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## THE WHITNEY CASE: STATEMENTS AND COUNTER-STATEMENTS.

To the Editor of the Banner of Light:

The truthful solution of the genuineness, or otherwise, of spirit-return as illustrated through materializations, is a subject freighted with more importance to the human race than all others combined. In its height and breadth all others combined. In its height and breadth and depth it transcends all other subjects of investigation known to the thoughtful mind. If true, it means rest for many weary and anxious hearts, heavy laden with care and anx-iety as to what the future is, and what it holds in store for them. As a subject for investiga-tion its sacredness is universally recognized by all honest and intelligent men and women, and any attempt at fraud in connection with its rep-resentations should be regarded by all believ-ers in Spiritualism as a sacrilege so monstrous resentations should be regarded by all believ-ers in Spiritualism as a sacrilege so monstrous as to render its perpetrators, when detected, beyond the pale of human sympathy, and out-casts from all decent scolety. In other words, no.punishment is too severe to be visited upon the man or woman who will fraudulently triffe, with the sanctity of our departed ones, and the tender, touching memories clustering around them. them.

Personally the writer is a firm believer in the ability of our departed loved ones to return, through properly-constituted organisms, and communicate with us; nay, more, I not only believe it, for mere belief is but a *theory*, but I *know* it with that kind of knowledge which is necessary to demonstrate a *fact*; nevertheless my observation and experience have taught me that there are too many among us who are credulous, and so, easily imposed upon. It is wonderful beyond all compare that men and women can be found exhibiting such maryelous oredulity as to refrain from any at-tempt at investigation in a matter of such ex-treme importance as the phenomenon of mate-rialization, but in lieu thereof are amply con-tent to accept the simple "say-so" of every unauthorized person who chooses to utter it. "Prove all things, and hold fast to that which is good," is an eminently proper motto as a rsonally the writer is a firm believer in the "Prove all things, and hold fast to that which is good," is an eminently proper motto as a guide for investigators into the truths of our belief. Reasonable tests, which do not inter-fere with reasonable conditions, should, with all honest mediums, be always, in order and al-ways, complied with. In fact, such mediums ourt and are always eager to afford opportu-nity for a properly organized investigation, and when I use the term "investigation" I mean a searching into, a probing into the sub-ject with all the energy that an intelligent rea-son can command, with a patient persistence and a disinterested impartiality that shall ulti-mately develop a conclusion which will remain fixed as long as life shall last; and, above all else, I maintain with all the expose fraud in their ranks when they have an honest and re-sonable cause, to be firmly convinced that it their ranks when they have an honest and re-sonable cause to be firmly convinced that it exists, after having been refused by its perpe-trator any possible opportunity to demonstrate the correctness, or otherwise, of such convic-tion; and I say that they should be first, be-cause it will exhibit a spirit which will meet with the utmost respect and commendation of everybody. These remarks are but a preliminary intro Inese remarks are out a preliminary intro-duction to a truthful account, impartially told, of the facts hereafter related by one who par-tioipated in, and who has full knowledge of, both the materialization scances, so called, as given in Bangor by the Whitneys—husband and wife— of Brockton, Mass., and their subsequent expo-sure in the most conclusive manner: Sometime during the scale portion of Japuary the attenduring the early portion of January, the atten-tion of several ardent believers in the *truths* of Spiritualism, the writer among them, was called tion of several ardent believers in the truths of Spiritualism, the writer among them, was called to an article from one of your correspondents, as published in the Banner of Light, relating to Mr. and Mrs. C. E. Whitney, of Brockton, as materialization mediums, and giving an account of a materializing scance as held in their own apartments in B. As Spiritualists, we had long desired to 'enjoy' the pleasure of witnessing truthful representations of this nature, and not doubting their genuineness, we thought that the statement made in the article alluded to that the Whitneys were open to proposals to visit 'other places, indicated our opportunity, and to one of our circle was delegated the duty of öpening a correspondence with the 'parties, and to arrange and adjust all necessary details. Meantime several (some fifteen) of the most prominent citizens and Spiritualists in our city had signed a subscription paper obliging them-selves to pay three dollars each toward the en-terprise. The necessary correspondence ensued, apparently upon their part, and certainly upon ours, of the most candid charater. They asserted that their guides were anx-ious to have them go to Bangor, and the result was that they arrived here on the visit other places, indicated our opportunity, and to one of our circle was delegated the duty of opening a correspondence with the 'parties, and to arrange and adjunt all necessary derivations, and to arrange and adjunt all necessary derivations, and to arrange and adjunt all necessary derivations, and in the optimion of all present, as afterward expressed, it was respondence ensued, in England—who have willingly submitted to apparently upon their part, and certainly this test, and numerous others much more unreasonable; but to the surprise of the writer, they assorted that their guides were anthe oresing of Saturday, the 12th of January, and were secorted to their onset to have the barding place, which, by previous arrangement, was to be the place for holding the seances, although an endeavor was made to resin their consent to have them dour in a private parlor; but they objected that "if her word was not satisfactory, the person's acondition to endure the necessary toring in their one of the subject of the subject of the subject and the secondition to endure the necessary to indicing the seances, although an endeavor travel of returning to their place of residence; and not in a condition to endure the necessary travel is request; made in the interests of judicial fairnes. In the sature of an investigation to more interest in the interest of some hour to endure the necessary travel is representations; and not in a condition to endure the necessary travel is represented. The second is the second is the indice of residence; all of whoth resonable is was substantially.

like the second one, which is of more import-ance in connection with this article, was held upon the following Sunday evening. The party gathered to witness it was composed of the sub-scribers, among whom were prominent dootors, lawyers and merchants, with their lady friends, numbering in the aggregate some twenty or more. When the hour had arrived, the cabi-net-which was composed of a wooden frame covered with black enameled cloth, upon the under surface of which strong paper had been pasted to stiffen it, and which at this time was in four portions, viz., two sides, a back and a top-was fastened together, and placed in posi-tion in one corner of the room : Mrs. Whitney, as medium, all this time sitting quiet, without speaking or moving, in a chair placed close be-side it. She was fully and tastefully arrayed in a dress made of some maroon-colored material. An arrangement for furnishing the amount of light that was to be permitted consisted of a small wooden box, which enclosed a common kerosene lamp; the face of this box was a slid-ing pane of glass, covered thickly over with some light obstructing substance, while outside of this was a hanging shutter connected with a cord so arranged as to run over to the cabi-net, and be under the instant control of Mr. Whitney, whereby the amount of light was easily graduated, or completely obscured. This device was placed in a corner of the room op-posite the cabinet, behind the sitters, and hung high up close to the ceiling. After the circle had been formed, each individual taking the seat assigned him or her by Mr. Whitney, this person addressed his audience, ard stated his conditions, which were so completely one-sided that they seemed to his hearers peculiarly one-rous and onvestor. person addressed his audience, ard stated his conditions, which were so completely one sided that they seemed to his hearers peculiarly oner-ous and oppressive. They were, in part, that the séance to be given should be practically a dark one, though he would allow all the light that the spirit forms could bear; and he related several instances where a trifle too much light had nearly proved fatal to success until reme-died: that every person present much very that the spirit forms could bear; and he related several instances where a trifle too much light had nearly proved fatal to success until reme-died; that every person present must promise to refrain from restraining the spirit in any way; that all discussion, whether relating to the scance or any other subject, must be dis-pensed with; that if any were shaken hands with they must instantly release the hand upon indication from the spirit; that if any lace was materialized, it should be easily withdrawn after examination; no cutting off a piece was to be allowed, because when permitted it was invariably found that a hole was made in the medium's dress, since the lace was materialized from the substance of her dress, even as the spirit forms themselves were materialized from the nervous force of the medium's brain; that no tests must be suggested, because the mere mention of the word "test" nearly set the me-dium into a spasm, and invariably destroyed the harmony of the occasion; that the feet of everybody must be put guarely upon the floor, and kept there; and much more to the same effect, viz., That the whole matter must be ao-solutely under his own control; and wound up by saying that if any present were dissatisfied with the conditions they immediately leave the room, or forever after hold their peace. Vari-ous questions were answered, and the lights, all save his own, were extinguished; *after* which, for the first time, Mrs. W. arose, and en-tered the cabinet through the hanging curtains. What I have thus far related applies also to the second séance equally with the first, and to be as brief as possible I will simply add to this account that after quite an interval of time had elapsed, and at various times thereafter during the evening, many assumed spirit forms made their appearance, never more than one, however, at one time. Most of the "forms" were dressed in pure white, some in drapery, and others in what Mr. W. termed an "Oilertal costume." After a short interval, again the costumes were changed

changed to a different color, and various Indi-an forms, both male and female, as the me-dium's control of "Fritz" asserted after they had all "tumbled to bieces." The light was not sufficient, in many instances, to give us any indication of their sex. Their height varied : some were tall and others apparently about the medium's size. Several of the short ones came out from the cabinet and shook hands with several in the circle nearest the cabinet; but when it was requested that some of the taller ones do the same thing, Mr. Whit-ney would announce that they never had done so and that they did not seem to possess the power of locomotion. There were, in the dark-ness, several very uncertain and partial identi-fications—one alone being at all positive, and he the same one mentioned further on as pos-sessing such an unlimited amount of credulity. Mr. W. called for singing almost incessanily, whenever no forms were in sight, and when it lulled would either sing a solo or get the ne-cessary noise and musio from what he termed a "hurdy-gurdy." At the close of the repre-sentation, still in the dark, the medium was guided by her control, "Fritz," from the cabi-net cut into the darkened entry-hall, and thence to her room, when those in attendance were to her room, when those in attendance were dismissed. At the end of this the first seance, we At the end of this the first scance, we were all in a state of mystification : many believed and were much gratified; others desired more light before venturing an expression of decided opinion, and none expressed any suspicion of fraud, since all were desirous of a calm, dispassionate and unprejudiced investigation and were content to await further developments at were content to await further developments at the next scance, which occurred upon the suc-ceeding Tuesday evening, when upon the writ-er's arrival he found some twenty five ladies and gentlemen assembled, consisting of all who had attended previously, besides a few others as invited guests. The medium, Mrs. W., was sitting in her former position, in a chair near the cabinet, clad as before, in the maroon-colored dress. The writer quietly stepped to her side before the circle had been formed, and privately suggested to her that she formed, and privately suggested to her that been submit to a search by the ladies present, for the purpose of effectually allaying the vague suspicion that the costumes produced in the cabinet were not previously concealed about

and an apology was tendered for the uninten-tional excitement which the suggestion seemed to create in the medium's mind. Meantime the circle was in process of formation by Mr. Whit-ney, when suddenly the writer's attention was arrested by some very loud and violent lan-guage being used by Mr. W. to one of the most prominent and respectable gentlement in the hey, when haddeny the writer's attention was arrested by some very loud and violent lan-guage being used by Mr. W. to one of the most prominent and respectable gentlemen in the room. Upon inquiry, Mr. W. Informed me that the gentleman had complained that he could not see from the seat he occupied upon the previous occasion, and requested a better one on this. Mr. W.'s talk was very ungentleman-ly, to say the least, and oreated a bad impres-sion; and after the circle had been formed he continued it, bemcaning the "lack of harmo-ny," which he alone had created, and feared that the medium was so affected by it that "the spirit-forms could not materialize with promptitude." While he was talking in a se-verely "buildozing" manner, trying to impress upon his hearers the fact that he proposed to be obeyed—to which no opposing voice had ever been heard—the medium exclaimed: "That is not all the trouble with me; they have wanted to search me this evening." He at once or-dered "the man who had made such a propo-sal to leave the room." The writer announced himself, and in a few quiet remarks defended the request as neither upprecedented nor un-reasonable; to which he assented, but said the proposal of any tests always affected the medi-um so unfavorably that such request could not be granted. The result was that perfect har-mody was soon restored, and in the dark the medium entered the cabinet. Spirit-forms in abundance were "materialized" during the evening; forms tall and short (as was the me-dium), ladies in white drapery, Orientals in white, and squaws and braves in colors and feathers. Lace (!) was materialized and dema-terialized on the floor in the dark. Various persons were called up by the raps inside the cabinet, when the form was absent, to identify their friends and to shake hands with various persons were called up by the raps inside the cabinet, when the form was absent, to identify their friends and to shake hands with various Indians as they stood in the entrance to the cabinet, and also with a pirate captain whom he called King. (The cabinet also had a win-dow, next the door, about twelve inchess quare, and the writer was called up to identify a fa-miliar friend, whose ostensible face appeared in this window, well back in the cabinet; but it bore no reasonable resemblance to the party in question, and at this time he distinctly saw sufficient to convince him of the fraudulent character of these. "materializations." Now, he reasoned, that because he knew that many character of these "materializations." Now, he reasoned, that because he knew that many of the phenomena of Spiritualism were true, it was not at all essential that he should accept the mere "say-so" of a stranger that a possible fraud was genuine, and he finally traced him-self by the aid of his senses—sight, feeling and hearing—to the abiding faits that these parties, "Whitney and wife, were not in reality what they professed to be, but were frands—barna-cles upon the truths of our beloved faith—that ought, in behalf of the cause, to be exposed.

hearing to the ableing failt that these parties, Whitney and wife, were not in reality what they brockessed. So be, but were frauds-barna-ought in behalf of the cause, to be exposed. I am making this letter one of detail, not at all exhaustive of the subject, because of a de-sire to impress the reader with a due sense of the gravity and importance of the entire tran-saction. Up to this point I have but outlined my belief unalterably fixed from and upon the facts detailed, but mere belief is but a theory: facts alone constitute knowledge, and *facts* are stubborn things. Your correspondent's belief was fixed, but who, under such circumstances, would accept that belief, no matter how ably argued, especially as there were those who be speaking only of firm Spiritualists-and would net express confidence or the constrary; but the majority considered the representations as simple counterfeits and frauds, while at least one other (a gentleman whose belief in *true* Spiritualism has been, and is, so strong as simple counterfeits and frauds, while at least of which the former gentleman was denied ad-mission to the final scance, although he had at-mission to the final scance, although he had at-mis mission to the final scance, although he had at-tended and *paid for* every former one. As for myself this disagreeable incident was not encountered, since I felt so certain of doing so that I remained away after forming my conclusions. Considering it our bounden duty to the cause, and to ourselves as Spiritualists, we determined, after careful consideration, that if it were possible, we would turn our theory of belief into the knowledge of a fact, and we devised a plan -the only one possible-directed toward that result, viz: That three persons, (all Spiritualiats [save the officer] and previous attendants), a result, viz: That three persons, (all Spiritualists [save the officer] and previous attendants), a prominent physician, a merchant, and an of-ficer, should act as the agents of the investiga-tion into the truth or faisity of the materializa-tions, provided they could secure admission. These three took another—a young man by the name of King (also a Spiritualist)—into their confidence; while the professional gentleman who had been refused admittance and your correspondent were to station themselves within hearing of the signal, and at the oppor-tune moment arrive upon the scene with the necessary light. The evening came for the con-summation of the design, and all of the intend-ed participants were admitted, and the séance proceeded as usal. Several forms appeared as ostensible spirits, including the pirate King; when another "materialization" showed itself at the cabinet entrance dressed in pure white: Mr. Whitney announced: "This is a beautiful lady spirit"; and as was his custom, after the curtains had concealed it from view, inquired, "Do you wish to have any one come to the cab-inet to identify you?" The reply by three raps indicated "Yes." By Mr. W.: "Is the one you wish to see in the first or second row ?" Reply: "Second row." Mr. W.: "Will those in that row please inquire, "Isit I?" which was the method of determing, and they did so. As Mr. King inquired. "Is it I?" which he did, Mr. Whitney holding him by one hand—as he did in every instance. Presently the curtains came, the raps replied in assent. He was then invited to come to the cabinet, which he did, Mr. Whitney holding him by one hand—as he did in every instance. Presently the ourtains parted, and the "spirit-form" stood revealed as before. Mr. King looked earnestly into her face, when Whitney inquired: "Doyou recog-nize the spirit?" Mr. King replied aloud, "I think I do," and mentally added—"the me-dium." He was then invited to "take the hand of the spirit?" by Mr. Whitney, and as he grapped it firmly he quickly pulled her toward him, when Whitney instantly divining his de-sign of exposure, made use of an opprobious epithet, and struck him a knock-down blow in the eye; but King retained a solid grasp upon the hand of the "materialization," and as he fell dragged her to the floor with him. She in turn grasped the cabinet to stay her fall, and in doing so turned it over. The investigation had scarcely begun, when the watchers outside en-tered: the apartment—not more than ten sec-onds elapsed—with a flood of light. Mr. W. was in the grasp of the officer, who held him firmly, amid his oaths and struggles. Mrs. Whitney, was sitting upon the floor held by the wrist by the physician (whose hand streamed with the blood

flowing from her bite), and crying, "Put them out 1 put them out 1" She was dressed simply in her chemise, but without any indecent exposure of person, and about her body was entwined some ten yards of muslin lace: quite a meta-morphosis, since when she entered the cabinet she was fully dressed. About the neighbouheed means the extinct

morphosis, since when she entered the cabinet she was fully dressed. About the neighborhood where the cabinet had stood was much of the paraphernalia of their deception: the feathers constituting the head-dress of the Indians, the blocks of wood on which the "tall spirits" stood, her own dress and petticoats, a pair of pants with extra large pockets, moustaches, full beards, etc., etc. After the immediate excitement had sub-sided, every person in the room, none having left it save one lady who felt faint, was called upon to examine the condition of affairs, and, with but one exception, one and all (and near-ly every person a firm believer in Spiritualism, and up to that moment having faith in the genuineness of these counterfeit materializa-tions,) pronounced these Whitneys as unblush-ing and umitigated frauds, expressing them-selves as very thankful that Spiritualists and not others had been the instruments in expos-ing the man and woman to the scorn of overy honest investigator. The writer with several others secured some of the large (D wound about the medium's nor

not others had been the instruments in expos-ing the man and woman to the scorn of overy honest investigator. The writer with several others secured some of the lace (1) wound about the medium's per-son, although she carnestly resisted the at-tempt; also a number of the feathers-turkey-tail—and a block of the wood. The other arti-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party, and in the ex-cles were left for another party and in the ex-cles were left for another party and in the ex-dent where the scances were held (although a sitting-room) all night; and that, upon going into the room to ascertain if the fires were all right, she (the landlady) found Mrs. Whitney engaged in burning the false costumes, evi-dently fearing further search in the morning. She also said that the burnt odor of feathers filled the entire house. She further informed the writer that after the departure of her guests a large bundle of turkey.feathers, from eight to twelve inches long, had been found concealed between the mattrasses of their bod, rolled up in a piece of cheeso-cloth. They were shown just as found to your correspondent. The exposure was complete; nothing could have been added to render it more so; and, in accordance with the views of punishment ex-pressed in the preceding lines, the man Whit-ney was conveyed by the officer to the police-station and placed in a cell, where he remained until the following afternoon, when, in the ab-sence of the Judge from the city and the illness of the Chief of Police, it was determined not to press him to tria

when detected. As I have said before, all honest mediums need not fear any person's intelligent investi-gation, provided it does not interfere with hon-est conditions, and our cause should invite the strictest scrutiny. Truth will always prevail everywhere. Genuine mediums and genuine manifestations will always meet with a hearty and cordial greeting in Bangor, and we earn-eatly solicit from all gueb a visit; but frouds estly solicit from all such a visit; but frauds are invited to regard our city as a good place to stay away from. J. F. BABCOOK. Bangor, Me.

Thursday Evening.—A number of forms appeared. Spirit Hattie came just as she did at the two other scances, and scemed to have more strength. She walked around the circle. I held two English ivy leaves in my fingers; she came and took them into the cabinet, and called us up. She kissed the leaves, then gave one to each of us and said, "God bless you both; I will be with you and do all I can for you." This is what the lady and I got at the three scances. W. E. CLAYTON. Hangor. Me., Jan. 25th, 1884.

Bangor, Me., Jan. 25th, 1884.

(From the Brockton (Mass.) Daily Enterprise.) To the Editor of The Enterprise :

Bangor, Me., Jan. 25th, 1884. [From the Brockton (Mass.) Daily Enterprise.] To the Editor of The Enterprise.] Seeing an article in your issue of Jan. 23d, headed, "Caught in the Act, a Medium from Brockton Exposed as a Fraud at Bungor," I would like (without reviewing the article in any manner) to give your readers a simple statement of the facts in the case, and which I can fully prove to any one taking interest enough in the case to interview me. In an lasue of the Banner of Light some time in December, appeared an account of our first scances this winter, which ended by say-ing that we would visit other towns to give sca-ances, if called upon. The result was almost a flood of calls, and among the rest was one from one of the leading dry goods merchants of Ban-gor, Me., asking if we would go there. After guite a correspondence my wife and I agreed to go there and give three scances to sixteen persons, and if the manifestations were satis-factory they were to pay us thirty-three doi-lars, we to pay all our expenses. We went there Saturday, Jan. 22th, and heid the three dances on the following Sunday. Tuesday and Thursday evenings. The only dissatisfaction shown was on Tuesday evening, when, after they were all seated, my wife told me that a man had asked her if she would consent to be searched. I told the man that if he still wished the medium searched ho had better leave the room, as with that feeling he could receive no benefit, and would be a clog on the manifesta-tions. Ho said it was not himself who wished it, but some outside party had suggested it. At the conclusion of the third scance, the commit-tee, on going away, stated that the manifesta-tions had been fully up to their ogs. I ob at and hold thirty-fine dollars on the table. On Tuesday evening, Jan. 22i, a public sé-ance was inaugurated. I think there were eleven men and three women in the seats. After assigning them their pheces, I told them the conditions which materialisation, i do not ask yo

Bangor, Me. BANGOR, Feb. 1st, 1884. In addition to the above I desire to state that I was present at two of the "séances" as given by the Whitneys; actively participated in their exposure; and itestify that the above state-ment is true. J. M. BLAISDELL, M. D.

## To the Editor of the Banner of Light:

A party of thirteen got Mrs. C. E. Whitney, the materializing medium, of Brockton, Mass., to come here and give us threeseances. We had our first on Sunday evening, Jan. 13th. I will describe what I saw, also what Mrs. M. E. Jones describe what I saw, also what Mrs. M. E. Jones saw at these three scances: She sat in the circle at my right. I do know, beyond the shad-ow of doubt, that I saw my spirit-mother, and took her by the hand. She was seventy-one years old when she passed away. Her hand looked just as it used to in the form; it felt bony and poor. Her features were perfect; the cap she had on looked like those she used to wear in life. She has been in the spirit-world twenty-two years. I was called up to the cabi-net again. A large, tall Indian stood there, six feet tall, with feathers in his cap is he took hold of my hand and put the other on top of my head, and shock the feathers of his cap in my face. and shock the feathers of his cap in my face. A spirit called the lady up that sat at my right. This was a beautiful form, a head taller than the medium, with long, curly hair; she readily recognized her as a very dear friend that passed awayseventeen years ago, by the name of Hattie Tracey, an old school-teacher. She put both arms around her neck and kissed her several times, and said, "God bless you, May; I am with you all the time." Jaz, 16th.—At this scance appeared a lady

you all the time." Jan. 18th.—At this seance appeared a lady friend of mine who passed away in Charlestown, Mass., in 1870; she was considerably taller than the medium; I readily recognized her; she look ed just as she did in earth-life; she kissed me and whispered, "God bless you; I am with you most of the time." At this seance I carried a bunch of flowers, and among them was a tube-rose. I wished in my mind that some spirit friend would come and fetch me the rose. An Indian squaw came out of the cabinet, walked around the sitters and shook the feathers of her cap in their faces, then went and got the rose, brought it to me and took hold of my hand. Spirit Hattle came and walked around in front of the sitters. She touched one lady on the head, then went into the cabinet and called the lady and me up. I had a button hole bouquet; I gave it to her; ahe took it and kissed it and gave it to the I ady, and said, "God bless you," and kissed us both. She looked just as she did at the first circle, a head taller than the me-dium. Jan. 15th .- At this seance appeared a lady at the first circle, a head taller than the medlum.

The manifestations began. Among them, two men, sure, said they recognized their friends. A female form appeared, and indicated that she female form appeared, and indicated that she wished a certain man to come to the cali-net. He came, looked a minute, and the cur-tains closed. I asked, "Can you come again?" The curtains again parted, and she stood before him in full flowing white robes, and long flow-ing hair. The medium's hair is quite short. I asked him, "Do you recognize her?" He said "Yes," and made a grab at her. I have an in-distinct recollection of reaching for that man with my left hand; my right held his left at the time. The next that I knew I was on my back on the floor with two or three men on top of time. The next that I knew I was on my back on the floor with two or three men on top of me, one of them a pollceman, who were trying to choke the life out of me. The room seemed to be full of yelling demons. They smashed the cabinet, tore the jersey basque off the me-dium, dragged her out on her back, the black the cabinet, tore the jersey basque off the me-dium, dragged her out on her back, the black skirt being either torn off intentionally, or slip-ping off, and she lay in her underclothes, etc. I was taken to the police station, and detained until almost night of the next day, while they tried to make a case against me. But the many proofs which in their wild rage the night be-fore they found so plenty, failed to make their appearance, and they finally had the man who grabbed at the form swear that I knocked him down, and so got a warrant for assault, and said if I would plead guilty to that, and pay him \$12 for his expenses, they would drop the whole thing. If I would not do that, they had two more of the innocents who jumped on me the night before, who were ready to swear asthe night before, who were ready to swear as-sault against me. I plead guilty of assault and paid the fine. I heard no more of fraud after the night of the 22d. Comment is unnecessary. C. E. WHITNEY.

## BROCKTON, MASS., Feb. 1st, 1884.

To the Editor of the Banner of Light:

In your last week's edition, in reference to the reports of the so-called "Exnosure" of the materializing medium, Mrs. Nellie E. Whitney, you say: "Doubtless there are two sides to the subject," etc. Please allow me to state some subject," etc. Please allow me to state some facts that have come under my own personal ob-servation: My acquaintance with Mrs. Whitney began some eighteen months ago, when P was an active member of the leading Orthodox church of this city, and a confirmed skeptic in regard to spiritual manifestations; but the evi-dences which were presented in her home made me a firm believer in Spiritualism. In conse-quence of this belief I was unceremoniously turned out of the church.

turned out of the church. To-day I am just as ready to stand by these facts, even though every other person should call her a fraud. Please judge for yourself if the following facts will not prove reasonable ground for my belief: I had the pleasure of being a member of Mrs. W.'s circle during her development, and saw the manifestations develop more and more pow-erfully from week to week. I have seen Mrs. W. enter the cabinet, and before the ourtain had scarcely time to fall, a form in beautiful shining white raiment came out. On one occa-sion, when the controlling spirits were request-ing them to form themselves perfectly before coming out, we asked them to come just as they were, whether perfect or not. The curtain im-[Continued on eighth page.]

[Continued on eighth page.]

## FATE IS LOVE.

Fate holds our lives, and-all unseen of us-Guides as with reins, despite our puny strain, To the predestined goal, where garnered hopes In plentcous fruition, all the sweets Of aspiration followed and fulfilled, Ambitions gratified, fears turned to joys, Requited loves, fame, fortune 1- or despair, Or wreck, or lesser tils (but tils the same), In aspect multiform our coming greet.

But goals are starting points of new careers, Each from each differing; in aspiring curve Progressing, till equated good and ill Shall balance in a vibrating pause And coalesce in mystle union ! And as twin gases, merged, are crystal dew, They, good and ill, shall each in each absorbed, Thence form-one infinite Beneficence ! And Fate, at length unveiled, is Love revealed.

The Rostrum.

(From the Brooklyn Union. ) GERALD MASSEY.

The Euglish Poet's First Appearance in Brook lyn-An Audience Treated to an Archaic, Evolutionary and Theosophic Lecture, the First of a Series.

Mr. Gerald Massey began a series of lectures [recently], "archaic, evolutionary and theo-sophic, addressed to thinking men and womsophic, addressed to thinking men and wom-en," at the old Baptist Church on Clinton Avenue, near Myrtle. His subject was "Man in Search of his Soul During Fifty Thousand Years, and How he Found It." Ex-Judge A. H. Dailey, who presided, is a Spiritualist. Mr. Massey is at the grand climacteric of ilfo, and is below the medium stature. Gray whiskers of English trim, half mask a face which wears a look of intensity as he plows through the a look of intensity as the plows through the mystical domains of Egyptology and the shadow-lands of the ancient Orient. Brown hair, with occasional streaks of gray, rolls backward in a billow on his crown, and ripples off from the ears. He wears spectacles when he reads from manuscript. He spoke for nearly two hours with such rapid enunciation that his hearers were strained to follow him. Mr. Massey, in beginning his lecture, the fol-

lowing extracts of which are morely indicative, said : The only effectual way of exploding false said : The only effectual way of exploding false beliefs and exploding superstitions that para-lyze the human mind is by explaining what they once meant in their primitive phase, and tracing their development according to the law of evo-lution. By this method alone can we tear away the mask of mystery so that we can look into the face of nature for ourselves, whether past, present of future. Mystery has been called the mother of ahomer but the about metions mother of abominations, but the abominations themselves are the dogmas and the doctrines themselves are the dogmas and the doctrines that have been falsely founded on the ancient mysteries and misinterpreted and perverted from the purpose originally intended. Since the doctrine of evolution has succeeded revela-tion, the whole ground of the past has to be ex-plored and mapped out afresh. Nothing can be known of the human aborigines until the doc-trine of development is applied. Language was acted before it was spoken, and we can only divine the meaning of primitive men by exam-ining that which they acted. The black races in Africa and the tribes of Australia repeat the customs and revere the

Australia repeat the customs and revere the Austriant repeat the customs and reverse the rites that were performed by the human baby. They cannot give any reason for their cus-toms, but they simply and sacredly follow the customs of their forefathers. The Egyptians continue to remember what was meant by continue to remember what was meant by primitive facts and figures, and the Egyptian Bible—the book of the dead—becomes a living tongue in the mouth of death itself. Aboriginal Americans mummified their dead, as did the primitive Egyptians, and the same custom is continued by some tribes in Africa to-day. This was the earliest form of burial known. The custom was common among the most primitive races of the world. The primal model of a tomb was the mother's womb, and primitive man was prepared as the mummy in the image man was prepared as the mummy in the image of the child in utero. Fifty thousand years ago the dead were buried with some idea of repro-duction in some other life. The Egyptians, I have no doubt, had as profound thoughts of have no doubt, had as profound thoughts of another life as we have, and their meaning has more or less survived in the religion of the moderns. We are still in many ways contem-poraries of primitive man, especially in our fe-tichisms. Later the male type of the producer was added, and both sexes were then repre-sented in the place of burial. Imagery was em-ployed to perpetuate the idea that the dead were to be reproduced in the living. They were the types of production, having been adopted and perpetuated in all lands as the symbols of and perpetuated in all lands as the symbols of reproduction for a future life. No early religion contained worship at all. It No early religion contained worship at all. It was simply a system of sacrifice. Gods began with being elemental first of all. The Power that put an end to life was the Supreme, the first of all the Powers. The eye being the lamp of light in an Egyptian mummy, it was sup-plied with oil to reproduce the light. They brought to the dead offerings of fat. It is still a custom among the Kaffirs to bring the tail of a calf and stuff it in the ear of its mother as a symbol of reproduction. The feet of the dead a calf and stuff it in the ear of its mother as a symbol of reproduction. The feet of the dead among the Norseman were shod with boots when they were prepared for the other world; that was typical of reproduction. The Duke of Wellington was burled with his boots-simply a survival of the old symbolism. In the bone caves of France adult skulls have been discov-ered with holes cut in them, in which were placed the hones of yourg children these being ered with holes cut in them, in which were placed the bones of young children, these being typical of rejuvenescence. In all likelihood the dog was the first animal that came under the domain of man, and became his ally, guide and sacrifice. The bones of the dog have been found among the early human skeletons. Only to-day one of your newspapers mentions an In-dian sacrifice of dogs to the Great Spirit. The men of India never fear death as Christian peo-ple do. Many of us are afraid to take that step in the dark because we cannot find any footin the dark because we cannot find any foot-hold. A non-evolution view of things is intol-erable. It has taken twelve years of research on my part to know how limited and lowly was the revelation made to primitive man. There is no evidence that early man began by con-ceiving the existence of an immortal soul. Primitive man was not a metaphysician or a victim of diseased subjectivity. Ancient Egyptians, Britons and Hindus held that there were seven souls, or the one soul in its perfect entity was the sum total of the seven. The seven souls of the Pharaohs were often referred to. The tribe of Dakotas held that there were four souls; one remained with the corpse, one to. The tribe of Dakotas held that there were four souls: one remained with the corpse, one remained in the village, one passed into the air, and one ascended to the land of spirits. The Hebrew rabbis recognize a treble soul, the breath of life, the quickening spirit, and the third, which entered a man at twenty years of age if the deeds of his life were right. Primitive man first perceived that he ema-nated from the mother; was formed of her fiesh and made of her blood. The first soul was accordingly derived from the blood or the mystical water of life. Some mistook the blood for the soul, and such was the nature of the human soul number one. From the mother source came the red earth, or the Adamic ore-ation, and the Rabble sometimes called Adam "the blood of the wornau from the man, The far earlier mystery was that of the man being cre-ated from the woman. The next was that the mother inspired the breath of life in the em-bryo. These two truths run through all Egyp-tian thought. Blood and breath being two mother inspired the breath of life in the em-bryo. These two truths run through all Egyp-tian thought. Blood and breath being two primary elements, or souls of life, these conse-quently became two great types of sacrificial offering. The earlier men gave of their best in their sacrifices. On account of their natural genesis these two truths were typically contin-and in the water, and heath employed for the genesis these two trains were typically contin-ued in the water and breath employed for the regeneration of the child in Christian baptism. In the rubric of the Egyptian ritual it says: "Offer ye great quantity of incense, it makes that spirit live." So they offer a great quantity of incense in the Roman Catholis Church to-day. There was a time when the individual soul Was unknown but, there was held to be a uni-

soul of the dying was supposed to enter the body of the living. It was a soul of breath, that could be inhaled, and it was a custom oven as late as the time of the Romans for the nearest relatives to lean over and inhale the breath of the dying. The seven souls were: The soul of blood or flesh, the soul of breath, corporeal soul of external perception, memory or internal per-ception, the soul of pubescence, the spiritual soul, and the last the immortal soul. Now we can understand the use of the expression. "be-ing bound up in the bundle of life." The six creations of revelation are all related to this ancient asptenary creation of man. If ever im-mortality could be earned in this life it was by the Egyptians, and the mummy was the fitting type. The human mind never had such a phe-nomenal idea of truth as in its Egyptian phase. Truth is everywhere the climax and the culmilate as the time of the Romans for the neares Truth is everywhere the climax and the culmi-nation, and before the tribunal of eternal truth the accused pleaded that he had not altered a story in telling it. Preservation of the body was the first form of the Exyptian salvation. Form is the primary type of soul in the nummy. The animal soul was not only preserved but it was gilded with gold leaf. The idea of the Gnostic Christ was but the ideal type, the evo-lution of which has been traced stage by stage. a model fellow-man, not a portrait of any one man. That was the mistake of the Christians, the men who did n't know. This final soul of the seven was ascertained and demonstrated by means of abnormal phenomena, and on these a doctrine of immortality was established. The pretensions and impostures of modern theology have tended to make these simple people of the

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past impostors, but they were not. The ancient wisdom culminated in a perfect knowledge of the trance conditions, from which was derived the doctrine of spiritual transforwas derived the doctrine of spiritual transfor-mation which passed into the doctrine of con-version among the Christians. Our customs of drinking strong liquors and taking narcotics are sacred survivals from the times when these were regarded as the means of attaining im-mortality or of entering the condition of trance. St. Paul says, "Behold, I tell you a mystery; we shall not entirely sleep; we shall be trans-formed," and this he proclaimed not accriting formed," and this he proclaimed, not according to our doctrines, but according to the mysteries revealed to him when he entered a state of trance. The doctrine and dogmas of Christian theology are derived from Egypt and its arcana of mystery which Christians have not pene-trated. The Christian theology was based on ignorant belief, which swallowed in faith all that was impossible in fact and unverifiable in phenomena. The primitive races were without a God, but none are known who were without ghosts. They knew because they saw; we deny because we do n't know. I am not an abnormal seer myself, but I had

many years of experience with one, and have been made to apprehend another life than this, in truth, one with it, however intangible the connection may be. What people now demand is a true interpretation, and with the truth of is a true interpretation, and with the truth of that interpretation is bound up the religion of the future, the physics and the metaphysics of the prehistoric man. Current orthodoxy is based upon the idea that man fell from Para-dise; that the world was consequently lost, and the idea that the world is to be saved by vicarious atonemont, by a physical resurrection of the dead, is unhistoric, unscientific and ut-torin domine terly delusive.

# Spiritual Phenomena.

## Scauces with De Witt Hough and Others.

To the Editor of the Banner of Light:

Since my arrival in New York City, Dec. 30th, I have attended several interesting séances at the materializing medium's, Mrs. M. E. Williams. 462 West 34th street, and Mrs. Stoddard-Grev and son, 323 West 34th street, and can recommend both Mrs. Williams and Mr. DeWitt Hough, (son of Mrs. Grev,) as genuine and honest instruments of the angel-world for the production of the interesting manifestations that occur in their presence.

I have also attended a very satisfactory séance with Mrs. Kimball, 229 East 48th street, the widely-known and highly appreciated psychometric and trance medium.

As I have more than once narrated the pecu liar character of Mrs. Williams's manifestations, I will not dwell upon them further than to apologize to her sprightly little Mexican control. "Bright Eyes." who reproached me for not having named her in my previous published communications.

of life. Indeed, on the first evening I attended the Hough oircles, there seemed to be one of these lovely brutes present, who made sundry grabs at the musical instruments as they passed to and fro overhead during the dark seance, but the coarse-grained gorilla was quickly brought to order by Col. Baker, the Californian spirit guardian of the medium, who suddenly appeared on the scene, and warned him that he was amply competent to protect the manifestations, if need be, by the exercise of physical chastisement inflicted by hisstalwart fist on the brainless skull of the interloper. These, it is true, were not, the exact words spoken by the gallant colonel, but they were probably rightly so interpreted by the undeveloped quadruped, as he proceeded no further in the delectable mode of investigation of the phenomena that is approved of and endorsed by the "respectaportion of both English and American ble ' "Spiritualists"; (so called, it is presumed, in derision.) Within the last ten days I have held four séances with a young man and his wife, who together seem to possess more phases of mediumship than I ever knew concentrated in one family, a relation of some of which I must defer to another communication.

 $\mathbf{OF}$ 

Yours truly, THOMAS R. HAZABD. Jan. 21st, 1884.

## Materialization of Flowers. To the Editor of the Banner of Light :

I was present at a séance for materialization held at the residence of Mrs. Fay on the afternoon of Jan. 3d, at which time the same spirit that materialized the rose on my hand a few weeks ago, came and materialized a beautiful variegated pink in the same manner she did the rose on the former occasion. She held both hands out to me, that I might see she had nothing in them, and then commenced to rub on the paim of my right hand, occasionally blowing upon it for about a minute, I should judge, when the pink suddenly appeared on my hand. She then passed it to me, and by request took hold of my arm and walked from the cabinet. where we were standing, down to the audience. to whom 1 introduced her as the one who had materialized a rose on a previous occasion.

Many who were present examined the pink, and I know they will be ready at any time to verify the statement I have here made. There was no possible chance for fraud, nor can fraud be found at Mrs. Fay's séances. During the séance a spirit came from the cabinet with a little babe in her arms that. I am told, only lived in earth-life twenty-four hours. A cler gyman was present and saw it. who seemed to be fully convinced of the truth of materialization. Several male spirits of different statures came out, some of whom appeared to possess as much power as they would in their mortal forms. I could give more facts, but will not trespass upon your columns longer. Yours for truth and progress,

S. W. TUCKER.

## [From Miller's Psychometric Circular for January.] Mrs. H. B. Fay's and Miss Gertrude Berry's Materializing Scances.

BOSTON, MASS., Jan. 2d, 1884. Editor Circular-I had the privilege on Thursday ast, Dec. 27th, of attending two very remarkable ma erializing séances in this city.

I went at 2 o'clock to Mrs. H. B. Fay's, No. 156 West Concord street. There were present just thirty persons in the circle. It was noticed by several that forms appeared while the medium stood near the cabnet, before she had entered it.

Almost the first to appear was a young lady, for-merly an old schoolmate of mine, who passed to spiritlife thirteen years ago. She came out of the cabine very quickly, and came across the room to where I sat, took me by the hand and led me up near the cabl net, where she talked a few minutes with me. After this numerous spirit-forms came out, and all, I think without exception, were recognized by those presen in the circle. I did not keep count, but feel sure that over filty spirit-forms came out and were recognized by friends. Later on came my angel mother and my beautiful spirit-daughter, and last of all came my darling sister. I had no doubt in the world of the genu

## February Magazines.

LIGHT.

THE CENTURY has for its frontisplece an engraving of one of Rembrandt's paintings, "The Head of a Man," and the opening article is an anecdotal sketch of Gustave Courbet, "Artist and Communist," with a portrait, and several illustrations of the products of his easel. Salvini gives his " Impressions of Shakspeare's 'Lear,'" showing how severely the actor has studied the thought and purpose of the great dramalist. E. C. Stedman contributes a brief essay on Keats, having for its illustrations a full-page engraving of his life-mask and the graves of Keats and Severns, Keats's intimate friend. Another attractive feature of this number are two articles on Dante, one by Miss S. F. Clarke, the other by Miss C. G. Rosetti; the former illustrated by several engravings of portraits and busts, that by Glotto being exquisitely fine in profile. Other of the interesting contents are: "How Edwin Drood was Illustrated," "Cruise of the Allce May," and a continuation of Robert Grant's "Average Man." The Century Company, New York. Cupples, Upham & Co., corner Washington and School streets, Boston.

THE ATLANTIC MONTHLY opens its table of contents with Chapters III. and IV. of S. Weir Mitchell's 'In War Time"; "A Roman Singer" reaches its sixteenth chapter, "Newport" its nineteenth (and is concluded); "En Provence," by Henry James, attains its sixth paper-Tarascon, rendered world-famous by Alphonse Daudet, coming in for a large share of interesting description; Edward G. Mason speaks of "A Visit to South Carolina in 1860," which will be read with special interest now that nearly a quarter of a century has passed since the business habits and social customs so clearly outlined have passed from public view; Elizabeth Robins has a strong article-as are all from her pen-on "The Vagabonds and Criminals of India." and poems, sketches, reviews, etc., not here named, make out a grand array of literary attractions. Nautical and mercantile readers will be specially interested in the department article on "The Confederate Cruisers." Houghton, Mifilin & Co., Boston, publishers.

THE MAGAZINE OF ART .- The present issue is one of the best, and the finest of its many illustrations a full-page engraving of "The Communion: 'Les Demolselles du Mois de Marie,'" from a painting by Legros. The frontispiccels an excellent transcription of a Terra-Cotta by Dalon, "A Pleasant Book: 'La Liseuse.'" "An American Landscape Painter," is the subject of an interesting sketch of Charles H. Miller, with portrait and copies of two of his most admired productions. Two busts of Victor Hugo, one by d'Angers, 1844, the other by Rodin, 1884, with a comprehensive review of hislife and works, will be perused with delight. "Pausias and Glycera," is a charming scene in an old world studio. "Pictures of Cats" will amuse, and "Dachs and Hilda," two dogs, are very comical in expression. Cassell & Co., 730 Broadway, New York.

ST. NICHOLAS. - The frontisplece has for its subject a very seasonable one, "A Midnight Winter," and engraving by Elbridge Kingsley, whose peculiar methods of work are described in a very readable article, enti-tled, "An Engraver on Wheels." Miss Alcott continues her "Spinning-Wheel Storles," this month telling about "Tabby's Table Cloth." Quaint, and amusing withal, is a poem by Palmer Cox, "The Brownies on Skates." "Griselda's Reception" is a merry story of child-life. The serial by W. O. Stoddard, "Winter Fun," continues its entertaining course, and other stories, sketches, poems, jingles, the inimitable " Jack-inthe Pulpit," and an abundance of pictures, furnish the patrons of St. Nicholas with a feast of good things that will be anticipated with pleasure, and enjoyed most heartily. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

WIDE AWAKE .- St. Valentine's Day is the subject of a very fine-appearing frontispiece, and a pleasing story about "Molly St. Leger's Valentine" is told by Mrs. Humphrey. An interesting description of sports engaged in by Indian children, showing how they weave into their plays the tales of life they hear about the lodge fires, is given in "Camping Among the Sunflow-" by Miss Alice C. Fletcher, with illustrations drawn ers by Sandham ; and Ernest Ingersoll supplies an illus-trated spirited article on "Bears." The revolutionary serial is continued, and a picture accompanying this month's installment shows Boston Common as it appeared when occupied by the British troops, in which there exists no resemblance to our city's breathing spot as it now is. Numerous other sketches, stories, poems, and instructive articles on the practical duties of every-day life serve to fully sustain the good reputation of this monthly. D. Lothrop & Co., publishers, Boston.

THE PHRENOLOGICAL JOURNAL contains a portrait of the eminent Hindu teacher, recently deceased, Babu Mozoomdar, with a phrenological sketch based on

## The American Spiritualist Alliance.

To the Editor of the Banner of Light : At the meeting of Sunday, Jan. 20th, the Chairman, Judge Nelson Cross, repeated his previous announcement that the headquarters, No. 137 West 35th street, were open every Thursday evening for social interwere ready to be transfer of the library of the Angel Marked Were and mutual instruction, and expressed the hope that the members would become interested in these social gatherings, which could be made agreeable and beneficial. He also said that the rooms are open at all times to members under the rules, and are provided with some of the principal newspapers and periodicals devoted to spiritual literature. He further remarked that a large number of books of the same character were ready to be transferred to the library of the Allance for the use of its members and guests. Mr. Henry J. Newton followed with the reading of Miss Lizzie Doten's inspirational poem, "The Soul's Destiny," and was succeeded by Mr. P. E. Farasworth, with an address on "Man and His Desting." I regret my inability to give more than a brief abstract of Mr. Farnsworth's discourse, such as I can construct from a few notes hastily taken, for, this veteran and well-known lecturer struck sturdy blows at supersition, and showed no mercy to the dogmatic assertions of theology. course and mutual instruction, and expressed the hope

Farnsworth's discourse, such as i can construct from a few notes hastly taken, for, this veteran and well-known lecturer struck sturdy blows at supersition, and showed no mercy to the dogmatic assertions of theology. Athens, in ancient Greece, was at one time the most renowned city in the world; the center of civilization, the home of highest science and art, the birthplace of many celebrated legists, orators, authors and philoso-phers. In many of its public buildings the motto "Know Thyself" was conspicuously displayed, showing how much the knowledge of self was appreciated among its people. Indeed, it was by many of them considered the most important study, they holding that the study of man was the study of mankind; and many of their principal writers have transmitted to us ideas and doctrines respecting man's spiritual nature which, in the main, accord with our present knowledge of man and of his desithy. This important subject seems to center around three guesilons: Whence is man? What is he? and Whilther goes he? No attempt will be made to discuss the first ques-tion; merely a glance will be given at some of the the-ories and doctrines regarding man's origin. Those-who believe the account of the creation of man as re-corded in Genesis, must necessarily believe that man was from the very beginning made as perfect as he now is; and it is astonishing to see how inteiligent be-ings can tactily accept this conception. Common sense seems to teach us that the different races cannot have proceed on by science, the evolution theory, is un-the whole scheme is demolished. The theory generally accepted now by science, the evolution theory, is un-the whole scheme is demolished. The theory generally accepted now by science, the evolution theory, is un-dubtedly near the truth. This brings us to the second question, What is man? Here the verdice of the materialistic scients fays that man comes from the earth as a product of nature, and that like everything elso, to dus the returns. To their appreclation, man is

have the whole scheme of Christianity, only superior as to results, for in the fire worshiper's belief the good was much the strongest, would supersede evil, and peace and good-will eventually reign among men. With Christianity the devil gets far the greater num-ber.

peace and good will eventually reign among men. With Christianity the devil gets far the greater num-ber. Among the Hebrews there is nowhere to be found any trace of belief in man's immortality. The splittu-al phenomena prevalent among them as recorded were not considered by them as related to man but to God and his angels. And of that God of theirs what shall we say? Their Jehovah was a god of war. a re-vengeful being, a dreadful conception of the Great First Cause and Father of mankind. Looking next at Christianity we find it centering as a system about Jesus of Nazareth. Yet the very first counts of the amours between pagan gods and the daughters of man; and such an assertion has the ten-dency to weaken our belief in the whole scheme or system, for our reason cannot accept such a state-ment. Moreover the whole system is constructed on faith; and the theory that is them to be come of the great multitude who never have had an opportuni-by to weak on ours between had an opportuni-ty to hear of Jesus? Such are some of the Great a portion of humanity. What is them to be come of the great multitude who never have had an opportuni-ty to hear of Jesus? Such are some of the Christian teachings in regard to man's destiny. Undoubtedly many of the teachings attributed to Jesus, such as are embodied in his Sermon on the Mount, are beauti-ful and cannot be too highly appreciated. Yet did that make them any better than when spoken centu-ries before Christ by Socrates, Confuclus and Zoroas-ter?

These before childs by bochales, conhudules and 200025 ter? To give us a true appreciation of the nature and des-tiny of man, something else is needed besides the dog-matic assertions of the priestoraft of all ages and sys-tems. We need facts, not assertions, we need, de-monstrations, not belief. Right here Modern Bpirih-alism comes in to fill the gap, for it is originated by and built upon phenomena which have been. pro-nounced by a number of scientifically and philosoph-ically trained minds that have studied them, a perfect and satisfactory demonstrate also that progression is as continuous as life, and constantly goes no no the spirit side of life, and that there, as well as here, op-portunity exists for reform. Another great fact taught us is that the other life is as real and as natural as this one, and that there we will obtain power to perfect and desires; when a better opportunity will be afford-ed us to expand and develop our ideals and aspira-tions, and all that to us appears noble in life. There also we shall meet the loved ones gone before us, and the retunion there of loved and loving beings will be gloriously grand. Ties of love and triendship are formed here to be broken, but there, in that happy land, we shall meet, never to be parted, among the control we shall meet, never to be parted, among the church, finding it in the movements of the heavenly bodies as they affect our planet for the more or less benefit of man. J. F. JEANERET, As't. Cor. Sec. To give us a true appreciation of the nature and des-

was unknown, but there was held to be a uni- law that "like attracts like," by some "fraud-versal soul which perpetuated other souls. The hunting" friend or accomplice on the spirit side

Mr. DeWitt Hough's manifestations usually commence with a dark séance, at which the spirits pass around the circle of sitters and manifest to their friends by divers pats, touches and caresses, with occasional whispered words | circle. of recognition. A guitar, bells and other instruments pass overhead and around the circle of sitters discoursing music, and ringing as they go, and occasionally gently touching the individuals present.

In the subdued light seance that follows, the materialized spirits often converse plainly with their friends, and, in many instances, walk out of the cabinet and go to them individually, although, as a rule, they more often beckon or ask their mortal friends to come to them as they stand partly within or just outside the curtain. Spirits also write on a small table that stands in front of the cabinet at Mr. Hough's séances, as did my daughter Gertrude. who addressed to me a message covering nearly a full page of note-paper, as I stood immediately beside her. Both Gertrude and her sister Esther took my arm on more than one occasion, and passed around the company, shaking hands with many of the sitters. Before leaving, Esther permitted me, on one occasion, to cut off a piece of her dress, which was made entirely of white lace of almost gossamer fineness. Many of the spirits at Mr. Hough's scances materialize their full forms outside the cabinet, rising apparently from a little white nucleus on the floor, and after a while disappear by sinking back seemingly through the floor, as I have often seen them do at Henry C. Gordon's and other mediums' seances. After the materializing scance closes the medium takes his seat in full gaslight, at the table on the outside of the cabinet, and answers written questions for the sitters, addressed to their spirit-friends, after the following manner: All the individuals in the circle prepare three questions on a sheet of note-paper, which they fold up tightly in a small compass and hand in turn to the medium, who, after taking the packet in his hand and holding it unopened, in the plain sight of all present, proceeds to answer it in writing, on a separate sheet. Out of some thirty and more questions I have seen handed the medium on different evenings. I do not remember, but one instance in which the querist stated the answer to be otherwise than full and satisfactory.

It is true that these answers by the medium might have been arrived at by clairvoyant vision, or mind-reading, but I prefer to believe that the denizens of the spirit-world are not all knaves, liars and cheats, and that the replies through the medium's instrumentality emanated from the spirit-friends of the individuals to whom the queries were addressed, unless, perchance, some of the querists chanced to be of the "fraud-hunting" fraternity; in which case I think it fair to infer they were answered in accordance with their heart's desire, and the law that "like attracts like,", by some "fraud-

ineness of these spirit-forms. Their appearance and their manner were unmistakable.

During the seance one spirit-form materialized en tirely outside of the cabinet in plain sight of the entire

One young male spirit came out, sat down in the lap of his sister; he then got up, and asked her to get up, while he sat down and drew her down upon his lap In a moment he took her up in his arms, and in spite of her struggles carried her across the room and laid her down across the lan of two gentlemen on the opposite side of the circle, much to the amusement of all but the young lady herself; he then returned to the cabinet, and in sight of all dematerialized in an instant. The spirits nearly all seemed formed of remarkable strength, some running across the parlor (in which the seance was held) to their friends in the circle.

I consider this a very remarkable séance, and highly satisfactory one.

· MISS GERTRUDE BERRY.

In the evening of the same day I attended a séance for materialization at the house of the Misses Berry, No. 1 Arnold street.

There were twenty-one persons in the circle. There were a large number of spirit-forms who came out of the cabinet to their friends; seven different times two forms came out at once. One young lad, about twelve years of age I should judge, was called up near the cabinet to greet his spirit-sister. While she was talk ing to him and embracing him, his spirit-mother came out of the cabinet, stooped over and kissed him. One Gipsy spirit came out of the cabinet, walked over to the corner where I sat, took me by the hand and led me into the cabinet, and while holding me by the left hand, asked me to satisfy myself that the medium was there by placing my hand on her face. I placed my hand upon her hands as they were clasped across her chest (she lying upon the sofa) and then upon her face. Then the spirit led me out of the cabinet. An other gentleman was also led into the cabinet by the same spirit.

My spirit-daughter Violet came with her happy, joy ous manner, and was recognized beyond the possibil ity of a doubt. Then came my Aunt Louisa, who after we had talked a few moments, asked me to in troduce her to the circle: she then announced that she would dematerialize outside the cabinet, in full sight of every person in the room, which she did. Toward the last came Professor William Denton, who was re cognized by several. I went up and shook hands with him. He identified himself very plainly to several there present. The day following I visited the Banner of Light office, and was asked if I had ever known Prof. Denton in his earth-life, to which I replied in the negative; then a dozen photographs were spread out before me, and I was told his picture was among them, and was asked if possible to pick out his; I did so without a moment's hesitation, but remarked that the spirit appeared to have considerable more gray hair and whiskers than the ploture showed. I was told in reply that the picture was taken ten years ago. I consider this a perfect identification. I should have remarked that at both Mrs. Fay's and Miss Berry's a committee was invited to, and did very fully, inspect the cabinets. Miss Gertrude Berry, I am informed has held seances for materialization only for a period of eight weeks. She is certainly a most marvelous medieight weeks. She is certainly a most marvelous medi-um, and, taken all in all, I think the most remarkable one I have ever known or heard of. To me these séances have afforded an amount of comfort that I have never derived from any other source outside of Spiritualism. Burely the so-called dead come back to cheer and comfort us in our earthly pligrimage. Fraternally yours, Horacc.

| Urinary Complaints, cured by "Buchu-Palba." \$1.

a personal interview, and brief notes of his life and labors. A thoughtful and suggestive article by John Waugh is "Faith in the Verities of the Universe." In Apparitions and What they Are" Dr. Reynolds pursues the same course of reasoning so often followed by others, to account for glimpses had in the material of those who inhabit the spiritual state of being, with the usual formulary talk about the "acti m of a disordered brain," " counterfeit impressions of sight," etc. All such theories, however plausible they may appear to some, are dissipated into airy nothings by a single one of the countless number of facts existing in the history of Modern Spiritualism. Fowler & Wells, 753 Broadway, New York.

CASSELL'S FAMILY MAGAZINE has an interesting and instructive table of contents. Several new stories are given, and the articles upon "Domestic Training for Girls," "Remunerative Employments for Women," and "What to Wear," will be appreciated. "The Gatherer" presents an epitome of what is new in science, art and household economy. A fine frontisplece and numerous engravings illustrate its text. Cassell & Co., New York.

THE UNIVERSE contains a sketch descriptive of the ancient and historic town of St. Augustine, Flori da: brief notices, with portraits, of two American au thors, Lowell and James, "Recreated," a story, and other articles of interest, including a few good poems Universe Publishing Company, St. Louis, Mo.

THE ABT UNION .- A new quarto publication to be issued monthly, as the official journal of the American Art Union, the object of which is to further the advancement of a knowledge and appreciation of art. Sketches and outline drawings of notable works are given in illustration of the text. Published at 44 East 14th street, New York.

VICK'S ILLUSTRATED MONTHLY editorially remarks that the great fall of snow renders it probable that we are to have a late spring for garden and farm work. An elegant colored frontisplece, representing a cluster of Antirrhinum blossoms, embellishes this issue ; and descriptions of plants and flowers, with seasonable hints for their culture, make it, as usual; welcome visitor in homes of taste and refinement. Published by James Vick, Rochester, N. Y.

## 127 The Franklin Journal of Farmington, Me., under date of Jan. 19th, says:

Me., under date of Jan. 19th, says: "On our third page to-day we republish from the Banner of Light the story of the Doyle-Libby murder case of twenty years ago, togeth-er with a revelation purporting to come from Doyle, who is now dead. It is an interesting article, taken as a whole, but does not throw any real light on the question. Doyle main-tains what he always maintained, viz., that he was innocent of the orime; the real murderer is described but his name withheld. The Ban-ner of Light uses the revelation as an argu-ment against capital punishment; we can see her of Light uses the revelation as an argu-ment against capital punishment; we can see no argument, one way or the other, in the mat-ter before us. We have nothing, nor have we any right to say as to whether Doyle actually appeared or not. We know many people, in whom we place implicit confidence, who are firm believers in Spiritualism, and it argues a shallow mind to declare the theory false with-out a careful investigation. We have, in the past, seen many strange phenomena to us ab past, seen many strange phenomena, to us ab-solutely inexplicable; and as in the past, we prefer to leave the matter to every person to decide for himself."

Stinging, irritation, inflammation, all Kidney and

## Spiritualistic Phenomena Association, Organized under the Laws of the State of Massachu-

setts, Jan. 8th. 1884.

To the Editor of the Banner of Light:

setts, Jan. 8th, 1884. To the Editor of the Banner of Light: As the Association formed April 12th, 1883, has be-come a legally organized body, we wish to present to the public the objects for which it was incorporated, which are to promulgate the truths of Spiritualism, to encourage and develop mediumship, to provide and hold public meetings, and to receive and hold, by sub-soription, glft or bequest, moneys and other property to be used for the furtherance of these purposes.<sup>1</sup> Article 5, section 4, of the by-laws reads as follows : "When any professional mediums, members of this Association, are publicly assailed as to their medium-sbip, they may make a statement, in writing, to the Board of Directors, who shall appoint a committee to investigate the complaint and report the facts, that such action may be taken as they deem expedient." Upon these, as the groundwork of our operations, we are rejoiced to know grand results have been achieved, and that grander results may be reached we know as well. In this movement it is desired that a grand centre be established around which may crystallize the beauties and facts of our philosophy, and the cause be made to advance with the strides of a glant." As gpiritualists we are often the victims of organ-ized tyranny, and can never successfully meet an on-ganized power without an organized power of, our gener of some practical plan of usefunders. Spiritualism has taught many that, all that is needed to popularize it, is to give it is stand-ing in the community, which can only be done by associating ourselves under spiritual rulations, whe essential to bring conviction to minds that can only be reached through the physical senses, while many who are satisfied of the truth of Spiritualism retire to the churches. We have a membership of over three hun-dred, among whom are same of the easily defineders of our advancing and developing truth, and many medi-ums for various phases of spirit-power, presence, and intelligence.

ums for various phases of spirt power, presence, and intelligence. Every thoughtial Spiritualist should see the neces-sity of organizing in detense of the Bight against a for-midable force of organized Wrong. Let us have for the glorious result the bankshment of creeds from the face of the earth, with no power or thought to create more. Having organized and offi-cered this Association, we will consider ourselves hu-man, with likes and dislikes; but, knowing this, we will award to each the right of opinion in a united search after truth. To the mediums who have appeared on our platform from time to time; to speakers who have enunclated the grand truths of Spiritualism; to ber who was the agent of the spirit-world, Mrs. Mary A. Charter, to found this Association, our thanks are due. May they find their reward in knowing that what they founded is destined to live. We shall live to defend mediumship; and we look to our President and the Board of Directors; for state conduct of affairs. A copy of Constitution and By-Laws, with the roll of officers, can be had by addressing the undersigned. ALONEO DAIFORTH, Cor. Sec. of S. P. 4. 500 Tremoni kiret, Boston.

FEBRUARY 9, 1884.

# Pearls.

# "-elegics, And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

The mind is its own place, and in itself Can make a heaven of hell, a hell of heaven, -[Millon.

Thought is the property of him who can entertain it, and of him who can adequately place it.-Emerson.

> Within the hearts of all men lie These promises of wider bliss. Which blossom into hopes that cannot die. -[J. R. Lowell.

The truest wisdom is resolute determination .-- Na poleon.

The heights by great men reached and kept Were not attained by sudden flight; But they, while their companions slept, Were tolling upward in the night. -[H. W. Longfellow.

He that will believe only what he can fully comprehend must have a very long head or a very short creed .- Colton.

Who is there free from care? No man on earth. Though strong

Thy mountain now may stand, the question is, "How long?"

Whoso is free himself, in others feels oppressed. For who is blest that sees his fellowmen unblest? -[Wisdom of the Brahmin.

# Banner Correspondence.

## Dakota.

MAPLETON.-H. W. Prescott, after mentioning his visit to Boston, and attendance with very satisfactory

**Dratota.** MAPLETON.-H. W. Frescott, after mentioning his visit to Boston, and attendance with very satisfactory results at séances of Mrs. Bilss, Mrs. Pickerlog, and the Berry sisters, says: "After my return I learned that a young lady (age sixteen) who for some time past had manifested wonderful mediumistic qualities, was stopping in the family of a friend in town. I immedi-ately called on them, and we organized a circle, first sitting around a table with joined hands. We ob-tained raps, loud and strong, the first night. The sec-ond, the name 'John Kirk' was written on a clean slate placed under the table. John Kirk was a well-known physician of our little town, and a strong Spir-tualist, who had passed to spirit-life only a few months before. These manifestations were soon fol-lowed by others still more wonderful. At one of our sittlings a volce came in a whisper, say-ing if we would erect a cabinet they could do much more. The next night we put up a cabinet similar to the one I saw at Mrs. Plekering's in Boston. The me-dium took her seit with considerable reluctance, be-ing quite timid, these things all being new to her. Soon the volce came in a whisper, saying the cabinet was not right, and asked for a knife, which was passed in, the fligers of a hand being felt by the person pass-ing it. A hole was cut in the curtain for a window, the knife cl-wed with a cilck and passed out through the rent made, large fingers of a siz years to that of the haud of a large man, were thrust out of the wind-dow. The voice (in a whisper) told us we could look tu and see the medium, which we all did, and saw her sitting in a seemingly unconscious state, the same as I had seen Mrs. Bilss, Mrs. Pickering, and others in Boston. Silps of paper were passed out on which were written the names of friends in spirit-life. On one oc-casion a tremulous voice, like that of an old hady, joined in the singhe. Alterward a slip passed out on which was written: Do you recognize this handwrit-

## Indiana.

INDIANAPOLIS.—A. J. Swarts writes: "Recently from the ministerial ranks, I am out in the cause of God or iumanity, writing, lecturing, organizing, etc., to bring souis hungering for life the rich food of our Spiritual Philosophy. With my wife, who is a good public speaker and clairvoyant, I came here the first of this month, and found a spiritual society a few weeks old had rented, of, Wm. H. English, a fine church the Congregationalists had lost to him by mort-gage, and several mediums, with Mrs. Sue B. Pales, late of Boston, as chief speaker, were holding the fort. I gave several lectures to large houses of. over five hindred average. Having held over fity Methodist revivals the spirit came on me again, and I committed myself last Sunday to a series of revival meetings in the spiritual cliurch. free of any charge, if the clitzens would maintain them by their presence, and meet the heating, and lighting expenses. Every hand in the building went up in an earnest pledge of hearty sup-port." My mode of work is to open with singing and invocation, when I give a brief talk and exhortation, and then invite all who are honest investigators, and de-sire to know our high philosophy. to come and decupy the front pews, the anxious seat,'s ow e- can ald them in our sacred work. I have all the mediums, healers, "writers, etc., seated in front of the rostrum, facing othese seekers after truth. In this way the balarvoy-ants, see and clairandients hear for. the strangers er investigators, and when the time comes for giving ex-imating and usets by any in the house these setters get the rich, convincing tests by the mediums, healers, "writers, etc., seated runs here of all phases, and a very inviting nucleus is forming, in Indianapolis for trance speakers and infer the to fine to noe fit hey knew his powers. Watkins, the celebrated writer; is to be here this week. I now invite the publishers of spiritual papers to send a few new or old publications, papers or books, for crantions distribution to the many hundred here INDIANAPOLIS.-A. J. Swarts writes : "Recently from the ministerial ranks, I am out in the cause of knew his powers. Watkins, the deleorated writer, is to be here this week. I now invite the publishers of spiritual papers to send a few new or old publications, papers or books, for gratuitous distribution to the many hundreds here turning now toward our heaven-born philosophy. Send them to E. O. Abott, President Spiritual Society. I intend to get all subscribers possible for our publica-tions, as i know the value of good, high-toned matter for new born souls. This world will soon be run by the great philosophy growing out of Spiritualism, and I hope our people will secure all the church buildings possible, and hold in them wise, firm, earnestrevivals, as feeders to the great camp-meetings Kast and West."

BANNER

has another work to perform, being developed into a wonderful heater, and his attending physicians have called him forth. But this quickening here of a new life must be main-tained; the progressive more in throwing off the shackles of the old Orthodox creed, and rising from that ease, and convenience of having all things done for us in our religious fendiencies, is a grand move to a higher spiritual condition. Awakening energies and atrong hands now grasp the helm, and the pilot, with a fixed defermination, though the surges may roll and the sait spiray dim the sight, will steer our good ship safely into port."

Maine.

CAPE ROZIER.-S. D. Gray writes:"I have often read in the Banner of Light of wonderful manifestations of spirit-power at materialization scances, but always supposed there was more written than seen; but I find the half has not been told. In November, being in Roston, I, with itwo sons and some friends, attended the Berry Sisters' scances. At the dark cir-cle a cousin by the name of Mary, who passed over more than itwenty years ago, came and gave me her name, showed her face as plainly as in earth life, and, on' being recognized, came and these and cave me ber out as natural and strong as when in mortal, took me by the hand and from my chair. Then, taking my two sons by the hands, she drew them to my side, put her arm around us all and said to the audience: These are my three friends from Maine.' We were perfect strangers to the medium and to all of the company present excepting one. Feeling that in some way they might have got some knowledge of me, I went to Mrs. Kays and engaged seats, without giving names or residence. The oir cle was held Sainrday vening. The room was very much crowded, still many spirits showed therselves, varying in age and sex. At length Mary made her ap-pearance and motioned for me to approach her; but this time she seemed weak and her countenance did not look as lifelike and natural as before. On seeing that I did not recognize her she turned her head and placed her hand ya distant relative, who lived in an ad-joining town, came to me, took me by the hand and led me saveral feet inside the chain and there do materialized, her hand seeming to meit out of mine. An oher lady, a distant relative, who lived in an ad-joining town, came to me, took me by the hand and led me saveral feet inside the cabinet and there do-materialized, her hand seeming to meit out of mine. And here f would say to all, when they read of these things boing done, don't set them down as simply big stories, as I have, but go and talk with the angel-world yourselves and have proof of life and dimmor-tality beyond the grave that can be obtained in no other way." tions of spirit power at materialization scances, but always supposed there was more written than seen;

## Connecticut.

WEST WINSTED .-- Mary A. Parsons writes: "J. William Fletcher says in his lecture-' And woman, who stands to-day on the threshold of a new era, wherein her power and genius shall receive recogniwho stands to-day on the threshold of a new era, wherein her power and genius shall receive recogni-tion, will find that she will only gain the desired step by virtue of her right.' Yes; I say truth, by virtue of her 'right.' What right has man to say which wo-man shall vote or not? Nature did not make man her ruler. In nature she is man's equal, and man has no right to make laws for the government of woman. Who gave him the power he claims to hold?. Who gave him the right to say 'thus far and no farther shalt thou come'? If woman is subject to law the same as man, if she has to suffer the penalty of non-conformity to the laws under which she lives, she has just the same right to have a voice in making those laws that man has. Bhe should be man's equal in all the privileges of citizenship. There should be no tax-ation without representation, no matter what the sex, color or race. I want to represent myself. I want to show my own individuality. I have taxes to pay; it is my business to say how the money shall be expended. There is no justice in taxation without representation. Is there any justice in a law that grants the brother privileges to make laws for his slater? Where does this brother derive the power by which he enacts such laws? Both stand at twenty-one years old alike- each an individual sovereign.''

## New Hampshire.

MANCHESTER .-- Jennie B. Hagan writes : " I would like room in your columns to express my great pleaslike room in your columns to express my great pleas-ure at the progress of the Spiritualists' Liberal Union at Manchester, N.H. A few of the earnest-hearted made up a small Society a year or more ago. They have sluce so increased in numbers and prosperity that City Hall has been well filed every Sunday evening of the four weeks I have been with them. They have paid all bills promptly, and have funds to successfully continue their meetings. I wish to express through the Banner of Light my heartfelt thanks to the Society for their kindness to me while with them."

## Vermont.

RUTLAND .- "Cephas " writes; "On Friday, Jan. 25th, Newman Weeks, Esq., performed the marriage ceremony for G. A. Toombs, of Coventry, N. Y., and Miss Kate J. Schuyler, of Saratoga Springs, N. Y., and Miss Kate J. Schuyler, of Saratoga Springs, N. Y. The affait took place in a private parlor in the Bates House before a select company. Miss Schuyler will be remembered as a medium for public tests by many campers at Lake Pleasant and at Lake Champlain. Mr. Toombs is an excellent young man. May happi-ness be the lot of our young itlends."

## Massachusetts.

BROCKTON. -- "Warrington" writes : " J. Frank Baxter lectured here Sunday, Jan. 27th, to a crowded house, on 'Heaven as we Believe it to be, as we Know it to be, and as the Churches Belleve it to be, as we and after his lecture rendered some very fine songs in his usual happy manner, much to the satisfaction of his large audience." [Mr. Baxter was to be succeed-ed at Brockton by J. D. Stiles.]

## Verifications of Spirit-Messages.

## New Publications.

 $\mathbf{OF}$ 

OUR HOME DOCTOR. Domestic and Botanical Remedies Simplified and Explained for Fami-ly Treatment. With a Treatise upon Sus-pended Animation, the Danger of Burying Alive, and Directions for Restoration. By Moore Russell Fletcher, M. D., Fellow of the Massachusetts Medical Society since 1837. 8vo, cloth, pp. 332 and 70. Boston : Published by the Author.

We have in this volume a description of symptoms by which the nature of a disease may be determined and a specification of remedies that may be applied given in terms that one can readily understand, the au-thor deprecating the practice of writing prescriptions in Latin in order to blind the people and keep them in ignorance of the medicine they are taking. His aim has been to so instruct ordinarily intelligent men and women that they may employ cheap, simple, safe and effective domestic remedies by which the sufferer may be relieved, a delay of waiting the arrival of a physician avoided, and, in many instances, a long and painful sickness averted. He holds it to be a self-evident truth that every individual is entrusted with the care of himself, physically and intellectually, and has a right to all the knowledge he can acquire upon all subjects, medicine, law and theology not excepted, and has accordingly given in this volume all that in his special line of study and practice, the experience of forty-six years as a physician, qualifies him to place before his readers.

At the close of the book a subject of the greatest importance is treated upon-that of suspended anima-tion. Startling facts are given in accounts of about two hundred instances of persons, while in a catalep-tic, dormant, or trance condition, having been buried alive, and information of the utmost value regarding unfailing tests of life and death, and the proper means to adopt to effect a resuscitation. It is somewhat singular that to a matter of such great importance to every individual very little attention has been given in Europe and in this country, this treatise being, doubt-less, the most complete one that has appeared. In it Dr. Fletcher shows that persons have remained ten, fifteen or more days in a dormant state, and revived, and that persons drowned may be resuscitated by continued efforts, one instance being cited of restoration after the subject had been under water between thirty and forty minutes. Some very interesting facts are given in connection with accounts of drowning, one

thirly and forty minutes. Some very interesting facts are given in connection with accounts of drowning, one of which is the following: "In consequence of a collision between the Boston and St. John, N. B., steamboat and a schooner, the inter went down almost immediately, the crew with her. The steamer put about, sent, out the boats, and rescued a girl, who, after a long time (forty or fifty minutes), came up. She was taken on board the steamer, and for an hour and a half vigorous efforts were made to restore her by pressing and rubbing; then hope and exertions ceased. The parties were tired and without reasonable hope. Col. Favor, the express messenger, who gave us the particulars of the case, determined to renew the efforts; he was joined by others, and, after two hours more of incessant working, they had the satisfaction of reviving their pa-tient. Some years afterward this same girl lived in our family as a domestic, and comfrmed the account given by Col. Favor and that asserted by others, that while be ever and that and the boats moving about overhead and heard the persons in them shoulding; also that a panerama like a great sheet appeared to be unrolled before her, and upon it she saw vividly every at of her life. Among other things she saw a valuable ring which had bee nost for several years. Directly succeeding her recovery she had brain fever for five weeks, and after restoration to health iold her sister where to look for the ring, which was found in the place indicated." FIRST SPANISH BOOK After the Natural or

FIRST SPANISH BOOK After the Natural or Pestalozzian Method. For Schools and Home Instruction. By James H. Worman, A. M., Ph. D., and H. M. Monsanto, B. A. 12mo, bds, pp. 96. New York: A. S. Barnes & Co., 111 and 113 William street.

A first book of instruction for those wishing to learn the spoken language of Spain, and its allied countries, differing widely from all other methods of teaching foreign language. The lessons are strictly graded, and consist of conversations on familiar subjects and topics of an interesting character, and in this manner supply the learner with a stock of Spanish words and idioms needed in the every-day affairs of life. All the lessons have their subjects illustrated with engravings, and this feature renders their study and acquisition pleasing and easy.

## Mrs. A. B. Severance. To the Editor of the Banner of Light:

Will you permit me to call the attention of your readers to the remarkable psychometric powers of Mrs. A. B. Severance, of Whitewater, Wis? 1 have never found a psychometrist who powers of Mrs. A. B. Severance, of Whitewater, Wis.? I have never found a psychometrist who equals her. I have sent her locks of hair taken from the heads of children when very young, and without giving her any information in re-gard to them. She wrote me that I had taken those children to my home, as they needed home and love; and described their mothers, and the circumstances that surrounded one of them previous to the birth of her child. She gave a very minute description of their characteristics, and assured me that with the assistance of my spirit friends I should rear them, and prepare them for useful lives. One of them is now eighteen, the other seventeen. The matter given was, of course, of a personal nature, and therefore not particularly available for publitherefore not particularly available for publi-cation, but the test of Mrs. Severance's powers in furnishing it to me was crucial and satisfac-tory. MRS. M. A. HILLES, Disco, Ill., Jan. 13th, 1884.

LIGHT. 

## •Will also attend funerals.

Union Convention Of Spiritualists and Liberalists at Lansing, Fob. 28th, 29th,

# Reto Books.

## WORKS ON HEALTH.

THE MENTAL CURE. By REV.W. F. EVANS. The philosophy of Life: linusitating the Influence of the Mind on the Body, both in health and disease, and the Pyr-chological Method of Treatment, M4 pp. The work has re-ceived the encomhums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine. Cloth, 1560, persons 100 courts. For sale by COLBY & RIOH.

MENTAL MEDICINE. A Theoretical and MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By Ray, W. F. EVANS. One of the best, clearest and inost practical treatise upon the spplication of psychic or mental force to the cure of the sick. In clear-minded author has focalled what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject this persons of orilinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician. Cloth, 125, postage 10 cents. For sale by CULBY & BIGH.

THE VITAL MAGNETIC CURE. By a MAG-NETIC PHYSICIAN. The Philosophy of licalith: A Trustise upon the Electric. Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Heiler and Curs of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these instruction, for each and universal. Cloth, 41.00, postage 10 cents. For sale by COLBY & HICH.

NATURE'S LAWS IN HUMAN LIFE. By a MATURE'S LAWS IN HUMAN LIFE. By a MANNETIC PHYSICIA. The Philosophy of Hap-piness, or an Exposition of Spiritualism, embracing the va-rious opinions of extremints, pro and con. Distinguished Theologians, Professors, D. D.s., and other in opposition to its truthfulness; Normal, Inspirational and Trance Speakern and Writers in favor. Is immortality Universal? Knowledge edge of Nature's laws and the destiny of the race result is impliness, also proces an antidote to "Free Love"-fam. 309 pp. Cloth, \$1,50, posinge 10 cents. For saide by CULIFY & RICH.

THE DIVINE LAW OF CURE. By W. F. EV-ANS. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the arge seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those stek in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in zo-gard to utilizing the power of mind over disease and the subtle forces that are in the universe. For sale by COLEY & RICH. BECHEVEND FROM AUBURALLA

RECEIVED FROM AUSTRALIA.

## тпе EVIDENCES OF SPIRITUALISM.

LECTURES, ADDRESSES, AND RECORD

# OF THE

Spiritual Phenomena, Culled from the Writings of Eminent Authors, Mediums, Magazines and Newspapers connected with the Great Buritual Movement of my time; with copious Memoranda of my own investigations and Ex-periorces as to the truth of these things,

BY W. D. C. DENOVAN.

BY W. D. C. DENOVAN, The work is embellished with the following: More Light; Portrait of Skiwaukie; Portrait of Dr. H. Slade; Fac Simile of Direct Writing; Sketch of Huminated Hand; Fac Simile of Direct Writing; Fac Simile of Direct Writ-ing received at Energetic Circle, Sandhurst; Fac Simile of Direct Prect Writing within a Scaled Packet; Fac Simile of Direct Writing within a Scaled Packet; Fac Simile of Direct Writing per Dr. Slade; Spirit-Photograph of the late Pres-ident Lincoln, Son, and Mrs. Lincoln; Photograph of Count de Pomar, and Shatler, per Mr. D. Duguid; Portrait of Mr. Carson's Spirit-Sister, per Mr. D. Duguid; Portrait of Prof. Crookes and Spirit Katle King. Cloth, large Svo, pp. 603. Hustrated, Price \$5,00; post-age Dress, and Na & Medu ago free. For sale by COLBY & RICH.

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Given by the Spirit-Band THROUGH THE MEDIUMBHIP OF

MRS. MAGDALENA KLINE.

AND WIIICH IS CALLED.

## THE EVERLASTING GOSPEL. VOL.I.

VOL. I. A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from carth, and which is now being given through the mediumship of Mrs. Magdatens Kline, in leo-tures, containing Revelations from the Higher Courts, upon the God-Head; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Man; the Plan of God with Man; the Plan of Retemption and the Regeneration and Transformation of Mankind from the Lower Nature to the Higher and Divine; together with Teachings and Preparatory Lessons by the Angels for the benefit of all, etc. It is a work for the world. "This book—Vol. Ist of The Everiasting Gospel—contains nearly five hundred pages, filled with rare and grand leo-sons upon the present and future life, which should be learned by the whole human family. It is not claimed that the volume—or others which are to follow this—contains all of The Everiasting Gospel, for all in a terror, is, in its place and degree, a part of The Ever-lasting Gospel; nor is the Bible to be denied or set said, for this volume contains many quotaltons from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everins-ing Gospel. "Large volume contains that a now given as The Everins-ing Gospel. "Large volume. Cipth... Price \$3,00; postago 14 cents.

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## Illinois.

CHICAGO .- E. W. Baldwin writes : "Most of your readers in this part of the country are acquainted with the fearless Spiritualist, the polished speaker and ex-cellent medium, Mrs. Mary Fellows. She commenced life as the dufilui daughter of a Methodist minister, and has since taken so many new departures that the process has become a second nature with her, and on last New Year's day she went so far as to depart from her name and assume a new title, in consequence of which she will hereafter be known as Mrs. Mary Fel-lows Ahreba. Her hosts of friends in this city, wishing to convey their more formal congratulations, on the evening of Jaz. 17th gave, her a surprise sociable at her residence, No. 3765 Johnson Place; and it is doubt-less not too much to say that all present have rarely passed a pleasanter three hours' delight. Every mem-ber of the large assembly was a star; but, next to her-self and husband; the leading stars were Miss Lamson and Mr. Longhurst. A congratulatory speech on be-half of the company was in the programme, which tailed forth a response from Mrs. Ahrens that was most felicitous and in her happlest yein. Then the groom was called for, who showed his intellectual dis-position in a speech characterized by wit rather than ength. During the evening heread a poem from Long-fellow, and in the rendering gave evidence of very su-perior culture. His profession is that of an artist. The part of the entertainment consisting of the col-lation bordered on extravagance in its warlety and elaborateness. All of the company, were in their best spirits; and the whole affair was one that must ever be remembered with the pleasantest of reflections. But the greatest satisfaction that each carried away was the knowledge that the genileman whose name Mrs. Fellows had taken had a culture and refinement, and genial and philosophical nature, that could not do otherwise than ever make her a perfect companion." readers in this part of the country are acquainted with the fearless Spiritualist, the polished speaker and ex-

## Louisiana.

1 1 1 1 1

NEW ORLEANS .-. "M. H." writes : "The New Orleans-Association of Spiritualists is rapidly in-

creasing in numbers and influence. Sunday after Sunday finds new faces from the skeptical world, eager to Jean more of the new doctrine propounded to them from the inspired lips of our lecturer. It is true that we Orieaus has been behind her Northern sisters in this great shifting indvinner, but we hope much from the father, and them? Lecturer still remains upon the rostrue we will sint the good schttikrough. But he

To the Editor of the Banner of Light :

B. F. SANDFORD. To the Editor of the Banner of Light: I. was surprised and more than pleased in seeing the message of B. F. SANDFORD of Covington, Ky. in the Banner of Light of Jan. 12th. Mr. Sandford I knew well as a staid, upright man who left for the land of liberty and light last summer. He was a Methodist, and different was in accordance with the services of that church, in Covington, opposite Cincinnati. He was sculitvator of Truits, especially the grape, and was sculitvator of truits, especially the grape, and was sculitvator of truits, especially the grape, and induction of the services of the concinnati. He was sculitvator of truits, especially the grape, and induction of the services of the concinnati Hor-ticultural Society. I know, not, that he ever investi-gated Spiritualism; but his recent return to bring in-telligence to his family and friends evinces the inter-est he so scon after, his decease takes to inform them of the fact: "I am safely landed upon the spiri-side. I have a country and a home peopled by friends who are near and dear to me. Surely I have no com-plaint to make." "I am gersuaded more than one friend will see my messare and understand its pur-port." He is well satified with the world he has found, the new life he has entered upon, and finds it a natural one, "as effective as useful, as ennobling, as grand as the life on the physical side." Mr. S. was a truthful man and extensively known, and his messare will no doubt have a saluary effect on the minds of many who see it. It will elicit investigation. The truth will come uppermost, whatever bigotry may do. Mt. Lookout, O., Jan. 22d, 1884. ALBERT A. ROTCH.

## ALBERT A. ROTCH. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I was very glad to read in the Message Department of the Banner of Light of Jan. 12th, a communication from ALBERT A. Rorou, of this place. Mr. Rotch was universally known in this town and county, as he filled many offices of more or less importance, and was generally esteemed and respected as a friend, a citi-zen, and a genial gentleman. His brain was very ac-tive, and he was ill at ense when not engaged in the pursuit of knowledge. He says, "I am astonished to think that I did not try to discover these truths when in the mortal body." His religious sentiments were liberal, his musical attathments were of the highest order: vet to be one of a company of Serenaders around Iberal, his musical attainments were on the ingless order; yet to be one of a company of serenaders around a "great white throne" would hardly meet with his highest aspirations, as it would be too monotonous for his active nature. The statements he makes in the communication are substantially correct, so far as they pertain to the affairs of this life. South Easton, Jan. 21st, 1884. N. W. PERRY.

## MRS. IRENE JARVIS.

## To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The message from MRs. IRENE JARVIS through the Banner of Light Circle of Jan. 5th is remarkably truthful in every particular. She was a superior me-dium, of a high order of development, and was the spiritual beason-light of the town of Northport, Long Island, living next door neighbor to some of our fami-ly. We received many very beautiful communications through her while living, and she is now giving them herself; and as her departing friends are coming to herself; and as her departing friends over the rainbow bomes, as they journey hand in-hand over the rainbow bridge. bridge. New York, Jan. 26th, 1884. ALBERT A. WOOD.

## EMMA RUICK.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: I notice in the Banner of Light of Jan. 19th a com-munication from Rama. RULOK, daughter of Eber Rulck, of West Granby, Conn. She ran into a bonfire which was burning in the garden; her clothes taking fire immediately, resulting in her death. She had been deranged, I think. The particulars in the first com-munication to which she refers, were correct, except-the name of Rice, which was corrected in the last message. MES. E. B. HOUD. Pleasant Valley, Conn.

Pleto Gure, hard or soft corns, warts; bunions.

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. -Jas. Tilton, Concord, N. H. \$1 per bottle at druggists'.

## A man never sees the last of a pair of ready-made boots bought for himself.—New Orleans Picayune.

## Cured of Spasms.

"I am well and happy again," says our fair correspondent, Miss Jennie P. Warren, 740 West Van Buren street, Chicago, Ill. "Your Samaritan Nervine cured me of spasms."

## SPIRITUALIST LECTURERS.

SPIRITUALIST LECTURERS. William Alcort, Swift Hiver, Cummington, Mass. J. MADIBON ALLEN, Home School, Ancora, N. J. Mass. N. ANDREW, Hiver, Cummington, Mass. J. K. ANDREW, Hone School, Ancora, N. J. Miss. N. K. ANDREW, D. Colar Fails, Is. Miss. N. C. Allber, Derby Line, V.: W. H. Nonrews, M. D., Colar Fails, Is. Miss. R. W. Scort Binlogs, West Winfield, N. Y. Histor, H. Bartraw, Chechtam Hill, Massler, Mass. Miss. R. W. Scort Binlogs, West Winfield, N. Y. Histor, B. Bartraw, Chechtam Hill, Manchester, Eng. Miss. R. W. Scort Binlogs, West Winfield, N. Y. Histor, H. Barows, Si2 Quincy street, Brooklyn, N.Y. Miss. P. H. Barows, Si2 Quincy street, Brooklyn, N.Y. Miss. F. Buent, Dorf, Sauthford, Ot. DD12 L. BALLOU, Sacramento, Cai. J. Bass, K. Baller, Horlingville, Jefferson Co., N.Y. J. F. BUELL and Miss. Dz. BUZLL, Indianapolis, Ind. Miss. F. Burnkes, Mill & Adamssts, Dorchester, Mass. Miss. C. F. BAULEY, Battle Ureek, Mich. Miss. A. Brinnes, Mill & Adamssts, Dorchester, Mass. Miss. J. E. BALLEY, Battle Ureek, Mich. Miss. J. Battler, Houlestreet, Doelsea, Mass. Miss. L. E. BAILEY, Battle Ureek, Mich. Miss. J. Battler, Battle Wallington Street, Boston, Mass. Miss. J. B. J. BUTLEN, J. Stranger, Boston, Mass. Miss. J. B. J. Burnes, 137 Kast27th street, New York. Miss. J. Battler, Houlestreet, Chelsea, Mass. Miss. J. B. J. Burnes, 1907 Kashington street, Boston, Mass. Miss. J. B. HULENS, Exgle Park, Providence, R. I. Proc. J. B. Buchana, 29 Teravonie, Boston, Mass. Miss. H. MODERS-BARER, Granville, N. Y. Miss. H. MODERS, Dater, Louisrifie, K. J. Miss. H. MODERS, Bast Nowton Street, Boston, Mass. Miss. Hits, A. Perker, C. Hower Street, Boston, Mass. Miss. Matterra F. CONSEL, Kendalville, Ind. Miss. Matterra F

# Union Convention Of Spiritualists and Liberalists at Lansing, Fob. 23th, 29th, and Murch 1st, 1884. The officers of the Michigan State Association of Spiritualist Camp-Meeting Association, have, upon full consideration of the subject, decumed it advisable to John in a call for a Union Conference and Convention, to be beld at Lansing on Friday, Statufay and Stunday, Fob. 23th and 20th, and March 1st, 1834. The object of the meeting may be stated generally to be the discussion of subjects affecting the cause of Spiritualism and Free Thought, and to take some order that will secure more unlied and concurrent action. 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. Liberal-ists and Freethinkers to attend and participate. It is hoped to make the counting Convention the largest that has ever been held in the State of the all states of Bible read-ing in the built schools. The coming meeting ought, and only by its numbers, but its voice, to respond to this step in a way to strengthen the sinews of those who have been hold enough to entire upon it. The fourent will be held at Mead's Hall, and will be called to order at two o'cluck will be in stiendance. The following officers of the two Associations will act as a joint Executive Committee in charge of the Orneration Director J. H. Burmam. On behalf of the Nemoka As-recolation-the President, Dr. N. A. Dryer, the Secretary, Mrs. M. J. Mead, and Director S. L. Shaw. The joint committee will meet and of the Nemoka As-recolation-the President, Dr. N. A. Dryer, the Secretary Mrs. M. J. Mead, and Director S. L. Shaw. The joint committee will meet an ANDE secretary. S. H. Bold, J. M. Proffer, Mrs. Gertrudo Merrill, Miss. S. F. Buck, Mrs. P. S. Olds. R. RATEN Secretary S. B. Buck, Mrs. P. B. Olds. R. RATEN Secretary S. B. Buck, Mrs. P. B. Olds. R. RATEN Section of Spiritualists and Liberalists: Watters J. CRONK. President.

And the second s

## Michigan Spiritualist Convention

Michigan Spiritualiat Convention. The Annual Meeting of the Michigan Association of Spir-itualists will be held at Kalamazoo on Friday, Baturday and Sunday, Feb, 22d, 23d and 24th-convening at Grange Hall in said city at 2 P. M. Friday. Saturday evening and Sun-day sessions will be held in the Unitarian Church. Friday P. M. and Saturday A. M. and P. M. will be devoted to besi-ness 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 Sundoctor more and r. M. to addresses. Among the subjects to be considered will be, "The lia-bility 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 P. M. Among the speakers expected to deliver addresses are: Glies B. Stebblar. Class. A. Andrus. Mrs. L. A. Pearsal, Mrs. E. C. Woodruff. Mrs. Sarah Graves, J. P. Whiting and Dr. J. A. Marvin. Reduced rates thotols and bearding-honess. For reduced rates on railways, address Becretary for certificate. Board engaged in advance by addressing Blias Bigelow, Chairman of Local Cemmittee, Kalamazoo. All Spiritualists in the Bute are cordially invited to be present and take part in the deliborations and business of the Convention. Spiritualists from out of the State will be welcomed. Du. J. A. MARVIN, Scortary. Du. J. A. MARVIN, Scortary.

## **Passed to Spirit-Life:**

From his home in Plymouth, Mass., Sunday, Jan. 20th, Mr. Frederick W. Robbins, aged 57 years 4 months and 26 days.

Mr. Robbins will be remembered by many of our oldest lecturers for the active part he formerly took in the promul-gation of the Spiritual Philosophy. I. C.

[Oblivary Notices not accessing twenty lines published gratuitowily. When they encode this number, twenty cents for each additional line will be sharped. The words on an accessing make a line. No postry admitted under this heading.]

## TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Belentilic Treatises of JOHANN CARL FIREDRICH ZOELLNER, Professor of Physical Astronomy at the Uni-versity of Leipsic, etc., etc., Translated from the Gorman, with n Prefnec and Appendices, by CHARLES CARLE TON MASSEY, of Lincoin's Inn, London, England, Bar Pister-at-Law. Large Zimo. Illustrated. Cloth, tinted paper. Price \$1,00, postage free. In England this work sells for \$4,00, we have received a few copies of the English edition of the above work, which we will sond by mail for \$4,00 pet Copy.

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Cloth, 50 cents, postago 3 cents. For sale by COLBY & RIGH THE SPIRITUAL ECHOES. A New Collec-tion of Words and Music for the Choir, Congregation and Social Circle. By S. W. TUCKER. INDEX.-Angel Visitants, Billss, Beyond the Mortal, By Love we Arise. Circle Song. Day by Day. Don't Ask Meto Tarry. Evergreen Side, Filght of Time. Fold Us in Your Arms. Fraternity. Gratitude. Golden Shore. Gathered Home Beyond the Sea. He's Gone. Here and Three, I'm Called to the Better Land, I Long to be There. Live for an Object. My Home is not Here. My Guardian Angel. No Weeping There. No Death. Not Yet for Me. Never Lost. One Woe is Past. Outside. Over the River They're Walting for Me. Over the River I'm Going. Passed On. Passing Away. Parting Hymn. Ready to Go. Star of Truth. Slicent Help. She has Crossed the River. The Land of Rest. The Rabbath Morn. The Cry of the Spirit. The Sinent City. The River of Time. Them By-and. By, Where Shadows Fail No More. We'll Acet Them Hyen Colland There. They all Acet Them Hyen Colland Collar A the Portal. "We Shall Know Each Other There." We'll Meet Them Angels are Coming. The Lyceum. We'll Meet Them Hyench By, Where There. They all Nore. We'll Acet Know Each Other There." We'll Bueil Reyond Them All, Waiting to Go. Waiting on this Shore. Music all new Paper; price 23 cents. For sale by COLBY & RICH. A GASSIZ AND SPIRITUALISM. Involving

Paper: price 23 cents. For sale by COLUY & RICH. A GASSIZ AND SPIRITUALISM. Involving A the investigation in 1857. By ALLEN PUTNAM, ESO. In this work, Mr. Putnam, who was present at the so-called investigation of Spiritualism by certain Professors of Harvard University, has given a carefully-written and authentic history of that famous transaction, which exhib-lits very clearly and forcibly the dictatorial and unscleatific spirit and methods of that tribunal. The motives, charac-tors and minucdiate aims of the parties then concorned are commented upon kindly and yet with freedom and obvious candor. Though he was himself one of those who has much reason to feel that haughty arrogance attempted to browbeat themselves and malign their cause, no indices of personal resentment impair the force of his comments. He leaves facts to administer their own reproofs, while he generously defends the motives of several of the prominent actors opposed to his views, and puts forward such facts in their lives as tend to paillate their doings. Paper, 25 cents, postage free. For sale by COLDS & RICH. THE MASTEREON; or, Reason and Recom-

THE MASTEREON; or, Reason and Recom-pense. A Revelation concerning the Laws of Mind and Modern Mysterious Phenomena. By MARCENUS R. WRIGHT.

modern signerious Phenomena. By MARCENUS R. The author says in his dedication: "'To these who see for knowledge, who love reflection, who enjoy freedom... thought, are unbiased in mind and unprejudiced in pur-pose, who are fully released from the trainmels of a com for table intellectuality and all associative circumspectio. in life; to those who are ministers of their own mentality and hold to a studied consistency in all dealing, who an willing to acknowedge the truth without self-abuse of oon willing to acknowedge the truth without self-abuse of oon science, and who labor for the genoral good of man, this, the first volume of the 'Mastereon,' is most respectfully dedicated by the author.'' Cloth, \$1,25, postage 5 cents. For sale by CULEY & RICH.

BUDDHISM AND CHRISTIANITY FACE TO FACE, or, An Oral Discassion between the Ber. Migetiuwatte, a Buddhist Pricet, and Rev. D. Silva, an English Clergyman, heid at Pantura, Cevion, with an In-troduction and Annotations by J. M. PERBLES, M. D. Paper, we pages. Price Escents, postage free. For male by COLBY & BICH.

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

# Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 9, 1884. PUBLICATION OFFICE AND BOOKSTORE.

Botworth Street (formerly Montgomery Place), corner Province Street (Lower Floor),

WHOLESALE AND RETAIL AGENTS THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

## COLBY & RICH,

PUBLISHERS AND PROPRIETORS. ISAAC B. RICH......BUSINESS MANAGER. LUTHER COLBY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Bauner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

## Wendell Phillips.

The great champion of human freedom has passed from the physical life to renew his labors in the spiritual realm. Wendell Phillips departed from earth-life on Saturday evening last, with the exclamation upon his lips - "I am dying ! I am dying !" Yet he will never have been more living than now that he is dead. So long as the generation that listened to his speech and acknowledged the mysterious power of his words lingers behind, he will exercise an influence even, greater than while he was enlisted in the cause of its amelioration and advancement. Now that he is dead, all asperities are suddenly removed and all hostile sentiments disappear. Time is the potent mollifier. Nothing that is harsh or evil lives after having been fused in its alembic. Passions abate and vanish even as memories. The heats and hatreds engendered by contest, particularly when it is a contest with what is old and stubborn and rooted, are as if they had never been. The green hillocks that mark our graves do not more effectually disappear than do the marks of conflicting passions in a war between habit and progress.

Few indeed are the men who are born with the gifts and the opportunities that made the life of Phillips the human career it was. Yet to him, and at the time, it of course seemed as if he cut his own way and created his own opportunities. That is the way it is with all of us. We are made to do for ourselves, to appearance, precisely what it is ordained that we shall do. When he set forth on the threshold prospects of young I illins were in the highest degree flattering. He had everything, apparently, just as he would have it; social connections, educational advantages, professional prospects. Yet he never would have achieved what he did, nor wielded the power he did, nor reached the renown he did, had he followed the bent of his original purpose and merely filled the outline of the career which appeared to be marked out for him. What seemed at the time but a passing incident was in reality the spark that kindled into an inextinguishable flame the hidden nature of which he was hardly more conscious than the friends around him. His nature was rive for contact with the new influence that aroused his indignation even more than it stirred his sympathy. He entered life, therefore, as the open and professed hater of tyranny in all its forms-the tyranny that enslaves either body or mind. The sight of the Garrison episode in the streets of Boston compelled him to break forth in scorchingly eloquent denunciation of the mob that murdered Lovejoy at Alton. The two deeds were twinned forever in his thought; and from the heated forge of his sympathies came forth instantly the thunderbolts of indignation that finally shattered in pieces a rich and powerful political party, and almost rent asunder the bonds of a nation. From such seemingly small events, purely personal in their character to all appearance, proceed the momentous issues that guide the course of human destiny. A young man, fresh from his collegiate studies. about to embark in his chosen profession, and denly expresses the conviction that burns within his breast, and instantly the whole political atmosphere glows with an increasing heat, and the social heavens themselves seem to be in conflagration. Wendell Phillips was divinely chosen for the work he did, and he performed it faithfully. We can all of us see it now just as it is. No human tongue was ever more eloquent in the public portrayal of human wrongs, or more effective in arousing the public indignation, If there were all but insuperable obstacles to overcome, it was no fault of his; he knew too well that the giant he was encountering was a great hulk of a creature, that had grown stolid with traditionary beliefs, whose hide was as Corinthian brass with its incrustations of superstition, and whose cowardly fears only made it the more cruel a tyrant with all the power in its own hands. Such a creature was not to be reached with soft and conciliatory words; it was not susceptible of persuasion; it had no ears for convincing arguments, no eyes for the pure and simple truth, no heart to feel for the absolute right and wrong of a fact that was obvious. Nothing could stir it but the weapons that would wound it. It had to be awakened, first through its fears and then through its Dansions.

moral lethargy which threatened them with certain death. From the moment his wonderful tongue was loosed to speak the burning thoughts and feelings that thenceforward made his life a flame in the gathering darkness, the knell of a national wrong was sounded, and the hopes of a noble future were already realities. Until that wrong was explated, Heaven alone knows at what frightful cost, that tongue was never silent, nor did its warning syllables cease to echo in the public ear. Through human fears and passions it probed to the human conscience, which it searched through and through. The passions exploded at length in one of the most violent convulsions known to history, and over the succeeding calm is brooding a spirit that, amid conflicting chances and changes, reflects all the better influences which were patiently waiting to be recognized and known. For being the shining leader in such a great work, involving as it does the highest prosperity and happiness of a populated continent.

Wendell Phillips earned a title to immortal fame which will never be questioned in the long roll of years. But a notice of him that in any proper sense estimates his work and career would be incomplete without mentioning his genuine and profound democracy of feeling, his unheralded philanthropic devotion, his sweet domestic nature, his wide and varied and noble culture, and his transparent sincerity as a man. His wonderful eloquence, admitted by one like John Bright to be superior to that of any public living orator in the civilized world, could be employed on other themes than the one that so long engrossed his thoughts and commanded his supremest moods. For the down-trodden overywhere he pleaded with a power that made all hearers willing and ready to be convinced. A public economist he was not in any sense; a statesman he never could have become; but an advocate of human freedom and human rights he was beyond every standard that had been accepted before his appearance. He is not dead! He lives among us with a larger influence than when he was here with us in the mortal form. And the triumphant result of his labors will bear constant evidence of a noble life as long as the nation loves justice, and pur-

## **Bigotry in Disguise.**

sues the higher aims of its existence.

The bill which has been introduced into Congress, bearing the title, "A Bill to Prevent the Use of the United States Mails to Advertise Noxious and Dangerous Medicines, Foods and Compounds," might be thought to have come from somebody who catches but a glimpse of an idea, and believes he is possessed of the whole of it, if there were not much better reason to think that it is the raw product of a deliberate and well-defined purpose to get control of the newspapers and their publishers, and make them the creatures of system of combined bigotry and tyranny such as was never yet tolerated in any society styling itself civilized. One can readily detect in this bill the features that betray an intolerance which no civilized society could possibly endure. If we attempt to get down to the bottom of it, we shall find, not so strong a desire and purpose to control the mails themselves, as to use them in obtaining control of the press of the country, and especially that most important and influential branch of it which is styled liberal, progressive and free : The game-for such it really is-is to assume that the contents of that branch are necessarily of evil effect, and to try to suppress it altogether in the name of "virtue" and "religion."

The bill provides "that no advertisement of any kind or nature; or advertising device of a medical preparation, compound or prescription; or any punch, bitters, cordial, or similar compound or preparation, to be used as medicine, or mixed with food, liquor, wine, or any other substance used as a beverage or as food or medicine, shall be placed in or carried by the mails of the United States, until the exact formula for the preparation thereof, together with a sample of

## Pere Hyacinthe.

BANNER

OF

This noted ex-Catholic preacher has been delivering a short series of lectures in Boston of late, the subject of the second one being "Sci- respondent with a translation of an account ence and Religion." He set out with the statement that the chief obstacle in a religious re- tism of a child by the Society of Spiritualists in form is found in the conflict between religion and science, proclamation having already been | November 1st, at half-past nine o'clock, some made that science is soon to replace religion | friends of M. and Madame Corcol met at the throughout the world. By science, he said, is house of M. Poulain, 176 Faubourg St. Denis, meant the science of observations and experiments on matter, for man knows only matter Spiritualists. The mother placed the infant on a with certainty, matter alone being real. The knowledge of matter is that which relates to its phenomena and its laws. Phenomena are our impressions of the outside world; and though they certainly have a cause outside of ourselves, we know them only as in ourselves and a part of our senses; in other words, said he, we do not absolutely know what are the objects we perceive. If we ignore phenomena, we must likewise ignore the substances that underlie them. We are absolutely ignorant of the inmost nature of substance; we cannot say what are the forms which produce upon us im-

pressions. Plato said that all we know of ourselves is the ego. But the ego has nothing in common and bless thee in the name of him who said, with matter. It used to be said that the ele. 'Suffer little children to come unto me.'" She with matter. It used to be said that the elements of our bodies are completely changed every seven years; but physiologists now declare that an entire change of the body takes place every two months; so that the only part of us which is permanent is that which feels, thinks and walks. After a separation of two. months from a friend, we find him entirely changed as to body, and nothing which we knew of him left but the soul. Hence he would appeal to materialists to observe the continual changes of matter, on the one hand, of the real essence of which we know nothing, and, on the other, the unchanging nature of the spirit. And are we not justified in saying that it is only of our spiritual nature that we have positive consciousness? The lecturer referred to those who would separate morality from religion, and pronounced it an impossibility, since the moral law must be based on some authority, must have a sanction. He said there are two classes of men who profess natural religion; while both acknowledged God and conscience, one class denied revelation and the other hoped for it. The first had the light of departing day, he said, by way of illustration; but the second had that of the dawn, which two different states he described with much poetic beauty. 🤸

## Spiritualism in Davenport, Iowa.

We are informed by a correspondent who was present on the occasion referred to, that a company of sixteen persons, comprising many eminent in professional, literary and mercantile circles in Davenport, Iowa, one of them being a distinguished chemist, met in one of the palatial residences of that city a short time since for the purpose of witnessing spiritual phenomena.

The medium, a young gentleman, remained ployed in behalf of the Indians yet in earthly during the entire evening under conditions that precluded all possibility of fraud, even admitting a disposition on his part to commit it, which, we are assured, no one acquainted with him would for a moment presume him capable of doing. Among other conditions that prevented any active participation in the evening's performances by the medium, was the fact that both of his hands were filled with corn meal. The phenomena that occurred consisted of the efforts made in behalf of this remnant of a the ringing of bells, playing upon musical instruments, and conversation and messages by voices independent (so our informant is certain) of every mortal present. Materialized spirits, men and women, varying in size and apparel, came into view, approached the sitters, shook hands with them, threw their arms about their friends and communed with them in audible whispers; and much else was done that went far to convince those present that Spiritualism furnishes indisputable evidence of the existence nants of the noble and grossly-injured race-outraged of those whom the world calls dead, and that certain nditions, return to earth in visible forms, and converse as in the days when they dwelt among us. Mrs. Abby Morton Diaz read to an andience of ladies in this city on the 16th ult., an essay on "Strength," the aim of which was to show the superiority of the invisible and spiritual forces over the material and visible. In introducing the subject she remarked that a recognition exists among all people of a power behind and within material things, laws that rule all things in man, as well as in inanimate nature. This power religion calls God. science calls force. Quotations, says the Commonwealth, from a brief report in which we make this notice, to the effect of a spiritual presence within all mankind, were given from Wordsworth, Dr. Channing, Theodore Parker, Dr. Bellows, Emerson and Madam Guyon; also from a spiritualminded woman of her own acquaintance, who had expressed herself as being just as sensible of spiritual presences as of natural. She referred to the poverty of living in the mere material when the spiritual is really so near, giving as a reason why there is not a more general turning to the spiritual, the forbidding manner in which the church has presented God and man's relation to him. Remarking upon the superior power of spiritual over material force, she said that the more immaterial a force was the greater was its strength, the power of attraction and cohesion seeming less than that of electricity, and this less than the power of mental and spiritual agencies. The lecture is said to have deeply interested her auditors, and from what we learn was a presentation, so far as it was thought prudent to make one to her audience, of the philosophy believed in and taught by Spiritualists for the last third of a century.

## Baptism of a Child by French Spir-

Croyance (Brothers in Belief), recounting his

experience and giving his reasons for becoming

a Spiritualist. The godfather then spoke, end-

ing with the words: "Creator, our Father,

help us, and may this blessed day remain one

M. Boyer read appropriate selections and M.

Leymarie spoke of what the incarnation of a

spirit means. Madame X. then pronounced

the following words: "Child, I baptize thee

then adressed the child, whom all present, thir-

ty-six in number, kissed. An Act of Baptism

was signed by all, after which M. Carrier asked

to have read the prayer for new-born children.

At the close of the ceremonies a collection was

"The Council Fire.

We regret to learn some thought was enter-

tained by the publishers of the above of sus-

pending its publication on account of the ex-

pense incurred by them personally for its

monthly appearance. The case was submitted

to its readers, and an appeal made for pledges

to its support. Though not a sufficient number

of these has been received to cover the expense

of another volume, its first number is issued,

for the reason, as stated in its columns, that

those who responded to the appeal wrote so ap-

preciatively and were so flattering in their

expressions of opinion as to the good influence

which the paper is exerting in favor of justice

to the Indians, and so generous in sustaining

their views in this regard by pledges of support,

that the publishers could not get their own con-

sent to stop the paper and abandon the cause

As this is the only periodical that is specially

devoted to the best interests of our red brethren,

we trust that all of our readers who can afford

to do so, will subscribe, as the price is but one

dollar a year, and insure its continuance. Spir-

itualism owes much to the Indians of the happy

hunting-ground, who, returning good for evil,

come to its mediums in hours of weakness and

trial to strengthen and sustain them in their con-

flict with foes without and within. Let mortals

show their appreciation of their grand service

by doing what they can to keep the Council Fire

burning, and the "talking-sheet" actively em-

The Gay Head Indian Fund.

The contributions for the benefit of the In-

dians at Gay Head, who strove bravely and suc-

cessfully in saving the lives of many from the

wreck of the steamer Columbus, has reached

nearly four thousand dollars. Remarking upon

once powerful tribe, the Boston Transcript

"The Gay Head Indians should be made aware of

the gratitude of mainland people for their bravery

and kindness. Not a large amount of money is re-

quired : the sentiment is the most valuable thing both

for those who give and those who receive. It is late

for us to be finding it out-that the Indians are really

men and brethren-considering that the first Indians

our forefathers ever saw also came bringing succor.

But better late than never! Let the few feeble rem

worse and worse year by year, from the Pilgrim Fath-

camps.

very justly says :

which has for years lain so near their hearts.

taken up for a sick sister of the Society.

of our sweetest remembrances."

LIGHT.

## itualists.

## Spiritualism Becoming a General Bellef.

Some of the greatest men of the age are Spir-We have been favored by a Washington coritualists. They do not talk about their belie any more than a Presbyterian or a Methodist given in the Revue Spirite, Paris, of the bapdoes about his; though, for that matter, they may be either one or the other, says the Denver that city, by which we are informed that, on (Col.) Republican, and still be Spiritualists: 'Every now and then some church congregation is startled by the announcement from its pastor that he believes the spirits of the dead an important centre of a circle of Parisian revisit the earth, and that there is some communication between them and the living. These cushion in the middle of the table, where he lay playing with the flowers around him. The men cannot be laughed at. There is something about the higher order of Spiritualism that cangodmother was Madame Poulain, the godfather not be explained. It is fashionable to scoff at M. Louis Brunaux. M. Corcol, the father, it. but a scoff does not fathom the mystery." opened the service by addressing the Frères en

## College of Therapeutics.

The post graduate lectures of the College of Therapeutics are in successful progress, with a high degree of interest and enthusiasm. The class of thirty students, physicians and clergy. men, fully realize the grandeur of the discov eries presented by Dr. Buchanan, which reveal the entire constitution of man and guide the pupil into a more successful and rational system of medical practice. Prof. Swan exhibits a familiarity with all departments of medical science, and by his practical illustrations adds much to the interest of the course.

## Afilliated with the Alliance.

We are informed that on the evening of Jan. 27th the Spiritualists of Anderson, Ind., organized a Branch of the American Spiritual Alliance, auxiliary to the American Spiritualist Alliance, of New York City, and elected the following officers: President. Dr. J. W. Westerfield ; First Vice President, Dr. J. N. Hilligoss ; Second Vice President, Jas. L. Bell; Treasurer, Jas. Millspaugh; Secretary, J. F. Brundon. The Society starts with twenty-eight members to commence with, and a number of applicants vet to be admitted.

## Mrs. Cora L. V. Richmond's

Present course of lectures in Conservatory Hall, Brooklyn, N. Y., are spoken of in a highly complimentary manner by various correspondents-the burden of their tributes being an agreement that her discourses are even more deeply inspired as to thought and more eloquent as to the language clothing it than ever before.

A CHEAP FIRE-ESCAPE.-J. H. Garretson, who writes us from Mt. Pleasant, Ia., is confident that many lives might be saved in cases of the conflagration of factories, workshops, dwellings, etc., if some one outside the burning building would have the presence of mind to procure and throw upward into some of the open windows whereat the sufferers are generally congregated in their search for escape, a ball of common twine: The end of this ball could be held by some one of the persons in the doomed edifice, while the ballitself could be dropped to the ground-unwinding as it went, and thus furnishing a method of communication whereby a stronger cord could next be drawn up to the window; then in due course a rope strong enough to permit of parties letting themselves down by its aid to the ground, or of drawing up a ladder to the exposed position. He says he has heard it suggested that an arrangement for shooting a small line from a peculiar cannon, to be made for the purpose, into the windows of a burning house-much after the style of shooting out the small rope (for the subsequent life-line) now in use by the Life-Saving Service of the United States-would be a good appliance. Still he is of opinion that in many cases the common-sense and seemingly easy-to-be-executed method he recommends will be found to be of superior practicability.

27 Our answer to the Catholic Examiner's squib is, that although we differ materially with the Investigator-that paper being a nonimmortalist sheet, while the Banner advocates the reverse-yet we honor it for its liberality and its heroic humanitarian views in distinction to the pompous bigotry and false teaching of the Examiner. We also agree with the Western Catholic wherein it avers that "it will take years to place Catholic journals on an equality with their Protestant contemporaries"; and also agree with its statement, "That while the scholarly members of the priesthood evince a lamentable want of energy in contributing to the Catholic press, many of inferior ability, or of none, are infected with an itchus scribendi that is becoming intolerable." Are these scribendis the tail to the Examiner's kite? 25 A select circle of friends gathered at the residence of the Berry Sisters, No. 1 Arnold street, last Sunday afternoon, for the purpose of witnessing the materialization of spiritforms. Mr. Joseph Proctor, the actor, Mr. Charles McArthur of New York, Mr. John Wetherbee, the publishers of the Banner of Light, Miss M. T. Shelhamer and others were present. As the utmost harmony prevailed during the seance, no doubt additional strength was given to the spirits to fully materialize, as several remained outside of the cabinet longer than it is possible in most cases for a spirit to do. The evidence of the materialization of spirit-forms was unquestionable. We shall give a detailed account of this wonderful seance in our next paper.

And Phillips was the one who received this mission to awaken a whole people from the on the same days.

the same, be placed in the patent office of the United States"-and so forth, and so on. For the violation of this provision a fine is to be imposed.

Both the mail service of the United States and the advertising business of the entire press of the country would be placed by this bill, if it became a law, under the most rigid supervision. How supremely ridiculous, too, the requirement that the Patent office shall have the inquisition of each and every adverisement described above prior to its appearance in newspaper, magazine, or circular. As the Boston Herald puts it, "The proprietor of a newspaper might find that the entire mail edition of a day had been rejected (at the post-office) in consequence of the fact that an advertisement for Apollinaris water, or Boston baked beans, or corn-starch pudding had appeared in his columns, the same article not having been sampled by the experts of the United States Patent Office."

It is easy to see how strong, nay, how irresistible would become the temptations to abuse which such a license to examine the mails would offer. It could and would be made a pretext, by the representatives of the wouldbe religious oligarchy of the day, for examining the advertising department of every news paper in the country, with a view to suppressing any of them which chanced, for any other reason, to be obnoxious to this self-constituted body of censors.

## Affiliated Societies.

The plan of affiliating the various Spiritualist Societies of this and other countries, set on foot by the American Spiritualist Alliance, is progressing finely and bids fair toculminate in the fraternal and sympathetic union of organized societies throughout the civilized world, thus effecting one grand organization for truth, harmony and good works, broad enough to include all, and yet sufficiently exclusive to prevent the ingress of disorganizing influences. Among the more recent affiliations are the "Boston Spiritual Temple," and the "Societe Scientifique du Spiritisme," founded in Paris, with reference to Jesus, that he would be "a France, by M. and Mme. Allan Kardec, in 1869. May the good work go on.

# Annie Lord Chamberlain, with whom many years ago we had a successful electrical transfer-of-colors' seance, is now holding public circles at 45 Indiana Place, which are very satisfactory. Notwithstanding the many circles that are held in this city for other phases of the physical manifestations of spirit-power, spiritfriends of the sitters are always sure in some way to manifest their presence at this medium's seances, which makes the occasion a very pleasant one. Her circles are held Wednesday, Thursday, Friday, Saturday, and Sunday, at 8

THE CANDLEMAS DAY festival of the Roman Catholic Church was kept on Feb. 2d to commemorate the visit of the Virgin Mary, with the child Jesus, to the temple, for her purifica. tion. Candles are carried in procession on that day, it is said, because Simeon enunciated, light to lighten the Gentiles." The English Episcopalians also retain this day among their occlesiastical feasts. It is said that the "heathen" Romans were in the habit of burning candles on that day in honor of their goddess Februa, the mother of Mars, and that Pope Sergius turned this commemoration to account by ordering a similar burning of candles in honor of the Virgin Mary. What do you say to this, Mr. Catholic Examiner ?

13 Mr. and Mrs. Jacob Martin, of Cairo, Ill., commemorated the 147th Anniversary of the birth of Thomas Paine by a pleasant social music, essays, remarks and supper.

massacres of thei fully and tenderly looked after. There are bands of them in the West, uprooted by the cupidity of miners and ranchers, that have been subjected to every indignity, and are suffering this hard winter for cloth-iug and shelter against the fierce blasts of the plains. Let us think of all the Indians now."

105 Joseph Cook, who has lectured lately in New York State, has received some pretty severe criticisms, not only as to the non-reliability of his statements made in public regarding leading men and their opinions, but of his overbearing manners, irrespective of his doctrines as a pseudo theologian. One paper, the Daily Argus of Middletown, was taken to task by some of its readers for what they termed a needless severity of criticism, to offset which it copies what was said of Joseph by the News-Press of Poughkeepsie, compared to which its own remarks were as milk and honey. It also copies from the same paper Prof. John Fiske's estimate of Mr. Cook's works, as first published in a general notice of his books by that gentleman in the North American Review, as follows:

"If we were to go through with Mr. Cook's volumes in detail we should find little else but misrepresentations of facts, misconceptions of principles and floods of tawdry rhetoric, of principles and hoods of tawdry rhetoric, of which the specimens here quoted are quite suf-ficient to illustrate his 'fundamental method of procedure.' I have not treated him seriously or with courtesy, because there is nothing in his manner that would justify or even excuse a serious method of treatment. The only as-pect of his career which really affords matter for grave reflection is the case in which he suc-ceeded for the moment in imposing on the creceeded for the moment in imposing on the cre-dulity and in appealing to the prejudices of the' public."

HT We publish in this issue several somewhat lengthy communications, pro and con., in reference to the Whitney trouble in Bangor, to which we briefly alluded last week. The matter involved is a very serious one: both parties are sure they are right; are very earnest in their expressions; therefore all we have to say regarding this extremely disagreeable matternot having any personal acquaintance with the and their subsequent verification, here comparties in question-is, that our readers must judge for themselves as to the guilt or innocence of the principal characters involved. Having given both sides a full hearing, we cannot consent to fill our columns hereafter with heated discussions which will doubtless be continued for some time to come.

15 The volume, BIBLE MYTHS AND THEIR PABALLELS IN OTHER RELIGIONS, published by J. W. Bouton, New York, has reached its third edition, and is now issued, with some additions and corrections, at \$3,00. It is a large octavo volume, handsomely bound, containing nearly 600 pages and numerous illustrations. It may be had at the bookstore of Colby & Rich, or sent, post paid, to any, address on P. M. Magnetic and electric treatment applied | Jan. 29th-the order of exercises comprising opinions of the press, may be seen on the fifth page of this paper. لها مستعمرين . ومرو

Prophetes and Prophéties, by Hab-for a copy of which we thank the gifted author-is an elegant mechanical specimen of a publication which French Spiritualists have been reading with great interest and positive instruction. "Prophets and Prophecies" form a suggestive title for a book indeed. The apt text with which the title-page is illustrated is from the book of the Hebrew prophet Joel-" Fear not, Olland: be glad and rejoice: for the Lord will do great things." The instances recited by the author of prophecies in modern times pose a volume of universal interest and influence. The same author announces as in preparation by himself-"Souvenirs and Impressions of a Medium."

15 The January 15th number of La Luz Espirita of Key West, just received, contains a wellwritten leader abrogating capital punishment; a discourse delivered by Casimir Henricy, in Paris. Nov. 1st. 1888: an article from the Banner of Light, entitled "Spiritualism in Brazil," and poems by J. Cabrers Castillo and Andres J. Estevez.

Meetings are held by the Spiritualists of Newburyport, Mass., in Fraternity Hall, at 24 and 72 P. M.; President, Albert Russell; Vicegathering at their residence, on the evening of receipt of price. An advertisement, giving President, E. P. Pride ; Treasurer, Moses A. Plummer; Musical Director, D. \T. Reed; Secretary, R. E. Brawn.

### BANNER $\mathbf{O}\mathbf{r}$ TIGHI.

Prof. J. W. Cadwell in Missouri.

## A Christmas Incident. Mrs. Howitt-Watts, daughter of William How-

itt, furnishes the following, received by her in a letter from a friend:

letter from a friend: On Christmas day, 1873, a family party was assembled at a country house in Hampshire, where, during the evening, three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them —a young widow, whose husband died five months previously—made the remark, "If poor H— (her late husband) were with us he would ring the bells in the house—his usual custom in the evening on Christmas day—though I never knew why he did so." Within a few minutes, while they were still talking of him, the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly, and loudly, and was an-swered by a servant, who found the sisters standing in mute astonishment at the ringing, which they heard as well as the servants, yet no one was in the hall but themselves. The widow has also heard the voice of her late hus-band speaking to her.

## Mrs. Emma Hardinge-Britten

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

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

## Gerald Massey again at Work.

Gerald Massey's health has now so far improved that he is able to reënter the lecture field. Persons wishing to correspond with him respecting engagements for lecturing on moderate terms, can address him at 752 Bushwick Avenue, Brook-Ivn. N. Y.

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

Dr. G. L. Ditson, who translates spiritualistic matter for the Banner of Light from foreign magazines devoted to the cause, writes to us from Paris, France, under date of Jan. 17th, 1884, as follows :

17th, 1884, as follows: "I desire to say a word about Dr. Cornell Smith, whose message is in Banner of Jan. 5th. Dr. Smith was indeed well-known in Albany, N. Y., as a magnetic healer, and as a man ex-tremely gentle, and kind of heart. I hope I am among those he refers to as 'friends on earth whom I love, who have often spoken of me with kind remembrances.' His cures were often marvelous. I reported such as came under my own observation when residing in Albany. In my own family, his services were beyond value. It is very pleasant to learn from him that he has not lost his interest in the great work of healnot lost his interest in the great work of heal-ing by human magnetism. May God still bless his efforts in behalf of suffering humanity."

F In answer to a call issued by John Storer Cobb, thirty ladies and gentlemen met in the Rialto Building, in this city, on the 21st ult., to take into consideration a proposition to form a society to advocate and promote in every proper and legal way the incineration of the dead, and to provide and establish, within the limits of Boston, a suitable building with the necessary appliances and facilities for carrying cremation into operation. Mr. Cobb was called upon to preside, and Mr. S. P. Brown acted as secretary. After remarks, Nathan Appleton, Charles A. Holt and Mrs. Emily J. F. Newhall were appointed a committee to draft a plan of organization.

We are glad to learn, as we do through the agency of our correspondent, "M. H.," of New Orleans, that the Association of Spiritualiets there is rapidly increasing in numbers and influence. Send us accounts of your doings, friends, for publication.

The officers of the Worcester, Mass., Soclety of Spiritualists are as follows; President, Woodbury C. Smith; Vice President, Thomas Sutton; Treasurer, Frank Rawson; Secretary, Edgar Howe; Corresponding Secretary, Mrs. | Harvard College and was graduated in 1831. E. M. Shirley.

Movements of Mediums and Lecturers. amount of good work in England, and this is probably the main reason why his spirit guides Twesday morning to insure insertion the same week.] Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00. are keeping him in that country longer than he anticipated remaining there.

# ALL SORTS OF PARAGRAPHS.

The tree Sucks kindller nurture from a sollenriched By its own fallen leaves; and man is made, In heart and spirit, from deciduous hopes And things that seem to perish.—Henry Taylor. The Egyptian-Soudan trouble promises to be a costly affair in treasure as well as human life: The Cairo Government will borrow £950,000 from Baron Roth-

schild for six months. Gen. Gordon has £104,000 at his disposal for military purposes. God is glorified not by our groans but our thanks-tryings; and all good thought and good action claim a natural alliance with good oheer.-E. P. Whipple.

At the recent explosion in the Crested Butte coal mine, near Gunnison, Colorado, fifty-seven lives were lost.

Bpirit manifestations of all kinds are natural; that is, they are the manifestations of the power of men and women who have passed out of their earthly bodies, and they are produced by the use of natural agencies and forces precisely as are the works of those still in the form.—J. S. Loveland.

M. Eugene Rouher, a distinguished French statesman, the ablest champion of the Second Empire and leader in the Bonapartist ranks of the present day, died in Paris Sunday, Feb. 3d. He was born in Riom, Nov. 80th, 1814.

Modern Blijah, who inclines to be facetious—"I'm getting to be pretty baid, aint I? Guess you'll have to cut my hair for about hair price hereafter, eh?" Tonsorial artist, who is equal to the emergency—"Oh, no, sir; we always charge double when we have to hunt for the hair."—Lowell Citizen.

A woman's heart is the true place for a man's likeness." An instant gives the impression-an age of sorrow and change cannot efface it.

The shoe trade ought to be a good one, for it is gen-erally believed that articles of foot-gear are soled be-fore they are placed in the store.— Oil City Derrick.

A London steam boller company lights up the interiors of bollers in such a way that the little cascades, currents and whirlpools in the water in the course of steam formation may be observed.

<sup>9</sup>T is sweet, as year by year we lose Friends out of sight, in faith to muse How grows in Paradise our store.—*Kebie.* 

A PROSPECTIVE MILLENNIUM !- The Philadelphia Lodger remarks with truth regarding the alliance of the Ohio Allopaths, Homeopaths, etc., for a battle

against the rights of the people of that State: "The medical profession has frequently surprised the world, but never more completely perhaps than when the docters of all schools in Cleveland agreed on the terms of a bill to govern medical practice."

An advertisement in a New York newspaper states that a widow will dispose of her late husband's medi-cal diploma. What a disposition that woman must have.—Sunday Courier.

# And yet, as angels in some brighter dreams Call to the soul when man doth sleep, So some strange thoughts transcend our wonted themes

## And into glory peep.--[Henry Vaughan.

A medical journal devotes an entire column telling how to fail asleep, while we can do it in three short words: "Go to cluurch." This shows the great ad-vantage of the American paragraph system over the old-fashioned lengthy editorial.—*Philadelphia Chron-*tota

"See here, you boy, did I not pay you twenty-five cents to shovel the snow off my pavement?" "Yes'm." "Well, what did you mean by taking the money, and then going off without doing it?" "The snow is all off. is n't it?" "Yes, but it melted off." "That's all right. I knew it would melt after awhile if left alone. I'm a street contractor, I am."-Phila-delphia Call.

A gentleman was giving a: little Keokuk baby boy some peanuts the other day. The good mother said, "Now, what are you going to say to the gentleman?" With childish simplicity the little fellow looked up in the gentleman's face, and replied, "Morel"—Detroit Times.

WENDELI. PHILLIPS passed to spirit-life from his home on Common street, Boston, on Saturday even-ing, Feb. 2d-his disease being caused by angina peotoris. He was born in this city, November 29th, 1811. His father was Hon. John Phillips, the first Mayor of Boston and for several years President of the Massachusetts Senate. His ancestor, Rev. George Phillips came to the country with Governor Winthrop in 1630. The family has always had conspicuous representatives in Massachusetts in politics, theology and business enterprise. His Christian name, Wendell, was that of the German family which settled in Albany, N. Y., early in the last century. The fact that Dr. Holmes has the name Wendell indicates that he and Mr. Phil-lips were distant relatives.

Mr. Phillips's early education was in the public schools of Boston. He was a Franklin medal scholar, and graduated from the Latin school in 1827, before he was sixteen years of age. The same year he entered

## Movements of Mediums and Lecturers.

To the Editor of the Banner of Light: During the past year I have been quite interested in a series of articles published in the Banner from the pen of Prof. J. W. Cadwell on the subject of Mesmer-

ism and Spiritualism. He is now here, giving a series of entertainments in the Opera-House to large and appreciative audiences. No description can do justice to his power as a mes-

merist; to be duly appreciated the performances must be personally witnessed. On last Sunday evening, after the usual lecture before our Spiritual Society, by Mrs. S. E. Bishop, the Professor occupied the platform, and in his usual apt and happy manner related some of his wonderful experiences in the spiritual field, dealing some terrible blows to Orthodox superstition.

He is a genial gentleman; straightforward and earnest in expression, and always convincing in manner. To know him is but to love him.

Our little band of earnest workers in this far-off Western field holds together tenaciously, and we have the assurance of the good angels that at no distant day a brighter light will dawn on us to cheer us on our way. I still welcome with delight the weekly visits of the dear Banner. Convey to Spirit Father Pierpont my heartfelt thanks for the kind words that come to us from him through its columns from time to time. Fraternally yours, F. A. GROVE.

Kirksville, Mo., Jan. 29th, 1884.

## Success.

About two months since the office of Carter's Remedies was opened at 51/2 Beacon street, under the management of Dr. Carter. We understand he has had great experience in chronic cases, and many such cases of long standing which he has conquered are truly wonderful. Testimonials from Home Patients can be seen at the office, where he gives free consultation and free clairvoyant diagnosis on Fridays.

days. BHOOKLYN, N. Y., UCL, UCA, 1980. DHI, L. B. CARTER: Dear Sir-living used your romedies in my own practice with very marked succes, and having had an opportunity for extended observation of their effects in ormicating dis-case, I desire to give you my name as reference for any who may wish more specific information, or the details of indi-vidual cases, and shall be happy to give to any who may do-sire the results of my experience and observation in their use and efficacy. 122 B. Felix street, Brooklyn.

## **Donations**

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

Amounts received since our last acknowledgment: From Wm. Sturgis, \$3,00; John J. French, \$2,00; N. U. Lyon, 81.00; E. Clapp, 81.00; Wm. Thayer, 50 cents; Ruth E. Harvie, 50 cents; L. E. Blockman, \$2.63; Cornelia P. Mundy, \$1,00.

## God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit

friends bring to our notice for relief: From S. Clemens, \$9,92; Cornella P. Mundy, \$1,00; W. P., Greenville, N. Y., 50 cents.

CURING DISEASES.—Concerning a recent dis-cussion among druggists about the Massnehu-setts Pharmacy Bill, which yearly comes be-fore the Legislature, and kindred matters, "Anti-Monopolist" writes: "It seems to me that all trades in their sales should find their level by the supply and demand, and not by laws of the State. If there is less demand for poisonous ingredients, and disease is being eradicated without medicine, why should there be a law to prevent people from purchasing patent medicines at reasonable prices, or to employ practitioners that do not use poisonous remedies, and often eradicate disease without medicine ?"—Boston Globe.

CLAIRVOYANT EXAMINATIONS by lock of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose lock of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N.Y. Dec. 1.-18w\*

## Special Notice.

The date of the expiration of every subscrip-tion to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for re-newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the oirculation 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. The date of the expiration of every subscrip-

## BUSINESS CARDS.

# THIS PAPER may be found on file at GEO. P. HOW-Bureau (10 Spruce at CO.'S Newspaper Advertising be made for it in NEW YORK.

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

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ROCHENTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Mail stroet, Rochester, N. Y., keep for sale the Apiriumi and Reform Works published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

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5

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**CREMATION IN KENTUCKY.-Application has** been made to the Kentucky Legislature for authority to establish a crematory at Louisville. The projectors are said to be men of character and influence.

IN ENGLAND.-At last accounts Lottie Fowler was giving séances in Manchester, England. Mrs. Britten was to publicly debate in Newcastle. Has Lottie changed her mind in regard to her return to America?

S. D. Gray of Cape Rozier, Maine, tells. under the "Banner Correspondence" heading. what he has seen at the materializing séances of the Berry sisters in this city.

23 "The "Questions and Answers" on our sixth page are important. Do n't miss perusing them, and become better thereby.

Do not fail to read the announcement made by Mrs. Beste (formerly of Washington, D. C.,) on our fifth page.

83 There is a loud call for mediums in Washington Territory, and also in the South.

## The Twenty-Ninth Anniversary

Of Modern Spiritualism in the Davenport Family will be observed in Investigator Hall, Boston, on Wednesday evening, Feb. 18th, at 7:80 O'clock.

An interesting programme is announced, consisting of remarks by Allen Putnam, Dr. H. B. Storer, John Wetherbee, Mrs. Clara A. Field and Prof. W. L. Thompson; music, vocal and instrumental, by Mrs. Minnie C. Stone and Mr. James R. Cocke ; readings by Miss Rosalie Blanchard and Miss Flavia D. Colle, and "Reminiscences" from Dr. Ira Davenport, sen. A small admission fee has been affixed for the pecuniary benefit of Father Davenport, and the house should be crowded in his honor.

GEO. A. FULLER spoke in Providence, R. I., last Sunday, the subject of his afternoon remarks being upon the hopeful aspects of Spiritualism, and that of the evening, "The Setting and the Rising Religion." Mr. Fuller will speak in the same place next Bunday.

23 The Banner of Light is a sturdy and able exponent of the grand philosophy of Modern Spiritualism. Handsome in appearance, pure in tone, its editorials are always scholarly, its selections made with good taste, and it employs some of the best writers in this field of investi-gation and thought. \$3 per year, single copies 8 cents. Colby & Rich, publishers, 9 Mont-gomery Place, Boston. Boston Visitor's Guide.

"A young wife's greatest trial" is probably to find out whether is would be proper to starch her hus-band's shirt all over for only the bosoms and ouffs.-Full River Advance.

18

Prof. W. W. Olayton will lecture in Harwich, Mass. Sunday, Feb. 10th, afternoon and evening. His ad-dress is 87 Waltham street, Boston.

Bishop A. Besls lectured in Saoramento, Cal., during December and January, and was to commence an en-gagement at Los Angeles, Cal., on the first Sunday in February; it is his purpose to remain there two months, and then visit San Bernardino and Riverside, after which he will, in the spring, return Eastward.

Miss Susan E. Gay lectured in Woburn, Mass., on unday afternoon and evening, Feb. 3d. C. H. Harding's address for engagements is 24 Up-

C. H. Harding's address for engagements is 24 Up-ton street, Boston, Mass. Mrs. A. L. Lull spoke in Harmony Hall, 34 Essex street, Sunday the 3d inst., and on Thursday evening, the 7th, and will speak for the Spiritual Society in Leominster, on Sunday, Feb. 17th; is desirous of mak-ing engagements for other places, and may be ad-dressed 566 Columbus Avenue, Boston, Mass. A correspondent writes: "The Springfield (Mass.) Society is very flourishing, and the Haydensville Spir-itualists and Irleads in that violnity are very earnest. Mrs. Clara Banks is doing an excellent work there." Dr. Abble E. Cutter will lecture in Horticultural Hall, Boston, Saturday, Feb. 9th, at 2:30. Subject, "The Mother Artists the Architects and Builders of the Future." A correspondent writes: "Mrs. Abble N. Burnham

A correspondent writes: "Mrs. Abble N. Burnham has been speaking for the Spiritualists of Salem, Mass., for the last three Sundays. She is a great favorite here, her eloquence and ability being much appre-ciated. She comes again in March."

Newmarch P. Smith, trance speaker, may be ad-dressed at 1919 Washington street, Boston, for further engagements.

Oephas B. Lynu spoke in Worcester, Mass., last Sunday, to excellent acceptance.

Bunday, to excellent acceptance. Hev. Samuel Watson, having been elected, by the convention which met at Chattanooga, in October, President of the Southern Association of Spiritual-ists, proposes to visit as many places in the Southern Btates as possible, during the spring and summer, on a lecturing tour. Parties desiring to bear from him as to the purposes of the Society, etc., can ad-dress him at Memphis, Tenn., and thus aid him in ar-ranging his route of travel.

## Somerville, Mass.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: The friends of this place had an intellectual treat on Bundsy, Feb. 3d. Mirs. A. H. Colby, on that date, gave two interesting and profound lectures—in the atternoon and evening—in Independent Hall, Hill Building. The hall was well filled, on both occasions, with thinking people, all of whom enthusiastically re-sponded to the decided points made by the speaker, favoring the great spiritual movement of the present are.

one of the remarkable features of Mrs. Colby's me diumship as a speaker is a continual improvement in her discourses. To the extreme regret of all, Mrs. Colby, on account of previous engagements, can be with us but one Bunday more, which will be Feb. 10th, at 2:30 and 7:30 P. M. DB. ABBIE R. CUTTER.

## Grand Rapids, Mich.

To the Editor of the Banner of Light: To the Editor of the Banner of Light: O. P. Kellogy has just closed a course of very inter-esting lectures in this place. They attracted the at-tention of many thoughtful minds, and the audiences constantly increased in numbers. On Thursday even-ing, before his departure, a very pleasant reception was given him in the parlors of Mirs. Ball Tompkins, which, notwithstanding the thermometer indicated a temperature twenty degrees below zero, called out a large attendance of friends. Lyman O. Howe will speak for us in Science Hall during the month of Feb-ruary. Grand Rapids, Mich., Feb. 1st, 1884.

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AP Advertisements to be renewed at continued rates must be left at our Office before 15 M. en Saturday, a week in advance of the date where-on they are to appear.

## SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice. Ja.5.

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

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# Message Department.

6

**Fublic Free-Circle Meetings** Are held at the BANNER OF LIGHT OFFIOE, Borworth Firet (formery Monigomery Piace), erry TUREDAY and Fundar A FTENNON. The Hall (which is used only for these same es) will be open at 3 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the mance, except in case of absolute necessity. The public erre cordially is will then the characteristics of their erither is the they ond whether for good or evil; that illoce who pass from the earth's sphere in an undereloyed itate, erentually progress to higher conditions. We sak the reacter to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

Bon. All orpress as much of truth as they perceive no may recognize to see an example of their spirit-friends will verify them by informing us of the fact for publication.
All orpress as much of truth as they perceive by a truth of the spirit-friends will verify them by informing us of the fact for publication.
All or a stural howers upon our Circle- Koom table are gratefully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit fully appreciated by our angel visitanta, therefore we solicit the tiss a picas are to place upon the altar of Bpiritual-ity there solicit is a picas are to place upon the altar of Bpiritual-ity there solicit is a picas are to place upon the altar of Bpiritual-ity there solicit is a place and the solicit appreciated by the invite suitable written questions for answer at these scheres from all parts of the country. (Miss Shelmaner desires it distinctly understood that as the firse no private sittings at any time; neithor does abe rebeive visiors on Tuesdays, Wednesdays or Fridays.)
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## SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Him M. T. Shelhamer.

## Report of Public Séance held Dec. 14th, 1883. Invocation.

Report of Public schnee heat between state between schner state between schner each one.

## Onestions and Answers.

CONTROLLING SPIRIT .- Your questions are

ow in order, Mr. Chairman. QUES.-[By T. R. H.] We see it intimated in the "Message" columns of the *Banner* of the 1st of December, by the controlling intelli-gence, that man is the only earth-animal who gence, that man is the only earth animal who retains a conscious existence after the death of the body. This assertion is so divergent from our aspirations, belief and phenomenal experiences, that we should esteem it a great favor if Mr. Pierpont would enlarge upon the subject.

Ans.-Our good friend and brother who has presented the query before us is mistaken in regard to our views concerning the existence of animal life beyond the earthly sphere. In reply to the question referred to we declared that we could find no traces of the existence in the spiritual life of those animals who are detri-mental to the welfure and life of man, or of those which existed upon the earth prior to man's hab-itation of this planet. We further declared our belief that those two classes of animal life were but the crude manifestation of physical force in animal form, and that when they had perin animal form, and that when they had per-formed their function and use, in passing through these stages of being, they were not lost, but were taken up and embodied in higher forms of the same kind of existence. Far from declaring that there are no traces of animal life in the spiritual world, we, on the contrary, assert that animals do exist in various locali-ties. We have seen there the intelligent horse, the seculty intelligent and docide dog as well ties. We have seen there the intelligent horse, the equally intelligent and docile dog, as well as other domestic animals. We have seen the red man taking comfort and pleasure by the side of some faithful friend of the brute crea-tion; and we have witnessed more than one pale-face enjoying himself in the companion-ship of an animal whom he loved on earth and for whom he retained an affectionate regard, even though he had become a spirit. Let it be understood that we do not maintain that man is the only earth animal who retains a conscious for whom he retained an affectionate regard, even though he had become a spirit. Let it be understood that we do not maintain that man is the only earth animal who retains a conscious existence apart from the mortal body, but that and belief, that neither those animals which are detrimental to the existence and welfare of mankind, nor those prodigious monstrosities exhibited in animal life previous to man's ad-vent upon the earth, have a conscious sexistence in the realm of spiritual causes, for whom he realm of the re

which assails it can shake it from its moorings. I desire my friends of earth to believe thor-oughly that I am not idle. I could not bear to rest one moment while I realized that one soul remained to be elevated from the bondage of error, or led out of the darkness of supersti-tion, one spirit bound by the chains of servi-tude or crushed beneath the hand of oppres-sion. We all know that many human beings-our brothers and sisters — are in thralldom : that they dare not assert their individuality or show their manhood or womanhood, but cringe within themselves and shrink from the gaze of their fellows. their fellows.

their fellows. I am happy and proud to say I have had the privilege of joining a noble band of workers on the spirit shore, who are diligently and con-stantly laboring for the benefit of humanity, to bring out the best powers of the human soul, to reveal to man the truths of immortal exist-ence, and also to show to him the line of duty which he should follow here while on earth; for it is a truth, my friends, that man has very much to do in order to right himself here on the earth; he must turn his face about and be-gin to travel a new path; he must attend to the earth; he must turn his face about and be-gin to travel a new path; he must attend to the requirements of his nature while yet in the form, if he desires to occupy a noble posi-tion when he becomes independent of the cor-poreal frame. Oh! I see so much of injustice and oppression on every hand that my heart bleeds in sympathy for those who are crushed, who have neither the courage nor the power to right themselves. I stretch out my hands and send my influence forth, hoping and praying that I may have power to bless some of these stricken souls, and I assure my friends-those who listened to my voice in times past, who stricken souls, and I assure my friends-those who listened to my voice in times past, who sometimes wonder what I am doing and where I am located-that I am up and ready for ac-tion. Wherever a voice here upon this plane of life is uplifted in behalf of the weak, wher-ever a hand is raised for the elevation of the lowly and unfortunate, wherever a power is sent forth to break the chains that bind man and woman, whether they he these of output sent forth to break the chains that bind man and woman, whether they be these of custom, the habits of society or general usage, whatever it may be, there my sympathy goes forth. I am anxious and ready to do what little I can to strengthen the work that is before those noble ones who desire to bless the race. I bring my affectionate regards and esteem to avow friend I send them forth also to each

every friend. I send them forth also to each worker in the spiritual vineyard, who is intelli-gently working for the cause of truth, whether it be in a public manner, or in the humble quiet of home, for I esteem each one as my sister or my brother, and when strong, brave words are spoken for humanity's wenl, I rejoice in spirit, hecause I believe they will be taken up in the depths of some spirit and wrought over until they blossom forth in some practical good result, either for the individual or for the general good

I bring with me to-day one who was my companion in the body, and who is now associated with me in the spiritual world. I, for one, was with me in the spiritual world. I, for one, was rejoiced when he joined me on the other shore. I did not feel that it was wrong for him to pass out from the mortal form. I believed then, as I do now, that he will gain greater power for effective labor in the spirit-world than he could have received here. In my presence I find the best powers of his soul blossoning; he is grow-ing strong to endure, and ready to battle for the right, and to give me that sympathy and mag-netic strength which I am always glad to re-ceive from him. Thus, together, in the spirit-world we are workers. We do not regret the past with its sad experiences, its shadows and its trials, for we realize that they have all been for our best good, that they came to the soul as for our best good, that they came to the soul as heavy winds and tempests come to the forest-tree, to strengthen it at the root, to cause it to raise its head above the storm and the tempest, up toward the golden light of heaven. My companion is here to gain strength and courage from the roble souls who gather at this place from time to time for the purpose of working out some good for human welfare. He, in company with myself, waits greetings and tender regards to all thoughtful friends. He assures each one who move and thought to be move out bis who gave a sad thought to his memory and his life, that he remembers them with gladness and with love, and will be happy to greet them when they come to the spirit-world. Laura Kendrick.

## Lowell Bartlett.

[To the Chairman:] Good-afternoon, friend.

urging me to do so. I am always glad to speak a word for the cause of Spiritualism, to give my testimony to its truth, because I know, be-yond the shadow of a doubt, that the Spiritual Philosophy is sound and tenable; it is based up-on the rock of fact, and no storm or tempest which assails it can shake it from its moorings. I desire my friends of earth to believe thor-oughly that I am not idle. I could not bear to rest one moment while I realized that one soul remained to be elevated from the bondage of error, or led out of the darkness of supersti-tude or crushed beneath the hand of oppres-sion. We all know that many human beings-our brothers and sisters are in thraildom; and received with gladness; and when those who linger on the shores of mortality join me in the upper world, they will be greeted and welcomed in that little home. I belonged in Woonsocket, R. I. I lived quite a number of years in the body, and I do not regret one of them; they were full of ripe and good expari-ence for me, and I recall them with pleasure. A few years have paised since I left the earthly frame for the spiritual. My name is Seth Vose.

## Julia Conboy.

I have not a long message to give, but I want to send my love to my family and friends. I have been gone nway two years, and I have tried so hard to make my friends know I could have been gone hway two years, and I have tried so hard to make my friends know I could come to them. They do not seem to realize it, and it makes me feel sorrowful when I come and they have no idea that I am with them. I thought if I could say a word here they might hear of my coming, and try to find out some-thing more about the spirit-life. I lived fifty-six years in the body. I had some crosses to bear, but now, as I look back at them, they seem to have changed, and only appear as staffs of assistance to help me over the road. Please tell my friends if they will go somewhere where spirits talk, I will try to come to them and give them a message. I have some things to say which I would like to speak of in private; some-thing concerning their life and mine in the past. I think they would be pleased with what I have to give them, because it would show them that I still live as the same woman that I was when here on earth. I was the wife of Mr. Hugh Conboy. I lived in Boston. I am Julia Conboy. Conboy.

## The Indian Maiden, Lotela,

Speaks for Henry Kramer, John Dinsmore, Nan-cy Remick, James E. Morton, Rebecca Jenkins, Johnnie Adams, Susie.

How do, Wilson brave? My medy is tired, so Pierport brave said Lotela had better come and do the rest of the work. Lotela has been way up in the mountains, getting a breath of fresh air, and now she's here again to do some more work for the pale-faces.

## HENRY KRAMER.

A male spirit comes and says: "I only wish to give a few words to our Boston friends. Tell to give a few words to our Boston friends. Tell them we are happy and united in the spirit-world; that she who has recently passed out of the body is satisfied with her condition, and is grateful for the release, yet she has not gained strength enough to speak for herself. She sends her love to our dear ones, and wishes them to believe fully that all is for the best; that the chances which life brings are only for the unchanges which life brings are only for the un-foldment of the spirit. Henry Kramer."

## JOHN DINSMORE.

There is a tall brave here who gives his name s John Dinsmore. He lived in a different part of the country from this. He sends his love to a friend here, and says he is attracted by the magnetism of one present, and so gains power. He is engaged in a good work on the spirits side of life, and desires his earthly friends and relatives to understand that his powers are active, his energies strong. Years do not affect the spirit, only to strengthen and advance its pow-ers, and so even though the mortal life brings the weight of time to bear upon a human being, the weight of time to bear upon a human being, yet when the earthly tenement is laid aside the spirit soars forth in freedom and exaltation, and gains vigor to go on with its allotted tasks. The soul never grows old; it is only the external covering belonging to mortal life that shows signs of decay and feebleness. This spirit is about to perform **a** work in connection with some friends on earth, which he feels will be productive of lasting good for others.

## NANCY REMICK.

An old squaw comes; she says she has been An old squarw comes; sue says she has been gone to the hunting grounds a good many sum-mers. Her name is Nancy Remick. She lived in Boston; says she has a niece and a grand-daughter here, and wants to come to them if she can. She do n't know how to control a me-

## SUBIE.

SUBLE. Susie wants to send just a few words. She brings her love and blessing, and says: "Tell my dear brother, who is here, we are all by his side, weaving a chain of power that will sus-tain and bleas him through the remaining years of his earthly life; it seems as though we were gaining more strength daily to perform our work, and we are so happy in consequence. Father and mother, sister and I are all united in a harmonious band; our circle is extended also to other dear ones who are with us in the spirit-world, all of whom send their love to you, and bring with it a holy blessing that will up-lift your spirit and give it peace. Realize, if you can, that through all the changing events of mortal life you have been sustained and atrengthened by spiritual powers, and through all the varying experiences of the time to come all the varying experiences of the time to come you will still be upheld and guided onward. We you will still be upheld and guided onward. We only pray that the sweetest, purest conditions of life may ever come to you." It is little Sue, the child that went out so many long summers ago, through the big waters. She says: "We 'thank you for the flowers. We have just such beautiful roses as these in our Summer-Land home, (referring to flowers on the table,) and they bloom for the enrichment of human lives. We gather them, and bring them to you to bless and beautify your inner life, and to make your mind calm and peaceful; when you reach your mind calm and peaceful; when you reach us in the higher life you will perceive the aweet blossoms which are the loveliest expressions of nature, and which are so pleasing to spirits."

## Report of Public Séance held Dec. 18th, 1883. Questions and Answers.

QUES.-[By E. B.] What is the greatest sin a person can commit? and what the severest penalty, and its duration in the spirit-world? ANS.-Different minds have various opinions

concerning the greatest sin that can be com-mitted by man. To our mind, he who wrongs his fellow, whether it be through bitter persenucleon, unjust oppression, or the robbing of in-nocence of its purity and honor, commits the greatest offence against himself and against his God. The penalty for the wrong doing is sure to follow; and in the spiritual world the offend-er will be brought face to face with his sin, will recognize its enormity, and this recognition will bring a poignant anguish to his spirit, which naught can assuage except an awakening desire to atone for the wrong by in some manner benefiting those against whom he has sinned, as well as by seeking to do good to oth-ers of his fellow creatures. When the time comes that the sinner is ready to hay aside all thoughts of sell, and in every way possible en-deavor to atone for the misdeeds of the past, the deavor to atone for the misdeeds of the past, the suffering which has arisen in his breast will be-come in a measure appeased. Q.—How are we to understand those passages

in the Bible that teach endless suffering? A.—We do not feel called upon to accept the

statements that appear in the Bible concerning endless punishment, for we know, from our spiritual standpoint and observation, that none are condemned to an eternity of suffering. A period of wrong-doing on earth at most is brief compared to eternity, and it would be impossi-ble for a wise and just Over-ruling Intelligence ble for a wise and just Over-ruling Intelligence to decree an endless amount of suffering as the penalty for a lifetime of sin. We know that those who commit offences against themselves and their fellows must take up with the results of evil-doing; they must suffer in spirit tor-tures which are immeasurable, and cannot be defined in mortal language; but as truth suc-ceeds error, and knowledge banishes ignorance, so the spirit becomes wise through experience, and through bitterness of pain it will rise above its suffering, and by efforts to make atonement. its suffering, and by efforts to make atonement. to do good and be good, it will attain peace and happiness.

Q.—The Bible speaks of deceiving spirits. Do spirits try to deceive mortals?

spirits try to deceive mortals? A.--Certain spirits take pleasure in attempt-ing to deceive mortals. As long as you have deceivers on earth, and they pass to the spirit-world with the same proclivities, just so long will you have deceiving spirits returning to mortal life, attempting to work their mischlev-ous desires. When the time comes that hu-manity on earth attempts to regenerate society, and to pay more strict attention to the natural laws of being, you will have fewer spirits com-ing to the other world immured in the bonds of ignorance and shrouded in the darkness of error, who take pleasure in tormenting and de-ceiving their fellow-beings. While it is true that such spirits do pass to the other life, it is also true that after a time they begin to look also true that after a time they begin to look more thoroughly into their own lives, to study themselves : and when a comprehension of their wrong-doing comes to them, they speedly de-sire and attempt to rise above its conditions and to become pure-minded and beneficent.

## Aggie Davis Hall.

aweet to me. It is true L feel toslied upon to return to mortal life, to fulfill duties which are pressing upon me, and work in "conjunction with mortals who are desirous of doing good in with mortals who are destrous of doing good in the world, and I wish my friends to know that I shall always be glad to come into association with them, and give them of my influence and my love. I shall ever be happy to receive from them a little thought directed toward myself charged with tenderness and sympathy, and I will, by and by, show them the results of the labor which I have planned, and am now exe-cuting, since passing to the higher life. I know they will then believe I have not been idle, but that in all ways my energies have been em-ployed. With love to all, I am, Aggie Davis Hall.

## Sarah Jane Mason.

My name is Sarah Jane Mason. Before I passed from the body I lived in Brooklyn, N. Y. I have friends there and one relative; a brother William. I bring my love to my friends, and wish them to know I have the power of coming to them. They do not know that I can come to their homes and see what they are doing. They think I am forever separated from them, so far as mortal life is concerned. It makes me unhappy to have them, feel so. I long to have them realize that I come to them, include my lower and empathem and place bringing my love and sympathy, and asking

for theirs in return. I come here, hoping to reach them, that they may know I take an interest in their lives and am anxious to do them some good. I want them to learn of the spirit-world. I want them am anxious to do them some good. I want them to learn of the spirit-world. I want them to know that life is eternal, and that in passing from the body we do not give up our memories, our hopes or plans, or anything that is a part of the interior life; we only yield up the outer casket to its mother earth. I think if my friends would visit some medium in private I would gain power to come to them. I have many things to say. I was ill quite a while be-fore passing away, and many thoughts pressed upon my mind, some of which I spoke to my friends; others I did not. They know I had something on my mind which they desire to understand. I do not which to speak of these things in public, but I think if I could find a trance medium at home I would be able to come and give them knowledge on those points which now perplex them. I hope they will try to provide me with the means I desire. Aunt Mary and mother both send love. They are happy and united in the spirit-world. They were sisters, and when mother died Aunt Mary felt very badly. She, too, soon passed away, when they were immediately reunited, and they now live together in a beautiful home which is theirs. They are ministering spirits to the poor and afilicted; they endeavor to bring an uplifting influence to the fallen and weak; their mission is one of peace and good will to man. They unite with me in sending love and blessings to our mortal friends.

## Ellen Dorsey.

My husband's name is John Dorsey. He lives in Boston. He works in a big machine shop in this city, and lately he has not been feeling well. I have tried to come to tell him that he must be careful of himself for the sake of the children, and not work too hard, because I do n't want him to break down. I bring him my love, and tell him I am very happy. I am quite contented in the home that I have found, which is a pleasant one. I have seen the old folks and friends; they, too, are all contented. I have only a good story to tell in coming back. They may think I have been a leng time in coming, but I could not get here before. I have tried a good many times to speak a few words, that my a good many times to speak a few words, that my friends might know I was with them, but I did not have the power; so I come to-day, bringing so much love, and saving, I will try to help you all I can. I think I could ald you a little-make your way pleasanter and brighter, chase-some of the shadows from your heart, and try to guide you on the road to the spirit-world. The world above is very different from what I supposed; it is so pleasant, so natural; it seems as though I had just moved into the country, where the flowers bloom and the birds sing all the time, and everything is bright and beauti-iul, and always fresh looking. And I did so long sometimes for the country, for a sight of the blue waters and the green trees. When I -got over to the other side i found them all, and with them came a bright, happy, peaceful feel-ing that has never left me. This feeling I want to share with my family and friends, that they may heave the power to a set of the bord. to share with my family and friends, that they may know there is something beyond the body. something better and higher than this life of earth, which is only a stage of preparation for the one to come, and that if they do their duty and live right, they will find a happy, beautiful home when they pass to the other shore. Ellen. Dorsey.

## Susan Pierce.

Vent upon the earth, have a conscious existence in the realm of spiritual causes,  $Q_{-}$ [By N. R. Stephens, Springfield, Mass.] A short time since a lady became entranced, and a spirit who sail he died in a famished condi-tion in Andersonville prison, came, and said he was very hungry, and wanted food. Upon my furnishing him with what he asked for, it was agarafy decoured and be left paperently well furnishing him with what he asked for, it was cagerly devoured, and he left, apparently well satisfied. The incident leads me to inquire whether it is possible for a spirit to have been hungry and thirsty, as he claimed to be, during the long period that elapsed between the time to which he referred and the day he made his presence and his wants known to me; and whether such a spirit would have his hunger appeared by what the medium at a?

appeased by what the medium ato? A.—While it is possible that a spirit may feel the pangs of thirst and hunger during a long exhibits signs of hunger during a hunger during a follows, because a spirit returns and exhibits signs of hunger while in contact with matter, that this is his condition in spirit-life. It is more probable that the spirit referred to, when apart from physical life, did not suffer discomfort from any such cause; but not suffer discomfort from any such cause; but that having passed out of the mortal body un-der like conditions, through the power of at-traction, or of psychological law, when return-ing into contact with physical life he took upon himself the feelings and sensations which were his at the time of his passage from the body, and consequently would exhibit a degree of hunger which must be satisfied ere he could gain relief while in contact with a medium. It was very thoughtful and kind of your corre-spondent to satisfy his wants. The food sup-plied to the spirit undoubtedly appeased his hunger, satisfied those demands of his nature which were closely allied to the physical, and which were closely allied to the physical, and thus when he again returns and takes possesthus when he again returns and takes posses-sion of a mortal organism, he will be able to manifest his identity without again becoming subject to this psychological law; he will put away from his mind all thought of earthly ex-periences of an unpleasant nature, and will ex-hibit signs of intelligence such as belong to one who has grown in the spiritual life. Q.-[By W. W. Winter, Philadelphia, Pa.] When a spirit stands beside us. does the floor serve for it to stand on, or is it wholly inde-pendent of it? that is, could it retain its rela-tive position to us equally as well were there no floor or other earthly material for its sup-port?

port?

port? A.-Spirits who come beside you frequently stand upon the floor, or the earth upon which you rest, but they are not obliged to do so; they can retain their relative position by your side just as well without the support which you must, of necessity, make use of, for they are in-dependent of matter, to a large degree. Spirits who have their will-power developed to any ex-tent, can float or glide through the atmosphere; they are suspended, so to speak, aboveyou, and are enabled to travel from point to point with-out the necessity of depending upon material support.

## Laura Kendrick.

I believe, Mr. Chairman, that the truth will bear to be spoken at all times; and whenever i enter a spiritual circle where I can manifest my presence, or whenever I rise in company to

be about the same as I was formerly, only not growing feeble and inactive. I was told to come here and speak; they said it would be like going to school and learning a new lesson; I should find I had gained knowledge and prac-tical experience which would benefit me; so I have come; and while I am here I wish to send my love to my friends. 'Tell them that I am quite comfortable and happy; that this new life is strange but good, and I don't want to give it up for the old one. Sometime, when I get to understanding more about these things, I should like to come again and say more. I am Lowell Bartlett. Lowell Bartlett.

## Seth Vose.

I am very happy to be with you, Mr. Chair-man; it does me so much good to come into the presence of spirits such as gather here; I feel exaited, myself, and as though I could exclaim: Glory to God for life and power I was a Spir-itualist when in the body; I understood that spirits could return from their heavenly homes; manifesting to earthly friends their love and sympathy, as well as the interest which they take in them. This knowledge gave me an immense amount of courage to press on with the duties of physical life. I knew that just behind the curtain lay the Summer-Land, the land of peauty and of gladness, of love and peace, where souls were no longer concerned with the discord and din of earthly strife, where they were seeking to round out their lives in a perfect and

beautiful manner, by cultivating and exercis-ing the attributes of love and peace. Well, Mr. Chairman, I was not disappointed when I stepped into the land of souls-and it was but a step from the mortal to the immortal. It was made as easily as it is possible for you to make any step in life. When the glori-ous spirit-world opened upon my vision, and I beheld its scenes and surroundings, and wit-nessed the bastening forms of spirit friends who came to bld me welcome, I can assure you a sense of triumph and rejoicing swelled within me, and made itself manifest in my bearing. But I am interested in the cause of humanity on earth now, as I formerly was, and it gives me pleasure occasionally to come in contact with some mediumistic organism through which I can learn of the events which are passing around you. When I do find such an instru-mentality I am very glad to linger in its presence./ Mortals, even Spiritualists, do not per-haps understand as well as they ought, that spirits can perform a more effective work in connection with their loved friends of earth if they have the presence of a spiritual medium. than they can without one, and if mediums were only developing in every nome, at least in every Spiritualist family, you would find that the angel-world was gaining an immense amount of power compared to what it possesses now: that the knowledge of immortal life would spread more rapidly, and the cause of truth would roll on with increased force, while at the same time practical efforts for the benefit of numanity in material ways could be success-fully made. I know of spirits who are perform-ing a wonderful amount of work for the eleva-tion of mankind, and they are enabled to do so because they have the constant use of medi-ums through whom they can exercise their power and direct their magnetic forces; they thus have a subtrantial base to rest prop in my presence, or whenever i rise in company to speak my thoughts, I always feel that I must give expression to the truth as it appeals to my convictions, whether it is pleasantly received or not. I am not here to assail the pet opin-tots of any one, or to shock their prejudices, but I come because I feel an impelling force

Here's a brave, about forty summers old, who says he has a friend in San Francisco by the name of Samuel Wheeler. This is his message: "I would like to tell my old friend Sam that I have not deserted him. He some-times feels as though he had lost the best friend he had, and he wishes I could come back and advise him about his matters. I am not away from him. If he will just keep quiet and mind the impressions that come to his mind, I know I can guide him just how to act for his best benefit. Sam, my boy, you must keep up a good heart and feel strong within, because so much depends upon yourself. You ought not to look to others for the advice needed; turn to to look to others for the advice needed; turn to your inner self and question what you know to be right, and you will be guided, because you know now pretty well how to act; you are only afraid of taking those measures which you know are for the best. We will come to you in a little while, and I know I shall be able to give you a signal of my presence. Until then I hope you will be patient and move quietly along in the same course you are at present pursuing." The spirit's name is James E. Mor-ton. ton.

## REBECCA JENKINS

REDECCA JENKINS. A lady gives her name as Rebecca Jenkins. She has a son William, in Frederick Co., Mary-land. She hopes to find him: that's why she comes here. This squaw has been in the hunt-ing-grounds a good many years, but has never controlled a medy such as this. She says: "I wish to send my love to my son, and ask him to look upward for strength and guidance. He has heard a little something of the Spiritual Philosophy; he has undertaken to sneer at its teachings, believing that they are not truthful. A friend of mine, who reads your paper, will see what I have to say. I wish her to send it to my son, that he may know, his mother has come back from this great beyond to reach him with her love. I have seen the experi-ences through which he has passed. He has not remained in the home of his childhood; he has wandered hilther and thither, until now he is in the southern portion of this country, where has wallered filler and thiner, until how he is in the southern portion of this country, where he thinks he will make his home. I know he will not; he will go West and there locate, be-cause those friends of his who are in the West will send him accounts of their life which will draw him to their side. Wherever he goes I will be with him, seeking to bless and benefit him, mentally, and encitter the will him, mentally and spiritually. I trust he will invite me to visit him, by oultivating pleasant thoughts of me in my spirit home and by wish-ing my presence; then I will be given power to reach him, and perhaps give him some token of my presence."

## JOHNNIE ADAMS.

JOHNNIE ADAMS. A little brave here, not more than fourteen summers old, says he is requested to give just a little message from this council-room. His name is Johnnie Adams. He says: "They will be looking for a message from me, but I want to say that I have gone to the place they wished, and begun to perform the work in view. My friends must wait a little while, until the re-sults show themselves, but I have done precise-ly what I promised to. I know everything will occur as we have anticipated. -Tell my friends it is all right, and they need not fear for the future. I am gaining strength. I know I will be able to do their bidding, and be their mes-senger, as I told them I would, because of the kindness they bestowed upon me when I was

ignorance with which it is bound? I think so-clety should be araigned at the bar of justice and found guilty for not attempting to reform and regenerate the race. It is true that society smiles as it points to the various charitable in-stitutions, and says: "Look and see what I have done: provided homes for the unfortunate and the poor, and established reformatories for those who fall into the ways of sin." All this is very true, yet it is only an attempt at lopping off some of the leaves of the tree of evil, instead of endeavoring to uproot it. It astonishes me that the thinking men and women of the com-munity do not turn their attention to the little that the thinking men and women of the com-munity do not turn their attention to the little children who throng the by-ways and alleys of our citles and large towns, and take them away from their wretched surroundings and place them in homes where they will be provided with uplifting influences that will eradicate all remembrance of the impure conditions which they are now subjected to and which success they are now subjected to, and which are sure to drag them down to a plane of crime and misery—unless destroyed in early infancy. I know, Mr. Chairman and friends, that homes have been established where waifs are

taken in for a season; but after a few years' attention they are turned out here and there, sent forth to look out for themselves, or are placed under the care of those who are thought-less, and have no mind to seek the best interests of their little charges. I am interested in humanity, and in all re-

formatory movements, but it seems to me that no very effective work can be accomplished in eradicating crime and evil from our midst until we take all these little ones into our fold. No matter if they are inheritors of shame and mister; no matter what their ancestry may be; let us take them into our loving embrace, and surround them with conditions for their highest unfoldment. Let us give them sympathy and tenderness, thus awakening within them the most beautiful qualities of the spirit, and keep them in such surroundings as they pass through the stage of youth into manhood and omanhood.

In this way, and this alone, can society be re-modeled, and the world move along in the path of progress with a certainty of by-and-by reach-

of progress with a certainty of by and by reach-ing the heights of purity and of peace. Oh I isay to all my brothers and sisters, to my co-workers, to those with whom I used to mingle, and in whose presence I gained strength and courage to do my work, that if they have the good of humanity at heart, if they desire to bless their fellow beings, they must turn their thoughts in this direction and use their tage. thoughts in this direction, and use their influ-ence, by voice and yen, and by material means, for the establishment of such relations between the pure and good and the little outcasts, as will result in a blessing to humanity at large. I have thought for some time, Mr. Chairman, of coming here, and speaking to my friends. I

or coming here, and speaking to my friends. I have made myself known from this platform before, and had the privilege of taking posses-sion of this instrument, and communicating to those who are near to me. To day I bring a pleasant record. I tell them I am satisfied with my condition in the spirit-world; it is not one of unhappiness or of inharmony, it is one of peace and joy, yielding me pleasant results; The relationships of the higher life are very

Aggie Davis Hall. "The wages of sin is death," or so we have been taught from the records of olden times; but it seems to me that death would be a small retribution for wrong-doing, because death conveys an idea of unconsciousness, of sense-lessness. I believe "the wages of sin" is a vital consciousness of the wrong committed, and that it brings with it its own degree of torture. While listening to your queries, Mr. Chairman, and the replies by the controlling intelligence, this question occurred to my mind: Why is it that humanity refuses to perceive the darkness and ignorance with which it is bound? I think so-clety should be arraigned at the bar of justice and found multifue for not attempting to your queries to perceive the farkness and ignorance with which it is bound? I think so-clety should be arraigned at the bar of justice my dear Eliza attended me with all the affec-tion of a sister. I look upon her now as really a kindred spirit, and I am very much attached to her. I think if she learns that I have the power of coming to her home and looking after-her interests and welfare, she will be very much pleased. She sometimes thinks of me, and wishes I was by her side. She longs to see me, that she might pour into my ear the story of her life. She does not realize that I am there-all the time, knowing exactly what is in here her life. She does not realize that I am there-all the time, knowing exactly what is in her-mind and what is taking place. Tell her, please, I send her my best love, and bring my thanka-for all the kindness she bestowed upon me; and I will try to bless her in every way possible. I want her to learn something of the other life-and its conditions. It would please me greatly to become her teacher. I know I can instruct her concerning those things which belong alone to the future. I know she could also give me strength and courage by her sympathy and at-tention. My friend has certain ideas and plana. in her mind relating to her material affafre." in her mind relating to her material affairs. I would like to tell her I am interested in them, and will do all I can to make her pathway pleasand will do all I can to make her pathway pleas-ant and bright. She has encountered some lit-tic trials and difficulties since we parted. They have only strengthened her nature and mel-lowed her spirit; she has more sympathy for others than she had before—more real love for her fellow-beings. I know she is a grander wo-man for the experiences of pain that have come to her than she would have been without them. I wish her to understand that they have been blessings in disguise, yet none the less blessings, which have brought immeasurable peace and power to her being. She will realize this more and more when she reaches me in the apirit-world; then we will have many good talks to-gether concerning the past, and the discipline which it has brought both to her and myself. Susan Pierce. Susan Pierce.

## MESSAGES TO BE PUBLISHED.

Dec. 18.-Charles P. Miller; Mrs. Belle Jackson; John

Deo. 18.-Charles P. Miller; Mrs. Belle Jackson; John Deo. 28.-Robert Anderson; Ada Wood; Paul Keating; Georgo E. Smith; Julia Ann Sargent: John O. Murphy; Thomas Malone; Caroline Morria. Jan. 1.-Belle, to Julia; Dr. Robert W. Oliphant; Mar-ion Crowley; Charles N. Miller; Morry Williams; Danled L. Barker; Ipeg. Jan 4.-Bannel Maxwell; Mrs. Juliette Manly; Wil-lam H. Merritt; Eben Wright; Edward Hecking; Nelle Onapman; Leons Everett. Jan, 6.-Judge John Chaney; Mrs. Leontine Tournol; Jan, 1.-Charles P. Curtis; John Harlow; Mary Long Jan, 1.-Saymour Lwadon, Mrs. Luey A. Warren; Dr. John McCornick; Belle, to Eli W. Smith; Caroline M. Russell; Jaja Wentworth; Biver Spars, Jas, 15.-Munros E., Merrill; Mrs, E. A. Pariridge; Helen A. Coolidge; Henry Wilson; Allen H. Jones; Goor gianna A. Safford.

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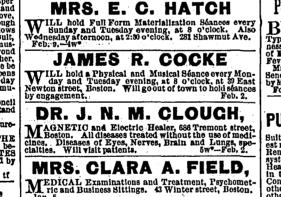
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The Boston invertet. The Jost reform fournal in publication. Price, 82,00 s year. H, 50 for six months, S conts por single copy. Now is your time to subscribe for a live paper, which dis-subjects connected with the happiness of maakind, Address J. P. MENDUM, Envestigator Office, Paine Memorial. Boston; Maan

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,60 per annum, G. W. KATES, Editor. May 19. A. C. LADD, Publisher.

The Identity of Primitive Christianity

## AND MODERN SPIRITUALISM.

## BY EUGENE CROWELL, M. D.

DEDICATION. - To all liberal which in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dars weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. Two large octave volumes, handsomely printed and bound in cleith. Price 34, 60, postage free. For sale by COLBY & HIGH. 600

The work of the set of

ANNIE LORD CHAMBERLAIN, Musical and Physical Séances, Wednesday, Thursday, Fri-day, Saturday, Bunday, 8 P. W. Magnetic Treatment and Electricity applied same days. 45 Indians Place, Boston. S. HAYWARD, Magnetic Physician, 443 A shawnut Avenue, near Blackstone Sq. Hours to 4. Other hours will visit patients. Two packages of his pow-erful Vital Magnetised Paper sent by mail on receipt of \$1. Jan. 5. MRS. C. T. CROCKETT.

## LIGHT. BANNER $\mathbf{OF}$

## [Continued from first page.]

mediately parted, and a form came out and stood close by my side, without any head upon it, but perfect in every other respect. My mother, who lived and died nearly a hun-dred miles from here, who never saw any one

in Brockton, and whose form and features were wholly unlike the medium's, came several times. Her features were perfectly natural, times. Her features were perfectly natural, and she spoke in the same loving volce as of old, and enzeloped me in her white robes. Spirits would come out, be fully recognized, and dematerialize before our eycs, while hold-ing our hands. Two full-grown persons have been materialized at the same time, while the medium was in sight of the audience; and while the the same medium three children have been in the same position three children have been

shown-one on each arm and one in her lap. If space permitted I might give hundreds of similar manifestations. I have been allowed to go into the cabinet with the medium, after a number of forms had materialized, and exam-ined every portion of the cabinet and found

On Sunday, Dec. 9th, Mrs. M. S. Wood, the noted lecturer, spoke in our hall. At the close of the lecture, among other notices, I gave one concerning Mrs. Whitney's seances, when Mrs. Wood, in strong and convincing language, gave an account of her experience in Mrs. W.'s sé-

The Rev. S. L. Beal, who was present, begged leave to add his testimony to that of Mrs. Wood as to the genuineness of the manifestations.

Now allow mo to give Mr. Whitney's version of the Bangor affair. He agreed to give two scances for a specified sum of money. At the close of the last one the money was laid upon the table, with six dollars extra, without any comment. Mr. W. then gave a public scance, al-lowing undeveloped and darkened spirits an oplowing undeveloped and darkened spirits an op-portunity to carry out their designs, as the sub-sequent facts will show. The parties present, according to their own testimony, went there with every preparation for the so-called expos-ure, having a policeman in private dress to arrest Mr. W. should he offend the dignity of the law in the moral State of Maine by defend-ing his wife from assault. After several forms had materialized among them the virate King. ing his who from assault. After several forms had materialized, among them the pirate King, to whom they refer, a lady came, with long, flaxen hair, and requested a person in the audi-ence to come forward. He did so, and grabbed at the spirit, when Mr. W. interfered, but was overpowered. Mrs. W. was dragged from the cabinet while still entranced, and her clothes called while still entranced, and her choines torn from her person, and, while lying on the floor in this helpless condition, was kicked and stepped on and abused in a shameful manner. Mr. W. was taken to the station-house, his wife being left in the hands of the infuriated "grabbers." The next day he was fined in court for assault, as though a man had no right to defend his wife from assault. Is this a specimen

of Maine justice? In proof of these statements allow mo to pre-sent the following facts: Mrs. Whitney re-turned to Brockton in a very critical condition; turned to Breckton in a very critical condition; and, although ten days have elapsed since the assault, she is still unable to leave her bed. I visited her, and found her suffering severe pain, with bruises on her back and lower limbs, which could only have been produced by powerful kleks or blows. I also found one side of her nearly paralyzed, and the emaciated face of the nearly paralyzed and the emaciated face of the nearly paralyzed, and the emaciated face of the naturally strong woman shows what acute pain she is suffering. Now what do these brave (?) exposers say in their account of the affair? They tell so many different stories that they show their own weakness, and the desper-ate measures they use to smooth over their cowardly acts. One person states that he held the medium's hand until a light was brought; another that she was burning up the feathers that formed the Indian's head-dress; another that she was in a nearly nude condition, trying

that formed the indian's head-dress; another that she was in a nearly nude condition, trying to crawl from the room, etc. Now if Mrs. W. is a fraud, why should she be found with only a single article of clothing on ? Why should she crawl from the room, or try to burn up the costumes, instead of rushing from the room as soon as the trouble began? Why did they not bring the costumes of the wirate did they not bring the costumes of the pirate King, the Indian head-dress, and the other arti-cles they claim to have found, into the court, and convict for obtaining money under false pretenses, instead of the shadowy charge of as-sault against Mr. W. while defending his wife. These parties also state that the money was re-funded ; which statement Mr. W. emphatically denics

That the Spiritualists of Brockton have a high estimation of Mrs. W. is evident from the fact that a testimonial was given her a few evenings since, and next week an indignation meeting is to be held in the Spiritualist Association Hall. Respectfully yours, CHARLES E. HIGGINS,

President of Spiritualist Association, Brockton, Mass.

From our personal observation and experi-

and I think there is where the supposed fraud comes in.

comes in. Persons of honesty, good judgment and can-dor, who have assisted in her development, if asked to give their opinion in regard to the hon-esty of Mr. and Mrs. Whitney, would, I think, speak most decidedly in their favor. The mediums of to-day are neither nailed to the cross, nor burned at the stake, nor even hung; but I sometimes think they might as well be: the torture would be ended sooner.

be: the torture would be ended sconer Respectfully, E. L. E. L. PAIGE.

(From the Bangor Commercial, Jan. 28th.) To the Editor of the Commercial:

Recently it has been alleged that several per Recently it has been alleged that several per-sons representing themselves as materializing mediums, in different sections of the country, have been exposed as frauds. The great ques-tion of to-day is to know where fraud com-mences and ends, and where truth and facts exist in the spirit-manifestations of the various phases that are occurring in all parts of the world. Well informed Spiritualists recognize four classes of persons engaged in what is known as spirit-materialization: Those who have no principle, and are palming off tricks without having any mediumistic gift-doing so for the money they can make out of it. An-other class are known as personating mediums. This class are controlled by the spirits of the departed, to talk, walk and act as the spirit did while a denizen of the earth-sphere. Another class have their entire being transfigured, so that they resemble some departed spirit. The other class are genuine materializing mediums, other class are genuine materializing mediums, and in their presence spirit-forms appear; at first, like a fleecy cloud or vapor, and gradually assume the form of a human being, looking as the person did when a resident of the earth-sphere-walking about the room and convers-ing as when elothed in fleshly garments, often remaining some time, and then gradually de-materializing, or melting away. These mediumistic gifts or developments for personation, transfiguration and materializa-tion, are by no means contrary in their nature, but may be regarded in their presentation through mortal instruments as graded degrees

tion, are by no means contrary in their nature, but may be regarded in their presentation through mortal instruments as graded degrees of the same power, since experience demon-strates that they are often found combined in some manner in one and the same person. The great question of the hour with Spiritu-alists and the public generally is, to know what is genuine and what is false in regard to the manifestations that are taking place by and through the instrumentality of different indi-viduals. Persons engaged in the different phases must know for themselves which of these classes they represent, and there should be somewaydevised that would induce them to state which of these phases they are representing, that the public may know what they may expect to witness. Transfiguration and personation have their origin with the spirits and spirit-power, and are without question phases, that they may not consider either of the last three named to be frauds, except in the way of palm-ing off the one for the other. When the public are better informed con-cerning the subtle forces and laws that govern and control human life, both in the earth and spirit spheres, there will be less difficulty in knowing and distinguishing the one from the other. "Seek, and ye shall find," is the motto. I know what I am writing about from personal experience, therefore speak positively on these things. A. Ş. HAYWARD, Magnetic Physician.

things.

A. S. HAYWARD, Magnetic Physician. Boston, Jan. 24th, 1884.

## Spiritualist Meetings in New York.

The American Spiritualist Alliance meets overy Sunday afternoon at 2% o'clock in Republican Hall, 55 West 3ai street. Headquarters and Reading-Room for members at 137 West 35th street. T. E. Allen, 23 Union Square, secretary.

The First Noclety of Npiritunlists holds its meat-ings every Sunday in Republican Hall, 55 West 331 street, Morning service 11 o'clock; evening, 7:45. Seatsfree, Pub-lic cordinity invited.

New York City Ladies' Apiritualist Aid Society ormanently located at 171 East 63th street. Wodnesday at 3 P. N. Mrs. M. A. Nowton, President. at 3 P. M.

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

## A New Medium.

A New Medium. The Hon. John McLoud, M. P., formerly of New Zealand and a correspondent of the *Banner of Light*, now of New York City, has for many years been a frank and intelligent Spiritualist and a very active business man. Now all is changed, and from being an active business man, "the way the world goes," he is now an active developer of mediums, and has good success in that direction. I write this in behalt of Mrs. A. A. McLoud, who gives clairvoyant and clair-audient sittings at her rooms, No. 45 Jane street. She has among her guides three distinguished spirit-physicians. Dr. Rush being one of them, therefore invalids would be quite sure of being benefited by calling on her or corresponding with her. I have had four sittings with her and her husband, one of them with two other gentlemen (one a physician), and we all

## Spiritualist Meetings in Boston:

Horitenitural 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 Ly-ceum moets in this hall, 157 Washington street. every Sun-day at 11 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Niroet.-Children's Progress-ive Lycoum No. 1. Free session every Bunday morning at atlog olock. All are cordially invited. Benjamin Weav-er, Conductor.

et, Conductor, Wells Memorial Hall, 087 Washington Street,-The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All pare cordially invited. Seats free. James A. Hillss, President,

1031 Wrashington Street. - Ladies' Ald Society meets svery Friday at 25 P. N. Business meeting at 4. Sunday afternoons at 25, iests and good speakers. Conference in the ovening. E. C. Baxter, Secretary.

Engle Hall, 616 Washington Street, corner of Fanex.-Bundays, at 104 A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetingsalso Wednesday afternoonsat 30 clock.

Harmony Hall, 84 Easex Mireet (1st flight).-Sun-days, at 10% A. M. and 2% and 7% P. M. (scats free); Thurs-days, at 8 P. M. Prescott Robinson, Chairman. Working Union of Progressive Npiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelses. The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-linghan Car Station, at 3 and 7½ F. M. THE LADER' HAIMONIAL AID SOCIETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday after-noon, Business meeting at 40 clock. Entertainments in the ovening. Mrs. S. A. Thayer, Fresident. Mrs. L. M. Fengar, Sceretary.

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

BOSTON SPIRITUAL TEMPLE.- On Sunday last Mr. J. Frank Baxter occupied the platform of the Spiritual Temple, in the morning lecturing and singing, and in the

rening additionally giving clairvografic dispersitions. The nudlences were inrep, and listiced will close the nudlences were inrep, and listiced will close the number of two subers of the through spresen-ed of two able discourses : Mr. Baxter's lecture of the morning was upon "The Victories of Dipitualian". Inrefering and the through and and and introdent yearning after spiritual realities and to amore any reisensible connection will spiritualian". Introdent yearning after spiritual realities and to amore any reisensible connection will spiritualism. It is the body of Spiritualism, for Spiritualian to the spread and attention amore and individuals, and on the spread and attention amore nation and a point of its boling the energizing attention and a point of its boling the energizing attention of the point of the spine of the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energizing attention and a point of its boling the energisting attention and the energy objection raises and the point its appoint of an about the point of the energisting attention and the energy objection raises and attention of Spiritualism as a system, section programs, in fact Any its appoint and any energistic and presents its turbs. Turb and the point of the energistic and presents its turbs, and revolutionize? The analysis of the spiritualism is not a superstition, nor doe of home, the advistic and attention and the point of the advistic and the point of the spiritualism is not a superstition and the point of the spiritualism is not a superstition and ithe advistic and the spi speed it i Mr. Baxter will lecture next Sunday for the same Society, and in the same place (Horticultural Hall), to which the general public is invited. D.

and the state of the second

duced and given a hearty welcome. She said, "My son, now in spirit-life, received his spiritual education in your school. I am indeed thankful that I can re-turn to you to-day, and more thankful to find you in such a flourishing condition." She then related, to the children especially, how she observed the "sacrament" with the children of the Worcester Lyceum last season, and closed a most interesting address by an earnest appeal for more practical work. The first Sunday in each month is always observed by us as Motto Sunday, and to-day twenty five volces inspired and encouraged us by utering some grand truths. Readings and recitations were given by Fred-die Stevens, Sadie Peters (who pleasingly rendered Longfellow's "Hinwatha"). Mamie Henly, Morton Setchell, Julia Young, Leola Main and the Poor Man." May this young lady and her parents, and all who strive to elevate, educate and bless humanity, receive that reward which the world cannot give nor take away. Mrs. Francis read an essay by the noted Free-Thinker writer, Elmina Stenker, on "Water." Vocal selections by Eva Morrison and Mrs. L. S. Jones. An interesting letter from Miss Tillie Lees will be read next Sunday. Mrs. Enc Brown will give several lessons in Astron-omy before the school soon, illustrated with revolving globes, etc. The Lyceum, with adelegation from John A. Andrew Post G. A. R., will give an entertainment at the Sol-diers' Home, Chelsea, Wednesday evening, Feb. 13th. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place.

SPIRITISTIC PHENOMENA ASSOCIATION-WELLS HALL.-The largest audience of the season greeted J. Frank Baxter, who, after a reading, "Strike for the J. Frank Baxter, who, after a reading, "Strike for the Right," announced as his subject "Mediumship," and proceeded to deal with it in a deeply interesting and thoroughly familiar manner. The various truths presented seem to find an abiding-place in the minds of all his hearers. At the conclusion of lecture, tests were given by Mr. Baxter. Mrs. Bilss, Mrs. Fay, Mrs. Leslie, Mrs. Brown and L. L. Whitlock of *Facts*. As we are now a chartered body we propose to give, on the even-ing of Feb. 20th, in this hall, a "Charter Ball." It will be the first given by this Association, and it is hoped that all will lend a helping hand. Next Sunday we shall have a Mediums' and Fact-Meeting. ALONZO DANFORTH, Cor. Sec. of S. P. A.

HARMONY HALL, 34 ESSEX STREET .- On Sunday last Mrs. A. L. Lull gave an address upon "Truth Purity, Charity and Justice," and at its close many Furly, Charty and Sustee," and at its close handy proofs of spirit presence. Dr. Tripp gave psychomet-ric readings, followed by tests from Mrs. Viles, Mrs. Johnson, and others. Judge Ladd made remarks, log-ical and instructive, and was followed by Dr. Frank-lin. Mr. Viles, Prof. Milleson, and others. The subject of Sleep-life will be continued next Thursday, at three o'clock, in this hall.

CHELSEA .- The Spiritualists are having quite a revival in our city. Last Sunday afternoon our conference was well attended, and a number of fine speakers and mediums were present. Dr. Tripp's remarks add-ed much to the interest of the meeting. In the even-ing the hall was filled to overflowing. Mr. Dowling appropriately opened the meeting, and excellent tests were given by Mrs. Mary A. Bagley. Next Sunday, conference at 3 P. M. At 7:30 Mrs. S. Dick will speak, followed by tests. S. B. L.

HADLEY HALL, EAST SOMERVILLE .- A series of Spiritualist meetings is being held in this hall Sunday evenings at 7:30. They are well attended, and many evenings at 7:30. They are well attended, and many members of churches are interested. The meetings are free to all. Speakers and mediums who are wil-ing to ald us because they love the cause of Spiritual-ism and desire to spread the glad tidings, are respect-fully invited. FRANCIS B. WOODBURY.

## Cleveland (0.) Notes. To the Editor of the Banner of Light :

In forwarding to you the items of interest in this city pertaining to the cause of Spiritualism, it gives me pleasure to announce the development of new me diums in our midst, as well as the arrival of fully developed ones from other cities, so as to compensate for the loss and fill the places of those leaving. After a residence in Cleveland of six or seven years, one of our very best mediums, (Mrs. Sara A. Andrus,) in hopes to benefit her health, has left for New York State. Mrs. S. has a versatile mediumship, embracing clairvoyance, clairaudience, trance, rappings, etc., and was noted as a fine spirit-artist-sketching in colored crayons when thoroughly blindfolded, spirit-forms and sceneries of spirit-life. This spiritually gifted lady is very much missed here by her friends and investigators generally, and New Yorkers will be correspond ingly benefited.

As a recompense for our loss, however, I have to note the arrival in this city of Mrs. Athaldine Smith, formerly of Oswego, N. Y., a very lady-like, genial person, and judging from an impromptu séance at the semi-monthly meeting of "The Ladles' Good Samaritan Society" at Sister Gardner's, a first-class medium. I also have to note a sitting with a lady whose name I am not yet at liberty to mention, who promises, with further development and exercise of her gifts, to be a fine medium of the Mrs. Andrus type. I tested. through blindfolding, her clairvoyant powers, and had three questions correctly read and answered, besides witnessing other phases of her powers. Should the objections now raised by the lady's husband be over-

come, another good public medium will be added to Cleveland's list; if not, it will be the old story of crushed mediumship through bigotry and prejudice. Both this lady and the new arrival, Mrs. Smith, are located in the building (Crocker's Block) so well known in Cleveland as the mediums' headquarters, no less than four now doing business there. The best of our me diums here are all kept busy; that fact, together with the many private scances held throughout the city. shows the great interest felt in Spiritualism among the thinking portion of the general public here. The Children's Lyceum. - Last Sunday week, ac-cording to promise, I took the little ones to Boston (in their minds), called at Philadelphia, described incidents en route, landed them on Boston Common and there left them enjoying the fun of coasting. Last Sunday Miss Lees introduced the Calisthenics, as engaged in by the Boston and Shawmut Lyceums, Mrs. Heywood, the new Assistant Conductor, furnish. ing the music in admirable time; many of the move. ments were greatly admired. The Lyceum was also regaled by two very fine readings by Mrs. Hattle Bodifield, a rising elocutionist of this city. Mrs. B. reads again for us Sunday, Feb. 10th, in conjunction with the treat promised us by Mrs. Kate Halliwell, one of the best cultivated of Cleveland's many fine singers. These invitations to outside talent are not only pleasing and instructive to the whole school, but give tone and prestige to our Lyceum, help to popularize it, and call out a large attendance of people that would not otherwise come. Changes .- Since sending you the report of the Lycoum election, Mr. Charles Collier gracefully resigned the position of Conductor, in deference to the wishes of some for the redlection of Mr. Watson another year. Mr. C. could well afford to do this, having filled the position two or three terms with honor. The joint committee of the New Church and Lyceum are holding weekly meetings, for the proper observ-ance of the forthcoming Thirty-sixth Anniversary. Negotiations are pending with several Eastern speakers for the occasion. Next Sunday resolutions will be brought before the Society and Lyceum, protesting against the unjust medical bills now before the Ohio Legislature; the general public will be invited to participate. All in the State who are opposed to class legislation, and who desire to help in fighting this and similar injustices, will please confer with Dr. T. Gerhard, 307 Sunerior street. or THOMAS LEES, 105 Cross street.

## A MODERN RESURRECTION.

## Miracle that Took Place in our A Midst Unknown to the Public-The Details in Full.

## [Detroit Free Press.]

One of the most remarkable occurrences ever given to the public, which took place here in our midst, has just come to our knowledge, and will, undoubtedly, awaken as much surprise will, undoubtedly, awaken as much surprise and attract as great attention as it has already in newspaper circles. The facts are, briefly, as follows: Mr. William A. Crombie, a young man formerly residing at Birmingham, a suburb of Detroit, and now living at 237 Michigan Ave-nue in this city, can truthfully say that he has looked into the future world, and yet returned to this. A representative of this paper has in-terviewed him upon this important subject and his experiences are given to the public for the first time. He said : "I had been having most peculiar sensations for a long while. My head felt duil and heavy; my eyesight did not seem so clear as formerly; my appetite was uncertain, and I was unac-countably tired. It was an effort to arise in the morning, and yet I could not sleep at night.

countably tired. It was an effort to arise in the morning, and yet I could not sleep at night. My mouth tasted badly, I had a faint all-gone sensation in the pit of my stomach that food did not satisfy, while my hands and feet felt cold and clammy. I was nervous and irritable, and lost all enthuslasm. At times my head would seem to whirl, and my heart palpitated terribly. I had no energy, no ambition, and I seemed indifferent of the present, and thought-less for the future. I tried to shake the feeling off, and persuade myself it was simply a cold or a little malaria. But it would not go. I was determined not to give up, and so time passed along, and all the while I was getting worse. It was about this time that I noticed I had be-gun to bloat fearfully. My limbs were swollen It was about this time that I noticed I had be-gun to bloat fearfully. My limbs were swollen so that by pressing my fingers upon them deep depressions would be made. My face also be-gan to enlarge, and continued to until I could scarcely see out of my eyes. One of my friends, describing my appearance at that time, said: 'It is an animated something, but I should like to know what.' In this condition I passed sev-eral weeks of the greatest agony." "Finally, one Saturday night, the misery culminated. Nature could endure no more. I became irrational and apparently insensible. Cold sweat gathered on my forehead; my eyes became glazed and my throat rattled. I seemed to be in another sphere and with other sur-roundings. I knew nothing of what occurred around me, although I have since learned it

roundings. I knew nothing of what occurred around me, although I have since learned it was considered as death by those who stood by. It was to me a quiet state, and yet one of great agony. I was helpless, hopeless, and pain was my only companion. I remember trying to see what was beyond me, but the mist before my eyes was too great. I tried to reason, but I had lost all power. I felt that it was death, and realized how terrible it was. At last the strain upon my mind gave way and all was a and realized how terrible it was. At last the strain upon my mind gave way and all was a blank. How long this continued I do not know, but at last I realized the presence of friends and recognized my mother. I then thought it was earth, but was not certain. I gradually regained consciousness, however, and the pain lessened. I found that my friends had, during my unconsciousness, been giving me a prepara-tion I had never taken before, and the next day, under the influence of this treatment, the bloating began to disappear, and from that time

tion I had never taken before, and the next day, under the influence of this treatment, the bloating began to disappear, and from that time on I steadily improved, until to day I am as well as ever before in my life, have no traces of the terrible acute Bright's Disease which so nearly killed me, and all through the wonder-ful instrumentality of Warner's Safe Cure, the remedy that brought me to life after I was vir-tually in another world." "You have had an unusual experience, Mr. Cromble," said the writer, who had been breathlessly listening to the recital. "Yes, I think I have," was the reply, "and it has been a valuable lesson to me. I am cer-tain, though, there are thousands of men and women at this very mo ment who have the same ailment which came so near killing me, and they do not know it. I believe kidney disease is the most deceptive trouble in the world. It comes like a thief in the night. It has no cer-tain symptoms, but seems to attack each one differently. It is quiet, treacherous, and all the more dangerous. It is killing more people to day than any other one complaint. If I had the power I would warn the entire world against it and urge them to remove it from the system before it is too late." One of the members of the firm of Whitehead & Mitchell, proprietors of the Birmingham *Ec-centric*, and a fraternal visit to this office vest

& Mitchell, proprietors of the Birmingham Ec-centric, paid a fraternal visit to this office yes-

terday, and in the course of conversation, Mr. Crombie's name was mentioned, "I knew about his sickness," said the editor, and his remarkable recovery. I had his obit-uary all in type and announced in the Eccentric that he could not live until its next issue. It was certainly a most wonderful case." wonderful case.

From our personal observation and experi-ences in Mrs. Whitney's scances we can testify to her genuineness as a medium: David Turk-ington. Mary Turkington, Chas. W. Fletcher, R. I. Fletcher, Geo. H. Godwin, Mrs. Geo. H. Godwin, J. Small, J. H. Brailey, S. Dunn, Mrs. A. Edwards, Miss A. Ames, Brockton, Mass.; D. W. Dunn, Lynn, Mass.; Dr. J. N. Weeks, Onset Bay, Mass.; R. I. Jones, S. Jones, Hol-brook, Mass.; B. J. Reed, C. F. Reed, G. E. Cushing, M. Cushing, F. Cushing, South Wey-mouth, Mass.

WORCESTER, MASS., Feb. 3d, 1884. To the Editor of the Banner of Light:

The undersigned persons, having attended the scances held in this oily at the house of Mr. C. E. Wyatt, through the mediumship of Mrs. Nellie E. Whitney of Brockton, Mass., desire to testify by their signatures to the genuineness of the manifestations witnessed, sympathy with her in her sore trial, and condemnation of the action of certain Bangeor Spiritualists.

action of certain Bangor Spiritualists. CHAS. E. WYATT, Spy office, ELLA T. MONROE, THOS. W. SUTTON, GEO. F. PECK, EMERSON HUBBARD, J. P. KNOWLTON, J. P. KNOWL E. P. HOWE, E. SCHOFIELD, JACOB R. LOWD.

To the Editor of the Banner of Light:

Having formed the circle at the scance given by Mrs. N. E. Whitney of Brockton at Matfield on Thursday evening, Dec. 20th, 1883, we fully endorse the report of said sitting as written by Mr. J. H. Young and published in the Banner of Jan. 26tb, 1884. GALEN ALLEN,

GALEN ALLEN, MARIA ALLEN, DAVID ALLEN, C. E. ALLEN, HATTIE YOUNG.

BROCKTON, MASS., Jan. 28th, 1884. To the Editor of the Banner of Light:

Will you allow me space in your paper-that is ever ready to speak a word for the persecuted, honest medium-to extend a bit of evidence toward the vindication of Mrs. C. E. Whitney of this place, who is now suffering under the ban of fraud ? My husband and self attended one of her sé-

My husband and self attended one of her sé-ances not long since for the first time. During the evening he was called up to the cabinet by a form that stood just outside. The first words he uttered upon reaching it were these: "Oh 1 is it Susan?"—a sister of mine who is in spirit-life. He has two sisters there whom he would naturally expect to see instead of mine. Now my husband, although a believer in spirit-phe-nomena, is very skeptical, critical in his na-ture; and the very fact of his speaking in that manner would be sufficient for all those who know him best to convince them that he saw "Susan." I could wait no longer, but went di-rectly up to the form, and if ever I saw my sis-ter's face I saw it then—her face and the medi-um's being as wholly unlike, almost, as it is pos-sible for two female faces to be. We embraced kissed each the other; but as she receded from me, I distinctly saw her face gradually change into Mrs. Whitney's, she probably having no power to hold it longer transfigured, for it was that, instead of materialization: I think that is the mode the spirits generally take of present-ing themselves through her medial powers, althe mode the spirits generally take of present-ing themselves through her medial powers, al-though I have been told by a reliable person that he had seen at her séance three forms be-aide the medium's at the same time. If my husband had "grabbed" the form, as is the method of these "exposers" generally, 1 he would not have seen the face of my abter;

with two other gentlemen (one a physician), and we all agree that she is a very superior medium and deserv-ing of the patronage which she desires and that we hope she will get. Very respectfully, B. FRANKLIN CLARK, M. D. 25 Cooper Institute, New York, Feb. 2d, 1884.

FROBISHER HALL.-F. W. Jones informs us that Dr. F. A. Davis, of the United States Medical College, gave the opening address at the conference meeting In this hall Sunday afternoon, 3d inst., taking for his subject, "Magnetism in its Relation to Spiritual De-velopment." The remainder of the time of the con-ference was taken up by Mr. Petree, of Connecticut, Mrs. Morrell, Mrs. Dr. Rowe, and Dr. E. B. Fish, who gave some public examples of healing. Mr. Dawbarn lectured in the evening on "Spirit-Frauds in the Cabinet"; and will speak there again next Sunday evening.

next Sunday evening.

THE AMERICAN SPIRITUALIST ADLIANCE was addressed, Jan. 27th, by Henry J. Newton. An abstract of his remarks will be given next week. Next Sunday, Feb. 10th, the speaker will be Mrs. Milton Rathbun. The Social Gathering of the Alliance is in future to be held on Wednesday evening of each week, instead of Thursday as heretofore.

## Spiritualist Meetings in Brooklyn.

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

dent. Church of the New Spiritual Dispensation, Olin-ton Avenue, below Myrile (entrance on both Olinton and Wavoriy Arenues), holds religious services in its church edifice every Sunday at 3 and 7½ P.M. Sunday School for adults and children at 10¼ A.M. Ladies' Ald Boclety meeti Wednesday at 2½ P.M. Church Boclai meets every Wednes-day orening at 7½ o'clock. Psychic Fraternity, with class-es for mediumship development, meets Thursday evening of cach week at 7½ o'clock. All meetings free, and the public cordially invited, Mrs. F. O. Hyzer is engaged for Decem-ber. A. H. Dailey, President. Brooklyn Spiritual Fraternity.-Friday evening

Brooklyn Spiritual Fraternity.-Friday avening Conferencemeetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at7% r. M.

The Eastern District piritual Conference meets avery Mondayevening at Composite Room, 4th street, corner South2d street, at 74. Charles B. Miller, President; W. H. Come. Secretary.

Comp. Secretary. The Evercit Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80° clock. Spir-itual papers and books on sale, and meetings free, Capt. Ja-cob David. President; Lewis Johnson, Vice-President; W. J. Cushing, Treasuror.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner of Third Avenue and 15th street, every Wodneday ovening, at 7:45 o'clock. Third Avenue Court street and Hamilton Avenue cars pass the hall.

Mrs. Kate R. Stiles and Miss Alma Collins, of Worcester, Mass., will take part in the Mediums' Meeting of the Brooklyn Spiritual Fraternity, Friday evening, Feb. 8th, under management of Mrs. T. B. Stryker.

Dr. F. A. Davis, Professor in the United States Medical College, New Work City, will lecture for the Brooklyn Spiritual Fraternity Friday evening, Feb. 15th. Subject, "Rational and Irrational Spiritualism."

Mr. Charles Dawbarn, of New York City, will lecture for the same Society Friday evening, Feb. 22d. Subject, "Mediumship vs. Psychometry."

Mrs. Milton Rathbun will speak for the Fraternity on Friday evening, Feb. 29th.

## Saratoga Springs, N. Y. To the Editor of the Banner of Light:

The First Society of Spiritualists will hold meetings every Sunday afternoon and evening; also on the first Herery Sunday atternoon and evening; also on the alls. Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. Su-preme Court Room, Tewn Hall) E. HEULING, Sec. H. J. HORR, Pres. H. J. HORR, Pres.

SHAWMUT LYCEUM .- The session at Wells Memorial Hall of Sunday, Feb. 3d, was more fully attended rial Hall of Sunday, Feb. 3d, was more fully attended than at any time since we have met in our new quar-ters. Energy and persistence accomplish great re-sults, and in nothing is this more apparent than in en-terprises of this kind. As soon as parents realize that to teach their children the glorious truths of the New Dispensation is preferable to teaching them the musty and dusty dogmas of old theology, our Lyceums will be crowded, and our work a success. The session was opened with singing by Lyceum quartetle, followed by recitations by Lulu Morse, Jen-nio Harvey, Bessie Pratt, Ernest Fleet, Georgie Wil-bur, Gertie Pratt and Gracie Burroughs; a song by Gracie Burroughs, a fine declamation by Miss Hattie Heed, and reading by Mrs. Litch. The lesson, from "Lyceum Guide," was the "Christian Beligion." Our sessions are made additionally interesting by the services of Miss M. T. Sheihamer, whose narra-tions to the children of scenes in the life of the young in spirit-land have proved very attractive to them. Last Sunday, as well as to-day, the early defender of Spiritualism, Mr. Luther Colby, was present; and in the present day, when he can see the children taught as behas been teaching for over a quarter of a century, it must make his many years of active service full of promise and hope. This very interesting session closed with singing by the quartette. ALONZO DANFORTH, Sec. of S. S. Lyceum. PAINE HALL.-Sunday, Feb. 3d; the Lyceum was than at any time since we have met in our new quar-

## Meetings in Springfield, Mass.

Meetings in Springfield, Mass. To the Editor of the Banner of Light: J. W. Fletcher, of Boston, gave two very practical lectures in Gill's Hall, Sunday, Feb. 3d, on the sub-jects: "What Relation does Spiritualism hold to the Religious Thought of the Present Age?" and "Spirit-ualism and the Press." Mr. Fletcher in a trenchant manner administered a deserved reproof to the man-agers of the Springfield Republican, who have at-tacked him lately in their editorials. The lectures were full of sploy points and noble ap-peals for truthful living. The audience in the even-ing was the largest for several weeks, the weather be-ing especially favorable. At the close of the evening lecture the following spirits were named and de-scribed by Mr. Fletcher: Henry W. Wood, music-deal-er; Ed. Lucas, from Hooker's drug.stre; Calvin H. and Kate Kimball, husband and wife, of Greenwood street; William Collins, keeperof Union Stables; Otts Beamans, a lawyer, and wife, Mrs. Kmella Seamans; Oharles M. Wood, expressman; Amanda Gleason; Dentist Anderson; George C. Ross; musician-all of Springfield. These spirits were all recognized. Mr. Fletcher will speak next Sunday, Feb. 10th, on "How and Why T Became a Medium," and "Beyond the Gates, or Life Immorial." The evening lecture will close with tests. Bistinity Mag. "Wells's Health Towards?"

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was certainly a most wonderful case." Rev. A. R. Bartlett, formerly pastor of the M. E. Church, at Birmingham, and now of School-craft, Mich., in response to a telegram, replied: "Mr. W. A. Crombie was a member of my congregation at the time of his sickness. The prayers of the church were requested for him on two different occasions. I was with him the day he was reported by his physicians as dying, and consider his recovery almost a miracle." Not one person in a million ever comes so near death as did Mr. Crombie and then re-cover, but the men and women who are drift.

cover, but the men and women who are drifting toward the same end are legion. To note the slightest symptoms, to realize their signifi-cance and to meet them in time by the remedy which has been shown to be most efficient, is a duty from which there can be no escape. They are fortunate who do this; they are on the sure road to death who neglect it.

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"It cured where physicians failed." Rev. J. A. Edie, Beaver, Pa.

AT Correspondence freely answered. "ER The DR. S. A. BICHMOND MED. CO., St. Joseph, Mo. At Druggists'. C. N. Crittenton, Agent, N. Y. May 19,-iyeow (7)

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Jan. 28.-12teowis

A. S. Hildwill A. GENTS WANTED everywhere for "FACTS." O., P. O. Box 355, Boston, Mass. Jan. 26. Jan. 26. HOW TO MAGNETIZE; or, Magnetism and Management and Capabilities of Subjects. with Instructions on the Method of Procedure, etc. By JAMES VICTOR WILSON? There has been, and is, a growing demand for informa-tion on the subject of Magnetism and its application. This inside to the publication of this little work, which cortains in a condensed and concise form more information than can be found in many of the larger works. There also been. Price 25 cents, postage free. For sale by OOLBY. & RICH.