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A Thanksgiving Address.

The Spiritual Rostrum.

Inspirationally Given through the Mediumship of Mrs. H. J. Horn, and Delivered before the First Society of Spiritualists by its President,

H. J. HORN

Sunday Evening, Nov. 23d, 1884.

JUBILATE DEO!" "Make a joyful noise unto God. all ye lands." We select our text from the old Bible, not because it is a sacred book, but because it is the most ancient record we have of primeval man's efforts to express his spiritual aspirations.

The keynote of our Thanksgiving address is taken from the Psalms of David. "Jubilate Deo" was the name given to this song by the early Latin Church. When gathered in the dark, mouldy catacombs, after escaping from the dread lions of the bloody arena of the Coliseum, they sang this song of thanksgiving, and it retains that title in the rubrics of the Church to-day.

As usual with Oriental poets, the psalmist apostrophizes nature as a living, thinking individuality, capable of responding to benefits. "Make a joyful noise, ye lands," he exclaims. The joy is expressed by the ripening of fruit and swelling of grain. From every hillside and valley the land sends up a "joyful noise," repeating its song in russet vegetables and fra-

God desires and responde to. How beautifully our text expresses the joy of existence, the physical pleasure of living, which is only a mark of the spiritual ecetasy experienced by man when he realizes that, there is a good principle physical pleasure of living, which is only a mark somewhere protecting and superintending his life.

Listen to man's hymn of thanksgiving, composed a thousand years before Christ appeared ipon the earth, by the inspired singer of Israel: Thou crownest the year with thy goodness, and thy paths drop fatness; the pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing."

Can any modern Christian poet surpass these psalms of thanksgiving? And why do they satisfy the heart? It is because there is no shadow of doubt thrown over the goodness of the Infinite. There was no hell in those days. King David had never heard of Satan and his fallen angels. It was reserved for the ingenuity of our times to create that disturbing element that weakens our voice and chokes up our song !

This poet of the Orient could tune his psaltry free from discord. The earth was the Lord's, and his throne was in heaven, and his mercy from everlasting to everlasting.

There was no power to contend, then, with Omnipotence for his throne. His people had only to trust him, and goodness and mercy would follow them all their days.

How astray from our heavenly home and Father we have gone 1. The angel-world is again endeavoring to bring us back! How happy we feel to day in our spiritual be-

lief. How sunny our hearts. Long indeed should be the faces of our Orthodox brethren if they believe a tithe of what is taught them in their woeful prayer-meetings. etc.

Dear friends, could spirits come to you today, and tell you to be thankful, if they did not know of that Summer-Land, whose gardens you plant by good deeds on earth. and whose harvest is eternal fields of progression ?

Could they point to your beautiful earth, now stripped of its fruitage, and holding in its bountiful lap the promise of another, spring-time, as a cause of thanksgiving, and a guarantee of future happiness. If they knew that any portion of the tollers of the earth were to be lost and tortured eternally!

No! Christians, you have raised to yourselves a false image. Dethrone it from its high pinnacle. Tear it to pieces, and cast it into the waters of oblivion, from whence it came !

It is intended by nature and God that man should be gay and cheerful. See how quick you forget the accidents of life. The sorrows that come to you would be forgotten if you would let th m fly.

It is only Christianized countries that magnify ills. We have seen in China and India poor natives lying upon a coarse pallet of straw, grant fruit, in nutritious grain, in well-fed cat- | his various names-and turning peacefully to | ing taken 1

If there is a God he does not need our thanks." True, they are not negative ary to him, but they are of inestimable value to your own well being, to your spiritual self-hood.

Is it nothing, think you, to be in harmony with the great scheme of life? To strike those upper chords of your soul whose gamut is in heavenly spheres ? Is it nothing to feel as the angels must feel ?

sentiment of thankfulness makes us akin to them. Ask your own oul if it is not so? Clap your hands in joy and look up and sing, "Jubilate Deo," as the anglents did when caroling forth this song. Do you picture to yourself some gigantic man beyding down through the clouds and listening to your song and being propitiated thereby 94 Was this the prompting of this glad hymn? Rol it was the soul's own expression of thanks of cognizance of some good creative principle "shaping the harmonious destinies of the world far better than kings or prime ministers."

Spiritualists, more than any other people, should celebrate this day of thanksgiving, for they have so much to be thankful for. At their feasts they can realize that their spirit friends come and sit beside them.

The memories of earth are still dear to your spirit-friends. They rejoice at your harmony, at your spirit of obarity, at your thankfulness. Their land is beautiful. They feel not the bleak winters of earth. The snow-drift that falls like eider-down to protect the earth with its fleecy white covering, is unknown in that Summer-Land.

And yet its inhabitants all take pleasure in returning to earth. Their thanksgiving song is never ended. Though they have not seen God, that incomprehensible Jah, the self-oreated, whose manifestations they behold in the harmonions movements of the spirit-world, yet the voice of their inner being ascends to Him. Let us be thankful for, the tiny rap; for the strange, thrilling knock; for spiritual trance; for transfiguration; for the hundred and one manifestations of spirat power that have been vouchsafed to us in this wonderful age of the world.

Think of it, friends. In times past you put the body of a dear relative or friend away in the ground. You followed the pale corpse in its black hearse sorrowing to the grave. You returned home; how lonely the house seemed; the voice so familiar to your ear was hushed: the clothes once worn were left behind; how sad they looked to your tearful eye -the dress, the coat, the cloak-all, all were there; nothing had been taken away for that strange journey. The pocket-book was left, praising Allah or Brahma or Buddha-God, in | bonds, property, houses, horses-all left, noth-

blue eyes had kindled a flame in our friendless heart, did not smile upon us. Some ungainly Hessian possessed her affections. The German professors loved their pipes and beer more than they loved the shy American student. We were alone and friendless.

Finally, as we sat upon the side of our foreign bed hesitating between the trigger and the black pool, from the very intensity of our thinking, help came. A new thought was kindled. We had recently been translating the Life of Stilling. That faithful, trusting soul, who had been so often helped in his greatest extremity by that mystical Providence to whom he appealed, seemed to stand between us and death.

The mists of our German-born atheism cleared away. A ray of light appeared. We reflected, if perchance, as Stilling's autobiography seemed to point out, that there was one above to watch over our needs, might not our own dear dead mother be near, and would she not send help to us if we asked, as Stilling had done in his times of trouble?

Ob, sweet hope I Consoled by the thought we prayed for aid, and then, dressed as we citement and reaction, and fell into a sweet slumber.

About midnight we were awakened by a caused us to shudder. We knew instinctively us. Our dim candle could never throw out such an effulgence.

It vanished as it came-viewlessly. A nervous upon our forehead. A power outside of us forced us to turn, our eyes were compelled to penetrate the darkness, knowing that a vision awaitour senses; with hushed awe we beheld our mother's face beaming upon us through a halo of light !

She held out her dear hands in benediction ; her white vapory garments fell near ; we could have touched them. A cold sweat suffused our frame as we called, "Mother, oh mother !" Then a low voice like the dying wind sounded on our ear, saying, "Child, be not troubled ; I am with you ; all will be well."

That, and nothing more; the apparition vanished; but in its place it left a trusting spirit; sweet revelation had been made to us. We and many of them gave me the benefit of the would wait and trust. Well for us that we did. same. Precious, sacred joys, screened from

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-MY DEAR CHAINEY-I see by the papers that you have become a Spiritualist. Of course you did not reach your present position by a simple course of reasoning upon facts common to the world. You must have seen something or heard something that satisfied you not only of the existence of spirits, but that these spirits were once human beings, and can and do communicate with the inhabitants of this world. I read your speech that you delivered at the Convention, but you did not give an account of the evidence you had received. I should like to know what facts caused you to embrace Spiritualism, and, if not too much trouble, I wish you would write me an account of your experiences. We are all well, and all send regards.

Yours truly, R. G. INGERSOLL. I need not tell you that I join in no hue and ory against you.

310 SHAWMUT AVE., BOSTON, MASS., Nov. 4th, 1884.

COL. R. G. INGERSOLL: My Dear Friend-Your letter is an oasis in a desert, and most sweet surprise, though I had already declared that I knew no word of disparagement or mockery would ever pass your lips. In a naturally were, sank upon the bed overcome by the ex- serious life, the event you refer to has been the most serious experience that has yet befallen me. I have been greatly pained and shocked at the amount of illiberality shown by former asstrange light, which appeared to permeate the sociates. Tortured and stung by all manner of whole chamber. We looked about dazed, while jokes and jibes and unjust accusations of false at the same time a mysterious sense of awe motives, I fear I may have been less disoriminating than I ought to have been in my replies. that it was no natural light that had awakened | I thought that in leaving the Methodist first, and afterward the Unitarian ministry, I had safely passed all danger of suffering for opinion's sake. But that was mercy in comparison tremor seized us. A presence seemed to ap- with what I have endured in the past six weeks, proach then—a strange supernatural touch fell | in private letters and public ribaldry. Let me, then, thank you from the bottom of my heart for this wave of kindness you send me so generously from your far western home. Though ed them. It came; a glorious sight burst upon I have often felt the overflow of your great, loving soul before, it never seemed so truly great as now. Before giving the facts you solight let me make one or two observations: I have no right to expect that my experience will convince you. I had heard in my association with Spiritualists many equally startling narratives, and yet had remained honestly unconvinced. So, then, may you. Then it is much easier to suppose another the victim of an illusion, than to admit the same touching an experience of your own. It is also utterly impossible to put into the scales again all that helped all thought of suicide disappeared. In the to turn the beam. I was surrounded by hunmorning we awoke with a cheerful heart. We dreds of bright, intelligent, happy Spiritualists. were in communion with another world. A They all had marvelous experiences to relate.

tle, and in abundant provisions for use during die, knowing that they were going to the the long cold days and nights that must ensue | Flowery Kingdom. after the yielding autumn.

The harvest has been gathered into our vast western storehouses. Our barns are filled to repletion. Throughout the country the voice of thanksgiving is heard, from every hamlet and city, from every log cabin and stately dwelling. It resounds from Maine to California, from the Atlantic to the Pacific coast.

The tuneful laborers in distant California gathering in their purple vintage, the hardy farmers of our northern clime harvesting their fruit and grain, raise the same note of thanksgiving to that mighty Power that has caused the earth to produce such an abundance.

Through the Atlantic cable the good news of the prolific American harvest is carried by electricity to hungry, waiting lands in the eastern hemisphere. It is telephoned from storehouse to storehouse; from banker, to banker, from workman to workman, the joyful tidings spread. The air is filled with congratulations. for peace and plenty abound l

In every State young children and grayhaired elders, matrons and maidens, rich and poor, are busy preparing for this grand national festival,

This is no new song we raise or custom we celebrate to-day. It does not belong to Christianity alone. The hymn of thanksgiving went up to heaven, ages ago, when in pagan Greece and Rome altars to many gods rose on every vine-covered hillside.

It is natural for man to be thankful, to utter spontaneous songs of gratitude. That voice of the soul that carols like an unseen lark within every breast, is the immortal principle volcing to its counterpart in the world of spirits !

In Christian, countries, it has grown into a bellef that to the church is due this spirit of thanksgiving, so blessed to view. Not so. It existed ere Christ was born. It is man's birthright. It came from heaven, and as a fountain it wells up to reach its source Initiat All over the boundless earth thanksgiving. for a good harvest, arises to God in its due season. He has to answer to many names. Jehovah, Josh, Jove, God! He knows all languages and responds to every tongue."

He answers to the song of the Egyptian when the river rises over the sandy plain, and fructifies the earth, and the dusky native reaping his harvest of corn and oll, raises his voice in thanks iving to the God of the Nile !

In India, where the sacred river Ganges is his emblem; in Africa, where he is known as Josh;

Missionaries seeing these poor but happy people, exclaim : "Oh, abject wretches ! We must teach them that they are going to be unhappy hereafter. They are dying in ignorance wicked place !" And thus with mistaken kindness they endeavor to blacken their future horizon and fill their unsophisticated minds, with fear and dread.

United States takes place, and Thanksgiving feasts will testify to the goodness of that power that vivifies nature. Burnt offerings of fatted bird and inceuse of fragrant fruit will ascend from modern household altarsativeta I and

Let, our minds go back and picture the first Thanksgiving of our Puritan fathers. They had escaped from man's tyranny across the seas, from the oruel arms of the inquisition which would force, them to renounce; their religious faith, to the fertile, far stretching land of the Spiritualists is increasing, every day; thank-New World-the home of freedom.

Guided by spirits, they had found the Indian corn, and cultured it. Its golden tassels had rejoiced their hungry eyes. They had gathered in their harvest under similar soft glowing Indian summer skies as have lately spread over your glad land.

God and the red man alone owned the vast country that extended in rich fields, fertile valleys and noble hills, before their eyes. The broad rivers, the electric air, the clear subshine and blue sky that graded this newly-discovered continent, were free to them all. The Action Untaxed by either baron, knight or king, they sent up: a shout of ; thanksgiving . whose joyful echo has not yet done resounding through the length and breadth of the land I

Every true American heart expands in liberality on this festival day, and every hand opens to give at least of the gleanings of the field. The mighty chord of true patriotism is touched. What country, we, exclaim, can equal ours in young and sensitive. The small hoard of mon-agricultural and mineral wealth ? What couns ev we had possessed was almost all gone. We try has the free schools and colleges that we possess, that have come to us with our spiritual freedom ? And it is this very spirit of thankful-ness that has fostered this bappy condition of which we are justly proud. Having received freely, we give freely. Even the thriftless pau-per and the most sullen tramp can find, s hos. pitable door open where he will receive his thanksgiving dinner. Let him be thankful, indeed, let the workman emblemi, in Africe, where he is known as Josh; in Uhims where he has many names he sends balk an any names he sends only through industry that, the present wealth with he stand blaid blaid blog of thanks with which he stand blaid blaid blog of thanks with which he stand blaid blaid blog of thanks with which he stand blaid blaid blog of thanks with which he stand blaid blai Let him be thankful, indeed, let the workman

You could touch those personal articles so Ere Thanksgiving day ended our remittance the eyes of unbelievers, were, for some reason dear to their owner once, there was no one to reprove you. The person had gone, gone for good, gone forever !

No word, no letter, came to you from that traveler. Your sobs might break your heart, of hell. We must make them believe in that and he would not respond to your ory! Thus it was in the past, friends, but to-day the picture is changed I

The discoveries of modern thought have found a way to bring back this shadowy friend, a way During this week the annual jubilee of the which the good Lord had always provided, but we had lost the track, the trail, which, like the faint line the Indian follows through the boundless prairies, taking him to his wigwam and his hunting-ground; was lost to us!

How thankful we should be that we have found it again, and that the means of communication with those called dead has 'increased instead of diminished.

Thankful should we be, also, at the growing intelligence of the land, and that the number of ful for the grand temple that has just been erected for spiritualistic use in Boston ; thankful that this once occult science is gradually being fathomed, and made of practical use; thankful that we are not alone, but that unseen guests fill our rooms, and sit at our tables; that our telegraphic messages are responded to; that we can lay aside our orape and black streamers, and 'rejoice that the risen souls are at liberty, and wish to see us looking as gay as the flowers with our garments of cheerful hue, of crimson, white and blue, types of joy. Nature makes no black flowers. The emblems of our translation to the Summer-Land should be white, not black.

We will tell you an anecdote of Thanksgiving Day, friends, an occurrence of our earth-life. Years ago, when we lived among mortals, we were dwelling in a land far distant. We had gone from our American home to study in one of the German universities. We were ey we had possessed was almost all gone. We were a stranger in a strange land. The mails Came in slowly in those days, and no drafts, no money came for us, while weeks and months slowly rolled away. It was in the month of chill November. At

home Thanksgiving Day was at hand. . In dear New England the busy housewives were at work. preparing the golden pumpkin and dressing the delicious birds for that well-known feast-day. How/decolate and, thankings we felt as we re-

Thanksgiving became a day to be remembered. On Thanksgiving Day in many of your large city churches there will be piled up around the pulpit and filling the chancel, fruits and vegetables and great sheaves of wheat and rye, which will recall to the mind of the scholar

pagan offerings of classic days. We have seen in the tabernacle of an illiberal opponent of Spiritualism enough fruit and vegetables to feed several starving families. As decorative emblems they looked well; as offerings to the poor they would have looked generous; but if to God as they were intended,

But history repeats itself, and so-called pagan rites are renewed to-day. Offering to spirits is a beautiful tribute when practiced with understanding. In Russia it is the custom among the superstitious peasantry, who live on the lone bleak steppes, in the severe winter, to place upon the outside sill of the small window a dish of rice and cup of native drink for the invisibles, and beneath the patron saint a light ... When they awake in the morning and find the portion gone, they believe the blessed spirits are. pleased with them and have partaken of the repast, while in truth the food has been eaten by some poor houseless outcast, on his way from the wilds of Siberia, who, knowing the custom of the people, helps himself to this gift of the gods to save his famishing body.

Well for us all would it be if religious rites served this double purpose.

It is related in your early American history that Captain Miles Standish, when with his men foraging out in the Indian country, came across some natives' graves, where, according to the custom of the red man, they had placed food and corn for the spirit in its passage to the distant happy hunting-grounds. That corn saved the little company from starvation and formed the nucleus of the next season's abundant harvest.

So should we always mingle use with our religious ceremonies; and let us make of our day of Thanksgiving & day not only to thank the Lord, but to remember our spirit-friends, and to give of our abundance to those who have not.

LOVE IN QUEBEO Whose "little embezzier is oo ?" I'se oo's 'ittle embezzier."- Zare. ... I statistic is oo?

arrived from an unlooked for source, and ever or another, freely confided to me. Through after the two worlds were as one to us, and the free and delightful social intercourse of the camp-life, I had a far better opportunity of forming a correct judgment of the people than one does in the ordinary course of life. So that the conditions by which I was surrounded all helped to produce conviction. I hold that we do not believe as we want to, but as we are compelled. From their appreciation of my lectures I also had golden opportunities of investigation pressed upon me without money and without price. I have seen and sympathized with the sufferings of mediums, such as no money could have tempted them to endure. I have seen those who, when I first came on the they were preposterous, for the whole earth is grounds, could hardly exercise their gifts by reason of the positive influence I exerted over them, bathed in tears of joy, when from the platform I told the story of my conversion. I could hardly tell that story for tears of joy myself, while the impression made upon the audience was simply indescribable. I have seen people happy under the excitement and emotion of Methodism; but this was altogether of another character. But these are not the facts you want. I went to this meeting quite by accident. You know yourself of what I had told you of my discouragement with the great ma jority of professed Liberals. That feeling had grown still stronger; and so I had thoroughly resolved to go on the stage. I have been studying with this in view for two years. But my dear friend Putnam was most desirous of leaving business and entering the field of Liberal propaganda. I tried hard to dissuade him from it. He felt then that his chance of success was

dependent on joining forces with me. Under an impulse of gratitude and sincere friendship, I consented to try it for a year, if the conditions I mentioned in a former letter to you should be complied with on the part of the National Liberal League.

Having to go to Canada, I went around to Salamanca, in order to consult with Mr. Green in reference to our plan. While there I quite accidentally resolved to visit the camp, so as to engage accommodations during the forthcoming meeting for myself and friends in advance. They invited me to lecture. I spoke to them on "The Church of the Future." They liked it so well that they invited me to speak again the next day. I gave them "The Genius of Shakspeare." They wanted some more, and so the following day I gave them "Leaves of Grass." Of course they talked to me about Spiritualism. I said, as you often do, "I don't know.", I had no proof, and all the proofs I had been taught to trust were broken reeds. To use your own beautiful words, I did not know whether death was night or day, a prison wall or a door, the folding or the unfolding of wings. I said to them, "I have no objection to another life, but at present that is my position." At the close

BANNER DECEMBER 6, 1884. OF LIGHT

of my lectures what they called public tests were given. A young man who sees clairvoyantly stood up, and described spirits he saw, giving their names, and the time and place of their death. He would also frequently go into distant homes, and describe the furniture of rooms, contents of bureau drawers containing relics of the departed, such as a locket or a ploture, or articles of clothing so minutely as to produce a most startling impression. These descriptions were generally witnessed to as being strictly true by some one in the audience, nearly always an avowed stranger to the young man. Still, I set them down to a judicious selection of epitaphs on grave-stones, carefully culled obituary notices from the spiritual papers, coupled with mind-reading. I was invited to a scance. Most striking and exciting things were done. It was in such company and under such conditions as made the thought of trickery impossible. We had not sat in the circle a minute before each one was patted on the face, hands or knee, by hands not belonging to any one of us, while beautiful star-like lights flitted like fireflies about the room, and a guitar was taken from the lap of one of the sitters, and passed all around the room beyond the reach of any of us, and all the time discoursing sweet music. Though startled and perplexed, this would not have convinced me. I next met Mrs. Anna Kimball, a celebrated psychometrist. As Prof. Denton, who made a special study of this subject, gives her the palm in this field, I gave her a ring I had been wearing, to hold. She soon made me feel like the woman of Samaria, who said of Jesus, "Come see a man who told me all that ever I did." As a seer or clairvoyant she described the spirits of two young ladies, standing by my side, who gave their names, and said I visited them when they were sick, and preached their funeral sermons -all of which was true. She also described another spirit standing by, who was my guardian angel. But more of this anon. I began to be somewhat shaken, and to catch myself saying, "Great heavens ! is it all true ?" But then I thought of all the trickery and fraud that has been exposed in Spiritualism, and all that I must undergo should 1 proclaim myself a Spiritualist, and said quietly to myself, "No, it won't do. I have changed around enough. It seems to be true, but I will just keep this to myself, and say nothing about it." Being under engagement I attended another séance. This time the manifestations were still more wonderful. The room seemed crowded with spirits, audible voices speaking all around us, giving names and messages fully recognized by some of the sitters. Next I saw the phenomenon of independent slate-writing. To deny that it was the work of an invisible agency was utterly impossible-that it was done by spirit friends seemed probable, as in most instances the message was written in the handwriting of the person signing. I was, of course, still more excited by each additional marvel. Still I persisted in my purpose not to be converted.

At this time I had been on the grounds a week It was Sunday. I had arranged to leave next morning bright and early, and so went around bidding the new friends I had made good-by. This kept me out until eleven o'clock. When I reached the hotel I found the door locked. Just as I was about to knock at the door, I seemed to hear a voice saying, "Go and sleep with Jack." Now Jack was a very nice fellow, the musician of the camp, and husband of Mrs. Lillie, a most interesting inspirational speaker. They lived in a lovely tent. and as Mrs. L. was away, I knew that Jack would like my company, and so went. We lay awake talking some time. It was a bright, beautiful night, and the tent in consequence almost as light as day. Finally Jack fell asleep. But there was no sleep for me. I was going away in the morning. All that I had seen and felt the past week revolved itself in my mind. I felt more sure than ever that it was true, and yet I resolved more firmly than ever that I would not be a Spiritualist. Suddenly I became aware that some one was there in the tent besides Jack and myself. It was you face to face, or sat in the dear family circle a most strange feeling. Words were put on my lips to the following purport : "You have been brought here to be convinced of the truth of Spiritualism. Those who love you see that this is all that can now make life for you worth the living. You must stay here until every cloud of doubt and haunting shadow of despair is cleansed from your mind," Long I reasoned against it. Finally in despair I yielded the point and fixed upon a plan by which I could stay. The moment I did so I felt a soft hand placed upon my brow. I cannot tell you how I felt. It was at once the strangest and most beautiful sensation I ever experienced. It thrilled me through and through with indescribable ecstasy. I can assure you that it was no dream, but a most sweet reality, amply confirmed by many subsequent experiences. As soon as it was known that I had changed my mind about leaving, I was again invited to lecture. A voice seemed to come and whisper in my ear, "This is to give you an appropriate chance to confess what you have seen and felt, and swear allegiance to this faith." I resolved to do so. The manner in which it was received was as great a miracle as anything that had happened. I never dreamed that such an effect could be produced by a simple recital of my religious experience. It gave me new ideas about oratory. From that time on the revelations have continued to increase in power. Through three different mediums my guardian spirit claimed to be the one who had touched my brow in the tent. From the fact that she was seen one time to place a bunch of lilles on my breast and another time a dove, I called her Lily Dove. I have had the strangest and most wonderful dreams, in which I have been with her in a most beautiful country. All that I have done of importance since has been foreshadowed in dreams. These dreams are unlike anything I ever had before. But this letter would stretch out to a cyclopædia should I tell Two of the leading persons attending the Camp Meeting were Mr. and Mrs. T. J. Skidmore of Fredonia, N. Y. Mr. S. is a successful railroad contractor, and a man of large brain and heart. His wife is a most sweet and royal lady. Several years since they lost a beautiful daughter by consumption, just as she had blossomed into womanhood. Her name was Kitty. The love between her and her parents must have been much like that between your own sweet daughters, Maude and Eva, and their parents. But they lost their Kitty. She was parents. But they lost their Kitty. She was married to the man of her heart's choice a week before she filed. They were headd them-selves with grist. Life hardly seemed bear-shie. They had all that money could huy, but the pride of their hearts and light of their home had goine out in the darkness of death art Think for a moment how you would field here were your only child and you should hold her. (As the pride of their hearts and light of the low were your only child and you should hold her. (As

have a more honored place in their home than the Bible. But they turned in their despair to Spiritualism. They received message after message on closed and looked slates, in her own familiar hand, full of the perfume of the same loving nature she revealed in earth-life. They saw her materialize, felt her arms around their necks, and then saw her simply fade from their sight without moving from the spot. Since then she has come to them in so many ways that they feel that she makes one of the home circle almost as much as while in the visible form. They have a lovely little seance-room, and whenever a medium passes that way, he or she is called in, and they commune with her as of old. The tent that I occupied in camp was furnished me by their kindness. The easychair I sat in was the one Kitty was married in a week before she died. She was seen several times by clairvoyants to come into the tent and sit down in that chair. During life her favorite flower was a white rose. Mr. Prang of Boston kindly sent me a package of picture cards; on one of them were some white roses; I gave it to Mrs. Skidmore, saying, "That is for Kitty." That night while I was talking with Mrs. S., Kitty was seen by a medium to enter the tent, kiss her mother, and then come and place a bunch of white roses on my breast. After the camp Mr. and Mrs. Skidmore invited myself, Mrs. Anna Kimball and Mr. W. A. Mansfield, the slate-writing medium, to spend a few days at their home, during which time we held two circles, with only ourselves and two relatives and members of the family present. Just as soon as we sat down the first night Mr. Mansfield was entranced and the most startling phenomena commenced. Kitty came and covered her father and mother with tender caresses; things were taken out of our pockets and passed around the circle; I felt two soft hands touching my forehead and toying lovingly with my hair, while all the others in

the circle were being touched by other hands. When I felt them on my forehead I said mentally, "If that is you, Lily, please touch my lips with your fingers." It was done immediately. The next day I went into Dunkirk and bought a box of flowers - white roses, a lily, some jessamine, heliotrope, sweet peas and carnations-appropriate presents, I think you will say, for such sweet angel visitants. When we sat down the hox of flowers rested in Mrs. Kimball's lap, whence it was immediately taken and placed in mine. 1 then asked if that was to indicate that they knew I had brought them the flowers. At once I felt three gentle touches on my forehead, while at the same time three distinct raps were made on the box, which in spirit-telegraphy means yes. I then formed the montal request that if Lily were present she should put the lily in my hands. It was done as quick as a flash. I then said mentally, "Kitty, if you are here, I brought the white roses for you, and would like you to put one where you placed the spirit-roses." Immediately I felt something placed in my bosom, and when the light was turned on there was seen the white rose. Ever since I had the experience already related, of the hand touching my forehead, if I happen to be mentally tired. I am almost sure to have it repeated. At the first touch of those magical fingers the pain and weariness vanish! I feel now so sure that much sweeter experiences will follow death than can come to us in this life, that I think of that otherwise gloomy event with the most joyful and intense expectation.

But this letter is growing too long. If I had far greater marvels to relate I should expect you to reply, "I might not this believe without the sensible and true avouch of mine own eyes." Sc far as I am concerned I can say, "My life upon the ghost." She has told me many things and never played me false. She inspires and strengthens me constantly. I would not part with the joy of this experience for all the gold of earth. I do not think I shall be any more sure of immortality when I have attained the other | late themselves that the labors of the past have life than I am now. I wish I could have seen | materially contributed to the profit of to-day. while I told my strange story, and answered all the questions which might arise, and seen just how it affected you. I have not written it in such fullness before from a feeling that some of it was too sacred and nersonal, that it would be almost sacrilege to give it to the general public. Your letter, however, shines so grandly and beautifully alongside of most of the comments of my old friends, and inspires me with such perfect confidence, that I cannot resist the temptation to give both the question and answer to the public. . I feel sure that it will do much to restore the good feeling marred by the unjust censure of others and my own somewhat strong remarks under the intense excitement in which I was thrown, first by my experience, and next by its unfriendly reception. If you will write a short reply and say just how it presents itself to your mind. I am sure that also will do a world of good. If you can explain it away on any hypothesis that does not demand more credulity than the theory of spirit-return,

For the Banner of Light. DIFFERENCE OF OPINION.

"A bending reed I would not break, A feelie faith I would not bake, Or rashify tear away An error, that some truth may stay, Deprived of which the soul's without A shield against the shafts of doubt, -Whillier.

Of this two meanings may be had, In either case the teaching 's bad, To charity I feel inclined : But yet it seems unto my mind, Error is error, nothing less, It never has-it cannot bless.

I cannot see the reason why We should revere a plous lie, Truth needs no error as a stay, I'd tear the useless thing away; An error we can do without Far better than an honest doubt.

All error I would tear away, That in its place some truth may stay; The truth expands and makes us free, Though error call it heresy; In each reformer's soul so stout, There first were felt the shafts of doubt.

Here in the dawn of that bright day When bigotry shall pass away, Let musty creeds and forms begone ! They've cramped the intellect too long. Touched by the light of reason's fire, They burn to ashes, and expire. GEORGE ELBRIDGE UPHAM. Detroit, Mich.

foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER THIRTY-SEVEN.

BY J. J. MORSE,

Bole European Agent and Special Correspondent of the BANNER OF LIGHT.

Let me trust, good Brother Colby, that my cordial and hearty good wishes and congratulations sent to you herewith on your seventieth birthday just passed, be not considered as coming too late! The length of years the Psalmist mentions have now been reached, but can we say your work is done? No ! there are lessons to teach, rights to protect, truths to insist, which will still need your tried and able services. May you be spared yet, for years to come, ere at last you retire from mortal gaze. and commingle with the hosts of the wise and good whom you have so long and faithfully served here below: To which sentiments, without doubt, every reader of the BANNER OF LIGHT will say amen.

The tide of spiritual work rolls on, increasing in volume and power from year to year; ever and anon with resistless force breaking down every puny barrier that bigotry and intolerance may raise to arrest its progress. Surely and grandly our cause goes forward, its principles permeating Art, Science and Literature with increasing effect; and ever in the front are the glorious army of mediums, oft on whose devoted heads fall blows, scoffs and jeers, and who are frequently called upon to bear the stabs of private malice as well as of public opprobrium, but who yet, nevertheless, bear themselves gallantly in the fight. conquering as they go, though sometimes they fall and die.

One result has just transpired in the fact that England's Premier, William Ewart Gladstone, in company with/I understand, the Princess of Wales, has lately held a scance with Willie Eglinton, whereat the honorable gentleman was most profoundly impressed with the importance of the matters submitted to his attention.

The endorsement of a Princess and a Premier may add social respectability to our facts, but cannot add to their reality. It is well to remember this, and those who are getting gray In the service may well remember the days of small things, and in so remembering congratu-

fore, pleased to see and heartily commend the effort being made.

The publishers of Light are soliciting the sum of \$750 to defray the cost of sustaining Light for another year. It is somewhat disheartening to note the apathy displayed in the sustenance of Spiritualist newspapers throughout the world. The paper in question circulates among the wealthy sections of London and country Spiritualists, and was, presumably, started under excellent auspices, but for three years out of four of its existence it has been compelled to beg for means to carry it on. It is exceedingly painful to note that such is the fact, and it is to be trusted, for the credit of the cause, that the days of such meagre support are numbered, and will soon be passed.

The new society, the "Spiritualist Alliance." confines itself chiefly to social gatherings. At its last meeting, Maj.-Gen. Drayson read a paper upon Spiritualism, putting familiar matters in a pleasant manner, and as the admission was free, by invitation, and refreshments presented to the guests, naturally a crowded attendance assembled. The President, the Rev. Stainton Moses, is most earnest and devoted in his relations to the body he presides over, and he is personally so pleasant and agreeable, so thoroughly straightforward, and has won such high regard from troops of friends, that he is emphatically the right man in the right place.

Mr. S. C. Hall, whose name has a world-wide celebrity, and whose acquaintance with prominent and now in many cases historical characters, extending over a period of fifty years past, entitles him to be considered an historical personage himself, has lately reïssued his celebrated letter on Spiritism, which has been handsomely printed, elegantly bound, and is published by Messrs. Hay Nesbitt & Co., of Glasgow. The book contains a vast amount of personal testimony, is written in its distinguished author's best style, and is a valuable adjunct to our literature, and a fitting postscript to his venerably long life and earnest championship of the cause he dedicates it to.

Knowing how valuable space is in the everpopular and always waving BANNER OF LIGHT, and however interesting a chatty resumé of this kind may be, matters of sterner moment should not be deferred, or pressed aside by this effort to interest your readers, I now, Mr. Editor, bring my letter to a close, wishing you God-speed and angel guidance; a safe passage across the stormy seas of life, and entrance at last into that haven of rest where peace and joy shall reign forever.

The Progressive Literature Agency, 201 Euston Road, London, N. W., Eng.

Spiritual Phenomena.

Mrs. H. B. Fay's Scances. To the Editor of the Banner of Light:

Having spent some time the past few weeks in visiting materializing mediums, I deem it but an act of justice to them and their spiritcontrols to endeavor, in some way, to show as much courtesy to the mediums as they have always extended to my friend and co-worker, E. N. Moore, and myself.

One day the last of October we visited Mrs. Fay at her home, 156 West Concord street, and although the room was full the manager at once insisted that we should have seats.

When the medium had entered the cabinet, Aunty," the control, stated that she intended to have this scance given under strict "test conditions," and in order to do this she had placed the medium in the hands of three ladies a short time before the seance commenced, and she ("Aunty") called upon the ladies to state what they had done. They responded by informing the company that while the medium was entranced, they had taken her to a room and completely changed her garments, by substituting dark and black clothing. The medium led back to theseance-room ed, where we found her upon our entrance. She was then partially under the influence of "Aunty," and evidently felt that something had taken place which she did not fully understand, as she, with some feeling, declared she would not enter the cabinet if any one had thrown a 'mesmeric" influence over her. With some difficulty she was assured that nothing of the kind had taken place, which aided to calm her mind, when she entered the cabinet. There was now an earnest rap heard at the door of the seanceroom, and the permission of "Aunty" was asked as to the propriety of opening the door, and permission to do so was given, when two ladies who had engaged seats entered, creating some confusion, as was to be expected. The room was now partially lighted, when the spirit. "Aunty," stepped from the cabinet across the room, and moving these ladies aside, reached over the heads of the sitters, took two unoccupied chairs, and requesting those already seated to move to the right and left, placed the chairs, seated the new-comers, and walked back to the cabinet as firmly and deliberately as a lady in life would do. This 'spirit, "Aunty," was clad in white. In a few minutes after she had entered the cabinet, our attention was called to a bright spot upon the carpet. It was stationary for a moment and then commenced to rise, until about the height of a woman, when the whole burst upon our vision as a beautiful female form, clad in the most radiant white garments. She raised her arms, and from them fell long lace drapery, bright and beautiful. The figure (which proved to be "Aunty.") stood for a few seconds, and then addressed the company in a speech full of pathos and eloquence. Among other matters she said : "This séance is to be given under strict test conditions. I like honest skeptics, those who can doubt. but still believe that what they see may, be an honest manifestation. The medium has unwillingly been placed in the present position in order that every one can bear witness to the fact that-although Mrs. Fay is clothed in dark garments, and there are no means of access to the cabinet other than through the door at which she entered-every figure to be seen at this seance shall come forth from this same door, and be

spirits. A boy appeared giving a name which was recognized by a lady who went to the cab-Inet, when the spirit sprang out and embraced her, she calling him her "dear boy Charley." This apparition was very affectionate in his demonstrations of love ; he finally entered the cabinet, and the lady was about seating herself again when he once more returned and clasped his arms around his mother's neck.

Others of the company were called, and among them a gentleman I have reason for believing to be a skeptic, but not an unreasoning one. As he approached, the cabinet it was opened by a shining female spirit, who spoke to him, and he seemed to recognize her; she led him into the cabinet and requested him to place his hand upon the medium, whom he found entranced in the corner.

A beautiful and playful spirit now ran out of the cabinet, and took the hand of Mr. E. A. Brackett, the well-known soulptor of this city. This apparition seemed to be of a fun-loving nature ; she circled round the room forming lace garments and handkerchiefs which she allowed all to take hold of. She would gather the articles together and re-form them into other garments of apparently a different fabric. All the time she was moving around the room making the articles, her nucle, Mr. Brackett, stood beside her.

I have since been informed that this beautiful spirit seldom misses an opportunity of greeting her uncle, Mr. Brackett, when he visits this medium, and is always a great source of delight and comfort. There was nothing about the wonderful materialization of this spirit that would raise the first doubt in a skeptic's, mind that he had not seen before him the form of a spirit from the celestial world.

I have notes of wonderful manifestations of spirit-power which I have lately witnessed at Mrs. James A. Bliss's, and also at seances by the Misses Berry, which I propose to furnish the readers of the BANNER at a future date.

HIBAM E. FELCH. 16 Brattle Square, Boston.

Our New York Mediums, and Hereof of Mrs. Sawyer.

To the Editor of the Banner of Light:

For some years past your city of Boston has been so highly favored in respect to mediums, particularly for the higher phases of manifestation, that our metropolitan region has received less attention than it deserved from those who are accustomed to turn aside from the turmoil of worldly affairs, to obtain an occasional glimpse of that heaven which "lies around us and about us " continually.

You have called attention to the fact that one of our prominent materializing mediums, whose seances have elicited a wide interest, has engaged in a semi-monthly publication. which is to be a "Beacon Light" to the timid and dull of sight, who have so long been led into darkness by the sleek and well-conditioned myth-expounders, whose useless temples overshadow our homes.

But these new labors are not permitted to interrupt the course and order of those remarkable seances to which public attention, at least amongst Spiritualists, has been so largely drawn.

Then we have, just over the great bridgethe pride of two cities-a medium of rare qualities, in the person of Mrs. Cadwell, whose development for materialization has culminated in the production of some of the rarest phenomena of this description hitherto witnessed, including clearly articulated spirit-conversation and singing, of exquisite sweetness of voice and expression.

But it is more especially of Mrs. Carrie M. Sawyer of whom I would now speak, and who is now holding regular scances at No. 59 West 24th street, New York City, for materialized and illuminated forms, and the rarer phase of etherealization, wherein the unsubstantial visitor is presented in clear figure and outline. It was my privilege to attend a number of se ances of this renowned medium, recently held at her rooms, wherein the several phases above alluded to were distinctly illustrated. There were present at one or more of these seances very many of our best-known Spiritualists, resident of this city and elsewhere. Among these I may be allowed to mention Mr. I. B. Rich (of the good old BANNEB OF LIGHT), Mr. D. Lyman (of Washington, D. C.), Prof. and Mrs. Kiddle, Mr., Mrs. and Miss McCarthy, Luther R. Marsh, Esq., J. F. Jeaneret, Mrs. Wallace, Mrs. Brett, Miss Anderson ("our little medium"), Horatio Page, Esq. (of St. Louis), Mr. Benedict, Mr. White, Mr. Bunce and others. Immediately prior to holding these seances Mrs. Sawyer had been prostrated by an attack of pneumonia, from the effects of which she was still suffering, and at the urgent request of the circle she consented to forego the oustomary test of being tied or chained to her cabinet.

please do so. I have no wish to be deceived. Spiritualism is not Christianity. It courts investigation. If you think I am insane, please say why. If you have any questions to ask touching the possibility of my being deceived, I shall be glad to answer them. You may put me on the witness stand and cross-examine me in this trial, and I shall be delighted to take any pains to give you all the light I can. If your confidence in my sincerity causes the star of hope your loving eyes saw gleaming above your brother's grave to shine with a steadler ray, and brings to your ears, so thirsty for the grandest and sweetest music, the sweeter music of the rustle of a wing from a world that conquers death, and gives back to the heart all its desire, then I know that thousands through your help will be cheered by the same hope and thrilled with the same sweet music.

With ever faithful love to you and yours, I am, now indeed, yours always and afterward,

GEORGE CHAINEY.

Verifications of Spirit-Messages.

DR. THEO. L. MASON-ALDEN J. SPOONER. The communications given in your Free Circle and published in the BANNER OF LIGHT of Nov. 16th, from "DR. THEODORE L. MASON "and "ALDER . SPOONER," are recognized. Mr. Spooner was any brother in law, and passed out very suddenly he says. Dr. Mason was his friend, and had been a doctor of the family." Both messages are very satis factory indeed. E. O. HULING.

Saratoga Springs, N. Y., Nov. 17th, 1884.

According to, The Drugman, the Japanese are threatened with severe losses on secount of the extinetion of the lacquer industry. The tree from which thetion of the incustor industry. The two iron which the variables made is disappearing. An did law dom-philed the, people to 'rest the lacquer brees, but it is not now in force. Another law, dompilled every per-son who cut down shy kind of a two to plant two in fis place. This also had become a densi letter, and the m-tive newspapers feel the deformation of Japin 1

It is with feelings of deep regret that, so far as mortal relations may be concerned, your correspondent has to announce the sudden departure from the mortal form of Mr. John Fowler, of Liverpool, which occurred as a consequence of heart disease. Your correspondent enjoyed a personal friendship with this gentleman, extending over a number of years, and entertains a grateful recollection of the generosity which Mr. Fowler extended to him when first establishing the European agency of Colby & Rich. Indirectly the movement in this country has thus had much to thank Mr. Fowler for, in connection with the present writer, who was thus enabled, by the act above mentioned, to accomplish the distribution of many hundreds of the publications issued from the Publishing House of Colby & Rich. Mr. Fowler's generosity to the cause was frequently and largely exercised in relation to the society existing in Liverpool, where his loss will be deeply deplored.

In many other ways in connection with work in London, and other parts of the country, Mr. Fowler's time and means were frequently employed with benefit and advantage; but so quiet and unassuming was he in character, that few beyond those who enjoyed his immediate personal acquaintance knew either the earnestness of his nature or the generosity of his disposition. His work is a monument that will long endure. Let us trust that his life may prove an example for others to follow.

Since my last letter, Mr. E. W. Wallis has accepted the charge of the Glasgow Spiritualists' Association, and located himself in the commercial metropolis of Scotland. Since the commencement of his work a tide of prosperity has set in, in connection with the local work, that is most gratifying. The hall is filled at each Sunday service by eager and delighted listeners; the week evening meetings and receptions at 'Mr. Wallis's residence are fully patronized, and the efforts of Mr. Wallis, in conjunction with those of his wife, are incessantly applied to the building up of a good and lasting work:

The public progress of Spiritualism in Great Britain is not marked, just now, by any matters of special moment, save those matters which may be described as pertaining to its internal economy. One of these matters bears the very satisfactory character of an effort to wipe off the crushing liability that Mr. James

Burns has labored under for many years. A series of efforts have been made in various large series of efforts have been made in various large towns, and in London, by committees and indi-viduals, for the purpose of raising a sum of \$2,500 toward the above indicated purpose. Your present correspondent devoted the pro-ceeds of one of his Sunday evening services to the fund in question, and other mediums and speaker have done so subsequently. Mr. Burns has worked to long, and helpel every one in tirn, that if is only right and proper that we should put our shoulders to the wheel, and get the cart out of the rit if possible. I am, there-

and an was unreaded, when a beautiful white-was partially restored, when a beautiful white-robed female form quickly walked from the dabinet, and, selting the hand of Mr. Pearly of still residing at the Newburyport, draw him to the cabinat, after, the other addition

Among the more extraordinary occurrences during these evenings were the appearance of several forms in couples, and in some few instances three were present in full view at the same time, both male and female.

Elan, the chief control, on one occasion, appeared in full male attire, holding by the hand a radiant female spirit, whom he introduced as his bride. When it is stated that Elan departed this life at the early age of fourteen, it follows that this match, 'at' least, must have' been made in heaven.

There was at least one order of proof of spirit presence as conclusive as the most skeptical could desire. The medium, in quite a normal state, was audibly requested by Elan to step out of the cabinet into the circle. This she did; and she was immediately followed by a female spirit, differing from her in figure and size, with whom she joined hands, and approached near to the front row of spectators, a hird form being then visible at the opening of

the curtain. It may interest some of your readers for ing to relate a circumstance connected with this lady's mediumship which to my mind is conclu-sive of its genuineness in several respectsion. ance shall come forth from this same door, and be clothed in robes as bright and as beautiful as these I now wear, and shall be a guarantee that my medium stands beyond reproach. In doing this, I do not cast my reflection upon any other medium, for each of them has naturally, different manifestations attendant on differing phases of mediumship and different spirit. "As she concluded, the bright vision vanished, and all was darkness. In a moment the light was partially restored, when a beautiful white-robed female form quickly walked from the

Banner Correspondence.

of Mr. J. Clegg Wright's morning lecture at the hall Bighth and Spring Garden; streets, Nov. 23d, was 'David Hume.': The lecturer said, 'The subject of our lecture was one of the first literary men of the age to which he belonged, and on the whole had written the best history of England, from his standpoint, in the language. He was a Scotchman, and was born in the year 1711. He finished his earth-life at the time this country was entering into that great orisis which culminated in independence. Though he repudiated Christianity and was called an atheist he was not a radical; we commonly call a man a radical who denies the validity of Christian doctrine ; because a man attacks all forms of religious belief it by no means follows that he is a radical. A radical is one who wants to get out of the old and put on the new. Except in Christlanity, Hume did not want to put away the old. His mind had a great veneration for the past, with its stately forms of intellect, learning and institutions. He was a philosophical conservative in politics, but in philosophy he was a radical, because he wanted to probe the heart of things. He was not a rich man; he made his way because his wants were few ; what would have seemed but a pittance for some men was afflu ence for Hume. He was a student of nature. By or ganization a philosopher, his first books, like the books of Thomas Carlyle, the public did not want, but that did not discourage him; he came into the world to say what he had to say whether men listened to him or not. What does that matter to the true man of Intellect. He had to tell just what his great mind saw, and the way he saw it. It would not have amounted to much if he had seen things just as other men had seen

them before along the ages. The public generally does not want new things ; men turn away from: originality until it has made itself popular. Some men are only destined to be popular with the thinking few. ! There are hundreds of men who would be talked about before we could come to Hume: His auditory if not large is cultured and se-lect. He has disciples in all ranks of life. He was not destitute of reverence. He was a clean, clear thinker. He based his system of Psychology upon experience, and sensation as the beginning of consciousness. He was ready to build up knowledge upon phenomena. He would have come to the study of Spiritualism on its phenomenal side. He prepared the way for it in many minds; The spiritual world was unknown to him; he cared not one bit for the Spiritualism of the churches; all churches stood not upon the foundation of reason - they were far away from that, therefore they were and meant nothing serious to him. With the coming of light into the mind they would have to go, as the great and once powerful gods of antiquity had gone.

Spiritual phenomena met the requirements of Hume's philosophy; our facts are just what he wanted. Spiritualism is worth what its facts are; they cannot be set on one side and "pooh-poohed I". No, they are ever knocking at the door, and want admitting.' The lecturer concluded by passing a high eulogium upon David Hume as a man of great power of mind, independence of character, a fearless thinker, and the champion of the rights of the human intellect which had almost been lost in the superstitions of the past. Spiritualists had in him an example to pursue the un trouden paths of mind and learning, willing to go where facts and reason led, for if those conclusions be not the popular conclusions of the time, the time will come when they will find an auditory which will respond to the higher requirement of reason. Though Spiritualism/may be, unpopular to-day it is a power, an educator, and perhaps doing more than it will do when it becomes the popular insignia of a dominant religion. Principles are good so long as they have to fight for their existence. When they can rest it is a sure sign that the age of ntility is past.

The evening lecture was upon 'The Soul and its Temple.' The control gave a very interesting description of the relation of soul and body. It was quite a change from the ordinary style of control - was a new one, and exhausted the medium yery much.

The Lyceum met as usual in the afternoon, and was presided over by Mr. Mayberry .-- The children were addressed by Mr. Wright. There was a good attendance. Dr. Rhodes has the spiritual papers always on sale at the hall.

On Thursday evening last we had a tea-party and entertainment which was largely attended. The viands were of an excellent quality; the tea of splendid flavor, and the wit of the choicest sort. All were pleased with what they tasted and heard." 99 A 192

New York.

SARATUGA.-Peter Thompson writes : "The First Spiritualist Society, of Saratoga Springs has main-

Daniel Webster, of Weathersfield, Conn. Julia Webster, his daughter. William Brierly, of Holyoke (said he died in Oakham, England). Orrin Dudley, of Chicopee. Of Ludious: William Booth; Edwin Booth; Eophia Tuck-er; John Tucker; David Lyman; Fanny Lyman; John Lyman; "

meetings of the Spiritualists in Brittan Hall." writes E. P. H., " is quite successful, and large audiences are gathered. Sunday, Nov. 23d, J. Frank Baxter occu-pled the platform, his theme being in the afternoon An Object in Life'; and in the evening, 'The Phenomenalistic Basis of Beliefs.' Both were treated in a practical and thorough manner, and commanded the close attention of the audience. By many the exercises in mediumship were received with great favor, the accuracy of description, harmony with well-known facts, in many instances, producing a deep impres-sion. Among the spirits described, nearly all of whom were immediately recognized, were :

Were immediately recognized, were: Dr. Sylvanus Brown, of Derry, N. H., who was killed by being thrown from a carriage. Every fact of description was attested to by persons, present who were eye witnesses to the event; Jacob Kimball, of Bradford; Estella Hovey, James W. Dexter, Bradford; Leconard Whittler and his wife Mary Ann Whittler, Luther Gile, Mrs. Rufus S. Pet-tengill, Hoger Butrick, Benjamin and Lucy Barnard Page, Thomas Lancaster, Wm. H. Luthery, John F. Rowell, Capt: Isasc Harding, Carrie Louiss Foss, all of this city, and Elder J. M. H. Dow, of Boston.

Many of these gave interesting messages. The description in each case was clear, distinct and accurate."

Missouri.

ST. LOUIS .-- M. Lyle writes: "We have good mediums in this city, among them Mr. Cordingly, who is still holding scances, and convincing many skeptics that those called dead return and communicate with the living. The most convincing part of Mr. Cording-ly's scances is that he uses no cabinet, but sits in the circle, held by two ladies (skeptics preferred), so there is no possible means of deception. At a séance given Nov. 1st, a small music box was carried around the room. Mr. Cordingly's controls say they will produce materializations while Mr. C. is sitting in a circle; they came near accomplishing it on this occasion. Another phase of Mr. Cordingly's mediumship is independent writing in the light, while two hold the slate. At the seance alluded to, while the slate was held on my back, in full view of all, a message was received from a dear sister of mine who passed over many years ago. Mr. Cordingly is located at southeast corner of 17th and Olive streets."

Ohio.

KELLEY'S ISLAND .- Mrs. E. K. H. writes: "I wish some good medium would make us a call. I assure any such medium good pay, kindness, a warm welcome, and a good home while with us. We have had some of the most prominent speakers here: Emma Hardinge Britten, J. M. Peebles, Miss Johnson, J. F. Baxter, F. L. H. Willis, Miss Hinman, E. V. Wilson, F. T. Ripley, Capt. Brown, and others. I do not think eloquence or argument will have much effect here in making converts. What we need is such evidence as can be given only through mediums. I was present at Mr. Baxter's lectures in Cleveland Nov. 4th, when Mrs. Sara True announced herself as having lived on Kelley's Island, O., and a lady in the audience would recognize her. Mrs. True was a Spiritualist, and a dear friend of mine. She passed to her spirithome, from this place, about eighteen years ago."

HEAVEN.

- Think you the mystic sphere Called Heaven, which shines as clear, To Faith's unaided eye To Faith's unaided eye As stars in summer's sky, Is but a land, at best, Of everiasting rest? A clime of tropic caims, And golden-fruited paims, Beneath whose plumy shade The saints' thred ilmbs are laid, Their brows forever fanned By zepbyrs cool and bland, A star-world infinite. Of sensuous soul delight? Where on the spirit's eyes Unbroken slumber lies, And the immortal will Dreams only; or is still? Dreams only; or is still? No, no; it cannot hel' A vague inanity, A life that dreams and broods In blank beatitudes,
- In blank beattudes, Whose apotheosis, Olimax, and sum of bilss, Nothing but rest could be In all eternity, Would dwindle to a span The cosmic soul of man, And never fill the scope of our supernal hope.
- Nay! endless cons through There's work in Heaven to do, And we will labor best When pitcous death shall wrest The clogging clamps and gyves From off our earthly lives, Unclose our dungeon bars, And take us to the stars.

New Publications. ON A MARGIN, "We live in the Juniper Age." 12mo, cl., pp. 416. New York: Fords, How-ard & Hulbert.

The writer of this is said to be well known in literary circles, though no ,name is given. It professes to be a picture of life in its varied phases of love, speculation and politics, in the production of which there is exhibited a rare power of observation and analysis, a romance of incident and striking individuality of style.

AN APPEAL TO OZAR. By Albian W. Tour-gée, author of "A Fool's Errand," etc. 12mo, cl., pp. 422. New York: Fords, Howard & Hulbert.

Opening with an interesting sketch of a personal interview with President Garfield, a short time previ ous to the event that took him from earth, the write proceeds in an attempt to show that there exists in this country an imminent; and unsuspected natural peril. in the fact that the colored population of the South is making rapid strides toward a numerical preponderance. The vigorous manner in which the sub ject is presented and its support of tabulated statistics, by an author whose previous works have been widely read, will doubtless attract general attention. For sale by C. H. Whiting.

THIRTY THOUSAND THOUGHTS. On All Sub-jects, from All Sources. Edited by Rev. Ca-non Spence, M. A., Rev. Joseph S. Exell, M. A., Rev. Charles Nell, M. A., with Intro-duction by Very Rev. Dean Howson, D. D. Vol. II., Svo, cloth, pp. 501. New York: Funk & Wagnalls, 10 and 12 Dey street.

The work, of which this is the second of the seven volumes that are to form it when complete, is one of great magnitude. Its subjects comprise theological, philosophical, biographical, practical, ethical, biblical and ecclesiastical, embodied in extracts and quotations, literary gleanings of the highest order, gathered by scores of workers from thousands of sources. interspersed with anecdotes aiding to define moral and religious truth as understood by its compliers.

LIFE OF WYCLIFFE, PATRIOT AND REFORMER. "The Morning Star of the Reformation." A Biography by John Laird Wilson. No. 126 of "Standard Library." 16mo, paper, pp. 247. New York: Funk & Wagnalls.

A condensed blography of the greatest of the Reformers before the Reformation, revealing his character and work, and his relations to the times in which he lived.

CHATS. By G. Hamlen. 16mo, cloth, pp. 279. Boston: Lee & Shepard.

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Passed to Spirit-Life:

From Hallowell, Me., Oct. 24th, Francis J. Day, aged 69

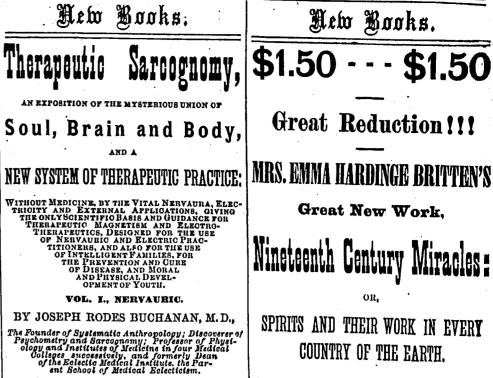
From Hanoven, Me., Oct. 24th, Francis J. Day, aged up years. Mr. Day some seven years ago had a form of spasm, which trouble continued at intervals, thus affecting his mind, and finally resulted in dropsy. He was one of the oldest and most reliable merchants of the city, and respected by all who bad dealings with him. In the early days of Spirituralism he became satisfied its philosophy was based on natural law and fact intervals, the satisfied of the city, and respected by all who bad dealings with him. In the early days of Spiritural law and fact interform in end in the file of the start of the second of the second start of the secon

Oct, 29th, 1884, Boswell O. Balley, aged '70 years and 6

Our, friend and brother, Mr. Balley, aged. 70 years and 6 months. Our friend and brother, Mr. Balley, was born at Bhore-ham, Vt. ; but had for the past twenty years been a resi-dent of Lockport. He had waiked in the light of Spiritual-ism all the way down the westward slope of life, fully half of his three-score-years-and-ion having been brightened and cheered by its genial warmth. A worker throughout his life, a modest, retiring and unobtrusive man, devoted to the cause through which he learned of the future, loved by his family of grown-up sons and daughters, and respect-ed by a large circle of friends, when the end came he folded his arms, closed his eyes, and calmiy, peacefully passed over to the waiting ones on the other side, J. G. MUHRAY.

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tained regular Sunday services since its organization and had the best talent in the field on many occasions. It holds its meetings in the Town Hall, the morning services consisting chiefly of discussions by members It invites those who are not Spiritualists to participate in these discussions, where an honest disposition is manifest. Mr. H. J. Horn is President, and Dr. W. B. Mills, Vice-President. Many of the evening discourses are prepared under spirit influence by Mrs. Susan G. Horn, and are very able and very interesting. Dr. Mills usually, after the evening lecture, describes spirits presented to his inner vision, giving names and other marked tests. Mrs. Brigham, continues to give two lectures every month, and has given such a refined and elevated obsracter to her ministrations as to compel respect even from enemies. Thoughtless and bigoted people are not all dead, and often the old style 'Christian' spirit is manifested in the community. Where, however, there is any persecution for opinion's sake, it is done 'on the sly,' whereas in former times if one had attained to an idea in advance of the system in which he was taught, it was necessary to smother it, or punish the individual. The influence of Spiritualism has worked a wonderful change. We have only 'to labor and to wait 'a little longer, and we shall see still greater changes for the better."

Massachusetts.

SPRINGFIELD .- H. A. Budington writes: "Not even bad weather prevents Gill's Hall from being full every Sunday to hear Mr. E. W. Emerson. On Sunday, Nov. 23d Spirit Banny Burbank Felton controlled him to make a very appropriate address at the opening of the synchron session. After which 'Subcam' gave the

Unclose our dungeon bars, And take us to the stars. Oh, friends 1 for me and you There's work in Heaven to do: The boundless amplitude Of evil and of good, With superadded power To measure and explore; To seek the founts of light, Truth's empyrean height; The mysteries that defy All human scrutiny Unveiled at last to see In full-orbed majesty; To feel, to know the force That moves the universe; To hear the living volce That makes the beavens rejolce; In spirit to return Where our home altars burn, As visions, in the night, Of glory and delight, With glift of benisons For the belowed ones; To cheer some high-wrough theart Whom God hath set apart To be the crowned of fame, Through noble deed and alm; To be the communate bliss: Oh, friendsl. Isay to you There 's work in Heaven to do. - Charles W. Hubner, in Allanta Constitution.

A Response to L. L. Whitlock.

FRIEND WHITLOCK - In: answer to thy article in BANNER of November 15th, I would say, I never claimed to be a "Scientific Observer or Investigator" of the so-called spirit-phenomena. I was very loth to go on the trip, I realized so well my unfitness for the

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Hon. A. A. Aksakof. Mrs. Emma Hardinge Brit-Mr. Spriggs.

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SPECIAL NOTICES.

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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.



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

Npecial 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 possibly 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 COLBY & RICH, Publishers. the work.

Taxing Church Property.

If the churches claim to be exclusive in respect to their property, they cannot expect to command that popular support to which they are indebted for their continued existence. For the prime condition of such support is that they shall be of, for, and by the people; whereas if they choose to claim exemption from the same burden of taxation to which the people are subjected in common, they will in time discover that, for the sake of evading their just property taxes, they have lost their respect with taxpayers generally, and so their hold on the sympathies of the people. We have read an artiole in The Index, discussing this subject on its practical side, in which some points are presented in a forcible way. The writer insists that because of this existing exemption, the

left at fuil liberty to decide what institutions to support. This is the system which our people have adopted, and it works so well that nobody wants to give it up. All that should be attempted is to have it carried out more consistently. So recent is the introduction of this voluntary system that there still lingers some relics of the old despotism which forced every one to attend and support the established church, whether he liked it or not."

Then he, proceeds with a brief array of facts pertinent to the subject. The tax commissioner in Massachusetts reported in 1874 that meeting-houses to the value of \$28,853,745 were exempt from taxation in the State. To-day the amount of exempted church property is estimated at fully thirty millions. The firemen and the police, who are supported out of the general taxation, are called on to protect this thirty million dollars worth of property the same as all other property. Street lamps are supported for their convenience, the streets and bridges are maintained in constant repair for their occupants, and a damage by a mob would have to be paid for by the whole community. Now if these churches were taxed like other property, they would have to pay annually a tax of about half a million. When this subject last engaged public attention, those who demanded the taxation of the churches likewise demanded the taxation of colleges, hospitals, agricultural societies, and literary, benevolent, charitable and scientific institutions generally. They obviously asked too much, and in return failed to get anything.

The churches cannot claim, like the rest, to exist primarily and solely for the public good; they exist-to say it in the simplest term-to make proselytes to their forms of belief. The writer recalls the fact that among the churches in Boston most unwilling to be taxed was one which had been notorious for the difficulty with which an outsider could gain admittance. It was an exclusive establishment, a close corporation, and it demanded that other people should pay its just taxes. "Can an array of pews"-asks the writer already quoted-" rented at high prices to rich men who permit no tresspassers on their privileges, properly be called a public charity, deserving a grant of money from the State? Must the poor farmer or mechanic, who gladly gives what is necessary to keep up his own crowded and inexpensive house of worship, be taxed to help a few millionaires enjoy a costly and luxurious edifice, where he would be treated like an intruder. and could get nothing to feed his soul?" Questions well put and timely. We ask all grades of taxpayers to ponder them well, for they come home to the bosoms as well as the pockets of all.

The real merits of the whole case lie in the right of each tax-payer to decide for himself what to give to any church, without being compelled to give anything, as he is compelled under the exemption law. In addition, it is urged, and with force and pertinency, that if religious societies were taxed they would be strongly influenced thereby to use all their moral power for the suppression of municipal corruption. If the Cathedral in Boston were taxed \$50,000, savs the writer, it would make every Roman Catholic in the city vote against needless expenditure of money. "Tax the great churches," says he, "and they will become the bulwarks of honest government." The popular desire for the repeal of this exemption law is visibly increasing. And although it is urged that churches of not more than \$5000 cost, and with free seats should be the only ones exempted, if is still the only true principle that there should be no compulsory contributions to sectarian interests. The Free Religious Association, at its last annual meeting, passed a vote on the subject, in view of which a petition has been prepared for presentation to the next Legislature of Massachusetts. Copies of the petition may be obtained by addressing The Index office, in this city. The petition reads as follows:

COMMONWEALTH OF MASSACHUSETTS.

subject between Mr. Gladstone and his friends, and in the Daily Telegraph of Oct. 19th, 1878, we find the following in reply to a letter of inquiry on the subject addressed to him by a Brighton gentleman:

OF LIGHT.

BANNER

"London, Oct. 10th .- I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention, and I remain in what may be called contented reserve. without any fears that imposture will rule, or that truth can be mischievous .- Yours faithfully, W. E. GLADSTONE.-Mr. J. T. Markley, Horsham, Sussex."

A writer in Light remarks that just what feelings Mr. Gladstone will have upon reading what the so-called "religious papers" say about his connection with the theologically tabooed subject of Spiritualism, will be a matter of curiosity to statesmen who have open minds and are willing to "prove all things and hold fast to that which is good." The Christian Commonwealth accuses him of undermining the foundations of the Bible and wilfully setting aside its commands by countenancing sorcery, which that book forbids. Upon this the writer referred to makes the following comment:

'Consider now the folly of this Commonwealth. Most people in our day do not believe in sorcery, and, therefore, so far, do not believe in the Bible. All who do believe in it ought to be obliged to Mr. Gladstone for taking the trouble to be convinced that what they call sorcery is a fact, and thus confirming the story of the Witch of Endor."

All the leading English papers appear to be highly excited. One would suppose, in reading their criticisms of the Premier's course, that he had committed a heinous crime; certainly if he had, their tone of condemnation would not be more severe; or the abuse heaped upon him more malicious. The Manchester Courier even goes so far as to question his abilities as a statesman, and to hint at a political revolution. "We will remind him," it says, "that there is another power of which he apparently knows little or nothing, and that is the strong common sense of the people of this country (England), who will not long tolerate a Minister who, from whithersoever his inspiration may usually be derived, mistakes a juggling trick for a message from the tombs, or Hades, or the Chiltern Hundreds, or whatever may be his ideal abode of the immaterial.'

Meantime Mr. Gladstone evidently preserves the even tenor of his life, unmoved, at least undisturbed, by the accusations of bigotry and the sneers of ignorance. He is deluged with letters of inquiry, an answer to one of which is as follows, published in the Daily News of Nov. 6th, which, it is intimated, is lithographed on a postal-card to relieve the burden of a special reply to each :

"10 DOWNING STREET, WHITEHALL, Nov. 4th, 1884 -SIR-I am directed by Mr. Gladstone to acknowledge the receipt of your letter of yesterday, and to say that while he cannot undertake to enter into details, he has expressed no conclusion upon the subject to which you refer. I am, sir, your obedient servant,

· HOBACE SEYMOUR." This "soft answer" may turn away the wrath now raging against the open-minded statesman who, says the writer in Light, has, according to some of our pious friends, engaged in sorcery, and, according to others, become the victim of imposture or delusion.

Washington, D. C.

J. William Fletcher's lectures at Masonic Temple, are attracting earnest inquiry into the subject of Spiritualism, and many are the comments of surprise at the remarkable tests given at the close of each address.

A nice reception was recently tendered Mr. Fletcher at Capt. Cabell's, and the parlors were crowded. Music, recitations and addresses were in order, and the evening was brought to a close by a fine collation.

Thursday night, 27th, Mr. Fletcher lectured before an audience that completely filled the hall, upon "Egypt."

Facts.

Our ever-active brother and co-worker, Mr. . L. Whitlock, has sent in a proof-sheet of his forthcoming number of FACTS magazine, which we suppose will be for sale on our counter in a lication, passed to the higher life October 1st, few days. His leading editorial is titled "Duty to Mediums "--- and is a timely production, in so deceased was one of the first in his country far as it relates to hypercritical individuals, in who became acquainted with Spiritualism; and our ranks and out. But while our brother waxes indignant, with cause, in this respect, would it not have been at the same time in or- many enemies, particularly among the clergy. der for him to caution the mediums whom he defends, against perverting the trath, as some recourse to persecution, which followed him of them very often do, when in angular frames of mind ? Wholesale slander by mediums is just | Spain, and claiming to control everything, both as culpable as if circulated by the enemies of Spiritualism.

When the mediums become more harmonious, good than they can at present possibly accomplish.

"Facts about Spirit-Form Materialization," in the proof-sheet before us, by Mr. J. F. Jeaneret, of New York, is an excellent paper to go on record in favor of the physical mediumship of Mrs. M. E. Williams; "Physical Phenomena under Test Conditions," by Mr. M. Milleson, is also unquestionably a truthful statement, as our experiences with Mr. Read have been somewhat similar. Other Facts, as well, make the number before us a very readable production.

The Death of an Obdurate Enemy

To the rights of the red man in America is announced in the daily press; in the fact that Capt. David L. Payne, the famous leader of the Oklahoma boomers, passed suddenly to spiritlife, to face the results of "deeds done in the body," on the morning of Nov. 28th, from Wellington, Kan., at the Hotel de Barnar. He addressed a meeting on the previous evening and was apparently in his usual health, but on the morning in question, while eating breakfast, was observed to lean forward and utter a ubdued sound, as if from slight suffocation. He then dropped from his chair to the floor and expired immediately.

While the fundamental principle of the Spiritual Dispensation is charity, and to speak kindly of those who have passed on is ever a grateful service on the part of its advocates, yet we may be pardoned if we say we do not envy Boomer Payne" his mental condition on his entrance into a sphere where his mortal conduct toward the poor and weak will receive a more rigid scrutiny than that accorded it heretofore by the courts of his country.

College of Therapeutics.

Our readers will bear in mind the opening lecture of Prof. Buchanan's Post-graduate course of instruction, which is to be given at Berkeley Hall Monday next at ten o'clock. Those who have attended the previous courses speak of them in the highest terms for their profound, practical and valuable instruction. It is valuable not only to the practitioners of the healing art, by giving them knowledge not otherwise attainable, but to a great many who are not professionally engaged it will prove deeply interesting and practically useful.

"The Sunset Glow-Its Material and Spiritual Significance,"

Is the title of an interesting discourse recently delivered by the controls of Mrs. Cora L. V. Richmond before the First Society of Spiritualists of Chicago, Ill., which we shall give to our readers next week.

🖅 "A Synodic Presbyterian Missionary from Alabama," as the Oleveland Evening News designates one Rev. W. H. Clegett, undertook, a few weeks since, in a theological way, to enlighten with his dark lantern the people of that city on Spiritualism. This he did by informing those who had been convinced of immortality by the actual visits of denizens of another world, that they had been wofully deceived by Satan. Then he traduced the mediums as "people without character," and for want of argument, indulged in a promiscuous hurling of expletives, innuendoes and abusive epithets -all of which went to show the desperate straits to which those who ignore facts and seek to impede the progress of mankind in the acquisition of knowledge are driven by the force of events. Dr. H. G. Petersen, who is well and favorably known to the Spiritualists of Boston as a successful magnetic physician and a lucid writer, sailed from New York for his season of labor in the Island of Cuba on the 29th ult .-the best wishes of good and earnest hearts following him on his voyage. We anticipate placing before our readers ere long a report from him of what he has met with in this new field of spiritual service. Dr. Petersen's estimable lady returned, Nov. 27th, to Boston from Paris, where she had many interesting experiences among the mediums of the French capitalsome of which, we are informed, she will relate in these columns in due season.

Spanish Bigotry.

DECEMBER 6, 1884.

We learn from the October number of El Criterio Espiritista, that Don Guillermo del: Passo, for many years the manager of that pub-1884, after a short but painful sickness. The as he took an active part in spreading the truths of the new philosophy, thereby made Unable to combat his arguments, they had even after his death. As the ruling power in here and hereafter, not content with damning his soul, the "Church" refused interment for his body, insisting that as the cemetery where they will be given more power and do more it was proposed to place it was consecrated (?) ground it would be defiled by having him buried there. The remains were accordingly carefully laid away in a new cemetery-presumably in unconsecrated ground. The Criterio, after giving a full account of this inhuman treatment, without any strictures, simply adds: This conduct does not seem to us to be just; but we think that by acting thus, the Church has only injured herself."

Announcement.

We have had reported expressly for the BAN-ER OF LIGHT quite a number of ANSWEBS TO QUESTIONS upon various subjects, given through he organism of Mr. W. J. Colville by one of his spirit guides, which we propose to publish from time to time, as our space permits. The first of the series will appear in our next number.

The daily papers of this State, for some time past, have blazoned abroad the report that Mr. Isaac E. Bronson, of Montgomery, Mass., whom they proclaim to be "a prominent Spiritualist." had sat by his wife's bedside during a long night of suffering-she having taken Paris green for the purpose of self-destruction-and had made no effort to avert the fatal consequences which followed her act, etc., etc.: The whole narrative being paraded before the public as a presumably legitimate effect of the spiritualistic belief of the wife and husband upon their views of life and its duties. Now two at least of this fraternity of news (?) hunters come out with a statement rescinding all their charges against Mr. Bronson, acknowledging their mistake, and averring that in the light of further evidence the affair resolves itself into a case of common suicide, unwarrantably magnified by lovers of sensation." Will all other papers who have given such glad and ready currency to what they hoped would prove a stunning blow at Spiritualism, be just enough to copy this retraction?

December 16th has been officially announced as the first day of The World's Exposition at New Orleans, La. The South will, on this auspicious occasion, have the brightest opportunity in its industrial history to impress its own population and visitors from other quarters with a sense of its vast capabilities for producing wealth ; while the North will make a successful appeal to the Southern markets; and pilgrims from other countries cannot fail of being charmed with the results achieved. Special prominence is to be given to the Woman's Department at this Exposition, and friends of reform in the matter of female employment, rémuneration, etc., can confidently look forward to another victory for their cause at New Orleans.

Mrs. Ross's séances in Providence, R. I., are spoken of with great satisfaction by Mrs. J. C. Grinnell of that city, who puts us in possession of a business letter written her by Hon. Thomas R. Hazard from Santa Barbara, Cal., Nov. 13th, in the course of which that veteran in the field of spiritual investigation says : "I am glad to hear that Mrs. Ross has recommenced her materializing séances under such favorable conditions. I knowshe will succeed, for I know

tarnavers of Massachusetts are made to pay half a million dollars more annually than they Otherwise would; that is to say, for every \$100 paid by a citizen to the State he pays \$1,50 of it on account of the churches.

Or, in other words, where we pay sixty dollars to the State, we pay one dollar to the Church. It is thus made a compulsory contribution. While most people willingly pay much more than this to the support of the churches, every one likes to know where his money goes, and would prefer to give ten dollars to his own chosen place of worship rather than put one dollar into an indiscriminate fund, as all now have to do. Suppose. he says that each taxpayer were openly called on to give a dollar a year for the churches and synagogues generally, the law would have to be repealed forthwith. The trouble is that the body of taxpayers do not see how the scheme of exemption from taxation works. The churches themselves enjoy the protection of the law, the same as other public buildings, warehouses and stores. Then why ought they not to pay their proportion of the cost of such protection? If they continue to claim privilege, let their owners frankly state the grounds of it, that we may all understand how far our system of government is ecclesiastical or superstitious.

So long as the Church -- spelled with a capital C-is not a State institution, it has no shadow of a claim to the special protection of the government above other forms of property. Exemption from taxation is a special form of taxation, and one of the most effective. According to our popular theory of government, there is no form of religion whatever recognized. One creed or church stands as well as another. As a citizen, the atheist is equal to the Christian, although the churches have at present such a grip on society as to practically debar an openly professed atheist from all the rights and rewards of virtuous citizenship, except the simple right of voting. The religious society in this country must conform to the democratic spirit or it cannot exist. It is organized on a popular basis alone, and proposes to do for itself precisely what the State is not expected to do for it. Now there are a good many people - the lamenting preachers tell us they are a large majority-who get along withouts church at all ; they do not think a church necessary for their souls, and they certainly never thought the State to be.

Is it right, then, to force such people, a majority of the people, too, to pay taxes out of their earnings and incomes for the protection of church property, with which they confessedly have nothing to do? If the churches themselves think so-and we really should like their opinion on the subject-then their oft-quoted text about doing to others as we would, have them do to us bears a very different meaning from the one they seek to impress us with Bays the writer in The Indez ; " In the United States, sade Church and symptome stands squarely on Its own merits, and each man and woman is o the Honorable, the Senate and House of Reg sentatives, in General Court assembled:

Your petitioners, voters and taxpayers of the Commonwealth of Massachusetts, respectfully represent, That the Seventh Clause of Section Five of the Elev enth Chapter of the Public Statutes of the Commonwealth exempts from taxation "houses of religious vorship owned by a religious society, or held in trust for the use of religious organizations, and the pews and furniture (except for parochial uses)":

And that said exemption, as being an indirect taxation for the support of denominational places of worship, is contrary to the interests of religion and morality as well as to the spirit, if not the letter, of Article K. of the Bill of Rights, by which each individual is bound to contribute his share of the expense of protecting his property, while the protection of life, liberty and property, is specified as the proper object of taxatlo

And, therefore, your petitioners pray that said clause, together with all special acts of like purport, may be repealed.

W. E. Gladstone and Spiritualism.

The published reports of Mr. Gladstone's visits to Mr. Eglinton, and his admissions relative to the genuineness of the phenomena he witnessed, have attracted much attention in England, and been the subject of animated discussion among the people and by the press, resulting, as a matter of course, in an expression of every variety. of opinion, for and against. As of interest in this state of affairs, we find republished the following by Mr. Gladstone, from a Liverpool journal of May, 1877:

"HOLMBURY, DORKING, April 8th, 1877. SIR-I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its own way so great.

I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty-1. To refrain from 'dabbling' in a question of this

kind, that is to say, making a shallow and insufficient examination of it.

2. To beware of the rash assumption, that, if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality.

3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility. 4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view a useful oblect.

Universal knowledge, however, is not possible, and we are bound to choose the best and healthlest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed.

If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?

I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to with our it, and that you has you have. With all good wishes, I remain, sir, your faithful servant, W. E. Glaberorn.

The above called forth correspondence on the

Referring to Mr. Fletcher's work in Washington, The National Republican for Monday, Nov. 24th remarks :

24th remarks : "At the meeting of the Spiritualists at Masonic Tem-ple last evening, Mr. J. W. Fletcher delivered a lec-ture on the subject, "Does the Bible Teach Modern Spiritualism?" and at its close gave several clairvoy-ant descriptions. Among the spirits that appeared to him and were described were those of Dr. Hannah Wright, who suggested that they ought to have a revi-val; Mrs. Rowland, who expressed her love for her friends present; Isalah Hanscom, a late naval con-structor, who said he expected to meet some one whom he saw was not present; Charles Alexander, who came to his wile; Isaac Shaw, who brought good news from 'George'-he came to his child and George to his sister, and Wash. Danskin, who wanted the audi-ence to know he was present." On Friday evening. Nov. 28th a recention was

On Friday evening, Nov. 28th a reception was held at the residence of Judge and Mrs. Riddle. in honor of Mr. Fletcher, in Washington, The exercises were of a highly interesting character.

Mr. Fletcher returns to Boston about Dec 8th, and will resume his private séances.

The Working Union

Of Progressive Spiritualists is twice referred to in the present issue of the BANNER: Mrs. Dawley, secretary of one of its departments, gives a narration of the services at a recent session of that division; and our report of the Berkeley Hall Meetings contains allusion to W. . Colville's grand lecture delivered there under the auspices of the Union on last Sunday afternoon.

THE SPIRIT MESSAGE DEPARTMENT for. this issue contains an Invocation; answers to questions on the "kinetic theory," the standing of the Bible in spirit-life, and the practicability of lowering the rate of vibrations of the molecules of substance comprising the spiritual body so as to meet the perception of human vision; and messages from ANNA L. HUNTOON. of Wolfboro', N. H., (who sends love to friends in that place, in Marblehead, and elsewhere); JAMES FAIRBANKS, of Norwood, Mass., (who wishes to meet his friends in a private way through some medium whom he can control); JOHN PARKER, JB., of Boston, (who assures his relatives that he is actively engaged, now that he has entered into the new order of existence, in endeavoring to open the minds and hearts of the people of earth to a perception of the grand truths belonging to a higher life and an immortal state); AUNT ABBY MINER, of New York City, (who brings "her love to each one who cares to remember her"); HATTIE PLAISTED, of Boston. (who voices a loving message to her parents, sister and relatives), and CORNELIUS FLANAGAN, of Newport, Ky., (who wishes his friends there to understand that if they make efforts, properly directed, they will find that communication "with those who are dead" is demonstrable fact.)

HA word from our correspondent, George P. Rumrill, touching spiritual scances and phe-nomena in Manchester, N. H., will appear next Wook. 19 m

25 Those requiring the services of a good magnetic healer cannot do better than to call on Dr. J. A. Shelhamer. 81 Bosworth street. Boston. Mr. Shelhamer is meeting with great success in his treatment of disease of various forms, while producing specially satisfactory results in his treatment of all cases of the nervous system that come under his care. The young gentleman is perfectly healthy and sound in his own physique, genial in temperament, and full of magnetic power. His spirit-guides are a band of Indians acting under the direction of old Dr. John Warren. Give him a call.

Too LATE.-Notwithstanding the prominently printed notice in our issue for Nov. 22d, that the BANNER OF LIGHT forms for the 29th would go to press one day in advance, on account of Thanksgiving, several correspondents-among them writers from Brooklyn, Haverhill, New York City, etc.-failed to have their matter at this office in time: Which will explain to them its non-appearance in that number.

We would call the special attention of the reader to an account by Judge Nelson Cross (on our second page) of a recent seance held in New York City in presence of Mrs. Sawyer. We have also received additional testimony of the same import from our correspondent J. F. Jeaneret, Esq., which corroborates the facts given by Judge Oross.

IF We have received a somewhat lengthy communication, which is endorsed by eight respectable individuals resident in this city, in regard to a new medium hereabout—in whose presence, according to their story, very remarks able manifestations have recently offerred. We shall publish the account in our next, paper.

B. See Oapt HAT BEDRY A MANNE

her to be one of the very best mediums of the day."

19 See sixth page, present issue, for No. 2 of the spirit essays written through Miss M. T. Shelhamer, and promised our readers in a recent BANNER. J. A. Heinschn, writing from Cleveland, O., says: "The opening article of 'Thoughts from a Spirit's Standpoint,' I consider an excellent one-full of common-sense and spiritual instruction."

ST W. J. Black, Secretary, writes us, Nov. 23d, that the Society of Spiritualists of Cincinnati, O., which discontinued its meetings last spring, has decided to recommence them, and is ready to make engagements with lecturers. Speakers desirous of visiting Ohio will do well to address this gentleman at southeast corner 12th and Jackson streets, Cincinnati.

A correspondent, writing from St. Louis. Mo., speaks highly of what Mrs. Miller has accomplished in the past in that city, and is confident that during her temporary absence some other materializing medium will find there a profitable field of labor, as the interest in that phase-and indeed all phases-of spirit-manifestation is rapidly on the increase.

We are indebted to the editor of the Saratoga Sentinel for an early slip of Mrs. H. J. Horn's Thanksgiving lecture, a reproduction of which will be found on our first page.

STA Report of the Quarterly Meeting at Marcellus, Mich., will appear next week.

The seventy-third birthday of Hon. J. G. Walt. one of the earliest settlers of St. Joseph County, Mich., and a firm and active Spiritualist, was celebrated at his home in Sturgis, Mich., Nov. 22d, by thirty-five pioneer friends, the eldest of whom was eighty-seven, and the youngest over fifty years of age. His estima. ble wife, with whom he has passed nearly fifty years, served a repast to which ample justice was awarded, and as the gathering shades of evening told the guests that the day was passing into night, one after another of the silver-baired company pressed, the hand of the host and hostess, and wished them many happy returns of the 22d of November.

Plymouth, England.

The English lecturer, Mr. E. S. Clarke, who, we re gret to learn, has been forced of late to suspend his public labors on account of ill health, resumed his minpublic labors on account of ill health, resumed his min-istrations of truth to the .Plymonth Wres (Spiritual So-clety on the evening of Bunday, Nor of the Annoue-ing as his subject, "Death Conjusted with Olarke claimed that the view of disath tasks we illustrate on so-religionists was far superior or the presented truth the majority of Orthodox superior, or the presented truth the majority of Orthodox superior or the presented of the upon it as a grin presented superior truth of the destroyer of all the presented truth of the super-they regarded if are an intermediate truth of the common construction of the presented of the super-they regarded if are an intermediate truth of the common construction of the superior of the superior for them is had many superior of the superior theory in the superior of the superior of the superior theory in the superior of the superior of the superior of the super-ted superior of the superior of the superior of the super-ted superior of the superior of the superior of the superior for them is had the superior of the superior of the superior of the super-ted superior of the superior of the superior of the superior of the superior for the superior of the superior of the superior of the superior of the superior for the superior of the s 1.61

Berkeley Hall Meetings.

On Thanksgiving Day a very beautiful and impress-On Thanksgiving Day a very beautiful and impress-ive service was held in Berkeley Hall at 10:30 A. M., participated in by a large delegation from the Work-ing Union of Progressive Spiritualites, and many visit-ors, in addition to a considerable number of the regn-lar frequenters of that pleasant and popular place of meeting. The service consisted of a good deal of fine music, appropriate reading, an invocation and poem, and a powerful and elequent inspirational lecture from W. J. Colville, based on the Governor's Proclamation. The speaker traced the history of the annual observ-ance of a day set apart for thanksgiving to the Al-mighty for all the blessings we enjoy, and declared it to be a most ancient custom in its origin, far antedat-ing all historic records. The great Thanksgiving Day of the ancients was Ohristmas Day, Dec. 25th, as on that day a new year was born; and in the mythologies the triumph of light over darkness signified the resur-rection from death, and the vanguishment by good of all evil. Speaking of the appointment by the Gover-nor of a State of a day for religious observances should be purely optional, and though no one had a right to disturb the worship of others, laws should en-force morality but never theology. After remarking upon the good effect Thanksgiving Day of the fast resulting from thes coola and family aspects of the festival, the speaker dwelt at length upon a new view of dependence upon God, which, though in perfect accord with the spirit of the noblest of the forefathers. differed entirely from their concep-tions of the divine government. Freedom to wor-ship God according to the dictates of one's own con-signer on reas than obedience to the moral sense and dependence upon that inner light of the spirit, without which man would be forever blind to all things spiritual. After the lecture a collection was made for charitable objects, during which Mme, Fries Bishop mean Kenyela. ive service was held in Berkeley Hall at 10:30 A. M., spiritual. After the lecture a collection was made for charitable objects, during which Mme, Fries Bishop sang Foure's "Charité" with great feeling and ex-pression. The services were then brought to a close with a beautiful impromptu poem, and a grand march on the organ.

Bang Foure's "Chartle" with great feeling and expression. The services were then brought to a close with a beautiful impromptu poem, and a grand march on the organ. On Sudday, Nov. 30th, the morningservice was again peculiarly appropriate to the season. The solos were beautifully rendered by Mrs. Loranla Wilder. Mr. King officiated with his usual ability as organist, and the chorus singing was very hearty. The subject of Mr. Colville's discurse was "The Splritual Ingathering and the Severance of the Tares from the Wheat." The opening remarks had special reference, to the manner in which Thanksgiving Day had been observed throughout the country; allusion was also made to the harvest gatherings in England, and the vintage celebrations in the southern parts of Europe, which are also seasons of special rejoicing, hallowed by multicent charles, and when thus interpreted. the parables of old shine forth as repositories of important truths long velled from the populace, through the splitual blinders and or the reas and emisently splitual blinders and religion. The tares, according to this rendering, are the vices and others are grains of wheat. Swedenborg put forth a similar idea, while, according rotal in individuals, while all good practices are grains of wheat. Swedenborg put forth a similar idea, while, according to the preceduation of the moder wheat is not ever soul, from whom all buman souls proceed, and in whose life they all live forever. Searching oriticisms were made upon many of the practices and opinions which constitute the tares in the ever soul and the advertige whenever matters have to grow up until the harvest, which constitute destroped by the fire of truth and rightecuseness calted as head over all. After the lecture a fine poem work improvised on "Intuition."

At 2:45 P. M. Mr. Colville lectured under auspices of the Working Union of Progressive Spiritualists, to an andience that entirely filled the hall. The exercises throughout were very interesting and impressive. Mrs. Dyar, under influence of her inspirers, offered an invocation, and addressed a few pleasant words to the andience. A young lady from the Shawmut Lyceum recited "Water Lilles" with obarming effect. Mrs. Wilder sang exquisitely, and Mr. Rudolph King won fresh laurels by his brilliant performance on the or-gan. Mr. Colville's inspirational lecture on "The Need of Fraternal Coalition for the Accomplishment of Efficient Spiritual Work," was universally regarded as one of the most brilliant to which they had ever listened. A perfect feeling of harmony pervaded the assembly, and seeds of future usefulness and prosper-ity for the cause of spiritual truth in this city were undoubtedly sown. At 2:45 P. M. Mr. Colville lectured under auspices of

deep appreciation from the audience. The poems at the close were very pleasing. On Monday, Dec. 1st. the first public reception was held at 30 Worcester Square, where Mr. Colville will hold his public recep-tions henceforth regularly one Mondays at 8 p. M. Everybody freely invited. Ladles are carneatly re-quested not to forget the meeting of the Ladles' Union for charitable work in the same place every Monday at 2:30 p. M. at 2:30 P. M.

Boston Spiritual Temple.

This society was addressed last Sunday by Mrs. R. 8. Lillie, whose ministrations for the past month have been highly instructive. The morning services open-

This society was addressed last Sunday by Mrs. R. S. Lillie, whose ministrations for the past month have been highly instructive. The morning services open-ed with a song by Mr. Lille." The Bhadow Land," and an invocation and song by Mrs. L. and Mrs. Wilson. The subject for the morning lesson was based upon the assertion of Rev. James Reed, the Sunday previ-ous, that the Swedenborgian Church has no sympathy with Spiritualiam. "Swedenborg denied the use or privilege of medi-umship to the majority of mankind, but claimed it as a special favor to himself. His written works are the result of his mediumship all the religions of the world have been promulgated. In my control of this medi-um Jony control the vocal organs, and so far infill the physical at to give some of my modes of motion. It is very difficult to control both the mental and physical of another: organism. Suppose Dr. H. F. Gardner, Epes Sargent, or William Denton should control. All their characteristics would not appear in the medium. The thoughts presented would be theirs and expressed in as nearly their own words and manner as possible, but would lack (unless the medium's organization was similar) the shano of the original. William Denton's peculiarity of expression could not be given unless the medium had the power of initation large. It is doubtitil if one can give the idifficulties for the medium to vercome. A medium with large musical powers could be controlled by a spirit with musical genius. If Mrs. Colby with her courage dares to stand before an audience and say that Thomas Paine controls, he cannot give, you at one time and place as well as at another. The medi-um for converse with a spirit-friend. Some can more clearly impart the thoughts given them by spirits than others, or express the impression given, and you wonder why your, if reinds cannot give you at one time and place as well as at another. The medi-um for converse with a spirit-friend. Some can more clearly impart the thoughts and controlled wis a spirit with musical genius

Working Union of Progressive Spiritualists.

The meeting of Wednesday; Nov, 12th, opened with

a full attendance which, increasing rapidly, soon filled parlors and hall to overflowing, and some were obliged to go away. The need of the building which remains only to be finished and furnished ready for the the use of spirits and mortais, becomes more and more evident each week. After the usual opening exercises, and reading of the minutes, twenty five applicants for membership from Lynn and this city were received by the guides of Mrs. Dyar, the lady herself bring evi-dently under complete control. Nothing could have been more appropriate than that these persons, com-ing from Lynn to help in work for the spirit. world, should thus be received, not. As the spirits said, with a right hand of fellowship from any mortai, but with a greeting from the wholes heart of the spirit band, through the distinguished spirit. Dr. Edgarton, whose lectures upon "The Science of Spirit Control." and other subjects on Sunday afternoons, have proved of much interest; bis wife, Lady Edgarton, receiving the the members coming from our own city, and the irre-pressible and dear Sprite, who is among us as a cherished and familiar helper, made a perfectly char-acteristic and hearty speech of welcome to the belated mother and child, and thus set all at ease. The child medium, Louise Marquerite, sang with an expression and dramatic forvor far beyond her years, an impassioned song, and open session was held for half an hour. Atthough the crowd made it almost im-possible to order was heard. The child medium sang again an aria from an Italian opera with impressive effect. More than one clairvoyant present testified to having seen the form of Parepa Rosa, who seemed to be her control, beside or above her. The Secretary read an extract from a message sent her from Brookiyn, by a spirit purporting to be that of our late Fresident Garfield, requesting that the slient session be given to prayer and fervent desire for wis-dom and spiritual in our country must and will go down, and much suffering may and probably will come, the herces and a full attendance which, increasing rapidly, soon filled parlors and ball to overflowing, and some were obliged

the Almighty, who doeth all things well, will rule our country. Meeting adjourned at a later hour than usual with singing and beneriction. The meeting of Nov. 26th, probably the last in the parlors, which have proved too small for the crowd of people who are becoming interested, was of unusual interest, several musical selectious were given by Mrs. Lovering, Mrs. Wilson and Miss Kate Parks, and a short address by the guides of Mrs. Mace, who has re-cently become a member of the Society. The public are cordially invited to attend these meetings of the Coöperative Department on Wednesday evenings at 130 and the Sunday Afternoon lectures at 2:45, at Berkeley Hall. JULIA A. DAWLEY. Seo. C. O. Department.

Prof. Buchanan's

Concluding lecture at Berkeley Hall last Sunday evening was regarded by the most competent judges in the audience as surpassing in grandeur of thought and expression any yet given. Their rapt attention and handolapping applause expressed their appreciation.

It was devoted to proving that supernal science concerning the spiritual and divine has as

ence concerning the spiritual and divine has as solid a scientific foundation as any of the ma-terial sciences of the colleges, which he illus-trated by a comparison of spiritual and theo-logical science with chemistry. He discussed the question of the supposed co-eternal existence of spirit and matter, or their relative priority, proving that matter had never originated spirit or life, but was itself based upon and sustained by a spiritual power, and that spirit had demonstrated its power to create mat-ter more than ten thousand times, and thus set-tled foreverthe grand problem of creation. A sintied forever the grand problem of oreation. A sin-gle well attested fact of materialization should gle well attested fact of materialization should have been sufficient to satisfy the world upon the great questions of immortality and creation; but mankind are so dull and slow in the com-prehension of new truth that before this grand-est of scientific truths can have any recognition among the controlling classes it must be repeat-ed millions of times to bring it within the reach and touch of each shortsighted skeptic. Having established this, he passed on from the evidences of supernal truths and the exist-ence of a psychic world apart from the material, to the expesition of its grand moral power in

ence of a psychic world apart from the material, to the exposition of its grand moral power in sustaining and ennobling human life, giving happiness, honor and longevity to the disciples of a true religion. He showed how the celestial virtues were incarnated in man, so completely in the human soul and brain that it may be re-garded as the only perfect and complete volume of the divine law, unquestionably authentic, as it comes from the Oreator. Yet this volume was hermetically sealed until the close of the last century, when the structure and many of the functions of the brain were expounded by Dr. Gall, and it was not entirely opened until the discovery of the impressibility of the brain and the power of psychometry in 1841. Prof. Buchanan concluded with a beautiful illustration of the virtues and nobler faculties of which he pointed out the seats in the brain, and illustrated their power in the conquest of discover in programs.

Nov. 2d and 23d; will be in Chelsea Dec. 5th; would be pleased to make other engagements as a platform test dlum.

medium. The past two Sundays J. Frank Baxter has min-istered to the Spiritualists of Haverhill and Bradford to good audiences and general acceptance: Next Sunday, Dec. 7th, and Tuesday evening, Dec. 8th, he will lecture, sing, and exercise his mediumship in Keene, N. H., and on Thursday evening, Dec. 11th, in Essex, Mass. His mother's condition, although she is convalescent, necessitates his remaining in Massachu setts at present, and, consequently, having cancelled enragements for December's Sundays, save the first (they were so distant from Boston), he is open for ap-polatiments on those Sundays anywhere within a few hours' ride of the city. January he will lecture in Boston. Address him at 181 Wainut street, Chelsea, Mass.

Haverhill, Mass.

Mr. J. Frank Baxter occupied the platform at Brittan Hall for the second successive time last Sunday. His themes were " Life's Problems; or the Ethics of Virtue"; "Jesus; the Man, Spiritualist and Medium." In the evening his platform tests were numerous and highly interesting, varying in names, descriptions aud messages. Among those spoken of were:

messages. Among those spoken of were: Carrie Furbush. Edward 8. Balcom, Ida M. Burnham, Jeremini Spofford and Deacen Nathaulei Ladd of Grove-land: Mrs. Moses B. Noyes, Timothy Colby, Geo. W. Hodgdon, Daniel K. Driscoll, Guo. W. Morrill, James H. Duncan, Daniel N. Poore, Jr., Geo. W. Sanborn, George-towan Mo-es French, Joseph Amazeo. Hazen Klimball, Arthur W. Haskell, Outling Moody, Henry Parker, Re-becca Towne, Harriet Davis. (Most of these persons were recognized by the audience.)

Dec. 1st, 1884.

RATES OF ADVERTISING.

E. P. H.

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

sertion on the seventh parts. Special Notices forty cents per line, Minion, each insertion. Baniness Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty centsper line. Payments in all cases in advance.

AT Advertisementatio be renewed at continued rates must be left at our Office before 19 M. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed No. 417 Sumner Avenue, Brooklyn, N. Y., until Feb. 1st. Due notice will be given of his days at the Quincy House the coming winter. N.29.

Mrs. Anna Kimball is now located at 310 Shawmut Avenue, Boston, where she may be found by all desiring her services. 4w.N.15.

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.

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

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

NOTICE TO OUR ENGLISH PATRONS. J. J. MORBE, the well-known English lecturer, will sot as our agent, and receive subscriptions for the Banner of Lightst fitteen shillings per year. Partise desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Banner can be obtained at 4d. each: its sont per post, 4d. extra. Mr. Morse also keeps for sale the Bpir-linal and Beformatory Works published hy COLET & BIOH.

SAN FRANCISCO BOOL DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banuer of Liphs and A piritual and Beforma-tory Works published by Colby & Bich.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Colby & Bick, Boston.

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W tending the circulation of FACTA. to offer as promuting sho ographs of leading Spiritualiste, especially the mediums and recurrers. These we propose to get ready at the oarliest asken at Conset last summer, many of those beautiful pictures taken at Conset last summer, many of which are not only fine as specimens of photographic art, but valuable as pictures of persons, nearly every face being a good likeness, although necessarily small. These groups are composed of albout the same persons, and therefore need a company seated in the auditorium, consisting of several bundreds of the leading Spiritualists, mediums and speaters, being in most cases prominent, and therefore good likeness, inhough necessarily small. These groups are composed of albout the same persons, and therefore need not be named. The first one we will mention is a picture of a company seated in the auditorium, consisting of several bundreds of the leading Spiritualists, mediums and speaters, being in most cases prominent, and therefore good likenesse, the second with a same persons, and therefore good likenesses, including the islands of Wicket and Onsec; also the seamer Monahanet, yacht, wharf, etc.
These we shall deliver as fast as possible; and the personal pictures, of which we hope to have the best collection of really fine photographs of mediums and speakers yet published, will be raised in the best manner, and sent postage from at the following prices: For each picture, without mounting. So conts; mounted on thin beveled boards, 70 conts; mounted on thick, gilt-edged beveled boards, 70 conts; mounted on the set sollar callings, 50 conts; mounted on the set manner, and sent postage from at the following prices: For each picture, without mounting, 60 conts; mounted or the same one, a picture mounted on thin beveled boards, 70 conts; mounted on the set menore. The were a substepicture as the set of the same of the same of the Single Copies, 10 Cents. One Dollar per Year.

Examples can be seen at the office of the BANNER OF LIGHT, and all advantages gained which can be by address-ing FACTS PUBLISHING CO., Box 3539, Boston,

Mass. Aissrs. Colby & Rich are our regular wholesale and retail agents, No. 9 Bosworth street, Boston. A full list of pictures will be published as soon as com-pleted. 15-Nev. 22.



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in stamps or currency and secure a pair of these Foot Bat-terics. Batterics imparted through our Magnetic Shields is soft and gentic as the sunshine, and like the sun it gives warmth. If e and power to every nerve and muscle in the body. It is Nature's powerful vitalizing force, intend-ed to preserve the health of our race. The moment this shield touches the body, the cnifre system responds to this energizing, invigorating, natural stimulus. All percons who wear them feel this warming, genial glow in five min-utes after putting on. This healthful tonic continues all the time, when sleeping or awake, and will last for soveral years. These powerful magnetic batteries will rolain and impart the magnetic current for years. A natural, easy and successful system of healing without medicine, Unprece-ient. Send for our new Body, LAIN ROAD TO HEALTH, free, Magnetic Foot Batteries \$1,00 per pair; 3 pairs for \$2,00, by mail.

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CONTENTS NOVEMBER NUMBER FACTS.

Factsabout Spirit-Form Materialization, through the Medi-umship of Mrs. M. E. Williams. By J. F. Jeanoret. Illuminated Spirit-Forms, Independent Voices, &c., at Mrs. M. Eugenio Beste's Séance. By Mrs. Lita Barney Bayles, Bayles, Bound Book & Scale & States, Bayles, B Splitt Rhowledge of the novements of motions. By Mr. M. Lyon. Milleson. Mysterious Disappearance and Return of a Penknife. By Mrs. A. Roberts. Splitt Photography. By Wm. O. Elilott. Materialization and Physical Manifestations in the Light with Dr. Slade. By Mr. J. Simmons.

Single copics 10 cents. \$1,00 per year. Nov. 22.—is

<text> flicted and the erring to health and virtue, and it was predicted that in the middlal treatment of the future, music would play the most prominent part next to the direct influence of mind upon mind, which transcends, all externalization. The general impression made upon the audience after its delivery was, that such a lecture abould be delivered in one of the largest halls in this city; and then all over the country, as it con-sisted not of details which any one can gather for him-self if he studies an encyclopædia, but was a sponta-neous outburst of inspiration on a most practical, and at the same time transcendental subject. The limited time at the disposal of the lecture, seemed alone to limit the tide of cloquence which was out-poured. The public will miss a rare opportunity of listening to an exceptionally high order of linspira-tional oratory, if they do not attend these Wednesday evening concerts and lectures at 30 Worester Hquare. The second entertainment, given Dec 3d, included a lecture, on "Oriental and Hebrew Winsic." and on Wednesday mext, Dec. tob, the subject will be "Music in >listening is entirely changed cach wreek, and will alway spresent miny pleasant variaties. Doors open 130. commence as a part proceed.

Comparent Colville's Reception W. a Corrier statistic reception in Berkeley style, at T. E. Moseley & Hall or more statistic reception in Berkeley when the statistic reception in Berkeley when the statistic reception in Berkeley statistic reception in B

poisons of alcohol and tonecco, or the indulgence of asimal passions. The importance of physiological teach-ing, but said it is often undertaken, by incompetent, self-appointed reformers, who always seize the hot end of the poker. Genuine modesty must be regarded, and those who outrage decency with coarseness must be ruled out, same as we rule out ruffians from our parlors.

be ruled out, same as we rule out rullans from our parlors. Bpeaking of sin, he said, Fear not an angry God, but an offended selfnood. Look not for a far off, spee-tacular judgment in the skies, but look to your daily life. The true man should say, "My life to me is a present daty. My faith is what I see at every fresh minute to be true. My worship is the best I can do each day for myself and humanity. What truth is in me, little or much, that will I obey. What right is be-fore me, be it great or small, that will I de." In find-ing that he himself is a law unto himself, he finds God. God is the divine or best in you. With Jenus you can say, "I am the light and the truth. I and my father are one." Bell-poised in this knowledge you will solve the riddid, and the sphynx will or own derself in the sea. Armete sphyrix will or own derself in the sea.

appre Next Sunday he loctures in Chickering Hall.

GBAPHO.

LADIES' HAND-SEWED BOOTS, best quality and style, at T. E. Moseley & Co.'s, 469 Washington

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and illustrated their power in the conquest of disease, in increased longevity and in nobility of life. Finally, he urged all Spiritualists to illustrate the law of divine love by cordiality, friendship, and hearty coöperation and union.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.]

Mrs. A. P. Brown will be in Whitefield Dec. 7th. Would like to make further engagements to speak; will also attend funerals, and speak on temperance. Address St. Johnsbury Center, Vt.

Capt. H. H. Brown spoke in Providence, R. I., Nov. 18th ; Milford, Mass., the 21st, and gave three lectures in Woonsocket, R. I., the 23d. He can be engaged for Dec. 14th. Will speak in Brockton Dec. 28th, evening, d will make engagements for morning or afternoon that day elsewhere. Address care BANNER OF LIGHT.

Dr. J. K. Bailey spoke to a large audience in Ros-coe Hall, Lowville, N. Y., with much interest and ac-ceptance, Nov. 16th. He also gave parlor entertain-ments with good results.

Mrs. Shirley addressed the Spiritnalists in Clinton, Mass., early in September, as also again in November, having full and appreciative audiences.

Mrs Anna Kimball will lecture in Grand Army Hall, Lowell, Mass., every Sunday morning.

George Chainey has arranged to lecture every Sun-iay in Odd Fellows' Hall, Lynn, and in Grand Army day in Odd J Hall, Lowell.

Hail, Lowell. George A. Fuller will lecture in Providence, R. I., Deo, 7th and 14th, and at Amesbury, Mass., Deo. 21st. Mr. Fuller, having decided to remain in Massanbu-sette during the winter, has cancelled his engagements in Vermont for January, and would like to make en-gagements for the Sundays of that month, excepting the first, in the vicinity of Boston. He may be ad-dressed at Dover, Mass.

J. Madison Allen spoke in Camden, N. J., and in Philadelphia, Fa., Sunday, Nov. 16th; in Philadelphia Nov. 23d and 30th; in Hammonton, N. J., Nov. 27th. Will make further engagements for the winter months. Address at Ancora, Camden County, N. J. On Sunday, Nov. 16th, the subjects treated by Mrs. Clars A. Field, at Cosmopolitan Hall, Vineland, N. J., were "Phrenology" and "Psychometry" in the morning, and "What is Evil?"In the evening. The Restrum speaks of her remarks as highly instructive and well appreciated, and refers in complimentary terms to the psychometrio readings of character with which she illustrated her evening discourse. Mrs. Field also spoke there on the 23d uit. She would like to make other engagements in the South and West. Address her care BANNER OF Loothr. Prof. Henry Kiddle of New York, will lecture in

Address her care BANNER OF LIGHT. Prof. Henry, Kiddle of New York, will lecture in Vineland, N. J., the first Sunday in December, morn-ing and evening-morning; on "Physical Science and Spiritual. Truthes," evening, on "Spiritual. Laws and influences," The peculiary reputs of the visit, above his actual expenses, the Professor will generously con-tribute to the support of *The Rostrum*. This should be an additional reason why he should have large audi-ences on the 7th Int. ences on the 7th inst.

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dress her Bouth Orients, Hass. Mrs. A. E. Cumingham occupied the platform of the Bpiribialist Society in Braintree, Oct. 13th ; Lynn,

OCCULT FORCES AND METAPHYSICIAN.

Office, 5% Beacon street. near Tremont House, Boston. H.urs: from 9 A.M. to 3 P.M. Win visit patients. Oct. 25.-8wis*

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121 West Concord street, Boston, Mass. Nov. I. DR. G. A. PEIRCE, Through whom so many remark-trests and Communications given by Spirits the past twenty-five years, will answer orn-is for Test-Examinations diseaso, if curable, ac., or Freeorip. Joins, or Spirits' mag-netized meditated paper, or letter Healing Treatment, or (for) Spirits' Communications. State age, name in full at death of spirit selected, sor and relation to applicant. Other tests for luentification. Requirements S0 cents each for a brief trial, (exceding that, \$1.10, \$2, 10, or more,) lock applicant's hair, or recent writing, name in full, sox and gge. Address P. O. Box 1135, Lewiston, Maine. Nov. 29, -bwis'

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THE

Spiritualistic Mutual Relief Society

Of the World. organized June, 1884.

WE invite you all to band with this grand enterprise. W It is for the benefit of those whom you wish to leave from \$400 to \$2,000 to when you pass out. These amounts go into homes when they are most needed. Think of it carb-fully. Ladies and gentlemen wanted in every city and town to assist us in this great work. Send for By-Laws. S. B. IIABVEY, Secretary. Dec. 6.-1w* 517 Tremont Street, Boston, Mass.



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DERSONS having received unrecognized spirit-photo-graphs from Mumiler, Keeler, Hazelton, Brown and other spirit-artists, can send them to me for psychometriza-tion, and I will obtain, through independent slate, writing, the names of the spirite, date of decrase, and reason why they appeared on the plates. Terms \$1.00 and five two-cent stamps per ploture. All plotures returned, and money refunded in event of failure. Address, PleBRE L. O. A. KEELER, 44 Dover street, Boston. Dec. 6.-IW* Dec. 6.-1w*

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The second states and second services. In the second secon

Message Department.

Public Free-Circle Meetings Archeld at the BANNER OF LIGHT OFFICE, Hosworth treet (formerly Montgomerly Place), every TURBDAY and PRIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egrees until the conclusion of the shance, except in case of absolute necessity. The public are cordially invited. The Messages published under the above heading indi-site that spirits carry with them the characteristics of their ertch-life to that beyond - whether for good or evil; that there who pass from the earthly sphere in an undeveloped tate, 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 rea-mon. All express as much of truth as they perceive-no more.

son. All express as much of truth as they perceive-no more. All express as much of truth as they perceive-no the messages of their spirit-friends will verify them by in-forming us of the fact for publication. More Natural flowers upon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the sitar of Spiritual-ity their floral offerings. More invite suitable written questions for answer at these shances from all parts of the country. (Miss Shehamer desires it distinctly understood that she gives no private sitings at any time; neither does shere-elve visitors on Tuesdays, Wednesdays or Fridays.] More Letters of inquiry in regard to this department of the Banar should not be addressed to the medium in any case. Lawis B. Wilson, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 11th, 1884. Invocation.

Invocation. Our Father which art in heaven, we recognize theo ness. Oh I teach us that heaven is a condition of hap-ness. Oh I teach us that heaven is a condition of hap-ness, a state of tranguility for the mind, and that wherever this may be found there thou art. The soul entering upon such a beatitude of mind may sense thy love and realize thy presence; and thus, dear Father, mayest thou be found even here in this place, and everywhere where human hearts coming into sympathy with each other may feel that they are treading upon holy ground, and entering into com-union with thee and thy angelic ones. Make them foel that kindly feeling toward each other brings a condition akin to the higher spheres of angelic life, and that while they tread these pathways of mortal existence they may still realize and understand some builting to dispense of what we have, so that we may all join in harmony, and feel that we are members of one family, working toward one common end, that of the purification and elevation of humanity. Amen.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman. Ques.—[By B. F. C.—Written in August.] To Dr. Franklin, in spirit-life: Dear Sir and Friend : Sir William Thompson, a Doctor of Laws of four British Universities, a Fellow of all the great Eu-ropean scientific societies, a great authority on physical sciences, and England's acknowledged greatest electrician, is now in this country on bis way to Montreal to attend a maching of the Brit. physical sciences, and England's acknowledged greatest electrician, is now in this country on his way to Montreal to attend a meeting of the Brit-ish Association, and to preside over the mathe-matical section, and to introduce Lord Rayleigh, who has been appointed President of the Asso-ciation, and to deliver an address entitled "Step Toward a Kinetic Theory of Matter." The ohoice of Lord Rayleigh as President is very significant, as he is by far the ablest mathema-tician in England. By a "Kinetic Theory of Matter" is meant a theory which maintains that all the properties of matter are merely at-tributes of motion. These two learned gentle-men, standing at the head of mathematics and electricity in the civilized world, think the "kinetic" theory best. But they cannot give us the cause of motion. Will Dr. Franklin kindly give us his opinion of the "kinetic" theory, and the cause of motion? Axe.-We are informed by Dr. Franklin that he considers the "kinetic theory of matter" to be the nearest approach to a correct under-standing of the laws of metter the these the set hean

he considers the "kinetic theory of matter" to be the nearest approach to a correct under-standing of the laws of matter that has yet been made, he believing that the properties of mat-ter are the result of the laws of motion rather than the attributes of motion, for without the operation of those laws there could be no ma-terial body, the molecules of matter being brought into order, and held in conjunction by the operation of the laws of motion. The cause of motion he and other intelligent spirits con-sider to be the great vital force of all life, which we call spirit, which permeates the en-tire universe, and holds all bodies in their prop-er position, and that a full understanding of this source of motion, of power, and of life itself, finite minds cannot hope to attain under their present comprehension of things. Q.—Is the Bible an authority in spirit-life? A.—The Bible, in spirit-life, is no more con-sidered an authority than is any other worthy

A.—The Bible, in spirit-life, is no more con-sidered an authority than is any other workby book, or history, or moral philosophy. Intelli-gent spirits look upon the Bible as a compendi-um of historical records of past ages, and also as a work containing many useful and beauti-ful moral teachings, which were adapted to the wants of the times in which they were given to manyind and many of them can be followed wants of the times in which they were given to mankind, and many of them can be followed with profit at the present time. But as an *in-fallible* work, that does not contain error and false representation, or one that was given direct by holy intelligences, we do not look upon the Bible. We have, in the spirit-world, many works of historical record many works of moral direct by holy intelligences, we do not look upon the Bible. We have, in the spirit-world, many works of historical record, many works of moral philosophy, that are worthy to stand side by side with the one known to you as the Bible, for their teachings and their records are fully equal to those contained within its pages. It is true that many spirits who have, when in the body, been wont to consider the Bible an au-thority by which they must regulate their lives, an infallible work, the teachings of which can-not be gainsaid, still continue in the spirit-world to look upon it in the same light; but as they advance from the erroneous ideas that en-ohained them on earth, they speedily learn to understand and value the Bible for its merits alone. Q.-[By J. M. P.] If the light surrounding alone. Q.--[By J. M. P.] If the light surrounding splritual bodies is produced by the electric forces which clothe the spirit, and if such light produces an influence upon material bodies when they come within the attraction of such light, as I am informed it does, then such light must, it seems to me, be the result of vibration of the molecules of substance comprising the spiritual body; and therefore it would seem to follow that some mode of lowering the rate of follow that some mode of lowering the rate of vibrations of the waves of light after leaving the spiritual body or object to the rate of vibra-tion which is perceptible to the material eye, would render such spiritual substance objective and perceptible to us in the form, as far as the shape, if not in color, inasmuch as shape is to us but a representation of light and shade. Can the control procure any suggestion aiding indeath of the body does not necessarily mean the extinction of the mind, or the spirit of the man. man.

and send my love to my dear mother, and to tell my friends that I have not forgotten them; that even though I find many beautiful things in the spirit-world to attract my attention. I often turn away from them to come and visit my earthly friends, and overshadow them with my influence and affectionate love. Oh! I wish my message could reach every one whom I once knew, and that it would carry the con-viction to their hearts that I did truly come here and speak a word for them. I do not feel weak and weary, nor do I in any way realize that I am chained down by the things that cramp us when we are in the body, for I have been freed from all such. I can ex-ercise all my faculties as I never could before. I want all whom I love to know that death brought to me a beautiful change; it was, after all, a great deliverer, that led me into a grand and beautiful country, where I find enough to do to occupy my time and employ my energies. My father passed away before I did, and I have met him many times in the spirit-world. He also sends his greetings and regards to all friends, and wishes them to understand that he lives, and is able to return and look after those whom he cares for. I went away from Wolfboro', N. H. I be-longed in Marblehead, Mass. I send my love to friends in both those places and elsewhere, and thanks and love to every one of those who were so kind to me. I appreciate it all, and will be happy to greet them when they come to my spirit-home. My father's name is Frederick L. W. Hun-tory way fare and is Frederick L. W. Hun-

my spirit-home. My father's name is Frederick L. W. Hun-

toon; my mother's name is Frederick L. W. Hun-toon; my mother's, Sarah A., and mine is Anna L. Huntoon. I would soon have been eighteen years of age when I was called to the higher life.

James Fairbanks.

I am called James Fairbanks. My earthly I am called James Fairbanks. My earthly home was in Norwood, Mass. I was an old man when called to the other life; more than seventy years had passed over my head, and I felt the marks of age, and the approach of decay of the physical powers. I believe that they called my trouble paralysis. I had a desire to speak in this way, and I wished to inform my friends that I could do so. I give them my respects and love, and want them to grant me a private in-terview, for I have many things to speak of in love, and want them to grant me a private in-terview, for I have many things to speak of in detail; some of them concern my mortal life, concern the affairs which belonged to me, and others pertain to the spiritual existence which I have experienced since parting from them. I was quite well known in Norwood. I have many friends there. I know they must remem-her me and if I can arouse an interest in that

many friends there. I know they must remem-ber me, and if I can arouse an interest in that town concerning Spiritualism, in what I know to be the cause of truth, for I have tested it pretty thoroughly in my efforts to return to earthly life, I shall feel that I am accomplish-ing a good work. But I cannot do this alone. I must have

means and instruments. If some of my friends, hearing that I return to this public place and call upon them, will kindly find me a medium whom I can control, I will be happy to come in their midst, and give them evidences of my identity. I think I can do this thing. I have impressed on my mind what I wish to say to them. I was a man who generally accomplished what he undertook to do when on earth, and I think, if I have a fair chance, I can do it still.

John Parker, Jr.

Good-afternoon, Mr. Chairman. It is a long time since I traversed the streets of Boston, al-though I once was very familiar with this good old city; but I have not been idle, nor have I been asleep, because keeping away from these precincts: on the contrary. I have been active, and feel that I have accomplished a little in re-gard to opening the minds and the hearts of certain people of earth to the truths belonging to the subject of a higher life and an immortal state. state

Having been in the spirit-world for some time, I have been privileged to greet many friends who have crossed over and joined me. I have met many who passed on before me, and together we have had many social communions -happy times of meeting-but the thought struck me that as you have opened here a place of assembly where spirits may return and re-port concerning themselves to mortals, I would try to come and see if any in this city remem-bered me and my associations; remembered my

bered me and my associations; remembered my good old father before me, and cared to learn anything of our present condition. My father, sir, was known many long years ago as John Parker, Commission Merchant, and I am John Parker, Jr. I was associated with him in business, along with brothers of mine. Well, we are together in the spirit-world, associated there harmoniously as in times past, but not in exactly the same kind of business that employed our powers when on earth.

that man, in laying down the body, does not yield up his vitality, his strength, his energy. or powers of mind; they are all retained; and I think that if any of those who once were at that that if any of those who once were at-tracted to us care to hear from us, we can give them some evidences of spiritual truth, and at the same time can give them guidance and in-struction as to their best interests, bodily and spiritually. Materially speaking, I can see where such a change is needed. I can see where new lines may be laid, by which greater resources may accrue, and I would like to discuss these matters, if I can come privately. But in coming here I do not intend to speak of material affairs, ters, if I can come privately. But in coming here I do not intend to speak of material affairs, those that belong to the physical life, for while they are very necessary to those who still in-habit the body, they are by no means so to a spirit who has long since passed from the con-fines of earth. I will briefly speak of my interest in human-ity in these modern days. I am gratified to find human beings pressing onward and gaining greater advantages from the realm of science and mechanical art. I feel greatly interested in those matters, because I believe that as hu-man beings advance, and gain knowledge and power—for power is the result of knowledge. they will become purified, and will understand better how to take care of themselves body and soul, and how to live as they should. I am also interested in the fact that a liberal education is provided for so many of our young people, that universal education upon general princi-ples is freely given to the young of all classes, for there is nothing like instruction to develop the mind, enlarge the mental powers, and give character and strength to the individual. I am profoundly interested in the spread of what you call Spiritualism. It does me good to the product of the spirit and shade. Can the control procure any suggestion aiding in "retigation? A.-Your correspondent's idea concerning the vibrations of the waves of light emanating from the spiritual form, or from objects in the spirit world, is, so far as we know, a correct one. The how to render these vibrations sufficiently low and slow in their operation, as to reach the how to render these vibrations sufficiently low and slow in their operation, as to reach the tis very subject, but as yet we have learned of no definite conclusion to which they have the spirits will also be able to lower the vibra-tion so thoroughly developed that it will be able to perceive the vibrations of waves of light that are at a very much higher rate than those the spirits will also be able to lower the vibra-tion so as to meet mortals half way. In such a case not only would spirits become visible to those in earth-life, but the spirits denome visible to those in earth-life, but the spirits who make them ediy, the time is coming when mortals will be able to moderstand, through their own avenues of sense, that a spiritual world like able to meet mortals half way. In such a case not only would spirits become visible to those in earth-life, but the spirit al world likes all around them; that when they might otherwise think they are alone, beings keep them company who dwell in what is now an invisible world. Their wavenues, beer will the assolation, with fits people, and receive will then realize that life is immortal, that the experience will be appring on the spirit of the body does not an ecessarily mean the spirit of the body does not mecessarily mean the with they are alone, beings keep them company who dwell in what is now an invisible world. They will then realize that, life is immortal, that the they word the body does not mecessarily mean the with they or for word will be seen a they might otherwise they will then realize that life is immortal, that they world be bean able to incowe and they have for ow with they are a But I will not linger on these matters. Doubt-less others wish to speak to you. I know my coming here will do me a vast shount of good; to again feel the atmosphere of Boston, to come into association with its people, and receive their magnetism. I know will assist me. I re-alize that the experience will, be a profitable one to my spirit, and therefore, Mr. Chairman, I thank you for your kindness in permitting me. to come.

were very dear to me. I tried to have them know I had not departed from their midst, but in some way I lacked the power of manifesting myself, and so the years have rolled by, and I have not been able to tell my dear friends that I live and that I love them.

myself, and so the years have rolled by, and I have not been able to tell my dear friends that I live and that I love them. One who is very near, like a sister to me, has joined me in the spirit-world. My friends used to remark how intimate we were together; that never a cloud of misunderstanding or inhar-mony came between us; it seemed as though we fully comprehended each other, and we were like one in thought and action. She is with me to-day, and sends her love to her family. She wishes them to feel that she has not left them — although her children have grown, are engaged with affairs of their own and have homes belonging to them, yet she still takes a mother's interest in their weifare, and calls them her own. She desires them to real-ize that she is often with them, and wishes to come personally to them if she can. I also wish each one of my friends, and those of my family who are yet on earth, to realize that I am with them; I send them my love, and extend to them my influence. I am solicitous for their welfare. I desire to see that they are walking in the paths of truth and righteous-ness, doing that which they know to be for the best, and scorning to commit any act which their consolence would disapprove of. If they

ness, doing that which they know to be for the best, and scorning to commit any act which their conscience would disapprove of. If they live by the light of love and deal justly by their fellow-creatures they need not fear to pass through the change of death nor to enter the eternal world; their own conscience will give them peace and satisfaction; they will be able to find and recognize the dear friends who have gone on before them, and a pleasant life will open to their view.

will open to their view. My friends on earth called me Aunt Abby, for although I was somewhat advanced in years before I passed from earth, I loved to gather the young around me, to see their bright faces, to enter into their joys and their little sorrows, so I came to be known as an aunt to all the friends around, and I come back saying that Aunt Abby Miner brings her love to each one who cares to remember her. I am from New York City.

Hattie Plaisted.

I do n't feel very well. I do n't get my breath good. I felt this way before I died. They said I died, but while they were saying so I was standing beside them and listening to what they were saying. I do n't feel as though I had died, because I have been so alive since that time. Quite a little while has passed. I think it is several years since I was taken from the body, and I do n't know why I should feel such a pressure for breath when I come back after so long. so long.

I lived in Boston, and I have a mother, father and a sister here, as well as some relatives whom I love very much. I want them all to know that I live and can come back to see them,

know that I live and can come back to see them, and that I am happy to do so. I was glad to know, after passing over to the other side, that I had not been called away from them; that I could still stay in my present home and see the dear ones, for I did not want to die, I wanted to stay with my mother, and I was quite content to remain where I was. I found I could be with her and father, and my sister Susie, as much as I wished to. It was there, and when I spoke to them they did not always answer. Sometimes in the night, when there, and when I spoke to them they did not always answer. Sometimes in the night, when their eyes were closed in sleep, I could talk with them, and they would know I was with them, would answer my questions and respond to what I had to say; but in the daytime, when the sun shone so brightly, if I spoke, they took no notice, so I used to turn away to the spirits whom I saw coming and come and try to learn no notice, so I used to turn away to the spirits whom I saw coming and going, and try to learn from them what I should do. They told me I must find a medium, and come to her or him, whoever it should be, and speak what I had to say. I have been a long time trying to find one who would catch my message and give it out to those I love.

to those I love. I want to tell my sister that I am with her very much of the time. I think I can be a kind of an attendant spirit, helping her. In her life, and guiding her as she continues to advance in years. She is young now, and knows but little of the ways of the world, but before long she will go out more fully, and then will meet with the trials and perplexities of life. I feel that if I can come to her, so that she will be con-scious of my presence, and feel that I am really a loying guardian spirit. helping her all in my

solous of my presence, and feel that I am really a loving guardian spirit, helping her all in my power, perhaps it will give me strength to do that which I wish to accomplish. I send my love to my dear mother and father, and want them to know I was aware of their sorrow. I was their eldest daughter. They felt very much grieved when I was taken from the body; they were not altogether reconciled; they felt that I might have been spared to them. But my physical frame was delicate, I could not retain a hold upon it, so it was best I should slip away to a brighter world, and in-habit a body better adapted to my wants. I have not always remained in that home since I want away. I did so for a while uptil there are advanted to my wants. I have not always remained in that home since I want away. I did so for a while uptil there are advanted to my wants. I have not always remained in that home since I have not always remained in the there are advanted to my wants. I have not always remained in the there are advanted to my wants. I have not always remained in the present the aver with the met to the series and there are advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present the advanted to my wants. I have not always remained in the present advanted to my wants. I have not always remained in the present the advanted to my wants. I have not always remained in the present the advanted there to be advanted to my wants. I have not always remained in the present the advanted there to be advanted to my wants the my the metal there to the statil of the section of the secti

Hezekiah Coleman; Maria Staples; Caroline Lawrence; William Le Brun. Nov. 25. - Ezra S. Gannett; Clarence Marshall; Winfired Means; James H. Blake; Eben B. Phillips; Snow Ball.

Thoughts from a Spirit's Standpoint.

Given by "Benefice," through the Organism of the Banner of Light Medium.

NUMBER TWO.

The spirit-world may be likened to a large school, which scholars of different grades of advancement have entered. Those whom we are dealing with just at present are the unfortunate souls whose natures have become warped and debased through the experiences of earthly life.

You hear a great deal of evil spirits, and of impure and unholy influences. You are warned against dealing with them; and you have been told that such swarm back to earth in untold numbers to prey upon the innocent and unwary who may be drawn under their power. As if spirit-life was a moral pest-house of iniquity, the doors of which are forever open, permitting blasts of its deadly poison to contaminate the lives of earth's helpless children, you have been advised to keep clear of spiritual gatherings, and not to encourage the utterances of unseen intelligences, lest you be filled with evil from the deadly contact.

Are you to suppose that the moral govern-ment of the "higher life" is less than that of earth? That there is no restraining power in operation there that will deter the wrong-doer from effecting evil continuously? That there is no system of management by which the innocent and helpless denizens of mortality may be protected from the baleful influences of the corrupt and vile of the lower spheres? Then were it indeed far from a "higher life." and incapable of affording man that enlargement of power and enjoyment of a progressive existence that he has been taught to expect.

But the pure and powerful intelligences of the spirit-world do exercise a ward and watch over those who are not so far advanced as themselves; they do provide teachers, helpers and guides for the wretched and undeveloped souls who need attending to. They are constantly and indefatigably working for the regeneration of the depraved and despairing. Their moral influence acts as a restraining power upon the vicious and mischievous, and prevents them from reflecting sorrow upon any but themselves.

I declare to you that although numbers of un holy or unhappy spirits are daily reaching the spirit-world from the confines of the flesh, and that although many such may, through their restless, turbulent condition, be drawn back to earthly quarters, and that although they may be known to work mischief among those mortals who are themselves impure in thought, and questionable in action, they can never un-pleasantly affect either the happiness or the welfare of the pure and good.

"Evil spirits" may approach and make them selves known to you; but if your thoughts are free from guile, and if love for mankind and a benevolent desire to be of use inspire you, you need not fear; such will have no desire nor power to harm you; they will only receive a blessing by coming in contact with you, and they may have, been brought to you by some beneficent guide for that very purpose.

Inharmony, discord; dishonest dealing and impurity will open a door to malicious and depraved spirits. When once they enter they will not soon depart, but will make havoc with your happiness-but you yourself have invited

December Magazines.

THE CENTURY .- Gen. Low Wallace, who commanded the Third Division of Grant's army during the slege, gives an interesting narrative of "The Capture of Fort Donelson," illustrated with views on the field, portraits of officers, maps, an autograph copy by Gen. Grant of his "unconditional surrender" despatch to Gen. Buckner, and a portrait of Grant as the frontisplece of this number. In the same line of history, "The Recollections of a Private" are continued. Mark Twain gives "An Adventure of Huckleberry Finn," and Miss Litchfield the first of a novelette," The Knight. of the Black Forest." "Dublin City" is an illustrated sketch of that metropolis. Some conception of "The Sun's Energy" may be obtained from an article bear. ing that title, being the third of a series of papers by Prof. S. P. Langley. A criticism on "The Poet Heine" is a translation by Miss Lazarus, and John Burroughs. contributes a piece of poetic natural history on "Winter Neighbors." The departments of minor contribu-tions at the close of this number treat upon a variety of practical topics of general interest. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE MAGAZINE OF ART enters upon its eighth year of successful effort to popularize art, and place within the reach of those of limited means and unlimited tastes some of its finest productions. The present number has for its frontispiece an etching entitled, "Here It Is." The opening article is the first of a series upon the ploturesque in nature, by Mrs. Henry Fawcett, illustrated by six engravings of forest views. Following is "A Painter of Peasants," by Helen Zimmern, being some account of Benjamin Vautier, with a portrait, and engravings of several of his works, that of ." The Cousin from Town," a full page production, one of remarkable excellence. "Some Japanese Bogles" treats upon apparitions, and is illustrated by seven engravings of the most uncouth beings imaginable, the simple mentioning of whom is supposed sufficlent to frighten Chinese and Japanese children intogood behavior. The article posseses much interest in its statements respecting the views entertained by the Japanese and Chinese of the proximity of an invisible world to this. We quote: "These Oriental bogies donot appear in the dark alone, or only in haunted houses, or at cross roads, or in gloomy woods. They are everywhere; every man has his own ghost, every place has its peculiar haunting flend, every natura phenomenon has its informing spirit; every quality as hunger, greed, envy, malice, has an embodied, visible shape, prowling about seeking what it may devour. Where our science, for example, sees (or rather smells)sewer gas, the Japanese behold a slimy, meagre, insatlate wraith, crawling to devour the lives of men. Where we see a storm of snow, their livelier fancy beholds a comic snow ghost, a queer, grinning old man, under a vast umbrella." To relieve the distastefulness of this view, the writer (A. Lang) gives several narratives to show that the Chinese ghost is by nomeans always a malevolent person. Of the remaining: contents are, "Romance of Art," "Greek Myths in Greek Art," four engravings, and "Some Portraits by Hogarth," four engravings. Cassell & Co., New York.

THE PHRENOLOGICAL JOURNAL gives a portrait. and phrenological and biographical sketch of Zygmund Fortunad Milkowski, the Polish patriot and author ; an Evolutionist's view of Progress, "The French in China," "Cagliostro as a Medium," and other articles in its special line. Fowler & Wells Co., New York.

THE QUIVER .- This periodical, long published in England, appears for the first time in an American edition. It is an illustrated magazine of articles on what are termed "strictly Sunday topics," yet gives stories and other reading for those who desire entertainment as well as instruction on the Sabbath. The present number contains "Mollie's Maldens," "A Poor Man's Wife," 'Found Again," "Mysteries of Revelation and Nature," "Parables from Nature," etc. Cassell & Co., New York.

THE AMERICAN AQUATIC MAGAZINE contains its. usual variety of articles relating to Yachting, Rowing, Canceing, and all water pastimes: New York : Hearne & Co., 178 Broadway.

THE SOUTHERN CULTIVATOR. - The enterprising publishers give to their readers that which must be indispensable to all who would cultivate the Southern soll easily and profitably. The number before us contains thirty large pages of four columns each. Atlanta, Ga.: J. P. Harrison & Co.

The Religions of England.

In his work entitled "John Bull and His Island," Max O'Rell, the French author, says :

Anna L. Huntoon.

Thave been gone from the body abont five Jans. I have bried to speak to my destimation ords since I found, after passing from the body. I amfold. I have been dead, I think, nearly-tras Leouid. I sporached her: I wanted her the Leouid. I sporached her. I wanted her the international destination of the body. I wanted her the international destination of the body. I wanted her the international destination of the body. I wanted her the international destination of the body. I wanted her the internation of the body. I wanted her I wanted her

Aunt Abby Miner.

have not always remained in that home since I went away. I did so for a while, until I became satisfied that a change was best for me, and desirous of seeing something beyond the old conditions; then bright spirits came and took me to a beautiful world, where I found a lovely home and kind friends waiting to give me wel-come. They allowed me to explore my sur-roundings, and I entered upon a school where I becan to receive different instruction from any roundings, and I entered upon a school where I began to receive different instruction from any I ever had received on earth; so I have been passing on and on, until now, after a few years, I have come back to say that I am happy I was called from the body, for it has given me many opportunities and advantages which I never-had on earth. My name is Hattle Plaisted. My father's is John, my mother's is Mary S.

Cornelius Flanagan.

[To the Chairman:] Good-day to you, sir. I am glad to see you. I did n't live in these parts; my home was in Newport, Ky. That's a good bit of a ways from here, but I found an open bit of a ways from here, but I found an open road to this place, and it seemed to lead right straight on, so I followed it. I got here some-how, sir, and I thought I would like to speak a bit of a word to my friends, to tell them I had got safe over to the other side, and I do n't wish to come back to this life to take up the old body again. You see, I held on to it for about sev-enty years. I think it served my purpose, and so it deserves the rest that it gets, and I am going on to other places and other works; and am quite satisfied with all that has been. True, I would like to reach my friends and

True, I would like to reach my friends and tell them how it is with me, let them under-stand how I am getting along, but in other ways I do n't care to come back at all.

I lived a good long while in Newport, and I knew a good many who were there. My home was at the corner of Jefferson and Saratoga.

was at the corner of Jefferson and Saratoga, streets. If you want to inquire about me in that place, you may do it. You will find that I was a living man, not a great many years ago, right there, attending to my business. I haven't any speech to make, nor have I much to say generally; my only object in com-ing is to make an opening, so to speak, right where I belonged, where I used to live, that would let the sunlight from the spirit world through, and show to those who are there that there is some brightness beyond that they can get a glimpse of if they turn their ideas in that direction.

I do not want them to think it is all darkthe veil that there is nothing to be seen beyond the veil that there is nothing to be seen beyond other; I want them to know you can knock holes right through the currain and let the light me if I intrude. I have heard, tell that there are those not far from my old home who draw spirit, back to 'em,

from my old home who draw spirits back to 'em, and who can communicate with those who are dead, and I am hunting up those people. I want to find them so that f can come to them and speak, or do tomething to let them know I am round; and if my friends will do their part toward hunting up that kind of people. I will be ready to join them and give them what I can from the other side of life. That is all I have to say, but I hope it will be kindly entertained. I am Cornelius Flanagan:

MESSAGES TO BE PUBLISHED.

Nov. 14. - Joseph F. Johnson: Sarah Hisckett; Mark 1 aighton: Mabel Clough; John Chandler; Mrs. Barah A hompson.

the evil within. Revealing to the soul, as they do, the true inwardness and perversity of the life it has lived; and showing how it may rise above the past to a brighter condition, these instructive laws bring the wrong-doer into closer harmony with his spiritual being and with the purposes of life; and he eventually learns through obedience, and by the lessons of love and wisdom afforded him by his spiritteachers, to balance the dark record of the past with a bright report of the present and to become a "law unto himself."

Among the contrite and repentant souls I have communed with, I have found not a few who on earth were considered among the favored and respectable classes of society. I am not now speaking of those who appeared honorable but whose souls bore the stamp of "hypoerisy." but of those who were really intelligent and well-meaning, and who defrauded no man of his wealth, no woman of her honor. These parties possessed means, and opportunities for accomplishing much good were afforded them; some of these opportunities may have been embraced, but all were not; and if so, opportunities were not sought for through which good works could have been wrought. The greatest affliction of these souls, the loud cry of their hearts, arose from the fact of their omissions to do. They had not made the best use of the means at their command. They had not accomplished the good they might have done. They had not left the world brighter and humanity happier because of their lives; and the knowledge of this had brought them a keen pang of remorse and shame.

I have in mind one man-A. S. were the initials of his name. He possessed on earth great wealth, and wielded a wide influence among his fellow-men. His word, his example in benefiting humanity would have extended a great ways, and would have inspired others to speak the word and do the deed. But he neglected opportunities; he closed his eyes to the great

summoned him to the other life. This will death principle of ph summoned him to the other life. This will high three in two or surroundings, once convinced that the scrap-ings and accumulations of the material life were swept away for him, he began to reflect upon his life; once assured that a spiritual were swept away for him, he began to reflect upon his life; once assured that a spiritual were swept away for him, he began to count were swept away for him, he began to count upon his life; once assured that a spiritual were swept away for him, he began to count were swept away for him, he began to count were swept away for him, he began to count were swept away for him, he began to count were swept away for him, he began to count upon his life; once assured that spiritual were swept away for him, he began to count were swept away for him, he began to count upon his life; once assured that a spiritual stotially contributed a haidsome sum for some oharitable object; but compared to what he could have done with the means at his com-mand; he thad accompliated very little good. If we refuse to give a word gonest or semiler of encouragement to a weary sould we are fully of them; if we negled to world the world of them if we negled to world the world the second of them if we negled to world the world the second of them if we negled to world the world the second of them if we negled to done with the world the second of them if we negled to done with the world the second of them if we negled to done with the world the second of them if a we as an instrument of we may be world the second of them if the world the world the second we world the second of them if the second of the world the second we world the second to a world the second we world the second to a second of the second to second of the second to second of the second to second the second to second the second to second the second to second the second the second to second the second the second to second the second the second the second the second the second th

In his work entitled "John Bull and His Island," Max O'Rell, the French author, says : "Every Englishman worships God after his own-fashion. There exist here one hundred and eighty-three religions certified to the Registrar General. Bach of these seets has naturally found the truth : The Romahists swear by the Pope: the Protestants by Luther and Calvin ; the Puritans by John Knox ; the Wesleyans by John Wesley ; the Salvationists by Mr., Mrs., and Miss Both ; the Baptists of London. crowd to the Tabernacle to listen eagerly to every word that; fails from Mr. Spurgeon's lips. Some people believe themselves saved if they can only touch the coattalls of Mr. Moody or Mr. Sankey. I have seen women press the hands of these evangelists, as they passed on their way to the platform where they were going to-preach, and go away happy. When Catholiesharp they sout, it's to Our Lady of Lourdes. to Our Lady of Ia Salette, to *La bienheureuse Germative* that they go; it is Salnte Barbe that they implore to protect them from thunder and lightning ; the Deity would seem to play a secondary part in the religion of all these people. In Bagland, religion is the Deity would seem to play a secondary part in The religion of all these neofils. My worthy of that name, that have not built a church or chapel to win the confidence of Investors, and, maybe, also to offer to God a little of that which they had taken from men. On opening my newspaper to day I rend of an individual charged with a trugted him with stock, states that she had every confidence in the ac-cused, especially since the day when he refuged him with stock, states that she had every confidence in the ac-cused, especially since the day when he refuged him with stock, states that she had every confidence in the ac-cused, especially since the day when he refuged him with stock, states that she had offered him, with the re-mark that he was happy to be able to say that, he had never set foot in such a place. Out of a population of 81,000,000 souls in the United Kingdom

If Not Spirits, What is It?

To the Editor of the Banner of Light: d'r'test At my daughter's home in Cobden, Ill., her second son is slowly recovering from a severe attack of ty phold fever. Several weeks before he was taken, and when he was apparently in good health, his father, while in St. Louis, attending the State Fair, called on

while in St. Louis, attending the State Fair, called on a medium whose name they did not send me, and a spirit said through that medium "Your second Kon will soon be very sick, but I think he will not die." Several weeks after, when he was taken sick. Inf mother wrote her brother in St. Louis, and he visited the same medium; he evplaned the nature of the dis, accounts he was recovering. About two miles from our home in Cohden is the large brick residence of Col. Moberley, of which ser-eral notices have appeared in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE, on the windows of the house appear in the BAXYRE on the windows of the house appear in the BAXYRE on the sease and only the sease appear in the BAXYRE of the windows of the house appear in the BAXYRE of the Bays deceased, and often recognized by their heighbors. These faces change frequently, and in some cases while people are looking at them, but no and but a Bipliftight can copiant the orbits have discovered fame-principle of photography that is not yet known is out the sease plain that the splitts have discovered fame-principle of photography that is not yet known is out the sease their ures in two or these places in my travels, but kill the filese, unacomitable except by splitting appear. Sev-eral of my grandehildren are mediumistic, as was their a fitted from Santa Barbara, Call, who aff systems

eraidmother. A triend from Santa Barbara, Call, who is fisiling here says. Mrs. Hurst is there, in poor health out give ing the best of syldence in materializations, sco. Worosster, Mass., Nov. 19th, 1851

The ostriches' at Anadem weils a structure and about forty young mission and about forty young mission and a structure and a s



DECEMBER 6, 1884.

BANNEROFILIGHT.



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OF the public to DR. B. F. BIOHARDSON'S Method of Oure. He is a regular Physician, but surrounded by thousands of Spirits who can in a moment diagnose your disease with unfailing accuracy. Persons at a distance who desire to consult him, can do so by sending lock of hair and state sex. 30% Green street, Boston. iw*-Dec. 6. SEND three 2-cent stamps, lock of hair, ago, sex, one lead-by independent slate-writing. Address DR. A. B. JOB-BUN, Maquoketa, Iowa. 44"-Nov. 22.

Prof. Henry Kiddle, No. 7 East 130th st., New York City. Prof. J. S. Loveland, San Bernardino, California. "Unina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Ohicago, III. Clara Dixon Davidson, Kirkville, Iowa.

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Amulets, 50 cents, Permanent address, WICKET'S ISLAND, Onset, Mass. Oct, 11.----13w

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MRS. H. CLARK,

CLAIRVOXANT, Test and Business Medium, has re-moved to 41 Church street, Lynn, Mass. Office hours 9 to 5, 4w*-Nov. 22.

A Very Pleasant Home,

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DROF. WOOD. of London, Astrologer, reads accurately entire illo. All, business and social events dealt with. Send sex, nearest, time and place of birth. Terms: Outline Nativity, one dollar; Full Reading, two to three dollars. Letters only, 1011 Washington st., Boston. :Oct. 23. 4600*14.1.001.

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L: the place and date of their Dirth (giving ser) and 25 cents, money or stamps, - I will write Blographical and Predictive Letters (from the above data). (Alleo: sadvice upon any matter, in subwer to ence, for a tee of \$1; Uoinsmitation fee \$1; at office, 225 Wash-ington street, Boom 9; 100-100 and 100 and 225 Wash-Nativities written at prices proportionate to the detail de-manded. Address ULIVER AMES GOULD, Box 1684, Boston, Mass.

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The Writing Planchette. Solisoft is mable to explain the mysterious perform-intelligent answers to questions also of either alond or men-netiligent answers to questions also of either alond or men-netiligent answers to questions also of either alond or men-netiligent answers to questions also of explained through its some of the result that have been attained through its some of the result that have been attained through its investigators who desire preside in writing mediumship about avail themseives of these "Planchette or," which and is ready to answer mediate or poster questions. Though it ready to answer mediate or poster questions. Though it cannot be guaranteed that every individual word boy or cause the instrument to show or informations. Though it cannot be guaranteed that every individual who follows these first of the start were a party of threads it bogins. Though it is instrument to the every individual who follows these first of the two try if the read is been proved beyond the instruments is informed to all the reading of the show of eavy and is ready to instart means of more come constructs. The almost impossible that one cannot come to guident or cause the instrument to show or informed to all your any patient of the two try if the read is been proved beyond the instrument is informed complete while boors day or successful let two try if the read is alway in the shows the information of the time and patience between upon it. The information of the own if y main potention with boors. Frandil information while the more is the read at alway in the patient of information while the more is y main potention beyond the more information is information on the shows they be the information the time and patience between the about a day of several days are given to be the read at any intermediated while instants when a main and the read at any intermediated when it is a main and the patience between the intermediated be-ing the instand any many end at an any intermedi

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MRS. DR. COLLAMORE EOLECTIC and Magnetic Physician, Surgeon, Chiropo-dist and Manicure. Corns extracted without pain, Finger Nalls shaped, polished and beautified. Gives Elec-tric and Vaporized Medicated Baths. Office 25 Winter st., Beom 15. Nov. 29.

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MRS. BESSIE HUSTON.

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MAGNETIO PHYSIDIAN and Medium. Psychemetric Test Circles for Developing Spiritual Gifts Sunday, at 11 A.M. Admission, 25 cents. Will, form private classes. 123 West Concord street, Boston. Nov. 1.

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MRS. H. B. FAY

ges sent Oct. 4.

MRS. E. C. HATCH WILL hold. Full-Form Materialization Séances every Bunday, Tuesday and Thursday evening, at 8 o'clock, Also Wednesday atternoon, at 2:30. 281 Shawmut Avenue. Nov. 20. 49

MRS. L. A. COFFIN

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Jan. 26

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MAGNETIC PHYSICIAN, bastaten Rooms 174 and 175 Waveriy House, Charlestown, Will visit patients at their residence.

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 6, 1884.

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PSYCHICAL RESEARCH.

BY PROF. HENRY KIDDLE.

The propriety of establishing an American Society for Psychical Research is earnestly agitated in certain quarters, and an endowment is solicited for the purpose; but no person competent for so important an undertaking has as yet been mentioned as taking any interest in the proposed scheme.

We are disposed to favor any honest and properly organized effort to add to our present reliable sources of psychological and spiritual knowledge, as well as any and every investigation of the psychic faculties of embodied human beings that will tend to give a fuller knowledge and a clearer definition of those faculties. There is a great deal of loose talk at present among certain persons who claim to be the almost exclusive exponents of spiritual and psychic science; albeit they give little attention to the remarkable and deeply interesting phenomena which are constantly presented by public mediums, except to belittle, abuse or deride those who record their personal experiences in spiritual investigation, and to denounce the instruments as fraudulent and immoral.

The Seybert Commission, appointed by the University of Pennsylvania to carry out the design of Henry Seybert, who left by will a fund of sixty thousand dollars to that institution, on the express condition that it would arrange for an investigation into the truth of Spiritualism, ought to constitute a far better organization for psychic research than any society that can be now established. At any rate, it would be well to await their proceedings. There are some private coteries, as we are informed, who are conducting careful investigations into psychic phenomena; but they prefer for the present not to come before the public with any "flourish of trumpets." The English Society appears to be very earnest and active in its researches, which are well classified and scientifically conducted. Its reports are able and interesting documents, but it is not obvious that they have made any important spiritual fact or principle more acceptable to the theological or scientific public, or given it a verification that prevents decisive denial by such scientists as Proctor and Lankester. They are, however, making a very scholarly and useful record, the effect of which must ultimately be felt; and we should very much like to see a similar organization on this side of the Atlantic.

We would not object to any society for that purpose that did not form an instrument to prop up the waning influence, exalt the narrow views, or gratify the personal ambition and vanity of a shallow, assumptive clique, for whom nothing now in existence is good enough. and by whom most of the mediums now before the public are denounced as low, unconscionable tricksters. A society formed by such a class of persons, or at all under their influence, would be handlcapped from the start, because no mediums having any proper self-respect would entrust themselves to its power to be subjected to such crude and coarse conditions as might, in ignorance of spirit laws, be imposed upon them, to their condemnation and the ruin of their character.

We have no special regard to the judgment of prominent and popular clergymen in respect to the reality of spirit manifestation, because that judgment, as expressed, is always influenced more by popular prejudice than by the truth. It is, quite often, what their congregations "will bear," not what they-the preachers-know to be true that they publicly proclaim and advocate. What a sudden tergiversation was made by the Rev. Joseph Cook when he saw his standing as a clerical lecturer and pulpit orator imperilled by his admissions in favor of the spiritual phenomena, which he had carefully investigated, verified and attested i Would these men sacrifice their professional and social status, with all its dignities and emoluments, by acknowledging a conversion to that odious thing Spiritualism, or "modern necromancy," as they call it for a compromise? Their congregations alone can force the issue.

Nor do we have any bigher respect for the materialistic scientists and liberalists (so-called) who refuse to be just to the facts already established by scientific investigation; and we do not believe that any psychical society could affect their intense prejudice and bigotry. They are exponents of parties and party intorests ; and they evince all the parrowness and blind. ness of partisans. Their treatment of George Chalney, the recent convert to Spiritualism from their ranks, illustrates their spirit, and demonstrates that,

Spiritualist Meetings in Boston:

Banner of Light Circle Boom, No. 9 Hosworth Sirect-Every Tuesday and Friday atternoon at 30'clock, Admission free. For further particulars, see notice on sith page. L. B. Wilson, Ohairman. Horiscultural Hall-Boston Spiritual Temple. Lec-tures Sundays at 10% A. M. and 7% F. M. B. Holmes, President; W. A. Junklee, Treasurer. Watte Managed Ball - The Shawmut Spiritual Ly.

Weils Memorial Hall, -The Shawmut Spiritual Ly-coum meets in this hall, 907 Washington street, every Sua-day at 104 A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor. Paine Memorial Hall, Appleton Street, near Tremont.--Children's Progressive Lycoum No. 1. Ses-sions Sundays, at 1940 octock, Benj. P. Weaver, Conduct-or, All are cordially invited. Seats free.

Herkeley Hall, 4 Berkeley Sireet, corner of Tremont.-Public service every Sunday at 10% A.N. and 7% P.M. Permanent lecturer, W. J. Colville, Organist, litudoph King. The public cordially invited.

House and Reprint Cortainly Invited, Houth Ead Spiritani Temple, No. 30 Worcester Roune (in connection with Berkeley Hall Society).--Sunday, public service at 3 F.M. Monday, Ladles' Union, 2% F.M., public meeting, 8 F.M. Wednesday, concert and lecture, 8 F.M. Friday, lectures on health and healing, 3 F.M.

The Working Union of Progressive Spiritual-iata holds public services at Berkeley Hall Sundays at 236 P.M., also Wednesday orening at 7% o'clock. J. Commo-dore Street, Secretary, 5% Beacon street.

Mociety of the Perfect Way. -George Chainey lec-tures in Chickering Hail every Sunday at 2:45 P.M. Wells Memorial Hall, overy Sunday at 2:45 P.M. The Spiritualistic Phenomena Association holds meeting every Sunday attornoon at 2% o'clock. Alonro Danforth, Corresponding Secretary.

1031 Washington Street. - Ladies' Ald Boolety meets very Friday at 2% and 7% F.M. Mrs. A. M. H. Tyler, Sec-elary protem.

retary protem. 713 Washington Street.—The Fraternity of the White Gross holds regular bunday meetings at its Rooms at 10% A. M. and 7% P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Friday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admis-sion free on Bundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis Secretary.

Mrite. doub Orvis Betretary.
 College Hall, Si Easex Street.-Sundays, at 10%
 A. M., 2% and 7% P. M.
 Harmony Hall, 34 Easex Street (1st flight).-Sundays, at 10% A.M., 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Obairman.

Chelses. - The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 2 and 74 P. M. The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 122 Mariboro' street. Hadley Hall, - Meetings will be held in this hall. East omerville, during the fall and winter on Sunday evenings.

SHAWMUT LYCEUM, WELLS MEMOBIAL HALL .-There was a full attendance last Sunday. The groups were well filled by children, and after the usual exercises by Assistant-Conductor Rand, Conductor Hatch clises by Assistant-Conductor Rand, Conductor Haten continued with appropriate remarks in regard to Ly-ceum work, and spoke to the children of one who has taken a lively interest in their welfare, Mr. M. O. Ayer, President of the Working Union of Progressive Spirit-ualists, who has opened his house for their accommo-dation one afternoon and evening in each week. Mr. Ayer, who was present, was well pleased with the ex-erclises, especially those of the children speaking from the platform. O. Fannie Allyn spoke interestingly to the children, adapting her words to their thoughts and ways, close

C. Fannie Allyn spoke interestingly to the children, adapting her words to their thoughts and ways, clos-ing with a short story of an actual experience. Reci-tations by Lulu Morse, Allie Cummings, Louise Irving, Rosa Wilbur, Mabel Roberts, Georgie Wilbur, Willie Wilcox, Flossie Caswell and Gertie Rich. Songs by Little Blanche, Gracie Burroughs and Master Eddle. Vocal selection by Miss Sheihamer, and Mr. and Mrs. Hatch, fr. Duett by the youngest members of the Lyceum, Charlie and Eddle Hatch. The Questions and Answers appropriate to our work were by Miss Sheihamer, Mrs. Carrie Hatch, and Sec-retary Danforth.

retary Danforth.

retary Danforth. The education of children must be founded on the development of renson, not on that of faith; on the development of personal dignity and independence, not on that of piety and obedieuce; on the worship of truth and instites at any cost, and above all, on respect for humanity, which must replace the worship of "di-vinity." ALONZO DANFORTH, Sec. S. S. L. 23 Window state, Dec. 14, 1884. 23 Windsor street, Dec. 1st, 1884.

PAINE HALL. - PROGRESSIVE LYCEUM NO. 1. Sunday, Nov. 30th, the several groups numbered eighty-two scholars, while an audience of two huneighty-two scholars, while an audience of two hun-dred occupied the seats, among whom were Mr. Seth Burrell of Chelsea and Mrs. G. T. Pratt of Charles-town. Mrs. L. S. Jones, who has been ill, has so far recovered as to be able to meet her many friends in the hall where she has hitherto done valiant service for the cause. After the usual marches and Progress-ive Lessons, recitations were given by Albert Blinn, Miss Amy Peters. Beulah Lynch, Mazy Howland, Mor-ris Bchwartz, Alberta Feiton, Freddie Stevens and Aaron Lowenthal. These were followed by several entertaining and instructive readings. Two little misses, Eva Morrison and Henrietta Jacobs, sang ju-venile songs. Mrs. Maud E. Lord, who has recently returned to Boston after a long tour, visiting many places where no splitual meetings are held, scatter-ing the good seed, was warmly received, especially by the children. She said, "I feel as I come before you to-day almost like an allen. I have passed through many experiences since I last addressed you, endeav-oring to do my whole duty. I have recently ler fured and given tesis in churches of nearly all dent mina-tions, and am convinced that Splitualism is slowly and surely disintegrating the old religions. Children, as you grow up you will never forget you teachers and associates in this school who have been so kind and good to you. Remember to never say unkind things about any one; learn to pray the angel-world to guard and bless you and those you love, and have faith to know that truth shall be victorious at last." dred occupied the seats, among whom were Mr. Seth

Tripp's psychometric readings were better than ever and several other mediums took part.

and several other mediums took part. At 2:30 P. M., Prof. Mileson spoke on the importance of cooperating with the artistic powers in the higher bille that they may give to us their grand ideals, em-bodying by "object teaching" lessons that cannot be comprehended in any jother way; after which. Mr. Simpson, Dr. Coonley, and Mrs. Ireland acquitted themselves most admirably. In the evening Mr. Patterson gave way to a variety of controls, and entertained all in a charming and in-structive manner. Arthur McKenna did well; Mr. Brown described spirits; Dr. Fish treated a sick man; Dr. Thomas treated with condensed atmospheric cura-tive element, and relieved all who partook. The meetings were a grand success; the music was excel-ient, and the audiences were highly intelligent.

EAST SOMERVILLE-HADLEY HALL -A social ben efit gathering was tendered Mr. Handy, the manager of the meetings, on Tuesday evening, Nov. 25th, and although rather a smaller attendance than was hoped for, by the kind endeavors of Mrs. Pennell, Mrs. Burn-ham, Mrs. Waterhouse, as speakers, and Miss Man-dell, Miss Mann and Miss Balley of Salem, as musi-clans and vocalists, the meeting was made a success. Mr. Hadley generously donated use of the ball for the occasion. We hope to make a greater success at the next one in point of numbers. On last Sunday evening, Nov. 30th, Mrs. Abble N. Burnham occupied the platform and delivered a re-markably good lecture, which was highly praised by different parties in the audience. Dr. Tripp of Hos-ton followed Mrs. B, in psychometric tests or readings of various articles, which were nearly or quite all rec-ognized. Next Sunday W. J. Colville speaks for us, and we certainly expect a large audience. of the meetings, on Tuesday evening, Nov. 25th, and

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS BUILDING .- Sunday last W. J. Colville occupied the rostrum, and gave a fine discourse. Subjects, from the audience, "Problem of Life," and "Home of the Spirit." Next Sunday at 3 P. M. meeting of mediums. At 7:30 Mrs. S. M. Mace, trance speaker, will occupy the rostrum.

Philadelphia, Pa.

On the third page of the present issue, under Ban ner Correspondence, will be found a brief synopsis of a discourse by Mr. Wright on "David Hume." We shall print next week a similar reference to his lecture on Priestley," Nov. 30th. Our correspondent "Scribe," in forwarding us this latter report of Mr. Wright's re marks (on the 30th), adds :

"The Lyceum met in the afternoon as usual, and Mr. Wood's conference also had a session, when a lively debate was conducted. The attendance was

good. Mrs. Glading's meeting was well attended, as her sessions always are. Mr. Walter Howell, too, gets a fair share of the people to hear him. Mr. Wright on Sunday evening [30th ult.] devoted the time to giving readings of character, and the de-lineation of attendant spirits. The descriptions were well given, and recognized by the different people con-cerned. The audience crowded the hail, and were of an Intelligent order. The interest in Spiritualism in this city was never greater than at the present time." The following, letter was read at the meeting of the The following letter was read at the meeting of the

First Association of Spiritualists of Philadelphia on last Sunday morning, and the kindly spirit of appreciation it displays must have filled the soul of the recipi ent with gratitude to the generous testator, and to the good spirits who prompted him to the act:

good spirits who prompted him to the act: GLOUCESTER N. J., Nov. 26th, 1884. MR. J. CLEGG WRIGHT-Drar Str-1t becomes my mournful duty to announce to you the death of a friend of yours, Mr. James Martin, who expired here on Wednes-day, the 26th inst., at 3 o'clock. For some time back Mr. Martin's health has been quite delicate, and a severe cold be took, setting on his lungs, caused his death. At the close of his mortal career he spoke with much feeling of the fervor and eloquence you have shown in the late lectures you have been delivering-some of which it was his pleasure to hear-and the profit he derived therefrom. An artinet believer in Spiritualism, he could not but believe that they were calculated to do much good at the present time, and as a slight memento of his ro-gard, he desired me, from a fund he had set apart, to see that you were paid the sum of two hundred doilars, onc-balf of which he hopes you will accept, and the rest to be handed over to the trusters of the Sirt Association of Mylr-tium is; and his spirit, he foit sure, would be able to re-turn to rejoice in the work you are able to do..., I with kind regards and esteem and consideration, I re-main yours truly, J. SUMMERS BMITH.

A Card Regarding the New Book-"Shadows,"

I have received some letters that seem to require replies, and the following, though of a rather personal nature, will answer them-and perhaps other friends who have the same thoughts but have not expressed them:

I have been a pretty constant contributor to the BANNER OF LIGHT and to other papers for a decade -a secular paper not afraid to publish spiritualistic or two. I do not know whether I have outwritten my market or not, the editor of this paper has always been so hospitable to what I had to say. I have no object in writing on the various subjects in which Spir-itualists are interested nuless they are wanted by the reading public, and the only way for me to tell wheth-er my pen-work is acceptable is by printing a book: that, it seems to me, will tell the story. It will be a mod-est volume of about three hundred pages, the price D be \$1,25, and will be issued the latter part of this month-being now in press. Almost all the articles wint seems to me, which and the articles wint seems to me will the issued the latter part of this month-being now in press. Almost all the articles wint seems to me, will the full the story. It will be articles wint seems to me will be issued the latter part of this month-being now in press. Almost all the articles wint seems to me and the full the second pages, the price to the seems to me and the full the set of the articles wint seems to me and the full the set of the articles wint seems to me and the trater way and humanita-thing of that kind would lead up to creeds, etc., though not necessarily church creeds.

A MOTHER'S DREAD.

The Wonderful Histrionic Development of a Famous Child Actress.

Chicago World.

The New York public was surprised a few years ago at the arrest, at the instigation of they Society for the Prevention of Cruelty to Chil-dren, of little Corinne, the child actress. The little girl, less than eight years old, was taken from her parents and kept in confinement until released by order of the Court and Mayor of the city. Mrs. Jennie Kimball, the mother of Co-rinne, who has been known to the public for many years as vocalist and comedienne, has de-voted the greatest care to the training and education of Corinne, and the result is a develop-ment of natural faculties really phenomenal. "When did you discover Corinne's remark-able talent?" was asked of Mrs. Kimball.

"I can hardly remember the time when her eyes would not sparkle at the sound of music; she began to sing before she could talk. Before she was four years old she created a sensation and received the prize of a gold chain and looket studded with diamonds at the National Babw and received the prize of a gold chain and roce of a gold chain and roce of a gold chain and the studied studied with diamonds, at the National Baby Show in Boston. Next she sang in a concert given by Brown's Brigade Band, and in 1879 made her début as Little Buttercup in the Juvenile Pinafore Company. Since then she has sung in opera and played various rôles nearly everywhere " verywhere.

Mrs. Kimball is a lady of fine presence, and when playing at the Boston Museum was her-self known as "Little Jennie Kimball." "What has become of the little lady?" asked

"What has become of the nerson you see be-the reporter. "She has given place to the person you see be-fore you. Like so many others I have grown somewhat fleshy. Indeed I assumed such pro-portions that I began to fear for my health. Why, at times I would have the most suffocat-ing cancellant in my heart; then again my head ing sensation in my heart; then again my head would be attacked, and I have frequently fallen to the floor in a dead fainting fit. I consulted several eminent physicians, and they told me nust abandon the stage if I experted or hoped to live. This seemed terrible, for I am devoted to my profession and also to the development of Corinne."

'And yet you appear perfectly strong."

"And yet you appear perfectly strong. "And so I am. Why, I have reduced my weight over twenty pounds within three months, and I never felt better in my life. If any who are troubled as I was questions this, let them try Warner's Safe Cure, the remedy I used, and they will, I am sure, be speedily con-vinced of its truth. I believe it is the finest vinced of its truth. I believe it is the finest medicine in the world, and any number of my friends to whom I have recommended it have

found it as beneficial as it has been to me." "Is Corinne's health good?" "Perfect. The child has so much life and vivacity she is overflowing with it, on and off the stage."

The only previous instance of such remarkable precocity which history chronicles is that of the famous Peg Woffington, who first ap-peared in "The Beggar's Opera," when but a little older than Colinne.

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualisis holds its meet-ings every Sunday in Conservatory Hail, corner of Fulton street and Bedford Avenue. Morning service at 110 clock, evening at 7:45. Dr. F. L. H. Willis speaker for Decem-ber and January. Spiritual literature on sale in hall. Wm. H. Johnson, President.

Wm, H. Johnson, President. Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Groene Avenues, every bundsy, at 11 A.M. and 7½ P.M. Conference, under charge of S. B. Nichols, at 8 P.M. Mrs. J.T. Lillie will lecture every stunday to July. The public confaily invited. Daniel Goons, Secretary.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Boom, 4th street, corner Nouth 2d street, at 74. Charles B. Miller, Presi-dent: W. H. Coffin, Secretary.

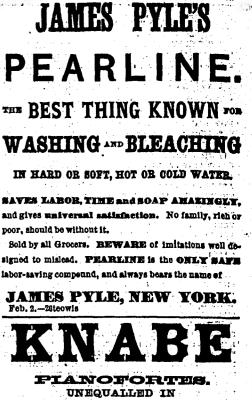
The Evereti Hall Spirital Conference, 398 Ful-tonstreet, meets every Baturday evening at 8 o'clock. Spir-itual papers and books on saie, and meetings free, W. J. Cushing, President; Lewis Johason, Vice-Freeident,

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 3 P.M. at Contral Hall, 637 Fulton street, i. Lectures, testsand messagea by Dr. J. M. Shea and other mediums. The public cordially invited.

Brooklyn Spiritual Conference.

The meeting was addressed Saturday last by Mr. A. S. Pease, the former editor of the Baratoga (N.Y.) Sun -a secular paper not afraid to publish spiritualistic

though not necessarily oburch creeds. What we need to aim at is fraternity and humanita-rian work from an unselfsh +tandpoint—the Christ-standpoint of "love toward God and man"—and at the same time avoid the errors of the oburch : for un-less we practice in our movement what the churches have failed to do in theirs, we shall fail as certainly as they of reforming mankind and changing the stand-point of man's action from selfishness to unselfish-ness. ness. Mr. Hazard, a liberal thinker from Boston, closed the meeting by trying to show that Christianity, as taught by Jesus and his disciples, lay side by slde with the Spiritualism of to-day; and that creeds and dogmas were but the attempts of men to put their own construction upon the written word and force others to their way of thinking. *Everett Hall, Dec. 1st*, 1884. ness.



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DECEMBER 6, 1884.

though Liberalists, they are not liberal.

Why should we pause in our efforts and labors of proof, attestation and authentication, to organize socleties, to proselyte them? Let them alone ; "they are blind leaders of the blind." Let them study the Report of the Committee of the London Dialectical Society," Dr. Hare's "Spirit Manifestations," Wm. Crookes's "Researches into the Phenomena Galled Spiritual," A. R. Wallace's "Defence of Modern Spiritualism," J. R. Buchanan's "Psycho-Physiological Sciences," Epes Sargent's "Scientific Basis of Spiritualism," and Zöllner's "Transcendental Physics"; and let them read the spiritual journals and periodicals published in various parts of the world, in many languages; and then they will be able to perceive, and to show us, perhaps, what more is needed to make out our case.

Whoever heard of starting a new and special society, of doctors, theologians and scientists, for chemical, astronomical or zoölogical research, ignoring all that had been done previously, by individual explorers in their several fields of research? Buch a proposition could only emanate from such "cranks" as the Rev. Mr. Jasper, to prove that the "sun do move." Are not Hare, and Crookes, and Wallace, and Zöllner, with their learned associates, as good authorities as any whom we could enlist in this proposed psychic research? They certainly are far superior to some who set themselves up as spiritual experts par excellence, and as having a wisdom and capacity that render them capable of fabelling as genuine or spurious all the spirit phenomena in the universe, and able to award to or withhold from every gifted medium in the world a license to empower him or her to exercise the gifts which heaven alone can confer, and which require only a fair and open field for their proper development and use. It is in this way Spiritualism has progressed thus far, and thus must the movement go on, untrammeled by the dictation of presumptuous mortals.

In connection with this, and as illustrative of our position, we quote the words of A. R. Wallace, one of the most eminent scientists in the world:

the most eminent scientists in the world: "What do our leaders of public opinion say when a scientific man of proved ability again observes a large portion of the more extraordinary phenomena, in his own house, under test conditions, and affirms their objective reality, and this not affor a hasty examina-tion, but after four years of research? Men with heavy scientific appendages to their names refuse to examine them when invited; the eminent scoitety of which he is a fellow refuses to record them; and the press cries out that it wants better witnesses than Mr. (Prookes, and that such facts want 'confirmation' be-fore they can be believed. But why more confirmation? And when again 'confirmed,' who is to confirm the confirmer?" confirmer?

Mr. Wallace then enumerates the various scientific investigations and confirmations which spiritual truth has received in different countries, and concludes by proclaiming :

"My position, therefore, is that the phenomena of Bpiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

This is the position for Spiritualists to take, and not "with bated breath and whispering humbleness" court the half way approval and carefully guarded admissions of men who reluse to study the history of our great movement, and do it justice. They will op-pose it as long as it is their interest to do so.

pose is as long all is their interest to do so. But once more we say we are not opposed to a socie-ity such as the English Paychic Research Society, with much a man at its head as theory sedgwish of Trinity College, Cambridge, and such co-workers as Profes-sors Beanett and Balfour Stawart, W. Shinton Moses, Edward Garney, E. Dawson Rogers, DE Wysot, etc.; but we want bo pretenders or sololists drawing around data, "Lean and hungry nakedness" the pompous referred tham estimate and assumed anthority.-The Spatian Origina. sham selence Toler -

about any one; learn to pray the angel-world to guard and bless you and those you love, and have failth to know that truth shall be victorious at last." Mrs. Lord was followed by Mrs. A. E. Cunningham, who spoke eloquently to the children, her remaiks be-ing interrupted several times with hearty applause. The session was over two hours long, but so varied were the exercises that no one seemed weary at the close. Our Fair will be held on the afternoons and evenings of Dec. 17th, 18th, 19th and 20th at Chapel Hall, 820 Washington street. Season tickets have been placed at fifty cents each, and there are several valu-able prizes to be drawn by the season ticket holders. Contributions of all kinds of fancy work, etc., thank-fully received, and all who have an interest in the ad-vancement of the cause among children are earnesity invited to aid us. Children's Christmas Festival as usual. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston. 45 Indiana Place, Boston.

SPIRITUALISTIC PRENOMENA ASSOCIATION. The meeting on last Sunday was largely attended. The services opened with congregational singing and an invocation by Mr. David Brown. The guides of An invocation by mr. David Brown. The guides of Mr. James R. Cocke gave a fine address, also vocal and instrumental selections and many tests. Mr. Brown also gave several tests and delineations. Mr. John Wetherbee mnde a few remarks, and was follow-ed by Mr. Thompson who gave interesting facts con-cerning the phenomena. Mrs. Pennel gave a great many tests by the aid of the little Indian control, Prai-rie Flower. Dr. James T. Sell gave several descrip-tive tests. tivo tests.

Public Scance of the S. P. A.—The second of a series of public scances inaugurated by the Spiritual istic Phenomena Association for the benefit of its members, was held by Mrs. Bessle Huston on Wednes-day evening, Nov. 26th. In the Hall of the Ladies' Ald Society. Mrs. Huston is a full form materializing me-dum, having been developed since the formation of this Society, of which she is a member. There were fully one hundred and fity members present; the best of order prevalied, and it seemed to be the desire of all to furnish the very best conditions possible. The scance was ably conducted by Mr.J. M. Foster, Mrs. Huston's manager. The cabinet used was the one belonging to the Association, Mrs. Huston never having sat in it before. There was a good light throughout the scance, and we were favored with ex-cellent music on the organ by Mr. James R. Goeke. Twenty one forms appeared, all but one being recog-nized. The first to appear was a cabinet spirit giving the name of Hattie Deering. Mr. Henry B. Cook re-cognized a form as his sister Lydia. A spirit callent Mr. James H. Lewis from the rear of the ball, whom upon approaching he instantly recognized as his moth-et. A spirit giving the name of George Prince was re-

before approaching he massaft recognized as mismon-er. A spirit giving the name of George Prince was re-cognized by a lady, as was also a spirit giving the name of Joseph Sharp. The lady stated that he was her father, who had been gone twenty years. A spirit giving the name of Nathaniel Huston, brother in law to the medium, announced himself in a clear and distinct voice, which was heard in the rear of the hall. This spirit, by request of the manager, slowly dematerialized in full view of the audience. Mr. Jas. B. Cooke was called into the cabinet by a spirit claiming to be his mother, who, taking one of his hands in her own, placed the other upon the medi-um's head.

his hands in her own, placed the other upon the medi-um's head. Another spirit sang from within the cabinet the well-known selection, "Star of the Evening," in so loud a voice as to gain considerable applanse. The manager alterward stated that the medium was not a singer. The scance lasted about two hours. At the conclu-sion a vote of thanks was manimonaly extended to Mrs. Huston and Mr. Foster for their kindness in thus alding the Boclety, by placing before its members tan-gible evidence of the power of spirit. This scance domonstrated the fact that it is possible to obtain materializations before a large audience, and that our members, as students of the spirit. Data for the necessity of harmony to obtain satis-factory results.

ctory results. Classes for the development of mediumship and pay-Classes for the development of mediumship and psy-chometry are now being formed under the direction of the guides of Mr. Jas. B. Cocke. Members who wish to avail themselves of their privileges should at-tend regularity the Association meetings held every Wednesday evening in the hall of the Ladies. All Bo-wiety, 1007 Washington street. E. A. CONANT, Sec. 31 Leavence street, Boston. HARMONY HALL Se Essay OTHERT.-Good meet-ings were held in this hall, There is in Devery. Dr.

are new, and on subjects that folks want to know about. I have called the book "SHADOWS," though that is not a good definition of it.

Whether I shall inflict my words upon the spiritual public hereafter will depend upon how this book is received. I shall know whether I have readers, or have heretofore only written to fill up space. I do not know any better way of getting a test than by this experiment in a book-form, and an attractive looking one. Of the contents I may not be the best judge but I am sure they are the best I can or have even produced. If this does not answer the letters to which I have referred, I will answer any one directly.

JOHN WETHERBEE.

E. W. Emerson in Springfield, Mass.

Sunday, the 30th of November, closed the engage ment of Mr. Emerson here. The evening audience filled the house to its utmost seating capacity. Mr. Inter the house to its utmost seating capacity. Mr. Emerson gave an interesting account of his experience in becoming a medium, and related his treatment from the Methodist Church. He also mentioned two late experiences the former of blood red names on his arm. One of these instances occurred in Springfield, in which the name Georgie appeared; the other at Man-chester, N. H., in which the name Mason appeared. The balance of the evening was occuried with tests, as usual, a very large number of spirits reporting, nearly all of whom were known by some of the audi-ences.

ence. Mr. Emerson has held test meetings on week day Northampton and Montville,

Mr. Emerson has neighbors the set meetings on week-day evenings at New Boston, Northampton and Montville, Mass., also in Winsted, Ct., with much success. He has done a noble work in Springdeid, and by his con-vincing tests has prepared the way for a larger num-ber here to be convinced of, the truth of the Spiritual Diversity

ber nere to be contracted the Philosophy. Next Bunday we are to baye. Charles Dawbarn of New York City, a vigorous thinker and lucid exponne-er of the advanced thoughts of the age. H. A. BUDINGTON.

Lynn, Mass.

Spiritual matters in this city, so far as public meet ings are concerned, have been at rather a low ebb since our brother George Dillingham passed over the since our brother George Dillingham passed over the shining river; but at the present time there seems to be a revival of the interest in public meetings. Ser-vices are now held every Buuday evening at Me-chapic's Hall; Market street, under the auspices of Mr. Farrington. On Sunday evening, Nov. 16th, Mrs. J. F. Dillingham, M. D., occupied the platform (for the first time since her bereavement.) In the first of three engagements, speaking and giving tests. She was greeted by a large audience of her friends, and a royal reception extended to her. Mrs. D. also spoke and gave tests Sunday, Nov. 23d, and will occupy the plat-form Dec. 7th. On Dec. 14th she will visit Clinton, Mass.

form Dec. 1th. On Dec. 1811 Emple, of Boston, has Mass. Dr. Hopkins, of the Spiritual Temple, of Boston, has instituted an auxiliary to the Temple. Bro. George Chainey, him of the "Society of the Perfect Way." Is making the attempt to hold Sunday meetings in Odd Fellows' Hall. We trust he will suc-ceed. There seems to be an awakening in spiritual circles which we hope will be permanent. Xours for the cause; J. A.

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

Not the Lenter of the isanat of Light: My friends and myself have had most excellent psy-chometric delineations by Mrs. A.B. Severance, of Whitewater, Wis. I am plassed to commend her to all destring to investigate her phase of mediumship. I know they will not be disappointed. Dut, greatly bene-fited in every sense by following her valuable sugges-tions. Kirkwills, Mo., 11mo., 282A, 1884.

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at T. E. Modeley & Co's.; 469 Washington street. Ozotra Walfan - A speciae for Bleumatiam and all discases of the bloods and the prestantian state to

Church of the New Spiritual Dispensation.

Sunday, Dec. 7th, Mrs. A. O. Henderson of New York City will address the Conference, and may give tests of spirit-presence. E. V. Wilson is one of the controls of this medium. Sunday, Dec. 14th, a medium's meeting, under charge of Mrs. S. B. Stryker of New York City, with tests of spirit-identity. Dec. 21st, a lecture by Prof. Henry Kiddle of New York City-subject to be announced. Dec. 23th, a lecture by Dr. V. P. Slocum, on "Psy-chometry," with practical illustrations.

Everett Hall Conference.

The speakers, so far as arranged, are as follows: Dec. 13th., Mr. F. F. Cook of New York City; Dec. 20th. Mr. Alex. McAllan of this city. Valuable and interesting addresses may be expected. Seats free. Public cordially invited.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds its meet-ings every Sunday in Bepublican Hall, 65 West 33d street, Morning service 11 o'clock; evening, 7:45, Scatsfree, Pub-lic cordially invited. Arcanum Hall, 57 West 25th street, corner 6th Ave-pue. The Heonie's barding Meeting transfered from First

nue. The People's Spiritual Meeting (remsved from Fro-bisher Hall) every Sunday at 2% and 7% P. M. Frank W.

The Ladies' Aid Nociety meets every Wednesday af-ternoon at 3 o'clock, at 128 West 43d street.

137 A. W. S. Rothermel is still holding his scances on Wednesday and Thursday evenings at Henry Slade's residence, 202 West 38th street, New York; also at his home, 130 Hall street, Brooklyn, N. Y., on Tuesday noon at 2, and the same evening at 8 o'clock of each weak week.

A Card.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: As various reports have been circulated through the sensational secular press that I am now a "raving maniao." I beg leave to say that such a statement is incorrect. A few days sgo I had an attack of conges-tion of the brain while upon a railread train, and for some few hours acted strangely; but as the blood started through my nostrils I obtained relief. My physician states that my trouble was brought on by overwork and a severemental strain. I have fully re-covered, and am resting for a week at my mother's home preparatory to entering upon my duites again. Yours truly, JAMES A. BLISS. Dover, N. H., Nov. 20th, 1894.

Spirit-Message Verified.

To the Editor of the Banner of Light: Dear Sir-I investigated the communication in your last issue from DE. JABEZ HOLMES, late of Bristol. R. I. and learned from three different persons of its correctness. One of this persons applied to stated that be was the family physician of Dr. Holmes' sunt; said he surely would get a Barran to listic free if and was greatly pleased that i called miration for the Tully yours; Providence, R. A. Dec. 15, 1884. The resent electric there desided this Content property will bereather be taxed to Washington Torritory

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