heights, not as a martyred God, but a suffering, bleed-ing medium who died in defense of that thought. A graphle portrayal was made by the speaker of the mediumship of Joan of Are, inspired by, progressed, disembodied minds. Following the source of history down to our own time, Mr. Fletcher Driefly reviewed that of the mediums of the times of Balem witchcraft and of the indext of Modern Spiritualism, and then said:

Courage, brother mediums ! Martyre have trodden "Courage, brother mediums i Martyrs have trodden the paras of peril; saints have paced the cold cells of the piros of ; hearts have ached, souls have hungered, fire; jave burned around the forms of the faithful; sto ms and adversities have pelied the mediums, eyes have wept tears of blood t. No matter, toll on. Cour-ties; islast; mediums i every pure thought breathed,

# Mrs. Emma Hardinge-Britten

Will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year.

Spiritualist Societies desiring to engage her services for Sunday and week evening lectures, will please address her up to end of March at The Limes, Humphrey street, Cheetham Hill, Manchester, Eng. After then in care of the Banner of Light. Bosworth street (formerly Montgomery Place), corner of Province street. Boston. Mass.

# Gerald Massey again at Work.

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 everywhere. Friends, secure his services at once.

## The American Spiritualist Alliance

Held its usual meeting on the 13th, a report of which, furnished by the Secretary, Mr. J. F. Jeaneret, will appear in our next. Mr. Henry J. Newton will be the speaker on Sunday, Jan. 27th, his remarks having for their theme a "Free Platform."

### God's Poor Fund.

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

Brom J. S. Draper, \$1,00; Wm. Sturgis, \$5,00; Miss S., \$2,00; Mrs. C. Baldwin, \$2,00; Mrs. R. N. Gough, \$4,00; Mrs. M. Sage, \$1,00; H. Carver, 20 cents.

CLAIBVOYANT 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. BUTTERFIELD, Syracuse, N.Y. Dec. 1.-18\*\*

# Quarterly Meeting.

The Spiritualisis of Van Buren and adjoining Counties in Michigan will hold their next Quarterly Moeting at Broods-ville, in Gray's Hall, commencing Sturnay, Feb. 24, 1884, at so'clock P. M., and continuing over the Bunday follow-

Mins E. M. Glesson of Ohio, and Mrs. E. C. Woodruff of South Haven; Mich., are engaged as speakers, to be amist-ed by Mrs. Oile C. Denslow of South Hend, Ind., who will also furnish munit for the occasion. Picula Dinner at the bail on Sunday. A good attendance and pl.asant time is antitioned.

LiBpated. L. B. BURDICK, President, Bos B. Kalamasoo, Mich. LIDB BROWN, Vice President, Breedsville, E. L. WARNER, Secretary, Pato Pato, E. C. TOWERS, Treasurer, Mattawan,

# JAMES R. COCKE

Will hold a Physical and Musical Séance every Mou-day and Tuesday evening, st 8 o'clock, at 59 East Newton street, Boston, Will go out of town to hold seances by angagement.

Teb CAPETALBATH. II-Jan. 20. Teb CAPETALBATH. L OAN WANTED of \$15,500 on improved business prop-erty worth \$40,000. Will pay interest of five per cent. guarterity or monithly, if desired. Address J. H. T., care Banner of Light, or inquire at that office. Jan. 10. - 2wis"

# LOSS OF MANHOOD

CURED by a spirit prescription in 60 drys. It is an out-out of the application. No medicines given, send two 2-ct, stamps for descriptive book to DH. HOHERT P. FEL-LOWS, Vineland, N. J. Swis-Dec. 20,

BWIN-DOC. 22. RUM-DRINKING UUHED. Be-diese A. WILLIS, Giecouffield, L. I., N. Y. Jan. 19.-2win<sup>6</sup>

# A. W. S. ROTHERMEL

HOLDS Séances at his house Sunday and Tuesday even-ings at 7:30, and Monday at 2:30 r. M., at 130 Hall street, Brooklyn, N. Y. Jan. 28.

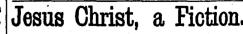
MRS. LOOMIS, Test Medium. Examines MRS. LOOMIS, Test Medium. Examines Disease diagnosed, and Treatments, Medicines, Sc., given, 219A Tremont street (Suite 1), Boston. Mass. Jan. 25.

FREE DIAGNOSIS and Trial Box Giant Pow-L ders. Send lock patient's hair, age, sex and 25 cents to DB, OABPENTER, 219 A Tremont street, Boston, Maa. Jan. 23.

A GENTS WANTED everywhere for "FAOTE." Price 10 centr. Bpccimen copies free. FAOT PUB. CO., P. O. Box 3539, Boston, Mass. Jan. 25,

## Conductors of Children's Lyceums, ATTENTIONI

A. T. T. H. IN T. I. O. I. I WITH a view to banding together and improving the ed-ucational system of the Ohlidren's Lyceum through-out the United States, it is essential that a full and complete list of them first be known. Will the Conductors of the various Lyceums please send in their names and addresses to the Banner of Light office. Bosworth street (formerity Montgomery Place) - marking their correspondence Ly-eeum Departm.est / J. H. HATCH, HENJ. WEAVER, {Boston, Mass., } Jan. 22.-8wt



FOUNDED UPON THE LIFE OF

APOLLONIUS OF TYANA.

### The Pagan Priests of Rome originated Christianity.

NEW AND STARTLING DISCLOSURES BY ITS FOUNDERS, AND FULL EXPLANATIONS BY ANCIENT SPIBITS:

ANOIENT SPIHITS: Krite, Flavel, Zoroaster, Plato, Apilionius, Damis, Cal-sphas, Josephus, Nero, Tacltus, Vespasiun, Trajan, Domi-tian, Buetonius, Potamon, Bardesanes, Basilides, Marcion, Marcus Aurelius, Pabricus Paternus, Catumas, Caius Man-Marcus Aurelius, Pabricus Paternus, Licinius Maximus, Valentius, Valerius, Gibbon, Uyril, Piotinus, Diocietian, Lactantius, Arlas, Helens, Constantine, Eusebius, Atha-nasus, Julian, Ambrose, Valentinian II., Embridus, Hypatis, Leo I., Hilarius, Urian VI., Nonizoe IX., Tor-quemada, Juan Hermonez, Pontius Pilate, Galerius, Hege-sippus, Iransus, Jerome.

# Transcribed by

M. FABADAY, Late Electrician and Chemist of the Royal Institution, London, England.

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Paper, 50 cents; postage free. For sale by COLBY & BICH.

## BANNER OF LIGHT.

# Message Department.

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### Public Free-Circle Meetings

**Public Free-Circle Meetings** Are hold at the HA NNER OF LIGHT OFFICE, Bosworth street (formarly Mongomery Piace), every TUERSDAY and FRIDAY AFTREN DON. The Hall (which is used only for theso shances) will be open at 2 o'clock, and services com-mence at 50 clock precisely, at which time the doors will be chosed, a lowing no egress until the conclusion of the shance, elcipt in Case of absolute necessity. The public are cordially invited under the above heading indi-este unat spiritecarry with them the characteristics of their esth-life to that beyond - whether for good or evil; that those who pass from the earthly sphere in an undereloped state, eroniusly progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-more.

more.
it is our sarnest desire that those who may recognise the nessaces of their spirit-friends will verify them by informing us of the fact for publication.
A stural flowers upon our Circle-Room table are grate-fully appreciated by our anged visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a picas are to pisce upon the altar of Spirituality their floral offerings.
A we invite suitable written questions for answer at these scares from all parts of the country.
(Miss theleamer desires it distinctly understood that she gives no private sitting as any time; neither does she receive visitors of nucles any time; neither does she receive visitors of nucles any time; neither does she receive visitors of nucles any time; the modium in any case. Lawis B. W LEON, Wairman.

# SPIRIT MESSAGES,

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

Report of Public Seance held Dec. 7th, 1883-Children's Day.

# Invocation.

Invocation. Our Father, whose presence is everywhere, we seek thy blessing at this hour. We praise thee for the gifts of life, for all things that are beautiful and fair, for the sunshine, the birds and the flowers; but above all bloom sweetly in the homes of earth and are trans-planted to the Summer-Land, for in the beautiful little or of the human family are combined the lovelluces of the flower, the sweetness of the singing bird and the glory and brightness of the sunshine, and over all gleams forth the tender love which is more preclous than aught else life can bestow. Ohl our Father feet once more through mortal life gain power to make their presence known to earthly friends, so that they may be elliphtened and assisted, and that those mor-tais who shall receive some tender message from the blessed and broadening out under the holy influence, her of spirlt, and out of the abundance of their own blessing shower sympathy, love and beneficent ten-derness upon those little human walfs of mortal hife may be earthly guardians, are outcasts and love, that human sorrow may be assuged, and strength-ma be experience be brightened and blessed through when her and the out of the abundance of their own blessing shower sympathy, love and beneficent ten-derness upon those little human walfs of mortal hife may be earthly guardians, are outcasts and love, send forth your benediction and benefices they who have no earthly guardians, are outcasts and love, send forth your benediciton and benefices through the labors and mission assigned to us this day. **Nellie Robertis.** 

## Nellie Roberts.

Nellie Roberts. I do n' know you. Does you know me? [I'm very glad to see you.] Is you? What's your name? What you here for? [To hear what you have to say, and send it to your mamma.] Do you know my mamma? [No.] How can you send it to my mamma? [No.] How can you send it to my mamma? [No.] How can you send it to my mamma? [No.] How are you going to do it? [Don' you see the lady writing it down?] Do you wonder who I be? [I'd like to know.] I be Nellie Roberts. My mamma lives in Boston. Her name is Mellie. [What is your papa's name?] Henry. What for you ask such questions? [I want to send him your letter.] You tell my papa and my mamma I send 'em heaps and heaps aud oceans of love, will you? And say I am nice in the pretty spirit-world, and I don' feel bad no more. I did feel, oh awfully achy, and I do guess there was a fire burning right inside my throat and head. My mamma putted on cold water, and after that she putted on loe; she pounded the low up to not put it in a cloth. It

throat and head. My mamma putted on cold water, and after that she putted on loe; she pounded the ice up, and put it in a cloth. It was all all aftre, burning up! I burned up, I did! Dld you know it? [Aslde to a spirit:] Stop! Go away! I do n' like you. [Speaking to the Chairman:] There's a big boy here, and he says I "must have been cre-mated." [To the spirit:] You won't come in at all, if you do n't stop. [To the Chairman:] Here's a nice, nice, pretty lady that comes to you, and says she'll make the boys quiet and polite. Boys is always pushing ! Always push-ing and crowding !

yoit tails by sing is always pushing ! Always push-ing and crowding ! I want to go home and see my little dolly, and I want to see the pretty flowers. My mamma had a whole lot growing in the window. I wanted to go and see 'em, and my mamma oried so I could n't. Wan't that too bad? Do n't you think it was awful mean? [She was grieved at losing you.] She did n't lose me. I is n't lost. How could she lose me when I is n't lost? It's her that's lost. She thinks she won't see me no more. [She will be glad to hear from you.] Will she? real, awfully glad? I's awfully hot, anyway. What makes I so hot? [You had a fever, I suppose.] No; 't was a fire, it was. What you going to do now?

What you going o do nowi [Write down what you have been talking about.] What you going to do with it? [Printit in the paper, so your mother will see it.] How you know she will? She don' know I can come. Will you tell her?-truly? honest? Will you tell her ?-truly ? honest? Can I come some more another time? [Yes, glad to have you.] [Aside:] The boy says, "I shall never come again, 'cause I stayed so long now." The lady says if he do n' keep quiet he can't come until the last one. Aint that nice? I going to go now. Good-by. [You'll come again, won't you?] Yes, if 1 can. I'll try, 'cause I like to hear the lady sing-she sings so nice. nice.

I want to send my love to my mother, and tell her I am going to try and look round after her. She wants some one to look after her, you know-she needs it. She used to say she thought when I got grown up we would have some pretty jolly times. So we will, won't we? Of course we will. I want her to send a mea-sage for me to Nat-he's my cousin, and we used to have just the jolliest times, I tell you. Do you know how to make a crab? [He takes the medium's handkerchief and begins to fash-ion it into the shape of a crab.] I'll show you. [I see you know how.] I know how to do some-thing else besides making crabs out of handker-chiels. chieïs.

[What is your mother's name?] Sarah. [Had [What is your mother's name?] Sarah. [Had you any brothers and sisters?] I've got a sis-ter; her name is Sarah. She's an awful scare-crow; you could n't have any fun with her at all. It was always, "Ma! ma! George is plagu-ing me." It used to make me awful mad! I did n't do her any harm—I did n't hurt her any. I would n't her any harm—I did n't hurt her any.

I would n't be such a baby. You take a crab like this, and if you only make believe it is alive, some of the girls are just such fools as to think it is alive, and going

just such fools as to think it is alive, and going to bite 'em. What do you suppose I had to fall down and hurt my arm for ? Wan't I a fool ? [Were you out playing ?] No, I wasn't. I was going down cellar, and I tripped. I did n'tknow what the matter was. Father always said I 'd trip up yet, and I did, and if he don't look out he 'll trip up—if he makes the kind of a change he is talking about. He 'd better look out. Do you suppose my folks would like to have me come home to them, and drop it [the crab] down their backs? They would n't know what was round, would they ? [I guess that's what you used to do.] That's just exactly what I used to do. My mother, you know, and my sister—she's bigger than 1 am, too, and a great baby—when heley used to be sitting down before they lighted the lamp, walting for father to come, I'd steal in. and it would n't beone of these things [crabs], but sometimes it would be a large bug, and I'd drop it down sis's back. Then would n't she how'! and mother would say, ''I should think, sir, you would be ashamed of yourself.'' And I was, awfully ashamed—until the next time ! Don't you know? You know how it is. You was a boy once, and I'l bet you used to di those kind of things. You would n't tell of it now ! I am going. Good-by. Carrie Louid Morse.

### Carrie Loud Morse.

[This spirit came in coughing badly.] It hurts so i I do n't feel good at all. I do n't know you. so ! I do n't feel good at all. I do n't know you. [But I am glad you have come.] I want my mamma. Have you got my mamma here? [No, but I will tell her what you say.] Oh ! I was so sore all here! [the throat] awful sore! all big ! I could n't swallow at all; all filled up, do n't you know? I do n't want it now. What for I have it? [It won't last long.] I thurts. It was all choked up, turned black, too, all inside; turned black! Do you let little girls come? I've heen away

Do you let little girls come ? I've been away Do you let little girls come? I've been away quite a little while, I have, and I live in a real prety place. Do you know where it is? [No.] You don't? Why? Can't you see it? It is lovely. And I go to school, I do; I am learning real fast. I went to send lots of love. Will you take it? I was going on five years old. I want to say I come back home, I do. My mam-me de n't hove no other little girl don't have ma do n't have no other little girl. do n't have no little boys, do n't have no one at all, and she feel so looss, don't have no one at all, and she feel so lonesome. My mamma cried hard and felt awfully bad, and I did put my arms round her neck and hugged her tight, tight I She did n't know it, but she feel better; she did n't know why she feel better.

Do you want to know who my mamma is? My mamma's name is Annie. Aint that a nice name? My papa's name is George; his last name is Morse. Do you want to know what my little name is? Well, it is Carrie. I'vegot my little name is? Well, it is Carrie. I've got another name inside of that, 'fore my papa's name comes, and it is Carrie Loud Morse. [Where did you live?] In Hyde Park. I live in the pretty spirit-world now. I want to tell everybody I got such a pretty home I don't want to come back here where the snow comes, and I don't want anybody to feel bad at all, because I am all right. I 've got lots of pretty things up there to play with, flowers and shells and plotures. I 've got a dolly, a real pretty, pretty dolly, yes, I have, and everything nice. Don't you think I do first rate? My throat was awful sore, but it don't feel so bad now. What's all the people doing here? [They have come to see you little folks.] What for ? [Some of them have little ohldren on your side.] I wish they could see 'em; there's so many.little boys and girls here, having a jolly time. They what they could see em ; there's so many.little boys and girls here, having a jolly time. They are so happy I wish the people here would look at 'em and see the flowers they bring. They are going round among the people with lots of flowers, and a lady here say that brings a good influence and makes the people feel better, makes their hearts bright. I's going now; some other little girl wants to come and see her mamma. Good-bye.

# Willie Denchy.

you can find him? I want to send my love, you can find him? I want to send my love, and want to come home so they can hear me talk the same as I talk here. I've gotever and ever so much to say. Do you belleve I can go? Do you really think I can go and talk right out loud? (You can if they find a medium for you.) Can't I have this one? (We can't spare her.) What place is this? [Boston.] Oh dear! I wish you would let me go now. Can't I come some-time and take this lad? Don't you think I could? Would n't you let me? [You can ask your papa to find a medium for you.] I want to go now. go now

I thank you, anyway, for letting me come in. I think you're real good to do that, and I 'll try and help somebody else to come. Won't that be right?

### Bertie Atkins.

[How do you do ?] I am pretty well. I guess I am; though all the others said they were, and after they got here they said they was n't. I don't know whether I am or not. I think I am. Is this a school? are you the teacher? It am. Is this a school? are you the teacher? It seems to me you don't say anything to the scholars. [I let them do the talking.] Are all these people your scholars? [No.] This is a primary class, then. [Yes] Then I suppose I have got to say my lesson I don't like to say lessons. [You like to talk, don't you?] Yes. [Keep on talking, and that will do just as well.] You are a funcy, kind of a taskher after you? You are a funny kind of a teacher, aint you ( Can't you tell me your name?] Yes; I guess know my name. You do n't suppose I ye for ve for

[Can't you tell me your name?]. Yes; I guess I know my name. You do n't suppose I've for-gotten my name, do you? My name is Bertle Atkins. My brother and I are here, and we are having just the biggest heap of fun you ever saw. We were out on the loc, we were, and we were having a heap of fun; but we did n't think so when we got into the water. My brother's name is Osie, that's what I call him. He comes here, but he aint going to talk, you know; he has only come with me to keep my courageup. He's too big; not much bigger than I am, but a little boy. So am I a little boy, but we are growing, aint we? Do you think we don't grow over where we are now? We grow up like the flowbra. My papa is with us over on the other side. He was there when we went over. He just helped us up. Was n't he good? I do n't know as it was any more than he ought to do, but we thought he was pretty nice; when we got 'out of the water, and he spoke to us and' took up over, it seemed just like going home—there wan't noth-ing very bad about it.

seemed just like going home—there wan't noth-ing very bad about it. My father's name is Oswin, just like my brother's name, Oswin Atkins, Osie just pushed me in, and said: "You go and tell 'em we're all right, and father is all right, and we want to send our love to the people on this side and let 'em' know we did n't get hurt, and nothing bad came to us anyhow." We lived in Middletown, Conn. There's where my father lived, and a heap of people know him.

know him. Now I'll bring you some flowers, and I should n't wonder if you could see 'emi' Do n't you think you could? I'm going to bring a young lady, and we mean to make you see 'em.

### Penina Howland.

Do you want me to come? [Yes; glad to have you.] I do n't feelgood; my head aches. I was only four year old when I went to the Summer-Land. I're been gone almost five years: "Aint that a long time? I was my mamma's New Year's present. Was't that nice? [It would have been if she could have kept you.] She did -she could feel me round, I guess. I come real atrong, and she felt better when I did come, She did n't really let go of me, she held on to a strong, and she felt better when I did come, She did n't really let go of me, she held on to a little piece, my mamma did, and that helped me to come back; do n't you know it? I have been, oh! this long while in the Summer-Land, with other little girls, and some little boys, and we have been having just the nicest time. I tried to come, back; here, ever so long ago, but I could n't, I do n't know why, and to day the lady that comes to you told me I could come in. I think she's splendid. You want to know who I am, do n't you? Some of my teachers call me I think she's splendid. You want to know who I am, do n't you ? Some of my teachers call me Nina, and some of the little boys and girls call me "Peniny." I am Penina. My name is How-land. I've got a big F. in the name somewhere, too, because they said so. My papa's name is Lewis, and my mamma's name is Sarah. Do n't you think I got that all nice. I did bring some flowers, lots of flowers, and put'em all round the room, and made it nice and sweet, so they could feel the good influence, and it made em feel better. Wan't that a nice way to do ? Do you want to know where I lived P I lived in Somerset, Mass.

That would n't be very nice, would it? I ve come in because I wanted to see how it seemed, partly, and partly because I wanted to send my love home, and tell everybody I was all right. Then I thought it would be a good joke on those that could n't come. I'll have a big story to tell, now, about what I 've seen over here. Don't you know you make a little bit of a snow-ball, and you keep rolling it and rolling it, until it's a great big one; so you can make a large story on a very small foundation; you keep telling it, and it keeps growing a lit-tle every time, until you'd be surprised to see how big it has grown. I must go now. Good how big it has grown. I must go now. Goodby.

# Nickle Bowers.

Nickle Bowers. [To the Chairman:] I don' know you. I am a little boy. Do you want little boys to come? [Yes, of course we do.] I wanted to come. I wanted to send my love. I got a mamma and a papa. My papa's name is Wil-liam Bowers: my name is Nickie Bowers., I lived in Brooklyn. N. I. was a little baby boy when I went away a kind of a baby, boy. I could 'say some things." Do you like little peo-ple? [Yes: very mutch.] Does you have some flowers for 'em? [Yes: howers please them best.] Pretty, pretty flowers 1. flowers I:

Nowers: Won't you say I come and send love ?' Say I be all nice in the Summer-Land. My papa and my mamma knows the spirits come back, they do; they knows they come back from the Sum-mer-Land. They feel that the little children that goes out aint gons away off." I got a little brother, I have, just like me, and I do have nice times with him. I guess everybody 'll be glad to know we come back to send love, do n't you? I think so; that's why I do come.

# Willie Waterson.

Willte Waterson. [To the Chairman :] Do you'like to see me? I be: Willie Waterson. I lived in Newport. I got a father. I got a mamma's mame is Mannah. I was three years old. I was. I went away off : I went so quick 1 do n't know how it was : I got there in a minute. Wan't that nice? Do n't you think that was nice? I do n't mean I went right out, without feeling bad. When'I shut my eyes the last time in a minute I was way off in another place; do n't you know? Do you think, you could go such a heap ways, so quick, in a minute? I guess you could, 'cause you,'d golike the light and the wind, do n' you know? I want to seed my love home. Won't you say I come here to see you, 'cause I got no other way? Won't you say, bring lots of flowers and make home look pretty, pretty? Won't you say I is n't dead? I is real alive. I is, real alive. Aint I? I can see all the nice things. I guess I can run round and do lots of things. And little dead boys could n't, could they? No; thoy could n't move, could they? I guess I is n't a dead, boy. And do you think I could come again, sometime, somewhere, and talk? [Your mother, perhaps, will find some medium, so you can' talk at home.] Do you thinks o? Won't that be nice?

that be nice?

can' talk at home. J Do you think so? Won't that be nice? [Then, looking at the 'medium's dress, he ex-claimed 3] Why, this is n't me ! I never had anything like that. [You are using the body of a medium.] How could 1? It's a lady. How comell made over into a lady? Is n't this Wil-lie Waterson ?. and if it is Willie Waterson how come la mady. I is n't so big, only three years' old. Now you're just fooling me l' I has n't grown to be a lady. How is it? You tell. [You are taking through a medium.] I don't know what you mean. This is pretty [alluding to the medium's jacket], but it is n't mine. It looks like a fireman's ; I is n't affreman. Where did I get it? I don' see how I am a lady. I just come right up here to 'speak to yon, man, then I see I was n't a little boy, I was a lady. I do n' know what it means. [You can see after you go out how the others come.]' I am going to see.

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over it-almost, like it-you would think so if you was on our side looking on. [To the Chairman :] You 'll go over there some time. [Yes, pretty soon.] You'll have a jolly, jolly time when you get over ! I suppose you're going to be a schoolmaster over there. Now, look here, if you're not sert o' good to the fel-lers, you 'll think you're in a hornet's nest! That would n't be very nice, would it? I 'ye come in hecause I wanted to see how it

# Millie.

If ilie. It seems ever so long ago that I died. I would be quite a young lady now, and I am quite large in the spirit-world. I was a little ohild of five when I passed out. I went so quickly, bé-cause an accident happened: I was abot. I did not have tima to tell my mamma anything, and she felt so had. I would like to tell her how it all happened, and that there could not anybody help it. She had the right idea of it, all the time, because it was not inyif ult. I don't like to speak of it, it makes, me feel had. I fell maim in matter about it now. She will mest me in the spirit-world, and we'll all be happy togethers. I am looking after little brothers. togethers. : A am looking after little brothers, taking care of them, and helping them to little their lessons, so they will grow up bright and active to do good in the world. I call them Mer-tic and Bertle! They send their love to mamma active to do good in the world. I call them met-tie and Bertel.' They send their love to mamma ma, -be, made lovely informes: heir love to mamma ma, -be, made lovely informes: heir says, hen is looking after her interests, and he brings her pleasant influences, and tries to make her han-py and sweet." We often goto see her and parts, and my brothers and sisters: Allie te's medi-um, and I can come olega, to her. We itry ho make them all feel happy; and lf, they don't know we are there we can help them, and by, and by, if 'mother makes' a charge, we will be able to come more clearly. My mamma is sigk to dary, we know ever so much about it; the dear little baby, will bring joy to her heart; he will be a little sweet child to make ther happy. My mamma used to live in Roston a good many, years ago... She dsin New Jersey now; abe geta her letters in Wine-land; and if you send mine to Mrs. Halona, M. Pryor, Wineland, New Jersey, she will get it. "I am Millie... I am ever so much obliged to yoa

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED, ... 10151 Dec. 11.-Red Wing; Morra; Ellen Walker; Theodors Pomeroy; Daniel Peterson; Michael Heinessoy; Mary Ellas Willard. Dec. 14.-Laura Kendrick; Lowell Bartiett; Seth Yoag; Julia Contoy; Loteia, for Henry Krämet, John Olimitor Nanoy Remick, James E. Morton, Rebocca Jenkins, John-nie Adams, Susie. Dorsy; Susan Pieroe; Oharles P. Miller; Mrs. Belle Jack Sont John: Putnam. Dersy: Charles P. Miller; Mrs. Belle Jack George E. Smill; Julia Ann Bargent; John O. Murphy; Thomas Malone; Caroline Morris. Jac, 12.-Ribert Anderson; Ada Wood; Paul; Kesting; George E. Smill; Julia Ann Bargent; John O. Murphy; Jac, 13.-Belle, to Julia; Dr. Robert W. Oliphant; Mif-ion Crowley: Charles N. Miller; Meroy Williams; Danied L. Barker; Ipeg; Jan, 4.-Bamuel Maxwell; Mrs. Juliette Manly; Wil-liam H. Morritt; Eben Wright; Edward Hecking; Nellie Chapman; Lona Evertit; John Chaney; Mrs. Leontine Tournoir; Thomas Pitmasi; Adria E. Conti; Josephine Murray; Har-y Goodwin; Agries Brown; John Charley; Mrs. Leontine Tournoir; Thomas Pitmasi; Advis P. Othis; John Harlow; Mary Louis

Thomas Pitnish Maria E. Comn; Josephilo Burley, Lang ry Goodwin; Agnes Brownit, Start Harlow; Mary Louise Jan, H.: - Charles P. Ontits; John Harlow; Mary Louise Darby; Mebecce: Pearson; ManuellB: Pheips; William H. Thompson; Mary Emms Jones; Frank Kellen. Jan: 15. - Seymour Landon: Mrs. Tinoy A. Warren; Dr. John, McCornick; Belle, to, Ell, W. Sudth; Caroline M. Russell; Lydia Wentworth; Silver Spra.

Sieej with its soft wings touches the eyes of men, and their souls dream themselves away in the land of wonders." The lawyer for-gets his suits, the laborer theitoils of the day, the man of, the world the tedium of his festivi-ties, the unfortunate the occasion of his festivi-all through thee, rich Sleep I' But if thou flud-est eyes which thou canst not close, which path and care keep open and fixed till the very brain becomes numbed and the heart bleeds-oh I then go, gentle, sweet sleep I and ibesecoh thy pale brother to come, for he is the true physi-olan. Frederika Bremer.

"I was most dead with heart difficulty; can now do a good day's work, and sincerely recom mend Dr. Graves's Heart Regulator as the remedy. -- George Gladding, Hartsgrove, O." . 31

### George Henry Williams.

i don't like this. What's the matter with the old thing, anyhow? [Alluding to his arm, which appeared to be disabled.] I hurt my arm. I hurt it awfully, and it hurts now. What's the matter with it, do you s'pose? [It is the same feelmatter with it, do you s'pose? [It is the same feel-ing you had when you were hurt; the pain will cease in a minute.] [Looking at the medium's hand, he said :] That aint my hand—I would n't own such a hand as that. [Did you have a boy's hand?] Well, I guess I did. I don't know what's the matter, do you? What kind /of a place is this? [Are you the one that, was plaguing that little girl?] I did n't do any-thing, only told her I wished she'd hurry up. I did n't see what she wanted, to look round iso much for; she had to come in and look round iso much for; she had to come in and look round at everybody here, before she said a word, and then I thought she never was going to get out I did n't do anything to her, only told her to hurry up. I do n't know what's the matter. I fell down

and hurt my arm awfully, and the pain went up and down my side, and all round my neek and head. The doctor he said it was a very bad acildent, and i'd have to have my arm out off. My father; said I should n't, anyhow; 'and 'I din't. I got out of the body, though I But I for the Chairman.] Oh I. what pretty flowers! din't want to go. I did n't know what was going to come, you know. I was twelve 'years old; I am fifteen now. You see I m a big feller, but anyway, the gentleman here said I. was a boy, and I could come, even if I was big.' I lived in New Yort. My name is George Henry Williams. I asked my father why he did n't heave the s off, and tuck on half a doren more names? He said I was too smart for anything, I don't mow what it was kind of an casy allde, wan't i don't know where he is. My father was talking shout follog. I don't you sup-pose your mother would know when everything was. She'd oughl? Will be day ind when dong vight? My adon't site follog. My the said he was doing well. and he might is well be days. Well.'I now what is something worth trying for T. I came to how where he is. My father was talking shout follog. I don't you sup-pose your mother would know when everything was well, and doing right? [No.] I. don't see what they you a doctor? [No.] I. don't see what they you a doctor? [No.] I. don't see what they is and on the would know when everything was well, and doing right? [No.] I. don't see what they you a doctor? [No.] I. don't see what they is and no an court? [No.] I. don't see what they is and no well was dong well. Are you a doctor? [No.] I. don't see what they is and no well and thow when is something was well and the misming in the try the should when i was in the something was well and the weat would know when everything they is and no and color? [No.] I. don't see what they is and no is the your any is the information in the some body when I was in the information is and the weat would in we when i was the some is and the information is and the some what is the your any is the information is and the information is and the was ind the weat in the your home, and tell 'e mant any t

I suppose I am pretty big to come, but I wanted to, and they said I could. I lived in Boston Highlands, on Mill street; and I come, partly to send a word for myself, partly to speak for my father, who is in the other life. He died before me. I saw him when I went over; it seemed as natural as anything could be; I knew my father right straight off: Fa-ther wants me to send his love to those who are here. He has other children here in the body; he wants them to know he can come hack, and here. He has other children here in the body; he wants them to know he can come back, and that he is doing splendidly in the spirit-world. He is going to school; he is not too big; we are all scholars over there. He and I are going to school together. My father's name is like mine. We are together a great deal. I have been try-ing to learn a good many things since I died, and I guess I have succeeded in finding out some things I did not know here. I was thir-teen years old when I went out. Somebody told my father if he could come and give a mes. teen years old when I went out. Somebody told my father if he could come and give a mes-sage his friends would know of it, because they knew some one who would see the paper. Fa-ther tried to come through this woman ever so many times, but did n't snoceed, and when he heard the young folks were coming, he applied for admission for me: He thought if I could come and speak for both of us; I might "kill two birds with one stone." That is pretty hard work to do. People think it is easy. Thay id just better try it, and see how many birds they will kill. I don't believe they 'll kill one. Any-way I am here, and I want to send my love way I am here, and I want to send my love home, and tell them I am doing first-rate. I am happy, and I do n't want to come back to stay. I did think at first I'd like to come back, but; when I found out how well off I was, I thought;

I'd better stay where 'I was.' My name is William Denehy. My father's name is William.

him just after I wais out of my little body and tried to make him know I was with him and somebody told me i could, come there and send: my love home, and tell 'em. , was n't dead, I was the youngest little gift, yon know, and they alt awailly which I went out. I was n't dead, was 1? How could I be dead, when I was talking all the time, and secing the people. They said I was dead. I do n't see what made 'on.

did. Are, you a dootor? [No.] I don't see what they sent me here for, with my smaabed up arm, if you alit's dootr. My arm paint me, and arm if you alit's dootr. My arm paint me, and the liftle girl here says that's just because I plagued her. I don't believe it bocause i did n't do anybody any harm did if bocause i book is any book any boarn did if the to have me fell lots of things?. I guess he would like to have me much. I want you to tell him that if ve got any broken arms, and that want him that if ve got that I "grew too fast" om. I am alive and go to school like the restor. It am alive and go to school like the neet school you ster saw. We have newer and ban-ners, and we march every day, to different places and when we study our leasons we have the hings before us that we are firsting to liker about; we look at them and the teacher are plate them. If is just real first it is not hard.

I watch in Medica Dear Strand I watch in Medica Dia Malling Streets. Michael and its have in Could hold it have it in the short is and the international the international the international the short is and the internation is and the short is and the short is and the short is and I was eleven years did which I did, and I. lived in Medford, on Main Street. My fathars, name is Daniel Dority, and mine is Edward. My mother's name is is therine! I heard a man tell some little children is was best for them to speak of these things if was of I thought 1.2 give them to you right of I thought 1 to its is because. I want to send the it I have come because. I want to send with the is one and the sent in the sent for the sent to be and the sent for the sent for the sent sent to you right of I thought 1.2 give them to you right of I thought 1 to be your and the sent for the sent sent it I have

### BANNER OF LIGHT.





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A SHARP LETTER

ger." But you assumed to speak upon this question of Spiritualism. Let us see if your testimony is true. The cardinal proposition of your essay-ist-the one upon which most of your argu-upon which most of your argu-

eyes, the reverend essayist goes on with his ar-gument, often expressed and more often im-plied, that "I do not believe any human being ••• ever called anyone back from the dead." Who said they could, or did? Certainly not

Mr. Owen! He says spiritual intercourse oc-curs in the presence of or through a person sen-

sitive to spiritual influences. The medium can not influence or call back a spirit, but a spirit

can influence a medium. Now, let us see what a medium is. Iron is to electricity a "medium." You send a message to St. Louis, you select a medium to convey that message—a telegram—and what is the me-dium you select? A piece of iron wire. Does this wire call up a message from you for your friend in St. Louis? No, it is only the medium through which the message is conveyed. The

can influence a medium.

WILL

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### LIGHT. OF BANNER

# JANUARY 26, 1884,

## SHOWING ANNUAL IN. COMM, COST AND PROP IT OF SHELTING AND REPINING WORKS CAPABLE OF REDUCING TO BULLION SO TONS OF ORE PER DAY.

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Banner of **Fight**. BOSTON, SATURDAY, JANUARY 26, 1884. From Dr. Thorne on the Subject of Spiritualism. To the Members of the Kansas City Ministers' Alliance :

aspirations concerning human life and destiny. Witness the dispensations of Adam, Noah, Abraham, Moses, Zoroaster, Buddba, Jeaus-all have changed the faiths of men; all have by successive steps lifted man from intellectual and spiritual darkness, and now, in this age, God has made a higher revelation still. The ages of faith were ages of intellectual darkness. The age of faith is passed : that of knowledge is inaugurated. Man, under its influence, is raised from material forms to spiritual facts. In cast-ing about for the causes of existence, the sup-ports upon which it rests, and the aims for which he lives, man has been aided by a new revelation, even that precited by the prophet Joel: "And it shall come to pass afterward that I will pour out my spirit upon all flesh : your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in these days To the Members of the Kanas City Ministers' Alliance : Genilemen-On Monday last, 17th inst., your Alliance considered the question "Does the Bible Teach the Doctrine of Spirit Communi-cation According to the Idea of Modern Spirit-ualism?" Your discussion touched but lightly on the relation between Ancient and Modern Spiritualism-the question mostly involved be-ing Spiritualism itself. Being present at your meeting, I was requested to state to the Alli-ance what Spiritualism claimed to reveal to the world, and was called to order before I had really begun. For this discourtesy to myself I do not care, for in discussing questions of hu-manity, immortality and God, what are feel-ings worth? The object of earth is use. If I can be of use, you may kick me as often as you like. The humble Nazarene, while treating this same subject of immortality and a higher life, was treated by your legitimate predecea-sors in the priesthood worse than you have the power of treating me; that he was crudified is due to the fact that he lived in the first centu-ry of meroy, while I-more fortunate-live in the nisteenth. young men shall see visions; and also upon the servants and upon the handmaids in these days will I pour out my spirit." Spiritualists believe and know that this prophecy is now being ful-filled. There remains now to the world no mys-tery or arcana in the relations of man to his maker. Faith and hope are dead—only demon-strated facts remain, requiring no priesthood to explain or mysteries to unravel. Man has been given a flood of light in the forms of our friends is no death, that hell is a myth, and that an angry God is but the figment of a psgn<sup>3</sup> imag-ination; that the life we live on earth will pave our entrance into the other life: that we must and will save ourselves; that all the so-called dead are progressing in mental, moral and spirry of meroy, while I-more fortunate-live in the nineteenth. the nineteenth. In all kindness permit me to remark that your Alliance is not the place to consider such grave questions as Spiritualism; nor are you, as ministers, the proper judges of its merits, since the priesthood, in all ages, from the time of Jesus down to yourselves, look only to the past. To your class, reason, evidence, facts proven, even the light reflected from the very throne of God itself is as nothing unless it tal-lies with the teachings of your creed. Would a stranger in Jerusalem, in the days of Jesus, have gone to the Ministers' Alliance (the San-hedrim), in the Temple, for a lesson in the veri-

and will save ourselves; that all the so called dead are progressing in mental, moral and spir-itual development; that the religious systems of the past were suitable to the infancy of hu-manity only, and not adapted to the present. Who tells us of this? They whoknow; they who have tried it; the so called dead. You sneer at raps and the phenomena. (The Sanhedrim sneered at the phenomena. (The Sanhedrim sneered at the phenomena in the days of Jesus.) But let us look into the facts. A rap proceeds from an unknown source—it claims to have, and evinces intelligence. You hear a voice—it claims to be the voice of intelligence and evinces knowl-edge. You see a form evolved in the light out of a edge. You see a form evolved in the light out of a cloud-that form has motion, voice, reason; it is known and recognized by you and others; still in your sight it dissolves into nothing. This may be trivial to a trivial mind; but to have gone to the Ministers' Alliance (the San-hedrim), in the Temple, for a lesson in the veri-ties of the dispensation which Jesus inaugurat-ed? I think the high priest would have filled that stranger's head with much such trash as was formulated at your own Alliance on Mon-day. The glory of Jesus had blinded the eyes of the priest then, as the glory of a demonstrat-ed immortality and life has blinded yours now; and to them as to you "The tithes are in dan-ger." This may be trivial to a trivial mind; but to the thinking, earnest, hoping, fearing heart, a whole realm of philosophy is thrown open! Death 1 the relation of man to physical life, the existence of man beyond the gravel Everything implied in man's departure, from the material form, is now solved! One sound, one written line, conveying evidence of intelligence, outside of man's ocramic, life is more proof of immor-

of man's organic life, is more proof of immor-tality than all possible assumptions of theology, since, in the line of evidence, it constitutes present living proof. When that intelligence is multiplied; when the manifestations conist—the one upon which most of your argu-ments hung and revolved — was a quotation from a book written by Robert Dale Owen, as follows: "A certain proportion of human be-ings are more sensitive to spiritual perceptions and influences than their fellows, and it is usu-ally in the presence or through the medium of one or more of these, that ultra-mundane in-tercourse occurs." This is a plain statement of bet server Spiringlitt hours the spirit can tinue in various ways; when every psychologi-cal and mechanical demonstration is of wonderful potency; when spirits of the loved ones come out from the cold dews of eternity and clasp us as before, it means that man has epitorized an explanation of life, the result of abso-lute evidence, and perfect knowledge, coming from beyond his will and from outside even of his expectation. what every Spiritualist knows, that spirits can use certain persons in obedience to natural laws, and by this means send a message to the world, telling men that they still live. Yet in spite of the quotation upon the paper before his

The Philosophy of Spiritualism is wonderful. It contains the solution of life and death-ev-erything that has caused man to hope and fear is here—the gateway is opened, the barriers re-moved ; the senses and the mind are alike enlightened, and man is made conversant with his destiny. His nature is enlarged and broadened; he sees the vista of life into which he is entering. Fear, materialism, doubt, prejudice and higotry fade and falter and sink away forever. ing. Fear, materialism, doubt, prejudice and bigotry fade and falter and sink away forever. The next step in life is already known. For mankind there is no more speculation, no guess-ing, nor hope, nor prophecy, nor dream, as of old; nothing but the proven fact remains, that an invisible hand has from behind the screen unbarred the door and let humanity through. The wall of terror against which man has been beating his head in vain, is thrown down. Sci-ence is baffled; theology is overthrown, and the one single solution of man's continued ex-istence is explained by the very laws which sci-ence has declared volceless. The lie has been given to death—by the dead ! Gentlemen of the Alliance, standing as you do in the presence of the living God, and between the living and the dead, why do you say that the proven Phenomena are too trivial for your consideration? Why do you refuse me the priv-ilege of telling of these proven facts? Because, said the one who called me to order, "it will lead us into a field where we do not want to go." Is this the use to which you put your calling— to ignore facts, like the priests of old? The use of anything depends upon the uses to which it is applied, and the religion of Spiritualism, like its actetype, Christianity, depends on the char-acter, mental, moral and emotional, of the re-olpient. Having proven the fact that a finite spirit can

friend in St. Louis? No, it is only the measure through which the message is conveyed. The message is dictated by you, the electricity is the motive power, the wire is the medium through which it is sent, and your friend in St. Louis interprets the meaning. Here we find two intelligences, one at each end of the wire, the force or batteries furnishing the power, and the unconscious, passive medium — the wire.

that the re-statement is absolutely false. In this the force of habit is potent, for, like the cooks of Tahiti, who think no food is fit to eat cipient. Having proven the fact that a finite spirit can manifest its existence by exercising a preter-human power over matter in many intelligent ways, it makes scientifically possible the exist-ence of an Infinite Spirit, conscious, intelligent and omnipotent. Our religion is founded upon ence of an infinite Spirit, conscious, intelligent and omipotent. Our religion is founded upon the fact of a demonstrated immortality, while your faiths found their conceptions of immor-tality upon a belief. Thus the Spiritualism of the bible is identical with that of to-day. An-olent Christianity did not, like that of to-day, spring from the decrees of councils, the inter-pretation of students, or from the dictation of majorities upon such pagan twaddle as vicarious atonement, ihe trinity, or the nature of salva-tion. It was born of a knowledge that the man Jesus gave palpable proof of his own immortal-ity and of theirs also when he appeared to his disciples after having been put to death. This fact of the reäppearance of Jesus was the car-dinal doctrine of the early Christians. Paul refused to believe any such stories as had been told about the resurrection of Jesus. He did not believe it; and it was the materialization of Jesus alone that converted Saul the perseon-tor into Paul the spostle, and transformed the hercey of an obscure provincial sect into a unihereay of an obscure provincial sect into a universal faith. Why, then, since God gave to Jesus the power to materialize for Paul's benefit, do you deny to him the same right to give similar proofs in this age? If Paul had done as did one proofs in this age? If Paul had done as did one of your number, he would have gone to Simon Magus, the coujurer, for an explanation; but Paul saw Jesus, who was dead; that was enough for him or any honest man. But, gentlemen, this letter is already too long. One does not know in Spiritualism where to be gin or end; for being as it is the Providence of God, it is as boundless as his being. This ques-tion is now by yourselves brought before the bar of public opinion in this city. You shall not shirk its discussion. You have a bishop of an ancient faith, many learned members of the scolety of Jesus, and representatives of several society of Jesus, and representatives of several scots in this city. I respectfully demand that some one whom you may indorse shall meet me in debate or by newspaper discussion upon well-formulated propositions, and let us see if this thing be true or not. Yours respectfully, JOSHUA THORNE, A. M., M. D., No. 303 West Ninth street.

ive brain, had produced many marvels of beauty. Our loved speaker, Mrs. N. J. T. Brigham, improvised a poem upon the subject "Genius," with the usual grace and delicacy that characterize ber utterances. We return thanks to the friends for their liberal do-nations in behalt of the work we are endeavoring to accomplian for the benefit of the many deserving poor that are constantly brought by the invisibles to our, attention. Respectfully. 8. A. MCCUTCHEN. Secretary.

Respectfully, 8. A. MCCUTCHEN, Socretary.

### Frobisher Hall Meetings. To the Editor of the Banner of Light:

The conferences in this hall the afternoons of 13th and 20th were full of interest, and quite a large number partielpated in them. Mrs. Healey of Bridgeport spoke, under control, upon "Moral Responsibilities." Mrs. Henderson related some wonderful facts about materialization, and recited two very excellent poems. Mrs. Denming, Lambert, Booth, Dr. F. A. Davis, Dr. Gibbs and others, added to the interest of the occa-sions by words fitly spoken. Mrs. Dr. Rowe read an essay in regard to the "New Spiritual Temple," in process of construction in Boston. Sunday evening, 13th inst., Mr. Dawharn gave an admirable address, taking for his subject, "The Gospel of True Man-hood," which was listened to with intense satisfaction. This evening Mr. James B. Bilkman of Yonkers gave an interesting and somewhat extended narrative of his incarceration and release from the Utica Lunatio Asy-ium, which was listened to throughout with great in-terest. Mr. Wm. O. Bowen of Brookiyn will speak in our hall, upon "Mediumship." New York, Jaw. 20th, 1854. F. W. JONES. ber participated in them. Mrs. Healey of Bridgeport

# Services in Stoneham, Providence, Brockton, etc.

To the Editor of the Banner of Light :

On Thursday evening last, 17th inst., J. Frank Baxter lectured, sang and gave spirit delineations to the best acceptance of a large audience gathered in Odd Fellows' Block, Stoneham, Mass. This was his second yisit there this season, and he is anticipated there again later.

ond yins there the second and in a subsection of the second secon

Next Sunday Brockton, Mass., will welcome him again, when and where he will conduct exercises both alternoon and evening. ROGER.

## Dr. H. L. Bowker Receives a Compliment.

The New York State Cider and Cider Vinegar-maker's Association sent for Dr. H. L. Bowker to visit Albany, Jan. 15th, to attend their fourth annual Con-

vention and give his views concerning his mode of testing vinegar and other acids. The Convention vot-ed to adopt his system as a standard for commerce. Dr. Bowker has received some abuse from the news-papers of late, which seems unjustifiable, they claim-ing that he is in sympathy with parties who are adul-terating food, etc. Dr. Bowker declares the state-ments false; we are informed that he is and has been in favor of a standard in quality and strength in these things; and also that there has not (with but one ex-ception) been a statute enacted in the State for twenty years past for the prevention of adulteration of vinegar, milk, butter and cheese that he has not personally drafted the bill for it. The press of this city and elsewhere should render unto Dr. Bowker his just due, and not misrepresent bim in matters that relate primarily to the public wel-fare. H. vention and give his views concerning his mode of

fare.

### Materialization.

The rapidly growing interest in materialization has led a few advanced Spiritualists to unite in having a series of ten sittings, where the same individuals will attend and sit in the same relations, to commence a 7:30 and close at 9:30. A few more of each sex can be accommodated, preference being given to persons who can sing.

can sing. Persons desiring to join can address "Enquirer, care of Carrier No. 210, Station A." The sittings are to commence about the 18th. The whole course will be five dollars in advance. ENQUIRER.

To the Editor of the Banner of Light: I desire to add my testimony to that of others regarding the mediumship of Dr. E. D. Caswell, of No. 30 Worcester Square, Boston. Having had several sittings with him which were very satisfactory indeed, I would recommend those who wish to visit a good trance medium to give him a trial. JOSEPH BEALS.

OUT OF THE DEPTHS. Our Correspondent's Researches and A Remarkable Occurrence He

# Describes.

ST. ALBANS, Vt., Jan. 10, 1884. Messre. Editors : The upper portion of Vermont is one of the pleasantest regions in America during the summer and one of the bleakest during the winter. It affords ample opportunity for the tourist, providing he chooses the proper season, but the present time is not that season. Still there are men and women here who not only endure the climate, but praise it unstintingly, and that, too, in the face of physical hardships the most intense. The writer heard of a striking illustration of this a few days since which is given herewith:

days since which is given herewith: Mr. Joseph Jacques is connected with the Vermont Central Railroad in the capacity of master mason. He is well advanced in years, with a ruddy complexion and hale appearance, while his general bearing is such as to instantly impress one with his strict honor and integrity. Several years ago he became afflicted with most distressing troubles, which prevented the pros-equilon of his duties. He was languid and yet restless, while at times a dizziness would come over him which seemed almost blinding. His will-power was strong, and he determined not to give way to the mysterious influence which seemed undermining his life. But the pain and annoying symptoms were stronger, than his seemed undermining his life. But the pain and annoying symptoms were stronger than his will, and he kept growing gradually worse. About that time he began to notice a difficulty in drawing on his boots, and it was by the greatest effort that he was able to force his feet into them. In this manner several weeks passed by, until finally one night, while in great agony, he discovered that his feet had, in a short while, swollen to enormous proportions. The balance of the narrative can best be de-scribed in his own words. He said:

The balance of the narrative can best be de-scribed in his own words. He said: "When my wife discovered the fact that I was so bloated, she sent for the doctor immedi-ately. He made a most careful examination and pronounced me in a very serious condition. Notwithstanding his care, I grew worse, and the swelling of my feet gradually extended up-ward in my body. The top of my head pained me terribly; indeed, so badly that at times it seemed almost as if it would burst. My feet were painfully cold, and even when surrounded with hot flannels and irons felt as if a strong wind were blowing on them. Next my right leg became paralyzed. This gave me no pain, but it was exceedingly annoying. About this time I began to spit blood most freely, although my lungs were in perfect condition, and I knew my lungs were in perfect condition, and I knew it did not come from them. My physicians were careful and untiring in their attentions, but unable to relieve my sufferings. My neigh-bors and friends thought I was dying, and many called to see me, fully twenty-live on a single Sunday that I now recall. At last my agony seemed to culminate in the most intense, sharp pains I have ever known or heard of. If red-hot knives sharpened to the highest degree had hot knives sharpened to the highest degree had been run through my body constantly they could not have burt me worse. I would spring up in bed, sometimes as much as three feet, cry out in my agony and long for death. One night the misery was so intense that I arose and at-tempted to go into the next room, but was un-able to lift my swollen feet above the little threshold that obstructed them. I fell back upon the bed and gasped in my agony but felt unable even to breathe. It seemed like death. "Several years ago Rev. Dr. J. E. Rankin, now of Washington, was stationed here as pastor of the Congregational Church. We all admired and respected him, and my wife remembered seeing somewhere that he had spoken in the highest terms of a preparation which had cured some of his intimate friends. We determined

bighest terms of a preparation which had oured some of his intimate friends. We determined to try this remedy, accordingly sent for it, and, to make a long atory short, it completely re-stored my health, brought me back from the grave, and I owe all I have in the way of health and strength to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. I am positive that if I had taken this medicine when I felt the first symptoms above described I might have avoided all the agony I afterwards endured, to say nothing of the nar-row escape I had from death." In order that all possible facts bearing upon

In order that all possible facts bearing upon the subject might be known, I called on Dr. Oscar F. Fassett, who was for inleteen years United States Examining Surgeon, and who at-tended Mr. Jacques during his sickness. He stated that Mr. Jacques had a most pronounced case of Albuminuria, or Bright's Disease of the kidneys; that an analysis showed the pres-ence of albumen and casts in great abundance. and that he was in a condition where few if any ever recover. His recovery was due to Warner's Safe Cure.

To the Editor of the Banner of Light: him a trial. Jose Greenfield, Mass., January, 1884.

An Ocean Horror

until they themselves have chowed it, you have chewed your Bible into such a hash that in this country alone you have made two hundred or three hundred messes (sects) out of it, and promise more. Let me implore you to keep your consecrated jaws off this latest and grand-est visitation from God, Modern Spiritualism, till you have at least honestly and prayerfully investigated the facts and comprehend their Import

Wire. You will please pardon me, gentlemen, for calling your attention to this little matter of misstating your text in the body of your ser-mon. It is an old trick of the trade, I know; but when common, wicked people turn lan-guage around to a meaning false to the original tetement plain blunt people call it a bad

statement, plain, blunt people call it a bad name; and in any event the verdict must be

investigated the facts and comprehend their import. Lute is too short to criticise the bad philosophy and worse sense evolved in the remarks made by some of the members of your Alliance. Some said it was "a fraud," some "part fraud, and part fact;" others thought it was "electricity or something else," that it was "science " and "not related to religion," while others said " it was undoubtedly Satan." Since one and all claimed to know nothing about the subject under discussion or the facts involved. I am not so ignoble as to kick at ignorance. The game is not worth the ammunition. A hitherto un-known force, governed by intelligence, has swept into the Nineteenth Century, and since the formulas of the Fifth Century will not ap-ply to that force, you cry "fraud 1 electricity 1 it is the devil !" Fraud it cannot be, for millions have tested it, the brightest and best of earth endorme it, backed by such names as Professor Hare and Judge Edmonds; Professors Crookes, Varley and Wallace of London; Victor Hugo, Flammarion, the astronomer of France, and Pasteur, the greatest scientist of Paris; Zöllner, Wundt, Fichta, Scheibner, and other scientists of Germany—it does look as if a lot of preach-ers even might have the modesty, in view of the fact that they know nothing about the sub-ject, to keep slient before such names. But "it is electricity." it is "science," not "religion." ject, to keep silent before such names. But "it is electricity," it is "science," not "religion," All true science is the faithful ally of all true religion. If God is the suthor of both, may we not expect them to unite at their foundations,

religion. If God is the author of both, may we not expect them to unite at their foundations, forming two compartments of the same great temple, dedicated by the universal Creator to the uses of man? If it is the devil, the clergy should keep track of him, for he is poaching fearfully even among the elect themselves. The middle of the Nineteenth Century found science and theology face to face in deadly con-flict. Upon one hand we have an unspiritual, dogmail clergy; three great warring religions and a host of sects; discord instead of union; dogmas without proofs; aenastion loving presch-ers, and wealth and pleasure-seeking parishion-ers. Hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, rule its councils, while sincerity and real plety are exceptional. On the other hand, we had scien-tific hypotheses built on sand, and there is no accord on any question; rancorous quarrels and jealousies; a general drift into materialism; a desth grapple of science with theology for infal-ilbility, " and the conflict of the ages " is upon us. Hetween these two conflicting Titans, sci-ence and theology, is a bewildered public, fast losing all bellef in man's immortality, in a deity of any kind, and rapidly descending to a level of a mere animal existence. Such is the picture of the hour. If the bible teaches all that is ne-cessary to a knowledge of immortality and God, your class, the priesthood, do not poeses the power or grace of presenting it. If the revela-tion you poeses is divine and complete, it cer-tainly has failed in the purpose for which it was that the church is no longer in earnest. The student of history knows that there are erros in the history of the world when bactions

tion you posters is utvine and complete it was tainly has failed in the purpose for which it was fiven. "By their fruits ye shall know them." The people know, and you know, and God knows that the church is no longer in earnest. The student of history knows that there are of new light come in upon the children of men comoving alowy but surely the old forms and systems to knew altars, new thoughts and the size area in the instance are the size of the matipatient of the social inter-course. The young people, with bright eyes and rosy by rocal music knows. We were highly favored by rocal music from Miss Kiddle and Mr. H. E. Hum-paries, whose performances were warming applauded. Mr. flus Marrit, presented to the ladies a number of instruments for a new style of crothes work, and specimens of the race new altars, new thoughts and

# Spiritualist Meetings in New York.

The American Spiritualist Alliance mosts every Sunday afternoon at 1% o'clock in Beynblican Hall, 55 West Bid street. Headquarters and Reading-Room for members at 127 West Sich street. T. E. Allen, 23 Union Square,

The First Society of Spiritualists holds its most-ings every Sunday in Republican Hall, 55 West 23d street, Monning service 11 o'clock; evening, 7:45. Seats free, Pab-ile cordially invited.

New York City Ladies' Spiritualist Aid Seciety, permanently located at 171 East Wth street, Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

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

### The New York Ladies' Aid Society. To the Editor of the Banner of Light:

The Ladies' Spiritualist Ald Society held its " Month ly Social" Saturday evening, Jan. 19th, at the resisence of Mr. and Mrs. H. J. Newton. The attendance

Non Children

The steamer City of Columbus, of the Savannah line. left Boston on Thursday, the 17th, on her voyage southward, and at 3:45 A. M., of Friday, the 18th, struck on what the latest accounts claim to be a hard mussel bed outside of Devil's Bridge reef, off Gay Head, in the Vineyard Sound, keeled over and filled-not more than thirty minutes elapsing from the commencement to the mournful close of the catastrophe. She had on board when she sailed some 129 persons-crew and passengers; of these over 100 perished in the wreck: not one woman was saved, and there were many on board.

The gloomy concomitants of such a terrible catastrophe were deepened by the tremendous sea and the bitter cold ; some 23 men and boys, including Capt. S. E. Wright, her commander, made a long fight for life by clinging to the rigging of the sunken vessel, and were rescued, half frozen, after hours of exposure, by the Massachusetts Humané Society's life-boats, manned by Gay Head Indians (whose brave conduct no words of praise can sufficiently extol)-the United States Revenue Cutter Dester also doing excellent service in this regard. A few others escaped in one of the ship's boats.

The daily press has already sent the sad details abroad throughout the nation, therefore we forbear their and recapitulation. The loss of the Columbus will rank as one of the darkest scenes of ihuman woe and death which has been enacted on the New Eng-iand winter-coast since mis country had a history. The passengers lost were mostly invalids fleeing to the warmer air of the South, or pleasure-scekers on the wing to avoid the present severity of our Northern climate. The hearts of thousands in Boston and vicinity are thrilled with a wave of agony, because of sudden and unexpected bereavement; to all those who sorrow, our deepest sympathy goes out; may they in time be comforted by the cheering demonstration which Modern Spiritualism offers personally to all who will inquire, 'that' the separation from friends which they now mourn is not, even as regards this mortal stage, a finality, but that " Life is ever lord of Death, and Love can never lose its own."

to The latest news from foreign lands is anything but pleasant reading : London advices of the 21st inst. report that three armed men suddenly surprised and attacked a sentry on duty at the Woolwich powder magazine the previous night at a lonely spot some distance away from the relief guard, when a severe struggle ensued; but the sentry's gun was discharged, which alarmed the garrison, when the men decamped.-It has just transpired that a plate-layer or trackman on the North London Railway, Jan. 15th, discovered and removed a dynamite cartridge which had been mall-ciously placed on the track in Primrose Hill tunnel, between Hampstead Heath station and Finchley. The discovery was made just in time to prevent a disaster to a train on which the Prince of Wales was going for a visit to Baron Rothschild at Halton.-Robert Kettle & Co., extensive manufacturers of coiton yarns in Gias-gow, have failed. Their liabilities are said to amount to £300,000 .- The Turkish government has issued a circular to the European treaty powers, in which the course of the Khedive of Egypt is alluded to in terms of harsh condemnation. The Porte also insists that the Soudan shall not be abandoned without its con-sent.-ft is reported in Dublin that the government is about to prosecute Ool. Stuart Knox, the Orange Grand-Master of County Tyrone, for the active part which he took in the Orange meeting and flot at Dromore on the 1st Inst.-Another Irish farme ?? eremiah Murphy, has been murdered.

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Mr. John W. Hobart, General Manager of the Vermont Central Railroad, stated that Mr. Jacques was one of the best and most faithful of his employes, that his sickness had been an exceedingly severe one, and the company were not only glad to again have his services, but grateful to the remedy that had cured so valuble a man.

Mr. James M. Foss, assistant superintendent

and master mechanic of the Vermont Central Railroad, is also able to confirm this. I do not claim to be a great discoverer, but I do think I have found in the above a most re-markable case, and, knowing the unusual in-crease of Bright's Disease, feel that the public should have the benefit of it. It seems to me a remedy that can accomplish so much in the a remedy that can accomplish so much in the last stages ought to do even more for the first approach of this deceptive yet terrible trouble. F. B.

# Spiritualist Meetings in Brooklyn.

The Brooklym Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulkon stree and Bedford Avenue, will hold services every Bunday, a 11 A. M. and 7:45 F. M. All the spiritual sports on rale by the hall, and all mostings free. Wm. H. Johnson, Presdent.

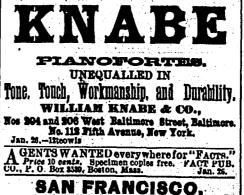
Church of the New Spiritual Dispensation. (IIn-ton Arenue, below Myrile (entrance on both Ciluton and Waverly Arenues), holds religious services in its church edifice very Sundary at 3 and 7½ F.M. Sundar tohool for adults and children at 10% A.M. Ladies' Ald Society meets Wednesday at 3% F.M. Church Social meets very Wednes-day evening at 7% o'clock. Faychild Fraternity, with class-es for mediamabip development, meets Thursday evening of each weet st 7% o'clock. Fay in Betting tree, and the public conflaily invited. Mrs. F. O. Hyser is engaged for Decem-ber. A.H. Dalloy, Freident.

ber. A. H. Dalley, President, Breeklym Spiritual Fraternity,-Friday evening Conference meetings will be held in the lecture-room of the Ohurch of the New Spiritual Dispensition, Olinton Avenne, between Park and Myrtle Avenues, at7% r. M.

The Eastern District Spiritual Conference moots every Monday evening at Composite Room, the street, corner BouthEd street, at 7%. Oharles B. Miller, President; W. H. Comn, Secretary.

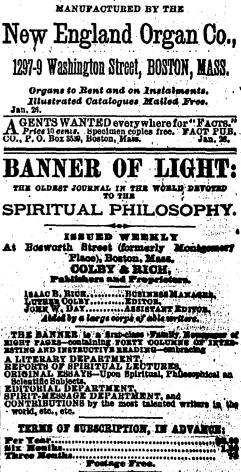
The Everett Hall Spiritual Conference, 30 Ful-ton street, motte every Saturday evening at 8 o' clock. Spir-tual papers and books on sale, and meetings free, Capt. Ja-bob David, President; Lewis Johnson, Vice-President; W. J. Curbing: Treasure: The State S J. Cushing, Treasurer,

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



BANNEE OF LIGHT and Spiritualistic Books for sale, ALBERT MOBTON, 310 Stockton street, Nov. 15.-intr

ACTS OF THE ANTI-SLAVERY APOS-TILER. By PARKER PILLSBURY. The work con-tains short Biographical Sketches of Wm. Lloyd Garrison and Nathaniel Peshody Bogers, and Chapters on the Acts of the Anti-Siavery Aposites. Cloth, st. 56, postare 10 conts For sale by COLHY & HIGH.



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