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Spiritual Phenomena.

Fine Materializations now in New York - Process of Materialization Visible.

To the Editor of the Banner of Light:

All the various manifestations of spirit-power indicated above can now be witnessed in New York (and Brooklyn is a part of New York) in a manner so clear and conclusive as to defy cavil, whether from the Orthodox, the scientists, or the incredulous anti-phenomenal Spiritualists. To say nothing of Dr. J. V. Mansfield, the well-known post-master for epistolary communication between the two worlds, and Mrs. M. E. Williams, whose cabinet scances, of which I have written you more than once, continue with still increasing success and popularity, we can now refer inquiring friends to 823 West 34th street, the residence of Mrs. Stoddard-Gray and her son, DeWitt C. Hough, to Mr. Caffray, 229 East 48th street, and to Dr. Wm. Keeler, 175 Ryerson street, across the river, without fear of their being disappointed. The reverse of what has been too often the case in New York in regard to mediums for the phenomenality of Spiritualism, we have now rather an embarras de richesses. Instead of being at a loss to whom to send our friends who "want to see something for themselves," we can now give them half-a-dozen names and addresses, with the advice to make alchoice at random; and then, after a first visit to any one of them, to follow it up with going the round of all the rest; and then to wind up with the still higher phase of inspirational, intellectual medium-Sunday religious services of Mrs. Nellie J. T. Brigham, at which they may listen to an eloquence in improvisations, both in poetry and prose, which no pulpit in all our broad land can approach in rivalry. Decidedly Spiritualism seems to be raising its head, even on this uncongenial soil of the very Metropolis of Mammon.

Neither could you afford the space in one letter, nor I the time, for all that claims description in regard to these several mediums. I will therefore confine myself now to some account of the Stoddard-Gray and Hough séances I have attended, reserving the others for a future letter.

Large as had been my experience of the phe-

nomenon of materialization (for at the famous Count de Bullet séances, which were daily, I must have attended between six and seven hundred, and most of your readers know their marvelous results), I had never before witnessed the process of materialization taking place, not inside the dark cabinet, but in front of it, and under sufficient light to make plainly visible the gradual growth of the materialized forms of the spirits, followed by the converse, visibly gradual dematerialization. When it takes place inside the cabinet, the materialized bust or entire form appearing on the withdrawing of the curtain, the suspicious imagination of spectators inexperienced and reasonably incredulous. is free to fancy possibilities of fraud, far-fetched indeed, but none the less paralyzing to belief because no possibility of fraud seems apparent. Their natural impulse is to recall how equally impossible they had often found it to understand the seemingly not less impossibility of the acknowledged tricks of the greater masters. of the conjuring art—some of whom are probably mediums, who know that as "conjurers" they can thrive luxuriously, where as "mediums" they would barely live at the semi-starvation point. It is in vain that they have examined the cabinet, and found that there were no trap doors, nor other means for the introduction of fraudulent confederates into that cabinet in which they have seen the single medium shut in. It is in vain that they see so-called spirit forms ranging in stature from childhood, and slender girlhood, to stalwart male forms, all but gigantic in height and breadth, all of whom it was clearly impossible for the medium, man or woman, to have personated with whatever disguises of drapery, masks and hair concealed in pockets. It is in vain that be-fore going into the cabinet he or she has been thoroughly searched, and found not to have about them anything but black or dark clothing, and yet the spirits appearing have been covered with a profusion of white drapery, gauze and lace relative term white drapery gauze and lace relative term white spot remained on the carpet have thought well worthy of detailed descrip-

grow and to be multiplied in lengthening and | similar to that with which the whole operation | tion, would certainly be cheap at five times that | itualism, who have known them for years, spreading quantity, apparently at the mere will and waving motions of the wearer.

The simple effect of all that upon the average spectator.—wanting not only in experience but in a great deal of experience—is to make him say to himself: "Why, have I not seen Heller break eggs into a hat, cook the omelette over a fire, eat and offer it to others to partake, and finally return the hat with not a singe to a single hair of its fur?" And then when they recall how many "Spiritualists," as well as frank foes, have "grabbed" and caught the medium in their hands, and then proclaimed, urbi ac orbi, another "exposure," how can we blame them if comparatively little effect is produced on their minds by any mere appearance of the forms materialized inside the cabinet, and only shown to the spectators on the withdrawal of its curtains? They do not understand-the Spiritualists who share and promote their error do not understand-all the depths of the mystery of materialization, nor how a great deal, if not all, of the material elements which go to make up the materialized spirit-form have been drawn from the organism of the medium, so that when he apparently has been thus "grabbed" in the garb of a spirit, it is only part of him, while the rest of him is still seat ed in trance on his chair in the cabinet. And when Spiritualists of broader and deeper experience and knowledge plead this explanation in defense of an unhappy but innocent medium, they are denounced as abettors of fraud not to say sympathizers with it. Mediums thus "grabbed" have suffered seriously in health, well-nigh unto death. Many, with despair in their broken hearts, have withdrawn or been driven from the exercise of their mediumship. We yet await the time when one shall die on the spot, and perhaps no better use of his life could be made than that he should thus die as a martyr-victim to those of his fellow Spiritualists who really believe themselves to be serving the cause of truth and Spiritualism, by weeding out the false for the better growth of the true. Have they never heard of those experiments in England, with an automatic weighing apparatus attached to the floor of a cabinet when the weight of the medium was found to be reduced even below the half of his normal avoirdupois while a materialized form was seen outside?

With these things and thoughts in my mind, was glad to hear of the gradual and visible materialization taking place outside of the cabinet at the seances at 323 West 34th street, and I gladly accepted a, kind invitation to attend them-an invitation extended to me because I was known to be long and deeply interested in all such investigations, and who would then fearlessly proclaim the results through the press, as one of the best services in my power to render to the cause of truth and of humanity, which is that of Spiritualism.

I have now attended five of the seances of these excellent mediums, who unite their influences in a sort of collaboration. The controlling spirit (who is Col. Edwin Baker, Colonel of the First California Regiment,) evidently welcomed my friendly while critical study of the manifestations, for he not only asked me to come to a private séance, but at one of the publicones at which I had already witnessed, from a little distance, the process of the dematerialization of a spirit, seated in a chair on the right side of the cabinet, he directed aloud that a chair should be placed "for Mr. O'Sullivan," in a position at the end of the semi-circle, which brought me within about two feet of the chair to be occupied by the spirit, because, as he said, I was "somewhat near-sighted." Thus placed I had of course an excellent and close view of the dematerialization which presently followed. After my return from the first of these séances, at which two spirits, "Carrie Miller" and "Star Eyes," had each materialized and dematerialized twice, I wrote an account of it for the Psychometric Circular, which, having been too late for our good Bro. Miller's paper, I cannot do better than here adopt as my first and fresh impression.

The process of the materialization, and its converse, in regard to each of the two young girl spirits, was about as follows: A small oblong table with a dark cloth hanging down to the ground, had been placed in front of the opening of the curtain of the cabinet. There first appeared on the floor in front of this table a white and semi-transparent spot, about circular, and less than a foot in diameter, which suggested the idea of a piece of fine gauze lying flat on the floor. On one of the occasions it seemed to slide forward from under the table. Motion in it was apparent, as of rising and sinking in parts of it. with a certain waving and shimmering effect. and it spread and rose like a heap growing or pushed upwards from below in an irregularly conical or pyramidal fashion. Somebody or something was evidently rising gradually under a veil, which spread as it grew higher. When it had reached the height of three or four feet. it shot, as it were, more quickly upward, and there stood revealed the full form of a young girl with copious white drapery and a long veil parted at the forehead. Her fair arms were bare half-way to the elbows, and were small and delicately modeled. (The wrists and arms of the medium in the cabinet. Mr. Hough, a young man of twenty-nine or thirty, are very large and muscular.) The spirit ("Star-Eyes,") moved rapidly forward, and so lightly and gracefully that she seemed to tread on air, waving her veil and arms, and bowing as she flitted about the circle. After a minute or two of this exquisite spectacle she retreated to a chair on the right of the table, where the converse process

Windstate of the colors and

had begun. This faded out so gradually that some of the company exclaimed, "It's gone!" while others said, "No, there is still a little," and I indeed saw that it was so, though now very faintly white. It was like watching the gradual evaporation of a white liquid on a dark surface, when the eye can scarcely fix the exact moment of total disappearance.

This will serve as a fair, general description of all, though there were variations, no two occasions being quite the same. The process was sometimes less slow and gradual, the figure shooting up more quickly completed than on other occasions. The blotch of white from which it seemed to begin to grow, only once seemed to slide forward from under the table, but would first appear at a further distance from it. Twice it did not appear to be on the floor at all, but to be in the air about a couple of feet from the floor. Once, as we were watching the last of Carrie Miller, the other (Star-Eyes) suddenly shot up from under the table, not vertically, but at a slant, and bounded forward to salute the company, with her usual movement of a horizontal waving of her hands and veil to the top of her temples, at the same time bowing her head and bending her body forward-a salutation she would frequently repeat. The spirits did not always sit down to dematerialize. An unocoupied chair was usually placed for them to the right of the cabinet; once when this chair had got pressed for a time into the service of a mortal occupant, but had been restored to its place when the spirit seemed to be looking for it, the spirit did not use it, as though its magnetism now repelled, but sank pretty quickly down in her place as she stood. They did not seem able readily to touch the individuals in the circle. Once when a lady put her hand forward earnestly soliciting it the spirit made one or two attempts to comply, her hand moving out toward it and then recoil ing, but at last touching it slightly with a swift movement, as a person might touch something too hot to be borne. Once when Carrie Miller was moving about the circle I told her I was a friend of her father's, and she laid her two hands for a moment on his nead. Twice she took my arm and I conditted her around; but on one of the two occasions her fingers did no more than rest lightly on the back of my hand.

At one of these seances the venerable Thomas R. Hazard was present, and his two daughters, Gertrude and Esther, came out freely to him from the cabinet, and took his arm completely as he led them about. His talk with them was inaudible to me. Esther, while standing at the entrance of the cabinet, beckoned for my anproach. She laid her two hands on my forehead. and presently disappeared, not by any gradual dematerialization, but sinking straight down, as through the ground, within about a second

After the materialization scance, a different phase of the mediumship of Mr. Hough always follows. The gas chandelier being raised to full light, he sits at a table in front of all the audience, disposed in straight lines. Squares of paper (magnetized) are then distributed, and to write t in the spirit-land; and then to fold the paper into a sort of pellet, somewhat after the fashion of Dr. Mansfield's séances. These are successively handed by the writers to the medium, seated at only a step of distance, and under the eyes of all the company. After manipulating the unopened papers, or holding them sometimes to his head, he very rarely fails to write a reply signed by the spirit addressed. The replies are always pertinent, and sometimes introducing other names besides those contained in the letter. Occasionally, but rarely, he fails to receive any impression, and occasionally too, after returning a letter to which he has failed to get a reply, he asks for it back again, and then succeeds. (It is explained by his mother that he is by this time greatly exhausted.) All the writers acknowledge the correctness of the names, and the pertinence of the replies, while some complain that they get no information, and some seem delighted with their answers. I wrote a letter to the great Spanish painter, Bartolomé Estevan Murillo, and got a reply signed B. E. M., assuring me that a certain painting, respecting which I had inquired, was indeed an authentic original from his own hand. At a subsequent private sitting for the same phase, I received the title and name of a high ecclesiastical dignitary (an Archbishop of Toledo, in the seventeenth century) as the person for whom it had been painted, and those of the person to whom the picture had passed from him by bequest. I asked first his title, and the answer was "Pope," and then his name as Pope, and the reply was correctly given, "Innocent XIII." Those facts and names existed indeed in my own mind as my belief, though a belief not based on any published historical evidence known to me. In course of time I hope to ascertain whether they were historically true. It is of course possible that the impressions may have passed, somehow or other, from my brain to that of the medium. If they shall prove to have been historically true, they may hereafter make some noise in the world of art. I have written to Rome, and shall write to Spain, to ascertain, if possible, whether any documentary evidence on the subject can be dug out of old archives of about two and a half centuries ago. If it shall prove so, then it will certainly be a feather in the cap of us Spiritualists that Murillo, who died in 1681, should have communicated such points of information in the way which I here place on record in advance of future verification. I may mention in conclusion, that the fee at these seances is unusually low,

I propose to write you soon some account of

Mr. Caffray, (through whom can be obtained direct spirit-writing inside a tightly corked glass phial,) and about Mr. Keeler's remarkable J. L. O'SULLIVAN. spirit-photographs.

Private Seances with Private Mediums. To the Editor of the Banner of Light:

The world moves, and so does Spiritualism. The narrow and circumscribed teachings of the past are giving way to the intelligent thought of the present, and the higher teachings of a higher philosophy which is ever ready to legitimately demonstrate those truths which comprise its fundamental basis, and from which evolve, slowly it is true, but surely, a higher order of civilization, and a truer knowledge of things as they are. To Spiritualism per se is the world greatly indebted for having accomplished a vast amount of good, and to Spiritualism alone, it seems to me, can we look for the final attainment of results so gloriously portended at present. Of course by those ignorant of the claims of our philosophy, ignorant alike of its phenomena and its vast kaleidoscopic field of thought and research, not even a modicum of what is being done to reform, enlighten and elevate mankind is attributed to it. But time. the sure assuager of grievances, and the righter of all wrongs, will demonstrate what the philosonly of Spiritualism has done, and what it is doing; and so to time we leave the ultimate triumph of truth.

Traveling from one section of the country to another, I avail myself of some excellent op-portunities to attend scances. The interest awakened by the phenomena occurring in the presence of public media has caused a general desire for investigation, and families all over the country are holding séances at their homes, the circles being composed only of members of the household. Thus mediums are being developed, and numbers of families enabled to hold communion with loved ones who have passed through the valley of the shadow of death. In Rochester, N. Y., I recently had the pleasure of attending some very interesting seances, the mediums of which are as yet unknown to the public. One of these was held at the residence of a highly respected citizen of Rochester, Sun day evening, Dec. 23d, Mrs. E. S. French being the medium. This lady has but recently developed, and has never given a séance outside of Rochester, neither has she thus far received any remuneration whatever. At eight o'clock the circle met; about eight ladies and gentlemen were present. Soon after the light was extinguished manifestations of a not very strong nature commenced; as the circle, however, became more harmonious, and the individuals came into closer rapport, the phenomena became more marked, until loud and distinct independent voices-both male and femalewere heard, blending harmoniously with the singing, and rising far above the voices of those of the earth-plane. The effect was perfectly enchanting, and one felt that sublime veneration which a certainty of communing with de-

rted ones superinduces. This seems to be a special phase with Mrs. French, although other marked physical phenomena occur in her presence, such as the playing of musical instruments, independent writing, spirit-lights, moving of ponderous objects, etc. I was informed by good authority that she at times is favored with very remarkable and convincing manifestations, but on the two occasions I sat with her the independent voices seemed to predominate. Her controlling power purports to be a Captain ---, late proprietor of the Osborn House of Rochester, and I am informed he has proved his identity beyond a doubt. His voice, though at times wavy and indistinct, is, as a rule, loud, sonorous and clear-I had quite a long and interesting talk with him, and before getting through felt satisfied that no human being in the room produced the voices or in any way aided the phenomena, but that they were of a purely spiritual origin. Mrs. French is an elderly lady, and it would not require an expert physiognomist or phrenologist to determine that she is strictly honest.

The séance which interested me most was one held at the apartments of Mrs. Addie M. Gage at the Powers Hotel, where herself and husband reside, and of which hotel I was a guest during my brief sojourn at Rochester. The séance was held on Monday evening, Dec. 24th, Mrs. Gage and Miss L. Billings being the mediums. A select number of ladies and gentlemen were present by special invitation, including some of those who attended the séance of the night previous. Mrs. Gage and Miss Billings are both unconscious trance musical mediums, and it is astonishing to witness the masterly manner in which the keys of the piano are manipulated and the most complicated music performed, to the dire discomfiture of skeptics.

Mrs. Gage and Miss Billings are both ladies of cultivated tastes, refined feelings, and sensitive organizations, and are consequently admirable instruments for the spirits to work through. Mrs. Gage in an entranced state seats herself at the plane, and almost instantly commences to manipulate the keys in a careless, yet wonderfully precise manner. Miss Billings, also entranced, then takes a position by the plane, and without notes they commence to warble forth the most enchanting strains of vocal music with piano accompaniment. They, in their normal state, speak only English, yet sing, in what appears to be Italian and Span ish, the most difficult operatio pieces, and play upon the piano in a manner creditable to the

that they are unequal to the task of performing such complicated pieces which they know nothing about and have never seen or heard played. To Spiritualists, of course, the phenomenon is known as that of spirit-control. Some intelligent musicians have by private invitation listened to the performances of these ladies, and been baffled as to what to attribute the unexpected results.

By special request of Prof. Kiddle these ladies, some months since, visited New York and held one or two seances at his house, and sang and played at Republican Hall, mention of which was made in the Banner of Light at the time. It was their first appearance in public, and it is to be regretted that it was their last, owing to a natural disinclination to repeat it. I am, however, pleased to state that they contemplate visiting Boston and holding one or more select seances, provided they can make satisfactory arrangements with some representative Spiritualist for accommodations, with the use of parlor and plane for the séances. It is to be hoped they will be encouraged, and every effort made to render their mission a success.

Mrs. E. S. French, whose address is 2 South Francis street, Rochester, N. Y., has also, I believe, decided to follow the instructions of her spirit-guides, and hold scances at private residences out of the city when her services are

My esteemed friend, Anthony Higgins, the well-known orator, and myself were urgently requested by a lady of middle age to witness, as she termed it, certain phenomena occurring in her presence and which sorely puzzled her at times. We complied with her request the next afternoon, and were surprised at what occurred. Rappings were distinctly heard in different parts of the room; names and incidents in the lives of deceased friends and relatives were given by the lady, and unmistakable proof of spirit-return demonstrated to us. The lady was a stranger, having seen us only once, and that on the day previous; yet I never before and have not since met a medium who, through the mental phase of the phenomena, so thoroughly convinced me of their

I have much more I would like to write, but my time is too limited for me to do so, and I defer all further recital of my experiences at spiritual scances to another occasion.

GEO. F. A. ILLIDGE. Toronto, Canada, Jan. 2d, 1884.

Seances with Mrs. Hatch. To the Editor of the Banner of Light:

Will you allow me through the columns of your paper to say a word in behalf of Mrs. Hatch, the materializing medium, who is daily giving evidence of the return of our friends from their spirit-homes to ours, or to us, and to those "who see not, or hear not, neither do they understand, because they will not"?

There is scarcely a day passes but what I hear something in regard to her seances by people who have attended them. They listen to all that is said, and see all that is to be seen, and then insinuate their dissatisfaction; but I am perfectly satisfied she is a true, genuine medium, having proved her myself.

I have attended several of her séances, and am more than pleased and delighted. The first one I attended I did not expect to see any of my friends, but will say that in a short time after the circle was formed I heard my name called from the cabinet. I went up; the curtains opened and the spirit-form of my sister stood before me. She shook hands, embraced me very affectionately, and gave me a beautiful bouquet of pinks and rosebuds; said, "Give love to father and mother." and came again and dematerialized. I said to myself, "That is not my sister, because she had such beautiful hair and I saw none of it," but concluded to go again, and the next Tuesday evening went there, and my sister came again, perfectly natural in every respect, and, turning her head from right to left, patted her hair on both sides to let me know that she knew what I had said: I then put my hand up and clasped it close to her head and drew my hand down on it to the bottom of her waist, which perfectly satisfied me that it was my sister who passed away many

And at another seance the spirit asked the friends if they wanted to see the medium; she then drew the curtains back, and there was the medium in her chair unconscious, a full sized spirit form on either side of her, and a small child further to the left, making in all four in sight at one time. She then stepped forward, and took a gentleman from the circle, and led him to the medium. He took her by the hand, and placed the other on her head, and when he returned to his seat said he was perfectly satisfied there was no fraud there.

New Year's Eve her control, "Mischief," materialized for the first time and came out several times, dancing and skipping all around the There was a gentleman present who played the violin, and who gave a dancing-tune, to which she danced and kept perfect time, coming out the third time, taking a lady from the circle to dance with her, and then dema-

This is given cheerfully, and if any read it who doubt the truth of it or the medium, they can call and I can substantiate every word.

T. T. KIMBALL. Respectfully, Hotel Waltham, 5 Waltham street, Boston.

"Why is a nomination to public office so often called an empty honor, father?" asked a boy of an old politi-"Because, my son," was the solemn reply, "it rarely fails to empty the pockets of the victim of the

Penrls.

A guardian angel o'er his life presiding, Doubling his pleasures and his cares dividing.

The winds and the waves are always on the side of the ablest navigators .- Gibbon.

• • Evermore restrain Evil and cherish good, so shall there be Another and a happler life for thee. -{J. G. Whittier.

What seems only ludicrous is sometimes very serious.

'T was sown in weakness here: 'T will there be raised in power; That which was sown an earthly seed Shall rise a heavenly flower.

-[Horatius Bonar. Contact with the world either breaks or hardens the

-{Shakspeare

-{Samuel Rogers.

heart .- Chamford. The quality of mercy is not strain'd; It droppeth as the gentle rain from heaven Upon the place beneath: It is twice bless'd; It blesseth him that gives, and him that takes: 'T is mightlest in the mightlest: it becomes

The throned monarch better than his crown.

MUSINGS AND MEMORIES.

NO. III.

BY JOHN WETHERBEE. "Therefore dread I not to go O'er the silent river. Death, thy hastening our I know, Bear me, thou Life-giver, Through the waters to the shore, Where mine own have gone before!"

I do not know why I write that verse; I saw it, and so have thus made a minute of it. I am in no hurry to passover-in fact, do not feel as if my work was done; and yet I begin my "Musings" with it because the sentiment seems to harmonize with the state of my mind. The 'Sage of Galveston," as I used to call a correspondent of mine, who, when he was in the form, was critically serviceable to me, would 'Top off the superfluitles." But I am writing "Musings" as well as "Memories," and there is where the superfluity comes in. That reminds me: an esteemed friend, who read my No. 1 of this series, said to me "it was very good, except that some of your personal remarks had better have been left out." Well, how much that sounds like the wise admonitions of the Sage to whom I have already referred. As I said, his wise and kind criticisms were of great service to me; they seemed to have been the "power" the bard referred to-at least in my case—when he wrote the lines:

"Oh, wad some pow'r the giftle gie us To see oursels as ithers see us t It wad frae monie a blunder free us, And foolish notion."

The suggestion of my friend sounds so much like the Sage, that I am wondering whether it is not his influence reaching me in an indirect way. If I was sure of it how quickly I would reform, and let my communications, so to speak, be yea, yea, and nay, nay. But the Sage, when he was here in the form, could only curtail these wordy wanderings, he could not squelch them; so even now, though dead, (?) if he yet speaketh, I shall still have to work out my own literary salvation in my own way, and fall back on that apt illustration from Junius, where that bright light (or shall I say that bright shadow?), in replying to a similar criticism, said, "the feather that adorns the royal bird sustains his flight; strip him of his plumage, and you pin him to the earth." I do not know but I am borrowing high terms to call my wanderings from the point "plumage," but whatever it can be properly called, strip me of it, and lean indeed would be my efforts; seems to me I hear the reader say, lean enough, anyway. All this preamble, then, is the influence of that sage criticism of my friend, in the form or out of it, or both, so I have to do it my own way, and I must try and call it the setting, or the clothing of the points I propose to bring out; as these are 'Musings" as well as "Memories," this will do for apology. Now we will begin on the memories, and linger still in the home of Daniel Farrar, referred to in Nos. 1 and 2, or, as 1 said in my last, continue my prospecting in that auriferous gulch where nuggets of spiritualistic value so abound.

At some or several of these scances with Mr. Colchester at the house of this gentleman, there was present a very interesting French lady of middle age. I do not remember her name, though in my mind's eye I can now see her ladylike image. She was always referred to or spoken of as "the French lady." She was a stranger to all present except the Farrars, had not been long in this country, nor did she remain long here. This lady had lost a daughter a few weeks before she left Paris. She was a very spiritual lady, and very much interested in Spiritualism, and what she received at these séances, and the way she expressed herself, made everything she got as interesting to the others as if personal to themselves.

A very interesting incident occurred in con-

nection with her which is worth recording and remembering, and that is now my purpose. Before doing so, however, I will mention some of the other manifestations on the same evening which preceded it. Mr. Farrar had bought a piece of white card-board and out it into smaller pieces, six or eight inches square. On this occasion there were some ten persons present. Dr. Gardner and Epes Sargent were among them, also L. B. Wilson of the Banner. There were lying together six pieces of this pasteboard, and Mr. Colchester requested that six of us should each take one of the pieces or cards, see that it was blank, and cut a piece out of each, each retaining the piece, so as to identify severally their cards. Mr. Farrar was then directed to lay them on the floor, at least four feet from the table where all were sitting, including the medium, which he did. "Now," said Mr. C., "place the crayons with them and cover them up," which was done with the tablecover. After sitting a few moments Mr. Farrar lifted the cover to see if anything was done. and found that only one of them had been used. That one had a finely-executed bunch of flowers drawn upon it. The remaining cards were again covered, and at short intervals the cards were taken up, one at a time, until the whole six were withdrawn, each having an artistically-drawn picture upon it; the parties holding each the pieces out from the sides or ends found that they fitted their respective cards, making it irrefragible proof that they were the identical white, clean cards on which was now a

picture executed without human manipulation

or mechanical action. It must be remembered that this was in a brightly lighted room, and done entirely without personal contact. I was speaking of this, a few days since, to Mr. Wilson, who was one of the six that had a picture as described, and he remembered the circumstance exactly as I do.

Now for the French lady's incident: She was requested by the medium to take a plain white card (these cards were all about one size, as Mr. Farrar had cut them) and hold it under the | Jesus may be readily conceded, as the contest is only table: the hands of all the persons present, including the mediam's, were in plain sight on the table. In a few minutes the card was laid by request upon the table. Upon it, in the centre or near it, was drawn a circle, around the outside of which was a wreath of flowers; in the circle was written a very affectionate message to the lady, signed with the name of her daughter, who had died, as has been mentioned, a few weeks before she left Paris. The writing was so neat and small that it could with difficulty be read except with a magnifying glass. No one knew anything about the affairs of this French lady except the Farrars, and they only the circumstances named, and that she was an entire stranger to the medium. This manifestation, then, all things considered. was one of the most perfect tests of spirit-power and spirit-presence, and even of identification, I remember having had personal cognizance of.

I do not know that I make this statement as clear to the reader as it is to me, but if that was not what it claimed to be-supermundane intelligence and supermundane power-then day and night are not. I want it understood that this incident, as well as the rest of the phenomena recorded in connection, was critically observed, and can be depended upon as being unmistakably executed exactly as I have stated them.

Grinding still "with the water that is past." or drafting on my memory again, how well I remember with what unction, before the light of Modern Spiritualism had entered and illuminated my soul, have I heard sung at religious meetings, and I with the rest of them, making believe that we were uttering the sentiments of the benighted on the dawning of Christian light, these words:

> "How beauteous are their feet Who stand on Zion's hill: Who bring salvation on their tongues, And words of peace reveal. How charming is their voice, How sweet their tidings are," etc.

But how insignificant are "their tidings," with "Zion's hill" included, compared to the tidings that reach us in this mysterious way, not only in the instances just related but the phenomena in all their variety, even the little faint rap that so telephonically and mysteriously comes from "o'er the river," from the loved and lost saying, "We have never died."

"I feel their touch upon my hair, Upon my cheek and on my brow; I know that they are everywhere-That they are with me even now."

Magnetic Healing.

To the Editor of the Banner of Light: Mr. L. Hakes, residing in the little town of Westbury, Cayuga Co., N. Y., has been for twenty-eight years, and is still, one of the most remarkable magnetic healers in America. From a letter received from him Monday, date of Jan. 7th, in respect to my article on " Associated Healing," which appeared in a late number of the Banner of Light, I desire to make a few extracts, on account of the interesting facts therein disclosed. Mr. Hakes says:

"I am alone in this region, doing all I can to benefit suffering humanity, and I sometimes wonder that I am let alone by the old school M. D.s. I have had some patients that had given up all hope of relief by the Regulars, and have had the good fortune to raise them to comfortable health. I practice by magnetism and also by prescriptions by letter, at any distance My success has been remarkable in both ways... I am free from the use of drugs, intoxicating or stimulating drinks, or tobacco; and although in my eighty-third year, my health is as good as could be asked for, and, if need be, I can walk off three or four miles an hour."

Mr. Hakes modestly alludes to "a few cures" efby himself: first, a case of B which the physician who had attended the lady told Mr. Hakes personally that he had done all for her he could do, and he believed all that medicine could do, and that he did not believe she could live ten days Mr. Hakes says: "I took her in hand and she imme diately began to improve, and is now well and hearty

and fleshler than ever before."

Several cases are given of absolute cure of cancer by Several cases are given of absolute cure of cancer by the use of the "hands only and nature's simple remedies." He also cured a young lady, a oripple, who for over twelve years had gone upon crutches, not being able to step upon her left foot, the aukle being out of joint, the foot turned down on one side, and the limb very much withered and shrunken. The second time he treated her he "threw the aukle into place, and it remained there." The fourth treatment enabled her to dispense with her crutches, and in four or five weeks she returned home to Chicago, whence she soon wrote a letter saying she did not "think of her crutches any more."

Mr. Hakes gives an interesting account of a physician's wife who was visiting in his neighborhood, who was entirely skeptical as to any cures being done by the hands, and the manner in which she was convinced the hands, and the manner in which she was convinced. The lady in question had an hereditary tendency to heart disease, her mother having died suddenly from its effects. "While here," says Mr. Hakes, "she was taken with it suddenly, and could not have lived but a short time without immediate help. I took her in hand, and in less than thirty minutes she was all right again. After that she acknowledged there was some power in the hands."

This veteran healer (I will not call him deater for

This veterau healer (I will not call him doctor, for

hand, and in less than thirty minutes she was all right again. After that she acknowledged there was some power in the hands."

This veterau leader (I will not call him doctor, for that title he does not need nor desire) has been equally successful in the cure of heart disease, cancer, rheumatism (both chronic and inflammatory) inflammation of the brain, bowels and stomach, paralysis, dyspepsia, diphtheria, pneumonia, netvous and mental derangements, and indeed nearly all the diseases which have prevailed in his section of the country since he began to practice. He makes the following remarkable, though undoubtedly truthful statement: "Almost everything that afflicts humanity I have had to deal with, and in all my practice, for twenty-eight years, I have never lost a case under my treatment. It is true, and told the friends so; but I did not take charge of them other than to tell what to do to make them comfortable while they did live."

What so-called "Regular" physician can say as much as that? And it is such healers as Mr. Hakes, the divinely glited benefactors of humanity, that a wicked and arbitrary class-law in the State of New York subjects to fines, penalties and imprisonment, for exercising their beneficent vocation. Yes, and makes it equally illegal for any citizen to employ them. Such an infringement of personsi liberty, perpetrated in the interest and through the influence of an arrogant and self-concelted profession, should no longer be allowed to disgrace the statute books of a great State.

This healer has never charged nor taken a penny from a poor person unable to pay for his services, although he has always had a large practice among that class. "No one," he says, "shall call on me in vain. Of course I am a poor man, but I feel to rejoice that I have been able to relieve my brother of his afflictions."

I cannot close this hasty letter without giving your readers an interesting case of spirit-intercourse. Bays Mr. Hakes, at the close of his letter:

"I must tell you one singular circumstance.

free Thought.

IN RE JOSEPHUS AND JESUS.

"For faith, faustic faith, once wedded fast To some dear falsehood, hugs it to the last."

In the Medium and Daybreak, an English spiritual urnal, I notice under date of Nov. 2d, an article by "Lily," advocating the theory that Josephus admitted the existence of Jesus. The existence of the man concerning the Jesus of Scripture, environed by the mists and myths of Christianity. So, in looking into this matter, it behooves one to weigh all the evidence for and against interpolation, in the scale of probability, and at the same time to totally ignore sentimental ity. I therefore propose to consider the question, Was there any necessity for an interpolation?

It is an historical fact that a considerable part of the time of the early fathers was devoted to writing apologies for each and every phase of the new religion, caused by their inability to agree among them selves on the fundamentals of their creed and the utter impossibility of reconciling the various statements of the earlier writers and the claims of their many sects.

The Congregation of Jerusalem, to which Mary his mother and all his brothers and sisters belonged, and over which James the elder presided, called Jesus the son of Joseph. Eusebius, speaking of the Ebionites, who succeeded this sect, says: "They believed Jesus to be a simple and common man, born of Mary and her husband."

The Carpocratians also maintained the same views and as reported by Irenicus: "Some of them have the vanity to think that they may equal, or in some re spects exceed Jesus himself."

Artemon denied the divinity of Jesus, and claimed that the Apostles themselves were of this opinion, and that it was preached until the time of Victor, the thirteenth Bishop of Rome. The Cerinthians, who held to the same doctrine, simply claimed him to be more wise, righteous and prudent than other men. The Marcionites, Manicheans and other sects, had each a peculiar doctrine for themselves, and adduced evidence enough in proof of their theories to command a respectable following. Faustus, the Manichean Bishop, had written as follows: "Do you receive the Gospels? Undoubtedly I do. Why, then, you also admit that Christ was born. Not so; for it by no means follows that in believing the Gospels I should therefore believe that Christ was born."

The year of his birth was unknown, and ranged from 4 B. C. to 15 B. C., and his birthday was equally open to comment, one claiming the 5th of January, anothe the 19th of April, and a third the 20th of May. His birthplace was disputed, Matthew saying he was born in a house, Luke that it was in a manger, as there was no room for him at the inn, and Tertuilian stated positively that it was in a cave. Matthew and Luke also widely disagreed as to his genealogy, and neither agreed with the Old Testament. The former had stated that he was born in the days of King Herod, and the latter that it was when Cyrenius was Governor of Syria; and as Cyrenius was not governor until ten years after the death of Herod, this disagreement was found both awkward and unfortunate.

None of the many historians had mentioned the slaughter of the Innocents, and this atrocious act had passed unheeded, even by Tacitus," who had stamped the crimes of despots with the brand of reprobation. The crucifixion and all the attendant wonders re mained a blank to the outside world, although it was well known that every ordinary convulsion of nature had been duly chronicled.

The darkness which was claimed to have overspread the earth had been mentioned by Virgil as having happened at the death of Julius Cæsar. The descent into hell was claimed for the Hindu, Persian and Egyptian saviours, and was quoted from Horace as a part of the experiences of Mercury. The ascension into heaven had been credited also to Zoroaster, Æsculaplus and others, and the resurrection of Adonis, the favorite Roman god, was celebrated every year in Judea. According to Jerome it was continued till the end of the fourth century. His miracles had been surpassed by those of Apollonius of Tyana, which were so well authenticated that the Empress Julia caused Fiavius Philostratus, an Athenian historian, to write her an account of them; and even Justin Martyr, the great Christian apologist, had been forced to say, "Whilst our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifested in present facts, so as to lead astray all beholders."

Even Simon Magus had been well supported by Christian authority, and his statue was placed on a bridge with the inscription: "Simon! Dec Sancto." Æsculapius, also, had been so w ll vouched for as a miracle worker that the same a ologist, in his Apolw to the Emperor H to our Jesus curing the lame, and the paralytic and such as were crippled from birth, this is little more than what you say of your Æsoulaplus."

The Lord's supper had been mentioned by Ciceroborn B. C. 106—as a pagan rite, and he had said: "How can a man be so stupid as to imagine that which he eats to be a God," and the wine and bread were also used during the celebration of the Mysteries of Adonis, the Lord and Saviour.

Their baptism had been practiced for ages by the followers of Zoroaster, and the ancient Egyptians baptized all who were initiated into the mysteries of Isls. Irenaus, in the latter end of the second century, had written, on the authority of his master, Polycarp, who had it from St. John bimself and from others, that Jesus was not crucified, but lived to be nearly fifty years old. He said: "The chief part of thirty years belongs to youth, and every one will confess him to be such till the fortleth year; but from the fortieth year to the fiftieth he declines into old age which our Lord (Jesus) having attained, he taught us the gospel, and all the elders who, in Asia, assembled with John, the disciple of the Lord, testify; and as John himself had taught them." Paul had written: "Being crafty, I caught you with guile," and: "For if the truth of God had more abounded through my he unto his glory, why yet am I also judged as a sinner." Hermas, his pupil, had also written: "Oh! Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for truth to all men, and no man contradicted me, but all gave credit to my words." Celsus, the Epicurean, had claimed that "The Christian religion contained nothing but what Christians held in common with heathens; nothing new or truly great. And Justin Martyr, in his Apology, had admitted his inability to answer the charges, for he wrote: "In saying that all things were made in this beautiful order by God, what do we seem to say more, than Plato? When we teach a general conflagration, what do we teach more than the Stoics? By opposing the worship of the works of men's hands, we concur with Menander the comedian and by declaring the Logos, the first-begotten of God, our Master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have arisen again and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove.... As to the son of God, called Jesus, should we allow him to be nothing more than Yet the title of the Bon of God is very justifiable, on account of his wisdom, considering that you have your Mercury in worship, under the title of the Word (Logos) and messenger of God. As to the objection of our Jesus being orusified. I say that suffering was common to all the forementioned sons of Jove. but only they suffered another kind of death."

Tertullian, one of the most celebrated of the early fathers, whose writings are quoted even to this daybut only in Latin for obvious reasons—and who is accredited with "vast learning, profound and comprehensive thought and fiery imagination," and who was canonized in consequence of these and his plety, had placed himself on record in the following curious piece of logical reasonings "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame; as, for in stance, I maintain that the Son of God was born; why am I not ashamed of maintaining such a thing? Why? but because it is itself a shameful thing. I maintain that the Son of God died: well, that is wholly credible because it is monstrously absurd. 'I maintain that after having been buried he rose again: and that I take to be absolutely true, because it is manifestly impos-

Gregory had written: "A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated."

Controversies were rife in those days, and Celsus, in writing of the Christians, had said: "They are forever repeating, 'Do not examine, only believe, and thy faith will make thee blessed. Wisdom is a bad thing in life; foolishness is to be preferred." He also claimed that only illiterates were allowed to teach the new doctrine, and that one of their rules was: "Let no man that is learned come among us." charges of Celsus were answered by Origen, a Christian Father of the third century, who had written: "A vast number of persons who have left those horrid debaucheries in which they formerly wallowed, and have professed to embrace the Christian religion, shall receive a bright and massive crown when this frail and short life is ended, though they do not stand to examine the grounds on which their faith is built, nor defer their conversion till they have a fair opportunity and capacity to apply themselves to rational and learned studies." It was known from the records of the time of Gregory, surnamed Thaumaturgus, how the common people had been Christianized—for it was said that "when Gregory perceived that the simple and unskilled multitude persisted in their worship of images on account of the pleasures and sensual gratifications which they enjoyed at the Pagan festivals, he granted them permission to include themselves in the like pleasures in celebrating the memory of the holy martyrs, hoping that in process of time they would return of their own accord to a more virtuous and regular course of life."

So the church struggled along till the time of Constantine, who, for reasons too well known to mention here, chose to champion it, and we are informed by Gibbon that he passed a law which freed all slaves who should become Christians; giving to each freeman a white garment and twenty pieces of gold as soon as he embraced the Christian faith. In one year over twelve thousand men and a proportionate number of women and children were bantized in Rome alone.

The church was now in the ascendency, and Euseblus loomed up as one of the leaders. He had much to contend with, both from the admissions and the disagreements of the earlier writers. The philosophers of the ancient schools were still active, and the various inconsistencies of the new religion had not been explained away. Many of the earlier Christian writers and prelates had seriously compromised both thems and their religion, and were openly charged with it by Lactantius, a contemporary of Eusebius, and a powerful Christian writer. He said: "Among those who seek power and gain from their religion there will never be wanting an inclination to forge and lie for it." This was an universal custom. The end justified the means. Ad majoram dei gloriam.

So, from obscurity, Christianity had suddenly been ushered into the light, with Eusebius as a leader. He was a partisan. He admits this himself, and Gibbon says of him: "The gravest of the ecclesiastical historians. Eusebius himself, indirectly confesses that he has related what might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion."

Under this showing would it be hypercritical for a student to carefully inquire into the truth of an admission, which, if really made by Josephus, would forever determine the question of the existence of

Although put to their wits' ends in framing their apol , and having access to the libraries of the world, yet this passage escaped the lynx eyes of all the earlier writers, and was discovered by Eusebius only after Constantine had placed his official seal on the Christian religion. If Eusebius be correctly reported, as saying that he was by no means scrupulous to record the whole truth, would it seem probable that he was incapable of making a slight addition to the text of a secular writer? Notwithstanding the boldness with which he used this passage to prove the genuine ness of the-gospels, many of the most learned and reli able Christian and Infidel writers have produced the very strongest arguments against its validity, and almost direct proof has been offered that he wrote it himself. Gibbon says: "The passage concerning Jesus Christ was inserted into the text of Josephus, between the time of Origen and that of Eusebius, and may furnish us with an example of no vulgar forgery." Ittigius Blondell, Le Clerc, Vaudale, Bishop Warburton Tanaquil, and other writers, admit it to be a forgery Canon Farrar, who finds himself compelled to allow i to be an interpolation, says: "The single passage in which he (Josephus) alludes to Him (Jesus) is inter polated, if not wholly spurious." Rev. Dr. Giles says: ' Euseblus is the first who quotes the passage, and our reliance on the judgment or even the honesty of this writer is not so great as to allow of our considering everything found in his works as undoubtedly gen ulne." Dr. Lardner, who bears the same relation to modern Christianity that Eusebius did to the first three centuries of the Christian Era, says: "It ought therefore to be forever discarded from any place among the evidences of Christianity," and gives the following as his reasons:

1. It was never quoted by any of our Christian ancestors before Euseblus.

2. Josephus has nowhere else mentioned the name or word Christ, in any of his works, except the testimony above mentioned and the passage concerning James, the Lord's brother.

3. It interrupts the narrative. 4. The language is quite Christian.

5. It is not quoted by Chrysostom, though he often refers to Josephus, and could not have omitted quoting it had it been then in the text. 6. It is not quoted by Photius, though he has three

articles concerning Josephus. 7. Under the article, Justus of Tiberius, this author

(Photius) expressly states that this historian (Josephus) being a Jew, had not taken the least notice of Christ. 8. Neither Justin in his dialogue with Typho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against

Celsus, have even mentioned this testimony. 9. But, on the contrary, Origen openly affirms that Josephus, who had mentioned John the Baptist, did

not acknowledge Christ. Much more could be written upon this subject, many authorities quoted, but I fear I have taken up too much space already; therefore I will conclude by offering, as my apology, my surprise at seeing the article of "Lily" published in a Liberal newspaper

MCARTHUR.

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

in the year 1888.

At the meeting on Sunday, Jan. 13th, President Cross being absent, Vice-President Henry J. Newton occupied the chair. We were favored at this meeting by a musical treat, Mrs. C. P. McCarthy and her charming daughter opening the exercises with a brillantly-executed four-hand moreau on the plane, and whinning deserved applause. Another pleasing four-hand piece was given after the opening address, by the same lady and her youngest daughter, a child apparently not more than six or seven years of age. This was supplemented by a spiritual song in the form of a duet between the first two performers, which was also much appreciated.

much appreciated.
The Rev. Charles P. McCarthy then came forward

much appreciated.

The Rev. Charles P. McCarthy then came forward and delivered the opening address on "The Law of Life and Mind in its Manifestations Through the Media of Organic Structures."

As this lecture is to be delivered again, and will eventually be published, I shall refer to it only so far as to say that it is a carefully prepared and logical expose of the views of its author upon the origin and nature of life and mind, deduced from their operations through organic matter as viewed from a theistic and spiritualistic standpoint, and quite sustains Mr. McCarthy's reputation for argumentation and oratory.

Dr. Cetlinkski and Messrs. A. Wood, H. Lawrence and Henry J. Newton made remarks, relative to the subject of the opening address.

The members of the Alliance are again reminded that the headquarters of the Association, 137 West 35th street, are open daily to them, and that they are expected to come together in a social way every Thurselev and the come together in a social way every Thurselev and the subject of the abnux mentioned number. Come

expected to come together in a social way every Thursday evening at the above-mentioned number. Come and bring your friends; all will be welcomed.

J. F. JEANERET, Ast. Cor. Sec.

U. S. Surgeon Recommends.

Dr. J. M. G. Pheeton is a U. S. Ex-Surgeon, residing now at Bloomington, Ind. The Doctor writes to say: "I recommend Samaritan Nervine because it oures epilepsy." Physicians generally are its friends.

Banner Correspondence.

Massachusetts.

WARWICK .- Hervey Barber writes: "While at Lake Pleasant several years past, I have received Lake Pleasant several years past, I have received tests from the platform through the mediumship of J. Frank Baxter. Facts were stated regarding which no possible clue could ever have been obtained from any paper or tombstone, and some dates and circumstances that I thought were given wrong, I found upon my return home and looking up letters and records to be correct and myself in error. As regards the test given last summer of Jacob Rich's child, with its singular name, and very uncommon circumstances at its funeral, I know of no records or monuments that can be found to give any one any account that such a child ever existed, or that its remains were ever the occasion of a funeral, much less the vision and its interpretation given at that time, over twenty-five years ago, that were so minutely described by its spiritather, through J. P. Baxter, from the platform at Lake Pleasant. In most of the above cases my spiritual vision has been made strong, and I have perceived their forms standing near the speaker, and giving to him the facts in each case, at the same time refreshing my mind to remember reminiscences that had been forgotten for a long time.

I am just as sure that our dear ones who have passed from mortal sight live and can communicate with their friends on earth in various ways, circumstances being favorable, as I am that I can converse, hear and see from y friends and neighbors here in the mortal form; for it has been demonstrated to me as clearly and satisfactorily as most of the common incidents of this present life."

SPRINGFIELD.—A correspondent writes: "Capt. tests from the platform through the mediumship of J.

SPRINGFIELD .- A correspondent writes : "Capt. H. H. Brown delivered two vigorous lectures on Sunday, Jan. 20th, on the subjects, 'It is not Always a Gain to Die,' and 'Right and Wrong—a Scientific Standard of Morals.' In the first lecture he showed the importance of living as long as possible in earth-life as a preparation for entrance upon spirit-life. In the second he made a powerful argument in favor of the use of reason and conscience in deciding what was right and what was wrong. Every notion which tended to prolong human life in the mass and to make it more useful and noble, was right, and everything which tended to the reverse was wrong. This standard was given him by his spirit-band, and it had always proved a correct one to him.

J. W. Fletcher of Boston will address the people at Gill's Halt the first two Sundays of February.

Mrs. Hattle Mason of Troy, N. Y., has taken rooms at No. 9 Kinsman's Building, 332 Main street, where she is giving private and public sittings daily. On Sunday, Jan. 22d, she was controlled at Gill's Hall before the audience and gave a number of spirit delineations which were recognized, among which were the late Mary Dickinson, and Daniel Warner of Springfield." H. H. Brown delivered two vigorous lectures on Sun-

Missouri.

GALENA .- W. Patton, M. D., writes: "I have been using my utmost influence for several years to induce some good medium to visit our county, but so far have some good medium to visit our county, but so far have failed. I would now ask the question, why it is that mediums will not visit the southwest? Being a Southern man myself, and knowing what I do of the Southern people, I feel safe in asserting that no better field was ever opened for the dissemination of spiritual truth, and no better time ever presented itself for the establishment of the truth in the South. It may be possible that Eastern mediums, being taught in child-hood to look upon Southern people as being antagonistic to Northerners, entertain an idea that a medium would not be safe among them; but this is a mistaken idea.

mould not be safe among them; but this is a mistaken idea.

Bocially, a more charitable or magnanimous people never lived than are to be found in the South. No matter what your political or philosophical views may be, you are perfectly safe in expressing and enjoying them at this day and time in that section, and not only will the law protect you, but the people everywhere will protect you in this right. Southern people are non-believers in Spiritualism simply for the reason they have no mediums, and have had no opportunity of seeing the philosophy of Spiritualism demonstrated by the power of spirits.

I have feeded some letters from mediums, saying to me, 'Go to work and organize a society, and make up funds enough to pay me for my time and trouble, and I will come and give them tests.' I should like to know how it is possible to organize a society when the people have never had an opportunity of seeing anything that would induce them to investigate!

If good physical and materializing mediums would travel through the South, and give scances in the various towns through which they passed, they would not only make money, but would cause the people to organize societies and develop their own mediums. But without the seed is first sown there will be no harvest. If a good materializing medium would visit Stone County, Missouri, there is not a gentleman or lady in the county so poor but what would spend one dollar in attending a scance, and some would spend \$25. And good mediums here would receive every attention, protection and respect that they could desire. Now I ask who has a heart large enough to make the venture?"

New Jersey.

JERSEY CITY.-A. B. Chase writes: "I send you the amount for the Banner of Maht, and intend to continue the subscription so long as it is possible for continue the subscription so long as it is possible for me to white retaining this body. I first met Modern Spiritualism in 1866, by chancing to hear Mrs. M. J. Wilcoxson lecture in Terre Haute, Ind. Immediately I felt transported with joy unspeakable, for what I leard agreed with my ideas, sentiments, principles and faith perfectly, and as nothing ever had before. I understood it at once, and when I got hold of a Banner of Light I saw clearly and realized that I had hear intriviews a Spiritualist foor hitts.

understood it at once, and when I got hold of a Banner of Light I saw clearly and realized that I had been intuitively a Spiritualist from birth. I had never joined with or belonged to any sect or religious denomination; I could never see any sense, logical reason or justice in many of their teachings, nor. in very many of the laws and practices of its members, though I always believed and had full faith in the Christ doctrine and life.

Returning home from Indiana, I went directly to Boston, to the Banner Bookstore, and bought forty dollars' worth of books and subscribed for the Banner. The last seven years, being in very poor health, a cripple in one arm, quite deal physically, and without means, I have been unable to renew my subscription for the Banner, and so have bought it when and where I could, it being the greatest comfort and profit and the last thing I am willing to do without. So unwilling am I to lose or miss a single number, that through all the struggle I have failed in getting only twelve numbers, all within the last nine months; every other numbers, all within the last nine months; every other number in the seventeen years I have read every line of, and very much of it over many times.

Spiritualism is the glorious and everlasting gospel. It heralds the same truths that the angels did to the shepherds and wise men of the East, and is the same with that ancient Christ religion and gospel in its primitive state and purity. It carries internal evidence and proof of its truth, and brings life and immortality to light, to the satisfying of the soul."

Kansas.

ELK FALLS .- Mr. P. C. Philleo writes: "Please find enclosed a postal order for another year's subscripchoised a postal order for another year's subscription for the dear Banner of Light, a name, so significant. Your Free Circle is a standing monument that so justly proves the power of spirits out of the physical form to converse with us spirits in the form that I constantly rejoice over the fact of every verification. I am now eighty years old, and have written a lecture on the subject of Spiritualism, which I intend to deliver soon in this place."

Maine.

BANGOR .- J. F. Parkhurst writes that while visiting friends in Lagrange, his attention was directed to the face of an aged lady on a pane of glass in a front chamber of the house in which himself and wife were stopping. "It is seen from out doors very distinctly, the full form of the face, the ears, and the parting of the hair. The lady of the house, Mrs. Snell, said it looked just like her mother. A party of six or seven of us saw it. I examined closely from the inside, and the glass only appeared as any other glass."

Ohio.

FREMONT .- Theo. Clapp writes: "We have taken the Banner of Light many years, and hope to do so for many more; we like it as a true exponent of Spiritualism, and for its uniform course in the support of all that is good and pure in the cause, and the support of all genuine mediums. My wife reads the messages each week, and we have noticed several from friends, and those we were well acquainted with."

Colorado.

BRECKENRIDGE.-Mrs. Geo. Mahan writes: "Spiritualists are achieving a great work for humanity. Christ-like they are casting bread upon the waters to be found after many days. Spiritualists, like Christ, find their greatest conflict with unbelief; but it is for them to fight like valiant soldiers. And this they have every encouragement to do, for victories await, them every encouragement to do, for victories on every side—the truth is sure to triumph

The two-cent stamps cost the Government nine

My daughter was troubled with Heart Disease for five years, given up by physicians, had sinking spells, constant pain, great swelling over her heart, extending to left arm, and severe spells of neuralgia extending over entire body. Doctors could not helpher. Dr. Graves's Heart Regulator cured her within three months. Jan Tilton, Concord, N. H. \$1 per bottle at druggists

BOSTON, SATURDAY, PERRUARY 2, 1884.

Materializations in St. Louis.

A correspondent of the St. Louis Globe-Democrat gives an interesting account of a séance for materialization held in that city Dec. 20th, the medium being Mrs. Miller, of Memphis, Tenn., who, upon seating herself in the cabinet, was placed under conditions that precluded all possibility on her part of personating the individuals that subsequently appeared; while the materializations and dematerializations that took place in full view of every one gave the most positive assurance to all that they were what they claimed to be, the relatives and friends of those present whom they had been accustomed to call dead. For about two hours there was a succession of spirit-forms, sometimes two and at other times three forms in sight at the same instant. In the course of the evening the writer's daughter Emma, who has been in the Summer-Land over six years, came forward

eleven times. Of these interviews he says: "The first time she embraced me, kissed me The first time she embraced me, kissed me on the lips, beard and cheeks. All seemed and felt as natural as in life. My embracing her with my left arm met the same amount of resistance as one would feel in life—the same dense, firm feeling of a substance as you would meet in shaking hands with and embracing a returned friend after a long separation. Emma came out at one time, placed her right arm around me, her left hand grasped my right; my left arm I passed around her waist, and then we danced together for some two minutes or arm around me, her left hand grasped my right; my left arm I passed around her waist, and then we danced together for some two minutes or more, when she commenced to descend or decrease in height, settling down to the floor; I holding my left arm around her waist, and my right grasping her left hand, until I was compelled to bend over or forward by being drawn down toward the floor as she descended or dematerialized, losing sight of the top of her head about a foot above the floor; the hand that was in mine gone, the form my left arm encircled had vanished, and I returned to my seat. On two occasions Emma took me into the cabinet. I examined the medium's wrists each time, and while my left hand was placed on the tying of the wrists, and held there by my daughter's hand, she took my right band and placed it on the medium's face, passing it (my hand) over her face some two or three times quite briskly; then placed her hands one on each of my shoulders, and turned me round, and said: 'Pa, fold your arms.' I did so, and she rained a series of quick, rapidly-delivered blows with her hands on my back, shoulders, chest, lower limbs and head, then quietly pushed me out of the cabinet, when I resumed my seat."

The account states that "from first to last

The account states that "from first to last one hundred and forty spirit forms came out of the cabinet," and relates other instances of recognition as perfect, and proofs of the genuineness of the materialization as convincing as the above. At the close of the séance an Indian spirit turned the chair round with the medium in it, unconscious, without aid from any one, so that the light might not shine too suddenly upon her face and head, when the front curtain was thrown up, and the tying found undisturbed and intact.

A College of Magnetics.

We are informed by our friend. Dr. Babbitt, that he is about to establish a College of Magnetics at his new location, 64 East 4th street, Cincinnati, O., in which the science of the fine forces, such as Light, Color, Electricity, Magnetism, Heat, Chemical Affinity, Physiological and Psychological Conditions, etc., and their application to the Chromopathic or Sun-Healing processes, Magnetic Massage, the general philosophy and cure of disease, Patho-Mechanism, or the use of Healing Instruments, together with Magneto-Gymnastics, with music, for the development of magnetic power, are to be taught. An accomplished Professor of Electro-Therapeutics, Anatomy and Physiology has been engaged as an assistant, although it is desired that students will have given some attention to Anatomy and Physiology before applying for admission. The shortest course of lectures will last four weeks, a new course commencing with the first Monday of each month. A diploma will be awarded to those who can pass the examination, and the title of D. M., or Doctor of Magnetics, will be conferred. A number of physical and private individuals of both sexes have already signified their intention of taking this course, and Dr. Babbitt feels encouraged the course of the price of stocks, and the price of stocks, and the price of stocks, and the stock is the well-being of its readers in the well-being of its readers in the tot the well-being of its readers in the well-being of its readers in the tot the well-being of its readers in the well-being of its readers in the tot the well-being of its readers in the surface wonderful invigorant that or a will. Now it is a wild, invigorant that or a will invigorant that it is short mundane experience. It is worthy have already signified their intention of taking the process of the price of stocks, and or will not an expense of the price of stocks, and or will not a will invigorant that or will not a will invigorant the most wonderful invigorant that or will not a will invigorant the will be will to think that these new discoveries, covering the very grandest department of therapeutics of which our old school physicians are generally very ignorant, may be made very practical and successful. The first course is to commence on Feb. 4th.

Growth and Products of California.

The San Francisco Chronicle at the opening of the New Year gave its readers an exhaustive review of the growth of California during the last five years, and of its products during the year just closed. From this it appears that the population, which in 1880 was 865,000, is estimated to be upward of 1,000,000, 50,000 having been added in 1883. The bullion production of 1883 was \$18,000,000, and the Mint of San Francisco issued coin to the value of over \$3,000,000. During the same period the State has produced:
Of coal, 150,000 tons; quicksilver, 50,000 flasks—
over 3,800,000 pounds; salt, 30,000 tons; borax,
from the salines of California and Nevada,
4,000,000 pounds: crude petroleum; 400,000 barrels; copper, 700,000 pounds; pig fron 14,000
tons; beside considerable quantities of asphaltum, cement, chromium, fire clays, mineral
paints, etc. The State also produces antimony,
sulphur, zinc, manganese, kaolin, mica, ochre,
aspestos, soda, gypsum, tin, nickel, emery, cinnabar, marble, etc., and a few diamonds.
Grape-raising and the manufacture of wine
has become a large industry, over 3,000,000 gallons of the latter being the product of 1883. Of
canned fruits and vegetables the value was nearly \$5,000,000. Over 17,000,000 pounds of butter
and cheese were made. In every other direction the prosperity of the State is equally enissued coin to the value of over \$3,000,000. Durtion the prosperity of the State is equally encouraging.

Healing in San Francisco.

To the Editor of the Banner of Light:

A magnetichealer—Dr.G.B.—from the Eastern States, has been solourning amongst us for a few months and quietly practicing bis power of healing by magnetism; and performing some quite wonderful cures. A lady was thrown from a carriage and badly bruised. She felt "something give way inside the ribs," as she expressed it; her side and arm were sore and lame, and the muscles seemed to be strained. Dr. B. was called; two magnetic treatments relieved the pain entirely, and the fourth treatment relieved the system of a large amount of coagulated blood: The magnetism promoted the secretions to take up the blood from the injured parts and carry it off, otherwise (it being inaccessible) it would have caused tumors, which might have polsoned the blood and caused the death of the patient.

Another case, one of neuralgis, was completely cured by the doctor breathing upon the parts affected. Sciatica was cured by magnetized water. Rheumatism yielded at once by holding the hands of the patient. An aneurism in the neck was reduced in two magnetic treatments, and many other cures effected by this wonderful natural agent.

We are surprised that the old school physicians will not accept and encourage this treatment for the benefit of tuelr patients, instead of dosing them with drugs and medicines. These things should be kept before the bubble, as simpest every city and town in America has healers for the benefit of the suffering; and what we might dail miscles are performed every day. Let us have more **Majnetters.**

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San Francisco*

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Spiritualism Abroad. REVIEW OF OUR FOREIGN SPIRIT-

UALISTIC EXCHANGES. Prepared expressly for the Banner of Light,

BY G. L. DITSON, M. D., Of Paris, France.

FRANCE. Revue Spirite, Paris, for November. This able monthly contains a review, from the pen of Mr. Alexander Vincent, of a letter from the Chevaller Dalmazzo, of Turin, Italy, in which the latter says: "I have spoken-with quite a number of priests, more especially with the savants, also with bishops, all of whom have felt that there was something in this matter (of Spiritualism) which should occupy their attention." With the Bishop of Alba, Sr. Dalmazzo insisted again "upon the necessity of the church" making a profound study, and perseveringly, of Spiritualism, in which he would find a powerful ally against material. ism." It seems that the Bishop was convinced, and replied," What you say is reasonable, Monsieur, and if it be necessary the good God will bring about favorable circumstances for the accomplishment of your desire-which is also mine."

On the subject of healing by human magnetism (I say "human," for a noted electrician and magnetic healer here makes a distinction between animal and human magnetism), the distinguished healer Jacobs observes: "Here, in a few words, is how Mr. Beckensteiner operates-he dissipates the accumulated neryous fluid, which he says, by its accumulation over an organ, is the cause of a malady, the current of the positive over the negative resulting in a removal of the evil complained of. The success attending the treatments of magnetizers has conquered the right to be cited, such as Messrs. Evette (an amiable, gentle, excellent person), De Waroquier (whom I have not met) and M. Hippolyte (whom I have several times men-tioned in the Banner of Light as a successful healer, and who will receive no pay for his "labor of love.") Following Mr. Jacobs's letter comes a grateful acknowledgment from Mr. Garanger, of the curing of his daughter, by Mr. Hippolyte, when many other physicians consulted had been unable to give her any, or only partial relief.

BELGIUM AND HOLLAND. The Moniteur (Brussels, Oct. 15th.) has a long artiole on "Intelligence, Instinct, Reason,"in which the relations of the animal instinct and human reason are considered ; with a conclusion, along its first few paragraphs, that they are to be regarded only in degree; for, "animals have the penchants and all the passions of man and of instincts analogues."... Further along I see: "They tell you that order is a birth from matter; but matter is not an organizing etre: inert, nonintelligent, it cannot give what it does not possess" unless, I will propose, that, as per Mr. Sinnett, the non-existing produces everything. But I must leave this valuable contribution, (by M. H. D. T.,) and give space for a notice of a new and important work (in the Italian language) entitled "Spiritual Phenomena and their Causes," written by Sr. Don Mario del Pilastro. According to the Moniteur, this author has here "reunited with remarkable talent all the scientific no tions about Spiritualism;" and "has made his work very instructive." It is to be hoped that some scholar will translate it for our benefit.

Le Messager (Liege, Nov. 1st) continues Dr. Wahn's and M. René Caillié's two important contributions to French literature, while Mr. Delanne writes of "The Existence of God."

De Rots-though not a pretty name, signifies a firm foundation - of Ostend, part in Dutch and part in French, has a touching appeal to man (from a spirit, I think), as the miserable atom lost in space, forming only a point in the immensity about us where whirl the worlds, beautiful and vastly more grand than our earth.... And it is a sensation extremely painful, when disengaged from its material envelope, the spirit contemplates the time it has lost,...sees others as-cending to superior regions while it must be yet chained here; exclaiming in its misery: "Oh, if I had only known!"... Take good care, then, my friends, that you do not find yourselves ranged among these unfortunate ones. Take good heed that on the day when you are forced to examine your conduct during your incarnation, you shall not cry out in anguish : Miserable met I knew, yet in spite of it I remained in the mud."... De Rots is favored by such eminent spirits as Fencion and Beranger, and by the presence of some good medium through whom they can communicate.

GREECE.

I took up with much pleasure from among the "Exchanges," the Journal D'Athenes, Athens, Oct. 28th, hoping to find a new spiritualistic journal; but saw, in looking it over, only a commercial and literary paper, devoting much more space to the price of stocks, a commission to study the question of establishing evening schools for adults; while the editor complains of a street knee-deep with mud, and encumbered by tramway appurtenances. Two new newspapers, in Greek, are announced: one at Triccala, entitled Brgatas (The Workmen), the other at Calames, called Messiniacos Typos (Mesinian Press).

MEXICO, CENTRAL AND SOUTH AMERICA. The Reformador of Rio de Janeiro, Oct. 15th. This is in the Portuguese language, and perhaps will take the place of its more pretentious rival, the large magazine of Brazil, which has come to hand once in about six months. After a lengthy article on the "Fluido Universal," the Reformador has an eloquent address before a society in Rio commemorating the birth of Allan Kardeo, who is here called the founder of spiritual science. The speaker thought that a new era was dawning on our globe, in which the standard of morality was to be of a higher order than it is at present; and calls upon those of our faith who know its signifi-

Under the heading of "Spiritismo" there are some very appropriate comments on an article on Spiritualism in the Operario, wherein it is evident the writer knows nothing, either by reading our works or observing our phenomena, of whathe undertakes to portray and refute. Following this comes a lengthy notice of Mr. Crookes's "Investigations" of Spiritualism from 1870 to 1873.

cance and value to do their part toward this desirable

The number in hand of the Reformador is 21, of its first year, and, if it can be continued, will inevitably

do much good. The Constancia of Buenos Ayres for September. The first article here claiming attention is an editorial in which the writer says that if a certain critic had read his article entitled "Woman in her Relation to Spiritualism," she would have seen that, "above all things, man should guarantee to the gentler sex her liberty and recognize her equality, her rights and responsibilities. . . . We do not wish to advance blindly and destroy her gods and her idols, but to raise un others in place of them; to instruct her that her moral sentiments may be elevated. Arrived at the proposed state, she will then tell us if Spiritualism draws her in the way of progress, and if she should inculcate it in the bosom of her family as the most secure means by which to reach true felicity." The next paragraph is a very important one, and I will render it as I comprehend it : "Many distinguished ladies appealed to the Argentine Senate to have lalcal schools established, but their proposition was rejected, though the legislative body had approved of it by an immense majority." But we have the satisfaction of knowing that "the world moves"—noiselessly and inoffensively; so will our work, without persecution in retalia

tion, move on to its peaceful and grand fulfillment. Franklin Smith's review of "Oabspe" is here trans lated at length; also from the Banner, an account of medium) by Alonzo Danforth. This is followed by the slowly turns: her shattered bow to the seas. They feel her turning and they know what it for yearful account of the author's ing materialization in Cleveland, the medium being ing materialization in Cleveland, the medium being ing materialization. The Constantia notices also Mrs. Brit. Bri

discuss Spiritualism with them, which they declined; further, it records the imprisonment in France of a man who cured people by magnetism and magnetized water; and that the able editress of the Lumfere of Paris is preparing a "Dictionary" of terms used in Spiritualism.

ITALY.

Annali Dello Spiritismo, Turin, for October. Mr. Eugene Nus's "The Grand Mysteries" is here continued-an Italian translation from the French. It takes up primitive man, the Mosaic record, Cain's manifestation, thus early, of human weakness, and man's natural liberty. This is followed by an article on "Spiritualism," from the Paris L'Esprit, which I think I have already given to the Banner from that neat little journal; then we have the sixth article from the pen of Señor Castiglia, on "Catholicism," in which many authorities are quoted; then "Spiritualistic Thoughts," from Senor Gaetani Tamburini (a new and very able contributor); "A Horrible Voyage," from Frank Leelie's Illustrated Newspaper (the giving way of the bridge, etc., at Elkhorn, Ky.); and finally, among minor items, a notice of the Rev. Mr. Bavage's treatment of Spiritualism.

SPAIN.

Revista de Estudios Pelcologicos of Barcelona for October. Viscount de Torres-Solanot furnishes for its first article a valuable review (with remarks respecting his own experiences) of Dr. Chazeran's account of his scances at Mme. Bablin's, which I have heretofore reported. Any confirmation of spirit-manifestation by the Viscount may well merit attention; for he has for years been an earnest and painstaking observer and worker in our cause, and the Spiritualists of Spain have much to thank him for.

A dissertation on "Art," by Bra. Matilde de Ras, is full of interest. She writes from flavana, and claims for Spain, in art, poetry, music, no decadence, but a position equal to the claims of any other country. Respecting music, I can say that hundreds and probably thousands of pieces are written in Spain and her colonies, are played and sung, and have a charm peculiar to the Spanish character, yet are never published. Oliver Ditson would do well to make an excursion, say through Cuba, to gather up the beautiful songs which otherwise will pass into oblivion-will perish as have the sweet voices that once made them so attractive.

Sr. M. N. Murillo contributes an Important article to the Revista on the "Ways Leading to Association," the pith of which may perhaps be summed up briefly in his own words: Every one for all and all for every one. He thinks that fear of entering upon associa-tion is puerile. To associations we owe the greatest progress of the age. He quotes the "Bible Society" to show what it accomplishes, how it inundates the world with its millions of Christian tracts, etc.

Mme. Domingo y Soler has here also one of her trenchant articles, in which I see she quotes historical records relative to the thousands put to death during the inquisitorial reign of Tomas de Torquemada, during the tyranny of dominicio Deza; and of Cardinal Cisneros, who caused to be burned 3584 human beings for the love of Jesus (?). Bo perished in 328 years 34,658 persons, concerning whom the great Teacher said: "Love one another." I could only do justice to Lady Soler's productions by quoting every word.

MISCELLANEOUS. Reformirende Blätter of Buda Pest; Psychische Studien of Leipsic; Ekjened, etc., Russia; Papillon, Paris: Spiritualistische Blütter, Leipsie: Iris de Paz Huesca; Luz de los Espacios, Havana; El Criterio, Madrid; and Le Devoir, Guise, France.

"FOUNDERED."

There is no sea on. Women and children have gone to sleep as quietly as in their own beds. The cabin is deserted; most of the deckhands have turned in, and the lookout catches himself nodding as he sits down. But for the rumble of the machinery the steamer would be a great silent costin pushing its way into the

darkness.

Hark! The man in the pilot-house is listening as it his life depended.

There it is again! It is a long-drawn sigh, ending in a moan. It is the sigh of the sea and the moan of the heavens. Once you hear it you will feel chills creep over you, and an undefined and inexplicable terror will creep into your heart. You will tremble in your stout limbs, and you will look ahead into the dark-

limbs, and you will look ahead into the darkness with your heart in your throat.

Now there is a minute when the stillness is
deep and profound. The machinery has not
been touched, but the rumble seems to have
died away. There were little waves on the
surface, but they have flattened down and left
patches of foam drifting on a glassy surface.
During this minute a second wheelsman enters
the pilothouse, the captain is aroused from the pilot-house, the captain is aroused from sleep, a dozen deck-hands turn out and many

scream out in terror, and finally brings her face to the gale and forges ahead slowly, her decks wet and every timber groaning.

An hour has gone by. It is no longer a living gale, but a hurricane. Holding her head square against the gale and sea, the men in the pilothouse are wet to the skin. Water is running off the hurricane deck. The frightened women have seen foam strike their state-room windows. Every soul aboard is wide awake now. Both engineers stand by and watch every movement of the machinery. Every time the wheels. ment of the machinery. Every time the wheels-men move the wheel to port or starboard they think what would happen if a link in the tillerthink what would happen it a link in the thierchain should give way. The officers move here and there, consult as they meet, and warn each other that the worst is to come.

Two hours now since the moan was first heard. Women have screamed and wept and

heard. Women have screamed and wept and swooned and grown calm. Men have cursed and prayed and made ready for what is to come. No one has said to them that the steamer cannot weather the awful sea and the terrible gale, but each one feels it. There is a tremor beneath their feet which tells of weakness. There is a groaning as the heavy seas strike her which means that she is being worsted in the fight.

How quiet men and women are after the reaction! Half-an-hour ago women were wringing their hands and filling the cabin with wails of anguish. Men were as white-faced as ghosts and trembling like leaves. Now there are no screams, no wails, no words above a whisper. Some have secured life-preservers, others have resolved to make no fight. Here is a family of five; there only husband and wife; yonder a lone woman or a single man. This night's work of the roaring gale and hungry sea will lone woman or a single man. This night's work of the roaring gale and hungry sea will make a thousand hearts sad.

"The steamer is breaking up!" the steward says as he enters the cabin. There is a momentary start of surprise and terror, then the lethargy of despair creeps back to the heart and gives each face a grim and determined look. There are those who will battle long and bravely; others will disappear beneath the

foam like the iron ballast in the hold.

Boom—crash—scream! A wave has smashed in a section of the forward cabin, and water a foot deep rolls aft to pour down the stairway. That is the beginning of the end. Ten seconds That is the beginning of the end. Ten seconds after the machinery steps working. A thousand barrels of water go swashing over the lower deck and the fires down in the hold are drowned out in an instant. Now is the time for shrieks and screams and shouts and wails, for the steamer falls off into the trough of the sea. But you hear no sound except the flendish howl of the gale and the roar of the mad waters.

waters. Orash! Everything on the upper deck for-

Crash! Everything on the upper deck forward of the smoke-stacks is riven and splintered and sent to leeward by that one wave.

What are those hundred men, women and children waiting for? They stand and look into each other's faces. Husbands clasp their wives, children nestle closer, and the faces of the dead could not be whiter. Now it is coming! The gale catches the driving steamer and alowly turns her shattered bow to the seas. They feel her turning and they know what it means. Hands reach out after hands, fingers

ters and struggling human beings where rode a ters and strugging numan beings where rode a proud steamer ten seconds before.

For half a minute everything drifts together. In two minutes those who are battling for life are out of sight of each other. On the shore a hundred miles away men say that it was an awful gale. Out at sea a numbness begins to creep over those who are hurled about, and one by one they give up the fight, and the life-preservers buoy up only corpses.—Exchange.

Written for the Banner of Light, LINES OF LIGHT. Gratefully Inscribed to a Friend and Brother.

BY BELLE BUSH.

My thoughts are singing birds to-day; · Set free, they fly to thee, And all their way is tracked with songs Of hope and sympathy.

Oh! brother heart, they seem to say, Be brave, be true and strong, And every act of thine shall be A triumph o'er some wrong.

And when the threatening storm-clouds rise, Or winds blow wild and chill. It is " the Father's will."

When darries gathers o'er thy way, Or doubt the bosom fill, Oh t heed that the tealmly says, "His hand will guide thee still." Oh, brother heart I my heart would say,

Look up, though fortune frown;" Thy words, repeated o'er and o'er, Have into song-birds grown. And back to thee they speed their way

With joyous thoughts and free, To bear to thee a sister's gift Of heartfelt sympathy. While hope, the sky-lark of the soul, Aloft still soars and sings,

And upward glancing through the clouds, I see her shining wings. Look up ! look up ! she softly sings, Oh! brother-heart, to thee,

And sweet her songs, through night and morn,

Come rippling back to me. Ah! then, when striving for the right, Thy love is met with scorn, Still list the angel voice that sings,

"Night comes, and then the morn." When sorrows come, and grief and care Dark shadows round thee throw, Still sing 't is shade and sunshine both That make our spirits grow.

And then thy pitying eye shall see How all have erred who live, And freed from hate thy soul shall sing, Love's law is to forgive.

Oh i thus may every care and fear, Or grief that haunts thy breast, By some consoling voice be met. And quickly soothed to rest.

I know thy life is one of toll, But God thy hands will stay. And they will wear the crown ere long Who bear the cross to-day.

Thus, brother-heart, I sing of hope, As thou didst sing for me And pray the sweet-voiced birds of joy May bear my songs to thee. Belvidere Seminary, 1884.

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"NEARER, MY GOD, TO THEE."

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" LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of bill and plain, bearing on its current the timeworn bark of an aged l'ligrim. An Angel accompanies the loat, one hand resting on the heim, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventice," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved en steel by J.A.J., Wilcox. Size of sheet, 22x28 inches; engraved surface, 18x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. As it neared the brink of the fearful cutaract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a defermined and resistess impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat tunned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Witeex, from the original painting by Joseph John. Sizeof sheet, 22x28 inches; ougraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knoll of parting day," "" from the church tower lathed in sunset's fading light, "The lowing herd which slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are cagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2223 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-plece to "Homeward," or "The Currew"). Uopled from the well-kingwa and justly celebrated painting designed by Joseph John. Bisin, copied in black and two tints. Bise of sheet, 22x28 inches.

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MPECIAL NOTICEM.

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

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which coutain matter for our inspection, the sender will confer a favor by drawing a line around the article he desire specially to recommend for persual.

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

Banner of Wight.

BOSTON, SATURDAY, FEBRUARY 2, 1884.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

A Church Rumpus.

What the New York papers style "a scandalous meeting" took place in the vestry of the Madison Avenue Congregational Church in that city, recently, over the election of deacons for the one-year term. It is the church over which Parson Newman has for some time past presided, though never settled over it. The accounts say that if a passer-by had thought a prayer-meeting was going on in the well-lighted basement, he would have been amazed at his mistake. He would have heard the congregation hissing instead of singing, and alternately applauding and crying-"Shame! Shame!" Parson Newman, also, would have been heard referring to the senior deacon as "that man," and "that person," and flatly contradicting what the deacon had just before asserted. He would likewise have heard the church-members calling one another "political gangs," and almost every member throwing out sneers and abuse at the one who spoke before him. This is known as Gen. Grant's church, and the occasion referred to was its regular annual meeting. It is said to be the only church in New York to which the epithet "political" can even faintly be applied.

Parson Newman, noted as a political preacher and prayer-maker in Washington, has been the preacher in the church for two years past, while the church itself is fourteen years old; and there is great internal dissatisfaction with its present condition. It is asserted by the discontented party that Dr. Newman came to the ship if he were to remain and be installed. church on the understanding that the church | Then Dr. Ranney begged pardon of him, and of debt, which was \$30,000, was to be paid off, and all present, if he had spoken disrespectfully of and be installed its pastor. The charge brought against him is, that this work has been put off, while Parson Newman remains in his place, a Methodist preacher under orders supplying a Congregational pulpit. The finances are represented to be in bad shape, and a large sum of money has to be borrowed in order to pay the Parson his salary of \$10,000. And, worse than all, some of the trustees in his interest have talked of selling the church property and with the proceeds paying off the debt and building a smaller church for Dr. Newman, in which he may close his life-work, the new organization to be taken into the Methodist fold. Gen. Grant, they say, has threatened to quit the church unless it becomes Methodist.

In his prayer at the opening of the meeting, Dr. Newman had supplicated Heaven that there should be "no strife and contention." Both sides soon after began to speak for the election of their candidate. There was a wrangle that confounded everybody and everything, over the manner in which the election should take place; and when it finally came to a vote, it was found that four boys and three girls, all under age, had voted. This raised another dispute, and the matter seemed to be entangled beyond all prospect of straightening it out. The actual election, however, showed that Parson Newman and his party were defeated. It was subsequent to all this that the real scene began. Dr. Ranney, who led off against the parson, and himself is the senior deacon, rose to make a statement explanatory of the resolution he was about to offer. The latter was to the effect that the current engagement of the church with Dr. Newman be annulled. The mover said he offered it in the interest of the church. The resolution was received with mingled groans and applause. Another member rose, and pronounced the resolution impertinent.

Another member called on them all to come out and show their colors; it was a Congregational Church, and he said it ought to have a Congregational pastor; it had a right to expect of Dr. Newman that he would become a member and an installed pastor, and, because he refused to become either, he—the speaker—advocated the passage of the resolution. Dr. Ranney, the senior deacon and leader of the opposition party, again rose. Hisses greeted him when he said he bore no enmity to Dr. Newman. A lady member was heard to exclaim-"The idea! an old man like that!" The elder deacon said it in that city are now held at Keenan Hall, was the first hissing he had ever heard in that corner Broadway and 3d street, on Sunday of church. He went on to explain that Dr. Newman had for the past two years served the Church as supply, and nothing else; he had-

of the salary at the same time, and being told it was \$6,000, he at once began a movement, said the speaker, for an increase to \$10,000.

Then what did he do? continued the speaker, "He writes a manual, setting forth that this church was to be a free and independent church, amenable to no Christian denomination." That project, he said, was defeated. Every three months, continued the speaker, he has reported to the Methodist church his work in this church, 'as though we were a missionary society belonging to that church"! Here is where the real motive thrusts out its cloven foot to the view. The speaker said that Dr. Newman was asked by him several times if he did not think it right and proper that he should become "one of us," and each time he made the reply that there were many Methodists he would be able to bring into this church by not doing so; and he asked to have the matter left to him. The whole trouble, therefore, seems to have arisen from this money-loving parson's trying to ride two horses at the same time, with a view to a fat salary, and the prospect of a warm place for the rest of his days. The same speaker further stated that Parson Newman had played pure Methodist before the rulers of three Methodist churches in New York which thought of unit-ing in one large church, and that he had made application to become their pastor.

From this it is easy to see that the Parson merely had his eye "on the main chance." In ecclesiastical lingo, they phrase it "a call from God." If that is what it is, then the big salary generally voices the loudest call. This whole Newman matter, as described in detail by the elder deacon, who is a popular and distinguished physician in New York, is about the same thing as striking for an office in party politics: and he was used to that in Washington, as we all very well know. Immediately upon the utterance of this most pointed charge of the elder deacon, the incensed parson sprang to his feet and exclaimed in an excited voice-"I want to say there is not a word of truth in what that man utters"; and he then went on to deny the entire statement piecemeal. "There is not a word of truth in any of it," he repeated. And he began to taunt Dr. Ranney-the aforesaid senior deacon - with himself being the first man to propose the raising of his salary, saying that he spoke to him "in the soft bland manner in which he gives his pills," at which there were new cries of "Shame! Shame!" But the parson declared that he did not care, whatever came.

"God had blessed him with means," he said; "and there were those who knew," he added. 'what a charitable use he had made of them the past year." That is the way these ministers show us how to keep the left hand from knowing what the right hand is about. He charged that neither Rev. Dr. Hepworth nor Rev. Dr. Davis could stay in that church because of Dr. Ranney; and certainly he could not himself be blamed for hesitating. The fact was, however, he continued, that he had accepted the permanent pastorship from the pulpit, before all the church. Pointing to Dr. Ranney, he said, That man has been supreme here; and while I wanted to treat him with kindness I determined I would not be under his influence." In the language of the scriptures which they profess to idolatrize, 'See how these brethren love one another.'" The chairman of this lovefeast at this critical point called the pastor to order, saying that his remarks were an outrage. Whatever Dr. Ranney has said, he added, he has not called the pastor a liar. He begged the pastor not to use strong language about Dr. Ranney. "I was referred to in strong language," replied the excited pastor. 'Don't call our senior deacon, whom we love and reverence, a liar," repeated the chairman reprovingly. Upon which the irate pastor calmed down somewhat. "You can now do as you" please," he wound up, addressing the assembly, 'I have no favors to ask of you.'

Yet he would like to enjoy their good fellowthat he was to identify himself with the church | the pastor. But he asked Parson Newman what he did say about remaining in the Methodist Church. "Will you answer?" spoke up a voice from the meeting. "Oh, I said nothing of the kind," answered the parson. "What did you say?" persisted Dr. Ranney. "Nothing," answered the parson. "Then," retorted Dr. Ranney, "the son-in-law of Bishop Simpson tells what is not true." "Possibly," said Parson Newman. Dr. Ranney said it seemed to him that the drift of things was to get \$120,000 out of the sale of the church property, with which to build a church for Dr. Newman to end his days in This is the kind of property, let us keep in mind, that some people who would humbug the taxnavers forever describe as too sacred to be touched with a tax. What stuff and nonsense! Dr. Ranney denied that he had been the enemy of former pastors, and appealed to those who heard him for the corroboration of his denial:

and he was vigorously applauded. After this there was a scramble of a discussion among half-a-dozen members at once in which such terms could be heard as "political gangs," "cut-and-dried work," "we did not come here to be blackguarded," "liar," "kick up a muss," and more of the same sort. It was nearly midnight when this tempestuous party of ecclesiastics broke up in such a row, after concluding for the present to lay the resolution offered by the senior deacon on the table. The parson fired a Parthian arrow as the meeting adjourned, to balance, as it were, his prayer at its opening, that there should be "no strife and contention."

We have taken the trouble to sketch this church fight thus in detail and at length, for two special and impressive reasons: first, that the people at large may see for themselves the kind of men these parsons are who assume to dictate to them thelabsolute and eternal right and wrong of things; and, second, that they may better realize what is to be their condition when these same parsons, preachers and priests, reinforced by their blind and heated and frothing followers, shall come into supreme control of our present free Government by working the patent they have applied for that is to put God into the Constitution. We should treat the whole thing as a farce, if it were not the force which it hap-

pens to be.

A gentleman from Troy, N. Y., who visited our Office and Free Circle, on Tuesday last, informed us that the Spiritualist meetings each week, at 3 and 7:30 P. M. E. W. Emerson addressed the friends there last Sunday, the hall being crowded. Dr. W. H. Vosburgh, we never accepted the boat of bermanent pestor, to are informed, attended, it being his first appearance in public for some six weeks, during son had agreed at the beautiet, that he would be the boat of his home by a serious illness. We are glad to hear of his would be the beautiet and convalence. are informed, attended, it being his first appearance in public for some six weeks, during malist, and by a serious illness. We are glad to hear of his

The Gay Head Indians.

Several hundred dellars have already been subscribed in Boston, through the efforts of the press working in unison, as a testimonial to the Indians living at Gay Head who showed such humanity and bravery when the steamer City of Columbus was wrecked near by. This remnant of an once considerable tribe of red men behaved on that trying occasion with a heroism that challenges universal admiration. The recital of their deeds of self-forgetfulness for the sake of desperately situated sufferers is enough to quicken the pulsations of every heart in the perusal. They proved beyond further dispute that the Indian, who has been cheated and plundered and crowded back since the settlement of the country began, and who has been brutally pronounced "good" only when "dead," is of the same stuff of humanity with the rest of us and the best of us. These brave men manned the life-boats that put off in the freezing January weather, scantily clad. but filled with courage to perform the highest recognized service which man can render to man, namely, the saving of human life at the risk of one's own. Every able-bodied man of them in the sparse little settlement made one of those devoted crews that rescued the handful who were threatened all the time with a

cruel death. They saved, by their heroic exertions, twentytwo lives in all. Those who reached the barren shores were welcomed with the warmest hospitality; everything was freely supplied to the sufferers from the scanty stock of these humane natives. After all were brought off from the wreck that could be rescued alive, men and women together began their devoted search for the dead that might come ashore with the waves. The women came down from their primitive and poorly furnished places of abode clad in nothing heavier than dresses of calico to protect them from the cutting edge of the wintry gale. One poor soul ran to her home. when a female body was thrown upon the sand without a shred of clothing, and hurried back with a pair of sheets in her hands, weeping while she regretted it was all she had to put around the body. And this pair of sheets was really a luxury which any Indian woman of them all would covet the possession of. These Indians have asked nothing, either, in return for their efforts and sacrifices, though they intimated their willingness to accept a salvage interest in the trunks containing articles of value which were washed ashore. To this they are legally entitled. All friends of these Indians who feel moved to contribute to this most worthy testimonial, in sums however small, should remit to the treasurer, Mr. W. W. Clapp,

Precisely as Alleged.

office of the Boston Daily Journal.

When full confirmation of all that we have said about the treatment of the Indians comes to us from the frontier itself, and from the Pacific Coast, we need go no further to establish the veracity of our charges. The San Francisco Chronicle recently confirmed all suspicions in the direction referred to in the most open and candid manner. It admits that Gen. Crook's report of operations among the Apaches during the last year, confirms the public suspicion that the troubles with that tribe. "as with nearly all others for the last quarter of a century, are due to bad treatment by the agents and broken faith." So we have been asserting and reasserting, long before Gen. Crook's last Indian campaign occurred to illustrate it afresh. Gen. Crook thinks the Chiriahuas Indians had good cause for revolt, and that they displayed great patience in enduring their cruel treatment as long as they did without leaving the reservation. It is the same old story, says the Chronicle-"plundered of their supplies"; and that, too, by the men who were placed over them to see that they were not plundered. Gen. Crook says they speak with bitterness of nearly all their agents." The Chronicle says the agents take care of their own fortunes first, and then if anything is left of what is intende

it on them with a grudging hand. The Chronicle states further, that the bordermen do not consider it a crime to shoot an Indian, much less a capital crime. A thousand such murders, it says, might be committed without stirring up the spirit of justice anywhere along the border to the hanging of the murderer. But, it adds, let only one white be killed by an Indian, and instantly public opinion all along the line flames out most laridly for the annihilation of the whole tribe to which the one bad Indian belongs. All lesser crimes against the Indians are held as venial and not worth talking about. If, it illustrates, the agent purloins their goods, the contractor, who is a borderer and interested in the operation, helps to hide it, and the outside ruffian crowd applaud, because the more that can be done in this way the brighter the chances of another Indian war, and the expenditure of Government money among them to wage it.

The Chronicle also affirms that another prolific cause of discontent and hostile conduct among reservation Indians is the covetous whites who hang around the agencies everywhere, to concoct plans to secure reservation land or imperil the treaty rights of the tribes. Therefore it denounces without stint our entire Indian policy. It would give the Indians land in severalty, securing their personal title and opening to them the door to citizenship.

On a Mission of Mercy.

Our financial partner, Mr. Isaac B. Rich, will sail from New York, Feb. 6th, on the steamer Finance, of the Brazilian line, for St. Thomas, Danish West Indies, to be absent about three months. He will be accompanied by his wife and family and the wife and child of his son, Mr. Charles J. Rich (treasurer of the Howard), and Miss Annie C. Everett. The main object of the contemplated southern trip is for the recuperation of the health of these ladies. The party intend to pass two weeks in St. Thomas, and then proceed to St. Croix, where they will remain until the last of April, if nothing intervenes to prevent. From thence they hope to reach New York May 8d. The numerous friends of the Banner will wish Bro. Rich, as we do, a pleasant voyage and safe return.

Mr. Benjamin R. Frohock, of Cambridgeport, Mass., passed to the higher life on Sunday, Jan. 20th, aged 75 years 10 months; and on Friday, the 25th, his widow, Mrs. Jane T. Frohock, followed him, aged 73 years 11 months. Mrs. F. was the author of the work entitled "Substantialism; or, Philosophy of Knowledge," and other writings over the nom de ptume of "Jean Story."

Chas. L. Watson is now Conductor of the Oleveland, O., Progressive Lyceum-vice Chas. Collier, resigned.

Boston Water.

The recently-published report of the Boston water-commissioners shows that the problem they are confronted with is a threefold one: in the first place they are to discover how the present disagreeable, if not positively unhealthy, character of the water is to be improved; in the next place, how the great waste of it is to be checked; and in the third place, from what sources is an increased supply to be secured. Our business just now is with the quality of the water itself. The new board of water-commissioners displaced the old one for the very purpose of effecting a radical improvement in the water system of Boston. The objectionable and offensive quality of the water taken from Sudbury River is ascribed to the draining off from the basins to so low a mark as to encourage vegetable growths in the shallow parts of the reservoirs that are thus exposed to the sun. There are also found to be better reasons for it, if not more potent ones. But the commissioners promise that every fault will be remedied as fast as their ingenuity and care will correct the existing conditions of vitiation.

If, then, the natural causes for bad water cease in time to operate, there is nothing of immediate urgency but the question of waste. Some five or six millions of dollars have been expended by the city in the increase of its water supply; and the enormous waste, instead of declining, continues to increase. The board is fully resolved upon a systematic method of stopping this needless and willful waste. A saving of about three million gallons a day is already claimed. The need of continuing the saving by every rule and appliance that ingenuity can invent, consistent with the public rights and necessities, is even more pressing now than ever. We have had an unprecedentedly dry season previous to the coming of winter, and the term of severe weather has made the situation only more precarious still. It is an open fact that this diminution of waste by water takers must continue to be rigidly enforced, or Boston is threatened with the horrors of a water-famine in midwinter. An abundant water supply is no help so long as the waste more than keeps up with it.

The Medical War in Ohio.

That some of the free citizens of the above named State are determined to fight for their rights before the present Legislature, and against both the Scott and Sherman "Doctors" Plot" bills, is made plain to us by the receipt through the mail of a neatly printed pamphlet of some twenty (large sized) pages, bearing the suggestive title, "The Doctors' Pharmacy, Monopoly and Board of Health Bill vs. Common Sense and Equal Rights." We are informed by those who know, that each member of the Ohio Legislature has been put in possession of a copy of this telling brochure, which is made up as to contents from important statements presented and arguments advanced before the Massachusetts Legislature some years since, and embodied at the time in the compilation: "War of the Doctors on the Rights of the People." It is prefaced by a local address to the Ohio Assembly, which has no uncertain sound.

Ohio citizens who value their constitutional rights should at once back up the influence which a perusal of this timely pamphlet thus put in their hands cannot but have on the minds of the law-makers at Columbus, by at once writing personally to the respective Assemblymen of their districts, protesting, in the name of every principle of right and justice, against the passage of either the Scott or the Sherman Bill.

A few years ago the English historian Froude visited our shores, ostensibly for the purpose of delivering a course of lectures, but in reality to persuade the American people that England had always expressed the most tender solicitude for Ireland's welfare. Father Tom Burke, a Dominican Friar, challenged Mr. to demolish his arguments, and succeeded to such an extent that almost the entire press of New York City sided with him and declared Mr. Froude's statements to be a libel on the Irish people. The New York Times (then edited by an Englishman) was so thoroughly disgusted with the absurdities of Mr. Froude's position. that it finished its summing up of the case by saying: "Go home, Mr. Froude, go home." Lately, another bright meteor has flashed on the American horizon, in the person of Mgr. Capel, who is credited by the Boston Traveller with the following: "Mgr. Capel says: 'My views on the marriage tie are, briefly, that women were made by God Almighty to be either married or to become nuns, and that there is no such state as old maid recognizable." The inference is obvious, and clearly a libel on the nuns. Will not somebody in authority quietly whisper to this pious gentleman: "Go home, Mgr. Lothair Capel, go home."

We are in receipt of a volume containing 478 pages, entitled "Twelve Months in AN ENGLISH PRISON: By Susan Willis Fletch. er." It has just been issued from the press of Messrs. Lee & Shepard, Boston, Mass. In the publishers' notice of the work we find the following remarks: "The reader of the book whether a believer in Spiritualism or one who rejects its claims as delusive and impossible. will be struck by the clear and frank confidence shown in the narrative, especially of the circumstances that preceded the criminal trial, and will soon find his feelings drawn into sympathy with the tender, faithful and courageous spirit of the writer. The heart of the book is the heart of a noble woman. After a consideration of the whole case, there cannot remain a doubt of her innocence of the crime for which she suffered; and it must be a continual reproach to the jurisprudence of the foremost among nations that such an injustice could have been done under the forms of law." As the publishers of this book are not professed Spiritualists, a discriminating public will at once see what impression its pages have had upon them, and will therefore come to the conclusion, or should, that the lady authoress has been the victim of English prejudice and periured witnesses.

Mrs. Williams of Hackney visited Northampton, Eng., during the holidays and gave séances at which very satisfactory materializations occurred. Brilliant spirit-lights appeared, and luminous hands and other phenomena occupied the time for three hours.

Professor. Henry Kiddle of New York, the sincere Spiritualist, fine scholar, and good man, has just left home to inhale the balmy. breezes of Florida for awhile.

Attention is called to the announcement made on our fifth page by Mrs. M. A. Howes.

Woman Suffrage.

The Massachusetts Woman Suffrage Association held its annual meeting in this city Jan. 23d. The morning session was assigned to business; the report of the Executive Committee showed that tracts had been largely distributed and vigorous efforts made for the advance of the movement. Addresses were made by H. H. Faxon and others.

In the afternoon further reports were read and addresses made. Rev. W. I. Haven gave statistics in which the number of women and girls in the United States was stated to be 24,500,000, of whom 10,000,000 are white and over 21 years of age, 12,883,000 are occupied, and 12,-091,088 could vote under a universal suffrage. A series of resolutions was passed, and officers for the present year elected.

In the evening Mr. John Hopkins was the first speaker, remarking that as there is no standard, physical, mental or moral, fixed to proscribe man from the ballot, there should be none to deprive women of the right of suffrage. Mrs. Julia Ward Howe said she wished to deny the truth of the statement made in papers that she had seceded from the suffrage ranks. She then gave a vigorous defense of the woman sufrage movement. Miss Mary F. Eastman and Lucy Stone made the final speeches of the evening.

The convention of the National Woman Suffrage Association of Massachusetts was held in Lowell, Jan. 23d. Addresses were made by Mrs. H. L. Shattuck, President, Miss N. W. Covell, Mrs. H. W. Robinson of Malden, and Miss Phobe W. Couzins of St. Louis. There were good audiences and it was a successful gathering.

On Thursday evening, Jan. 24th, the Massachusetts Woman School Suffrage Association held its annual meeting at No. 5 Park street. Boston, Miss Abby W. May presiding. Reports read showed an increase in voters and membership. Announcements of ward meetings throughout the city were made, and the advisability of parlor meetings was urged upon the local workers, Mr. Higginson making a strong plea for them.

Testimonial to Father Davenport.

The twenty-ninth anniversary of the first presentation to the public of spirit-phenomena through the mediumship of the Davenport Brothers will be observed with appropriate exercises in Investigator Hall, this city, on the evening of Wednesday, Feb. 13th. The event to be commemorated was one from which radiated over all the world the light of immortality to thousands who sat in darkness, as regarded a future life, and is eminently worthy the recognition it is proposed to give it by all who have become partakers of the blessings Spiritualism has bestowed upon mankind. For this reason. as well as from the fact that the father of "the Brothers," Dr. Ira Davenport, will derive whatever of pecuniary profit results therefrom, we trust a large attendance will be present.

"The Russell Bill."

In his inaugural address, delivered Jan. 14th, to the Senate and House of Representatives of Ohio, Gov. Hoadly, referring to inquiries that are being instituted regarding the constitutionality of "The Russell Bill," said:

"Pending this investigation, and without reference to its results, it is at least desirable to amend that part of this act which imposes a license tax upon; mediums, so that it shall not seem to be an attack upon the religious views, sincerely held, of even a small majority."

We are flooded with communications, pro and con., in regard to the mediumship of Mrs. N. E. Whitney, of Brockton, in this State. Some of them aver that she is a legitimate medium for the materialization of spirit-forms, notwithstanding the recent alleged exposure in Banger, Maine. The publishers of this paper have no personal knowledge in regard to this lady's medial powers, except what has Froude to a public discussion, but Mr. Froude | been given by respectable correspondents, viz: declined, whereupon Father Burke proceeded First, in a brief communication from Mr. Fred. Crockett, who wrote from Brockton, under date of Nov. 26th, 1883, giving an account of a séance in presence of Mrs. Whitney and a select company of friends, at which he reports that at least thirty forms appeared in the course of the evening, and that some of these spirits materialized and dematerialized while the medium was in sight, etc. Secondly: A respectable gentleman and firm Spiritualist, Mr. James H. Young, of Matfield, wrote to us a communication, which appeared in the Banner of Jan. 26th, 1884, giving an account of a séance held in the presence of Mrs. Whitney, on the evening of Dec. 20th, in which he fully endorses her mediumship, as the reader may see by reference to the paper of that date. These statements are very explicit. Upon the strength of them, as we learn from late letters received from equally respectable Spiritualists residing in Bangor, Maine, arrangements were made with Mr. and Mrs. W. to visit that city for the purpose of demonstrating the power of spirits to materialize, in a similar manner, of course, to those which were reported as appearing in Brockton and Matfield. From documents sent for publication from Bangor (at least one of which we may print hereafter, provided the writer appends his full name), we learn that the manifestations there are alleged to have been fraudulent; and there seems to be strong evidence to sustain this hypothesis. If proven fraudulent, we shall not besitate to tell the public so: yet evidently there are two sides to the question under consideration.

> Bro. Miller's Psychometric Circular, published at 15 Willoughby street, Brooklyn, N. Y., for the month of January, comes to hand, filled with uncommonly choice spiritualistic matter. But what surprises us is the statement he makes in the leading editorial, that his journal is not self-sustaining. He says that he has published the Circular at a loss of several hundred dollars each year. It is a very cheap periodical at one dollar a year; and it seems to us that if the Spiritualists of this country were aware of its great usefulness they would subscribe at once. He asks the pertinent question: "Are you willing to show your sympathy with us in our work by increasing our circulation in every possible way ?" It is absolutely necessary that all the periodicals devoted to Spiritualism should be better sustained than they are. Wake up to this important fact. friends.

> W. H. Hernden, of Springfield, Ill., in a letter to the Boston Investigator, says that the pamphlet by A. E. Giles, Esq., of Hyde Park, Mass., on "Marriage and Divorce," is an excellent production; to quote his words: spirit of the essay is sincere and honest, loving and noble. It is quite exhaustive upon the sublect and does its author great oradit." The pamphlet may be had at this office.

A Good Movement in Norway.

H. Storjohann, writing from Storthingsgaden 14. Christiana, informs us that, through the help of good friends, visible and invisible, he has been able to start a circulating library at the capital of Norway, and will now be able to work for the advancement of the spiritual cause with more success, as spiritual works can thus be gradually introduced among the

"Every educated person here," he writes. "reads English, German and often French.... Copies of spiritual books, papers and magazines will be thankfully received by me in order to propagate psychological knowledge here in Norway. A new tragedy, 'Over Ovne' (Beyond Comprehension), by our celebrated poet Bjorne Hjerna Bjornson, has made quite an excitement amongst our theologians; the tragedy treats about a parson who cures by prayers. The author, who during the eight last months has lived in Paris, seems to have got an insight into our cause at the place mentioned. All the daily papers are now discussing magnetism, hypnotism, biology, etc., (but not mentioning the word Spiritualism) in combination with this tragedy; it has, at any rate, made several spiritual works known to the Scandinavian public. A liberal newspaper will be started within a few days, viz: 'Tidning for Frisindede Christne' (Paper for Liberal-minded Christians). The editor, a theologian, I hope is open for our cause. I shall at least do my utmost and try to get our science introduced into his

Gerald Massey

Commenced a series of lectures in the Old Baptist Church, 133 Clinton Avenue, near Myrtle, Brooklyn, N. Y., on the evening of Jan. 22d, his subject being "Man in Search of his Soul during Fifty Thousand Years, and How he Found It." Judge A. H. Dailey presided, and the remarks of the distinguished speaker were excellently received.

Mr. Massey's remaining subjects and dates for the course were announced as follows: Jan. 25th, "The Non-Historic Nature of the Fail of Man"; Jan. 29th, "Non-Historic Nature of the Canonical Gospels"; Feb. 1st, "Why God does not Kill the Devil." Persons wishing to correspond with Mr. M. respecting engagements for lecturing on moderate terms, can address him at 752 Bushwick Avenue, Brooklyn, N. Y.

A New Society in Columbus, O.

A new organization has been effected in Columbus, O., bearing the name, "The First Society of Spiritualists and Freethinkers of Franklin County." At a meeting held at the residence of J. M. Stuart, No. 18 East Broad street, in the city above named, on the evening of January 16th, an election of officers was made, and the following chosen to serve for the ensuing year: President, J. M. Stuart; Vice-President, Elizabeth Colt; Treasurer, William Savage; Secretary, William R. Shield, to whom all correspondence should be directed, at 56 East First Avenue, Columbus, O.

such, and have done so for over a quarter of a century.

TRENTON, N. J .- The First Association of Spiritualists meets at its new hall, corner of Front and Green streets, every Sunday; afternoon at 2:30, fact-meetings; evening, 7:30, lectures, and every Tuesday evening, circles and lectures. The following is the list of officers elected for the ensuing year; J. W. Royle. President; M. Baker, Vice President; A. Niedermeler, Secretary; W. Davenport, Treasurer; Albert Shults, Philip Valps, Antone Niedermeier. Executive Committee.

The First Association of Spiritualists of Philadelphia, Pa., holds public meetings regularly every Sunday, at 10:30 A. M. and 7:30 P. M. in its hall, 810 Spring Garden street; Lyceum at 2:30 P. M. Dr. James Truman, Vice President; Geo. W. Storer, Secretary; Joseph Wood, Corresponding Secretary. Keystone-Branch B holds a conference every Sunday at 2:30 o'clock, at hall northeast corner of Ninth and Spring Garden streets.

Attention is called to the advertisement in another column of Mrs. L. M. March of New York City, whose reputation as a magnetic healer is of the highest order, as is also her mediumship.

A correspondent informs us that the Spiritualist Association of Kansas City, Mo., is doing a good work. Meetings are held every Sunday evening in Pythian Hall, corner of 11th and Main streets.

Read the card of Dr. A. H. Richardson. on our fifth page.

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: From A. H. H., Chicago, Ill., \$1,00; W. Peck, \$6,00;

Wm, Thayer, 50 cents. It is of the greatest importance to our agricultural

friends when seeking for seeds to plant in 1884, to secure the best that can possibly be procured. Any seeds bought of Jas. J. H. Gregory, Seed Grower, Marblehead, Mass., are warranted first-class. Mr. Gregory

you free of charge. "My business is to talk," said a stump speaker; "I deal in words and sentences." "Xes," cried a voice in the crowd, "and ak lour as I've known you your place of business has hever been closed."

has been in the seed business for thirty years, and has always given satisfaction. If you desire his large com-

plete catalogue of all kinds of seeds, he will send it to

Spiritualist Meetings in Boston: Horticultural Hall (corner Tremont and Brom-field Streets).—Meetings under the auspices of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.-The Shawmut Spiritual Lycoum meets in this hall, 997 Washington street, every Sunday at 11 A.M. All friends of the young are invited to visit us. J. B. Hatch, Conductor. Paine Hall, Appleton Street.—Children's l'rogressive Lyceum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weav-

Wells Memorial Hall, 997 Washington Street,— The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clook. Able speakers and test mediums. All are cordially invited. Seats free. James A. Bliss, President.

A. Bliss, President.

1031 Washington Street.—Ladies Aid Society meets every Friday at 1% P. M. Business-meeting at 4. Sunday afternoons at 3%, tests and good speakers. Conference in the evening. E. O. Baxter, Becretary.

£agle Hall, 616 Washington Street.corner of Essex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Oobb, Conductor. Meetings also Wednesday afternoons at 80 clock.

Harmony Hall, 24 Essex Street (1st flight).—Sundays, at 10% A. M. and 3% and 7% P. M. (scats free); Thursdays, at 2 P. M. Prescott Robinson, Chairman.

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

Cheeken.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Biation, at 8 and 7% F. M.
THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday aftersoon. Business meeting at 40-clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

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

THE BOSTON SPIRITUAL TEMPLE held its usua service on Sunday, Jan. 27th, in Horticultural Hall. After a vocal selection by Miss Georgie M. Latham, with plano accompaniment by Willis Milligan, and the reading of Lizzle Doten's sublime poem, "The Rainbow Bridge," Mr. J. William Fiecher announced as the subject for consideration: "Beyond the Gates." He spoke of the life every one must pass through, a life of sunshine and storm, of sickness and health, disappointments, sorrows and trials, as a discipline preparatory to an advancement. There are two oracles that seem, to guide us in this life—Science and Theology. Science makes everything amenable to law; theology says, no, it is "Thus saith the Lord." Science says we cannot destroy one atom in nature. The wood is burned, the ashes are left; the fire has changed the pentup particles, has liberated, but not destroyed them. Theology declares itself infallible; that when once it has spoken no one should dare oppose its decree. It proclaims a physical resurrection, and waits for it, and then must have this earth burned up to make it good enough for the good to live in. He described the theological heaven, and its enjoyments. So mercenary is man, so devoted to the almighty dollar, that heaven could not be a happy place except the streets were paved with gold, and the gates formed of pearls and precious stones; and their employment singing and crying out "Hosanna." During all these expressions of happiness a mother looks over the battlements of heaven, and seeing her child writhing in torment, returns to praise God for her own salvation. No mother ever had a hand in making such theology. When woman is heard on theology there will be discarded.

"Spiritualism," said the speaker, "is unfolding man as the flower is unfolded. The man of this world is absorbed in stocks and lands, and riess no higher. Selishness is his only aim. The rich in this world have poverty there, for where the heart is there is treasure. One of the pains they will experience as a means of detachment from earthly things will be seeing the proper service on Sunday, Jan. 27th, in Horticultural Hall. After a vocal selection by Miss Georgie M. Latham,

We attended the session of the Shawmut Spiritual Lyceum on Sunday morning last, and were much pleased with the exercises there as skillfully carried out by Bro. J. B. Hatch, Sen., aided by his associates and the officers of groups. The hall where its meetings are now held is much superior to the former one. We are confident no adult, whether Spritualist in belief or otherwise, can fail of being interested by witnessing the services at this Lyceum—while children coming there are captivated at once. Fill up the ranks of the Shawmut, friends of the young, in this city and vicinity. Its prospects are brilliant with the promise of widening future usefulness.

**Any number of people write us very often to advertise their own or their friends' projects in these columns gratuitously, besides requesting us to forward copies of the paper containing such notices to their respective addresses on the same terms! Whenever we decline to accommodate this class of individuals, who have no paper-makers' and no printers' bills to pay, as we have, they are very apt to misrepresent us—and do so frequently. These remarks do not apply to those who are too poor to pay for their notices: We print gratuitously many such, and have done so for over a quarter of a century.

**Columbus, Columbus, Columbus

Following the lecture were tests of spirits of a very positive and decided character, acknowledged as correct in every instance, after which the exercises were brought to a close with the announcement that J. F. Baxter would occupy the same platform next Sunday.

SHAWMUT LYCEUM-WELLS MEMORIAL HALL-The session of Jan. 27th was called to order by Conductor Hatch, who, after the opening exercises, read an article from Light for Thinkers, "What to Teach," in which it was said that the starting point in life should be to form upon the plastic minds of children a system of education that would be the foundation for a moral be to form upon the plastic minds of children a system of education that would be the foundation for a moral life. A moral life was superior to a religious one, as the system of Christian belief consists in teaching that which is unknowable, while a moral life is the result of educating the conscience, leading us to love that which we believe to be right. Following were recitations from Gracie Burroughs, Helen Sanders, little Lulu Morse, Elia Jacobs and Rosa Wilbur, and a song by Gracle Burroughs; vocal selections by Lyceum Quartet, in the rendering of one of which Eddle Hatch assisted; reading by Miss M. T. Shelhamer of a story related by an immortal of the occupation of children in the spiritworld. Agreeable to a promise Thomas Lees made us last fall, we were the recipient of a letter from him, the reading of which afforded much merriment to the children and entertainment to the andience. The lesson of to day from the "Lyceum Guide" was the "Spirit-World, and Where Located." Our Lyceum is steadly gaining in numbers, and it is evident that the "Shawmut" is on its onward way. Conductor Hatch read the call for a Convention of Lyceum workers, and a general desire was expressed that Conductors of Lyceums everywhere answer the appeal published in the Banner of Light of Jan. 26th.

Ladies' Aid Pablors. 1031 Washington Street.

LADIES' AID PARLORS, 1031 WASHINGTON STREET.

—I casually called at the above, Parlors last Friday evening, where I found a large and joyous throng, from youth to old age, with smiling, intelligent faces, enjoying to the fullest extent an evening "social."

The audience impressed me favorably and pleasantly, and I could not help contrasting them and their conversation with the "socials" of the evangelical churches in the past few years. A great change for the better is very noticeable here in all things tending to the advancement of the human race.

Though we have not made as great progress as

churches in the past few years. A great change for the better is very noticeable here in all things tending to the advancement of the human race.

Though we have not made as great progress as many of the advanced Spiritualist desire, yet the march has been great and important. The evening was almost entirely devoted to amusements, and knots of people were scattered about the brilliantly-lighted rooms, engaged in them or in discussing some social or scientific subject.

A very pleasant feature which I noticed was that of two or three beautiful boys of twelve or thirteen years of age, with sparkling eyes, rosy and dimpled cheeks, moving quietly and gracefully through the assemblage selling tickets for some charitable object. Their voices were musical, and their manners persuasive, and I have no doubt they were successful. Nothing adds more to the beauty and usefulness of such gatherings than the commingling of boys and girls with those of more mature years. At one time the happy hum of voices was suspended for a few minutes, when Mrs. Marie Adams presented to Dr. Richardson a picture of his ascended wife, with these words attached:

"Absent, but not forgotten."

The doctor responded briefly in feeling and appropriate language, after which J. Frank Baxter, who appeared a favorite among them, said that at the urgent request of the spirits he desired to tell the audience that while Dr. R. was speaking he saw Mrs. Richardson standing near her husband, and that a little boy, who gave his name as Willie, also stood near them. Mr. Baxter did not give this as a test, but only at the request of those interested in spirit-life.

Mr. Charles W. Bullivan and Mr. Baxter then sang a few inspiring and cheering song; much to the enjoyment of those present, when all again gave themselves up to the did not give this as a test, but only at the request of those interested in spirit-life.

Mr. Charles W. Bullivan and Mr. Baxter then sang a few inspiring and cheering song; much to the enjoyment of those present, when all again gave th

very thankful that Modern Spiritualism began its rich unfoldings among the common people instead of starting among the leaders of the Orthodox Churches. No Torquemads nor Calvin promulgated this welcome philosophy, to blud it with manacles of soulless and crushing creeds. It came through little children, like the dawning of a day in June, awakening the dormant faculities of the race, giving them new emotions, new ideas, and teaching them new duties. The good it has done and is doing is incalculable, and such societies as this, under its auspices, are movements in the right direction.

Under the management of Mrs. Waterhouse, the President, the Society is said to be in a very prosperous condition and doing a good work in relieving the wants of the poor. This is eminently just and commendable for so long as our civilization manufactures so many poor who swarm in our great cities in this inclement season, Spiritualists, the advance guard of human progress, should do all in their power to relieve their sufferings.

We understand the Society has also been successful in the past and that its late President. Mrs. A. M. H. Tyler, was a very efficient officer, and is still working for its continued advancement. We hope every one will use their influence to forward its usefulness in all movements of reform and in alleviating individual suffering.

JAY CHAAPEL.

3 Concord Square, Boston. very thankful that Modern Spiritualism began its

suffering.
3 Concord Square, Boston.

SPIRITISTIC PHENOMENA ASSOCIATION. - The meeting of last Sunday was largely attended by a deeply interested audience. The alleged exposure of a well-known materializing medium in this city, and a member of this Association, was the first subject of consideration, Mr. Bilas speaking at length, and that earnest defender of mediums. Dr. H. B. Storer, following. Mr. P. L. O. A. Keeler then gave illustrations of slate-writing phenomena, and what was witnessed demonstrated their genuineness and the development of Mr. Keeler in this phase of mediumship. On this occasion the slates were only handled by a committee, but it is the intention at the next scance to pass them among the audience and allow every one to see that nothing is written until the invisibles perform their work. Mrs. James A. Bilas and Mrs. H. B. Fay gave tests from the platform. Mrs. Hattle Clark was presented to the audience and defined her standing in the spiritualistic ranks. J. William Fletcher alluded to the fact that the secular press at stated periods give a free advertisement to our mediums. Spiritualism, he remarked, is a demonstrated fact, and all the gates of ignorance, priestcraft and free advertising shall not prevail against it. It will stand and do its legitimate calling until the last child of this troublous life shall be welcomed home in that mansion not made with hands, eternal in the spirit-spheres.

Next Sunday we shall have J. Frank Baxter to speak for us. Alonzo Danforth, Cor. Sec. of S. P. A. 800 Tromont street. a well-known materializing medium in this city, and a

HARMONY HALL. 34 ESSEX STREET .- At the meet ings on Sunday last the remarks of Father Locke were interesting and instructive, and were listened to with

Interesting and instructive, and were listened to with marked attention.

Prof. Milleson spoke at length upon the good lives of the Quakers, showing the difference between their peaceful, harmonious habits, as compared with the restlessness of most people of our day. He related incidents of a visit to the home of Isaac and Amy Post of Rochester, N. Y., open to reformers for nearly half a century. He claimed that the Quakers were the forerunners of Modern Spiritualism, and that a large proportion of mediums are descendants of Quakers.

Dr. Tripp gave psychometric readings which were unusually clear and correct. Mrs. Bodrie made some remarks which were well received. The chairman made a few remarks, giving some of his wonderful experiences in the materializing circles of Mrs. Hatch, at 281 Shawmut Avenue, where he has frequently met and conversed with his departed friends as plainly and distinctly as when here in the form. The tests given through the mediumship of Dr. Thomas were clear and generally recognized bythose for whom they were intended.

That sweet singer and young elecutionist, Miss Gracie Burroughs, favored the audience with one of

were intended.

That sweet singer and young elecutionist, Miss Gracie Burroughs, favored the audience with one of her excellent recitations, which was warmly received and applicated. and applauded. .

A Meeting of the "Fraternity of the White Cross" will be held in Harmony Hall, 34 Essex street, Friday evening, Feb. 1st, when the objects of the order will be fully explained by J. W. Fletcher, John Orvis, O. M. A. Twitchell, and Mrs. A. L. Lull. There will also be recitations by a talented young reader, and music by James R. Cocke, the inspirational musical medium.

CHELSEA SPIRITUAL ASSOCIATION .- Sunday, conference at 3 P.M.; at 7:30, Mrs. Mary A. Bagley, tes medium, and James R. Cooke, musical and test me

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

Tuesday morning to insure insertion the same wook.]

J. Madison Allen, having returned from his successful tour through the South, will accept engagements to lecture within two or three hundred miles of Philadelphia. His inspirational trance lectures are frequently followed by delineations of character and descriptions of spirits. He is also prepared to give, on week-day evenings, literary and scientific lectures. Address him at Home School, Aucora, N. J.

J. H. Harter is still in the field as lecturer on Spiritualism, Temperance and other reforms. He also officiates at weddings and funerals. Address him at Auburn, N. Y. W. L. Jack, M.D., is located at the corner of Main and Merrimack streets, opposite Haverhill Bridge Dé-pôt, Bradford, Mass. Post-office address, Haverhill, Mass.

J. H. Tompkins, Grand Rapids, Mich., writes: "O. P. Kellogg is speaking here this month to good houses. Miss E. M. Gleason spoke in December. L. O. Howe will be here in February."

The Tloga County Record (Owego, N. Y.) for Jan. 19th, states that Lyman C. Howe lectured twice on Sunday in Stone's Hall, Owego, and was to speak on the Sunday following.

Capt. H. H. Brown spoke in Leeds, Mass., Jan. 22d; Capt. H. H. Brown spoke in Leeds, Mass., Jan. 22d; in Cummington, Mass., Jan. 24th, and 25th; gave an address on Thomas Paine, in Hartford, Ct., the 29th, and spoke in Readsboro', Vt., Jan. 30th and 31st. He will be in Newburyport, Mass., Sundays, Feb. 3d and 10th, and in Haverhill, Mass., Bundays, Feb. 3th and 24th, and can make a few week-day engagements for February, March 2d he speaks in Freeville, N. Y., and will remain in that vicinity awhile. He can make engagements anywhere for two Sundays in March, and for Anniversary day, March 31st. Is open for engagements after April 14th. Address at his appointments, or to 512 Quincy street, Brooklyn, N. Y. Prof. M. Milleson. spirit artist, is now prepared to

pointments, or to 512 Quincy street, Brooklyn, N. Y.

Prof. M. Milleson, spirit artist, is now prepared to
answer calls to lecture on all subjects pertaining to
the spiritual man. Blaborate paintings, done under
spirit control, will be exhibited, showing soul-forces
emanating from the psychic centres of the spiritual
body, and brain-producing clairvoyance, inspiration,
mind-reading, love, hate, flight, and the weird mysteries so difficult to comprehend without objective illustrations. Address care Banner of Light Office.

J. William Pictors lecture in Harman Market Park

J. William Fletcher lectures in Harmony Hall, Boston, on Friday evening, Feb. 1st at 8 o'clock. Mr. Fletcher will lecture in Springfield, Mass., the first two Sundays in Feb., after which he will speak in Brocklyn, with one exception, until June. He will begin his lectures in Hartford, Ct., the third Monday in Rabbuare.

February.

J. Frank Baxter, on Sunday last, lectured, sang and delineated spirits to comparatively large audiences in Brockton, Mass. On next Sunday, Feb. 3d, he will appear before the Spiritual Temple Society at Horticultural Hail in this city (Boston), both morning and evening, and in the afternoon of the same day he will lecture at Wells Memorial Hail for the Spiritualist Phenomena Society. On Wednesday, Feb. 6th, he will address, both afternoon and evening, the Spiritualists and others at Somersville, Conn., and vicinity, on which occasion will be dedicated a new hall owned by the Spiritualists, to the cause of Spiritualism and Truth. February.

Frank T. Ripley, we are informed, is meeting with much success in the State of Maine, his lectures and public tests giving great satisfaction. By addressing him at Centre Montville, Me., Box 79, engagements may be made for his services in the above capacity or to attend funerals in that State.

Jennie B. Hagan spoke in Newburyport, Jan. 27th.
Engagements may be made for the coming season by
addressing her at Bouth Royalton, Vt. B. W. Emerson's engagements are as follows: Haverhill, Mass., Feb. 3d and 10th; Springfield, Mass., Feb. 17th and 24th.

Mrs. Amelia H. Colby will lecture in Independent Hall, Bomerville, Mass., Feb. 3d and 10th, at 2:30 and 7:30 p. Mr.; she speaks the remaining Sundays in Horticultural Hall, Boston.

Dr. Abbie E. Cutter lectures in Independent Hall, Somerville, Mass., to ladies, every Tuesday, at 3 P. M., and Saturday to children, at 2 P. M., upon the laws of life and health. Will hold a public reception every Wednesday, at 7:30 P. M., for discussions upon spiritual and liberal topics, to which all are invited.

Our Public Free-Circle Meetings

Are held regularly Tuesday and Friday afternoons at 81 Montgomery Place. Doors closed at 3 o'clock precisely. These meetings are free. and the public are cordially invited to attend.

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

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will and the possible loss of a save much trouble, and the possible loss of a paper or two, by sending in the money for re-newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

Colby & Rich, Publishers. COLBY & RICH, Publishers.

For Nale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Olio Co. Ill. Price Scents per copy, \$2.50 per year, VOIUE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.55 per annum. Single copies 7 cents.
FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents.
MILLEN'S PSYCHOMETRIC CIRCULAR. Published monthly by U. B. Miller & Co., 17 Willough by street, Brookiyn, N. Y. Stugle copies 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M., and N. P. FOX. Per year, \$1.50. Single copies 5 cents.
THE ROSTRUM. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Sha-

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

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Ou., P. O. Box 838, Boston, Mass.

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M Vegetable and Flower Need Catalogue for M 1884, the result of thirty years' experience as a Need Grower, will be sent free to all who apply. All my Need is warranted to be fresh and true to name, so far that should it prove otherwise, I agree to refill orders gratis. My collection of Vegetable Need, one of the most extensive to be found in any American Catalogue, is a large part of it of my own growing. As the original introducer of Ecilpse Heel. Burbank Potatoes, Marblehead Enry Corn. the Hubbard Squash, and scores of other new Vegetables, I invite the paironage of the public. In the gardens and on the farms of those who plant my seed will be found my best advertisement. MY Vegetable and Flower Need Catalogue for 1884, the result of thirty years' experience

JAMES J. H. GREGORY,

Feb. 2.—3teow Need Grower, Marblehead, Mass.

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ceded the criminal trial, and will soon find his feelings

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chapter headings: Introduction: Narrative of Facts; Narrative of Facts continued, with Various Specimens of Spirits
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Archeid at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Mongomery Place), every Turkebay and FRIDAY A FTERNOON. The hall (which is used guly for these scances) will be open at 2 o'clock, and sorvices commence at 3 o clock precisely, at which time the doors will be cloved, a tiwing no egress until the conclusion of the stance, except in case of absolute necessity. The public core continuity invited.

be closed, a lowing no egress unit the total data shance, except in case of absolute necessity. The public are cordically invited.

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

these columns that does not compare the columns that does not compare the columns that does not compare the most account of the columns.

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

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

All express as much of truth as they perceive—no more than the most account of the fact for publication.

All expression of the friends in earth-life who may feel that it is a pleas are to place upon the alter of spirituality their doral offering.

All expression of the country.

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

All expression of the country in regard to this department of the fanner should not be addressed to the medium in any case.

Lewis B. Wilson, Ukairman.

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

(Published in advance by request of the controlling spirit.

D. C. Densmore.

I tried to get in at your last circle, but I was too late, and so good Mr. Pierpont gives me the opportunity of coming first to-day. I have been anxious to communicate from here for a few weeks past, principally because I could not seem to give what I wished through any other chan nel of communication than this one, or in any other place, and so your Spirit President permits me to say that you may advance my mes-

mits me to say that you may advance my message.

I come, first, to send my love to my friends, and to tell them I am not idle. I am just as interested in the work that claimed my attention when I was in the body, as I ever could have been. I am just as desirous of seeing its influence broaden and strengthen as I was a few years ago. I am working to that end, and I have been doing so since I passed from the old body. I am encouraged with the progress made. I feel that my little boy, as I call the paper which I publish, is growing strong and active, his influence is increasing, his power is spreading, and I do believe, as I have so often affirmed, he will grow to manhood, and become of great use in the world. I wish to say to affirmed, he will grow to manhood, and become of great use in the world. I wish to say to those who have taken the paper in charge, that I am in perfect accord with all they have done, and with what they contemplate doing in the future. I have, for many years, cherished a pet project, and that is of seeing my paper sent out to the world as a weekly publication of spiritual news and spiritual matter, and I believe it will yet be done. I am trying to provide and prepare conditions for that very end. Of course, I am not alone in my efforts. I have Of course, I am not alone in my efforts. I have the sympathy and assistance of a great many wise and good spirits in the higher life, and of

What I come especially at this time to say is that I think the hour is drawing nigh when a little change should be made in the heading of our paper, not in its name or title. I know that what it sends out to the world is really prepared and given forth by the angels, and it is a voice of the angels, to go forth and speak to the hearts of the people, calling them up to a recognition and realization of a higher life, calling them out of the darkness of ignorance into the light of knowledge concerning immortality and its conditions, calling upon them to live purer and better lives than they have done in the past, in order to prepare themselves to appre-ciate and enjoy a truly spiritual existence in the

ciate and enjoy a truly spiritual existence in the world to come.

I want to tell my followers, those who have taken up the work which I have laid down, that as my old friend Miner has suspended his work in connection with the paper, there being now no need of his services, as he has nothing to do with its business management, he and others think it would be wise to have his name erased from the paper. I do not care, nor does my friend Pardee, to have our names connected with the paper as editor and publisher, because we understand, as well as many who have criticised our doings in the past, that in order to issue and publish a journal here upon the earth, one must have material means and mortal workers; but when I issued that paper, from the first, I only placed upon its title page what I knew was a truthful statement, that L. Judd Pardee was in reality its editor; for without his brains and spiritual assistance I nover could have sent it forth to the world. Since that time we have made changes, have brightened our conditions, have gained in power, so such a statement need not now be made.

After having entered into close council with

statement need not now be made.

After having entered into close council with spiritual advisers and friends, we have concluded to ask the present publisher to change the ed to ask the present publisher to change the announcement made upon its title-page, and instead of making the statement that the paper is edited and managed by the spirits whose names follow, simply say that the paper was founded by Spirit I. Judd Pardee, through the mediumship of D. C. Densmore. That is all we ask or require. We feel that such a change is not only necessary, but it will prove beneficial to the usefulness of our little sheet.

I wish, while here, to return my thanks to all the friends who have so kindly assisted me and

the friends who have so kindly assisted me and my fellow-laborers in the past, by their sympathy as well as by their material aid. We appreciate every effort made in our behalf. Every word of spiritual instruction and cheer that has gone forth through the pages of our little journal, freighted with love from the spirit-world, has gained strength and power through the assistance given to it by mortal operators, and has proved a blessing because of the sympathy thus bestowed.

One more little matter I wish to speak of, to call the attention of those connected with our paper, and that is: we do not think it wise to have the journal issued before its date of publications. lication. It was not meant to reach any subscribers until the date which it bears upon its title page; and when it comes forth three, four,

title page; and when it comes forth three, four, and even six days earlier, it does not seem to be just the thing. I hope those who have the matter in charge will see that this is attended to.

Now, friends, some of you who are here knew me and my peculiar ways when on earth, and perhaps you would like to know how I am getting along in the spirit-world. I have not the time to speak of those things here: let it suffice for you to know that I am busy, I am satisfied with my spiritual life; but my greatest effort and labor is expended upon the little publication in which I am interested; for I believe if we have the power of sending even one if we have the power of sending even one word of cheer and encouragement, or of knowl-edge concerning spirit-life and its conditions to sorrowing hearts on earth, we ought to do it. So, while 1 am ready to accord sympathy and so, while I am ready to accord sympacthy and encouragement to others, in their various works for humanity, I trust they will give me the privilege of doing my work in my own peculiar way. My dearest friends may feel that I am with them in all affection, with the tenderest feelings of my heart. I bring them a blessing of peace. I often bear influences from on high, which strengthen and invigorate their spirits. D. C. Densmore.

Report of Public Séance held Dec. 11th, 1883, Invocation.

For that patience, which long tried and suffering bringeth only glad results to the waiting spirit; for that peace of mind which passeth all human understanding; for that charity which suffereth and is kind and endureth all things; for that love which showeth no ill to its neighbor; for that kindly feeling which sympathizes with the unfortunate and blesses the strong; for that power which elevates the soul and purifies the heart, we pray, oh! our Father God. These are the gifts of the spirit which can neither tarnish nor pass away. Oh! we would receive from the bunty of thy love these imperishable things which belong to the inner life of humanity, which attract it upward and onward to the eternal world of causes. To this end send down thy ministering angels at this hour; give them power and opportunity to make their infinence felt in this place, that those who assemble here may go forth strengthened in spirit; ready to backle on it e armor ance, and to do battle for the cause of truth, ready to exclaim within themselves:

"We have been refreshed and purified by the experiences of the hour."

Questions and Answers. CONTROLLING SPIRIT.-We will now attend

CONTROLLING SPIRIT.—We will now attend to your queries, Mr. Chairman.

Ques.—How would the magnetism emanating from the "Art Spheres" of spirit life be found beneficial in restoring lost mental and psychic powers, in broken down and exhausted sensitives, if combined with a healing institution?

Ans.—Certain classes of spirits who are very cultured and refined, who inhabit what the questioner is pleased to call the "Art Spheres," might be able to perform a stupendous amount of good by bringing their magnetism to the rescue of the mentally debilitated of earthly life, were they provided with instrumentalities adapted to their use, through whom they might centre and direct their forces, and thus bring them into external operation upon their subjects. When humanity has advanced further in a knowledge of spiritual life and its forces, and when the laws governing are better understood, undoubtedly the good work, briefly mentioned by your questioner, of utilizing these forces by combining them with physical magnetisms, under the direction of the managers of a healing institute for the benefit of the suffering, will be inaugurated.

O—Are there any medium artists now in

of a healing institute for the benefit of the suffering, will be inaugurated.

Q—Are there any medium artists now in Boston through whom the lovers of art in spirit-life could come with sufficient power to consummate such a desired end as the restoring lost balance in the psychic and brain forces of overworked mediums and sensitives? More light is needed on this important subject.

A.—Doubtless there are many mediumistic organisms in Boston whom not only lovers of art, but artists in the spirit-world, can approach, for the purpose of pursuing through their agency a beneficent and uplifting work, something like that mentioned by your correspondent, but we are not at liberty to call the names of such mediumistic persons. We believe that just as rapidly as mankind become prepared to accept the instruction and assistance of exalted just as rapidly as mankind become prepared to accept the instruction and assistance of exalted spirits upon such matters as that under consideration, just so soon will aid and knowledge he brought from the higher life. Undoubtedly, mediumistic sensitives, who have become overworked and exhausted of their nervous aura, can be assisted by returning spirits, who have the good of humanity at heart, by those who are artistic in their desires and employments, as well as others who are beneficent in character. When mortals understand that it is their duty to provide their mediums with harmonious surroundings and sympathetic associates, then will the denizens of the higher life be given, power to perform many good works given, power to perform many good works through their agency; one line of which will be in the direction mentioned by your questioner.

in the direction mentioned by your questioner.

Q.—Is a change of belief regarding certain theological dogmas, wrought in the mind of an individual upon his entrance into the spiritworld, immediate or progressive? Does obstinacy of opinion exist there as here, to a degree that leads a spirit to assert his belief in the truth of what he inwardly feels and knows to be false? be false?

be false?

A.—Those who are intelligent, and who desire to know and comprehend the truth at all hazards, when they enter the spirit-world, speedily discover if their former opinions have been erroneous, and upon this discovery they undertake to cast aside the false ideas which they have held, and to learn the truth upon religious and other matters; while these who are they have held, and to learn the truth upon religious and other matters: while those who are self-opinionated still adhere to their old assumptions and beliefs, and refuse for a time to entertain any ideas foreign to those which have found a lodgment in their minds. They cannot see clearly because they will not listen to the voice of reason or study the lessons which are placed before them. Obstinacy of opinion is found to exist in the spirit-world, because those who are stubborn, and hold tebecause those who are stubborn, and hold te-naciously to their own ideas, believing the as-sumptions of none worthy of consideration un-less they tally with their own, do not immedi-ately change their characteristics on becoming released from the mortal form, but retain them until evidence is brought to bear upon them through their surroundings, appealing to the most positive forces of their natures. Then they are obliged to confess themselves in error

sustained." Red Wing, who belongs to the great council, returns to your wigwams, bringing peace and comfort for the braves and squaws who are working in the cause of truth. And while he brings strength to the little form that he now controls, he also brings peace and magnetism to those who are gathered here in this lodge-room. There is one little medy over by the window, who needs the sustaining power, and Red Wing says to her: Fear not, little squaw; the good spirits have you in their charge. The braves and the squaws who have sent their good tidings through the little messenger bring to you peace and comfort, and they will not see you fall nor faint, but they will keep you in a good condition for the noble

work.

Brave, Red Wing wishes to say at this hour that a big work is before us; that the spirits are banded together for the purpose of sending out their good words through the talking sheet, that they may fall like autumn leaves upon the hearts of the people, softly and lightly as the snow falls in the winter, bringing sunshine and warmth to the heart such as nothing also can warmth to the heart such as nothing else can bring. The good tidings from the loved ones who have gone over the great waters will spread far and wide, the work will go on and on until every heart shall acknowledge that there is hope and promise for the future, and that there is a life eternal beyond; that the squaws, the braves and the little pappooses who have gone out from the wigwams here have been gathered in the great hunting-ground above, where they await the coming of the dear ones who are left. Red Wing also wishes to say for Sagoyewa. Red Wing also wishes to say for Sagoyewa-tha, that there is a great work before the peo-ple of this nation. Clouds have been hovering around, but they have scattered; other clouds around, but they have scattered; other clouds will arise and grow until they spread, and quick work is to be done. It is for the pale-faces to rally and say that they will defend the truth, that they will do the work of the higher powers. By those pale-faces who know the truth and have had evidence of its power coming home to their own lives, a big work must be done in the future for the spiritual cause; and the bands above call upon all who have been benefited by the angels to gather in their might, and express their convictions, to demight, and express their convictions, to de clare their position and maintain it at all risks.

Red Wing speaks in the pale face language
that he may be understood. By-and by others
will come and give their messages, and be recognized as powerful to assist the pale-faces on this lower plane to do the work for those who are above. Good moon.

Morna.

"And God shall wipe all tears from their eyes, and there shall be no more night there, neither and there shall be no more night there, neither sorrow nor crying, nor any more pain," and only light shall come to those who have entered the kingdom, and peace and comfort to the heart that has been bowed down by sorrow and suffering, for the former things of earthly life will have passed away, and the conditions of the higher existence will open before them, and those who have pressed onward in the good work will receive a crown of refolcing. For every pang that has come to the heart, for every cloud that has shadowed the life, a bright jewel shall shine in the crown above; for every tear that has been shed, a pearl of wisdom will gleam in the home beyond; and for all the darksome places that have been traversed, the weasome places that have been traversed, the wea-ry, rugged pathways that have been trod, only sweet by ways lined with fragrant flowers, flooded with golden sunshine, will be presented, for our Heavenly Father's love resteth upon all

his children; he folds each one in his arms and

his children; he folds each one in his arms and gives them his divine protection. They may not understand it when the clouds of painful experience settle upon them; they may not realize it when material conditions surge around their lives; but above all shadows the golden sunshine still beams, and can never be obliterated; it will make its way through the darkest cloud and reveal its presence.

So, from the beautiful home beyond that we inhabit, we bring to you this day our blessing and our love. We say that the mists are rolling away; soon they will be entirely cleared from your pathway; then you will see and know and understand all those things which have appeared so strange and dark to you. Have patience, dear heart, for a little while; realize that you are in the keeping of the good and loving friends who desire to bless your life. Understand if you can that they will never, under any circumstances or conditions, leave you, but that their influence will rest upon you through all time and that they are guiding you der any circumstances or conditions, leave you, but that their influence will rest upon you through all time, and that they are guiding you for the best. Although there may be a disposition, occasionally, for you to hold back, because you cannot realize whither they would lead you, yet they are guiding you on, and you will yet step out into that very pathway which they have shown to you. Like a little child standing in a darkened room, who fears to go forward because he knows not what may come to him, you sometimes stand faltering. The forward because he knows not what may come to him, you sometimes stand faltering. The little one does not understand, perhaps, that just beyond lies the golden light, and if he will but move forward a little he will find its presence; but he waits until some kindly friend takes him by the hand and leads him forward. We are in the sunshine, so we come to take you but the hand and lead you out into the class. by the hand and lead you out into the clear light, where you shall see and know, under-stand and realize that our Father God has held

you in his keeping.
You will soon go away to visit scenes and as sociations that are dear to me; you will mingle with loved ones whom I once knew and whom I still love; you will bring around you memories of the past; not only this, but you will attract to your side the loving presence of those who have passed to higher immortal homes, and who still have an affectionate interest in

and who still have an affectionate interest in you and in those whom you shall visit.

When you go, take to our dear Julie our love and sympathy; tell her life is eternal; there is no death, no separation, hardly a change; it is only the slipping off of the outward casket—for the inner life to enlarge and develop; that beyond this vale of earthly life there is beauty, gladness, happiness and peace; there the angels dwell in harmony together; there all is love, and all unite in doing God's service. Tell her that by and-by she will pass through this little change; divesting herself of the outward garment, she will take up the robe of immortality, and we shall meet and love each other, as perand we shall meet and love each other, as perhaps we have never realized doing before. Until then we shall guide and guard you, and bless each one forever. I am, or you may call me, Morna. I come to my friend James, who is

Ellen Walker.

My name is Ellen Walker. I have been in the spirit-world nearly nine years. I was only sixteen years old when I passed away. I left a good many friends here, who were very sad because of my death. They thought it very unjust that I should pass away from earthly life. I rather rebelled myself, when I thought of the change that was coming to me but I have long I rather rebelled myself, when I thought of the change that was coming to me, but I have long since ceased to feel badly, for I am perfectly satisfied with my spirit-life. After nearly nine years of experience in that life, I can truly declare that I have been greatly benefited by the change. Since passing away, my mother and father have both come to me, and we are together in our home on high. We are happy, because after the experiences and storms of earthly life, we are prepared to appreciate and understand the blessings which the spirit-world affords, and are enabled to adapt ourselves to our surroundings, and to the labor which opens before us.

before us.

I have a number of friends in Philadelphia, and other places in Pennsylvania. I have one particular friend in the City of Brotherly Love who is very mediumistic. Her name is Mary Etta Johnson. She has passed through a number of changes since I left her, and her life has been enriched by experience; although many of the events which came to her have been trying and hard to bear, yet I know she has gained lurgely by them, because she understands and knows something more of life than she could and hard to bear, yet I know she has gained lirgely by them, because she understands and knows something more of life than she could have done had they not occurred to her. I find she is very mediumistic. When I come and place my hand upon her shoulder she feels my presence. I recently discovered that, under certain conditions, I could move her arm, and cause it to write my thoughts. As yet, I have only succeeded in making a few detached words upon the paper. I would like to have my friend sit, two or three times a week, alone, for an hour, with writing materials at hand, and I will try to develop her powers—for I know I shall lave the assistance of other spirits who understand how to operate the laws controlling mediumship. I wish to send my love to her, and father, and myself are rejoicing in spirit over the life that has come to us, and are trying to make it useful and productive in external ways. Tell them, if you please, we shall all meet by-and-by and review the past, recount its experiences with pleasure, for we shall all meet by-and-by and review the past, recount its experiences with pleasure, for we shall all meet by-and-by and review the past, recount its experiences with pleasure, for we shall all meet by-and-by and review the past, recount its experiences with pleasure, for we shall all meet by-and-by and review the past, and feel that we would not have had it otherwise, since each step has pointed in one direction, and has helped us onward in the heavenly way.

Theodore Pomerov.

What are ye doin' here, anyhow? [Taking down what you say.] Much good may it do yould for mey firends, will yee. [We more feels my what I was it to your friends.] Will ye? That's good. That's what I was it to your friends.] Will ye? That's good. That's what I was it down me ye ind'er feels my ye ind'er feels my it is, index to your friends.] What you say. I was like to have me what you say.] Much good may it do your friends.] What you say.] Much good. That's what I was it was nume. I was it was ond. That's me experience—c

Theodore Pomeroy.

Good afternoon, Mr. Chairman. [I am glad to meet you.] I thank you for your kind reception. I find myself in a strange place, and I hardly know how to conduct myself, but I am told that if I speak the thoughts that occur to me, it will be all that is necessary. My desire and intention is to reach my friends on earth, that they may know that I live, and that I am anxious to come into outward communication with them. It does not altogether satisfy me to come to my former abode and mingle with those whom I knew, and not have them recognize my presence; it makes me feel very small and unimportant, which I assure you is not altogether agreeable.

together agreeable.

I bring my love to my friends. I wish them distinctly to understand that I do not in any

I bring my love to my friends. I wish them distinctly to understand that I do not in any manner forget them, and I sincerely believe I shall meet them by-and by, after the fetters of physical life have been cast off by them. I am sure they will be astonished and gratified at the world they will enter, as I was when I found it —for life there seems to be altogether as practical and earnest as it is here on earth.

For nearly a half century of time I was quite well known as one of a firm whose business was that of manufacturing woolens; and, sir, you may believe that nearly fifty years of active life did not leave me in a condition to settle down in idleness orapathy; it rather brought me up to a standpoint where I desired to be very active, and to make my energies felt, and of some service in the world. So I assure you I am busy in my own peculiar way. A little over two years have passed since I departed from the body, that body which grew very painfully feeble for some time before I cast it aside. When I found myself entirely free from the form, I assure you I felt like a boy, ready to shout at being released from thralldom, ready to do and to dare almost anything in the exuberance of my joy and gratitude. Almost the first work I undertook was to return and try to manifest to my friends, that they might gain a knowledge of my whereabouts and condition, that they might learn of the immortal life of the soul which had come to me.

I was the son of Lemuel Pomeroy, for many long years known in Pittsfield, Mass. All the

sometimes to visit them, and I find them employed in their own pursuits and duties, and paying but very little attention to the spiritual part of their natures. This makes me feel unpleasant, because I know very well that the material side will not last very long, even at the most, and that by-and-by they will be forced to turn their attention to the other portion, when I am afraid they will find themselves sadly deficient in the knowledge which they will require to make them understand their position, so I try to drop a thought here and there into their minds, to make them think for them sition, so I try to drop a thought here and there into their minds, to make them think for themselves. I have come here to gain more power for this purpose, and to send my love to my relatives, especially to those grandchildren who are so dear to me, one of whom was more like a son, and was the very apple of my eye. I have tried to guide him, and I am often with him. I think that, after a time, his conditions will be better than they have been. I hope then he will give his thought and attention more to spiritual things, that he may learn what is before him, and teach it to the little children coming up around him, who will stand in need of such counsel from their father's lips. I am much obliged to you, Mr. Chairman, for permitting me to come.

Mary Eliza Willard.

Mary Eliza Willard.

I would like to send a brief message to my friends, who are not far away, for they live in Boston. I have also some friends who are residents of Chelsea, and other places in Massachusetts, and to every one I send my love, but those who are nearest to me reside in this city, and I know they will see my words. I hope they will accept them. I bring my sympathy and my affection, because they are large, and they flow out toward those dear ones who have so many times wished they could see me and know just how I was getting along since I passed from the body. I want to tell them I am happy; I am engaged in my work. They know what I was interested in here, how I longed for power and opportunity to devote my time and attention to a certain line of labor. I want them to understand that now those faculties attention to a certain line of labor. I want them to understand that now those faculties for which I yearned are given me. I have ample time and opportunity to do that work of which I dreamed when here. It is a pleasant one, and when engaged in its pursuit I have no thought of the lapse of time; days, even months and years, pass swiftly by. I do not regret their passage; they only bring me experience and extended power, and I am happy in consequence. Tell my friends that I shall never leave them. I will often come and sing my songs in their ears. They may not hear them vibrating upon the external atmosphere, but their spiritual senses will catch them, and I know they will receive happiness, and their inner lives will be sweetened in consequence. Earth cannot nor will it bestow upon them

ner lives will be sweetened in consequence. Earth cannot nor will it bestow upon them such brightness, such worth of spirit as the loved ones from the other shore can bring.

Tell them, if you please, that all the members of our family who have passed onward—and they are quite a number—are united in homes above. There they join in song at the evening hour, as indays of yore, when in the body, they gathered together and raised their voices in hymns of praise and joyfulness. Oh! we often long for the time to come when our dear earthly friends will hear and know that those who have friends will hear and know that those who have passed onward are forever united, and that their words of praise descend from realms above. We desire so much that their spiritual natures may become unfolded, that they may natures may become unfolded, that they may catch the inspiration of the spheres, and weave it into their lives, that they may learn of that higher existence which, though closely allied to the external life, is still apart from it, and is that which gives the greatest power and experience to the unfolding, progressive spirit. Mary Eliza Willard.

Michael Hennessey.

[To the Chairman:] Be the powers! where have I got into? I 'don't know at all, at all! It's a new kind of a robe I've got on. Faix! where is it, anyhow? [You are in a new place.] A new place, is it? Be the howly Moses, I should think it was. [Where did you come from?] All round the lot, an' it's jist merged into the narrow lane, it is, shure. They have to come out through it before they come here. That's been my experience all along. Be the powers! I don't know, but it's tight squeezin' now, afther yez get it.

now, afther yez get it.
What are ye doin' here, anyhow? [Taking What are ye doin' here, anyhow? [Taking down what you say.] Much good may it do yez. [We will send it to your friends.] Will ye? That's good. That's what I wants. Can ye find 'em for me?

I tell ye what it is, man, I was jist crushed out. That's me experience—crushed out, sir, loike a spider. [Where did it happen?] Shure, I was doin' me work. I was attendin' to me

but what all me grandfathers did, too. I do n't know but what they did. An't it's good enough to be handed down. Do n't ye think so? Now ye'd like to know what calls me here. I jist ye'd like to know what calls me here. I jist wanted to come to me son. His name is Jeremiah. He lives in New York City. Jerry, he was always a right smart kind of a boy. This is betwixt ye an' meself. He always thought he was, an' that makes it all up, ye knows. He's been thryin' to get into some throuble, an' now he wonders how the blazes he's goin' to get out, 'Pon me soul, I don't know, but mebbe it's jist as well to let him stay in a little while; it'll, tach him a lesson. Thim young sprigs, ye know, they need it. Well, thin, I'm not goin' to tell ye at all what the throuble is. while; it'll tach him a lesson. Thim young sprigs, ye know, they need it. Well, thin, I'm not goin' to tell ye at all what the throuble is, that's nayther here nor there; but it's jist loike this: Ye see he has been mixin' himself up with some o' the fellers, an' has got into a place now, an' he wonders how he's goin' to get out. Mind ye, 't is not the stone-jug, only some kind o' throuble of his own, an' he do n't see his way clear to steer out. Says I to meself, could I get somewhere to spake, through some o' these talkin' machines, I moight get to Jerry an' give him a bit o' flea in his ear. So here I am. What can yez do for me? [Perhaps he will see your message, and find some one you can talk through.] That's what they towld me. Faix! I don't understand it. Ye gets in an' turns the crank, an' the machine it talks, an' thin ye prints it in yees papers, an' it goes out. Faix! I wishes ye'd tell me aboot it. It's all right, I knows; butthin, ye see; I don't understand it all the same.

Well, sir, barrin' the boy that's so full of

well, sir, barrin' the boy that's so full of mischief he don't know whin he's aisy, whin to keep aisy, an' whin to be half way civil. I've not much throuble about the affairs of this world, except I've got a little bit of a gurl, an' she's closer to me heart than any one else. An' shure her name it is Ellen; an' she's a delicate sort of a child, anyhow. Oh! she's not sich a little thing as ye call childers; she's quite along in years an' experience; still she's shender, an' she has too much of the cares of the world upon her; so, sir, I feels to look afther her, to thry to bring her strength an' make her feel betther.

Now, do ye know, I think it is a year good

I undertook was to return and try to manifest to my friends, that they might gain a knowledge of my whereabouts and condition, that they might learn of the immortal life of the soul which had come to me.

I was the son of Lemuel Pomeroy, for many long years known in Pittsfield, Mass. All the members of my father's family were well known. I am quite certain it will be learned by friends that I have returned to your office and reported myself, so I request an opportunity of appearing in private to them. I will certainly meet them half way, and perhaps do even more than my share of the work to get to them. Theodore Pomeroy.

My name is Daniel Peterson.

My name is Daniel Peterson. I used to live in a part of Boston. I have relatives who live in a part of Boston. I have relatives who live here now. I am especially interested in my grandchildren. I come from the spirit-world is the things I had iver done or thought of, an' all the things I had iver done or thought of, an'

all the people I had iver seen or dreamed of were passing before me. An sez I to meself— What does all this mean, anyhow? Some of thim looked dark an' lonesome like, an' some of What does all this mean, anyhow? Some of thim looked dark an' lonesome like, an' some of thim looked bright an' cheery. An' whin the shadowy ones come, I felt like shiverin', an' gettin' meself out of the way of thim; an' whin the bright ones came, I felt good all over. By-an'-bythat all went. Thin I looks round, an' somebody says to me: "This is all the purgatory ye'll iver see; if ye think of all the bad things ye iver did, an' of all the good things that ye didn't do, ye'll have hell enough, shure." An' that has been me experience. So I think it is best for us to do aboot right.

Now if ye'll do me a good turn an' send me letter out, so that Jerry will get it, an' perhaps listen to his father's words, an' thry and keep clear of those wild places, an' be alsy in his mind, do his work an' help his little sister along, shure, sir, I'll bless ye forever. An' whin yez comes over, I'll thry an' be standin' round, lookin' afther ye, to give ye a hoist to help ye up, ye know. An' not only that, but I'll thry an' help ye while ye remain here. Do n't ye see, sir, one good turn deserves another? An' I'll be one to send out me fist to any one that says a black word agin ye.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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

Dec. 18.—Aggie Davis Hall; Sarah Jane Mason; Elien Dorssy; Susan Pierce; Charles P. Miller; Mrs. Belle Jackson; John Putnam.

Dec. 28.—Robert Anderson; Ada Wood; Paul Retting; George E. Smith; Julia Ann Sargent; John. C. Murphy; Thomas Malone; Caroline Morris.

Jan. 1.—Belle, to Julia; 'Dr. Robert W. Oliphant; Marlon Growley; Charles N. Miller; Mercy Williams; Daniel L. Barker; tegs.

Jan. 4.—Sauuel Maxwell; Mrs. Juliette Manly; Wilson, Sargent, Juliette Manly; Wilson, Sargent, Juliette Manly; Wilson, Sargent, Jan. 4.—Sauuel Maxwell; Mrs. Juliette Manly; Wilson, Sargent, Juliette Manly; Wilson, Sargent, Juliette Manly; Wilson, Juliete Manly; Miller; Manly; Wilson, Juliete Manly; W

Jan. 1.—Belle, to Julia; Dr. Robert W. Oliphant; Marton Crowley; Charles N. Miller; Mercy Williams; Daniel L. Barker; Ipeg.

Jan. 4.—Banuel Maxwell; Mrs. Juliette Manly; William H. Merritt; Eben Wright; Edward Hecking; Nellie Chapman; Lena Everett.

Jan. 8.—Judge John Chaney; Mrs. Leontine Tournoir; Thomas Pliman; Maria E. Cofin; Josephine Murray; Harry Goodwin; Agnes Brown.

Jan. 11.—Charles P. Curtis; John Harlow; Mary Louise Derby; Rebecca Pearson; Bamuel B. Phelps; William H. Thompson; Mary Emma Jones; Frank Mellen.

Jan. 18.—Buynour Landon; Mrs. Lucy A. Warren; Dr. John McCormick; Belle, to Eli W. Bmith; Caroline M. Russell; Lydia Wentworth; Silver Bpray.

Jan. 18.—Murroe E. Merrill; Mrs. E. A. Pariridge; Helen A. Coolidge; Henry Wilson; Alien H. Jones; Georgianna A. Safford.

Jan. 22.—Samuel Phipps; D. A. Wadely; Eilen A. Matthews; Charles Andrew Powers; Blossom, for Mrs. Busan Cameron, Belden Wilmont, Annie Garside, John W. Rogers, Maria Cifford, Oliver P. Morton, William Morton.

Verifications of Spirit-Messages.

• MARSHALL WARNER. To the Editor of the Banner of Light:

MARSHALL WARNER.
To the Editor of the Banner of Light:

In looking over the Message Department in Nov. 3d of the Banner of Light. I found a message from a spirit giving his name MARSHALL WARNER, who passed to spirit-life a year ago about Christmas time. I saw his death announced at that time, and knew it to be my old friend and fellow-townsman, who was quite gifted as a poet and journalist, and whose style is quite familiar to me. Every word of the message is so like him that there is not a doubt in my mind but that it is from Marshall Warner. His relatives come from a long line of Presbyterians, and perhaps know nothing of our beautiful spiritualism. I thought it just to acknowledge the message to you and to the world.

But I am unsatished in my longings, and still call on the dear ones to come to me once more. But silence is between me and them.

I had watched long and anxiously that (to me) sacred page of the Banner, hoping to see the name of some one of my near and dear Irlends, who now tread the boundless shores of eternity, and I had quite despaired of hearing from them, and had nearly made myself believe that Spiritualism might be a myth after all, when Mr. Warner's name greeted my eyes. I was so overjoyed I grasped the good Banner and exclaimed, Spiritualism is irue, and/immortality is ours.

MRS. J. H. SEINNER.

Stoner's Pratrie, Dane Co., Wisconsin.

DR. CORNELL SMITH.

DR. CORNELL SMITH.

To the Editor of the Banner of Light:

I read with much interest the communication, as printed in the Banner of Light Jan. 5th, that purports to emanate from the spirit of Dr. Cornell Smith, formerly of Hudson, N. Y., but in the last years of his earthly life a resident of Albany, N. Y. In the year 1872, on my return from Moravia, where I had been investigating materialization of spirits through the mediumship of Mrs. Andrews, I stopped some days at Albany, and while there made the acquaintance of Dr. Smith. The facts stated in the communication concerning his views and occupation compare truthfully with his conversation with me at that time. He gave baths and magnetic treatment, and report declared that he was highly successful in making cures. In all my experiences with magnetic heaters, his power affected by any one sufficiently to feel it tangibly. I was not ill, but merely to test his gift I had him put his hands upon me, and very soon was forced to say "sufficient." From that day to the present I have not forgotten the effect produced, neither have I questioned the efficacy of the subtle power upon me, even if I do possess a positive nature. I give this circumstance publicity for the benefit of the cause, and also to add to the testimony in favor of the reliability of Miss Shelhamer's mediumship.

A. S. HAYWARD, Magnetic Physician.

Boston, Jan. 5th, 1884.

JULIUS PRATT—CAPT. J. G. CROSBY.

JULIUS PRATT-CAPT, J. G. CROSBY. the Editor of the Banner of Light:

Being a subscriber, and constant reader of your paper, I have had the privilege of reading two messages from persons I knew, and it well repaid me for all I have paid for the paper. The first was from JULIUS PRATT, May 26th, 1883, and the other from CAPT, JOHN G. CROSBY, Jan. 19th, 1884. Mr. Crosby was an old friend of our family, and the message is so like him there can be no question of its genuineness.

I have many dear friends on the spirit side of life I have many dear friends on the spirit side of life from whom I am anxiously looking for a message. Windsorville, Conn. Mrs. H. N. Craw.

NATHANIEL C. PARKER.

NATHANIEL C. PARKER.

To the Editor of the Banner of Light:
In your paper of Dec. 22d there appeared a communication from NATHANIEL C. PARKER, that was received by his mother (who is now nearly eighty years old) and relatives with much pleasure, as it brings to mind the pleasant things of the past, and is considered a good test, and goes far to establish the fact that he can come back and communicate with his friends on earth. From his sister, MARY A. NICHOLS.

New Haven, Ct., Jan. 17th, 1884.

MRS. EMPLINE THRNER. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the issue of July 28th is a message from Mrs.

EMELINE TURNER of Norwood, Mass. Her husband
was brother to Robert Turner (my husband), who takes
the Banner of Light. I should have written before,
but have been waiting for her daughters (there being
three) to acknowledge the communication as correct.

We know it is correct. I have been acquainted with
her fity-six years.

Dexter, Mich.

JOSEPH L. DEWEY. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I saw in your paper of Dec. 8th last, a spirit communication from an old friend of mine, JOSEPH L. DEWEY, of Hanover, N. H. For thirty years or more I lived in the same town with him, knew him intimately, and was glad to hear from him. His message from the other life, in which, among other things, he briefly alludes to the condition of himself and wife, is most cheering; and all who knew them must rejoice to hear so good an account of them—for they were worthy people when here.

Boston, Mass.

DEA. ALLEN BERRY. To the Editor of the Banner of Light: In the Banner of Light of Dec. 29th I read a communication from DEA. ALLEN BERRY, of Middleton, Mass. It was all correct. I was acquainted with all the family. He was deacon of the Congregationalist church.

People of Mary F. Hoad.

"Mother Swan's Worm Syrup," for fever-ishness, restlessness, worms, constipation, tasteless. 250.

Passed to Spirit-Life:

Peabody, Mass.

From Fremo t, O., Jan. 5th, Islac Sharp, aged 74 years months and 29 days, leaving a wife and five children. months and 29 days, leaving a wife and five children.

Bro. Sharp and his good wife were among the first to embrace Spiritualism in this place, and have both been active in the cause. Spiritualism was their religion, and their faith had bloss med into knowledge: Bro. S. was an into to depart and leave the old worn-out body to Mother Earth. He was a industrious careful, pundent, temperate citizen, and gathered in his long life a competency.

Fremont, O.

THEO. CLAFF.

A beautiful spirit has gone over the bright river. Mrs. Martha Ann Young, wile of Capt. Samuel Young of York Harbor, Me., attained her 73d year on earth Jan. 18th, and Harbor, Me., attained her 78d year on earth Jan. 1004, e-began's new life on the spirit-plane Jan. 24th, 1884. A truly spiritual women, doing the work that came to her hand, glving herself freely and patiently, day by day and year by year a living gospel of peace and good will.

[Oblivery Notices not exceeding twenty lines published gradultonely. When they exceed this number, exectly easts for each additional time will be charged. The words on an execute make a line. No years wanted white this heading.]

Adbertisements.

Dr. F. L. H. Willis May be Addressed till further notice.

Care Banner of Light, Boston, Mass. D. B. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scienting handwriting. He claims that his powers in this line are unrivaled, combining as he does, accurate scienting handwriting with face and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and herrous system. Cancers, Scronias in all its forms, Epilepsy, Parsiysis, and all the most delicate and compilected diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Bead for Circulars and References.

Jan. 5.

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This remarkable curative, healing and cleaning salve stands without a rival as a remedy for external or internal application.

IT cures Bores or Inflammation, Diphtheria, Croup, Chilbians, Lame Back or Side, Old Bores, Bait Rheum, Asthma, Hemorrholds or Piles, Toothache, Whooping Cough, Etheumatism, Neuralgia, Bore Throat, Catarrh, &c.

This Compound will be sent by Mail or Express on receipt of price.

of price.
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FERRY'S

Sood Annual FOR 1884

WILL be mailed FREE to all applicants, and to customers of last FREE year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Beeds, Plants, etc. Invaluable to all.

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FALLING SIGHT restored and continued without the
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Banner of Bight.

ALL SORTS OF PARAGRAPHS.

Oh! what concerns it him, whose way
Lies upward to the immortal dead,
That a few hairs are turning gray.
Or one more year of life has fiel?
Swift years! but teach me how to bear,
To feel and act with strength and skill,
To reason wisely, nobly dare,
And speed your courses as ye will.
—Andrews Norton.

There is a growing complaint in all sections of New Jersey relative to the present costly judicial system, and many leading lawyers favor dropping methods of practice long since disused in England, whence they were derived.

Philadelphia hotel-keepers seem to be about as mean as they make 'em. An exchange says that they paste the following notice over their gas jets: "The relatives and friends of guests who blow out the gas will have to pay for the amount of gas wasted before the body will be delivered."

It is a good lesson—though it may be a hard one-for a man who has dreamed of literary fame, and of making for himself a rank among the world's dignita-ries by such means, to step aside out of the narrow circle in which his claims are recognized, and to find how utterly devoid of significance, beyond that circle, is all that he achieves and all he aims at,—Nathantel

We laugh to see a whole flock of sheep Jump because one did so; might not one imagine that superior be-ings do the same by us, and for exactly the same reaon?-Fulke Grevitte, Lord Brooke. A Kentucky woman who sat down on a bee-hive to watch a fire, speedily lost her interest in the confla-

Perhaps the sausage is the connecting link—between man and dog.—Burlington Free Press.

gration and struck a bee-line for her own home.

A Rochester, N. H., lady, one cold day recently, heard a noise at her door, and, looking out, found a full-grown muskrat on the plazza. She opened the door and invited him in. His ratship immediately accepted the invitation. He went into the kitchen and then to the sitting room and warmed up at the fire, sitting upon his haunches. After partaking of a hearty breakfast of meat, and potatoes the door was opened and he departed for the river.

The County Medical Society of Philadelphia has been guilty of the narrow meanness of excluding women doctors from membership.—Chattanooga (Tenn.) Times.

One of the Boston Herald's paid-advertisement bogus clairvoyants is a heeling medium! So some one remarks, but Jo Cose thinks he must be a half-soled individual at most.

See advertisement, on third page, of the Banner of Light. This paper gives a complete exposition of the claims of Spiritualism, a subject which is commanding the attention of many able minds.—The Age of Progress, Fatrview, N. J.

An Ohio girl who wanted to obtain a marriage license so that she could wed a Kentucky youth in spite of a vigilant mother, placed the figures 18 in the bottom of her boots, so that her witness could conscientiously swear that she was "over 18."

A parrot in the London Zoölogical Gardens is known to be one hundred and nineteen years old. This shows how patient and long suffering Londoners are.—Boston Post.

Hens are a good deal like figures in one respect. Hens never lie, but they lay. Figures won't lie, but there are lay figures.

At the recent fisheries exhibition in London the twenty-six foreign and colonial governments were represented. Out of all the awards the United States heads the list with 49 gold, 47 silver and 29 bronze medals, and 24 diplomas, equal to more than one fifth of the entire number awarded.

Oscar Wilde has written an ode to the sun. That is the reason the sun has been blushing so much recently.—Philadelphia Bulletin.

Oscar Wilde has written an ode to the sun. That is the reason the sun has been blushing so much recently.—Philadelphia Bulletin.

Rogers Amero, charged with the murder of Mrs. Etta G. Carleton, at her home in Watertown on the night of March 18th, 1883, was brought before the Supreme Court at East Cambridge on Saturday, Judge William Allen being on the bench, and was discharged, the case against him being nol. pros'd. He has been incoarcerated in Cambridge jail since Aug. 7th, 1883. The Carleton case will now go into history as another of those mysterious murders which for purposes not smallpox and composition as a preventive to smallpox. She had known of many children being vaccinated without any apparent evil consequence following the operation; but she was opposed to any and all compulsive-vaccination as a preventive to smallpox. She had known of many children being vaccinated without any apparent evil consequence following the operation; but she was opposed to any and all compulsive-vaccination is only and find in a part of many children being vaccinated without any apparent evil consequence following the operation; but she was opposed to any and all compulsive-vaccination as a preventive to smallpox. She had known of many children being vaccinated without any apparent evil consequence following the operation; but she was opposed to any and all compulsive-vaccination is only another of various vaccination as a preventive to smallpox. She had known of many children being vaccinated without any apparent evil consequence following the operation; but many children being vaccinated without any apparent evil consequence following the operation; but many children being vaccinated without any apparent evil consequence following the operation; but many children being vaccinated without any apparent evil consequence following the operation; but many children being vaccinated without any apparent evil consequence following the operation; but many children being vaccinated without any apparent evil consequence following

I've seen some old broken howls planted out with the bonnlest flowers and mosses, and I 've thought if It had not been for their misfortune they would never have come to such honor and beauty.

Miss Cora A. Beuntson, a most worthy lady and an able lawyer, of Quincy, Ill., in company with Miss White, an Eastern artist, are doing the tour of the world without male escort. The plucky ladles were last heard of at Yokahama.—The Young Scientist.

Maine reduced her bonded debt last year \$571,207, leaving \$3,607,508.

French Fun: Dr. B., after having bought a lot in the Montparnasse Cemetery, went to the marble-worker to order the tomb. After the details were arranged the marhia-worker said: "Monsieur did well to select this cemetery; it is so quiet. And then Monsieur le Doctor must know a good many people here."

"Will you be home to dinner?" asked a Chicago woman of her husband as he was about starting for business. "No, I think not," he answered; "I expect to be very busy. Besides, a new saloon is to be opened just around the corner from my office, and I will drop in there and get a little free lunch." "Well," said his wife, while a wave of fear swept across her face, "be careful not to get hurt in the rush." — Western pages."

that her mother, who died thirteen years ago, came to her bedside, caught her by the arm and told her to get up at once and open the door. She did so, and discovered that the room was full of gas from the stove. She is satisfied that the timely apparition of her mother saved her life.

At Huntington, Pa., a lady greamed the other night

Prof. Huxley declares that in his voyage around the world and in all his studies of savage life he found no people so miserable, wretched and degraded as those who exist in the poorer quarters of London. This sounds a little singular, considering that we never hear of collections being taken up in our churches to send missionaries to London.—Norristown Herald.

John G. Saxe, the poet, is said to be very ill at his Brooklyn home, and it is thought that he cannot possibly live through the winter.

Old cunning stagers
Hay fools for arguments use wagers.

—Samuel Butler.

The son of a Bishop was arrested in Washington on Friday for stealing a watch.

Many Washington ladies now write themselves "Mrs. Secretary —," "Mrs. General —," and "Mrs. Commodore —," We bope the style will spread until such signatures as the following become common: "Mrs. Dry Goods Clerk —," "Mrs. Butcher —," "Mrs. Cobbler —," "Mrs. Barber —," "Mrs. Hod Carrier —," etc.—Oil City Derrick.

Beecher believes in evolution.

The English and French coasts have recently been swept by a tremendous gale—property to a large ex-tent being destroyed, (including the Port Erin breakwater, Isle of Man, costing \$350,000.) and nearly 200 lives lost by shipwrecks in consequence.

The President of the Spiritualist Association of Memphis writes that a good materializing medium is wanted there. Address 117 Court street, Memphis,

A Texas man has invented a machine for washing dishes. Now let him to shead and rig up a whole hired girl on the same plan, and he will make his for-tune.—Burlington Free Press.

Anti-Compulsive Vaccination.

There was a hearing, January 23d, before the Legislative Committee on Public Health, of parties favoring the repeal of the compulsive-vaccination laws, or such amendment of them as would relieve from pains and penalties all persons having conscientious convictions against vaccination, or had suffered bad experlences from it.

ALFRED E. GILES, Esq., of Hyde Park, argued that the more clearly the operation and effects of these laws were understood, the more wide-spread and in tense grew opposition to them. Ministers, statesmen. lawyers, doctors, and many other intelligent men and women had protested against them as impolitic and cruel, engendered by doctors' cupidity upon legislators' credulity. The mere titles of books and pamphlets opposed to such legislation filled a catalogue of thirty five pages, which he presented to the Committee. Quite a pile of publications opposing compulsive vaccination was offered for their inspection. Among them were "The Crime of Vaccination." and "Vaccination a Medical Fallacy, by Prof. A. Wilder, M. D."; "Vaccination—lis Fallacies and Evils, by Prof. Robert A. Gunn, M. D., of New York"; "Vaccination Refuted, by J. F. Banton, M. D., of Cleveland, O."; "A Letter to the Senators and Representatives of Connecticut, by Prof. J. Dobson, M. D.," showing (1) Vaccination does not afford protection from smallpox; (2) does not mitigate smallpox; (3) communicates to healthy persons diseases more loathsome and fatal than smallpox." "The Failure of Vaccination, by Carl Spinzig, M. D. of St. Louis," demonstrating that it is "an injury to health, a danger to life, and a mere vanity as a protection against smallpox"; "A Protest against Compulsive Medication in Kansas, by T. Arthur Wright, M. D."; "A Vaccine-Deserter Record, by T. Baker, Esq., of the British Board of Health Office, comprising particulars of more than four hundred cases of deaths of healthy children resulting from vaccination." and "Compulsory Vaccination: its Wickedness to the Poor, by J. J. Garth Wilkinson, M. D."

Thomas Sydenham, the distinguished physician of the seventeenth century, sometimes called the English Hippocrates, had said, that "If no mischief be done either by physician or nurse, smallpox is the most slight and safe of all diseases."

Mr. Giles believed that the disastrous consequences attending smallpox were largely due to the drugs and quackery of the doctors and to the unhealthful surroundings of patients in respect to ventilation, cleanliness and nursing. When the disease was permitted to run its natural and self-limited course, not interfered with through the administration of drugs, its frequent operation has been to cleanse the body from blood impurities and morbific germs, and such patients have subsequently enjoyed better health lets opposed to such legislation filled a catalogue of thirty five nages, which he presented to the Commit-

before.

If it were humane and good polley that ten gulity persons should escape rather than that one innocent person should suffer, and so Lord Mansfield, a judge under a kinuly and aristocratic government had declared, surely under a democratic government of limited powers, formed to maintain the natural rights and liberities of each and every citizen, it was despote and a betrayal of sacred trusts to coerce all the school-children and infants, healthy and sickly ones, in the a betrayal of sacred trusts to coerce all the schoolchildren and infants, healthy and sickly ones, in the
state (near three hundred thousand of them, as appears by the last census), regardless of their health,
physical idiosyncrasies and tendencies, to the risk of
being infected, through vaccination, with disease, and
sometimes, as experience has proved, with loathsome
and even fatal diseases, leat perchance a fraction—a
very small fraction of them should by any means take
smallpox. The compulsive vaccination law, in
its
turpitude, monstrous effrontery and shaughter of the
sacred rights of parents and children, is akin to a
medico-priestly law of ancient Corinth.

Herbert Spencer, during his recent visit in this

sacred rights of parents and children, is akin to a medico-priestly law of ancient Corinth.

Herbert Spencer, during his recent visit in this country, said that the people of the United States were fast losing their liberties through Congressional and Legislative usurpations. In his recent contribution, "The New Toryism," to the February Popular Science Monthly, Mr. Spencer classifies Legislative Compulsive-Vaccination Acts as essentially Tory Acts: and there shows that they grow not from industrial and cooperative principles of social order, but from the belligerent and selfish principles of savage life. Mr. Glies besought the committee to become the liberators and not the enshavers of their fellow-citizens, remembering that the best government is that which governs least. Let it not be that in Massachusetts

Allopaths shall sit in the saddle And, devil-like, ride mankind, DR. EDWIN V. WRIGHT remarked that he had lec-DR. EDWIN V. WRIGHT remarked that he had lectured for twenty-six years, in thirteen States, on physical years, in thirteen States, on physically and topics of health, and his observations had led him to oppose vaccination. It was not, in his opinion, productive of public health, and all laws inflicting it were legislative outrages on personal rights and liberties. If doctors were held pecuniarily liable to parents for the evils to health and life their vaccination and incomiation inflicted on children, they would be far less ready than they now are to praise "pure vaccine" and to insert it into hables' bodies.

Miss. Josephine I. Stone, of Boston, favored vaccination as a preventive to smallpox. She had known

those mysterious murders which for purposes not known to mortals occur, and fall of legal detection.

Hunters have set fire to the prairies of the Great Sloux reservation, and are driving the buffaloes before the flames toward the settlements, where they are slaughtered by thousands. Is there no way to stop this wicked and unnecessary carnage?—Boston Star.

For proof we refer to page 73 of the London Lancet for January, 1882, which says that vaccine virus was produced by ineculating cows for smallpox, once by Dr. Green of Birmingham, twice by Mr. Ceely, and thirty times by Dr. Badcock of Brighton, England.
Our second proposition, said Dr. Dutton, is that the best protection against disease of every form is healthy blood coursing vigorously through a healthy organization. Whatever tends to exhaust the nervous power or to load the blood or system with impurities, tends also to diminish the power to resist an attack of disease; and accordingly the history of all epidemics shows that the disease fails first and most fatally upon those whose systems have become weakened and their blood loaded with waste matter.

Now vaccination, whether it be one thing or another, is certainly a blood-corrupting process, and, instead of protecting from disease, actually livites the attack. Thus, bad in itself, vaccination should not by any means be enforced by law. But, again, supposing it to be good in itself, even then there is no reason for compulsion. All who desire it can be vaccinated without law.

And if protected by vaccination, as many profess, we are, why should we who are protected and rendered safe from an attack of smallpox, insist on vaccination to of other people by law? Have we who are duly protected any reason to fear infection from the bodies of healthy persons because they refuse to be vaccinated? Inoculation was introduced into England in 1722, and

safe from an attack of smallpox, insist on vaccination of other people by law? Have we who are duly protected any reason to fear infection from the bodies of healthy persons because they refuse to be vaccinated? Inoculation was introduced into England in 1722, and was practiced for eighty years, and then suppressed by act of Parliament, but, by medical professional subtlety, the same thing has been continued under the name of vaccination. The people do not want it, but the medical profession uphold it for the sake of the fees. Better that the Legislature should provide salaries for physicians rather than allow or uphold so unscientific and disease-producing practice; or, better still, let the science and art of health be taught in all our public schools. The only remedy against danger of contagion is proper sanitary conditions.

Dr. Noves of Lynn, said "that, vaccine virus," or "pure bovine lymph," are simply other names for bestial pus; that vaccine virus or bovine lymph are the rotten and cast-off products of a bad inflammation; and that the products of inflammations are in great discord with good human blood." He said "that he had no doubt that vaccine matter came from discasing a cow with smallpox inoculation is held in Europe as justiy penal." Further. "that varioloid is a misnomer, and means simply a mild form of smallpox; that it is never in any manner dependent upon a vaccination; and that diseases with various names are seen in mild forms and in severe forms." Again, "that there is no proof that vaccination has ever made any milder a case of smallpox after their vaccination: that it is because of smallpox; and that this is true in that we cannot tell what would have been without vaccination." And again, "that it is not strange why adults do not have smallpox after their vaccination that it is because or eadily as many children do."

Dr. West, of Boston, said he was acquainted with Dr. Martin and had never seen among children and weakly bables; and that most adults do not take discasses or eadily as man

HON. BLIZUR WRIGHT, of Medford, said he wished HON. ELIZUR WRIGHT, of Medford, said he wished only to state facts in his own experience of smallpox. He would not trouble the Committee with his opinion of vaccination, because he was not a medical man, but he did not think it should be compulsory. He himself had been vaccinated in infancy, and his wife had been repeatedly vaccinated in early life, without effect. In New York, in 1826, he was exposed to what turned out to be a fatal case of smallpox, and was severely attacked by what his physician called earlofold. His wife, almost simultaneously, was attacked by what the

same authority called smallpox. "The doctor prescribed good air, darkness, and plenty of lemonade. She was very sick, but recovered: I afterward had a healthy child vaccinated by Dr. Mulliken in Dorchester, as he thought, with perfect success, but she suffered, and was the most pitiable object I ever beheld, and a year and a half afterward she died, as Dr. Walter Channing thought, from the effects of the vaccination. I had three children afterward, but did not dare to have them vaccinated. They were confined to their home in Avery street, and were exposed for an hour or two one day in the Natural History Room in Mason street, where was a man who died soon after of smallpox." The whole family, except his wife and himself, were taken down, and suffered much for want of proper nursing. The two youngest of the unvaccinated died. The oldest survived. That induced him to remove his family out of the city.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 25 o'check in Republican Hall, 55 West Stil street. Hendquariers and Reading-Room for members at 137 West 35th street. T. E. Allen, 23 Union Square,

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Scatsfree, Public cordially invited.

New York City Ludies Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President. Problemer College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Bunday at 2% and 7% P. M. Frank W. Jones, Conductor.

Frobisher Hall Meetings.

To the Editor of the Banner of Light:
The People's Spiritual Meeting at this hall was well attended last Sunday evening; Mr. Wm. C. Bowen, of Brooklyn, being announced to speak upon "Medium

who keying almost the speak upon medical some very instructive remarks upon "The Effect that Buicide has upon the Spirit in the Lite Beyond."

Mr. Bowen in his address took the ground that the world is not now hungering for the "Higher Aspects of Spiritualism," and, as it is dependent upon phenomena for a basis, we cannot get along without the phenomena.

nomena.
Dr. Atkinson made a few well-chosen remarks at the Dr. Atkinson made a few well-chosen remarks at the closing, which were well received and highly commended, as also were the foregoing addresses.

Dr. F. A. Davis will give the opening address before the conference next Sunday afternoon; subject, "Magnetism in its Relation to Spiritual Development."

Mr. Dawbarn will speak in the evening upon "Spirit Frauds in the Cabinet." Mr. D. never deals in personalities, but with principles and facts.

New York, Jan. 28th, 1884.

F. W. JONES.

Mrs. Anna Kimball is still giving parlor lectures at home. No. 229 East 48th street, New York City.

Spiritualist Meetings in Brooklyn.

The Brookiyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulum street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President

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

Brooklyn Sulfitual Fraternity — Friday avening

Brooklyn Spiritual Fraiernity,—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Disposation, Ollinton Avenue, between Park and Myrile Avenues, at 7½ P. M.

The Eastern Districts piritual Conference meets avers Mandayayanings Companyial Rices.

every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Comn, Secretary. The Everett Hall Spiritual Conference, 898 Ful-

The South Brooklyn Spiritual Society meets at Frankin 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.

"B." writes: "The morning and evening meetings of the First Society of Brooklyn Spiritualists, held in Conservatory Hall, were, despite the cold and stormy weather of Jan. 20th, well attended by intelligent and appreciative audiences. In the morning many questions were answered in the clear and comprehensive manner peculiar to the controls of Mrs. Cora L. V. Richmond, and in the evening an address upon the 'Differences Between Modern Christianity and Modern Spiritualism,' was delivered, which for elegance of diction, terseness of sentences and grandeur of thought and expression, is not surpassed by the most carefully prepared essays of Emerson or Parker. The large audience seemed spellbound, and listened eugerly for every word as it came from the lips of the speaker."

Our correspondent adds that Mrs. Richmond lectured on the evening of the 21st in Composite Hall, for the Eastern District (Brooklyn) Conference, and officiated on Sunday morning and evening, 27th, at Conservatory Hall, on which latter occasion her theme (chosen by the audience) was: "What are the Purposes of Human Life, and How can Each Individual best Serve Those Purposes?" Mrs. Richmond continues her lectures at this hall until the middle of February, when Mr. Fletcher renews his engagement there. Conservatory Hall, were, despite the cold and stormy

Brooklyn (E. D.) Spiritual Conference.

At the meeting of Jan. 21st, held in Composite Rooms, corner of 4th and South 2d streets, Mrs. C. L. V. Richmond occupied the platform. After an invocation and the singing of a spiritual song the guides of Mrs. R. Invited questions. A number were sent up from the audience, among which was one relating to the redness of the sunsetsky. In reply the cause was said to be the entrance of the earth into an electric zone or belt of ether, and, correspondingly into an advanced state of spiritual light and harmony. Other questions of deep interest were propounded, and all were dwelt upon in a clear and logical manner. A poem was given upon "The Wife and Mother in the Home," embodying exquisite thought happly expressed. The attendance was large and appreciative. W. H. COFFIN, Sec.

Mrs. Kate R. Stiles of Worcester, Mass., will be present at the Conference Meeting of the Brooklyn Spiritual Fraternity in the Church of the New Dis pensation (Clinton Avenue, below Myrtle), on Friday evening, Feb. 1st, and relate some of the phenomens occurring through her mediumship.

Mr. J. A. Wilson will lecture for the Fraternity on the same date: Subject, "Human Prejudices as Stumbling-blocks to Man's Spiritual Progress."

The next mediums' meeting of the Fraternity will be held in Church of the New Dispensation, Friday evening, Feb. 8th. Mrs. T. B. Stryker has the manage ment of these meetings. Dr. Chas. B. Kenney, healer, has accepted an invitation to be present and give his early mediumistic experiences. Excellent tests are given at these meetings by Mrs. Stryker.

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

Capt. H. H. Brown closed his very eloquent and instructive course of lectures at Gill's Hall, Sunday, the 27th, by two discourses of unusual power upon "In-

27th, by two discourses of unusual power upon "Inspiration" and "Is Life Worth Living?" Capt. Brown has grown in spiritual gifts very much in the last four years, and no one can fail to be lifted into a higher realm of thought and feeling by listening to him.

Mrs. Hattle Mason, of Troy, gave a seance on Tuesday evening at her rooms in Kinsman's Building, to a large party, and it being the evening of the birthday of Thomas Paine, the attention of the audience was called to the fact, and interesting words said by both mortals and spirits in honor of this great hero of the Revolution and champion of the right of free thinking.

J. W. Fletcher will speak next Bunday. His subject for the evening will be "Spiritualism and the Press," at which time he will pay his special respects to the Springfield Republican.

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

The Spiritualists of Haverhill and Bradford were iddressed on Sunday, Jan. 27th, by Dr. Fred L. H. Willis of Boston. His afternoon theme was: "Mediumship, or the Laws of Spirit-Control"; in the evening: "The Three Great Systems — Ecclesiasticism,
Materialism, Spiritualism." At the conclusion of the
evening address, which was comprehensive, clear and
powerful, he was controlled by a spirit for the delivery
of a poem of rare excellence and beauty. The audiof a poem of rare caseman.

ences were large.

Next Sunday Régar W. Emerson will speak, giving platform tests and descriptions of spirits present.

E. P. H.

Providence, R. I. To the Editor of the Banner of Light:

Dr. J. R. Buchanan gave two very interesting lectures at Providence, R. I., Jan. 27th, showing how by love alone could the great social, religious and politi-cal troubles of the world be overcome, and justice and higher life for all be the result.

Yours truly,

P. O. Box 2539, Beston.

Meetings in Portland, Me.

To the Editor of the Banner of Light: Sunday, Jan. 20th. Mrs. P. D. Bradbury occupied our platform. In the afternoon her theme was, "Gathering in the Mighty Forces of the Spiritual." In the evening she lectured upon, "Spiritualism the Battle-ground of Freedom." Her control held for freedom in its broadest sense—politically and spiritually. Spiritualism is destined to rid the earth of all mental bondage, warfare and crime. There is no bondage so abject as religious bondage. The men and women who surrender reason to the church are indeed slaves; but the churches are accepting, little by little, the truits of Spiritualism, and are becoming more liberal. We have worked long enough for God's sake, let us work now for humanity's sake.

Tuesday evening, Jan. 22d, the Children's Progressive Lyceum gave a very successiul entertainment in the hall. The recitations, dialogues and music by the children were very interesting. They were assisted by the choir, Mrs. T. P. Beals, hiss Delia Farrell, Mrs. Wentworth, and others.

Sunday, Jan. 27th, Mrs. Bradbury closed her present engagement, taking for her subject in the atternoon, "The Law of Control"; evening, "Spiritualism's Dawn of Victory." Next Sunday, Feb. 2d, Dr. H. P. Fairfield will lecture before our society. Com. ing in the Mighty Forces of the Spiritual." In the

Saratoga Springs, N. Y.

Cephas B. Lynn lectured very acceptably to large audiences in Saratoga Springs, N. Y., Sunday, Jan 20th. From a report in the Sentinel of that place we learn that the subject of his morning discourse was "Spiritualism and the Churches;" that of the evening, relating to the functions of the First Society, under whose auspices he spoke. On the Bunday following, an address was delivered in the afternoon by Peter Thompson. In the evening various resident speakers occupied the time, the meeting closing with descriptions of spirits seen to be present, by Mr. W. B. Mills.

Mrs. Cushman's Mediumship.

To the Editor of the Banner of Light:

On Jan. 24th, in company with a lady friend, Miss W., I attended a circle held at the house of the well-known musical and test medium, Mrs. Cushman, No. 6 South Edenstreet, Charlestown. There were only five sitters. Various parties had received communications from their the medium took up her pencil, and wrote a message which she handed me. I glanced at the signature before reading the body of the letter, and was puzzled to make it out, as it had been written rapidly, and was therefore some-what indistinct. The medium inquired if I un-derstood it. Thinking she had reference to the contents, and not the name, I answered, "Yes." She then proceeded to give communications to the others, during which time I read and re-read the message, and though I was satisfied as read the message, and though I was satisfied as to its source, yet I could not decipher the signature. After a few minutes the medium took the paper from my hand, and turning it over, wrote on the blank side, "Fanny P. Thaxter," which is the name of my spirit mother. I recognized the signature, as my mother always used the old fashioned x in signing her name. The medium then described a spirit standing behind my lady friend, as an old minister, who said that he was a friend of her parents, and knew her also, though she had no recollection of him. The name Isaao Allen was then given, and Miss W. recognized it as the name of the minister who had married her father and mother, but whom she had never seen. A communication whom she had never seen. A communication was then given Miss W. in writing, in which Mr. Allen stated that her mother had brought him to the circle, as she was too weak to control. He gave her advice on several important family matters, which were known only to her mother and herself, and with which the medium could not have been acquainted, as the lady was an entire stranger to all in the room except myself. The many and varied tests received by the sitters, irrespective of mine, were evidence enough to satisfy me that Mrs. Cushman is a genuine medium.

W. P. THAXTER.

Boston, Mass., Jan. 26th, 1884.

[At this very time when extraordinary efforts are being made to discredit many honest mediums, by religious bigots and rank infidels, it gives us great pleasure to state that Mrs. Cushman's mediumship has never in our recollection been questioned—and she has been known as a public medium for nearly thirty years.-RD. B. of L.]

The Vermont Convention. To the Editor of the Banner of Light:

A Quarterly Meeting of the Vermont State Association of Spiritualists was held in Rutland, Jan. 25th, 26th and 27th. The attendance was large and enthusiastic. Joseph D. Stiles gave wonderful exhibitions of his power as a medium. Fine music was discoursed by a select choir. Gen. Bullard, of Saratoga Springs, made an interesting statement of his conversion to Spiritualism. The new lecturer, Ex-Editor Pease, spoke several times and his remarks were loudly applanded.

afternoon, Jan. 26th, Mrs. Fanni Davis Smith delivered an eloquent address on "The Practical Work of Spiritualists." In the evening, after public tests by Mr. Stiles, George A. Fuller spoke at length, and in an able manner, to a large audience.

On Sunday, Mrs. Crossett, Mrs. Wiley, Mrs. Smith, Mr. Fuller, and other speakers, occupied the time.

The Convention was a marked success. The delegation from abroad was large. Newman Weeks, of Rutland, with others, labored with untiring zeal to promote the interests of the meeting. The claims of the Banner of Light were presented to the people, and a generous response followed.

Late January Magazines.

THE MEDICAL TRIBUNE .- Dr. R. P. Crandall advocates "The Necessity of Education in the Medical Profession." Charles E. Taylor, M. D., F. T. S., con-tinues his articles upon "Animal Magnetism as a Cura-tive Agent." Editorial mention is made of the victory of Dr. H. S. Tanner, of fasting notoriety, over the 'Regulars" who arrested him in Jamestown, N. Y., for what they termed practicing medicine in violation of the law, the ground of action being that his diploma was indorsed by the U.S. Medical College. After hearing one witness against the doctor the Grand Jury notified the prosecuting attorney that their time was too valuable to be wasted on such trivial matters, and by a unanimous vote dismissed the case. Closing, the writer says: " This is not only a victory for Dr. Tanner, but also for the United States Medical College, and the cause of liberal medicine. It is a protest from the people against the spirit of persecution that prevalis in the medical profession, and we congratulate Dr. Tanner in again being instrumental in demonstrating that all the power and knowledge does not rest with the self-styled regulars and their homeopathic satellites. A few more such persecutions as that to which Dr. lanner has been subjected, will convince the people that medical legislation has proved a failure." New York : Nickles Publishing Co. THE AMERICAN TEACHER is well filled; its con-

tents we judge to be of inestimable value to all engaged in the Kindergarten and Primary schools. New England Pub. Co., 16 Hawley street, Boston.

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HENRY J. NEWTON, Treas.

The Secular Press Bureau has been reformized for efficient work during the present year, and all persons who approved it stoljects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, 19.

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Of Spiritualists and Liberalists at Lansing, Feb. 28th, 29th,

Of Spiritualists and Liberalists at Lansing, Feb. 23th, 29th, and March 1st, 1884.

The officers of the Michigan State Association of Spiritualists and Liberalists, and of the Nemoka Spiritualist Camp-Meeting Association, have, upon full consideration of the subject, deemed it advisable to join in a call for a Union Conference and Convention, to be held at Lansing on Friday, Saturday and Sunday, Feb. 28th and 29th, and March 1st, 1884. The object of the meeting may be stated generally to be the discussion of subjects affecting the cause of Spiritualism and Free Thoughit, and to take some order that will secure more united and concurrent action. Among the topics more specifically suggested for discussion are the following:

1. The Spiritual Philosophy, and the best Method of Inculcating and Advancing it. This will involve the discussion of: (a) Mediumship and the Phenomena; (b) Organic Work, Lectures and Literature.

2. The Progress of Liberal Thought, and the Situation of Liberalism in the Country, especially as related to Organic Methods.

3. The Relation of Spiritualism and Liberalism in the

Work. Lectures and Literature.

2. The Progress of Liberal Thought, and the Situation of Liberalism in the Country, especially as related to Organic Methods.

3. The Relation of Spiritualism and Liberalism in the Sitate Work; is it desirable to continue them as recognized joint factors?

4. The Nemoka Interest, and the necessity for a Headquarters and Rallying Point for the Spiritual and Liberal Forces.

The topic suggested under the third subdivision, namely, the relation of Spiritualism and Liberalism in the State Work, has elicited more or less outside debate, but has never been fully and fairly discussed at any responsible gathering.

While the officers who join in this call do so officially, the meeting itself will be unofficial, though advisory, and a cordial invitation is extended to all Spiritualists. Liberalists and Freethinkers to attend and participate. It is hoped to make the coming Convention the largest that has ever been held in the State representing this class of thought.

It is known that a number of the friends of justice at Lowell have brought suit to test the question of Bible reading in the public schools. The coming neeting ought, not only by its numbers, but its volce, to respond to this step in a way to strengthen the sinews of those who have been beld enough to enter upon it.

The Convention will be held at Mead's Hall, and will be called to order at two o'clock on Friday, Feb. 23th. The leading speakers of the State will be in *ttendance.

The following officers of the two Associations will act as a joint Executive Committee in charge of the Convention; on behalf of the State Association S. and L.—the President, W. J. Cronk, the Secretary, S. B. McCracken, and Director J. H. Burnham. On behalf of the Nemoka Association -the President, Dr. N. A. Dryer, the Secretary, Miss. M. J. Mead, and Director S. L. Shaw. The joint committee will meet at nine o'clock on the morning of Feb. 23th, to transact any necessary business preliminary to the organization of the Convention.

COMMITTEE FOR LOC

Potter, Mrs. Gertride Merrin, Mis. S. F. Bara, Mar. S. Olds.
S. Olds.
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S. B. MCCRACKEN, Secretary.
On behalf of the Nemoka Spiritualist Camp-Meeting Association:
S. L. SHAW,
Chairman Board of Directors.

Michigan Spiritualist Convention.

The Annual Meeting of the Michigan Association of Spiritualists will be held at Kalamazoo on Friday, Saturday and Sunday, Feb. 22d, 23d and 24th—convening at Grange Hall in said eity at 2 r. M. Friday. Saturday evening and Sunday seasions will be held in the Unitarian Church. Friday r. M. and Saturday A. M. and P. M. will be deveted to business and the general discussion of subjects of interest in the Spiritual cause; evenings and Sunday A. M. and P. M. to addresses.

the Spiritual cause; evenings and Sunday A. M. and P. M. to addresses.
Among the subjects to be considered will be, "The liability of our Clairvoyant and Magnetic Physicians under the new State medical law, with a view of adopting means for the protection of such physicians."
Election of officers will take place Saturday F. M.
Among the speakers expected to deliver addresses are: Glies B. Stebblins, Chas, A. Andrus, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff, Mrs. Sarah Graves, J. P. Whiting and Dr. J. A. Marvin.
Reduced rates at hotels and boarding-houses. For reduced rates on railways, address Secretary for certificate. Board engaged in advance by addressing Bilas Bigelow, Chairman of Local Committee, Kalsmazoo.
All Spiritualists in the State are cordially invited to be present and take part in the deliberations and business of the Convention. Spiritualists from out of the State will be welcomed.

DR. J. A. Marvin. Secretary.
Detroit, Mich., Jan 23d, 1884.

Detroit, Mich., Jan 23d, 1884.

Quarterly Meeting. The Spiritualists of Van Buren and adjoining Counties in Michigan will hold their next Quarterly Meeting at Breeds-ville, in Gray's Hall, commencing Saturday, Feb. 2d, 1884, at 8 o'clock P. M., and continuing over the Bunday follow-

ing.
Miss E. M. Gleason of Ohio, and Mrs. E. C. Woodruff of
South Haven, Mich., are engaged as speakers, to be assisted by Mrs. Olie C. Denslow of South Bend, Ind., who will
also furnish music for the occasion. Pienic Dinner at the
hall on Bunday. A good attendance and pleasant time is
anticipated.

ticipated.
L.S. BURDICK, President, Box B. Kalamasoo, Mich.
LIDE BROWN, Vice-President, Breedsville,
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