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The Spiritual Kostrum.

The Way Made Clear.

Address Delivered Before the American Spiritualist Alliance, Sunday, Dec. 16th, 1883, by MRS. MILTON RATHBUN.

[Reported for the Banner of Light.]

In the scientific world, in the material world, and in the world of thought, there is sad need of the verification of the assertion which serves for the subject or groundwork of the few remarks which we shall make upon this occasion. Everywhere there is confusion and conflict; the channels in which the waters run smoothly are few and far between, while the surging, seething waves of ignorance and willful stupidity engulf and overwhelm the masses of humanity. Out of all this chaotic darkness the way must be made clear. Can you or I help to clear the way? Can we avoid responsibility in the matter? Is it wise or safe for us to sit helplessly borne on by the tide, when by seizing and plying the oars we may steer our barks away from the rocks, where we are liable to be wrecked? Is it not the height of folly for us to bemoan the unsettled state of societyits lax laws, its erroneous customs and its false notions -the while bowing to its tyrannical mandates, when, if alive to our capabilities, we might, by united effort and the wise direction of our influence, arrest if we could not turn back the incoming tide of folly, which bids deflance to wisdom and prudence, ruling with a high hand her devotees, making them her slaves and willing followers? Can we afford to become or remain "driftwood," when we have the opportunity of rising to positions where we may not only follow wisdom, but in turn lead others less strong, less enlightened, to walk in the same pathway with ourselves? If, added to our example of right living, we can exert our influence by earnest work, we cannot fail to make, in some degree, the way clear. The way is obscure; blocked by obstacles and a whirlpool of vexation; made still | Can you then doubt that the physical and mental as well as the mis guided activity of the masses.

What can right matters, or make the way clear? Can order come out of chang? Will our world bloom in the beauty of heaven-ordered law, or in obedience to laws divine? Yes: sometime in the future it ! sate to predict the millennium's dawn, and in that day every one will not only know the right, but do right for right's sake. But how can we approach that day of millennium? Who will clear the way?

We believe that Spiritualism has come to humanity as a great benefactor; that in her hand lies an effective remedy for all the ills of life; that as a great physician no malady can baffle herskill or hold out against her will to subdue. As a humanitarian she is worthy the respect and following of the whole world. She works singly and unitedly for the elevation, development and uplifting of every child in the human family. No depth of degradation can hold its victim below her helping hand; no wall of suffering is so feeble as to escape her listening ear; no cry of agony escapes her heart of sympathy attuned to love for the helpless, the unfortupate and the afflicted.

As a teacher of the divinity of truth she has neither rival nor peer; as a ministering angel she has no equal; as a motive power for good there is no philosophy or religion so replete and complete as Spiritualism; as a purifier and rectifier there is no agency so potent; as a blessing none can compute her value; as a demonstrator of facts, who can or will question her right to the throne of truth? as a comforter and healer of wounds her power is limitless; as the subduer of wrong or undéveloped good she is wise, discreet, just and firm.

If Spiritualism fills all these honorable missions can we possibly doubt or shrink in shame when found under her banner? Is our ignorance of her worth and our lack of adherence and appreciation excusable? When the way is made clear, and we stand in the

sunlight, shall we not bitterly regret our apathy, our disloyalty, our cowardice, and willful blindness to our duties and opportunities? What has life to offer in the way of truth more than Spiritualism brings to us? Where can we find a panacea for ills that she cannot bestow? What blessings do we seek beyond her power to grant?, Where can our feet stray beyond her control, and where shall we find aught of joy or comfort which she cannot enhance?

We see, then, that to Spiritualism we may turn not only for light and guidance, but for succor and relief: that if we follow her teachings we cannot only make our own way clear, but, through her, we may become beacons unto others, adding to our foy here and here after, by increasing the happiness of those to whom we are instrumental in bringing good. Let us see to it that we do not ignore or neglect our opportunities for helping to clear the way. Life in its varied forms seems teeming with evil; we call it undevelopment. Wise men shake their heads and say, "Alas! the world grows more wicked every day." We say that they are mistaken; that the growth and development good is healthy, constant and on the increase. Much of the seeming conflict is but the clashing ne-cessary to a mirmonibus result. Often when the waves rise highest the greatest good is near at hand; we must be philosophical and patient, ready and will-Private T. ELDE, Sec. Marsh

ing to tear down or build up, as existing needs may | mazy labyrinths have been explored even unto the require. When we become wise constructors as well as sure iconoclasts we shall also become the saviours Much has been said of the methods of clearing the way by all classes of humanity. Some have proposed

one plan, which is rejected by others, who have some thing which to them seems the better plan. All have their ideas, and their ways of carrying into practice the means of reform by which the way is to be made clear. Much good is accomplished by the united effort of individuals in trying to work reform, though error creeps in and becomes a factor. For if reform is the single aim of the majority, good must come, even if re-tarded by the unwise, or, we may say, evil efforts of the few who, by deceiving the earnest, loyal ones, enter upon the work of which they are not worthy; therefore we extend the hand of fellowship to all organizations everywhere, who have for their object the eleva tion of humanity. Many institutions are prostituted but in these all are not false, and to the true and earn est ones we offer kindly greeting, and bid them "God speed" in their good work. Even if, as asserted, in many organizations for public charity it takes ten dollars to send one to the needy and distressed, our love and prayers go with the one dollar; and while we deprecate the state which allows such a large outgo to distributors, and so small a proportion to the objects for whom the money is donated, yet we cannot but be thankful that the one dollar is allowed to perform its mission; if this charge of exorbitant salaries to distributors can be sustained, it is quite time that we open our eyes to our duties in that direction.

It is not enough to be sorry, and simply say so; our disapproval should be marked by action which will lead to reform. How prone we are to thinking what ought to be done! How bravely we talk when no danger threatens us! At our firesides we read with horror or pity of the intemperance and degradation of the men and women of our city; we even grow pathetic when reading the accounts of crime committed by embodied spirits frenzied with drink, and say to our-Poor fellow, or poor woman! if some kind friend had only been near to have cared for you then, to have stayed your hand!" We go in the street directly after, and our path is crossed by a fellow mortal in just the condition which in our comfortable home we so much commiserated. Do we seek to become the friend to that unfortunate? Ah no! We hurry on, bent upon our own selfish aims! Perhaps it is not practical to make a direct appeal in the street, espe cially when the victim is dazed or maddened by drink. but does our responsibility end there? Ought we not to be alive in the work of temperance? Very few of us have escaped its blight. If you do not drink, you have some near friend or relative who does; if you are free from the monster, others of your kin are less for-

In making the way clear a great battle with intem perance must be fought. None but Spiritualists know so well the necessity of ridding themselves of habits of every kind which hinder their spiritual unfoldment None but Spiritualists know so well the real importance of right-living everywhere, and at all times. We have the multiplied testimony of spirits freed from their clay tenements, who return to warn us to avoid the mistakes for which they are atoning. They come in love and plead; they come in earnest exhortation; they come even in bitter denunciation when we will not heed their warning voice: they would save us from the misery which the impurities of their earthly lives have entailed upon their spirits! They would save us from destruction both here and hereafter. They warn us that we have no right to destroy, by constantly marring and poisoning our physical structure. Then the effect upon the physical part of our being is not all. Supposing you wish to think closely and logically, and are in a dyspeptic condition from over-eating. structures are closely alli one upon the other for healthy expression?

A person of healthy physique with an active and well-balanced mind is a rare and beautiful sight! When the way is made clear, we shall not sigh for a sight so rare and beautiful, for then we shall have learned wisdom in all departments of life, and man shall become a grand union of strength in his physical, mental and spiritual natures, which shall be indeed the blessed trinity.".

Spiritualism has already done much toward making the way clear. She has razed bigotry where it seemed forever fastened. She has succeeded in overcoming to a great extent the aversion to everything new, especially all that would interfere with or abolish the creeds and dogmas of theology. She has worked with slient but effective weapons. Much of her force being used negatively, she has made headway through undecourrents. In the present time many are disheartened, believing that the interest in Spiritualism is dying out; that because our halls are not crowded, because our public speakers do not draw the populace en masse, as in some instances formerly, because we seem small in numbers and apathetic in manner, Spiritualism is losing ground.

We tell you, nay! Spiritualism was never so powerful, never so potent, never so rapidly advancing as a this hour. Individuals and sets of individuals are in great numbers seeking to know the truth : are seeking the demonstrable facts pertaining to the life to come They are not yet ready to come out of the church, out of materialism, and proclaim themselves Spiritualists. but wish to investigate quietly, and to have something appealing more tangibly or personally to themselves than that which can be given in a public lecture. Then those who are thoroughly convinced of the truth of spirit-communion, many of them, prefer for a time to peruse the spiritual literature with which we are so favored, and none of us are so dependent as formerly upon the public meetings for spiritual food and ad

We believe that the mission of Spiritualism is to clear the way, and that, all in good time, the way will be made clear. If you are impatient, aid by your hearty effort in all directions toward the right : if you are disheartened, you can throw off your mela by carefully searching for the true standing of Spiritualism in the world : and still more. you can change your condition to that of jubilance, if you will but throw yourself into the arena, and work diligently and unselfishly for the uplifting of those who hinder the clearing of the way. If you are not a true helper, have you ever stopped to think whether you may not be a hindrance to the great work before us? It would well become every dissatisfied, impatient mortal to carefully analyze him or herself to see whether the cause of the effect which they deplore may not lie deeply rooted in themselves. What of the self-satisfied ones? They are stumbling blocks indeed ! None but earnest, workers, can be counted helpers. Those who forget self in their anxiety for others; those who are charitable and happy in creating or adding to the happiness of others, are the ones who will some day hear the welcome plaudit. Well done, good and faithful

Ille remains an intricate problem; yet many of its

centre; the explorers have given to the world the benefit of their research; and thus in certain directions the give to the world some new solunting

life's problem. To them we look hope unreal part of some day to find the key which shall open the door to a better way of seeking clearance from the mist and fog, the gloomy darkness, the mire and flith of our way. Indeed, as we have said, we now repeat-it is our honest conviction that Spiritualism holds in her hand that key. When shall we become so wise and good that we can be trusted or able to take that key and use it understandingly? If the remedy is at hand, and only our ignorance and perverseness pre vent its application, then are we hinderers and not helpers. Let us hasten to learn wisdom, and seek that humility which must be ours before we can be true helpers. If the way can be cleared as soon as the débris of superstition and the dire results of ignorance can be removed, we cannot hesitate as to our duty.

Let every Spiritualist resolve to be a helper in making the way clear. We can work in many ways. As Spiritualism does her most effective work silently, so can we accomplish good everywhere. No one is too humble or inefficient to work in the vineyard; none too poor to speak a kind word or do a kindly not. We hope and pray that Spiritualists far and near may wake to greater activity; that we shall no longer be self-satisfied and content with the little which we have been able to do.

The work before us is of great magnitude; we cannot shirk our responsibility, and we shall be truly happy if we begin right speedily to work with greater diligence. Our earthly lives are short; to many of us a few fleeting years, at most, will end our mortal sojourn. May we so live that when we near "the river' -when life's sun shall set, and we shall fade away into the twilight preceding our entrance into the spirit world-we can proclaim with joy and thanksgiving that we have been helpers in making the way clear!

If we are true to Spiritualism and that which is taught by her philosophy, this will be our glad experi ence. May God and the angels help us to stand loyal to truth. May we be made spiritually wise, and lead ers unto the ignorant who hunger and cry for food, not knowing why they are hungry; who call for water to slake their thirst, not knowing why they thirst; who pray for shelter and protection, not knowing why they are shelterless and defenseless; who cry out for sympathy, not knowing why they need sympathy; who cry out for affection, not knowing why they are loveless May we be able to give light unto these, who stand in the darkness with unutterable longings, whose condi tion we may, by spiritual unfoldment, be able to sense and alleviate.

Our life should be one long, living prayer, whose fulfillment should come every moment. Time hastens, and we are borne on its wings. As we go, let us so live that at last we may with our dying breath exclaim: Thank God, I did what I could; that in some far-away time there shall rise a glad, universal shout of thanksgiving, and listening angels will hear these words: The way is made clear!

Spiders as Engineers. On going round the garden one morning I perceived what seemed to be a small piece of cheese, apparently floating in the air straight before me. On coming up to it I found that it was suspended from a spider's web, which was spun right across the path. One's first hasty thought was that this spider had found a piece of cheese below, and, taking a fancy to it, was then drawing it up into its web to eat it. Further examination, however, showed that the substance was not cheese, but a small pebble substance was not cheese, but a small pebble much resembling that edible, evidently taken from the gravel walk beneath. There was nothing for the spider to attach his web to on the walk, so he had selected a suitable stone to balance his web, which, indeed, it did admirably, the web being attached to trees on either side of the walk and weighted below by the stone, so as to be in nearly a perpendicular position. The to be in nearly a perpendicular position. The stone was connected with the web by a three stone was connected with the web by a threefold cord, the strands of which were attached
to different parts of the stone. I visited the
web two or three hours after the spider had
finished it, and found that his ingenuity had
been rewarded, as the web contained, besides a
large fly, off which he was dining, more flies
than I have ever before seen in a web. Neither
myself nor those of my friends to whom I
showed the web had ever seen anything of the
kind before. Perhaps your readers will be interested in such an example of high instinct in kind before. Perhaps your readers will be in-terested in such an example of high instinct in a spider, and those who are more versed in nat-ural history than myself may be able to remem-ber other examples of the same kind. That the stability of the web depended upon the weight of the stone was shown when I put my hand under the latter. The result was that as I raised my hand, the lower part of the web grad-ually collapsed, but when the stone was suffered again to gently fall, the web resumed its proper shape. The web was about five feet from the ground.—Land and Water. ground.-Land and Water.

Woman Suffrage. "Woman's work," as far as suffrage is con-cerned, made considerable progress during the year 1883. Maine declared women eligible to school trusteeship, but refused to allow them to vote for these offices. Vermont granted what Maine denied, and declared that women might be town clerks. Massachusetts lowered the female poll tax on voters for school officers. the female poll tax on voters for school officers. Rhode Island was as ungallant as Maine. Connectiout followed close after. Vermont. New York and Ohio did nothing. Michigan, Kansas, Wisconsin, Illinois, Missouri, Iowa, Minnesota and Colorado rejected woman suffrage acts. Indiana passed one, subject to the action of the next Legislature and a nopular vote. Nebraska removed the word. male from its constitution, and specially conferred the right of suffrage on the mothers of school children and female property-holders: 'Arizona made women voters in school matters, and Oregon, besides amending the constitution to favor wobesides amending the constitution to favor wo-man suffrage, placed the wife on an equality with the husband in regard to her property and the care of her children. In several of the States which did not legislate as the women desired, they were defeated by very small ma-jorities or by want of time for the considera-tion of the desired measures. Contrasting the situation in 1861 with that in 1881, we may pre-dict that by the opening of the twentieth cen-tury, now less than twenty years ahead, still greater abrogations of the disability of the gen-tier sex will be effected. tler sex will be effected.

The recent disclosures in this vicinity that bodies are being exhumed and stolen from demeteries for "the benefit of science," shows that doctors sometimes are as bad as certain pawnbrokers and second-haud dealers, in being the receivers of stolen goods. We respectfully suggest that, if "science" cannot prosper without enlisting theyes and vampires in its service, it is about time for it to close up shop.—Chicago Evening Journal.

BOSTON, SATURDAY, FEBRUARY 16, 1884.

Seauce.

On the afternoon of Sunday, Feb. 3d, a select party of nine gathered at the home of the Berry sisters, No. 1 Arnold street, Boston, to witness the materializing phenomena taking place in the presence of Miss E. Gertrude Berry. The cabinet, a small side-room opening out of the séance-room, was inspected by the sitters previous to the arrangement of the circle, and several availed themselves of the opportunity for thoroughly examining the room, its furniture, etc., and of satisfying themselves that no hidden machinery, trap-doors, drapery, or anything existed that could in any way assist or facilitate fraud in any sense of the term. After the examination, the only door leading into the cabinet was locked, and key given to John Wetherbee, who was one of the party: Then a strip of paper was pasted over the joining of the door and its casing with mucilage, and secretly marked by three different persons. At the conclusion of the seance this slip was examined, and the marks found intact. Had the door been opened, the paper could never have been replaced without discovery, owing to the peculiar manner in which it was marked.

Miss Berry, clothed in a plain, dark-colored dress, then entered the seance-room, passing thence into the cabinet. In an incredibly brief space of time after the curtains had fallen behind the lady, and while the company were engaged in singing "Nearer, my God, to Thee," the curtains parted, and the spirit-form of a middle-sized lady dressed in white appeared; she walked around the room in front of each one present, seemingly to ascertain whether any "grabbers" were present. She was evidently larger than the medium. After a somewhat critical examination she retired, and singing was resumed.

Presently another female spirit appeared, very much smaller in size than the one referred to above. This second form was that of a strong. athletic Indian girl, who began to make demonstrations of a cheerful and friendly character. We requested her name, knowing as we did beyond doubt that it was not the form of the medium. She replied "White Dove." After shaking hands with most of the company she retired from view. She soon reappeared, and coming directly to us led us into the cabinet. With her other hand she placed our right hand upon the head of the medium, and we passed it over her right shoulder and along her arm till we reached her hand, thus satisfying ourself of the presence of the spirit and medium at one and the same time.

This same spirit afterward led Mr. McArthur into the cabinet, and while holding him by the hand, said: "Now examine the medium," which he did; after which he corroborated our statement, that the medium was lying on the couch while he had firm hold of the hand of the spirit. Miss Shelhamer and others who desired to do so were then allowed to enter the cabinet and receive the same tangible demonstration of the presence of two distinct forms within its enclosure.

Subsequently two female spirit-forms appeared together before the curtain, clad in white raiment; they, however, were unrecognized, although their faces were plainly seen. The same phenomenon occurred on several occasions during the scance.

A spirit came to us personally, took us by the hand and followed our lead to the centre of the room, so that she could be plainly seen by all. Not recognizing the spirit, we requested her name. She replied, "Louise ---." She spoke in so low a tone that we were unable to catch the last name. She said she had visited our office (in spirit) many times, and that was why she recognized us. The moment we let go her hand, but before she reached the curtain, she suddenly dematerialized, to the astonishment of the spectators. ,

A spirit-form came from the cabinet three consecutive times to Mr. McArthur. On its third appearance, when he was called up, the moment he let go her hand the form dematerialized.

Soon another form appeared; this time a Sister of Charity. She stopped in front of a Catholic gentleman, fell on her knees, raised her hands as if delivering an invocation, then bowing her head commenced to tell her beads.

The two spirit-daughters of a gentleman named Lowe presented themselves during the séance, and were fully recognized.

In the course of the evening a very vivacious spirit, small of stature, made her appearance. She came directly to us, saying: "I'm Ouina; do not forget to tell my medium that I came to you." She seemed perfectly delighted to think she could materialize, and requested us to introduce her to the Banner medium, Miss Shelhamer, which we did.

A spirit-form clothed in white then made its appearance, and was fully recognized by the well-known actor, Mr. Joseph Prector, who was present, as that of a once popular and talented actress, whom he had formerly been well acquainted with, viz., Mrs. Sarah Conway. This incident was considered a capital test, as on the Wednesday prior to the sitting, our partner, Mr. Rich, received a communication, written through the hand of a medium by aspirit who signed her name "Conway," in which she stated that the reason she particularly desired the presence of Mr. Proctor at the coming seance was because she thought that through the magnetic agency of her friend she would be able

to materialize. After Mrs. Conway retired, an Indian spirit appeared and beckoned to Mr. Proctor, who came forward and took the spirit by the hand. At this moment some one remarked: "That is an Indian squaw"; to which the spirit indignantly replied: "Me no squaw "Nick! Nick! Mesee you as big mum in particular that he bouse. Much like." This was the only male spirit that appeared during the evening.

Then a female spirit-form came from the cabinet, and, pointing her right hand toward Miss Shelhamer, exclaimed: "Theresa!" Miss S. immediately stepped forward, examined the face carefully, and stated she recognized it as that of a sister who passed to spirit-life several

Other spirit-forms, claiming to be friends and relatives of parties present, appeared during the scance, most of whom were recognized, and in a number of instances these forms vanished from view before the eyes of the sitters, two dematerializing in front of and outside of the curtain.

In the course of the séance a spirit-form, giving the name of "Mary Smith," appeared, and while ourself and Mr. Wetherbee were busily engaged in talking with her, another spiritform brushed rapidly past them, hastily coming out from the cabinet to a distance of four feet or more into the room. Thus for a moment two distinct forms were unmistakably visible to the whole company at one and the same time; and ourself and Mr. Wetherbee were really for a brief season between the form in the centre of the room and the spirit, Mary Smith, with whom we were talking at the cabinet entrance.

[This lady, Mary Smith, was unknown to the whole party except Mr. Wetherbee, who was well acquainted with her in earth-life. Her sister Charlotte married Richard H. Dana. senior, the celebrated poet.]

A spirit purporting to be the vivacious Indian maiden, called "Lotela," (one of the controls of Miss M. T. Shelhamer,) made her appearance, and with every expression of affection and joy greeted her medium, insisting that she should step up to the cabinet with her, and also inviting us and a friend to do likewise. This spirit then retired behind the curtain; but in a moment reappeared sustaining the entranced medium, Miss Berry, who was thus led into the scance-room. All present had ample time to carefully inspect the form and features of the medium, and to assure themselves that it was really herself who was thus supported before them, ere she was led back still entranced to the cabinet by the attending spirit. Those who witnessed this beautiful and convincing manifestation declared it to be one of the finest evidences of independent form-materialization that they had ever heard of or witnessed.

Spiritual Phenomena in Georgia.

The residents of Atlanta, Ga., have been considerably interested in the performances of Lulu Hurst, of Collardtown-whom they call "the electric girl"—an exhibition of which was presented in Degive's Opera House on the 26th ult., in the presence of over two thousand people. From an account of what occurred, published in the Pittsburgh Dispatch, we learn that a committee of Atlanta gentlemen noted for their muscular strength, having been appointed, they each in turn held firmly to the rounds of an ordinary chair, upon the back of which Miss Lulu laid her fingers, when it careened over the stage with such force as to throw the gentlemen about as if they were babies. Several cords were tied to a common umbrella, which was hoisted in the centre of the stage. Miss Lulu lightly caught hold of the handle while the gentlemen held the cords; in a moment the umbrella doubled up, pulling the men around the stage, and was soon twisted into pieces.

She next placed her palms under the bottom of the chair, holding it off at arms' length. One of the most powerful men threw his weight upon the chair, and after a severe struggle, succeeded in pressing it to the floor, when it sprang up and laid him on his back. Then the strongest man in the party sat in the chair, grasping the rounds with all his might. When the girl laid her fingers on the back, the chair flew up and threw the young man on his back. By touching a common hickory stick, she wrenched it from the grip of strong men, who struggled over the stage as if staggered by some mighty force.

The account proceeds to say that Miss Hurst, described as "a plain-looking country girl of eighteen," does not know what the power is. Some who have witnessed its operation attribute it to electricity, others to magnetism, and many to spirits; while church-members, who are enjoined in their Bible to expect such things as proofs of their discipleship, ascribe it to the devil. We opine our readers will not require much time to solve the problem.

Materializations at Mrs. Bliss's.

The materialization scance held by Mrs. James A. Bliss at her residence 39 East Newton street, on the afternoon of the 2d, was one of the most complete and satisfactory that lady has given. Nothing more that the most exacting could desire either in quality or quantity was possible. The light was good, far better than is usually provided, the recognitions unquestionable, and the joy manifested both by spirits and mortals at their reunion was in several instances thrillingly impressive. The former conversed and joined with the latter in singing with voices clear and distinct. They approached various individuals of the company, and taking them by the hand drew them to the cabinet [Continued on eighth page.]

Written for the Banner of Light. PRAYER AND PRAISE.

To the -, our God, our thoughts and voice we raise In fervent prayer, in sweeter songs of praise; From thee, through spirit-guides, we aid implore; To thee all praise both now and evermore!

Thy children here upon this earth we live. To all, we pray, thy choicest blessings give; Aid us while yet within the form we stay, To homes prepared in realms of endless day.

With angel-guides from day to day we'd walk; Thy will we'd learn; may they inspire our thought. With them we'd talk of heaven and of thee; Their willing pupils we would ever be.

Each hour of time may we in good employ; Each day bring forth a new-found source of joy; Each week bring some bright angel to our aid; Each month reveal the progress we have made.

Each year may we in love, in goodness grow; Each score of years a further progress show; - . As years roll by our homes in heaven adorn. Old age will see our resurrection-morn.

If through each hour, each day, each month or week Our angel guides and loving friends we seek, With them we'll dwell in brighter homes above, And with them sing our Father's endless love.

Banner Correspondence.

Massachusetts.

Mannachusetts.

Spifitual cause, who gave us some excellent lectures to good audiences. Sunday, the 20th, N. S. Greenleaf, of Lowell, was with us again. His subject in the evening was. The Declaration of Independence, the American Idea of Government, and Modern Spiritualism, the American Idea of Religion.' Sunday, the 27th, the evening lecture was upon 'The Progress of Human Thought.' Both subjects were treated in a masterly manner, and received the close attention of the audience. Next month the well-known Banner of Light correspondent, Cephas B. Lynn, will solourn with us.

Two events which have occurred within a few weeks, though not connected directly with Spiritualism, call my attention to its philosophy, and the teachings it promulgates. The sulcide of two young men within a week should attract more attention than a local item in the daily newspaper. They were both about the same age (thirty-five years), one married, the other single; one hanging himself in the Police Station, where he was awaiting trial for drunkenness, (a second arrest within twenty-four hours.) and who, although a man of good abilities, had followed a demoralizing course of life. The other a young man of good reputation, a member of the church, shooting himself in his office, with no cause assigned for the act except that he had been thinking much upon religious subjects, and was somewhat depressed in mind in regard to the future life.

Now the evident purpose contemplated by both was to relieve themselves of the burdens and anxietics of life, expecting that death would end all, or bring a change for the better. But what of the duties undone, and the responsibilities thus evaded? It seems to me that the popular religion fails to impress upon the minds of the people the value of human life, both in the present and future worlds, and has a tendency at least to throw a suicidal desire over those who feel unable to bear the burdens of life, and lend them to shirk their dutes here by placing themselves prematurely in that heaven of the futu

taking up life's threads where we drop them here, but with eternal progress ever before us, giving to us the experiences of those who have entered that life before nature called them to it, and who, returning through our mediums, ever strive to impress upon our minds the importance of life's experiences as necessary to our proper growth and development; that we cannot evade or shirk them by suicide, but must courageously strive to do our duty, and build while here the homes we must inhabit when the spirit, released from its physical casket, finds itself in the spiritual realm."

BERLIN.-Pliny B. Southwick writes: "I do not feel willing to forego the pleasure experienced in perusing your weekly pages, and I want to thank you for the noble liberality you have manifested in conducting for so many years this rightfully named Banner of Lipht. As occasionally a subscriber complains of the space taken up in reporting the communications given at the Free-Circle Room, allow me to express my mind in regard to the same. To me it is one of the best features of the paper. I should be unwilling to have it given up, and I think a very large majority of your readers would say the same.

The Spiritual Society in Clinton was organized about eighteen months since. For two or three months the exercises consisted of the services of its own members, but for the last year we have had lectures afternoon and evening. In the month of August no meetings were held. Since that time we have had lectures every Sunday but one. We have had excellent speakers: for Feb 31 we had Mrs. S. Dick; Feb. 10th. Hev. Mr. Beal of Brockton. We have also engaged for Feb. 17th, Mrs. N. J. Willis; Feb. 24th, Dr. H. P. Fairfield, and March 2d, Mrs. Jullette Yeaw.

The attendance has gradually increased in numbers and interest, a good degree of harmony has prevailed; this accounts for our success. As a proof of my own interest I need only say that since Sept. 1st, 1882, I have attended every meeting, with one exception, though I have had to travel a distance of five miles to do so. We have paid our speakers one price, and although we have not been able to pay as much as some other societies, we think our lectures will well compare for ability with those that have paid much larger sums. Our meetings for the present will commence at 1:30 and 6:30 P. M.

And now, at the commencement of 1884, it seems proper that instead of looking round among our friends to see how much they have improved, we should examine ourselves and see if we have only been amused, without any growth in virtue, we have bardly been paid for all our trouble and expense. In closing let me say, may the Banner of Li feel willing to forego the pleasure experienced in perusing your weekly pages, and I want to thank you for

BOSTON.-Mrs. Julia Crafts Smith writes: "It has been my privilege to hold sweet converse with my loved ones through many mediums, in the year that is

been my privilege to hold sweet converse with my loved ones through many mediums, in the year that is just past. With Mrs. Philbrick, 25 Mt. Pleasant avenue, an independent slate-writer, I have had many sittings. I have carried my own slate, she holding one end of the slate with one nand while I held the other end of the slate, her other hand being clasped in mine. The slate became filled with writing, signed with the name of some spirit-friend, yet no pencil was used. I have had my slate filled four times at one sitting, and signed each time with a different name.

With the scances of the Misses Berry, No. 1 Arnold street, Boston, I lack power to express my satisfaction. Miss Helen's dark scances are truly wonderful. The beautiful letters written and the lovely materialized faces are most positive evidence of the life beyond. On Bunday night, Dec. 23d, my mother showed her face, told her name and kissed me. Many other friends talked with us, all of whom we recognized, their faces being illumined by a light held by the spirits while they talked to us.

Miss E. Gertrude Berry's full form materializations are beyond anything I have ever winessed, in this, that the spirits are able to give their names. Myspirificads come so natural that I should recognize them, but they do not wait to be recognized; they give their names and talk very fast all the time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th time they stay out. On Tuesday night, Dec. 18th the of my control, Star May, came out of the cabinet, and, after being introduced to the company, took a seat in the circle (the chair I had just left), went back to the cabinet for strength, came out again and dematerialized till there was a spot left not bigger than a hand on the carpet, when it began to increase in size, and in an instant

WORCESTER .- Fred. L. Hildreth writes: "Sundays, Jan. 20th and 27th, we listened to eloquent addresses through the lips of our veteran Bro. N.S. Greenleaf. Deep and soul-stirring, they were indeed replete with advanced thought. Bunday, 2d, the Banner of Light seripe, Cephas B. Lynn, came, and our hall was packed. Your correspondent listened in the evening, and for sound, brilliant wholem, for keen, healthy criticism. I never listened to a finer lecture. I would suggest that a portion of the three hundred Spiritualists who were present send their children to our Progressive Lyceum Sundays, instead of one of the church Sunday-schools, and, by so doing, prove their faith by their works. A hall full of thinkers, and fifteen children at the Lyceum, is rather a poor showing for Worcester, and yet I am pleased to see new faces from time to time, as well as some of those of our old tried once who have been confined for long weeks to beds of sickness. Bro. Phelan, Leader of No. 11 Group, announced in the Lyceum the death of Wendell Phillips. 'Dead,' did you say? there is no such word in our vocabulary! Such natures never die, Disappearing under one form, they respiear more resplendent in another, giorious, freed! I would give much to have seen Bro. Phillips's reception in spirit-life. Let us teach our children there is no such thing as death." dresses through the lips of our veteran Bro. N. S.

MARBLEHEAD,-Samuel G. Reynolds writes: "We have recently made an effort in this place to have lec-

tures; and as far as we have gone the project has been a success. The first address was by Allen Putnam a success. The first address was by Allen Putnam, Bag. He gave us a lecture full of sound common sense and deep thought. Then a test-medium was called for. I secured Mrs. J. Francina Dillingham of Lynn to fill the place. Her first Sunday was a success, and the second was still better. She gave many names and descriptions of spirits present, which were recognized as correct. I take pleasure in recommending Mrs. Dillingham to all societies as both a good lecturer and test medium. On Sunday, Feb. 10th, Mrs. Lovering of East Boston addressed us."

California.

SACRAMENTO .- Bishop A. Beals writes: " I send greetings from this far-away land of sunshine and

BACRAMENTO.—Bishop A. Beals writes: "I send greetings from this far-away land of sunshine and flowers, and especially do I clasp the hand of those who, in former days. I have held such sweet companionship with in the States. I have for the past year been sojourning in this beautiful country, and have found in its genial atmosphere a health-invigorating tonic and an inspiration most delightful. Especially has the semi-tropical climate of the southern part of the coast contributed much to charm and benefit me both physically and mentally.

I commenced my labors at Oakland one year ago last september; alterward served the First Society of Spiritualists at San Francisco, in the absence of Mrs. E. L. Watson, their regular speaker. I made engagements during the winter in all the principal towns through the interior of the country and in the South, and during the summer months visited the rising city of Seattle, Washington Territory; also Victoria, B. C. You are sure to be conquered before you leave California. If you do not surrender at one place you will have to at another. In the northern part you can resist very well, even in their ingitites of Oakland and San Francisco, with their palaces and glittering temples, their ever-green lawns and sweet, perennial flowers; but if you go southward and sunward you are in hopeless danger of losing your heart.

The Santa Clara Valley, bathed in sunlight and sweet with the fragrance of a bewildering various of fruits and flowers, its orange groves, lemons, peaches, figs. apricots, almonds, walnuts; its ravishing scenery and endless glare of unclouded sunshine all complete the delightful picture. In this brief letter I can only toss back to you in miniature likeness the glory and beauty of one of the most lovely towns, genial climates and rich, productive lands in the world.

The Banner of Light is largely circulated on the Coast, and its steady, unswerving, harmonious course admired by all who read its soul-inspiring pages. And here let me say, no contributor to its columns gi

OAKLAND .- Walter Hyde writes: "Our new Progressive Lyceum is under the care of guardians and teachers whose spiritual discipline and unfoldment has been such as to render them tender hearted, connas been such as to render them tender, cented, considerate, just and true to the wants of the scholars. Sunday, Jan. 6th, when the school was dismissed, and the groups had nearly all gone, these kind teachers, as if by a common impulse, gathered together to devise some plan to increase the number of pupils, and secure a fuller attendance of parents and guardians. Soon was developed a new thought, and it was resolved at once to act upon it.

to act upon it.

San Francisco is just across the bay, seven miles away, and it costs, on boats and cars, twenty-five cents for the round trip. Some of the best known mediums reside there, and to secure their services for the interest of our Lyceum had not been thought of on account of its seeming impossibility. But the angel idea given us was, try; and lo! we found that these mediums would gladly come—one or two at a time, and mingle their thoughts, their glits, their prayers and loving benedictions with the groups of our Lyceum. Jan. 13th and 20th, after the usual order of exercises in singling, speaking, marching, etc., the medium, Mrs. Dr. Breed, of San Francisco, who was the first one to come, stepped in front of the platform, and seating herself by a small table, requested one of the groups to stand around it. They gladly obeyed. Looking at one little boy Mrs. Breed said. 'You are a medium, and you often see spirits,' which was true. Then she talked to others in turn, giving counsel and tests, and I venture the opinion that every one of those children is a Spiritualist from this day forth. Soon a larger group was invited forward, and the tests and counsel given riveted the attention of all in the house. Mrs. Breed closed the exercises with remarks, in which she expressed great love for children and for the Lyceum, and her happiness in being permitted to be with them, and of adding what she could to their enjoyment and instruction. She spoke of the little folks as being their parents' great glit to the future, with infinite possibilities before them. to act upon it.

San Francisco is just across the bay, seven miles

instruction. She spoke of the little folks as being their parents' great git to the future, with infinite possibilities before them.

After her remarks, the honored and well-known trance medium, Mrs. E. Price, also of San Francisco, took the floor, and for an hour poured forth scintillations of thought replete with practical sense and illustration.

tration.
_ I want to say in all carnestness to Spiritualists and Lyceums everywhere that in all Lyceums where I have worked, or which I have visited, one thing has been lacking, that of actual, genuine spirit demonstration. Have your exercises and lessons as varied as you please, but close the session with some spirit manifestation.

please, but close the session with come spiritation.
I believe the best of mediums everywhere (if invited) will gladly be with your Lyceum once in a while free of charge, both for the benefit of the school, and for their own happiness and spiritual growth as well."

SAN FRANCISCO. - A correspondent writes us: "Accept my best wishes for your continued health and prosperity; never in this life can you or we realize the value of your labor in this cause. I am in hopes of yet influencing others to send for your paper. I read and influencing others to send for your paper. I rend and distribute the copies I receive, that others may know its value enough to subscribe for it. May God and angels bless, direct and prosper you in all your efforts to advance the interests of the spirit-world."

Rhode Island.

PAWTUCKET.—Mrs. Edgar E. Harrington writes : Mr. Cornelius Esten died at his residence in Pawtucket, Jan. 1st, at the advanced age of seventy-one tucket, Jan. 1st, at the advanced age or seventy-one years. He leaves a widow and three children to mourn the loss of his material presence. He has been an invalid for several years, having suffered from two paralytic shocks. Last September he was taken with typhoid pneumonia, from which he did not recover. He was a firm Spiritualist, devoted to the cause he so much loved. He was an affectionate husband, kind father, and genial neighbor, and was highly respected as a townsman and citizen.

is a townsman and citizen. His wife, Mrs. Hannah Esten, to whom he was de

as a townsman and citizen.

His wice, Mrs. Hannah Esten, to whom he was devotedly attached, was unceasing in her efforts to minister to all his wants, until his spirit was released.

The Banner of Light was a weekly reminder to the deceased of the truths of immortality, and it will be ever welcomed at the home of his estimable widow, till called to meet her partner in the higher life.

In answer to the previous request of the deceased, Mrs. Abby N. Burnham was invited to officiate at his funeral. The house was crowded with sympathizing friends. Mrs. Burnham conducted the services in the most impressive manner. She grandly portrayed the beauties of the Spiritual Philosophy and its sustaining power in times of sorrow; and closed with an invocation full of beauty and solace to the weeping mourners.

As the sons were members of the First Baptist Church, at their request Rev. Mr. Bullens was invited to assist Mrs. Burnham. The union of these two—so widely different in opinion, but united at the call of human sympathy—rendered the combined services very interesting, and left a pleasing impression on the audience."

Connecticut.

.HARTFORD.-E. Howard Geer writes: " Mrs. Abby N. Burnham occupied the platform of the Hartford N. Burnham occupied the platform of the Hartford Association of Spiritualists on the afternoon and evening of the first and second Sundays of January, and on the following Monday evenings gave public scances in the hall, all of which were well attended by friends and strangers to the Spiritual Philosophy. The opening lecture of the new year was in reference to many of our past and present mediums; and at the close of the lecture, she hoped all, as members of a human and spiritual family, would do all in their power to make the present year one of sunshine and good cheer. She also spoke in the highest terms of Prof. William Denton as an untiring worker in the spiritual field, a true friend to herself and many others.

At her Monday evening scances, she gave convincing tests of her psychometric gifts.

Mrs. Burnham is a noble worker, and we all hope it will not be long before she again lectures to us. With her lectures, tests, affable manners, etc., she will grace any hall of Spiritualists, Liberals, and in fact, any sect or creed who wish to hear the truth about our spiritual lives. She needs encouragement from the material side of her life, and I think ought to be encouraged in her good work. Let our Societies give her a lift; smooth her pathway as she smooths it forothers. Mrs. Burnham went to New Britain and held a parior scance, which was well attended and perfect satisfaction given. January 18th, the Association held a Sociable in its hall; about sixty couples attended and dancing." Association of Spiritualists on the afternoon and even-

Iowa. OTTUMWA.-Lizzie Parker Millisack writes: "The

Liberal Society of this place is holding Sunday meetings morning and evening. The morning meeting is addressed by Mr. W. F. Peck, who has been speaking addressed by Mr. W. F. Peck, who has been speaking on a variety of subjects connected with the advance of religious thought; he has also organized and is conducting a Children's Lyceum, which is constantly increasing in numbers and interest. The evening meeting is addressed by Mrs. H. S. Lake, whose topics range from Labor Reform to the Spiritual Philosophy. These speakers began work for this Society on the

second of December, and will continue till the first of March. There are many energetic and enthusiastic persons connected with the Society, and it is exercising a healthful influence upon the community.

On the 20th the anniversary of Paine's birth was celebrated with an elegant dinner, largely patronized, and an oration in the evening by Mrs. Lake, which created great enthusiasm among her audience.

This Bociety is well officered, has a pleasant hall, adorned with pictures and motioes, and a fine choir, under the leadership of Prof. Peck."

MECHANICSVILLE,-Prof. J. J. Huber writes that under the instructions of his spirit guides he has performed many remarkable cures. He claims that he has learned the laws by which all forms of disease may has learned the laws by which all forms of disease may be banished from the human system, and cites one case, that of a man seventy eight years of age, who was so deeply paralyzed that the regular physicians said they could do him no good, and his relatives and irlends looked daily for death to come to his relief. Under Prof. Huber's treatment he rapidly improved, and is now well and hearty. Those wishing further information, or requiring his services, can address him as above. as above.

New Jersey. NEWARK .- I. S. Dezendorf writes: "The So clety of Spiritualists of Newark; recently organized, holds Sunday evening meetings in an elegantly-

clety of Spiritualists of Newark, recently organized, holds Sunday evening meetings in an elegantized, holds Sunday evening meetings in an elegantizer in the sunday street, which is always filled to its utmost capacity by as intellectual, cultivated and refined an audience as can be found in any church of this flourishing city, where Spiritualism has obtained a firm foothold and is destined to spread with a rapidity as gratifying to the lovers of truth and the friends of humanity as it is alarming to the enemies of reason and the supporters of a doomed supersittion.

Two weeks ago the venerable Dr. Taft gave us a discourse on 'Decarnated Conscious Mental Existence,' which could not be auryassed, hy, the working who pulpit orabit; and whose sympathies heretofore lay in the intrinsicial food for sead from the Banner of Light Mr. Fletcher, furnished food for serious thought, as was made manifest by the discussions next day, on the street and in business houses, relating to the incontrovertible proofs given to sustain facts which were startling to many.

These meetings have attracted attention from all classes, especially the more intelligent, and created a demand for test and materializing mediums, who will undoubtedly ere long visit us. The Banner, steadly increasing in influence, and the army of mediums demand for test and materializing mediums, who will undoubtedly ere long visit us. The Banner, steadily increasing in influence, and the army of mediums daily prowing in number, will yet work out a salvation from the blighting, corroding effects of theology in this and other places, that could be hoped for from no other source; and if appreciation is not given here it surely will be hereafter, when all will be free, not only from the tyranny of the church, but have opportunity to arise from the stupidity of their own blindness."

Washington Territory.

CHEHALIS .- A. B. Dillenbaugh writes: "Often since I have taken the Banner of Light I have wished to say a few words in its columns to induce, if possible, some of the mediums to come to our Sunset Land and give us an opportunity to hear from their inspired lips the glorious truths of the new Philosophy. We do not have 'Boston Light' out here; we have plenty of the old theology, plenty of 'exposers,' but not one true medium has visited us yet. Now will you not use your influence to induce Mrs. C. L. V. Richmond, J. Wm. Fletcher, Prof. Cadwell, or some of the many mediums who are dispensing blessed truths on your side of the 'Rockies,' to visit us? They can come now; the iron horse can travel from shore to shore. What a glorious field from Boston to Tacoma! Look upon the map, and see; the stretch of country. See the cities, large and small, that lie on the route from Boston, or from the Hub to the rim of the vast wheel. Go by the way of St. Paul on the N. P. R. R., to Portland, Oregon, then to Tacoma, the western terminus of the great Northern Pacific railway. What scenery; what depth of valley gore; what height of mountain crest; what stretch of level plain; what variety of vegetation, from the tiny flower that decks the hill-sides to the lofty monarchs of the forest whose heads hold converse with the clouds! But don't take my word for it. Come next summer and see for yourselves; come see the 'Switzerland of America,' the country of magnificent heights and distances; come see the country where the gods have had a glorious time in making astonishing contrasts. The physical is here in all its variety and magnificence, in all its beauty and splendor. What we want now is the spiritual; we wish to look from all the greatness, sublimity and beauty of nature up to nature's God as seen in the new Philosophy. We have got tired looking through the smoked glass of 'Old Orthodoxy.' So in closing, I wish you a hearty' God-speed,' hoping you will do your best to send us the mediums." have taken the Banner of Light I have wished to say a few words in its columns to induce, if possible, some

Indiana.

INDIANAPOLIS .- H. R. Henning writes: "Upon renewing my subscription to the Banner for 1884, I use the occasion to give expression of thanks to its editor, as well as its publishers, for the delight and instruction it has afforded me the past year. I also feel compelled to endorse the sentiment of one of your Wisconsin correspondents, who gives you praise for publishing that surprising lecture of Simon de Main. In a short paragraph in your issue of Dec. 22d, a gentleman of Ligonier, Ind., is spoken of, who, after fitteen years' unsuccessful treatment by the 'Regulars,' applied to an 'Irregular' of Boston, and was cured there. This is cheering news to such as possess the means to make the journey to Boston and go under treatment there; for those less favored, I want to make known that in this city is a healer of great power—F. A. Smith, a gentleman of unquestioned integrity and uprightness. To substantiate the assertion of his being a magnetic healer of extraordinary power, I could cite many cases in this place of which I have positive proof; but having myself been under his treatment with the best of results, speak only of my own experience. My allings date back as far as those of the gentleman of Ligonier. Hearing of Mr. Smith, I called on him. Without putting any question he diagnosed my case as liver and kidney complaint. Without delay I submitted to his treatment (no medicine of any kind), and to-day I am a man with restored vitality and general good health. To what power or force in nature he is indebted for his remarkable gift, Mr. Smith has no conception, and seemingly does not care; but as our spirit-friends dispense bessings whether their source is recognized or not, his usefulness as a healer will not be lessened thereby. Mr. Smith's address is 66½ North Pennsylvania street, Indianapolis, Ind." renewing my subscription to the Banner for 1884. I use the occasion to give expression of thanks to its

Verifications of Spirit-Messages.

JOSEPH SCHELL. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In the Message Department of Dec. 29th, 1833, I noticed a communication from Spirit Joseph Schell, as a communicated through Miss M. T. Shehamer, Nov. 16th, in which he speaks of the accident that caused his exit from his earthly body. After considerable inquiry I found the mother of Joseph Schell, who said to me: "My son, Joseph Schell, was killed by the explosion of a boiler and fall of a building, on Water street in this city (Rochester, N. Y.), on the 21st day of March, 1831, as set forth in his message, and he would have been twenty-one years old on the 10th day of July following; and all that relates to his earth-life in the message is true to the very letter."

She knew nothing of Spiritualism, or that such a paper as the Banner of Light, or any other, was published on the subject of Spiritualism. She wanted a copy of the paper containing the message to keep and to show to her friends.

What would Spiritualism be worth without the Message Department and the mediums? We might as well undertake to run a telegraph without a wire.

Rochester, N. Y., Feb. 4th, 1884.

CAPT. JOHN G. CROSBY.

CAPT. JOHN G. CROSBY. To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

It affords me great pleasure to acknowledge the communication from CAPT. JOHN G. CROBBY, reported in the Banner of Light of Jan. 19th. I have known him thirty years. Probably no man in the city in which he lived was better known. He was a gental companion, and had a host of friends. His communication furnished me with evidence that I was able to use to good advantage in an effort to convince a dear friend of the truths of Spiritualism; and I think it carried more weight than all that I had been able to say on the subject, and I have had some remarkable tests from time to time. As Capt. C. mentioned the fact that some of his comrades were present at the circle, I shall hope to hear from them ere long, and have the pleasure of recognizing the same.

Yours truly. G. W. Storer.

149 North 3d street, Philadelphia, Jan. 29th, 1884.

MRS. IRENE JARVIS.

MRS. IRENE JARVIS.

To the Editor of the Banner of Light:

I have always taken an active interest in the Banner of Light; ut this feeling has been particularly intensified by seeing, in a recent issue, a communication from Mrs. Irene Jarvis, my beloved wife, who passed away some five years ago. After a careful perusal of the communication, and study of its meaning, with a full knowledge of the facts. I now undestatingly express myself as firmly believing it to be a correct and authentic message from my wife. Doubts that had heretofore existed are now cleared away. My wife, during her earthly life, performed some great cures, and devoted much of her time to caring for and relieving the necessities of others. With heartiest wishes for your prosperity, and a hope that the light may become known to all people.

I remain very truly yours.

Northport, N. Y., Feb. 7th, 1884.

Have you Heart Disease in any form? If so use Dr. Graves's Heart Regulator; 30 years have proved it a sure remedy for organic or sympathetic Heart Disease. \$1 per bottle at druggists.

Letter from Washington. MINOT J. SAVAGE AND WARREN CHASE AT

THE CAPITAL. To the Editor of the Banner of Light:

On the evening of Sunday, Jan. 20th, I had the pleasure of listening to a lecture by the Rev. M. J. Savage of Boston, at All Souls Church in this city, on the subject of "Religion as Affected by Modern Knowledge." The house was completely filled by an intelligent audience, and held spell-bound, from the beginning to the end of the lecture. Col. Ingersoll and many other public speakers are more finished orators than Mr. Savage, but none excel him as a profound logician, and in the use of illustrations and figures to enforce his argu-

The speaker premised by stating that a New Religion had dawned upon mankind; that the world had not been prepared for it until the modern appliances in the arts and sciences had raised civilization to its present height. He then laid down three points as the foundation on which he built his arguments in a masterly and scholarly manner, and they werescience, criticism and biology.

The speaker assumed this globe to have been in existence and inhabited at least two hundred thousand Versia Then demolished the Genesis account of the creation, the fall of man and total depravity, and the vicarious atonement, including the poetry of Dante, Milton and Wordsworth, but agreed with Tennyson. While the speaker repudiated a personal God, as held by Old Theology, he believed in an Infinite, Supreme Power, permeating the boundless universe, and so blended in nature as to be inseparable: that the laws which govern nature are inflexible, and cannot be changed or checked to suit the whims of mortals; that God is Love; and that the lowest mortals of earth will, under the law of unfolding progression, finally reach the topmost round of the ladder. Unitarians are an intelligent, progressive body of people, hence they will generally receive the New Gospel Dispensation, as so ably set forth in Mr. Savage's bold and fearless lecture.

The Sunday evening previous I had the pleasure of hearing that veteran worker in the cause of Modern Spiritualism, Hon. Warren Chase. at Masonic Temple. His discourse was almost identical with that of Mr. Savage's of last evening, with this exception: Mr. Chase laid the most stress upon the phenomena of Modern Spiritualism as the greatest cause leading to the great revolution which is changing the old order of things, giving us new light upon man's future destiny. Mr. Chase held that the varied spirit phenomena we witness appeal to our senses, and convince us of an occult force at work. What Bro. Savage announced as a proposition new and startling to his hearers, Bro. Chase has been preaching for a quarter of a century, ably and logically. As Spiritualists, we are, doubtless, in full accord with Bro. Savage, so far as he broke ground in the grand upheaval for a new religion, destined to elevate the world.

Bro. Savage, with all his great powers of speech, could never convince the learned German rationalists or materialists of the immortality of the soul; but let Bro. Chase go to them, with his spirit phenomena, working by his spirit signs and wonders, as the Master-Medium, the Nazarene, did on the plains of Palestine; let them hold communion with and see their fathers, mothers and children, who have passed on to the higher life, and they will be convinced. Prof. Zöllner was convinced by the spirit phenomena of the continuity of man's existence beyond the tomb. What is demonstrated by science is merely an adjunct to the spiritual forces at work in nature, by which we can form some correct idea of what awaits the spirit in the life beyond.

One of the first steps to be taken toward a general reception of the new gospel is to unlearn the old theological mind of its false education in theology. If it come to believe with Darwin, Chase, Beecher and Savage in Evolution, it will follow they must hold the Bible account of creation to be a myth, and that carries with it the immaculate conception and the vicarious atonement, as dogmas of the church.

which must give way. What the human mind and heart most desires is a more plain and simple religion, founded on natural justice; that the law of unfolding progression to every spirit born into spiritual existence secures. Evolution can point us to the past and present, but cannot give us any light on the future of man beyond the grave; that we can only learn of those who are over there. The priests and pharisees caused our elder brother to be crucified. The Nazarene was the master-medium in producing spirit phenomena. One of the errors of theologians has been to class the phenomena occurring under Jesus as something supernatural, when they in fact occurred by and through natural law. Another error of old theology is the belief that the physical bodies of men will eventually be raised from their graves. No better argument can be used than Dr. N. B. Wolfe's reply to a preacher: Both had attended a materializing séance, when a spirit, clothed in a temporarily materialized body, witnessed a spirit dematerialize and vanish in the twinkling of an eye. The preacher claimed that phenomenon to have been a delusion, for the reason it left no flesh and bones behind. The doctor replied, "And neither did 'the Son of Man' when he vanished."

Evolution and modern spirit-phenomena mean revolution. The old order of things must pass away, and we are to have a new heaven and a new earth. Truth is omnipotent and will prevail, notwithstanding the fact that a few days ago Bishop Potter gently laid his hand upon and padlocked the mouth of Dr. Heber Newton.

The creedal dogmas of men have held the human mind fettered in slavery about as long as it can be done. Men cannot cease to think, and they will burst loose from the trammels which bind them, and assert their manhood under the conviction of the truth. All honor to the true manliness of Bro. Savage in his bold efforts for the truth. No one can picture in more graphic and glorious language the final result of the revolution set in to lift the human race on a higher plane of happiness and knowledge, over a dead faith which has dwarfed us in the past conturies. JOHN EDWARDS.

Washington, Jan. 21st, 1884.

The comet of 1812, according to astronomers, is now visible to the naked eye, early in the evening, in the southwestern horizon. The comet had but one tail in 1812, which has meanwhile developed into two shorter

The American Spiritualist Alliance.

To the Editor of the Banner of Light: The exercises at the meeting of Jan. 27th opened with music, a brilliant selection being performed by Mr. McCarthyand daughter. Mrs. H. J. Newton, whom we are always pleased to welcome at our meetings, gave one of her fine recitations of Whittier's "The gave one of ber fine recitations of whittlers." The Rev. Th. Recornty then sung Colculus "Last Man," Mrs. McCarthy accompanying on the piano. This was as pleasing as it was unexpected.

Mr. Henry J. Newton began his address by asking, "Have we, as Byritualists, any speal during "Proform? If so, what is it, and how shall stell on the considering the how, the question of propose to speak about that it and the considering the how, the question of propose to speak about that the converse of the third of the considering the how, the great shall be an anassed. Whatever have been the best too the the considering the work as a great change had taken place in the ideas of Sphritualists are under one sphritualists on that subject. He would say, and say it emphatically, that Spiritualists are under one phatically, that Spiritualists are under one have the center of their fellow beings in regard the data light, and to center upon the context the blessings they have themselves obtained the context of the work of the context of the context of the work of the context of the context of the work of the context of the context of the work of the context of the context of the work of the context of the context of the work of the context of the context of the work of the context of

Medical "Protection-Bills" in Ohio. To the Editor of the Banner of Light:

In Ohio the Allopathic "regulars" now have before the Legislature three bills for the creation of a State Board of Health (?). The first was introduced Jan. 8th by representative A. M. Sherman, M. D., of Kent, Portage County, and is entitled, "A Bill to Regulate the Practice of Medicine in Ohio, and to Create a State Board of Health." The second was introduced Jan. 22th, by representative Joseph Liste, M. D., of Pataskala, Licking County, and is entitled, "A Bill to Establish a State Board of Health, to Provide for the Appointment of a Superintendent of Vital Statistics, and to Assign Certain Duties to Local Health Boards." sign Certain Duties to Local Health Boards."
The third, introduced Jan. 30th, by Senator J.
V. Lewis, M. D., of Alliance, Stark County, is
entitled, "A Bill Creating a Board of Health,
and Regulating the Practice of Medicine and
Surgery in the State of Ohio, and Defining the
Powers and Duties of said Board." A fourth,
known here as the "Scott Bill," is also under
consideration, and is a conception of the Cuyahoga County (Cleveland) Medical Society, made
up of Allopaths. The Allopaths, after conferring with the Homeopaths, unanimously decided to recommend the enactment of the bill, and
a few members of both schools were appointed a few members of both schools were appointed to work at Columbus to accomplish the purpose. In the make-up of this committee the eclectics were entirely ignored. The bill has not been introduced as yet, but without doubt

soon will be.
The Sherman bill imposes a penalty for prac-The Sherman bill imposes a penalty for practicing the healing art without a diploma from a "recognized college." The Lisle bill is less arbitrary, and simply establishes a sanitary board, but will make a good entering wedge for future anti-"quack." legislation. The Lewis bill is the most intolerant and restrictive of all.

bill is the most intolerant and restrictive of all. It not only imposes fine and imprisonment for non-diplomated practitioners, but prohibits the sale of any drugs or healing appliances of any kind whatever, unless the vender thereof pays a monthly license of one hundred dollars, which virtually makes it prohibitory.

It behooves the people of Ohio, who are in favor of free medicine, to urgently and immediately protest against the enactment of any law establishing a medical "hierarchy." The "regulars" are working with all their might (which we all know, in their practice, frequently proves fatal,) to effect the passage of their much-coveted protection-bills, and any person who is opposed to class-legislation will be false to himself and hundreds of worthy practitioners of the healing art, if he does not use his utmost influence in opposition to the passage of these bills.

Such legislation is attractorally uninet; it is

most influence in opposition to the passage of these bills.

Such legislation is atroclously unjust; it is infringing upon the Constitutional rights of the people, and I cannot understand why the intelligent citizens of this State do not more persistently work against this, as well as against all other legislation of a monopolistic nature. Let the liberal-minded people of Ohio rise up in the majesty of their strength; and unanimously enter a vigorous protest, in any honorable, effectual way, against the passage of any bills intended to exclusively benefit, orthodox medicine." Let bigots understand that we "mean business." Let the representatives of the people, very largely indebted to the liberal element for elevating them to their present positions, understand that should they favor any of the plans of these medical schemers, when the day of political reckoning comes the liberty-loving voters will mete out to them the same treatment which these voters have received.

Cleveland, O., Feb. 2d, 1884.

T. S. G.

Red Case of St. Vitus Dance.

Minister, is the singular name of a town situated in Anglalize Co., Ohio. It is the residence of Mr. J. Brandewie, who writes: "Samaritan "Mother Swan's Worm Syrup," for fever ishness, restlessness, worms, constipation; tasteless. 250 case of St. Vitus Dance." \$1,50.

Form-Materializations.

Seances with Mrs. Fay, Mrs. Hatch and Mrs. Beste.

To the Editor of the Banner of Light:

I cannot better express the sentiments that fill my daily life than to quote from one of the most popular mediums ever in the spiritual

"The world hath felt a quickening breath From Heaven's eternal shore; And souls triumphant over death Return to earth once more! For this we hold our jubilee, For this with joy we sing—
Oh! grave where is thy victory? Oh I death, where is thy sting?"

Perhaps no movement involving religious convictions has increased so rapidly and noiselessly in modern times as Spiritualism. All can see that there has been no demonstrative proselyting, no raising large sums of money for home missions, no sending forth of evangelists to rack the nervous and unthinking mind, with the hope of enlarging the "fold of the faithful." It has spread quietly and spontaneously, as the rays of the morning light permeate everywhere. The missionaries of this glorious dawn of heavenly light for the unfolding of the human race, come to us from unseen worlds and demand no tithes for their services. Theirs is a labor of love, and they pour it forth silently and profusely, as the dews of night are sent' to refresh the earth. How important, then, it is that we meet them in a spirit of love and confidence. Is it, or is it not, the second coming of Christ, as prophesied of old, and as still expected by "the faithful"? As Christ's first coming was not recognized because it was wholly in a manner unlooked for, may not the advent of Spiritualism be the form of his second coming, as unlooked for as was the first? Is it not the Christ spirit, instead of the body, we are to look for? The more I give this subject thought the more I am convinced it is so. MRS. H. B. FAY.

I have recently attended séances at the homes of Mrs. Fay, Mrs. Hatch and Mrs. Beste, and I have seen two, and even three spirits, make their appearance at the same time at Mrs. Fay's, 166 West Concord street. One apparition would be talking with a friend in that part of the circle away from the medium, when two other spirit-forms would step out to greet friends sitting near the cabinet. One of these spirits materialized from a lady's hand a bunch of pure and fragrant white carnations. When doing this, they held audible conversation, and apparently manifested delight at being recognized. Six different spirit-forms came to me, all but one of whom I recognized without asking the annoying and chilling question of—
"Who are you?" I have seen enough, in the course of nearly thirty years' investigation of this subject, to satisfy me that such an abrupt reception gives pain and distrust to the sensitive spirits. One of the male figures I recognized as George C., with whom I was acquainted some years ago. His face and form were very perfect, and I at once saluted him. He manifested his gratification by extending his hand and grasping mine, saying: "How happy I am to meet you," and called my name. As Mr. Wetherbee says: "If I ever saw him in life I saw him then." I requested him to walk with me around the circle, and I introduced him to the company. When he again reached the cabinet he did not enter, but dematerialized in sight of all, leaving behind him for an instant a pale white light upon the floor-and then all was gone.

During the seance, two forms materialized and dematerialized outside the cabinet. This particular materialization evidently required great effort, as in one case part of a form would appear and vanish before a successful material--ization was effected. Among those coming to me was an aunt, who chided me for neglecting to write to her husband to, as she said, "tell :him for me it is true; we do live again and come to our friends." These words were said to me by this spirit aunt several weeks since at the seance of another medium (Miss E. Gertrude Berry), and I having neglected to write as she | and the interest manifested, which at times has | remove difficulties which from want of knowledge of had requested, readily accounts for the repri mand. Myspiritsister, whom I easily recognized, came and began a movement in the palm of my hand. In a moment a plant was found to be growing, and soon reached the height of several inches, on which were two buds and one fullblown rose. When the plant seemed to have completed its growth, the spirit apparently broke it from off my hand and presented it to me. The place in my hand from which she took the plant was tender to the touch for a day or two:

Another female form or spirit came to me during the seance whose dress was covered with bright spots. Her hands, illuminated, she held beside her face, and the light from them was sufficient to show her features. "By what name shall I call you?" I kindly asked, when she faintly replied, "Starlight." Her complexion was dark as that of an Indian maid, and her whole appearance was very beautiful. I think all persons present were gratified, and almost every one was favored by a visit from friends from the spirit-world.

The very unjust article in regard to Mrs. Fay, lately published in a Boston daily, cannot possibly injure her in the estimation of those who fully know her and her mediumship, as the ignorance of the subject displayed by the writer is on a level with such attacks heretofore made on mediums and the cause. The philosophy of Spiritualism has wonderfully thrived on "exposures" in times past.

I cannot describe one-half of the wonders that come to me, and of which I am the witness whenever I attend a seance, as I make it my endeavor to always carry with me a kind, loving and cheerful spirit; and if each one who visits a materializing or other seance would only realize that sympathy and kindness for both medinm and the spirits would bring to them loving messengers and friends from the "other shore." there would be heard less murmur of doubt as: to the reality of spirit return. And here let me say, I) think this fact should be well understood by the managers of seances; a cold, gross and unfeeling person in such a position is not only offensive to the audience but highly so to the sensitive spirits, and does much to retard their coming. At Mrs. Fay's we frequently see

MRS. E. O. HATCH. I have of late attended two scances at the rooms of Mrs. Hatch, 281 Shawmut avenue, and find this medium has wonderfully developed the past few weeks. The forms here are very beautiful and perfect. My spirit-sister came to welcome me, this being the eighth medium through whom she has appeared since last August. She conversed with me, walked out, and I intro-

from thirty to forty different forms, both male

and female,

duced her to the company, which appeared to afford her pleasure. The spirit-wife of a wellknown physician (Dr. Wellington,) came, and calling him up held a conversation. A figure calling herself "a sister of humanity," appeared. She was very beautiful, and completely covered with lace. She bowed to the company, and taking hold of her garment, at my request gently waved it to-and-fro, creating by that action a profusion of lace, which fell in folds around her. She then invited me to take her hand, and also to examine the lace. She removed the lace from her face so that I could more distinctly see her features, and appeared to be greatly pleased at the encouraging words I addressed to her.

A form called for a gentleman who announced herself as his spirit-mother. She greeted him as her son, and embraced and kissed him. This form held the curtain open and dematerialized in sight of the company, apparently slowly sinking into the floor. The same was also done by others. Another figure purporting to be an Indian girl, answering to the name of "Mischief," appeared, and was full of fun. She expressed a desire to dance, and a tune was hummed, when she danced around the room as light as a sunbeam. This figure was dressed in lace, and as it passed between me and the light, her dark form could be seen through the lace covering. For a moment she sat upon my knee, and she did not appear to have the full weight I should expect from a person of her size. Once during the seance the curtain was drawn aside by two spirit-forms, when the room in which the medium sat was illuminated by the spirits, showing the medium in her chair, with another spirit form bending over her. Toward the close of the seance a new feature was introduced, as we were informed: the curtain would be drawn aside and illuminated forms would be seen. The effect was pleasing, as every feature could be discerned, as well as the beauty of the dresses worn. No one will regret a visit to Mrs. Hatch. MRS. M. EUGENIE BESTE.

I have also attended séances at the house of Mrs. Beste, No. 678 Tremont street, which, to my thinking, are something beautiful and astonishing. Large numbers of forms that claim to be ancient spirits come into view, self-illuminated, and giving their names.

All of these visitors were strangely illuminated, but not strong enough to make the figures perfectly distinct. Among the forms that appeared was a spirit claiming to be Susie Nickerson White. The vocal concert given by the spirits is of itself interesting to every believer in spirit-return and to all lovers of music, showing that they have lost little if any portion of their earthly power, while, in fact, in some respects it is increased.

Those persons who have progressed in their knowledge of spiritual laws will be highly gratified by a visit to the seauces of Mrs. Beste, and can understand them far better than one who has but just commenced to investigate the subject of spirit-manifestations. I had the pleasure of holding a conversation with the independent male spirit-voice calling itself Prof. Severence. The brilliant thoughts and deep philosophical truths uttered by him were, to me, of great interest. Intelligent and thoughtful minds will here find "food for reflection."

It seems to me that at some of the séances in this city too many persons are admitted, which, I fear, will in time result in great vital loss to the mediums, and it certainly causes dissatisfaction to those having bad seats, as some necessarily must. HIBAM E. FELCH.

16 Brattle Square, Boston.

Mrs. Richmond's Work.

To the Editor of the Banner of Light:

On several occasions in past years it has been my privilege to call attention in the columns of the Banner to the work performed by ministering souls through the obedient instrumentality of Mrs. Cora L. V. Richmond. It is with pleasure that I again recur to this subject; and the rather because of the significant success that has been attending her ministrations in Brooklyn, not only as evidenced by overflowing audiences, but by the quality of those audiences to teach. Another purpose of the author has been to an intensity such fore witnessed at any gathering of Spiritualists. To me this phenomenon has had all the appearance of a religious awakening-the result of pent-up convictions that at last are seeking expression in fervent praise for the numerous blessings that in the past have been so generously bestowed by the angel-world.

Conservatory Hall, corner of Fulton and Bedford avenues, is one of the finest halls in Brooklyn. It impresses one as having a congenial atmosphere that lends itself to the work of the soul-world with a peculiar graciousness, and on the possession of this gem the Society is to

be heartily congratulated. It cannot escape the observer that the ministrations given through Mrs. Richmond reveal continually a deeper and deeper religious tone. As the senses become satisfied through the adaptive quality of the various test phenomena, there arises a conviction in the consciousness of many that the senses do not constitute the whole of man; that there are inner necessities to be fed; deeper wants to be supplied; and that at the last Spiritualism, if it is to be a moving and controlling force in the moral world, must attain to a religious expression. The growing light, the deeper breathings of this mighty influx, touch realms where time and sense have no potency-realms wherein, through the subtle alchemy of an inner awakening, the soul recognizes its relation to the Delty, and reverently bows in worship. Throughout all time it is the word of God that has been preserved. This is no mere accident. Dynasties may rise and fall, civilizations may come and go, but throughout these runs unbroken the golden chain that links man to the eternal verities. Therefore, if Spiritualism have naught in it that points Godward, it will remain an unwritten book; it will be the wonder of a day, and it will die as it should, with the limitations to which it is wedded. But fortunately for the world such is not to be its fate. On the contrary, that which is now given through this soul-inspired instrument is absolute proof that this is a New Dispensation in very truth, and that it lives and moves as within the very breath of God, to whom it must ever more and more aspire as the source of its existence.

ever more and more aspire as the source of its existence.
Unless I am much mistaken Mrs. Richmond has received added powers these later days, moving her hearers as never before, and holding them as with the spell of some potent made the spell of an all-solving truth. It is eminently oreditable to the personnel of Spiritualism that her work meets with such significant recognition. It is proof, if any were needed, that in this wisely-ordered Dispensation, every supply is preceded by a demand. In other words, this instrument is because the demand for deeper and higher truths is to-day in the world.

830 East 50th street, New York.

MY VALENTINE.

She bade adjeu to home and friends. She bade adieu to nome and friends,
With eyes bedimmed by blinding tears;
To homestead old with vine-ciad porch,
That sheltered her in girlhood years;
To schoolhouse quaint of rough hewn logs
And priestly teacher, learned and old;
To grand old woodland corridors,
And daisy-fields of green and gold.

With painful heart she bade adieu

To rusty church and lonely grave,
To well remembered tryating place,
To sylvan nook and gratto-cave,
To forest path and mossy bank,
To meadow brook and shady dell
She breathed her very spirit out—
To each a last, a sad farewell.

At last I fold her to my heart; I feel a thrill of joy complete; On rosy check and dowy lips I rain down kisses warm and sweet.

Her fragrant, balmy breath inhale, that whispers low of love divine,
As she repeats the holy yows, the holy yows that make her mine.

gently raise her blushing face and kiss away the

pearly tears; With tender tones that reassure I banish all her lin-With soul-lit eyes to mine upturned, her arms around my neck entwine—
The deep devotion of a life she lays upon love's holy

Her drooping head upon my arm in listless, dreamy languor lies;
With soothing song of lullaby I woo sweet slumber to

with sooning road the royes.
While guardian angels, hovering near, their loving vigits watchful keep.
Destruction fades and soars away into the mystic realms of sleep.

At length I wake from bligsful dreams of joy untold of Paradise,
And softly gaze on her sweet form that still in restful slumber lies;
One rounded arm above her head, 'mid tangled tresses careless thrown,
The other shields a warm, pure heart that beats for me, for me alone.

Her faultiess shoulder, fair and white, seems like a fleety, snuwy wreath;
Her parted lips, a half-blown rose, reveal two dainty rows of teeth.
But list! she murmurs in her sleep! I bend to catch the faintest word:
"I love you!" is the song she sings, the sweetest song I ever heard.

The twittering sparrows 'neath the eaves are joining

all in sweet refrain, Just as the darling little girl awakes to life and love again.
From open casement at my side, where golden sunbeams shimmer through.
She drinks the perfumed breezes in, fresh laden with the morning dew.

With mute surprise she looks around through deepfringed lids that open wide,
Then, as her glance encounters mine, she nestles
closer to my side.
I softly gaze in her dark eyes, unclosed by a single care,
And in their liquid, dreamy depths I find my image
mirrored there.

Again I fold her in my arms, then hold her from me as

I trace
Some hidden beauty just revealed in her sweet, girlish happy face,
Till she at last, with cheeks aglow, creeps shyly back
to love and me,
To blend her future fate with mine through life and all eternity.

Full sixty years have fied since then,
And I have lived to see
My darling at my side grow old,
Yet dearer far to me
Than when I kissed away the tears
That from her eyelids fell,
On that bright, sunny bridal-morn
That cast a mystic spell
O'er all life's golden, happy years.

And many children round our hearth.

And many control or or out our nearth,
Bright glits from God above,
Have truly been to wife and me
Sweet messengers of love;
And oft I bow before the shrine
Of one who knows my heart,
And thank Him for His one best glit,
Of life the sweetst part.

Of life the sweetest part—
My faithful, constant Valentine.
—[John C. Blair, in Troy Times.

New Publications.

THE SCIENCE OF CORRESPONDENCES ELUCI-DATED. The Key to the Heavenly and True Meaning of the Sacred Scriptures. By Rev. Edward Madeley. Edited by his son. Revised and Greatly Enlarged by B. F. Barrett. 12mo, cloth, pp. 742. Philadelphia: E. Claxton & Co., 930 Market street.

A lecture delivered at the opening of Albion Chapel Leeds, Eng., in 1847, was the origin of this exhaustive and scholarly treatment of the Science of Correspondences, for the restoration of which, "after being long lost to the world." the author believed Swedenborg to have been appointed in the order of Divine Providence. The work is designed to answer, without any pretensions to critical exactness, and in as plain and familiar a manner as possible, the inquiries which are continually and naturally urged as to what is meant by this science, how a knowledge of it may be acquired. its truth demonstrated, and how to apply it to the Bi ble in order to truly learn what that book is designed volume of Swedenborg's expositions, and which have induced some earnest minds to relinquish the study of his writings, and regard his interpretations as clever, but chimerical and capricious."

The work, as originally planned by the author, was not completed by him, owing to failing health, and it became a labor of love for his son to finish it. The title above given refers more particularly to Part First of the volume. Part Second contains "Additional Illustrations and Confirmations of the Doctrine of Corre spondences, by Different Authors." Following this is an Appendix containing further considerations of the subject and matters pertaining thereto.

A BACHELOR'S TALES ABOUT MARRIED LIFE AND THINGS ADJACENT. By Wm. Alkman, D. D., author of "Life at Home," "Moral Power of the Sea," etc. 12mo. cloth, pp. 273. New York: Fowler & Wells. For sale in Boston by Lee & Shepard, 41 Franklin street.

There are many charming word-pictures, admirably drawn with the pen, and finely-blended contrasts of the ideal and the real on the pages of this book. The author. while he stands on the practical side of his subject and exhibits no yearning for the fashionably mesthetic, shows a downright, earnest longing for solid comfort and a keen appreciation of the beautiful in nature and in art that contributes to true heart-growth and fine spiritual culture. The chapters are not prolonged essays but short, sprightly, cheerful, written in a style simple, clear and direct—agreeable to read and to be heard read. Speaking of the transition of one whose pilgrimage on earth had long before passed its meridian, he says: "He has passed out of loneliness and sombre retrospections into companionships, relinions and conscious possessions. What a wonderful experience must that first awakening into a new life be to the very aged! Suddenly to feel that the thin limbs totter no more, the eyes are clouded no more, the head is bewildered no more, but that the lightness and spring of the far back time have come again, and the soul moves freely, unfettered by weariness or pain."

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

Passed to Spirit-Life: From her home in Lockport, N. Y., Jan. 28th, 1884, of

paralysis, Mrs. Polly Gregory, wife of Edgar Gregory, in her 71st year.

her list year.

With her husband Mrs. Gregory early accepted the facts and phenomens of Modern Spiritualism, and has led a worthy and consistent life, endearing her to a large and influential circle of acquaintance. She was the bldestof thirteen children—eight still remaining in earth-life. Mrs. Gregory leaves her husband and a married son and daughter, in whose hearts and lives her worthy qualities and good deeds must continue to live. The writer conducted the foneral services Jan. 30th, at the home residence, cordially assisted by a literally-inclined Universalist minister of the city. In the andience were a large number of the pioneer Spiritualists, whose whitened locks gave unmistakable evidence that the white-winged messenger from the "Deautiful hills" would soon return for other precious jewels.

GEO: W. TAYLOR.

From Ottumwa, Iowa, Jan. 21st, 1884, Mrs. Barah Millisack, aged 84 years and 7 months.

Bhe was born in Harrison Co., Ohio. At 21 she married
Jacob Millissek. Early in life she was identified with the
Mr. E. Churchi shot remained with it until the breaking out
of the anti-slavery agitation, when she left it and joined
the Westeyam, that being more in accord with her views on
the stavery question. Bhe, with her husband, took a very
active part in this struggle, and their home was always open

to the workers in the cause. In 1864 they came to Ottumwa, where they have ever alnow realded. Some thirty years ago Mrs. Millisack and her husband became convinced of the facts of Spiritualism by manifestations occurring in their own house, and in this knowledge she passed peacefully into the other sphere. She leaves bealind her life-long companion and eight children, all Spiritualists. The funeral services were held at the family residence, Prof. W. F. Peek, Mrs. Nettie P. Fox and Mrs. H. S. Lake officiating. The singing by the Liberal Choir was very impressive, and the remarks were listened to attentively by a large concourse of relatives and friends.

From Stanard's Corners, N. Y., Sunday morning, Jan.

her age.

She was a true Spiritualist, and lived in harmony with the teachings of the spiritual l'hitosophy, which enabled her to wait back manifestations of her presence ore the earthly casket was laid awy. She leaves a companion and four children to mourn the absence of a wife and mother, but they realise the fact that she has gone to meet her four other children, who passed on some time ago, and other loved ones, and that she will still be a ministering angel to the dear ones who are left behind, which reconciles them in part to the vacancy in their family circle.

Com.

Edward W. Scabury, one of our most respected citizens, after a short but severe illness, which his physician called paralysis, was born into spirit-life Feb. 1st, 1864, at the age

paralysis, was born into spirit-life Feb. 1st, 1884, at the age of 74 years.

Bro. Seabury was born in a neighboring town, moved here when a youth and entered the clothing business, where, by his sagacity and prudence, he accumulated a sufficiency for his moderate wants, and retired many years ago to live in the enjoyment of the fruits of his industry and frugality. He was a very quiet and reserved man, but kind and genisl to those who cultivated his acquaintance, and he deserved the respect and confidence reposed in him as an houset and upright man. Bro. Seabury with his companion early embraced the faith of the Spiritualists, and became ploneers in the cause. From that time on his faith never wavored, and he finally passed on to the higher life in the belief that there is no death. One of the first and most convincing circles the writer ever attended was held at his house, where the manifestations were of a remarkable character, owing, we believed, to the harmony that prevailed. He was also free with the means with which God had bessed him in forwarding the cause he loved. More than ence has the writer sought his aid in behalf of some poor medium whom chance had thrown temporarily in our midst, not knowing how to get home, when his heart and hand would be opened to relieve the wants of the needy ones, saying. 'If more is wanted, come again.'' We miss him now; we shall miss him more as the nonthe roll on and we need his counsel and his aid. He leaves a widow, who is now able to call into practical use the faith of her husband, and say, "Though the veil of death may separate him from my vision, he is still here to cheer and comfort me in my lonely hours, and watch my slumbers till I am called to meet him, nover more to part.' He also leaves as on, who is living in New York. May the Lord raise up many such to fill his place, for the harvest is ripe and laborers needed.

Reso Bedford, Mass.**

[Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cests for each additional line will be charged. Ten words on an average maken line. No poetry admitted under this heading.]

Union Convention Of Spiritualists and Liberalists at Lansing, Feb. 28th, 20th, and March 1st, 1884.

Of Spiritualists and Liberalists at Lansing, Fob. 28th, 20th, and March ist, 1884.

The officers of the Michigan State Association of Spiritualists and Liberalists, and of the Nomeka Spiritualist Camp-Meeting Association, have, upon full consideration of the subject, deemed it advisable to join in a call for a Union Conference and Convention, to be held at Lansing as above stated. 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 united and concurrent action. A cordial invitation is extended to all Spiritualists, Liberalists and Freethinkors to attend and participate.

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

The Convention will be held at Mead's Hall, and will be called to order at two o'clock on Friday, Fob. 28th. The leading speakers of the State will be in attendance.

COMMITTEE FOR LOCAL ARRANGEMENTS.—Dr. N. A. Dryer, Dr. A. W. Edson, S. P. Buck, P. S. Olds, J. M. Potter, Mrs. Gertrude Merrill, Mrs. S. P. Buck, Mrs. P. S. Olds.

i, Oids. RAILWAY RATES.—Certificates for reduced railway rates nay be had byaddressing S. B. McCracken, Detroit, enmay be man by authorsomy of the Clark Association of Spiritualists and Liberalists: WALTER J. CRONK, President, S. B. McChacken, Secretary.

On behalf of the Nemes Spiritualist Camp-Meeting Association: S. L. BHAW,
Chairman Board of Directors.

Michigan Spiritualist Convention.

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

ness and the general discussion of subjects of interest in the Spiritual cause; evonings and Sunday A. M. and P. M. to addresses,
Among the subjects to be considered will be, "The liability of our Olsirvoyant and Magnetic Physicians under the new State medical law, with a view of sciopling 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. debblins, Chas. A. Andrus. Mrs. L. A. Pearsall, Mrs. E. O. Woodruff, Mrs. Barah Graves, J. P. Whiting and Dr. J. A. Marvin, Starah Graves, J. P. Whiting and Dr. J. A. Marvin.
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All Spiritualists in the State are cordially invited to be present and take part in the deliberations and business of the Convention. Spiritualists from out of the State will be welcomed.
DR. J. A. Manvin, Secretary.

Detroit, Mich., Jan 224, 1884.

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"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," "" from the church tower bathed is sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way!" and the tired horses look eagerly toward their homes and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild howers, in the other grass for "my colt." Blein, copied in black and two tints. Designed and painted by Joseph John. Bixeof sheet, 2228 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Blein, copied in black and two tints. Bize of sheet, 22x23 inches.

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

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

Banner of Wight.

BOSTON, SATURDAY, FEBRUARY 16, 1884.

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

"Ten Thousand Old Wives' Fables."

It appears that a few weeks ago Dr. Curry indulged in some very free remarks at a Monday meeting of the Methodist ministers, of which he is one, in the course of which the fix the attention of the soul upon its inward Jewish Old Testament received some severe need of righteousness. The secret of Jesus was handling from the standpoint of modern criticism. Dr. Curry's remarks were duly reported | fixed upon what men do and are. in the Chicago Tribune. Dr. Thomas, who has been made to suffer at the hands of the Methodist authorities, for saving what he thinks on such matters, naturally took up this report of Dr. Curry's remarks as the text for his next Sunday's discourse, and made the point-a good one, too-that, if Dr. Curry were allowed to interpret the Jewish Scriptures in so liberal a manner, it was very strange that he. Dr. Thomas, should be condemned for heresy by his Methodist brethren for expressing views far less radical in regard to the authorship and the inspiration of portions of those same Scriptures, or records. He "had" Dr. Curry, as they graphically say. And it seems that the latter knew it, too, and keenly felt it; for he came out at the very next ministers' Monday meeting with a positive and sweeping denial of what was reported of him; and besides entering this denial, he improved the occasion to assail Dr. Thomas with much bitterness.

He not only denied having uttered any such remarks as were reported, but he went much further and intimated that any one who said he did was "no gentleman." The Tribune report says this latter remark of his was plainly aimed at Dr. Thomas. He asserted that his speech at the former meeting had been grossly misrepresented. Still he did not think it worth while to defend himself. While he did not think the doctrines of the Bible untrue, he did think there was some uncertainty regarding the authorship of certain portions of it. He said he did not know whether Moses wrote the books attributed to him or not; but there might have been, he said, certain interpolations made in revising. The Tribune states that all this time there was a good Methodist brother and an ex-minister present, who is an accomplished stenographer, and has done official reporting for "the Church." Dr. Curry did not happen to know of his presence. His name is Dr. Miller. Astonished at what he heard Dr. Curry saying about Moses, David, Solomon, Isalah, and the prophets, he seized pencil and paper and proceeded to take down the speaker's words; and after he reached home he wrote them out for Dr. Thomas's information. So that what Dr. Curry actually did say is in plain black-and-white.

We will give a few points of it, for the gratification of our readers' curiosity. Dr. Curry said, according to this report: "We have no Hebrew literature of any older date than the time of the Jewish captivity (about B. C. 721)." "We are now standing on the eve of the most stupendous revolution in reference to the doctrines of the Bible that the church has ever known. Uncertainty and doubt are pressing upon us. We are not certain of the authorship of the Old Testament. We cannot tell what part was written by Moses, and what part by other hands of the books attributed to Moses." "The Old Testament abounds with ten thousand old wives' fables, which will finally drop out like a tadpole loses its tail when it has no further use for it. It would not be prudent now for us to attack these fables in the pulpit. But I must say there is a great deal in the Old Testament that is of very little value to religion. It is not all given bu inspiration. When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly." "I am awfully shy of the Old Testament. It has got to be thoroughly revised, and if criticism says that any of the books are not genuine, they must go overboard." "Let those who attack Robertson they may find themselves standing on the same

If this is not heterodoxy, heresy even, pray what is it? No doubt Dr. Curry spoke to his brethren at their Monday meeting in an informal way, rather confidentially in fact. We know it from this, that he told his brethren when they had to give up what their mothers taught them, to do it honestly, but not to say much about it publicly. He would be as private about it as possible. Why, then, did he not say that he did not mean to have his remarks get out, instead of denying that he made any such remarks, and charging upon the man who said he did make then that he was "no gentleman ".". Dr. Curry | band's statements. real state to care and the state and

ground in the near future."

is only human, poor man! Yet such as he presume to conceive of God and God's eternal purposes for us, and to limit us both in belief and thought. They scout the infallibility of the Pope, but demand to be thought infallible themselves. This same Dr. Curry has just been revising Dr. Adam Clarke's Commentaries, and got up from his work to confess that there is "a great deal in the Old Testament that is of very little value to religion," that he is "awfully shy" of it, and that it "is not all inspired."

Dr. Thomas observed, in his Sunday sermon on Dr. Curry and his utterances, that the latter is not mistaken in suggesting that we are upon the eve of a great revolution in thought in reference to the Bible. In fact, the morning of that revolution has already dawned. It is not only in reference to the dates, and authorship, and composition, and inspiration of the books of the Old Testament that changes of belief are occurring, but also in reference to the doctrines of religion. The old doctrine of the atonement has been given up by many of the best minds in the last twenty-five years, and he said it was his judgment that it is only a question of time when it must be abandoned by all. Religion, he held, does not rest on any of these old interpretations of the Bible, but it is the deepest need of human nature; it rests on great moral truths and principles, that are verifiable in consciousness and in the results of conduct; and these foundations are forever fixed. They antedate the Bible, and they would survive if the Bible were to fall. They are true in themselves ; true in the nature of things; and not true alone because they are in the Bible; they are in the Bible because they are true. The revolution in thought will broaden men's views of religion, and turn the attention of the world away from the formal to its inner spirit and purpose. Matthew Arnold argues that "the world cannot do without religion, nor can it do with it as The need of religion is deeper than theories or books. It is in human nature itself-a part of it. But religion has been based on unverifiable foundations—such as the fall of man, an infallible book, and a theory of atonement; and the theologians have taken the words of the Bible as exact terms with fixed meaning, and in this way have built up a system of theology. The rational faculty asks if these theories are true; and if they are not verifiable. doubt arises; and if proved untrue, the foundation is gone. But man must have a religion. He will not be satisfied with negations. And what is there left? All, says Matthew Arnold. that there was at first; essential religion remains, only human accretions have perished. Conduct, he says, is three-fourths of life. Jesus came to call the world to self-consciousness, to self-renunciation. The great concern of life is

Rents for the Poor.

In New York City the Society for Ethical Culture has begun a movement for the building of model houses for the poor. It is in contemplation to try and induce capitalists to advance money for the purpose, the maximum rate of interest allowed to be three per cent. Some thirteen thousand have already been secured, and enough more is confidently expected to encourage the erection of the first building. Prof. Felix Adler recently addressed the Society on the subject. He said there is one clear advantage in discussing the tenementhouse problem, namely, that it is not possible to deny the facts in the case. He said that New York could only hang its head in shame. and confess in bitterness of spirit its deep disgrace, when it contemplated its tenements. The degree of disrespect with which human nature is treated is simply marvelous. The dwellings of the poor, he said, are worse than the stables of the rich. Poor men are treated with less interest than is bestowed on an inanimate object. He wondered why the respectability and piety of New York had not long since risen in protest against this state of things. He thought there had been too much of the letalone policy. The bad side of the doctrine of equality has prevailed. While every one shifts for himself, the strong succeed, the world goes whirling on, and the great machinery of our civilization crushes its victims. He charged the acknowledged evils of

dense population in great-cities, not to natural causes, but to bad impulses of human greed; the former are unchangeable, but the latter are changeable, if we have the will to change them: The bad impulse is, for instance, to speculate in the needs and sufferings of the poor, and to ring from rentals of wretched tenements from eight to fifteen per cent. profit. The cost of daily travel makes it impracticable for the poor to live in the suburbs of a large city like New York; besides this cost, there is the time consumed and a number of nameless inconveniences from residing at long distances from work. He asserted that reformed homes for the poor must be built in the city and not out of it. It is often said that these people do not deserve better homes, because they will convert the cleanest homes into nests of filth: but he denied that the eight hundred thousand residents in tenement-houses in New York are squalid: it is rather the environment that makes the squalor; it is the squalid home of the Old World and the squalid hovels of the New that have made the squalid people that dwell in them. Prof. Adler confessed to an entire change of ideas on the subject of social reform. The evil which we cannot change is the density of population; the evil which we can change is the vulture of greed that plunges its talons into the flesh of the poor and squeezes from them more than the requisite of a moderate return of capital. The watchword of reform must be-a return to moderate rates of interest on capital invested in the houses of the

The Anniversary in Salem, Oregon. The Vice President of the First Society of Spiritualists of Salem, Oregon, C. A. Reed, informs us that it will celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, in its new hall, over the First National Bank in that city. Mediums, speakers and all Smith and others with him move alowly, for interested, are cordially invited to attend and participate in the meetings.

Lyceum Notes.

Read what Walter Hyde, Lizzie P. Millisack and Fred L. Hildreth say on our second page the first regarding the Oakland (Cal.), the second, the Ottumwa, (Ia.), and the third the Worcester (Mass.) Children's Progressive Lyceum.

The wife of JOSEPH BASSETT, whose spirit-communication recently appeared in our Message Department has since called at this office and acknowledged the verity of her hus-Tires of Court

The Medical War in Ohio and Elsewhere.

On the second page of the present issue of the Banner of Light we give place to a letter from a correspondent in Cleveland, which sets forth the present activity of the M. D.s of that State regarding the obtaining of a protective tariff, in their own interests at the hands of the Legislature now in session at Columbus.

We called the attention of our readers some weeks since to the fact that the initiative had been taken before the present session of the Ohio General Assembly by one Sherman, and warned the friends of medical freedom residing in that State that the conflict was drawing on; since then, further advices show the person who introduced this "Protective" Bill No. 1 to be Dr. [Legislator] Sherman, of Kent," as might have been expected: This Macedonian cry to the law-makers coming almost invariably and at first hand from the M. D.s-and not from the people for whose benefit (?) they claim to be acting.

Since then, as our correspondent records, the number of bills has been increased by the lucubrations of Scott, and Lisle, and Lewis, and the prospect is that still other ambitious conservators of the Allopathic interests are yet to be heard from.

Divers of the papers of Cleveland-notably the Herald, Leader, and The Penny Press-have allowed the use of their columns, already, to the voice of honest protests of the friends of medical freedom against these proposed statutes, and we trust every endeavor will be made to approach the public through the local press all over the State in condemnation of the passage of any "Doctors' Plot law" whatsoever. in Ohio. As a cheering example of the determined feeling existing on the matter in some quarters it may be stated that The Penny Press remarks, editorially, regarding the Sherman bill (which is a type of the other three proposed statutes already mentioned):

"It is substantially the same old bill that has been introduced at every session of the Legislature for twenty years past. It has been known as an allopathic measure, but its projectors have at last succeeded in roping in the homeopaths to its support. It proposes to put the health of the State in the hands of a board of physicians, and it is intended to drive out of the State all the specialists who have not the old or young school brand upon their flanks. So popular have the specialists become in their treatment that the business of the old regulars has been injured seriously. The latter believe that with their State board of health the specialists can be exiled and a monopoly be created for the regulars, under whose operation the affileted can only be cured by the regulars at the regulars prices. The Lord then help the offlicted! The Legislature must not be frightened by this onslaught of the doctors. It is chronic with them, and neither calomel nor mercury will cure them. They annually appear before the Legislature. Dr. Legislator Sherman has an axe to grind; just such an axe as Dr. Weber said he wanted to grind, before the people of Cuyahoga decided that he had belter stay at home and grind it."

The same paper discourses as follows regarding the Scott proposition:

"Scott expects, and indeed is already boasting, that the homeopaths and eclectics will foolishly walk into the trap and aid in securing the passage of his law. In other words, he expects to use the 'new school' practitioners as a cat's paw to haul the chestnuts out of the fire for allopathic consumption. Of the nine physicians on the board he very coolly says: 'Six will be regulars (allopaths), two homeopaths and one celectic.' . . . With such a pitiable minority on the board; it will be impossible for the homeopaths to avert the fate which the allopaths naturally and avowedly desire should befall them....

The nine medical members, with their allopathic majority of three, 'shall constitute the board of medical examiners and licensers, and discriminate between homeopathic and allopathic applicants for ilcenses just as an allopathic majority of three would be likely to discriminate. And this allopathic majority shall have power to revoke licenses." . . .

These are strong words in the right direction. On the morning of Sunday, Feb. 3d, the Spiritualists of the Church of the New Era, Cleveland, Ohio, and others, held a meeting at Weisgerber's Hall, in protest against these medical bills; passed a series of resolutions denouncing them as attacks upon the dearest rights of the people, and appointed a committee charged to proceed to Columbus, and use all means in their power to prevent the passage and obstruct the advance of any one of the "doctors' plot" measures above mentioned.

IOWA AND NEW YORK.

Information reaches us that the "Regulars" in Iowa are moving for legal "protection" in that State; and that the Allopaths of New York are trying to render even more stringent the bearing of their present unjust law. We shall revert to these matters next week. Meanwhile let every enemy of these infamous measures, in the States mentioned, be alive to the gravity of the situation.

Heber Newton, Heretic.

It is stated by one of our city dailies that the people who have been shocked by the lectures of Rev. Heber Newton are not satisfied with his acceding to the Bishop's request to discontinue the heterodox talks, but are clamoring for his trial on the charge of heresy: They talk of applying to the civil courts for a mandamus to compel the Bishop to take action, and a socalled ecclesiastical lawyer tells them that a mandamus will lie and that he has no doubt that "upon a fair and impartial trial" Mr. Newton will be convicted." The same paper further remarks, and with truth:

"There may be something in the laws under which the church is incorporated permitting the civil courts to decide how far the Bishop's discretion extends in such matters; but whatever the legal warrant for such interference, it is in spirit a clear violation of the principle that the government shall not take part in church affairs. The best thing the civil courts can do is to let the Bishop and Mr. Newton's theology severely alone. The crime of heresy is unknown to the secular law. It is purely a matter of religious faith, in which the courts have no business to be mixed up."

The Thirty-Sixth Anniversary.

The Spiritistic Phenomena Association and the Shawmut Spiritual Lyceum have it under contemplation-we understand-to unite their forces for a joint celebration of the next anniversary of the advent of Modern Spiritualism. Particulars hereafter.

The Woman's National Indian Association is still doing good work. It was formed in 1879, and has been steadily growing in numbers and influence during the past four years. The cash contributions to it have increased from \$240 the first year (1879) to \$2,847 in 1883, and this may be taken as a fair indication of the growth of its influence for good.

The address of Mrs. Rathbun before the American Spiritualist Alliance in New York City, a report of which may be found on our first page, is replete with excellent advice that none; Memorial to John Tyerman.

A large company of the friends of the late John Tyerman assembled on the afternoon of Sunday, Dec. 16th, at Waverly Cemetery, Sydney, N. S. W., to witness the unveiling of a memorial stone placed over his mortal remains, commemorative of the life and services of the arisen spirit, devotedly given by him to the cause of truth. It is a plain obelisk of red Australian granite, finely polished, thrown out in bold relief against many figures of recording angels and Latin crosses of white marble. The inscription designates Mr. Tyerman as an eminent lecturer of surpassing power, and the champion apostle of Spiritualism and Freethought in the colonies. From a report of the proceedings given by a correspondent of the Harbinger of Light (Melbourne) we learn that Mr. Haviland briefly stated the object of the gathering, and at the close of his remarks called upon Mr. Gale, as the oldest and nearest personal friend of the deceased, to unveil the monument, which he did, during the singing by the Lyceum Choir of "Shall We Know the Loved Ones There?" This was followed with an appropriate address by Mr. Gale. The choir having sung again, Mr. Bamford, as representative of the Spiritualists in Victoria and the other Colonies, then made a few eulogistic remarks, being followed by Mr. Easton, President of the Secularists, who spoke of the excellent work our friend had achieved for Freethought. Mr. Westman, in the trance state, thanked the friends present, on behalf of the angels, who had come to listen and aid in the undertaking. The choir having sung again, and a quantity of choice flowers having been laid reverently and kindly upon the grave, the company dispersed.

The Lyceum Convention.

Mr. J. B. Hatch not long since placed in these columns a card setting forth the idea of the propriety of holding a Convention of the Children's Progressive Lyceums for the arranging of more definite action in their important work. He desires to state that since that time he has received from the Secretary of the Society of Spiritualists at Rochester, N. Y., J. W. Post, a tender on the part of that organization of the use of its hall for such a meeting. Mr. Hatch, as initiator of the project, is, according to the terms of the call, ready to welcome all propositions of this nature; but they should be sent in at once.

The Washington Critic delights to record such deeds of heroism as those performed by John Hogan upon the Schuylkill River at Philadelphia some time since. A sled with eight or more boys upon it had broken through the ice. A great crowd was present, and, as usual, panic-stricken. But Hogan, a mere boy himself, was equal to the occasion. The report of the disaster says: "Lying fiat on his face at the edge of the broken ice

he reached out with both hands and landed a little boy who was struggling near him. Throwing him out on the firm ice, he seized another, and so, in less than a minute, for the boys were all within a few feet of him, he rescued all but two of the little fellows. One boy was trying to get on the ice on the other side of the hole, but it broke repeatedly, and each break threw him back into the water. Hogan jumped into the river without even removing his coat, swam to the struggling boy, and finally threw him up on to the firm ice. He again swam across the open space and res cued another boy, who was clinging to the edge in the same way. In all, he rescued eight boys, and so far as known, only nine were on the sled. James Donalan, ten years old, was among those on the sled, and is supposed to have been drowned, as he has not been seen since. Hogan came near being drowned by the last boy he rescued, who threw his arms around his neck and nearly dragged him under, and would have done so had not Charles Alley, a barber, plunged in and swam to Hogan's assistance. When Hogan got home he was nearly frozen to death."

A new fire-proof compound, the invention of the late N. C. Fowler, was tested in this city. The material was subjected to the flercest heat without succumbing to the fire. An iron box, lined with the material and containing papers, was subjected to a heat of from 3000 to tendance was, says the Transcript, "much 3500 degrees Fahrenheit. The iron melted, but the fire-proof material remained intact. The papers were not even warm. This compound can be applied as a covering for steam-bollers and pipes and in plastering buildings. A room thus protected is safe from fire. The tests were closely followed by nearly two hundred scientists, insurance men and members of various fire commissions, and all expressed themselves as highly pleased with the results of the experi-

We are in receipt of the December number of Constancia, published at Buenos Ayres. The leading article contains a summary of the work performed by the Society during the past year. It has copied in extenso a favorable artiole from the Brooklyn (N. Y.) Eagle in regard to the Seybert Fund; informs us that H. J. Turck, Consul at Rio Janeiro, has published a spiritual catechism, which has been translated into Portuguese; and has an article against vaccination, from Un Periodico Mas of Saragossa, Spain. We notice, also, the marriage of two well-known local Spiritualists, the Lady Editress and Sr. Don Bartolomé Castelvi. The ceremony was purely

Mrs. Miller, the materializing medium, has for several months been engaged in holding séances in St. Louis, Mo., with most satisfactory results. The desire to witness the remarkable phenomena occurring in her presence has greatly increased of late, and scores of inquirers into the truths of Spiritualism abound on every hand.

The fact that Wendell Phillips almost invariably allied himself with the minority on questions of public interest, led some one to remark, upon hearing of his decease, that he had gone to join the great majority, an event of so unusual occurrence with him, that he must feel ill at ease in his new position.

The services of our English friend, Mr. Wm. Eglinton, the physical medium, we see are in great demand in London. He is a true medium, and a gentleman, and we are pleased to learn that he is again putting his medial powers in requisition for the enlightenment of mankind in regard to the occult forces in na-

The Boston Daily Advertiser, in speaking of "Twelve Months in an English Prison," by Susan Willis Fletcher, says that the chapters on "Prison Life ought to commend themselves to some philanthropist and be scattered broadcast" - an opinion which is echoed by several other leading journals in their critiolsm of this remarkable book.

A correspondent writing us from Atlanta Ga., states that Dr. Henry Slade has oreated much additional interest in spiritual topics by we think, can peruse without tally endorsing. his recent sittings in that oltyge that the

Thomas R. Hazard.

It is with the greatest satisfaction we note that this veteran Spiritualist—who is par excellence an expert in the phenomenal phase of the movement-is to give the Seybert Inves. tigating Committee at Philadelphia the advantage of his counsel, born of long experience and uncompromising fidelity to the truth of demonstrated spirit-return.

We know of no man in the whole spiritual ranks so capable of representing and champion. ing the spiritual phenomena before that committee as Mr. Hazard, and this opinion, we feel sure, is shared by thousands of our readers. We consider his presence at the investigation, under these circumstances, will prove a tower of strength to the cause, and that he deserves therefor, in advance, the thanks of the friends of the movement everywhere.

A very intimate friend of the late Wendell Phillips informs us, since the decease of that gentleman, that on a certain occasion when the renowned Theodore Parker was absent from Boston, he (Mr. Phillips) occupied his desk, and his address to the congregation consisted wholly of a masterly arraignment and castigation of, first, the press, second, the pulpit, and third, the scientists, for their imperfect, illogical, unfair and wholly unjustifiable treatment of the authenticated spiritual phenomena of the present day. "I can make this charge," he said, "with perfect propriety, for I do not claim to be a Spiritualist myself, not having been privileged to witness what some of my valued friends-among them Mr. Garrison and others -have related to me that they have witnessed." This was over twenty years ago; the cause which he then felt to speak in vindication of wholly through a sense of outraged justice has gone on steadily, all over the world, and its friends everywhere owe to Mr. Phillips-as well as to its every defender in those early and trying days-a debt of lasting gratitude.

The Home for Destitute Catholic Children in this city is a noble charity. It is located on Harrison Avenue, between East Concord and Stoughton streets. Though primarily a Catholic institution, it gathers in waifs of other denominations. Being only a temporary refuge for destitute or neglected children, it cares for them until such time as it can provide for them elsewhere. Only children from four to twelve years of age are admitted. If doing good is a pleasure—and who will say it is not?—then no one who is able to do so can do a better thing than to aid pecuniarily this charitable institution.

Dr. J. Simms gave his closing lecture, the sixty-seventh, in Sydney, New South Wales, Dec. 14th. The hall was filled to its utmost capacity, as it almost invariably has been on previous occasions of the kind. The Doctor's subjects have been on Physiognomy and kindred themes, and the purpose of his lectures to make known the natural laws that underlie all mental and moral advancement. The Sydney Daily Telegraph speaks in very eulogistic terms of the lecturer's abilities, adding that he "has met with great and deserved success."

A Washington (D. C.) correspondent states that on Sunday A. M., Jan. 27th, the anniversary of the birth of Thomas Paine was duly commemorated in that city with great spirit and interest. After a brief but telling introductory address by Hon. Warren Chase, remarks appropriate to the occasion were participated in by Col. J. C. Smith, W. H. Burr, Gen. John Edwards, George A. Bacon, Capt. Wm. Wilder, W. B. Wolfe, and others. In the evening Bro. Chase pronounced an elaborate eulogy on the author-hero of the Revolution.

JOSEPH COOK gave his second performance of the season last Monday noon in Tremont Temple. Notwithstanding it was announced that seventeen hundred seats would be free, the atsmaller than upon previous occasions, when no charge was made for admission. The lower floor was not over two-thirds full, and many more than half of the free seats in the balconies were unoccupied."

We have information from New York City - coming from a reliable quarter - that Mr. Caffray is a first-class instrument for the slate-writing phenomena. The gentleman who forwards this statement was present last Sunday afternoon at the session of the American Spiritualist Alliance, and there witnessed manifestations of this power in presence of Mr. Caffray which convinced him of the genuineness and value of his mediumistic development.

Gov. Robinson has sent a letter to the Essex County Homeopathic Society, stating that in making official appointments he will give the same consideration to homeopathic physicians that he gives to physicians of other schools—so says a writer in the Commonwealth. We hope his liberality will be broad enough to recognize the power to heal the sick, as the only orfterion of merit, even though the healer should be outside of all "schools."

W. J. Colville's services appear to be in great demand in England. He has of late lectured in Barrow-in-Furness, Accrington, Manchester, Oldham, Halifax, Longton, Staffordshire, and London. In the latter city he was to participate in a grand soirée January 31st, and remain there until Feb. 10th, on which date he was to commence a three days' engagement in Belper, thence go to Bradford to speak on the

T. Lees informs us that the Children's Lyceum of Cleveland, O., will tender Mrs. P. T. Rich and her daughter Flora a public reception in Weisgerber's Hall, Sunday, Feb. 17th, at 1 P. M. This reception is to be given Mrs. and Miss R. as a tribute, on the eve of their departure to their new home in Texas, to their years of work in the Cleveland Lyceum, a tage

Psychometrizing | letters, received | by mail, take up so much of Mrs. L. A. Coffin's time, that she has decided to give sittings Tuesdays and Fridays only, (as will be seen by her card on 7th page) at her home, corner of Cass and Medford streets, in Somerville. Union Square horse cars, from Temple Place, this olty, go direct to Medford street.

Prof. A. E. Carpenter, the psychologist, in Washington, demonstrating the power of the human will upon sensitive subjects.

"Spiritualism in the West of England," from a loreign correspondent, will appear in our dolumbs next week

Read what is said of the "Charter Ball." on our aith page, believe on him bespayage

Gone to His Reward.

Alonzo Bond, the veteran band-master and instructor, passed to spirit-life from his residence, No. 49 Meridian street, East Boston, Feb. 5th, after a week's illness of typhoid pneu-Feb. 5th, after a week's illness of typhoid pneumonia. The deceased was born in Hampstead, N. H., October, 1816, and shortly afterward removed to Lowell. For the past thirty-eight or forty years he has been a resident of Boston. He had as pupils at one time P. S. Gilmore, H. O. Brown and others of less prominence. Mr. Bond was favorably regarded as a composer, being the author of a number of selections which ultimately became quite popular. The deceased was twice married and leaves a widow and four children, one of whom is married. The funeral (private) occurred Feb. 8th, at the Church of Our Father, the late Rev. W. H. Cudworth's, on Meridian street.

Cudworth's, on Meridian street.

For years Mr. Bond has been an outspoken believer in and advocate of Spiritualism—never asking himself the question whether his brave defense, at all times, of what he deemed true

desense, at all times, of what he deemed true would be a costly experiment to him in the way of loss of patronage or worldly favor. He has now passed on to receive his reward.

The following statement was adopted at the session of Children's Progressive Lyceum Association No. 1, at Paine Hall, Feb. 7th, as the expression of the feeling of its members on receiving the announcement of his passing to the higher life:

In the death of Bro. ALONZO BOND we recognize the loss of a well-tried worker in the Spiritual ranks. Bro. Bond was a thorough Spiritualist, and in the early days of the Boston Lyconm did efficient service as its Musical Director. His love for the children was shown in many ways, and he never tired of laboring for the musical advancement of those under bis charge.

His love for the children was shown in many ways, and he never tired of laboring for the musical advancement of those under his charge.

The result of his life-work will continue in the carthplane long after his body has returned to dust; and we sincerely believe that the real Alonzo Bond will continue to live on in a higher sphere, where his musical nature will have its fullest play.

To the widow and children he has loft we offer our hearts' consolations, which, while they will not assuage the griof they now feel at this sudden bereavement, will yet assure them that the recollection of what he has done will remain green in our memories as long as life shall last.

We feel that he has gone on but a little while before us, and that he stands ready on that evergreen shore with open arms to receive his loved ones; and with a warm clasp of the hand for his friends, when we shall stand divested of the mortal form, with our life-labor ended.

Resolved, That a copy of the foregoing be sent to the family of Bro. Bond, also to the Banner of Light for publication.

J. T. SOUTHER, Pres. C. P. L. Ass'n No. 1.

Boston, Mass.

College of Therapeutics.

The post-graduate lectures of this college closed on the 9th, and the valedictory exercises occurred on Monday, the 11th of February, at Wells Memorial Hall, Boston. The occasion was a social reunion of the class and their friends, after which Prof. Buchanan gave an eloquent exposition of the power and scope of post-graduate instruction in the larger realms of science unknown to the colleges. After a brief interval he delivered a concise and comprehensive valedictory address, which we shall publish next week.

publish next week.

Prof. Swan followed briefly, referring to the introduction of women into the medical profession by Prof. Buchanan, and to their anolent and honorable position in the profession in Egypt, and urging the class to preserve the highest aims in their profession.

Rev. W. H. Wagner and Rev. Wm. Bradley responded in behalf of the class. Mr. Wagner eloquently contrasted the evils of the old system of medicine with the new teaching of the College of Therapeutics, giving illustrative facts, and eliciting much applause. Mr. Bradley told how long he had been an admirer of Dr. Buchanan's writings, how much he appreciated the lectures he had given in Boston, and how grandly these scientific principles harmonized with the highest truths of religion. In the course of Mr. Wagner's remarks he presented the following resolution, which the class unanimously adopted by a rising vote:

*Resolved. That we have attended with great pleasure the recent post-graduate course of tectures of the College of

Resolved. That we have attended with great pleasure the recent post-graduate course of lectures of the College of Therapeutics, which has realized our anticipations in presenting a large amount of novel information in a most attractive, interesting and convincing manner, and that we regard the discoveries of Prof. Buchanan in Cerebral Physicology, Sarcognomy and medical diagnosis as fully demonstrated by experiment, and as destined to revolutionize medical philosophy and medical practice.

Movements of Mediums and Lecturers.

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

J. Madlson Allen is lecturing this month for the Spiritualist Society in Trenton, N. J. Address Home Behool, Ancora, N. J., or 362 Broad street, Trenton, N. J., care Mrs. Hill.

C. B. Lynn may be addressed during February at 66 Austin street, Worcester, Mass. Miss Lottle Fowler was at last accounts holding seances in Manchester, Eng., at 33 Downing street.

J. H. Randall, whose address is Jamestown, N. Y., offers his services as a lecturer, and also in attendance upon funerals.

M. Milleson, spirit artist, has been speaking every Sunday at Harmony Hall, Boston, for several months. Will now go to country cities with his collection of life-sized groups of spirit-paintings, and deliver lectures concerning their weird teachings and objective presentations of the spiritual body.

presentations of the spiritual body.

Hon. Warren Chase, we are informed, is doing a good work in Washington, D. C.: His address on the evening of Feb. 3d was listened to by a crowded house—among the large audience being quite a number of distinguished persons in societary and political circles. He closes his course of lectures in Washington on Sunday, Feb. 24th. He will speak in Indianapolis, Ind., the five Sundays of March, and week evenings in the city and vicinity if applied to in time. He may be engaged for April in Indiana, Ohlo or Michigan if applied to soon.

Mrs. Nattie Passa Fox additions of the Saddiana.

plied to soon.

Mrs. Nettle Pease Fox, editress of the Spiritual Offering, will be in Omaha, Neb., the last two Sundays of February, lecturing in Masonic Hall morning and evening. She will respond to calls to lecture in that vicinity during the intervening week.

Mrs. Carrie C. Van Duzee of Atlanta, Ga., announces that she intends going to Florida the first of March, and will remain there about two weeks. She then returns to Atlanta, en routs for Philadelphia. Societies or individuals in the State whither she is going who wish to utilize her medial powers as a lecturer, etc., can address her at 58 Cone street, Atlanta, for the next five weeks.

Mrs. Clara Watson, of Jamestown, N. Y., lectures for the Society of Friends of Human Progress, at North Collins, on Sunday, March 2d, at 1 P. M.

Frank T. Ripley is meeting in the State of Maine with most excellent success as a lecturer and public test medium. His address is Centre Montville, Waldo Co., Maine.

Mrs. Amelia H. Colby's course of eight lectures under the auspices of the Spiritual Union, in Norwich, Ct., has, we are informed, proved more successful, financially and otherwise, than was anticipated. At the close of the last lecture a vote of thanks was tendered to Mrs. C. and her spirit-guides.

to Mrs. C. and her spirit guides.

Joseph D. Stiles has recently lectured in Brockton, Mass., with, great acceptance. His personal descriptions of spirits seen clairvoyantly by him were many, and in nearly every instance recognized.

On Sundays, Feb. 17th and 24th, Mr. J. Frank Baxter returns to Providence, R. I., to speak for the Association of Spiritualists of that city. He is open to engagements for week-evenings. "Basy terms—especially to such places as are without societies. Address him is! Walnut street, Chelsea, Mass.

Mr. J. W. Fielcher will lecture in the Conservatory Hall, Brooklyn, N. Y., every Sunday morning and evening for the present; and can be consulted every Monday at the Dwinel House, Fulton street. He lectures in Hartford, Ct., every Monday, evening, at 8 o'clock, at Whittlesey's Hall.

The spirit has voiced its immortality, revealed all moral and spiritual truth, and through its instrumentality the influx of spiritual light will be intensified until its brilliancy and power shall dispel every lurking shadow of injustice, oppression and wrong. Modern Spiritualism has its spiritually illuminated minds, and through their ministration humanity is to receive a knowledge of spiritual truths, which is to form the basis of a Spiritual Philosophy destined to revolutionize the world.—The Spiritual Offering.

Any person having a copy of "Art Magic," which they are willing to dispose of, will please address, stating lowest cash price for same, Drawer 84, Boston, Mass.

A writer in the Correction Register says that preachers who have the largest sudiences and the greatest popularity his "those of hotoxy and whose Rationalism are similar squally imperfect."

ALL SORTS OF PARAGRAPHS. LIFE AND DEATH.

I came in the morning—it was spring,
And I smiled;
I walked out at noon—it was summer,
And I was glad;
I sat me down at even—it was autumn,
And I was sad;
I laid me down at night—it was winter,
And I slept.

The forty immortals of the French Academy rendered a tardy justice to high talent a few weeks ago by admitting M. Edmond About to one of its vacant fauteutls.

The attendance at the meetings of the First Society of Spiritualists, Spring-Garden street, Philadelphia, has been large of late. Mr. J. C. Wright speaks there during the month of February.

The kingdom of Saxony is apparently a most productive field for the Spiritualists of Germany, says the Independent, and there this movement is assuming an outspoken anti-Christian, or rather anti-churchly character. It is somewhat remarkable that Leipsle, the seat of a great university and the centre of the German book-trade, should be one of the seats of this movement.—Buffalo (N. Y.) Courier.

The trustees of the Public Library at Fall River have voted to open the library to the public on Sundays from 2 to 5 o'clock and from 6 to 8 o'clock in the afternoon and evening.

> 'MR. BEECHER'S DOUBLE. MR. BERCHER'S DOUBLE.
> Brooklyn's mighty preacher man 's
> Never out of trouble—
> Once he had a scandal-sult,
> Now he's got a double;
> Let us hope the other chap,
> If he takes to preaching,
> Patithful to his plous pal,
> May abstain from "peaching."

The Boston Congregationalist suggests that a clergyman who takes a gloomy view of the world may well pause and consider whether he is in a fitting frame of mind to preach "glad tidings" to men who need inspiration to hope, nerve to believe, and courage to rejoice

"What is the cause of the red sun-risings and settings?" was asked at our public circle recently. The controlling spirit's opinion upon the subject is given on our sixth page.

The New York World is the authority for the statement that President Arthur, in a recent conversation with some old friends, admitted that he was a partial convert to the doctrine of Spiritualism.—Ex.

Cincinnati is suffering from a more disastrous flood than that of '83. Thousands of people, driven from their homes by the rising waters, have at present writing taken refuge at Wheeling and other points.

Bradlaugh was again excluded from his seat in Parliament on Monday, Feb. 11th.

How to " restrain" a patient in the Utica (N. Y.) Insane Asylum is to break his jaw and several of his riba! Final result : Death! A similar cause of death occurred at a Massachusetts Asylum many years ago, viz.: An Irishman there had his ribs crushed in; but the affair was hushed up. These hells of earth should be more carefully watched by the State authorities than they are.

If Boston City were wide awake It would take water from Silver Lake; And cease to drink, as it does to-day, Its water in such an of-fish ous way.

One of the most significant facts in the expansion of Italy is the recent increase in the number of its newspapers. There are now published in that country 1378 journals and other periodicals.

A man that depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a little child that holds a fair apple in the hand, of agreeable exterior, promising goodness, but within 'tis rotten and full of worms.

The author of "John Bull and his Island" calls attention to the amusing fact that the Spanish word hablar, which means "to speak," gives France the word habler, meaning "to boast," while the French parler gives the Spanish their parlar, which also signifies to speak boastfully. Here is true reciprocity in bragging.

It is the easiest thing in the world for anonymous writers-who are invariably cowards-to slander decent people when they can find a publisher mercenary enough to "roll the sweet morsel under his tongue," and then put the malicious morsel in print. These people, however, forget one important fact, viz : that a discriminating public sees through the flimsy veil and measures these malcontents accordingly.

Add the name of Henry Gauff to the list of heroes. He was an engineer on the Chicago and Atlantic Rail-road, and when the crash was inevitable he stuck to his engine, and so slowed the train that no life but his

own was lost. Light houses may be good things for mariners, but theatrical managers don't want to have anything to

o with them. It is the gearing of machinery that always travels in cog.—Lowell Courter.

An eccentric old man in New Hampshire surprised his neighbors and friends the other day by shouldering his gun and starting for the woods on the morning of his wife's funeral. On being urged to come back he refused, saying, "She warn't no blood-relation of

Things are at a pretty pass in Vienna, indeed, when all the editors of the Nove Frete Press are marked for dynamite, like common kings, princes and the like.—Lowell Courier.

It is reported that Rev. Dr. Rylance of St. Mark's Episcopal Church. New York, is to be tried for heterodox utterances, as well as Rev. Heber Newton. An article in the last North American Review furnishes the basis for the presentment.

"Gentlemen," said the "Regular" professor of a medical college to his students assembled in the hospital, "I have often pointed out to you the remarkable tendency to consumption of those who play on wind instruments. In this case now before us we have a well-marked development of lung disease, and I was not surprised on questioning the patient to learn that he is a member of a brass band. Now, sir," continued the professor, addressing the consumptive, "will you please tell the gentlemen on what instrument you play?" "I plays der bass drum," replied the sick man.—Ex.

We have often wondered why it is that deacons so frequently get mixed up in church quarrels; but we find a solution in the derivation of the word, which is, to raise a dust."

The remains of Lieut. DeLong and others of his fated party of arctic explorers reached Berlin en route for Hamburg, thence to the United States, on the 3d inst. They were shown honorable recognition at every hand, and the coffins were so heaped with wreaths and flowers that they could not be seen. The Hamburg American Steam, Packet Company has offered to transport the bodies to this country without charge, and the Secretary of the Navy has accepted the offer.

It is announced that Prince Victor Napoleon intends visiting the United States next summer.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—Anthony Frouds.

Lucy Hooper writes from Paris that she has seldom known'so charming a winter in that beautiful city as this season. Blue skies, a bright sunshine and balmy atmosphere have been the rule.

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Brom-field Mirecte).—Meetings under the auspices of the Bos-ton Spiritual Temple will be hold every Sunday at 10½ A. M. and 1½ P. M. R. Holmes, President; W. A. Dunklee, Treature.

Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 957 Washington street, every Sunday at it A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. J. Proc session every Sunday morning at at 104 o'clock. All are cordinly invited. Benjamin Weaver, Conductor.

er, Conductor.

Wells Memorial Hall, 067 Washington Street.—
The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Ablo speakers and test mediums. All are cordially invited. Beats free, James A. Bilss, President.

1031 Wahington Street.—Ladies' Aid Society meets every Friday at 3/, p. M. Business meeting at 4. Sunday afternoons at 2/4, tests and good speakers. Conference in the evening. E. O. Baxter, Secretary.

Eagle Hall, 616 Washington Street, corner of Easex.—Bundaya, at 10% A. M., 2% and 7% P. M. Eben 20bb, Conductor, Meetings also Wednesday afternoons at 1010 cert

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10% a. M. and 2% and 7% P. M. (scats free); Thursdays, at 3 P. M. Prescott Robinson, Chairman.
Working Union of Progressive Spiritualists.—
J. Comodore Street, Secretary, 275 Columbus Avenue.

Chelsen.—The Spiritual Association meets every Bunday in Odd Fellowa's Bullding, Hawthorn street, opposite Bellingham Car Station, at Sand 7½ P. M.
THE LADIES' HARMONIAL AD BOCIETY meets at Tomple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fongar, Secretary.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock. Enat Somerville.—Spiritual meetings are held in Had-ley Hall every Sunday evening at 7% o'clock.

BOSTON SPIRITUAL TEMPLE. - At 10:45 and 7:30 last Sunday, in Horticultural Hall, Mr. J. Frank Baxter occupied the platform and presented two edifying and instructive lectures. The morning lecture was suggestive; the evening lecture positive. The morn-

and instructive lectures. The morning lecture was suggestive; the evening lecture positive. The morning lecture raised questions which none but each listener could answer; the evening lecture answered innumerable questions which must many times have arisen in the minds of his auditors. The audiences were large and appreciative. The morning lecture, especially, was practical and instructive, and a masterly production; that of the evening should be repeated before every audience in the land. The forence of the first origin, their necessity in accordance with the conditions producing them, and their utility in life; of virtues, what constituted them, to what degree they should be exercised, and when; raising the question as to whether man was ever justified in restraining their exercise, as, for instance, when lying would prolong life, or when stealing might save it; of character, what should be the standard; again querying whether any one should plant the standard for another, and where did individual consciences come in etc., etc. He believed all cardinal virtues should be exercised to the extent of each one's ability, not to the limit of another's capacity.

For the sake of government, of society, of family and social interests, certain concessions, at least certain moral as well as other agreements were necessary. The object of life he did not believe to be happiness, but, indeed, the development of character, the result of which would, however, naturally procure a proportionate happiness. He was very careful to distinguish between character and reputation. Reputation is what any body or bodies can make some body or bodies clase believe one is; while character is what the real self absolutely is. Many were far more concerned about their reputations than their characters. Folicy was well enough in its place; but when principle was sacrificed by its exercise, then hypocrisy and disholism bore sway and characters were ruined. Spiritualism by contact, but a great deal of alleged Spiritualism from the missenge the

"Won by its eternal beauty;
And all to highest sense of duty
Evermore be firm and true."

tablished, love will enter and much be

"Won by its eternal beauty;
And all to highest sense of duty

Evermore be firm and true."

In the eyening a most argumentative discourse was given on "The Spiritual Body; its Naturally Necessitated Existence, and its Emancipation and Maintained Independence upon the Death of the Physical Hody."

Mr. Baxter admitted the position of Materialists that the spirit (life-force) of man, if liberated from the body at so-called death, would involve itself into the great life-forces of the universe, and become lost as to identity or consciousness, but the if came from those lacking certain experiences, which others had had, showing man not to be merely dual, but triple in his nature possessing spirit (force, soul), spiritual body and physical form. Were he dual, spirit at its liberation might be dissipated, but it troble, the dissolution of the life-principle, for the disaffected and emancipated spiritual body might retain it, and offer the spirit atill opportunity to exercise its powers, and so, too, both consciousness and individual identity be maintained. This proposition is Baxter accepted, established in his mind through his mediumship, and the phenomena of Spiritualism out of his argument he went on and brought evidence of the plausibility and possibility of his position from certain already established solentific facts and principles. He deduced evidence from the results of experiments of surgeons in their administering of anæsthetics to patients. It is noted that the more benumbed and insensible the physical, the more vigorously acts the mind, till at a certain point, when all animation, even of mind, of breathing, apparently, ceases, yet upon restoration to consciousness the subjects often speak of sorring or journeying away—in many instances declaring they "stood by," or "floated over," and saw or sensed all that was done to the body "they had left"; and, too, others tell of "themselves" as having been away to "strange places." The probability was shown that not only the

low the same law and obtain in a human shape. The open vision of the dying was brought into requisition also, with force.

Mr. Baxter closed his lecture with a pletured clair-voyant vision of the separation of the spirit-body from the physical, of its resurrection and entrance to the spirit-world. It was graphic and touching. After the evening lecture, several clairvoyant descriptions and spirit-delineations followed.

Next Sunday Mrs. Amelia H. Colby will occupy the platform; Mr. Baxter again the last two Sundays of April.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. On Sunday last the session opened with singing and The Russian government has banished no less than 165,000 persons to Siberia during the past ten years.

The Despots of Doctoris.—The Anti-Computer of Vaccination Reporter (Cheltenham, Eng.) quotes the following from an article in the World:

"When the late Sir Henry Holland was asked by a former Suitan, on occasion of his visiting Constantinople, whether, he knew of any drug as deading that it would extinguish existence and leave no trace behind, he replied that as a doctor, he had studied the means of saving life rather than destroying it.

But the function of the constantino of the constantinople, whether, he knew of any drug as of deady that it would extinguish existence and leave no trace behind, he replied that as a doctor, he had studied the means of saving life rather than destroying it.

But the function of the physician of to-day appears to be to multiply indefinitely the Errors of Herror of He the grand March, followed by reading from Votes of

solo, followed by a fine recitation by Minnie Nickerson, a visitor. The Lyceum Quartette furnished the singing, and the closing piece was in memory of Wendell Phillips.

ALONZO DANFORTH, Cor. Sec. of S. S. L. 800 Tremont street, Boston.

PAINE HALL.-On Sunday last an interesting and well-attended session of the Lyceum was held. Readings and recitations were given by Walter Waitt, Alings and recitations were given by Waiter Waitt, Allie Waitt, Maria Falis, Alice La Hommedieu, Ikulah Lineh, Sadie Adams, Julia Young, Minnie Kendail, Alice Souther, Freddie Stevens, Sadie Peters,
Eddie La Hommedieu, Master George Remby, Loia
Main and Emma Johnson; vocal selections by Mrs.
L. S. Jones, Miss Amy Peters, Mr. Arthur Wedger,
Mrs. Josle Halden and Mrs. Francis. The death of
Mr. Alonzo Bond, formerly Musical Conductor of this
school, was alluded to, and Mr. D. N. Ford, who was
intimately acquainted with the deceased, kindly consented to drait the resolutions. A reading was given
by Miss Smith from the audience. Her efforts testified that she possessed talents of a high order as an
elocutionist. As we are entirely free from debt and
the attendance steadily on the increase, we as a
school are encouraged to go on with the work.

FRANCIS B. WOODBURY, Ctr. Sec.

45 Indiana Place.

45 Indiana Place.

SPIRITISTIC PHENOMENA ASSOCIATION - WELLS HALL.—A full house. After singing by Prof. Orcutt and Mrs. F. D. Edwards (her first appearance after a and Mrs. F. D. Edwards (her first appearance after a long lliness), Mr. T. C. Budington, of Springfield, (under influence) spoke of "Spiritualismon a Scientific Basis." Allen Putnam, the veteran leader of the hosts against the errors of the past, spoke of "Facts," also of Mrs. Billss. Mr. Munroe improvised a short poem. Mr. Mudridge spoke of materialization from personal experience. Mediums who gave tests from the platform were: Mrs. Leslie, Jennie Bhind and C. H. Harding. The "Charter Ball" has some indication of being a success, a large number of tickets having already been sold, with a call for more. Members of this Society, show yourselves at this our first assembly, and let it be a success.

ALONZO DANFORTH, Cor Sec. of S. P. A.

HARMONY HALL, 34 ESSEX STREET.—The meetings

in this place on Sunday last were very interesting. Remarks were made by David Brown, closing with Remarks were made by David Brown, closing with many clear and positive tests, which were readily recognized. Prof. Milleson spoke at length of the growth of demonstrated knowledge of spirit return and the liberty of opinion in the clurch and out of it. Mr. Pratt of East Braintree gave one of the ablest addresses ever made in the hall. The remarks of Mrs. Bodrie were practical and well-timed. Mr. Kane spoke under spirit-control, closing with several excellent tests. Drs. Thomas and Tripp gave some excellent tests. The exercises closed with remarks by Dr. Ira Davenport.

RAST ROSTON .- A largely-attended free spiritual meeting was held at the residence of Mrs. Mary F. Lovering, Monday evening, Jap. 21st. Remarks of a very interesting nature were made by Mrs. Lovering, Miss Lucy Barnicoat, Eben Cobb, Capt. P. O. Drisko, Dr. J. D. Moore, Jay Chaapel. Dr. Hopkins, and Dr. Geo. W. McLellan. During the evening Prof. C. P. Longley gave several of his popular songs. A correspondent states that Mrs. Peters, 33 Trenton street, and Mrs. Holmes, 34 Eutaw street, are excellent test mediums.

CHELSEA .- The meetings here are still gaining in numbers. Our conferences are well attended. Dr. Tripp, Mr. P.C. Drisko and many other speakers added much to the interest of the last session. In the even-ing Mrs. S. Dlok was greeted with a large audience; she gave a very fine lecture—also a poem from a sub-ject chosen by the audience, and followed it by tests.

SOMERVILLE.-Mrs. A. H. Colby spoke with great acceptance in Independent Hall, Union Square, Somerville, Mass., last Sunday. At the close of her after-noon lecture she gave an eloquent tribute to the mem-ory of Weadell Phillips and William Denton.

HADLEY HALL, EAST SOMERVILLE .- Mr. Dowling delivered the principal address last Sunday evening. Next Sunday, 17th, the speakers are to be: Mrs. M. A. Chandler, Mrs. Wyman, Mr. Tripp, Mr. and Mrs. Adams, Mr. Fernald and others. Charlestown Neck cars to the hall. All are welcome.

SALEM .- Emma L. Bruce, Secretary, writes that 'Mr. Joseph D. Stiles occupied the rostrum, Fob. 10th, afternoon and evening. His poem and lecture on 'Death,' were eloquently rendered. He will be with us the 17th and 24th of the present month."

CLAIRVOYANT EXAMINATIONS by look of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N.Y. Dec. 1.—13w*

Special Notice.

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

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance. A3 Advertisements to be renewed at continued rates must be left at our Office before 12 ff. on Saturday, a week in advance of the date whereon 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.

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

BUSINESS CARDS.

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

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

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And Agency for the BANNER OF LIGHT. W. H. TEHRY,
NO. 34 Bussell Street, Melbourne, Australia, has for sale
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J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banmer of Législa in fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Banmer can be obtained at 4d, each; if cent per year, (d. catta, Mr. Morse also keeps for sale the Epirlimal and Ectormantery Works published by us. COLDY & BIOH.

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RAILABAM BROTHERS, BOXISHERS, NO. 67 Mullah street, Madra, India, have for sale and will receive orders for the Spiritual and Reformation. Works published by Colby & Bich. They will also receive subscriptions for the Baumer of Light at Rupces 11-12-0 per annum.

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Dr. Jos. Rodes Buchanan, 29 FORT AVENUE, HOSTON, is now giving attended to the treatment of chronic diseases, aided by a sychometric diagnosis and the use of new remedies di-covered by himself. Ills residence is in the most elevated, healthy and picturesque location in Hoston, and he can receive a few invalids in his family for medical care, His work on Therapeutic Barcognony will be issued next April —price two dollars, MRS, BUCHANAN continues the practice of Psychometry.

CHARTER BALL

WILL BE GIVEN BY THE

Spiritualistic Phenomena Association A T WELLS MEMORIAL HALL, 087 Washington st., Roston, Wednesday evening, Feb. 29th, 1884. Musici RAYMOND'S QUADRILLE BAND. Tickets 4.0. Semitting gentleman and fedy. Dancing from 8 till 2:30. Feb. 16.

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ROY, 10.-1811

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BY MOORE RUSSELL FLETCHER, M. D.

BY MOORE RUSSELL FLETCHER, M. D.

It contains 400 pages of matter, and a portrait of the author; it imparts to the people what they want; it makes known the secrets of centuries among the few; it afforts information of sickness or disease, with knowledge of simple, asic-and curative remedies, and why they are given; it also tells them what not to take; it ignores mercurial and mineral preparations, also all powerful and dangerous drugs. The writer removes the vell, or divine art of healing (Latin prescriptions and secrets), and calls remedies by their right English names; he tells how to relieve pain, before a doctor can be had, and avoid needless billis; he ignores all conventionalities framed in selfabness to deceive mankind; he explains the self-evident fact why children seldem die in rural districts, away from doctors, where nurses attend them; he shows the fallacy of the various systems and medicines which have been in use during the past thousands of years, which were little else but bilind experiments with new and doubtful remedies. He traits the subject of Latent or Dormant Life in the lower order of animals, and Suspended Animation, a subject which, so far as we know, has been neglected in Europe and America, cliing about two hundred cases of persons buried alive by their best friends, while in a cataleptic, dormant or trance condition, or revived just before burial; many of whom were accidentally found atterward to have revived in the grave, that inevitable prison-house where hope never enters. He gives full directions for resuscitation, with unfalling tests of life and death.

Extra cloth, gift side and back, plain edge or sprinkle, \$2,00; do. marbled edge, \$2,50; cloth, black and gold alde and back, bevel boards gift edge, \$2,50; half imitation Morocco, marbled edge, \$2,00; full sheep, sprinkled marbled edge, \$3,00.

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Message Bepartment.

Prablic Free-Circle Meetings

Are neid at the HANNEH OF LIGHT OFFIUE, Bosworth street (formerly Montgomery Place), every Tursbay and Fibday Affers Oon. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, antowing no egrees until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

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

Spit is sour earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

Maintral flowers upon our Circle-Hoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a picas ire to place upon the altar of Spirituality their floral offerings.

My we invite suitable written questions for answer at these séances from all parts of the country, [Miss Shelhamer elestres it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

LEWIS B. WILSON, Chairman.

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

Report of Public Séance held Dec. 18th, 1883. (Continued from last week.)

Charles P. Miller.

Good afternoon, Mr. Chairman. 1 suppose you don't know me, or anything about where you don't know me, or anything about where I hall from. I went out of the body in a hurry. I didn't want to go out, by any means; I had not the slightest desire to do so; but, in fact, I could not help myself. I got into a little difficulty with another party. I am not going to call his name, because I do not cherish hard feelings now; I did for a little while; I felt as though, if I could get hold of him, I'd make him see something he didn't want to. Oh! I don't want to injure any one, spirit or mortal, and so I don't intend to keep hard feelings, if I can help it, yet once in a while the old Adam comes up, and I feel a little as I used to.

It is only a matter of a couple of years since

comes up, and I feel a little as I used to.

It is only a matter of a couple of years since
I went out, and I have not been growing very
much in that time, only just a little bit, sir. As
I said, I had a difficulty: it was in Darling's saloon, on Broadway, New York City. You probably do not know where that is. I do, or where it was when I was here, and I was sent over the river. Well, I didn't feel good for a while; it seemed all dark around me; that is, when I came here, in connection with the fellows whom I knew; I could see them well enough, and what they were doing: the old scenes and associations appeared plain to me, but when, as occasional would happen, I was out off from all connection with those parties, I could not seem to see any light ahead; it was dark and gloomy. You've been out in a dark night when you could hardly see your hand before your face! I felt like one in that condition, and I got very tired of it; so, after a number of monthly I bear to the condition of the condition months, I began to cry out for some one to come and bring a lantern, that I might see where I was going. I did n't have to cry long, sir; my shouting was soon answered, and a light appeared. It was borne by one whom I might call an angel, certainly a very sweet spirit, who had prayed over me and over my life, and had attempted to draw me up from its unpleasant conditions more than once, and who I did not realize was with me.

Well, I received a little light and assistance, and hear to find the nathway. It was not

Well, I received a little light and assistance, and began to find the pathway. It was not level altogether, it was up-hill and rather slippery, and I had some difficulty in getting over it, but I pushed ahead and came upon a little higher plane, over which I could see a little further. Then I began to take a good long breath and feel that I was gaining headway. I do n't suppose my old friends will be interested in this kind of a story. It do n't make much difference whether it interests any one or not; it is very important to myself, and I have been told, if I came here and took control of the little woman and tried to speak—in fact, to free told, if I came here and took control of the little woman and tried to speak—in fact, to free my mind, to tell what I felt impressed to—I would gain a higher level and find myself coming up on a broader plane, where there would be more light and encouragement to go on. So, as I have not been deceived by those same advisers, I am here to take their counsel and make myself understood if neatble.

myself understood if possible.

I hope, Mr. Chairmau, you will excuse me for coming. I am very glad to tell those who once knew me that I am getting along, not as fast as I sometimes wish I could, but much faster than I expected to, at first, when I found out where I was and what was coming. I would also tell them that I would be pleased that I would be pleased to give them a lift, if they care to have it. I am ready, any time, to come back to them and help them, if possible, and I will do all I can to make their lives better and I will do all I can to make their lives better and pleasanter than they have been. And to those who cared for me really and truly I send my love, and assure them I expect and hope to meet them by-and-by, up yonder. My name is Charles P. Miller.

Mrs. Belle Jackson.

I passed away from earthly conditions—or died, as my friends say—last summer. I was very nearly twenty-nine years of age, only that. I left very sweet associations here on the mortal side. The ties that bound me to earth were strong and true, and they have not been severed. I have been so surprised at the new life which has opened upon me—I did not under-stand what it would really be. I had a vague idea, compared to the reality, that life existed, and I might find a home somewhere, something bright, perhaps, but did not expect to have such power as I now possess, or have opportunities of coming back to my dear friends and bringing them my love. But I do come, and it pains me that they do not realize my presence. I am here to send them an expression of my affection, and assure them that I have a bright and peaceful home above, that there is no need to fear death, no cause for terror, for it only brings peace and rest and quiet to the tired spirit. Oh, I am so glad to have lain down the mortal form Although life here on earth did possess attractions for me, I find it better that I passed on as I did, where there is no weariness nor debility, where strength is given, and where I can learn so many things that will enlarge my mind that

where strength is given, and where I can learn so many things that will enlarge my mind that I could not have learned had I remained here.

Tell my friends I do not wish them to mourn for me. I hope they will chase the sadness from their hearts and banish grief, for there is no occasion for it. I would say to them: "Let not your hearts be troubled; ye believe in God," believe also in your angel-friends, for they are with you; they come to comfort and console you in the hour of affliction; they come to bring you their tenderest sympathies, to illuminate your lives with that abiding peace which the world can neither give nor take away. "In my Father's house are many mansions." I have gone to prepare a home for those who remain on the earthly side. Let their lives be pure and sweet; let them endeaver always to do what good they can, to live as nearly right as they know how, and they will furnish me with bright and beautiful materials with which I can build for them a sweet and peaceful home in the spheres.

for them a sweet and peaceful home in the spheres.

Oh, I am so happy with the new knowledge and perception that is opening before me! I feel like a little child—thirsting for a comprehension of truth, and eagerly reaching out to gain knowledge—standing upon the threshold of the great temple of wisdom. I have been taken by the hand by wise and loving teachers, who give me those gleams of truth and comprehension which my spirit requires.

I lived in Bantam, Ohio. My husband is Mr. J. H. Jackson, of that place. I am Mrs. Belle Jackson.

of being, and some of my friends were in sympathy with my views; others do believe in a conscious, immortal existence for mankind. One friend in particular, a very sweet little woman, who reads your paper, and who thoroughly believes in the spiritualistic philosophy and pienomena, used very often to try to convince me of its truth. Well, I had no evidence that it was based upon fact, that its foundations were secure and unassallable, so I could not accept those things which appealed to her and which made her so happy. Now I come to tell her she was right; that not only were her intuitions correct, but she was not deceived in accepting those evidences of immortal life which she used to relate to me as appealing to her senses. I told my little friend more than once that if I passed on, as assuredly I should, before she herself was called from the body, and found it possible to do so—in fact, if there was conscious life for me apart from the mortal form—I would endeavor, in all ways, to come and tell her of my existence, and also whether she was right or not in her belief. So I am here. She has rather looked for me through this channel, although she thought perhaps I would not care to make myself known in public. When I have a truth to reveal it matters not to me where it is given. I had just as soon shout it have a truth to reveal it matters not to me where it is given. I had just as soon shout it where it is given. I had just as soon shout from the house-top as from any other place; and now, finding myself to have been in the wrong during the past, and also becoming convinced of the immortality of the soul, I come to assure my friend that I am glad to find her statements correct, and that I will do all that I can to spread a knowledge of this truth before mortals. I will andeavor in every way to do

can to spread a knowledge of this truth before mortals. I will endeavor in every way to do that work which I find opening before me.

I was quite a large man when here, and had full strength for many years. I always found plenty to do, and it would not be natural to me to allow my faculties and powers to go to waste. I find enough to accomplish on the other side, many barren places to plant, many waste spaces to clear up; and I want my friends to know that I am setting about the work with a good will. I am much obliged to you, Mr. Chairman, for allowing me the privilege of coming.

Report of Public Séance held Dec. 28th, 1883. Invocation.

Invocation.

Our Eternal Father, Author of Life—beautiful, instructive life! we approach near to thee with hearts attuned to gladness, and souls filled with praise for the blessings that are ours. Oh! we beseech thee, if any human hearts be bowed down by the weight of care and pain, may the burden be taken from them; if any walk in the valley of doubt, may they be lifted into the sunshine of knowledge, and if there be those who travel onward wrapped in the clouds of error, may these be banished from their pathway, and the light of truth stream down upon them forevermore. To this end may thy ministering spirits, who delight to bless and upilit humanity, be given strength and opportunity to return to this place, and send forth their messages of cheer and good will unto mankind, as well as to speak those words which shall convey knowledge to waiting, eager ones who long to receive it from the realms beyond. Oh! may all those associated here in forms of flesh come into sympathy with each other, and with the spirit-bands who are present, that all may be benefited, and greater power given those who desire to express themselves from the realms of immortal life. fited, and greater power given those who desire to express themselves from the realms of immortal life.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider your questions, Mr. Chairman.

Ques.—Will the spirits please inform us what they think of magnetic appliances, such as

vests, belts, soles, and other articles, as remedial agents for the cure of disease?

Ans.—If these appliances are composed of material that is suitable for the conduction of learning and arguments of the conduction of the condu electrical and magnetic force into the system. and if such material has been well charged b human vital magnetism, as well as electricity under the careful operation of some powerful magnetic healer whose physical and spiritual forces are well balanced and assimilated, then we have no doubt they would prove very efficatious in not only imparting vital magnetism or strength to the individual who should wear them, but also in withdrawing from the system whatever diseased elements might rest

system whatever discussed therein.
Q.—[By J. M. H., New York City.] Is the light of the sun produced by combustion or by natural electricity, generated by the motion of planets in space, impinging upon a central point, and distributed to each, producing life aware form?

in every form?

A.—In the latter portion of the question, your A.—In the latter portion of the question, your correspondent gives expression to our own ideas concerning not only the light but also the heat of the sun. While undoubtedly the light of that solar body is produced by combustion, that is, secondarily, yet this, in our opinion, is primarily produced by the operation of the planetary bodies. We have listened to the remarks and explanations of a number of spirits upon this matter, but we find they vary quite as much in their opinions and assertions as do those interested in these subjects who inhabit the mortal form.

ways exercise an influence that will be of good to humanity.

I would say to my friends: You need have no fear of the future; it will not hold out any unpleasant conditions for you, if you endeavor to to others as you would be done by; exercise that love which should be universal, knows no ovil and doeth all the good it can, and worketh ment of the highest law of life. If you do this, my friends, when death overtakes you it will produced by the operation of the planetary bodies. We have listened to others as you would be done by; exercise that love which should be universal, knows no ovil and doeth all the good it can, and worketh ment of the highest law of life. If you do this, my friends, when death overtakes you it will produced by the operation of the planetary bodies.

As do those interested in these subjects who inhabit the mortal form.

Q.—[By V. C. T., Des Moines, Ia.] What is the cause of the red sun-risings and settings? Is it cosmic dust, lying in the path of the earth's orbit, or is it such substance immediately surrounding the sun? or, third, may it be a stratum of vaporized matter encountered by the tum of vaporized matter encountered by the earth in its flight through space, as affirmed by astronomers, toward the constellation "Hercules"? In short, what is the controlling spirit's explanation of the phenomena?

A.—We have not given the phenomena in question that degree of attention and careful consideration which they deserve. Our own opinion in the matter is that the red sunsets and surgises which have recently attracted at

and surrises which have recently attracted at-tention upon earth have been caused by the predominance of electrical force, as well as by an abundance of vaporous substance of a me-tallic character in the atmosphere. This is our bellef. Absolute knowledge upon the matter we do not possess.

Robert Anderson.

A few years ago, Mr. Chairman, I dreamed of that city which my eyes had not seen [alluding to a song rendered at the opening of the se-ance], but which I longed to behold with awak-ened vision. To day, as I return once more to your Circle-Room, and take my stand upon this your Circle-Room, and take my stand upon this platform, I can truly say that I do not now dream of that eternal city, for I behold it with my spiritual eyes. And it is a glorious city! one vast and far-reaching, one that invites the presence of all who are pure-minded and aspiring! a city that! is seton a hill and commands a wide view of the surrounding country! one from the portals of which we can behold the mortal life with its perpent tray. portals of which we can behold the mortal life with its thronging duties, with its carnest travelers pressing onward! It is a city whose homes are hospitable and fair, whose inhabitants are progressive, whose entire domain is to be desired as a resting-place. For we have homes over there, and they present as real an appearance to us as your habitations of earth do to you; they are truly homes, giving comfort and peace, as well as uplifting those who enter within them.

Well, friends, I have not come to-day to speak especially of our eternal homes, and yet one might unfold a chapter concerning them which would be of interest to mortals, because I find that you of earth do not really receive the idea that our homes are tangible, that they present an appearance of solidity; but I have come to bring my greeting to you and all personal friends, and to speak of the past, which is so rapidly floating

away from us.

This is the last scance of the year, and I find assembled here many spirits who have taken an active interest in the duties and labors of the last twelve months. Many of them have sent out their words of cheer or recognition to mortal friends: some have been received and well-

discouragement to-day, even though humanity has not accepted the full grandeur of the truth which returning spirits bring, and has not desired perhaps to press forward as rapidly as a few exaited minds would have it do.

Oh! my friends, let us, in reviewing the past, not pay too much attention to its failures and mistakes, only so far as they may serve to guide us in the future. We may consider them with earnestness and regret, but we must not deplore them to such an extent that we make no efforts in the future. Let us learn a lesson

plore them to such an extent that we make no efforts in the future. Let us learn a lesson from the past, and pull up all the weeds in our way, remove the stones and thorns which are usightly, and of no practical use, and water seeds and germs which we shall put in their places, so that when another year has rolled away we will not find any waste spots in our gardens of life, but have them filled with blossoms that will not only refresh our own spirits, but afford beauty and fragrance to those with whom we associate.

I look forward to the future of Spiritualism, and I believe it is to be a grand one, notwith-

and I believe it is to be a grand one, notwith-standing the fact that mediums are oppressed and denounced, notwithstanding that many within our own fold deny the God-given truths which spirits have to express to mortals, and declare that only in certain ways and through certain channels can ministrations of spirit-power be given. Notwithstanding all the ad-versities and obstacles that come before us, I believe the future of our glorious cause is an assured one; one that is beautiful and progressive. We are continuously marching onward; we are growing—reaching out for something better and higher; and when a truth is given to us by souls imbued with wisdom, let us take it, look it calmly over, and not ask for some-thing else until we have appropriated it to our own use; then, when we possess it, as a pearl of great price, let us not lock it up within our hearts, but show it to our neighbors; reveal its secrets, and tell them of its hidden power, that they, too, may gain knowledge and wisdom, and become fitted to associate with angels. When we have done all this, the time will come for us to reach up for something higher, broader, grander than we have hitherto possessed. Rest assured, my friends, when we are prepared to receive those things they will be dropped into our lives—given to us by the powers that

are above.
Standing here to-day and looking over the past and gazing forward toward the future, with its revealments and promises, its hopes and plans, I can thank God for death, and for the new life which it has brought me. I can truly say, I would not step down from my spiritual position and take up the mortal form again, with its struggles and turmoils and perplexities of life, for all that this world has to offer. I can say this with an humble spirit, for I know the experience of the past has only offer. I can say this with an humble spirit, for I know the experience of the past has only been one of preparation for the future. But its labors are finished; they are to be laid aside. I do lay them down with a thankful heart, knowing they have performed their work, and that I can now press on to higher scenes, more beautiful conditions.

beautiful conditions.

I say to each one of my friends: Do not mourn for me; do not hold me down by your sad feelings and by the bitter grief which I sometimes perceive you have because of my departure; but rather rejoice that I have been called home, that I have been promoted to a higher position, where I have the power to make grander efforts for my own and others' elevation. I would have you rejoice, for then I shall be able to press on undeterred by any hampering weight of material life, and I will be only too glad to send back to you a knowledge of what I have received in worlds beyond.

Brother Wilson, I cannot remain and speak as I would like, because the thought presses upon me that some other spirit is waiting to take my place; yet I would urge upon Spiritualists generally the necessity of bringing their own lives into harmonious conditions before attempting to obtain anything from spiritual

own lives into harmonious conditions before attempting to obtain anything from spiritual sources; be in sympathy with each other by trying to do and to be good. In this way they will send out an influence that is at once sweet and uplifting, that will bless the spirits who come in contact with it, and benefit the mediums with whom they may associate, and benefit humanity at large. I would urge Spiritualists to remember their duty, and not hide their light and knowledge under a bushel, or from the gaze of the world, but speak the truth, reveal your honest convictions of right, and in all ways exercise an influence that will be of good to humanity.

prove to be only a friend come to guide you into a more beautiful world, where you will find rest and peace—not rest from labor, but rest in that more active and potent labor which brings grand achievements and fine results, and stimulates the soul with new strength for higher endeavor from day to day. Robert Anderson.

Ada Wood.

[To the Chairman:] 1 am a little girl. Do you let little girls come in here? I lived in Cambridgeport. Do you know where that is? I do n't feel good. I feel hot. [You'll feel better in a few minutes.] That man who was just here said: "Now, little girl, you step right in." So I did. I do n't know as I ought to. My name is Ada Wood. My mamma's name is Anna, and my papa's name is William H. Wood. I went away in the summer-time, last summer. I have n't been gone a year yet. I am not quite

is Ada Wood. My mamma's name is Anna, and my papa's name is William H. Wood. I went away in the summer-time, last summer. I have n't been gone a year yet. I am not quite eight years old, but I am growing all the time. I guess I will have birthdays just the same as I did here, do n't you? I want to send my love to mamma and papa, and say that I am all right and nice; where I live it is a real pretty place, and we have everything which is pleasant and good. I go to school to a real kind teacher. She has three other little girls she looks after. She takes us round to different places, and instead of having us learn from books, when we go to these places with her, she lets us see what is going on, what the people are doing—and that's the way we learn. My teacher says we must "learn from practical observation." Do you know what that is?

Won't you please say I send my love to 'em all; but I do n't want to come back here to live, I only want them to feel I aint dead, I am alive, and having a good time. I've got some real pretty dresses. Do n't you think that is nice? I've got on a real pretty one to-day, white, with little pink flowers on it, and green leaves. The flowers look just as though they'd smell real sweet. Yes, they do look so real. My teacher says she thinks, by-and-by, if I try to learn and be a smart girl, I will get power to come and show myself right at home, to those I love. Do n't you think that would be nice? I do n't want any one to be afraid of' me, because they was n't afraid of ime when I was here, and I am just the same now, only they do n't see me. I look just the same, and I feel just the same, only a good deal better, 'do n't you know?

Do n't you think I can ever come again some time? [Yes.] I would like to ever so much. Anyway, I got here this time, did n't I? I want to send heaps and heaps, and lots of love, and say I'll try to come some more again. If I don't they may know I am getting along all right; I can't get lost; I can't die; I died all I could, and so they need n't be a bit afrai

speak through a mortal organism. I had a curiosity at least to undergo the experience. Then I thought to myself, if I can reach any of my earthly associates and tell them how I am getearthly associates and tell them how I am getting along apart from my body, it may prove a
very good thing for them as well as for myself.
I did not like the manner of my going out at
all, sir. I did not go of my own volition. I had
no desire to yield up the earthly things of life,
as they were very agreeable to me. I was assailed by some individuals whom I was not
molesting, and in consequence of injuries received, I was obliged to step out of my body.
At first I was bewildered; did not understand
what was taking place at all; had no idea of
my surroundings and conditions. After a little
while the clouds rolled away, and I discovered
I was in what appeared to be a new country. I was in what appeared to be a new country. In a very little time I found old friends; some of them I had known in business life, others in a social way; they were very kind to me, and endeavored to teach me of my condition. I was

endeavored to teach me of my condition. I was quite ready and willing to learn.

I can express myself as quite well satisfied with the spirit-world as I find it. I am not without a vocation, and have enough to do. In that world there seems to be no lack of power and opportunity for performing the work which comes before me, so I have no complaint to make. But I am still interested in what is going on in the old life on earth. I have friends here in the body, and I think some of them might be glad to hear that I had come back to report. I was not exactly a reporter, when in report. I was not exactly a reporter, when in the body—I was a proof-reader—and I always felt interested in the current events of the day. le tine realed in the outrent events of the day.

I believe in being really alive, not allowing one's self to stagnate for want of employing his brains and intelligence. I think one should take an interest in and learn to comprehend the doings of the day, whether connected with politi-cal, religious or social life, so I am round here and there, poking my head in this thing and and there, poking my head in this thing and that, trying to ascertain what is really going on that is of interest to human beings generally. In this particular line of labor I came here, and will now send out a few words to my friends, to let them know I am quite happy and comfortable, and I don't know as I care to return to earthly life to live. I would like to take some of my old associates by the hand and give them argreeting. It would please me very much if they would seek an instrument I can operate, so as to give them privately and personally some account of my doings since I lived in the body.

I resided in Chicago. I have friends there. frequently drop in among them, especially in the Tribune office, and look around to see what is taking place. I am not by any means asleep, but I sometimes take pleasure in nudging the elbow of some one whom I used to know, and he wonders what is coming over him, what the trouble is. Well, I have a quiet laugh to my-self, and pass on my way. If any of my friends seir, and pass on my way. It any or my friends will give me an opportunity of making myself known to them intelligently and clearly, I will be very glad to avail myself of it. I am Paul Keating.

George E. Smith.

and communicate to their mortal friends—why are you not taking advantage of that knowledge and reporting to your friends who are in the body?" And then, Mr. Chairman, I felt ashamed that I had not tried to come before. So I dropped in here upon you, because I had heard of this place and its peculiar labors. I want to go the place and the product of the place and the pla heard of this place and its peculiar labors. I want to send my best love to my dear mother. I died away from the home of my childhood, in Nebraska. I had to yield to fate, if I may so call it, and step out of the body. Here I am, however, in old Massachusetts, sending a word of love and greeting to my friends, and telling them that I very much desired, before the old year was out, to express myself in a few words, that they might know I am not in reality dead. I do n't know as any one ever is dead, unless it be those who, after passing out of the body. I don't know as any one ever is dead, unless it be those who, after passing out of the body, have no desire to return and manifest to their friends, or to exercise their energies in any way, but just sink into a condition of apathy and listlessness. I might call them dead. But I believe the time will come when each one of them will be resurrected. I want my friends to know that I am not one of that class; I am alive and active, ready for any work that comes up; and I have thrown off one or two conditions which clung to me on earth. I feel strong and well, and can report myself in good order as I come here to-day. I formerly lived in East Lexington, Mass. I have a mother there. I think friends there will hear that I have come back, and perhaps be glad to welcome me. I want them all to understand that I remember each one, and I will be pleased to come to them one, and I will be pleased to come again at some future time. George E. Smith.

Julia Ann Sargent.

Julia Ann Sargent.

My name is Julia Ann Sargent. I did not live in this country; my home was in England. I am assisted to speak here, because I have a mission in coming. I resided in Kensington, where I have friends, and I was told some time ago that if I would come here and gain the assistance of a few spirits, we would be able to manifest our spiritual presence in the home where I once dwelt. I know that my sister is a medium, that in her presence spirits can gather material with which they can manifest themselves. We have succeeded, so far, in gathering the vaporous substance from my sister and other friends which we require for our use, and in collecting it into various shapes and masses which have been seen by those in the body, but as yet we have not been able to make a representation of our forms or faces. We hope to do so very soon. I wish my sister Sarah to realize that it is all true what she has recently learned about spirits coming back; that they can come with much power, and can communicate to their earthly friends. I deairs that they can come with much power, and can communicate to their earthly friends. I desire communicate to their earthly friends. I desire her to investigate as much as possible the claims of Spiritualism, because the friend who has recently conversed so much with her upon the subject, who has loaned her the paper which you publish, who has also brought to her attention works on spiritual matters, will be able to give her more information than she can receive from any other source. I think, through his instrumentality and assistance, we will be able to bring right home into the midst of our earthly friends evidences of immortal life, give tangible manifestations of spirit-power, and in many ways convince our friends that we do live, and that, although we have passed from the earthly form, there is no separation between us and our mortal friends; we have lost nothing that really belonged to us by the lost nothing that really belonged to us by the change.

change.

I was very weak when I passed away. As I talk, something of the old feeling comes over me. I was told if I came here and gave a message to my sister and her friends they would receive it, because they have a very dear friend, an inhabitant of this country, so journing with them, who reads your paper, and through his instrumentality my letter will be received.

John C. Murphy.

I was not quite twenty-five years of age, Mr. Chairman, when I died, and I have not been dead a year. It seems strange to me to speak of death, and being dead, because I don't see any connection with death here in my surroundings, in the real practical existence which I am living, yet my friends on earth call me dead, and they are add when they think of in the state of th

and I felt that it was about time for me to try and rid myself of old ideas that were false, and and I felt that it was about time for me to try and rid myself of old ideas that were false, and seek instruction from those who understood and appreciated just what spiritual life really was. So I am trying to get ahead a little, and learn some new lessons day by day. I have come back to tell my friends and former associates that I am quite pleased with the conditions I find, and that after all there is nothing to dread or to fear, it is all very pleasant. My mother felt very sad when I passed out, and I was sad to leave her. I desired immediately to announce my presence, and let her understand I was with her, but I could not do as I wished. I think after I have learned a little more I will be able to do better in coming back, and convince my friends there is life for them, as I have found it, beyond the grave, and that there is every opportunity given for the expansion or unfoldment, as you call it, of the beat part of life. I had a number of young associates, and I send them all greeting. I send my love to my dearest friends and nearest relatives, and will be glad to come to them at any time if I can find an open way. My mother's name is Mrs. Etta Murphy. I am John C. Murphy. I lived on Summer street, Lowell, Mass.

Thomas Malone.

Thomas Malone.

[To the Chairman:] An' shure, sir, will'ye let me come? I am helped in by the young man that's just gone out. I come from Lowell, too, but I've been gone a longer while than he has. He's a good fellow; he wanted to do me a bit of a good turn, an' I feel much obliged to him. I've not been quite as well off as he has since I went over. I've seen some dark places; he says he has found only bright ones. I suppose it's all right; but I tell ye, sir, it made me feel pretty bad. I didn't know what I'd got into at all when I was in the darkness an' didn't see anything around me that gave me a bit of a notion as to where I was; I felt as though it was pretty hard work traveling. An' shure, all the bad things I ever did in me life came up before me, an' they looked just as real as human creatures, they did; they looked as though they were allve, an' wanted to get hould of me. I wanted to run, but didn't know where to go to. Perhaps ye can tell how ye would feel under sich circumstances. I don't know—it wasn't pleasant. Many's the time I had done what I hadn't ought to do; many's the time I might have done better if I had tried hard, when I thought I was doing the best I could. We all thinks that, when we know better after all. Sometimes, as I said to ye, I found some dark places, an' if I didn't want to do that. But after a while—an' it was quite a little while, too—I felt bad over it a good while before I saw the light which came; but it did come at last, an' I showed me a narrow bit of a road. It wasn't wide as I'd like, an' I found I must keep me head straight if I wanted to get through if; [To the Chairman:] An' shure, sir, will 've the light which came; but it did come at last, an' it showed me a narrow bit of a road. It wasn't wide as I'd like, an' I found I must keep me head straight if I wanted to get through it; I must keep right along, an' not look to this place or that, an' not take a bit of a drink; if I did, it would make me head swim, an' I could n't get through the path, it grew dark before me. After a good deal of trouble I got through it, an' found a good wide field beyond. Then I felt happy; then I see some of me ould friends; an' I found I had been goin' through a kind of a purgatory. After all it was n't very pleasant, but it gave me some experience which has done me good.

Well, I came from Lowell, the same as the young chap that's just been speaking to you, that helped me in. I went out from the Boarding House Fire. Shure, I don't like to spake of that. It was a bad thing, especially for me, because perhaps if it hadn't been for me, it would n't have happened. I don't like to think of it. 'T was bad all round. I was in the hospital, an' from it I got out, an' after a while I found meself as I told ye. I'm getting along pretty well now, an' I want me old cronies to know it. I'm looking up a bit, trying to get up higher, an' I want them to do the same; not to wait till they get over into the dark, narrow place, but begin now, right off, while they are here, to keep their heads straight, an' themselves in good condition, try to help their neighbors along, an' be kind o' good to everybody; then, as the man who was here before said, they'll get into the broad field at once when they come over, an' that's what I am telling them. I don't know as I have anything more to say, only if ye can give me a bit of a lift to get higher, I'd be glad to take it, an' if I can give any one here a bit of a lift. I'll be glad to give it; that's ail. I was a machinist, and worked in the Lowell Machine Shops. Me name is Thomas Malone. me good.
Well, I came from Lowell, the same as the name is Thomas Malone.

Caroline Morris.

My name is Caroline Morris. My intimate friends called me Carrie. I have been away from earthly life for some years, but I have not forgotten the friends whom I left on this side. They lived in Boston, and as I know Boston affords many opportunities for the investigation of Spiritualism—as I understand there are fords many opportunities for the investigation of Spiritualism—as I understand there are many mediums in this city—I think my friends cannot find an excuse if they do not try to learn something of the claims which Spiritualism presents to mortals, and to ascertain, if possible, what their friends are doing on the other side of life. I come back, bearing many messages of cheer and love from the dear ones who are with me. My sister Hattie desires me to give her tenderest love to her friends who are here; my mother, also, extends her blessing to the dear ones. Cousin George also sends love, and wishes me to say he is as active and energetic as ever, and is trying to be of use to others as well as himself. I may add, he is the same genial, rollicking good fellow he always was. We are all together, a united band of spirits in a home of light. Our spiritual habitation is not grand and spaclous, it is snug and cosey; pleasant in appearance, and comfortable every way. We extertain our filends cosey; pleasant in appearance, and comfortable every way. We entertain our friends able every way. We entertain our friends there, and always have enough and to spare for each one who comes. We are trying to be hospitable, so that none will feel that they are inpitable, so that none will feel that they are intruding; and as we endeavor to do our work day after day, we seek to learn more of life and its conditions, in order to gain experience and knowledge, and to become better fitted to entertain angels from higher realms than those which we now inhabit. Oh: I say to my earthly friends, do not mourn for the loved ones who have passed out from mortal life, for they only go onward to a brighter home; one more real and substantial than that of earth-life, which is fleeting. The spiritual is not transitory, but eternal; and when a loved one; joins us, we know a higher work is to be accomplished; a brighter knowledge to be received; a grander existence outlined for them; and that all is well; that by-and-by, as the years roll on. grander existence outlined for them; and that all is well; that by-and-by, as the years roll on, each of the dear ones who are left will come to us, bearing their sheaves of labor, their record of life. I hope they will ever endeavor to have a record clear. I trust they will do all they can to enlarge their own lives and benefit their neighbors while here, so that when they come to us they will rejoice that death has found them in a good condition, ready to meet it.

To One in the Audience. I would briefly state that a lady sits before us

who is very anxious to receive a communication from a dear one in the spirit-world. That spirit who is very anxious to receive a communication from a dear one in the spirit world. That spirit has tried to control the medium, but was unable to, because the power and magnetism of our instrument are almost exhausted, therefore we will say for him to the lady present that he is in the utmost harmony with her in her work. The new labors which have opened before her are fraught with meaning; they will beargrand and useful results for humanity at large. He desires her to press on, feeling that she is doing the work of the spirit, that new duties have been laid upon her by higher powers, because they have found in her a fitting instrumentality for an important work. Therefore she has no need to tremble or to fear; support will be brought to her from different sources; spiritual strength will, be supplied; and her own mental powers will be enriched under the new experience. By-and-by she will find, herself; giving expression to thoughts floating in her mind which will astonish even herself, which will be instructive and elevating to many others. She will realize in the future just how and why she has been chosen for this mission, sind will find herself capable of taking up a line of work in a department, which she has hisherto been unwilling to assume, for which she has not desen unway the stream of the first and the stream of your principal guide and sustainer; through him will be brought to you magnetisms and in-fluences which will bring to you greater light, strength and influence than you have ever known before. I am the guide of the medium.

MESSAGES TO BE PUBLISHED. Jas. 1.—Belle, to Julia; Dr. Robert W. Oliphant; Marion Orowley; Charles N. Miller; Mercy Williams; Dantel L. Barker; Ipeg.
Jas. 4.—Bamuel Maxwell; Mrs. Juliette Manly; William H. Merritt; Elen Wright; Edward Hecking; Neilie Chapman; Lena Everett.
Jas. 8.—Judge John Chaney; Mrs. Leontine Tournoir; Thomas Pliman; Maria E. Coffin; Josephine Murray; Harry Goodwin; Agnes Brown.
Jas. 11.—Obarles P. Ourtis; John Harlow; Mary Louise Derby; Rebecca Pearson; Bamuel B. Phelps; William H. Thompson; Mary Emma Jones; Frank Mellen.
John McCormick; Belle, to Eli W. Smith; Caroline M. Russell; Lydia Wentworth; Silver Spray.
Jas. 18.—Munroe E. Merrill; Mrs. E. A. Partridge; Helen A. Coolidge; Henry Wilson; Allen H. Jones; Georgianna A. Bafford.
Jas. 23.—Samuel Phips; D. A. Wadely; Ellen A. Matthews; Charles Andrew Powers; Blossom, for Mrs. Susan Cameron, Belden Wilmont, Annie Garside, John W. Rogers, Maria Chifford, Oliver P. Morton, William Morton. W. Rogers, Maria Clifford, Oliver P. Morton, William Morton.

Jan. 25.—Capt. Joseph Sandford: Francis Wymond; Sarah Haskell; Martha R. Lund; Michael Kirby; Henry A. Baker; Harriet Messenger; Viola,

Jan. 29.—Neille J. Henyon, for Fannie L. Carver, Edward D. Stone, H. N. Long, Eliza Rudolph, Fred. Bragdon, Sarah E. Billinga, Mary O. Henderson, Col. William W. Tompkins, Gertle Williams, Themas Shortor, Water Lily, Spirit Violet,

Feb. 1.—Mrs. Juliette T. Burton; John Dorr; Lotela, for Caleb M. Bean, Mrs. Susan B. Tidd, Edward Gafney, Warren Fuller, Caroline Mitchell, Henry A. Clark, James Skein, Mary B. Hagar, Mary McCarron.

Feb. 5.—Mrs. Mary A. Rea; Charles H. Bourne; Nelson Beals; Eleanor Lawton; William E. Lawrence; Hannah Clarke; Mary Jane Saunders.

Adbertisements.

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

Care Banner of Light, Boston, Mass. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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P6b. 2.—Im*

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Feb. 2.

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Sood Annual FOR 1884

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Nov. 17.

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Self Cure Free. Debility Manhood and Decay A favorite prescription of a noted specialist (now retired). Druggists can fill it. Address DE. WARD & CO., LOUISIANA, MO. Dec. 1,—1y*

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Dec. 8,-12w*

McShane Bell Foundry MANUFACTURE those celebrated Bellia and Chimes for Churches, Tower Chocks, &c., &c. Prices and catalogues sont free. Address H. HESHANE & CO., Baltimore, Ed. Oct. 6.—1y

MRS. S. A. DRAKE will entertain transient guests at her residence, No. 4 Bond street, Boston.

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J. B. HATCH, BENJ. Boston, Mass., Committee.

THOS. LEES, Cleveland, 6.,

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Jan. 5.

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with advice in business, marriage, &c. Consultation by
letter, six questions answered for \$1,00. Enclose fee, stamp
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Jan. 19,

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Jan. 6.

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WILL hold Béances at her residence, 678 Tramont street
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2:30 P. M. 4w*-Feb. 9.

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MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the celestreet, Boston. Patients received from 9 to 8. Feb. 9.

MRS. J. A. BLISS

WILL hold her Materialisation Seances Wednesday Friday and Sunday, at 8 F. M.; and Saturday after noon at 2:30. No. 39 East Newton street. Feb. 2.

MRS. A. DWINELS SEERESS AND TRANCE MEDIUM. Rooms 12 and 18, 48 Winter street, Boston. Feb. 16.—4w*

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 48 Winter street, Boston. Feb. 16.—44*

DR. A. H. RICHARDSON,

MAGNETIC PHYSICIAN, has removed from No. 42 to 29 Winthrop street, Charlestown District, Boston. Feb. 2.

Mrs. A. E. CUNNINCHAM, MEDICAL, Business and Test Medium, is located at 11 Davis street. Office hours from 10 A. M. to 4 P. M. Circles every Sunday evening.

MRS. CLARA A. FIELD MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Beston. Jan. 5.

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MRS. C. T. CROCKETT MAGNETIC TREATMENT AND VAPOR BATHS, No. 40 Dover street, Boston. 2w*-Feb. 9.

INSPIRATIONAL, Psychometric and Test Medium, s. R. Newton st., Boston, Seance Thursday eve. Hou sw - Feb. 2. A NNIE LORD CHAMBERLAIN, Musical and Physical Scances, Wednesday, Thursday, Friday, Baturday, Sunday, 5P, M., 45 Indians Place, Boston. Jan. 8.

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DAPHAEL'S HORARY ASTROLOGY: BY INTURE MAY BE ANSWERED. BY BAPHAEL. Cloth, English edition. Price \$1,00.

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[Continued from first page.] and sometimes within it, where they looked upon the medium and the spirit at the same instant. One tall, queenly appearing guest from the unseen realm stood midway between the circle and the cabinet and sang a Spanish song with a remarkably fine intonation. Another, similar in stately bearing, gave exercises in attitudinizing with a grace and skill that indicated a familiarity with coming before the public in that rôle.

Near the close of the séance the lights were extinguished and illuminated forms appeared, walked about the room, some of them coming from and returning to the cabinet several times, conversing, replying to questions and singing.

A large proportion of the spirit-forms, both plain and illuminated, dematerialized in view of the company, giving convincing proof, even to the most skeptically inclined, that they were denizens of an unseen world, temporarily "clothed upon" with matter and made visible to mortal sight.

Scarcely a scance passes without proof being given by "Billy"-one of Mrs. Bliss's controls -of a knowledge of facts known only to the person he addresses, and who is startled by an announcement that shows the nearness of the spirit-world to our own. The revelations thus made bring forcibly to mind the passage in the New Testament, "There is nothing covered, that shall not be revealed; neither hid, that shall not be known."-Luke xii: 3.

We recommend Mrs. Bliss to all Spiritualists and investigators as one the genuineness of whose mediumship, tested for years in every conceivable manner, is vouched for by hundreds, possibly thousands of witnesses, and whose faithful discharge of her mission during long experience as a gate-way of entrance for the return of the departed to earthly friends and associations is worthy of all praise.

Phenomena in Australia.

We learn from the Harbinger of Light, the January number of which has just reached us, that at the house of a gentleman who has been for a long period a resident of Melbourne, strong physical manifestations, witnessed by himself and five other persons, have occurred in the full blaze of gaslight. The gentleman states that loud raps have been heard in various parts of the house, on the room door, the walls, and the glass of the window, for which they were unable to discover any ordinary cause. A bell which was never used, the wire being broken, was repeatedly rung. The raps and the bell-ringings both responded intelligently to questions. Movements of various articles of furniture also took place. One evening a chair went up the chimney as far as it would go, then tumbled over on the floor, no one being near it. On another occasion, a pillow came flying down the staircase. It was taken up again and replaced, and a search made, but without success, for any person playing pranks. On coming down they were followed by two pillows and a bolster. Some one went partly up the staircase and threw them up to the landing, when, on turning to come down, a pillow was thrown at his head. A towel also came flying down, and glided some distance along the passage. On one occasion when raps were heard as if made on a door, one person took hold of the knobs on each side to see if he could discover their source. The raps, however, were heard as before, close to his face.

Mr. A. C. Cotton of the Vineland (N. J.) Rostrum has lately paid a visit to New York City. Among things seen and heard he makes the following statement in regard to the mediumship of Mr. DeWitt Hough for form-materialization. It seems that sixteen persons were present, among them Hon. Thomas R. Hazard, whose spirit-daughter was recognized by the father. Other spirit forms appeared. But the most wonderful development of spiritpower, as related by Mr. Cotton, there took

'In a substued light (he says) there appeared. outside of the curtain, what looked at first to be a whitish patch on the carpet; and as we looked it grew In width and breadth, and soon, appeared like a small bunch of white lace. Continuing to look, there seemed to be life underneath, which would lift the substance and oscillate vigorously, rise and fall somewhat, and then with a bound, stand a full form covered with substance. That form would walk, go about the room and touch people by request, on hands, face or head. Mr. H. said the touch was sometimes warm and lifelike and at others cold. These forms would take flags and wave them vigorously, at times whisper some words, and it was said they called their own names Then they would sit in chairs by request, and stand erect and begin to sink to the floor, going out as they appeared."

Science-Theology-Immortality.

A. J. Grover writes to the Weekly Magazine of Chicago, Ill., in this wise regarding the respective positions of the scientist and the theologian regarding Immortality:

"The so-called faithless agnostic scientific men claim that there can probably be no manifestation of mind except in connection with and resulting from the physical organism. The Christians regard such incredulous people as atheistical, materialistic, heretical, irreligious and ungodly. Yet it would appear on examination that this doctrine of the scientist, after all, is identical with the doctrine of the resurrection, according to the theologians. For, does not the Bible teach, the Orthodox creeds embody, and do not the preachers preach the doctrine of the resurrection of the physical body? And that the soul sleeps or is inactive after death of the body until the resurrection? Continued life hereafter and the doctrine of the resurrection are scarcely reconcilable. For if the soullives on, vigorously, comfortably and in health without the body, why need it be resurrected? Why should the decayed and cast off tenement which has crumbled to death be resurrected if the former tenant is all right without it? Cut bono? And why the separation of soul and body at all, if soul depends on body for life? In the infinite economy, why death and then resurrection, if scattered dust that for ages has been going the round of life and death in a thousand forms must be gathered up, if the identical body it once inhabited is necessary to give a soul respination and life? God should not be charged with doing what is unnecessary. He must be infinite in economy, and cannot be infinite in waste of energy and useless processes."

Saratoga Springs, N. Y.

The First Spiritualist Society of Saratoga Springs has been duly organized and incorporated under the laws of the State of New York relating to religious bodies. The following officers have been chosen : President, H. J. Horn; Vice President, W. B. Mills; Secretary, Peter Thompson; Treasurer, W. B. Mills; Clerk, E. J. Huling; Trustees, Peter Thompson, Mary S. Hurd, Mary A. Mills, Chester S. Bates, Edward Fitch Bullard, Geo. W. King, Susan J.

Heart Disease has brought many to an untimely grave. The heart is as liable as other organs to disease; if you have it even in the alightest form use Dr. Graves's Heart Regulator. \$1 per bottle.

The Whitney Case-Again.

[MR. BABCOCK EXPLAINS.]

Although the Banner of Light expressed its disinclination, in its last number, to have future issues filled with heated discussions concerning the Whitney exposé, yet I am encourazed to ask the admission of the following papers, on the ground that they are but a part and parcel of my original paper, and which should have been attached to it at the time, could the signatures have been properly offered concerning something which they had not then read. The matter involves no new issues and does not take the form of any new discussion, but simply endorses and corroborates statements which now rest upon authority which should be strengthened in every way possible, involving, as they do, a matter of such extreme importance. As for myself and colleagues I may add, we shall pay no further attention whatever to anything that Mr. Whitney or his friends may advance. In what we have done we have been actuated by a love of the truth only, and we shall always consider it our duty in behalf of our beloved cause to fearlessly expose fraud wherever we find it.

Yours very truly, J. F. BARCOCK, D. D. S. Bangor, Me., Feb. 9th, 1884.

Having read with much satisfaction the article from the pen of Dr. J. F. Babcock, in relation to the "Whitney expose" as published in the Banner of Light of Feb. 9th, we desire, as spiritualists, to thank you for its publication, since we earnestly believe it the duty of the journalist to spread broadcast the exposure of all fraud, in order that the residuum of truth may thereby become firmly established.

may thereby become firmly established.
We further desire to add that the statements
made by Dr. Babcock in relation to the scances which he attended are in every detail absolutely true, and any denial of them by any person must necessarily be attended with falsehood.

Yours very truly,
Newell, Blake.
DAVID BUGBEE.
SILAS D. JONES. PHILANDER EVANS. A. WARFIELD. E. E. LYON. C. A. LYON. DR. SILAS ALDEN.

Bangor, Me., Feb. 8th, 1884.

Bangor, Me., Feb. 8th, 1884.

As attendants upon that particular "scance" given by the Whitneys on the evening of Jan. 22d, 1884, which resulted in their final and overwhelming exposure as frauds, and "barnacles upon the truths of Spiritualism," we ask to be allowed to testify over our signatures that Dr. J. F. Babcock's statements (as published in the Banner of Feb. 9th) in connection with the details of their exposure are true in every particular; and whenever the man Whitney's statement conflicts with them he simply resorts to falsehood. Mr. Whitney was not "jumped upon by three men." The officer alone (whom Whitney subsequently apologized to for his own violence) held him firmly. Mrs. W. was not "kicked twice," nor at all, or otherwise maltreated by any person present. Mrs. W. did not "lay upon the floor in her peticoats, etc.," but she lay there, covered by a single garment only, viz., a chemise, or night-dress, with a lot of muslin wound about her person, though when she entered the cabinet but a short time previously she was fully dressed. We further testify that the "lady-spirit dressed in white," and whom Mr. King was asked to take the hand of, as they stood between the curtained doors of the cabinet, was the identical "form" afterward discovered to be the medium, Mrs. Whitney, in her white chemise and lace! No clothes whatever "were stripped from Mrs. Whitney" by any person present. She had no clothes on save the garment before alluded to. Allow us to add that we cannot conceive why it is that Spiritualists can be found to defend and uphold such unmitigated frauds as these Whitneys were alists can be found to defend and uphold such unmitigated frauds as these Whitneys were proved in Bangor to be. Such action does the cause far more enduring injury than the frauditself: That we cannot wholly prevent; all professions of belief are cursed with them; but to defend them after such an exhaustive exposure only serves to encourage others in their ure only serves to encourage others in their nefarious trades, drags the honest medium to the level of the impostor, and is, in our opinion, almost fatal to the ultimate triumph of the truths of Spiritualism.
Yours very truly,

PHILANDER EVANS. G. STANFORD. A. WARFIELD. CHARLES CLAYTON. L. BRAGDON. Z. L. BRAGDON. EDWARD KING. GEORGE CHAPLIN.

Bangor, Me., Feb. 8th, 1884. To the Editor of the Banner of Light:

I have read the article headed the "WHITNEY I have read the article headed the "WHITNEY CASE," extending over nearly four columns of the first page of the Banner of Light of the 9th inst., and feel but little doubt that the facts narrated are substantially correct as given. The narrator's idea of what constitutes harmony in a spirit-circle is worthy of consideration, as showing how stolidly ignorant some really honest and well-meaning Spiritualists are of the laws that govern in transfiguration and materialization of spirit-forms. Under the horrible conditions pervading the circle as dehorrible conditions pervading the circle as described—if the manifestation was not in whole a transfiguration of the medium, who was therefore liable to be seized by an ignorant grabber per sethe spirit-form was undoubtedly made up almost entirely of fleshly elements drawn from the medium's own proper person, amounting probably to more than half her avoirdupols weight, and leaving her but a form of mist (as I have seen on different occasions), that under the circumstances would have passed away insudden death, were it not that the mysterious law that connects the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not have the medium with the manifesting form by thousands if not the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the manifesting form by thousands in the medium with the medium wit millions of sympathetic cords, admits of her spirit-guardians causing the dissevered parts of the innocent victim's body to reunite (not without a tremendous shock), by conveying quick as thought the smaller to the larger part, whether the latter be still in the cabinet. or in the firm green of extensive with the firm of the cabinet of the cabinet with the cabinet with the firm of the cabinet with the firm of the cabinet with the firm grasp of a strong-willed man. Under the dire conditions that evidently prevailed at the time of the exposure it must have been just as easy for the dark or mischievous accomplices of the band of conspirators who met by agreement to accomplish (however ignorantly) the ruin of the helpless medium, to introduce into the cabinet any desirable quantity of paraphernalla, as it is for spirits of a better class to in-

nalia, as it is for spirits of a better class to introduce bouquets of flowers, etc., etc., where really harmonious conditions prevail.

The superabounding amount of turkey-feathers that were forthcoming on this occasion carries with it an air of irony on the part of the spirit-chums of the exposers, as if they were laughing in their sleeves at the impenetrable ignorance of their stupid earth-accomplices.

Permit me to express my most heartfelt sympathy with the foully "exposed" medium (whom I do not personally know) in her distress, with the hope and belief that her angel friends will be able to goon restore her shattered nerves and be able to soon restore her shattered nerves and vital powers to a state of comparative health, so that she can again go forth as an instrument in their hands to convince an unbelleving world that man does have an existence beyond the

grave eternal in the heavens.

I have been recently witnessing some of the most remarkable manifestations in the presence most remarkable maniestations in the presence of Joseph Caffray and wife, 229 East 48th street, New York, and also at Henry C. Gordon's seauces, 691 North 13th street, Philadelphia, that I ever saw, read or heard of, of which more anon. Yours truly, THOMAS R. HAZARD. Philadelphia, Feb. 9th, 1884.

We publish in another column the prospectus of the Banner of Light, the leading and the oldest journal devoted to Spiritualism in the United States. The Banner is an able exponent of this peculiar philosophy, and those interested in the subject will find this worthy of their patronage.—The Lickawana Democrat, Scranton, Pa.

True Eloquence.

Great orators, like prets, painters and musicians, are born, not made. Daniel Webster, who ought to know, said that "true eloquence does not consist in speech." It must exist in the man, or, as some of us would say, the man or woman must be a medium, or under inspiration, as Wendell Phillips seemed to be, and no doubt was, though unconsciously to himself. It is said of Frederick Douglass that in a short period after he gained his freedom he became a powerful orator, in opposition to slavery, though he had no aid from education. But we may readily believe that he had aid from his friends in the spirit-world, for it is related of him that while yet in slavery and praying in the forest, he heard his name spoken: Frederick! Seeing no one, he continued his prayer, until he heard the voice again saying: "Frederick, pray with your legs!" He understood that, and left for the North. Some time we shall learn how many of the great shining lights have been fed and kent burning from the To the Editor of the Banner of Light; that, and left for the North. Some time we shall learn how many of the great shining lights have been fed and kept burning from the inexhaustible source of all good and truth, and been mere instruments to whom, personally, no worship should be paid as such. They in the higher future do not claim it, but give God the praise.

Boston, Mass., Feb. 8th, 1884.

Spiritualist Meetings in New York. The American Spiritunlist Alliance meets every Sunday afternoon at 2% o'clock in Republican Hall, 55 West 334 street. Headquarters and Reading-Room for members at 137 West 33th street. T. E. Allen, 23 Union Square, Secretary.

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

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 69th street. Wednesday, at 31. M. A. Newton, President.

Froblaher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Bunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

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

The meetings at Frobisher Hall, 10th inst., were more interesting than usual. At the opening of the conference in the afternoon Dr. E. B. Fish gave some examples of healing; the several individuals operated upon testifying of benefit received. Mrs. Eunice Sparks gave some valuable hints upon "Metaphysical Healing." Mrs. Dr. Still, Mrs. Emerson, Mrs. Goodwin, Messrs. McLoud, Ostrander, J. E. Watson, and Winch filled up the remainder of the time to acceptance.

Mir. Charles Dawbarn gave a most admirable address in the evening, taking for his subject "The Dangers and Difficulties of Spirit Communion." The lecture was listened to with the most profound attention, and several times elicited applause.

Mr. Dawbarn will speak next Sunday evening upon "Spiritualism and Morality." Dr. E. B. Fish will heal publicly at the commencement of the afternoon conference; and Mrs. Dr. Still will give psychometric readings.

New York Eth. 11th. 1834.

ings. New York, Feb. 11th, 1884.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Sunday, Feb. 3d, Dr. H. P. Fairfield lectured before our society, in the afternoon, upon "The Difference Between the Teachings of Spiritualism and Theology." Before his lecture he described a number of spirits, glving the names, most of them being recognized. His lecture was a very able effort, showing the superior teachings of Spiritualism over the doctrines of theology. The evening lecture was a continuation of the afternoon's discourse, and much appreciated by the audience; a number of spirits were described and names given. Feb. 10th Dr. Fairfield closed his engagement, taking for his subject, in the afternoon, "Spiritual Intercourse," and dealing with it in a most interesting manner; a number of spirits were described. In the evening he gave an amusing account of his early life and development as a medium, at the close of which his control lectured upon "The Double Nature of Humanity." The meeting closed with a fine inspirational poem. Next Bunday, 17th, Geo. A. Fuller will occupy our platform. Com. Between the Teachings of Spiritualism and Theol-

Hartford, Ct.

To the Editor of the Banner of Light: I am a member of the Hartford Association of Spiritualists, which has been employing public speakers several times a week since we organized-four months several times a week since we organized—four months ago. We have a public speaker every Sunday afternoon and evening, and sometimes another during the week. We hold a public circle every Thursday evening, and a sociable every Friday evening. Our place of meeting is Whittlesey's Hall. No. 32 Asylum street, and our officers are Henry Bacon, President; Benj. Dart, Vice-President; Chas. J. Mills, Secretary, and Royal R. Tracy, Treasurer.

Our membership numbers forty-seven, and is increasing as rapidly as we could desire.

I believe the First Association is also in a prosperous condition, and both societies are doing what they can for the cause, and the most friendly relations are existing between them.

Lectures in Haverbill, Mass.

To the Editor of the Banner of Light:
Mr. Edgar W. Emerson, of Manchester, addressed the Spiritualist Association yesterday. In the even-

the Spiritualist Association yesterday. In the evening he was controlled by what purported to be the spirit of Rev. B. F. Hosford, former pastor of the Centre Congregational Church, who passed away nearly twenty years ago. He spoke about twenty minutes, and those who knew him thought they saw in the substance and expression a resemblance to his utterances when in earth-life, marked by changed ylews in some things, as seen from his present point of observation. His words were impressive and deeply religious. The hall was filled with an intelligent audience. ence.
Capt. H. H. Brown, of Brooklyn, N. Y., will speak
here next Sunday, and the next following.
Feb. 11th, 1884.
E. P. H.

Meetings in Springfield, Mass.

Fo the Editor of the Banner of Light:

J. W. Fletcher closed his engagement with two lec-tures Sunday, Feb. 10th. The audience in the evening

tures Sunday, Feb, 10th. The audience in the evening was unsually large and listened closely to the eloquent periods of the speaker as he portrayed the beautiful life "Beyond the Gates."

At the close of his lecture a large number of spirits were described by Mr. Fletcher so clearly as to be immediately recognized, several of them giving messages to their friends. [Our correspondent's synopsis of this part of the services will appear next week.—BD.]

Biggar W. Emerson, of Manohester, N. H., will speak the next two Sundays, Feb. 17th and 24th. He will also give tests at the close of his lectures.

H. A. BUDINGTON.

Prof. Milleson's Lectures and Drawings.

Much satisfaction has been expressed by these who have attended the lectures, accompanied by exhibitions of spirit-paintings, given by Prof. M. Milleson in this city and its vicinity. By means of drawings representing the soul forces, and the clear elucidation of their nature and methods of operation, with the results thereby effected, some of the greatest and most comprehensive facts of our spiritual existence are made plain to the understanding of his hearers, and information of lasting value imparted. Societies would confer a benefit upon themselves and those of the general public who might be induced to attend his lectures, by securing the services of Prof. Milleson. He may be addressed at this office.

The observance of a Sabbath is not en-oined in the New Testament, nor did the early Uhristians consider it necessary. Justin Mar-Christians consider it necessary. Jastin Martyr, in discussing the Sabbath question with a learned Jew, wrote, "For as circumcision began from Abraham, and Sabbaths and sacrifices and oblations from Moses, it has been shown, were ordered on account of the hardness of heart of your people, so it was necessary these should end, according to the counsel of the Father, in Jesus Christ, the Son of God."—The Index.

In the death of WENDELL PHILLIPS the world loses its greatest trator, and mankind its truest friend. His elequence will be heard no more in the land, but his example, his self-sacmore in the land, but his example, his self-sac-rificing spirit, will life to encourage the work-ers in the cause of our common humanity through all ages. His words can never die un-til the English language is blotted from the earth. And the monument to his memory is the grateful affection of true hearts every-where.—Washington Ortic.

The person who treads on an insecure coal hole cover is not only liable to sprain an ankle or something but to get coaled as well.

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A HUNTER'S STORY.

How He was Overcome and the Way by which He was Finally Saved.

[Correspondence Spirit of the Times.] An unusual adventure which recently occurred to your correspondent while hunting at Brookmere, in this State, is so timely and contains so much that can be made valuable to all readers, that I venture to reproduce it entire:

The day was a most inclement one and the snow quite deep. Rabbit tracks were plentiful, but they principally led in the direction of a large swamp in which the rabbits could run without difficulty, but where the hunter contention where the start is sinking into a large swamp in which the rabbits could run without difficulty, but where the hunter constantly broke through the thin ice, sinking into the half-frozen mire to his knees. Notwithstanding these difficulties, the writer had persevered, although a very small bag of game was the result. While tramping about through a particularly malarial portion of the swamp a middle-aged man suddenly came into view, carrying a muzzle-loading shofun and completely loaded down with game of the finest description. Natural curiosity, aside from the involuntary envy that instinctively arose, prompted the writer to enter into conversation with the man, with the following result:

"You've had fine success; where did you get all that game?"

"Right here in the swamp."

"It's pretty rough hunting in these parts, especially when a man goes up to his waist every other step."

"Yes, it's not very pleasant; but I am used to it and don't mind it."

"How long have you hunted hereabouts?"

"Why, bless you! I have lived here most of my life, and hunted up to ten years ago every year."

"How does it happen you omitted the last

"How does it happen you omitted the last ten years?"
"Because I was scarcely able to move, much

ten years?"

"Because I was scarcely able to move, much less hunt."

"I don't understand you."

"Well, you see, about ten years ago, after I had been tramping around all day in this same swamp, I felt quite a pain in my ankle. I did n't mind it very much, but it kept troubling me for a day or two, and I could see that it kept increasing. The next thing I knew I felt the same kind of a pain in my shoulder, and I found it pained me to move my arm. This thing kept going on and increasing, and though I tried to shake cff the feeling and make myself think it was only a little temporary trouble, I found that it did not go. Shortly after this my joints began to ache at the knees, and I finally became so bad that I had to remain in the house most of the time."

"And did you trace all this to the fact that you had hunted so much in this swamp?"

"No, I didn't know what to lay it to, but I knew that I was in misery. My joints swelled until it seemed as though all the flesh I had left was bunched at the joints; my fingers crooked in every way and some of them became double-jointed. In fact, every joint in my body seemed to vie with the others to see which could become the largest and cause me the greatest suffering. In this way several years passed on, during

the largest and cause me the greatest suffering. In this way several years passed on, during which time I was pretty nearly helpless. I became so nervous and sensitive that I would sit bolstered up in the chair and call to people that entered the room not to come near me, or even touch my chair. While all this was going on, I

touch my chair. While all this was going on, I felt an awful burning heat and fever, with occasional chills running all over my body, but especially along my back and through my shoulders. Then again my blood seemed to be boiling and my brain to be on fire."

"Did n't you try to prevent all this agony?"

"Try? I should think I didtry. I tried every doctor that came within my reach, and all the proprietary medicines I could hear of. I used washes and liniments enough to last me for all time, but the only relief I received was by injections of morphine." jections of morphine.

jections of morphine."

"Well, you talk in a very strange manner for a man who has tramped around on a day like this, and in a swamp like this. How in the world do you dare to do it?"

"Because I am completely well, and as sound as a dollar. It may seem strange, but it is true that I was entirely cured; the rheumatism all driven out of my blood; my joints reduced to their natural size, and my strength made as great as ever before, by means of that great and simple remedy, Warner's Safe Rheumatic Cure, which I believe saved my life."

"And so you now have no fear of rheuma-

"And so you now have no fear of rheuma-tism?"
"Why, no. Even if it should come on, I can "Why, no. Even if it should come on, I can easily get rid of it by using the same remedy."
The writer turned to leave, as it was growing dark, but before I had reached the city, precisely the same symptoms I had just heard described came upon me with great violence. Impressed with the hunter's story, I tried the same remedy, and within twenty-four hours all pain and inflammation had disappeared. If any reader is suffering from any manner of rheumatic or neuralgic troubles and desires relief, let him by all means try this great remedy. And if any readers doubt the truth of the above incident or its statements, let them write to A. A. Coates, Brookmere, N.Y., who was the man with whom the writer conversed, and convince themselves of its truth or falsity.

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NELSON CROSS, Secretary,
206 Broadway, New York City.

Spiritualist Meetings in Brooklyn.

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

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtie (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 2 and 7½ P.M. Sunday School for adults and children at 10½ A.M. Ladles' Aid Society meets Wednesday at 2½ P.M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public condully invited. Mirs. F. O. Hyser is engaged for December. A. H. Dalley, President.

Brooklyn Spiritual Fraternity. Friday evening Conferencemeetings will be held in the lecture-room of the Ohurch of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7,2 2, M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles H. Miller, President; W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 398 Ful-ton street, meets every Saurday evening at 80° clock. Spir-itual papers and books on sale, and meetings free. Ospt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Ecclety insets ht Frankin Hall, corner of Third Avenue, and 15th street, every Wednesday evening, at 7:45 o'clock. Third Avenue, Court street and Hamilton Avenue care pass the hall.

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