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SPIRITUALISM IN WASHINGTON.

To the Editor of the Banner of Light: .

I take up the reportorial pen at this time to make record, for the benefit of your many readers, of the condition of spiritualistic doings in this city. As the outcome of a very general desire on the part of those most interested, to reestablish regular Sunday meetings here, where the words of inspiration might be heard from those gifted to instruct in wisdom's ways, the Committee were fortunate to secure the services of J. William Fletcher, who for the past four Sundays has called out the largest audiences during this time that have convened in the city. Masonic Temple, one of the most central and commodious halls here, was secured until the time when it had been promised for a Fair: it was filled on both occasions by an earnest, intelligent and deeply attentive congregation. Subsequently, another large hall was secured, corner of L and Seventh, streets, which has also been filled the past two Sundays-the last time to overflowing. The subjects of Mr. Fletcher's lectures have been as follows: The first Sunday in the morning, "The Body and the Spirit." In the evening, "The Mediums of the Past," concluding with a descriptive scance, an account of which, taken from the Washington Republican, has already appeared in your columns. The morning hour of the second Sunday was devoted to a consideration of the following questions: "Why do spiritual speakers always attack the Christian Church?" "What shall we do to be saved?" "Do those who are married in this life always continue united to the same in spirit-life?" "What, and where, is the kingdom of

In the evening, under the influence of Theodore Parker, "The Spiritualism of the Bible" was the prolific theme. The great familiarity with the subject, the happy juxtaposition of ancient and modern cases | The exterior of the building is wholly of stone, of two eses, the epigrammatic sentences, the grim humor, and withal the telling sarcasm, were satisfactory evidences of the authorship, even without the name, which was voluntarily given. This lecture was also followed by a description of spirits, all of whom were recognized.

The forencon discourse of the third Sunday was an instructive account of "The Life Immortal, or the Employment of Spirits in Spirit-Life, from the Standpoint of a Spirit." The subject in the evening was:
"The Clergy and their Criticisms of Spiritualism," which in certain well-defined particulars bore evi dences of emanating from Spirit E. S. Wheeler, being sharp, clear, compact and caustic. The tests at the close were exceedingly satisfactory. His remarks on the morning of the fourth and last Sunday were based upon several written questions submitted by the audience Will the world come to an end? Was Jesus educated in the arts and sciences of his time? Other questions answered, related to materialization, heredity, etc. The evening's lecture was a reply to a letter from a clergyman asking, "Have Spiritualists any religious

I have mentioned the several topics to show the range of thought taken by the speaker. In addition to bis regular lectures on Sunday Mr. Fletcher has spoken once each week on more general subjects. Receptions have been extended to him by Dr. and Mrs. Wolff, by Capt. and Mrs. S. G. Cabell, Mr. and Mrs. Daniel C. Chapman and others, all of which were largely attended and were, socially, very entertain-

The presence of Mr. Fletcher in our city during the past month has given an unusual impetus to the movement here, and a very general wish is expressed that he could remain through the season, which his engagements elsewhere alone prevent. His promise, however, to return and take up his permanent abode in this city was received by the crowded audience in attendance upon his last lecture with the liveliest demonstrations of applause. The singing of Mrs. H. E McRwen has proved a very acceptable feature to the interest of the meetings.

Mrs. Fletcher visited her husband during the last week of his stay, and briefly but interestingly addressed the audience at the close of the lecture. She is engaged to speak here the latter part of January. Mr. Fletcher's success and popularity here have been of a most pronounced character. The newspapers even speak fayorably of him: As a test-medium in

private he is unsurpassed. Among the various mediums here are Dr. W. T. Parker and Mrs. Dr. Lunt Parker, Mrs. H. N. Read, Mrs. M. A. French and Mrs. Lavy. Mrs. Clara A. Field, who is also here, is to speak next Sunday, the 14th inst. I hear that Mrs. Sawyer, the materializing medium, is to return to this city this winter.

The many friends of Bro. Thomas Gales Forster will be gratified to learn that he is recovering, though alowly, his strength again, which at one time it was feared he would not be able to do. He rides, or walks onf grain day, and is making perceptible progress the death. The good wishes of all who know him assembly hill behalf.

G. A. B. Washington, D. C., Dec. 8th, 1884.

HAM FOR BREAKFAST -Pried bam for breakfast is pastidinary mass when the siless are out the night be fore and and dispute to speak all night in a cup of water 19, 74161 a tablemeenthi of sugar has been add-The state of the state of the opposite



FIRST SPIRITUAL TEMPLE, CORNER NEWBURY AND EXETER STREETS, BOSTON.

[Falling to supply the demand for the BANNER OF LIGHT of Nov. 29th, containing the fine engraving of the new SPIRITUAL TEMPLE located in Boston, we to-day reproduce the cut, by request of many friends and patrons, with subjoined amended statement.

As before noted, the edifice is situated on the corner of Newbury and Exeter streets, on ground pur chased from the State. This magnificent structure comparing favorably with any in this or other cities, is rapidly approaching completion, and as it is in the heart of the most fashionable portion of the city, on the new made land, called the Back Bay, in the close vicinity of the Hotel Vendome, Trinity and the new

Old South churches, it is attracting wide attention. The architecture of the First Spiritual Temple is of the order called Romanesque. The front is on Exeter street, and is eighty-two feet in width, while the length resting on Newbury street is one hundred and eight feet. The walls are sixty-two feet high from the sidewalk to the main cornice; but above the latter extends the roof, with its gables and dormers crowned with a turret which rises to the height of one hundred and twenty feet; and presents a very imposing appearance. colors, the Braggville granite, of a light gray, forming the body, while all the structural or decorative features, and the piers, arches, belts and cornices, are of the Long Meadow brown stone. The harmony between the two colors is perfect. A belt of the most elaborate and ornate carving runs entirely around the building at the top of the first story, and abounds in various other portions of it, which gives an added and genuine satisfaction to the beholder. The result, thus far, is a building carefully planned and thoroughly constructed in all its parts. Not only the street fronts but the wall upon the passage at the side of the building is also composed wholly of stone. . The exterior of the structure is now substantially completed.

ter street, one passes under a broad and lofty arch of elaborately carved stone-work. Above this arch and entwined with foliage is the inscription: " First Spiritual Temple," and occupying the spandrel of the arch are two circular stone panels: On the one on the left hand side is carved the emblem of the world on a cross, signifying the sacrifice of the world: on the northern zone of the globe is carved the word " Science," and on the southern is the word "Religion." On the right side of the arch is carved a dove descending in rays of light, in which is suspended a triangle, on the sides of which are the words, "Liberty," "Justice," "Fraternity." The apex of the turret over the main entrance is crowned by a heavy Rosy Cross, emblematic of the "Life to Come," or "Soul of Life." In the centre of the Cross is the circular rose, emblem atic of "Wisdom and Discretion." Over the Exeter street entrance, on a circular panel, is the globe, on which is the "Insignet of Hermes," or "Solomon's The outer vestibule is beyond the archway, in which two broad flights of steps lead to the right and the left up to the great auditorium, which, with its gallery, organ-loft or platform, and lobbies, occuples the main story of the structure. It will be capable of seating fifteen hundred people. It has a slop

Entering the building by the chief entrance on Exe-

be fitted with opera chairs. It will be a most attractive and cheerful hall of assembly, with its great stained glass windows, its numerous and pleasing decorations, and generally light and airy appearance, wherein elegance and utility are united.

Over the audience-room are seven large lecture halls, a kitchen, janitor's quarters and toilet rooms; and still above this story is a great ventilating chamber, with a floor or deck of copper, and the open soreens of the end gables, and the centre turret of the building, through which the wind and the may sweep harmlessly. Into this upper chambest are gathered the air ducts from all parts of the house. The whole building is to be warmed by steam, the radiators be ing placed beneath the basement-floor. In the stonework of the basement walls are narrow slits to supply fresh air, which, being warmed in the spaces below is then carried by pipes to various parts of the house. Four huge trusses, resting on piers and projecting inward from the side-walls, support everything above the large auditorium. There is a stairway in each corner of the edifice. From the Newbury street entrance the basement or lower story of the building is reached. Here is a hall to be used for a Lyceum or Conservatory for Children, and a large room to be occupled as a library and reading room, a tollet-room, and an office for the officers of the Association.

And it is the desire of the Society that all friends, either Spiritualists or Liberalists, will contribute books or money to the library, which will be thankfully received, for it is their intention to reach the masses as far as possible, that they may be enlighten ed in the truths of spiritual light.

The Sunday services will consist of a lecture in the large auditorium in the morning, Lyceum in the afternoon in the basement hall, and a second lecture in the evening, again in the main hall. During the week there will be meetings and lectures in the smaller halls of the upper story. All the services are to be free, as well as the library of books on Spiritualism also the reading-room. The best talent among the Spiritualists will be engaged for the lectures.

The control of the building will be placed in the hands of a Board of Trustees, and held in trust for all time for spiritual progression and research, without dogma or creed, and free from personal individualities, but to be held for progression in spiritual light and truth, on the basic principles of Justice, Liberty

FURNISH IT!

By the above description of the fine building now rapidly approaching completion, it will be seen that the generous-hearted Mr. Ayer has called into being for the uses of Spiritualism in Boston a grand Temple of the possession of which any system of belief in this municipality would be proud-and rightfully so: It is therefore the bounden duty of the Spiritualists of our city and vicinity to unite in the effort for raising funds to properly furnish the interior of the edifice. This a labor of love from which the friends in every part of the country are in no wise debarred; all assistance will be gladly welcomed by the Working Union of Progressive Spiritualists. We trust the appeal made in this direction some weeks since in the columns of the BANNER by this organization may meet with a ing floor, alightly curving from aide to aide, and will hearty response everywhere.

Bodily Vanishment and Transmis-Blon.

The following paragraph was published in the daily papers of this city as a telegram from Egypt, dated Cairo, May 29th, 1884:

"The new Mahdi who is stated to have appeared in the Boudan claims the power of becoming invisible at will. A story is told by the natives that the Mahdi sent soldiers to capture the new prophet; but when the soldiers had surrounded the divan in which he was sitting he suddenly vanished."

Probably all who read the above did so without for an instant supposing there was any truth in it, or possibility of its being even remotely related to truth; but the Revue Spirite in one of its issues of last summer reported an instance of a nun vanishing from amidst the isterhood of a convent, when assembled in chapel, parlor, or refectory, through closed doors; to be subsequently found entranced in some place impossible of ordinary entrance,

moh as a looked closet etc.
From the Revue of October we learn at the last meeting of the Societé Scientifique du Spiritisme in the Rue des Petits-champs, there was a discussion upon the statement

above made. The first speaker advanced the opinion that the nun referred to must have been a medium; and he recommended a close study of modern spiritualist phenomena to enable us to comprehend better the facts of evanishment recorded in sacred history. Four speakers in succession vouched for analogous facts having occurred, within their own knowledge, to various mediums. M. Ben-Kassen said that similar facts are known in Kabyle, and that similar facts are known in Kabyle, and that they have been known to occur from the foundation of Mahometanism. This serves to a certain extent to give plausibility to the telegram given above. Other speakers quoted Wallace, Crookes and Zöllner as throwing light on the subject. M. Leymarie agreed that further study of the phenomens was called for. He finished by reading the following from Allan Kardec's "Genese":

He finished by results.

Ian Kardeo's "Genese".

The impost constitution of tangible matter is not known to us; perhaps it is compact only to our senses; we know that it is no more an obsidele to spirits and spiritual finide than glass is to light. Tangible, matter, deing primitively the cosmic elemental finid, might; if disintegrated, return to its primitive state, as the handest of congrete matter, the diamond can be the handest of congrete matter, the diamond. the hardest of concrete matter, the diamond, can be made to pass into intangible the Bolidity is really butly, transitory condition of the inversal field, passing with the conditions of cobesion; . We shall found the normal transition to the knowledge hereafter of laws which will easible us to comprehend what is at present shroulded in mystery, when you

The Spiritual Rostrum.

The Perfect Way; or, The Finding of Christ.

An Inspirational Discourse Delivered in Berk ley Hall, Boston, Sunday Morning, Nov. 23d, 1884, by the Guides of W. J. COLVILLE.

(Specially reported for the Banner of Light by Mrs. Cod-

rington Finch, Phonographer.]

"Be ye therefore perfect, even as your Father which i These words, which form part of the celebrat-

ed treatise in the Book of Matthew commonly called the Sermon on the Mount, are, to many minds, so startling and incomprehensible that not a few among modern critics and commentators would fain discard them altogether, treating them as the effusion of some highlywrought mind whose exaggerated standard of human excellence was so impracticably high that no one on earth could ever, even in the furthest future, attain unto it. We do not wonder at such an attitude, for the words can be construed so as to convey the idea that infinite perfection is to be the goal of human attainment; and not only that it is to be the goal but actually the present standard of human life. We, however, can perceive in the sentence a deep spiritual truth which explains it, so that it simply places before us a high but not impossible ideal, and to that divine light, even though transcendental, human spirits can and do often attain in spirit-life, and sometimes

If God be infinite and man be finite, then God and man cannot reasonably be compared. If a child and a man are in many things essentially different (and it would be utterly unreasonable to expect of a child all that you are justified in looking for from an adult), it would simply be preposterous to suppose that any great and wise teacher would ever lay down so impossible a rule for his disciples to follow as some imagine the rule of perfection to be. We will dismiss from our minds all thought of man's perfection being infinite in the sense in which the perfection of the Eternal Mind is infinite. At the same time, discussing freely the nature of perfection rationally defined, we may find it to be within the reach of all, perhaps not immedi-

ately but certainly in prospect. The Eternal Being "whom we call God, and know no more," is represented to the world by every truly great teacher as a being of infinite and absolute perfection; and that man should ever have imagined such a being is proof positive that such a being exists, as human thought can never transcend reality, it ever falls far short of it. There are no faculties of human upon which all the myths of the ages have been built. Between the one supreme deity of Israel and the gods many and lords many whom the Gentiles worshiped, there was an infinite difference, though frequently the Jewish mind so into idolatry, and the records of communion with God in the days of such degeneracy are for the most part vague and unsatisfactory, and to the unenlightened reader extremely perplexing and incongruous. The mistake made by the Orthodox Jew is that the knowledge of there being one only true God was original with Israelf It constituted the central affirmation of creeds so ancient that the excavator's brain and hand can do little as yet to unearth the monuments of stone upon which it is imprinted. Through Moses this truth was revealed to the wandering people who had accomplished their exodus from: Egypt at a time when Egypt was almost wholly given over to idolatry, and its concomitant sensuality. The Siniatic law was a revival of the oldest commandments ever given to man through the intermediation of those inspired sages of old, whose history is lost in the night of antiquity. The Decalogue itself as a code of morals has no equal in the world; it forms the basis of all civilization, and by reason of its observance, even partially, the civilized world can continue to exist. The value of the ten commandments, there-

fore, consists in something entirely distinct from the circumstances attending their delivery; whether they were given from three to four thousand years ago to the Israelites for the first time, or were collected from various anclent sources and strung together as essential laws for the guidance of the Hebrew nation at a particular point in their history, does not matter to us at all. They are intrinsically valuable, and because of their intrinsic merit alone are they to be observed and obeyed as necessary to the production and sustenance of all true civilization. Now should these commandments be found in their entirety written in hieroglyphs, or in the language of some very ancient people, amid the ruins of Egypt, India, or the central parts of the American continent : should some curious old books be found buried among prehistorio ruins, in which an account among prehistoric ruins, in which an account of their delivery fifty thousand years ago had been preserved, and should that account agree in all particulars with that in the book of Exodus, such a revelation made to the antiquarian or archeologist first, and afterward to all mankind, would not shake the faith of any sensible person in the value of the Decalogie. The matter of its importance begins and ends with what it bontains and teaches, entirely apart from the time or masner of its origin, or the mode

of its preservation. The word of God is truth; all truth is a portion of the divine word; all truth can stand upon its own base, unfortified by legend or tradition. No quaking mountain venting forth smoke, fire and lava; no terrific earthquake paralyzing with fright a timid, awestruck crowd; no mysterious voices in the air can ever be necessary to the practical endorsement of practical truth. Phenomena are only valuable as they arrest attention, awaken thought, and prepare the mind for the reception of divine wisdom. Phenomenal evidences of spiritual power are but the precursors of the dawn; they do not constitute the light of day itself, and verily they build on the sandiest of foundations who trust in the divinity of anything and everything that occurs mysteriously, or presumably under the direct influence of the spirit-world, without inquiring into the nature of what is communicated and judging the tree by the fruit it bears.

Supposing a poisonous tree grows in the spirit-world whose leaves are for the destruction of the nations; are we to sit beneath its deadly shade and allow ourselves to be poisoned with its deadly exhalations, merely because the fact can be proven that the tree has its root and blossoms in the world of spirits? If we do believe that inspiration was a fact in olden times, and is still a fact to-day; if we do admit that the writers of the Bible were moved upon by spirit-power and constrained to write what they wrote under invisible direction, are we therefore to blindly accept the contents of the Bible without submitting them to our conscience and highest judgment, and without trying them at the touch-stone of true expediency? A Unitarian minister in Brooklyn some years ago said very truly, "That is most inspired which is most inspiring." The battle, therefore, needs to be fought out to-day with reference to the contents of bibles and the purport of presumably inspired teaching, on entirely different ground from that which formed the arena of the past century. The question now is not so much, is something inspired? as, granting its inspiration, of what value is it?

The fact of spirit-communion is now almost

universally established. Among those in England fully satisfied of spirit-communion may be named not only the highest in rank and social distinction, but the most eminent in science, literature and art. It is the same all over Europe; the most cultured people one meets are Spiritualists. The deepest thinkers, the ripest scholars, have had spiritualistic experiences in their own houses and in the privacy of their own chambers. The weight of testimony is so overwhelming in defense of the truth of the spiritualistic theory that no same person. unless terribly warped by prejudice, can possibly dismiss the subject with a sneer and declare there is nothing in it. But Spiritualists nature enabling any soul to conceive of what are liable to fall into the very error into which does not exist, and it only needs the clear light almost all sections of mankind have fallen alof a genuine spiritual revelation surpassing that I ready, and out of which the new spiritual and made by material science, to absolutely demon- intellectual light breaking in upon the world strate to human understanding the basis of fact | desires to extricate the whole human family. Orthodox Spiritualism threatens the worldwith as much superstition, moral and mental blindness, ignorance, bigotry and tyranny, as that which the Spiritual Philosophy is intended by heaven to supplant. There are many Spiritudeteriorated that personal finite spirits were set | alists who copy the old Orthodox methods exup as objects of supreme adoration instead of actly in almost everything, though their beliefs Jehovah. At such times the people had lapsed | are neither those of Judaism, Christianity, Mohammedanism, or any other widely-accepted system of religion. The Orthodox Jew believes blindly in the law because it is the law. Give him to understand that any of his observances are not strictly legal and he will at once abandon them. The law may be as pure and good as he believes it to be, but he will always remain a moral and intellectual infant so long as he follows the law because it is the law, without questioning it and proving for himself the justice of its demands and purity of its precepts. On the other hand, the progressive Israelite, who is a religious freethinker, may love the law quite as dearly as his Orthodox opponent loves it, and may obey it as implicitly but if he does so it will be with his understanding, not sentimentally or superstitiously. In the Christian Church the Orthodox believer in the New Testament believes everything that the writers have written down because they have written it, he believing them to have been miraculously inspired of God; therefore should any errors or interpolations have marred the text, should faults in translation have beclouded the narration or changed the spirit of the original teaching, all these defects and blemishes would be accepted as divine truth by the Orthodox Christian, merely because they were in the Bible. The Liberal Christian, who, like his friend and brother, the progressive Jew, feels at liberty to prove all things and only hold fast that which proves itself good, may heartily endorse all that is in the New Testament, and pronounce it the most valuable book on earth, but if he found the same or similar teachings in the Koran or Zendavesta he would accept them quite as readily, valuing truth because it is truth, irrespective of the source from which it proceeds or the medium through whom it reaches the mind of man. This new basis of faith can never be over

turned by the results of any researches; discovery can ever falsify the demonstrated facts which have come within the province it numerable which have lain hidden from man since the birth of the world, but not one solitary ray of demonstrated truth can ever be blotted out by that fiercer and intenser light of knowledge which, while it burns every iota of the chaff of error with unquenchable fire, will not only utterly fail to consume a single grain of the wheat of fact, but will make each separate particle in the abundant harvest appear more precious than ever before, as its relation to other and yet more important truths will stand revealed. Christ signifies esoterically divine life. The blood of Christ is a type of truth, and while theologians have bickered and demurred times without number over the true meaning of new birth, sanctification, atonement, redemption, etc., while they have puzzled their own brains and bewildered those of their hearers, and driven multitudes into infidelity by their barbarous literalism, the truth has sat silent and patient under cover of the perplexing letter of scripture, only waiting for the hour when others as well as Swedenborg shall have light enough to open the mystic seals and find the truth of heaven lying in all its beauty amid the earthly débris which conceals it, just as a gem in the earth lies concealed in dirt for ages, until its environment is broken through and its lustrous glory displayed before the admiring eyes of all spectators.

Perhaps no parable in the New Testament contains more hidden and prophetic meaning than that of the hidden treasure. In times gone by it was often necessary to wrap up truth in symbol and in image. At times, however, ambitious and designing priests, rulers and philosophers found it to their peculiar interest to hide the pearl of great price from the multitude, that they alone might bask in its refulgence. Sometimes the priests and rulers fed the multitude on husks alone, that they might regale themselves exclusively upon the kernels within the shells, upon which innutritious fare they were ever accustomed to feed their obedient and awestruck followers. There may be something Grecian, something philosophic, something occult in the measures adopted by some persons in the present day, who seem to enjoy something they call Theosophy, because no one but themselves can get a chance to pry into the mysteries in which they indulge, but there is nothing humanitarian, and certainly nothing Jesus-like in such a policy; as the crying sin of Jesus was his outspokenness, his followers became sly and wary after persecutions had embittered them and taught them to look with suspicion and distrust upon their followers. As Plato was a degenerate Socrates, so Paul was a degenerate Jesus. The beauty of Socrates was his willingness to die a martyr to conviction, and not only to die a martyr to conviction but to the especial conviction that the truths concealed in the mythologies should be scattered broadcast over the land, taught freely in all the academies, so that all the youth of Greece might be as wise as the priesthood. Is it to be wondered at that for this anti-monopolistic effort he should be condemned to death by a designing and self-aggrandizing set of mercenary parasites who preyed upon the gullibility of their dupes to fill their already overfilled coffers the fuller still?

No word did Socrates ever utter against the true divinities of Greece; no word of disrespect fell from his sage lips against the sublime truths over which the veil of the letter of mythology hung like a gloomy pall. He who was neither an atheist, nor a blasphemer, nor immoral, was condemned to die solely because of his fearless determination to enlighten the masses of mankind, as well as the privileged few who prided themselves upon their own superior culture, and kept aloof from others, not because they feared the effects of truth upon the world at large, but solely on account of their own intolerant demand for exclusive power. What Socrates was to Greek philosophy and mythology, Confucius was to Chinese legislation, Gautama, the latest of the Buddhas, was to the old Brahmanical faith of India, and Jesus to the Judaism of Palestine as represented in his day. The Jesus of the gospels was a veritable Joshua, as the name signifies. a leader and deliverer. As Moses found the Hebrews in Egypt oppressed by cruel taskmasters, compelled to make brick without straw, and to suffer all manner of tyrannies at the hands of their overseers, by whom they were overawed because of the learning, power and influence which Pharaoh. who knew not Joseph and his officers, held entirely in their own hands; as he willingly gave up all his honors as heir presumptive to the throne, and headed a disorganized, and often mutinous people, out of bondage into freedom, so Jesus found his own people cruelly kept down by both civil and ecclesiastical rulers, who swayed the multitude, whom they held in darkness and captivity, by keeping the lash of authority ever over the heads of the crowd they dominated.

Orthodox Israelites as a rule look with suspicion and distrust on the great Galilean reformer, whom they regard as an enemy of the Hebrew faith and all Hebrew institutions, whereas his biographers say nothing whatever concerning any opposition he was supposed to manifest toward the religion of his countrymen. They merely represent him as the fearless advocate of liberty and justice: a nonconformist only when conscience declared conformity a vice: a conformist to all the wise and useful practices of his times and country. Accept any view of Jesus you like, the poetic theory of Renan, the critical development theory of Strauss. or the most rigidly Orthodox in Christendom, and you cannot fail to admire the manifest integrity of the ideal man, the great hero in the evangelist's tale. An enthusiast some may think him; an impractical visionary, a mere dreamer in many respects he may be regarded by many masters in intellectual review, but insincere, ignoble and unkind, no one who reads the narration thoughtfully can possibly accuse him of being.

rhaps no crehas during recent years criticharacter and life of Jesus as present-"vangelists more severely than Rev. of London. He, on the grounds ural religion, discarding all rnatural or the miracu-'t he designates the .t. But it is from at the moral 'd endorse-

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telligent persons admit that novelists as well as historians and biographers, draw their characters from real life, and borrow from reality far more than from fancy.

Supposing Jesus never had a personal existtrays the life of more than one reformer; it our horizons, be content to see our little circles sums up the noble deeds and gracious precepts revolving inside of larger circles, whose dimenof many a noble man; it embellishes stern fact sions are such that we cannot measure their with the poetry of miracle, and in so doing majestic rounds. No truth, no hope, no fersimply poetizes upon the actual. The real value | vent longing, no supreme desire of, man for of the gospels is in that they contain many peace, rest or beauty need ever be discarded for moral precepts beautifully illustrated, many important truths clearly and forcibly presented; and whether they have reference to a man | pinions of the soul, need be given up and enwho really lived in Palestine eighteen or ninebeen culled from various sources, oriental or occidental, ancient or modern, neither adds to and triumphantly, singing jubilantly as a libnor detracts from their value, as truths are not true because certain men have proclaimed them, but truly great men have presented them because they are true.

The dogma of infallibility, now almost entirely displaced by modern free thought, was peculiarly dangerous, by reason of its opening the door to every species of fraud and imposition. The so-called "pious frauds" perpetrated even in the earliest Christian centuries would have been impossible, or if possible, utterly ineffectual, had it not been for the blind belief in the infallibility of certain men which then prevailed. If a saying was attributed to Jesus or one of the Apostles, it mattered not how ridiculous or unsound it might be, it would have been at once accepted and acted upon, if only people could be made to believe that Jesus was the author of it. In this way designing prelates often succeeded in palming off the most atrocious and immoral doctrines upon the world. as part of an infallible revelation from God to man. The doctrine of the trinity, of the miraculous birth of Jesus, of everlasting torment, and many other monstrous perversions of truth, were forced upon the public mind by councils composed of ambitious men, who, thirsting for supremacy and unlimited influence, did not hesitate to declare that when their majorities voted in favor of a dogma, no matter how hideous and unreasonable, the third person of the ever blessed trinity uttered his voice and made known the will of God concerning what was to be accepted as truth in the Church on earth. If individuals had never been willing to endorse anything unless it appealed to their inner sense of right; if they had never allowed themselves to dishonor God and their own souls by substituting other people's consciences for their own; if they had persistently followed, each one, what his own conscience dictated, all would not have been perfectly harmonious and happy, the millennium would not have come instantly, but at least an immense amount of despotism, error and cruelty would have been prevented.

But through all the darkness of the mediæval ages there were some, even among ecclesiastics. who never lost their love of truth or forswore their allegiance to what they inwardly felt to world to-day owes a debt of gratitude it can ment of mankind from all idolatry and slavery. Not a single great man or woman in any department of life has ever been Orthodox. Orthodoxy never rises above mediocrity in anything. To soar to loftier eminences than the crowd have reached one must necessarily be a heretic, an innovator, an overturner of accepted theories and fallacies. The true reformer, though most unorthodox, is never a rabid radithe good practices in vogue around him; he site. Conformity, wnerever practicable and in consonance with the demands of right and reason, is as much a duty as nonconformity in cases where conscience utters its protest against prevailing false belief and destructive practices.

Lukewarmness is so great a sin in the eyes of angels that we find it recorded in the Apocalypse that the powers supreme will tolerate heat or cold, but tepid lives will be accounted utterly worthless in the sight of heaven. It is impossible to serve God and Mammon at one and the same time. You must choose between Jehovah and Belial; you cannot serve both; and you will never succeed, even in a worldly sense, except in very rare and occasional circumstances, unless you give the world your whole heart, your whole time, your whole strength. Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, is no idle command, neither is it impractical. Insincerity and half-heartedness never yet won an earthly prize worth holding, and they will surely never win a heavenly one. You have only to review the career of all great personages and you will find that the secret of success in every case was the whole-souled devotedness of the artist to his art, of the teacher to the giving of instruction, of the discoverer to discovery, of the scientist to the prosecution of his researches in the laboratory of nature. Columbus was so much in earnest in seeking

for the land which lay across the ocean that he struggled manfully against difficulties almost insuperable. Neither the raging elements, the mutiny of his crew, the poverty of his craft, nor the terrible legends which struck terror into the stoutest hearts, were sufficient to unman him. He persevered to the end, and the prize fell into his lap; his name lives through the ages, and to him is awarded the honor of having been one of the very earliest discoverers and colonizers of this hemisphere. Columbus was great because he was inspired with a divine idea. Either through inspiration, or superiorknowledge of ancient history and the geography of the globe, he announced a truth to the dwellers on the borders of the Hellenic seas which discorded with and completely overturned their carefully conceived theories of the smallness and flatness of the earth, and the regions allotted to devils. For this cause he was denounced as a madman, and as one in league with devila popular prejudice almost invariably attributing ignorance and narrow-mindedness to the Almighty, and knowledge and breadth of senment to his adversary. As it was with Colum-

45, so was it with Galileo: he was condemned o die because he said the world moved when he knew it moved. In like manner the discoverers of new planets have ever been denied a hearing because they made more than seven notes in the harmonies of the spheres, the poor blind denouncers of the discoverers entirely ignoring the possibility of there being more than one octave in the music of the universe. with which he is ever surrounded.

Not a single poetic fancy which is in any degree charming or elevating, needs to be set aside in order to insure the fullest acceptance of the most advanced truths discovered by the most enlightened scientists. We must only ence, the record of which he is the centre por- shift our limits, enlarge our boundaries, extend the acceptance of any truth; only the limited notions, the cramped ideas which fetter the tirely out away that the emancipated mind teen hundred years ago, or whether they have may, leaving the narrow trammels in which its growth has been so long repressed, soar gladly erated bird, toward those celestial realms which are far nearer to your lives to-day than you ever dreamed, unless in moments of divinest ecstasy and rapturous trance, when all material things dwindle into nothingness before your upturned gaze, and your spirits, as on engles' wings, discontent with the dust of the earth, awake to behold the glories of the morning which do not deny the facts of mortal existence in cellars underground, but reveal to him who gazes upon them a universe of light and beauty which the immured captive, unless he be delivered, can never behold.

Where Spencer finds the Unknowable, the spirit discovers Eternal Mind; where the Evolutionist fails to account for protoplasm or explain an atom, the soul finds Deity. Thus true religion ever marches ahead of science, not as its foe, but as its guide and friend. All theologies which demand of you that you lay down your reason and refuse to exercise it are not of God; but that theology which is a veritable spiritual science, which calls out the faculties of the immortal spirit and affords scope for the exercise of all that is divinest in man, is the queen of all the sciences; and to that pure and true theology which transcends sense and cultivates the powers of the soul which are beyond intellect, all voices from spheres celestial invite mankind.

Those teachers of religion who would make you regard the world as a hell, an utterly vile and evil place, completely given over to the powers of darkness, are utterly astray in their calculations as to what is designed to genuinely unfold the capacities of the human spirit. To be always mourning over the sorrows and sins of the world; to look at every object in nature through a thick black veil; to regard the earth as nothing but a vale of tears, a valley of humiliation, or a slough of despond, is to substitute pessimism for religion, and repining and discontent for godliness. The vices of Greek philosophy cropped out in Manicheanism very early in the history of the Christian Church, and such wise and good men as Augustine and others of the noblest of the Fathers, did well to protest against the Manichean heresy. There are many modern Manicheans, even among the Spiritualists of to-day, who claim to be the right; and to these men and women the be in the front rank and file of the army of moral and intellectual progress; people who never pay except by cooperating with their make eccentricity a virtue, and who think it ascended spirits in the complete enfranchise- necessary to decry earth in order to become spiritually minded. There is no religion or goodness whatever in trying to wear a long face and look miserable. To refuse to particinate in the innocent enjoyments and amusements of Sie, is to withhold your support and countenance from many of the most profitable means of grace. To eat, drink, sleep, and do everything to the glory of God, does not mean to go without food and drink, and lie awake or cal or a blind iconoclast; he carefully preserves sit up all night because you think you ought to every fragment of truth wheresoever he may | torture your sinful body for the good of your have found it; he diligently conforms to all | soul. Pharisaical zeal and censorious self-righteousness are often enormously developed by deals ever most tenderly with the scruples of persons who make peculiarity a virtue, and his brethren, and never pulls down an error pride themselves upon their marvelous spiritwithout demonstrating the truth which is its uality. Gaze upon the faces of many men and as they look down upon you from the glass or canvas, you turn away almost in disgust from unnaturalness masquerading as divinity. The saints of the church of the future will doubtles be represented as robust, handsome men and women, with the glow of health on their cheeks, the light of happiness in their eyes, the smile not merely of passive resignation, but of active enjoyment, parting their lips; and in these models of beauty and symmetry the children of the coming generations will be taught to behold the most perfect expression of divinity in man.

But some will ask: Are you not telling us two different tales at once? Are you not asking us to adopt two utterly different policies? You have told us we must give our undivided hearts to God, that we cannot serve God and Mammon, that we must forswear the service of the world entirely; how can we do so and yet take part in all the enjoyments of earthly life? It is only by the introduction of a divine element into society, into amusements, into literature, into conversation, into the drawingroom, the theatre, the concert-hall, the ballroom, and, indeed, into every haunt frequented by pleasure-seekers, that vice can be stayed and virtue promoted. People who never encourage the putting of good plays upon the stage, the writing of pure novels and the execution of fine music, who never do anything toward catering for the entertainment of the young, are very largely responsible for the immorality which prevails where only harmless recreation should be found. If Jesus went to marriage-feasts and all kinds of social entertainments, even though he not infrequently spent whole nights in prayer, those who claim to be his followers do not need to utter their protest too loudly against the festive side of

All that is best and hollest in human nature can be called out in a theatre or at a party as well as in a lecture-room or temple for worship, and it is but a vain mockery of godliness to hold one's self aloof from all enjoyments and seclude one's self from the opportunity of doing good to the multitude, by aping spirituality, while self-righteousness and hypocrisy too often are the springs whence unnatural and morose habits of life take their rise. A great saint was once playing billiards, and an over-righteous brother went up to him and said: "What should you do if Christ came now and called you to appear before his judgment-seat?" He answered, "If there were time before I was summoned to the great tribunal I should finish my game of billiards; if I had to go instantly I should get up from the table with as clear a conscience as though I rose from my knees." This incident is full of meaning and practical instruction, as it illustrates how truly a really good man may participate in all the innocent enjoyments of life without in the least searing his conscience or sullying the mantle of purity

conscience be your supreme guide and sovereign dictator; never allow yourself to do anything you feel to be wrong because it is fashionable; never indulge in overdressing, in living beyond your means, in tight lacing, in unhealthy feeding, in immoderate drinking, because people around you would laugh at you if you lived more sensibly and purely. Never esteem the jeer or ribald jest of an associate worthy of a moment's thought; maintain your self-respect, and conform to the usages of society only so far as they are clean, and wise, and honest. A lie sanctioned by the business world is every whit as heinous in the sight of heaven as though all business men blackballed you for it. Misrepresentation in trade, the exacting of usurious interest, taking advantage of the weakness of others, slander, calumny and detraction, though all allowed by Mrs. Grundy, are as great evils and sins as though that old hypocrite, who has so many million worshipers, denounced them with unsparing tongue.

To live a perfect life is not to try to live an unnatural, an unlovely, an impossible life. To tread the perfect way is not to walk on thorns forever, or to go out of one's way into barren and desolate places. The perfect way is but the way marked out by conscience. To live the perfect life to-day is to live a life as nearly perfect as your strength, knowledge and opportunity will permit; and this relation, perfection, which may be yours here and now, will be but an introduction to that absolute perfection of celestial being which can only be attained by steadfast following of the inner light, the essential Christ, the divine logos, the word of God pronounced within, which is the true way, the true life, the divine light which lighteth every man and every spirit who will but follow it.

LITTLE MAID BERTHA'S STORK.

A turret-balcony high in air On a castle grim and grand: And little maid Bertha standing there, Feeding a stork from her hand.

Oh! beautiful summer-bird," she said,
"Coming so sure to me
From the wide white sands of the desert dead,
Or the Holy Land over the sea;

Tell me some of the wonderful things That you must certainly know I the countries where you shut your wings And stay all the winter so !

Of the broken palaces by the banks Of the Nile, and the temples there, That stand with columns in awful ranks So still in the slient air.

Have you made your nest on some monstrous arch.
I 've seen the plotures, you know—
Where Pharaoh's soldiers used to march
Out to battle, ages ago? 'Have you lit on the Sphinx's shoulder, dear?
Did you learn any strange, old word
That your grandfather Ibls used to hear,
But that men have never heard?

I believe the reason your bright-red beak Is dumb, is because they sealed
Your bird-voice up, lest a note should speak;
And their secrets be revealed.

Have you looked old Memnon in the face? (Has he got any face?) or hid Your brood far up on some reachless place At the peak of a pyramid?

Did you ever light where the Christ sat down,
And the thousands below Him stood,
While He spoke to the world from the mountain His words of beatitude?

Did you ever live in Jerusalem? Have you seen the Sorrowiul Way. Where the crowds rushed up, and he went with them, On the Crucifixion Day?

Ah! you cannot answer one word of mine, My bird with the slient bill? I'll wait and watch for some different sign You may bring or send me still!

And see! I will hang about your throat This locket with sliver chain; You shall carry in it the little note I have writ, when you go again.

I've begged the dear people where you may be, In the lands I have never seen, To care for you when you are far from me, And be kind, as I have been.

And perhaps some beautiful day next year, When you come on your northward track, And flap your wing at my window here, You may bring me a message back!"

The winds blow sweet with the springtime smalls Of grass, and blossom, and tree;
And hunters were out for the wild gazelles
On the plains of Galllee.

An aimless shot from a rifle rang: Some birds rushed overhead; The gunner after his quarry sprang, For a great white stork fell dead!

Ah, the little locket—the silver chain i That they crowded round to see i Never may Bertha's bird again Go northward from Galilee i

I think there were tears in the sportsman's eyes. And his tone had a tremble, when He drew from the trinket that strange surprise, And read it to those rough men

They buried the bird in the hyacinths there, Under Mount Tabor's foot; Under Mount Tabor's foot; Letter and locket they carried with care To the Consul in old Beirût.

Fraulein Von Wildberg." A packet came One day to the castle gate. Bertha, the child. scarce knows her name Writ out in its titled state.

An inner parcel. A letter. A stem Of dried blue hyacinth bells; And somehow tender with breath of them The story the letter tells:

Died at Mount Tabor: Don't cry for me "-So runneth the gentle word; For the Man who once walked in Galilee

Still cares for the child and bird There was bitter grief and sobbing awhile;
Then she paused, and lovingly
Hung the locket about her neck with a smile:
"I will wear it always," said she.

So sign and message came back to her—
A burden of love and tears—
Like a rose bound up with juniper
To sweeten and heal the years:

Till for pain or gladness she had but this: All cometh from One Good Hand; I know that the earth and our hearts are His, And BOTH are His Holy Land! -Adeline D. T. Whitney, in December Wide Awake.

New Publications.

How the FARM PAYS. The Experiences of Forty Years of Successful Farming and Gardening, by the Authors, William Crozler and Peter Henderson. 8vo, cloth, pp. 400. New York: Peter Henderson & Co., 35 and 37 Cortangle Author landt street.

The authors of this book write not from theory, but from long practical experience, during which they have made it their one and sole study to obtain a thor ough knowledge of the important subjects whereof it treats. Mr. Crozler has taken more prizes for fine stock and farm products than any other working farmer in this country, and Mr. Henderson has long been looked to as the best authority on all matters relating to practical garden work, his previous book, "Gardening for Profit," having shown a hundred thousand readers how to make gardening pay. These facts are sufficient to convince any one that this volume is one that all engaged or interested in farm and garden work should possess, not only for present rending, but for future reference. It is written in a pleasing conversational style, and is profusely illustrated with fine engravings. An advertisement of this book will be found in another column

MARRIED ABOVE HER. A Society Romano by a Lady of New York. 12mo, paper; pp. 566. if Philadelphia. T. B. Peterson & Brotliers.

The story of a country gri, who, marries and aristocratte man of fashion, whose chief characteristic is an unconquerable pride. The society man story lifes of his alliance; troubles begin, and these wine variable of his alliance; troubles begin, and these wine variables.

The whole end of the matter is in this : let ety or plots and sub-plots, furnish the warp and woof of the book.

THE MENTOR: A Little Book for the Guidance of Such Men and Boys as Would Appear to Advantage in the Society of Persons of the Better Sort. By Alfred Ayers. 16mo, cloth, pp. 211. New York: Funk & Wagnalls.

This work is prepared on the principle that wealth is not, as is generally supposed, the surest passport to the better circles of society, but that such passport is moral worth, supplemented with education. It is one of the best, if not the best book upon social eliquette procurable, the chapter on "Conversation" being highly instructive to both sexes. The advice imparted is enriched by pithy aphorisms from celebrated au-thors. The book is common-sense throughout, and is happily free from the conventional foibles of merely fashionable manners.

CHORAL WORSHIP, A Collection of New Sacred Music and New Secular Music. For Choirs, Singing Classes and Conventions. By L. O. Emerson. Long 8vo, bds., pp. 820. Boston: Oliver Ditson & Co.
In the making of music books by Mr. Emerson there

seems to be no end. During the score of years just past he has multiplied them to such an extent that this last will be looked upon as the best of its kind to be had, since it is evident that his experience has qualified him to furnish what is most desirable for the use of chorus choirs. The first hundred pages contain a. course of instruction, and a variety of attractive songs.

CASSELL & Co., of 739 Broadway, New York, publishers of many finely illustrated books and periodicals, have issued a holiday Catalogue, a large quarto of thirty-two pages, on each of which is one or more superb engravings as a specimen of the elegant books they have ready for the season.

THE AMERICAN BOOKSELLER appears in holiday attire, consisting of nearly two hundred pages of book reviews and advertisements, illustrated with specimens of the engravings the books referred to contain: an excellent aid in the selection of Christmas gifts. American News Company, New York.

Recognition of Materialized Forms.

To the Editor of the Banner of Light:

Materialization and dematerialization is the universal law of nature. All forms are constantly changing; they are not to-day what they were yesterday-all have parted with something of the old, and taken on something of the new. How the molecules or atoms are brought into requisition, causing this change, we know nothing. We only know that these objects are around us in countless millions, that they are constantly changing, and that while their types are preserved, their individuality is never the same. Is it not probable that the process which we call growth, and the creation of the mediumistic forms, which are attracting so much attention, are governed by one and the same law? In the first case, the forms are slowly built up of material elaborated from grosser particles. On the other hand, the material already elaborated is drawn from the medium, and, to some extent, from the sitters composing the circle. May it not, then, be a question of time, the rapidity with which these forms come and go, which, more than anything else, challenges our skepticism? While the materialization of mediumistic forms can be scientifically demonstrated, their identity, or that they are always what they claim to be, is not so easily proved. A careful study of different seances shows that there are types of forms peculiar to each medium, with now and then an exception. Sometimes these exceptions are very remarkable. Take, for instance, what has occurred at Mrs. Fay's several times, where the form of a woman with an infant comes into the middle of the room, sits down in a chair caressing her babe, and allowing the visitors to approach and examine it. It was to all appearance a living baby, breathing, moving and articulating sounds. There can be no mistaking the fact: there before you are the mother and child. Is this one of the carefully studied types, this little one, whose eyes never opened to the day, whose little cheeks were never kissed by the sunlight, whose life went out with its mother's, like the waning flame of an exhausted lamp? Beside them stands an intelligent lady, of maturer years, who claims the form as her daughter, who passed away but a short time before, in confinement. The grouping was very beautiful, but the interest of the spectators was drawn more to the child than to the mother and daughter, who met with so much affection. This artistic grouping, around which clustered the best feeling of our natures, might well disarm criticism; yet in the search for truth we may be permitted to ask the question, What was the child? We are often told by the controls of these seances that this or that spirit is present, but is too weak to materialize and come out of the cabinet. Did this little, almost stillborn creature possess that strength? was it what it claimed to be, or was it simply a to identify the mother?

I have said that the identity of these forms was not easily settled. No matter how much they look like the medium, the resemblance is no evidence that it is the medium, and I might say, with some reservation. that, however strong the likeness may be to your friend who has passed to the other life, it is not conclusive that it is your friend. The memory of forms. or the faculty of calling up in the mind the image of anything that has passed from us, is not so common or reliable as many suppose. Memory generalizes ; it rarely shows the form in detail. In the memory of your friend it is the expression more than the ferm which determines the likeness. I have studied what has come to me very closely, have made the experience of others my own, and, whether admitted or not, I am satisfied that most of these materialized forms are recognized by what may be called intuition, something, higher than the memory of the outward form, an inward sense of the truthfulness of what is before you: something, perhaps, akin to that perception which will enable us to know our friends, no matter how much they may have changed, when we meet them on the other side. Let us look at this fairly. without prejudice either way, for only that which is truthful can stand. That there is often a general likeness, and sometimes a close one, is conceded, but, whether there is a resemblance or nut, the important fact of materialization remains.

The prevailing opinion in regard to close resemblance in these forms is misleading. Any person going for the first time to one of these seances, expecting to find a counterpart of his friend or relative, will most likely be disappointed. He has been led to expect, not perhaps too much, but in the wrong direction. Not having settled in his mind the truth of materialization, he seeks for the outward semblance, and is shocked to find that the form looks like the medium, and goes away believing that it is all a Traud. Had he known that this resemblance to the medium is in many cases a necessity, and no evidence of fraud -that it was neither the medium nor a confederate he might have reached a different; conclusion, and by pursuing his investigations have found in the general bearing and mental character of the one who came to

him, something of the individuality he sought. At best, these investigations take place under adverse conditions. Many of the seances are so dark that it is difficult to get at the facts. (I do not include in this the dark seances for illuminated forms and drapery.) In others the cabinet arrangements ochlo be greatly improved. All this will however, in time be changed. The intelligent portion of the public interested in such matters will naturally gravitate to those seances where they can obtain the desired infor-

mation under the most favorable conditions There need be no reserve on this subject. "The time has come when intelligent investigators can express their honest convictions without fear of being ostracised from society, or considered cranks

BEXOLUTE. P. S.—Since writing the above two good licenesses, have come under my dottes! "A by This a but Mr.
L. L. Whitlock's fatner with the first was followed by size appearance of Dr. Newton, As the light of the property of the line and opportunity to the property of the light was coloured by size appearance of Dr. Newton, As the light was property in the line and opportunity to the property of the light was coloured by the property of the light was accounted to the light was considered by the light was cons

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Banner Correspondence.

Pennsylvania.
WEST PITTSTON.—" While on a visit to New York City in November last," writes a correspondent, "W. E. W.," "I attended one scance held by Mrs. M. R. Williams, and three by Mrs. C. M. Sawyer, the materializations at the latter being very remarkable, and the intelligence displayed by her little guide, Maudie, high-

Among those present upon my last visit, which I was informed was a special scance, were Mr. H. Kiddle, Mr. O'Sullivan, Mr. Nelson Cross, Mr. Benedict, and the Rev. Mr. McCarthy, all of whom characterized as wonderful the phenomena which occurred.

The medium, by request of her guides, is generally, tied with a rope in the cabinet, so that she cannot rise from a sitting position; indeed, I, at the request of her manager, Mr. Burke, tled her very securely the first evening I attended, and after the seance was over I found the knots, generally only known to senfaring men, intact and indisturbed. On the evening I particularly wish to speak of, the medium was not well, was suffering from a severe cold on the lungs, and doughed much during the sitting. Upon the coming of her control 'Klan,' he 'remarked,' I find the medium untied.' Upon which he was informed that the circle had unanimously requested she should not be tied on that occasion. The control then said, 'I want the medium to leave the cabinet, upon which she came out-side, remarking, in a sleepy manner, What is the matter, that they should want me to leave my cabinet? They have never done, so before; it is very strange, or words to that effect, when immediately there came out of the cabinet a full materialized female form, and stood along side of her, causing the medium to, give a sudden start, as though she felt alarmed, and then followed the form back into the cabinet. Mr. Burke, the manager, said that Mrs. Sawyer had never, during her mediumship, seen a materialized form in that manner before, and that he presumed it was done to show the circle that spirit and medium could appear at the same time outside the

The cabinet is constructed of rough boards, with a narrow aperture for a doorway, wherein is hung a alight drapery, so thin that the forms could be seen in the inside during the process of materialization. This rudely-constructed cabinet was, at the request of the manager, thoroughly examined by one or more of the persons forming the circle, before the medium went in to take her seat—she never appearing until all are seated. I made a very thorough examination of it, and of the floor, covered by a portion of the carpet which covered the whole room, as also of the walls, but there was actually nothing to excite any suspicion of trickery, and I am fully satisfied that there was nothing whatever, absolutely nothing, to deceive. Without entering upon details I would say, it certainly was one of the most wonderful searces I ever attended."

Our correspondent furnishes a report of his experience with Dr. Henry Slade, that was very satisfactory to him, the incidents of which were similar to those frequently described in our columns, and closes by saying; "Verily, we are living in a wonderful age ! The nineteenth century has done more to convince mortals of life immortal than the many centuries gone by since the good Nazarene so grandly displayed his wonderful mediumistic powers, and I look forward to still greater demonstrations of spirit power, showing and convincing us that to die is to live."

1. 111 11 11 New Hampshire.

EXETER .- A correspondent writes: "Those who think that the cause of Spiritualism is retrograding in its phenomenal phase, would have been surprised had they been guests at a well-known medium's house in the classic town of Exeter, on the evening of Oct. 10th. when Mrs. Maud E. Lord, a lady of rare mediumistic ability, held a séance, the party numbering twenty-one of the respectable and educated people of the village. The clergy as well as doctors and lawyers were represented. The manifestations were of a high order, and convincing to the most skeptical of the genuineness of spirit-power being present. Independent spirithands warmly clasped ours; while in their own inimitable tones the spirits spoke to the dear wife, husband, father, mother, brother, sister, child and friend, in kind, loving words, as though still in the flesh. Materialism was staggered, and the skeptic acknowledged his own pet theories broken to atoms.

Mrs. Lord was then invited by a leading lawyer to come again, and on Thanksgiving evening she was greatly surprised, when ushered into the lecture-room of the First Congregational Church in Exeter, to find it packed with the leading citizens of the town, who attentively listened two full hours to her eloquent and touching account of the mediumistic work of her early life; the beautiful simplicity with which she presented the truths of Spiritualism won all hearts. The next evening, notwithstanding the heavy fall of rain, the seance Mrs. L. held at the house of a good Baptist brother was filled to overflowing. The manifestations were of a high order, and very creditable to even Mrs. Lord's mediumship. One clergyman said he thought it the duty of Christians to investigate these manifestations, and if the spirits were indeed of God, Mrs. L. should be sustained in her great missionary work; and if they/were proved evil, she should be saved from con-

Mrs. Lord has, early and late, been true to her grand mediumship and the duties devolving upon its possessor. She has given up home, comfort and friends gone into the highways and byways carrying the light of Spiritualism into the very heart of the churches dispelling the gloom of superstition and doubt, and saving thousands from despair, by demonstrating with facts that, though man may die, yet he lives again. Her wonderful gift for diagnosing disease and the healing of the sick, by her laying on of hands, has also made her a marvel throughout the country."

Illinois.

WILMINGTON.-John P. Ransom writes: "In 1851, in McHenry, Ill., was a doctor who had become a writ ing medium. I, with others, was invited to his office one evening, to see and learn about Spiritualism. Ten to fifteen were present. In the course of the evening he was influenced to write on the slate the name 'Alanson.' After writing it his hand pointed toward me. I stepped forward, and inquired if that was for me. Yes! was written. I named over all the Alansons-giving the surnames—I could think of, but the word No? was written in answer to each question. I insisted that I did not know who it was, as I thought I had mentioned each person I ever knew whose given name was Alanson. No matter how emphatic I was in my assertions; that I did not know who it was, the hand would write. Yes you do' to each denial. In a short time the hand commenced drawing a figure on the state, which when done was a representation of a shoe. Some of the company asked if I did not remember a shoemaker whose given hame was Alanson, but I could not. Still the hand would write, 'Yes you do.'
In three or four days after this occurrence I visited my
tather, and mother, who lived about ten miles from
McHenry, and related to them my experience. Imagine my surprise when they inquired if I mentioned the name of Alanson Wheeler-one I had not thought of. We had lived neighbor to him in Herkimer County, New York, for seven or eight years. He was a shoe maker, and tanner and currier, and my brother had served an apprenticeship in the business with him. Wheeler had-died after we moved from the State of New York. It was a wonder to me that I had not thought of him at the seance. Not so much of a wonder to me now, as I think it may have been kept from my mind for a purpose. There was no mindreading in that."

Washington Territory:

I am now past active life, and am only waiting for the summons to move out of my present habitation, and move into a better one above. The materialists are quite numerous here, and have control of all liberal movements, hence the Spiritualists have taken the back scat, and seem to be waiting for something to turn up. A good spiritual speaker would soon turn the tide the other way. We need a good speaker and a good test medium. My prayer is that the glorious Banner may always wave, and that Luther Colby may continue its editor for many years to come."

OINCINNATL—B. G. Walker writes: "We know that the Banner may always bas a welcome for the medium, and is glad to give accounts of the various manifestations of spirit power. We have often read with phase of mediums in this city is that of Mr. and loss of spirit power. We have often read with phase of mediums in this city is that of Mr. and loss of the various manifestations of spirit power. We have often read with phase of mediums in this city is that of Mr. and

dium, and is glad to give accounts of the various mani-lestations of spirit power. We have often read with absorbing interest the glad tidings it brings from the loved ones gone before. Cincinnati has a number of good mediums, but none deserve higher praise than Mrs. Belle Fletcher Hamilton. For several years she held a place in the foremost ranks of Spiritualism. After her marriage to Mr. Hamilton she visited severat of the large western cities and won golden opinions from all whom she met. The people of Cincinnati halled her return with delight, and are glad that she will make her permanent home at 302 Elm street, where she will be happy to welcome all friends and in-

'As a test-medium she cannot be excelled. Every one goes to her for proof of the continued existence of their departed friends, even those who profess to believe that Spiritualism is nothing but evil, if anything. One day when the writer was at Mrs. Hamilton's, the wife of a prominent and widely-known Baptist minister called and was anxious to make an engagement for a sitting. Mrs. H. gives public test-circles every week, which are well attended, at which spirits prove their identity beyond doubt. At a recent circle a lady recognized her husband, who sent a kiss to his little child born after his death. Three persons from Tennessee having heard of Mrs. Hamilton through friends, came to see her for the first time. The spirits soon identified them and gave each one remarkable tests. The young man's father and mother spoke to him calling him their son Ed. He asked for a test. His mother wrote her name on the slate and spoke of his uncle's death, giving the cause of his decease. They all received remarkable tests, and were so well pleased

that they visited Mrs. H. several times. Mrs. Hamilton has given several fine materializing séances during the past autumn, but will not devote as much attention to this as to some other phases of mediumship, for lack of strength. Of late she has been developing the gift of healing, and has received many remarkable proofs of her power, a number having been cured by the laying on of hands. Mr. Hamilton shares this gift with her, and they may be consulted by persons desiring treatment at their homes."

New York.

SARATOGA SPRINGS. - Writing under date of Nov. 24th, "Arion" says: At the close of the reading of the lecture inspirationally written by Mrs. Horn, last evening, Dr. Mills proceeded to describe spirits clairvoyantly seen and clairaudiently heard by him as present, nearly all of whom were recognized. Among them was:

Among them was:

"John B. Finley, who said: Brother, I'm going to make my words good." Two young men were described on either side of l'eter Thompson, one giving the name of George and the other of George Tillinghast. One was the son and the others former workman of Mr. Thompson, B. W. Amaden. The husband, father-in-law, a lady and an Indian were described near Mrs. John Adams, and recognized by her. Aunt Margaret, Julis, Lewis and Emily were recognized as the Urother, elsers and aunt of a young lady present. Wm. Ide came with this message: "Tell my son it is not best to know it all." W. B. Carroll, Wallace Hanning, Thomas F. Martin, whose presence was associated with the rumbling of cars; Luther S. Burnham, who was represented as a very bright spirit; Immanuel Consalus, with this message to Gen, Bullard: "General, it annoys me very much, those little suits in regard to me. I wish they could be fixed in some way." He was the father-in-law of Gen. Bullard, and there is littgation pending relative to his estate. O. S. Allen, Margaret and Extey Higgins and Zoolo, an Incian, came in a group, and one inquired: "Where's Flora!" Gen. W. L. Burt. L. W. Scoffeld; two young men—Marcellus Simons and Nelson."

Towa.

DES MOINES .- V. C. Taylor writing thence under a recent date notes with pleasure the erection of the new Spiritual Temple in Boston, and expresses satisfaction! that the generous founder of, this magnificent structure, Mr. M. S. Ayer, had the pluck to call it. by its proper name—to wit, a 'Spiritual Temple,' instead of beating the cornuted individual 'around the stump by christening it with some milk-and-water name, and thereby advertising to the world that Spiritualists were ashamed of their enterprise." "Spiritualism," says Mr. Taylor, " is now at the front, and the time is past for hiding our faith under cover of euphe mistle terms and paltering epithets."

Written for the Banner of Light.

Glimpses of thy home in heaven With sweet hope thy spirit stay.

Hast thou loved ones "over yonder" Whom thy fond heart yearns to meet? They are watching round thy pathway, Shedding o'er thee influence sweet. Denth's stern hand no more can sever These fond spirits from thine own; Love's pure influence, like a river, Bears thee to its blessed home.

In the midst of toll or pleasure. 'Mid the bustle or the strife, Still their presence watcheth ever O'er thee in each sphere of life; Blessing, cheering, leading forward On the path of progress sure, The bright angels of His presence Teach thee ever to endure.

Caust thou see their beaming faces? Canst thou hear their voice of love, Telling thee of gifts and graces Laft in store for thee above? Let thy spirit blend in union With this presence pure and true, Till beyond earth's care and sorrow Love's sweet home bursts on thy view.

One brief hour of heaven's gladness Shall repay all toll or care; Sweetly heal thy spirit's sadness-None shall weep or suffer there. Let thy heart receive this promise, Let this word thy comfort be: "The sweet angels of His presence Ever shall watch over thee."

Thames, New Zealand.

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

The compliments of the season to you, and to your host of readers. 'A Merry Christmas to all ! It's now twelve months since we enjoyed Boston and its sights. Territory:

Disamin writes: "In this, the Queen City of Puget Sound; there are plenty of Spiritualists, enough to give a teast perpetution of the work Pleasant reminiscences still linger on memory's tab-

under that of Mr. N. B. Dixon. one of our former Conductors. May the spirit of friendly emulation inspire both Lyceums.

The Telegraphic Rapping Mediums.—The latest phase of mediumship in this city is that of Mr. and Mrs. Rowley, both church-members, but recently developed as "Telegraphic Espping Mediums." A regular telegraphic battery, is used in connection with the telegraph sounder, which is secured in a box with two ordinary school slatee for the bottom and cover. The mediums sit with their hands resting on the outside of the slate. Private experiments have been made in the presence of professional operators, and quite lengthy messages received. The spirits promise to record the communications in writing on the inside of this slatebox, and to develop Mrs. E. as a materializing medium; all these glits come literally unsought on their part, in fact contrary to their ideas and wishes.

Rev. W. H. Clagett, ex-Spiritualist and medium, who delivered several electures here in the churches, admitting the phenomena of Spiritualism, but attributing them to the devil, was ably reviewed before a large audience by Moses Hull when here. It is not often we get a foc so generous as to admit the phenomena; this reverend is actually but unconsclously perhaps helping our cause—it's the facts we want before the people, they can supply the theories themselves.

C. Fannie Allym is the speaker for "the Church" this month. Though over five years since Mrs. A. spoke here, she is still remembered with pleasure by those who heard her when here last. Mrs. A. is a great friend to the Lyceum cause, and takes part in all the Lyceum exercises.

Jennie B. Hagan, the phenomenal improvisatrice, is the speaker for January, and we predict a hearty welcome by the Spiritualists of Cleveland to this youthful, beautiful and talented medium. Miss H. has spoken here but once (in private), and all are on the qui vive to see and hear this Eastern favorite.

T. Lees.

James Kay Applebee on Spirit-Communion.

Since Theodore Parker relinquished his pastoral office in this city, no one has more worthly filled the position he vacated than the present minister of the people who formed his Society, James Kay Applebee. His Sunday discourses are listened to with eagerness by appreciative audiences, and as published from week to week in the Commonwealth, are read with an intense interest by all the patrons of that paper who entertain a love and admiration for progressive thoughts, broad views, and a humanitarian sense of life and its issues. The thoroughness with which he treats all subjects he takes in hand is a marvel in this age of widely prevailing superficiality, and we fully agree with the paper above mentioned when it says, 'As a pulpiteer, he is without a superior in Boston." His liberality was made manifest by his willingness to address the audiences at Onset Bay last summer, Nov. 23d while discoursing on "Paul the Apostle," and what has been termed his miraculous conversion. Mr. Applebee said, alluding to the question of the possibility of communion with the inhabitants of the spirit-world:

plebee said, alluding to the question of the possibility of communion with the inhabitants of the spirit-world:

"For myself I believe that this intercourse is possible. I believe that under certain conditions we are quite capable of holding actual intercourse with the sacred dead. Paul had this power, as Jesus himself had it, in a supreme degree. The power exists in all of us to some extent; but its development has been so almost universally neglected that only in a few men, here and there, does it exist to any great extent.

Not being a materialist, I am forced to believe in the reality of this spirit-intercourse—in the existence in us of this strange, but most real, power whereby we are enabled to traverse the solemn spirit land and hold actual intercourse with men and women whom we foolishly call dead. This is no new belief with me; I have believed it ever since I studied Swedenborg—more than thirty years ago. Paul had this power in a very marked degree; and when he was under the influence of it, as he himself says, whether he was in the body or out of the body he could not tell.

Although I do not believe that there was any outer light to dazzle Paul, or any sound that men about him could hear, still I think that in this story of the conversion we are taught the truth—that at this time the spirit of Jesus oid verily strive with the spirit of Saul the persecutor, and subdue that persecuting spirit to itself. Paul experienced actual communion with the risen Jesus but it was a communion held in that spirit-land which is dim to most of us, but which is close to us all, at all times, even as our own souls are close—open to us all, at all times, even as our own souls are close—open to us all, at all times, even as our own souls are close—open to us all, at all times, over as our own souls are close—open to us all, at all times, over as our own souls are close—open to us all, at all times, over as our own souls are close—open to us all, at all times, over as our own souls are close—open to us all, at all times, o

Father Pierpont's Greeting. To the Beacon Light and Editor:

Written for the Banner of Light.

"THE ANGEL OF HIS PRESENCE SHALL GO WITH THEE."

BY JENNY WREN.

Every step of the way thou goest, In the sunlight or the shade, Every path and every turning Through the forest or the glade, All the way along life's journey

Let this word thy comfort be—

"The pure angle! of his presence Conjy keep thy garments spotless, Walking daily in His love, Learning more of faith and patience, All His goodness thou shalt prove; Heavenly blessings freely given Thus to cheer thee on thy way, Glimpses of thy home in heaven

To the Beacon Light and Editor:

Through this earthly instrument we send you greeting! We are not a stranger to your circles, and are fully cognizant of the great work that is being done there. We know your spiritguides as well as many of the visitors at your circles. We feel much interest in the putting forth of the Beacon Light. May it indeed prove itself to be all that its name indicates. And it will not fail as long as you put your strong guides. They have started this work, and it will not fail as long as you put your trust in them. As in the past you have found them ever true, so will it be in the future. May the Beacon Light as they of the great work that is being done there. We know your spiritguides as well as many of the visitors at your circles. We feel much interest in the putting forth of the Beacon Light. May it indeed prove itself to be all that its name indicates. And it will not fail as long as you put your trust in them. As in the past you have found them ever true, so will it be in the future. May the Beacon Light, which too many persons have sought to keep hidden, continue to grow brighter until its rays shall fall upon every weary traveler of earth-life, and all shall seek to be guided by the highest wisdom and the divinest truth. Your brother and co-laborer, and are fully cognizant of the section? Through this earthly instrument we send you Your brother and co-laborer,

John Piebront.

Through the mediumship of Dr. Sarah E.
HARVEY.—N. Y. Beacon Light, Nov. 15th, 1884.

Passed to Spirit-Life.

From Conneaut, Ohio, Oct. 12th, Randall, infant son of George and Sarah Howard, after a brief but painful illness

of congestion of the brain.

of congestion of the brain.

The funeral was largely attended by sympathizing friends and neighbors, who listened with deep interest to an inspirational address by Miss Carrie E. Downer. Like a sweet blossom, too frail to withstand the rude blasts of winter, he has been transplanted by angel hands to bloom in Edenbowers. Though brief his life on earth, his mission was accomplished. A fountain of love has been opened in human hearts that will never cease to flow. Ever will his loving presence linger round his earthly home, guiding, as with an angel hand, his loved ones to their home above.

A. O. DENIO.

From Marlboro', Mass., Nov. 16th, Daniel A. Yeaw, aged

48 years.

Our brother had for many years been a believer in Spirtualism, and had, through his own organism, ample proof of its power. During the rebellion he gave four years to the service of his country, being three years with Rhode Island Heavy Artillery at Fort Pulaski. His last sickness was a season of intense suffering; yet it was patiently borne, and his mind sustained by the consciousness of the ministry of father, mother and brothers in spirit-life. When the messenger came he in silence followed the beckoning hand, and though we shall sadly miss him, we are gisat that for him the long, dark night of pain is over. With many tender memories, we gathered around the peaceful form, while the writer, for his sake, performed the burlai service. Under the murmuring pines in Northboro' rests the wornout body of our brother; in twicever these words shall meet the eye of friends who'knew and loved him, let them be comforted with the inought that death had for him no terrors.

From West Walworth, Wayne County, N. Y., Sunday

From West Walworth, Wayne County, N. Y., Sunday From West: Walworth, Wayne County, N. Y., Sunday evening, Dec. 7th, Harvey Miller, aged 82 years.

He watched the coming change quietly and firmly, with no fear of the future life. He made all the arrangements for his funeral, and adjusted his business affairs with cool judgment; and quietly awaited his transition. A large audience assembled in the Baptist church on Thursday afterneon, and the funeral services were conducted by the conducted by

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beauty.
They're calling us over the

The harvest.
Time is bearing us on.
The happy spirit-land.
The by-and-by.
The Eden above.
The angel ferry.
Voices from the better land,
We shall meet on the bright,

etc.
Welcome angels.
Waiting 'mid the shadows.
Waiting 'mid the shadows.
When shall we meet again'
We welcome them here.
We 'll meet them by-and-by.
We lanchor in the harbor.
We 'll gather at the portal.
We shall know each other
there.

there. Ve'll dwell beyond them all.

We'll dwell beyond them all,
Waiting to go.
Waiting on this shore.
Wo're journeying on.
What must it be to be there.
Whore we'll weary nevermore.
Whisper us of spirit-life.
Waiting at the river.

CHANTS.

They 're caning us ove \$62. Tenting nearer home. Trust in God. The land of rest. The Sabath morn. The cry of the spirit. The river of time. The river of time. The Lyceum. The Lyceum. They we coming.

Angel Care.
A little while longer.
Angel Yielands.
Almost Home.
And He will make it plain.
A Fragment.
A seconded.
Beautiful angels are waiting.
Bethany.
Beautiful Land.
Bilss.

A little while longer.
Beautiful City.
Beautiful Land.
Bilss.

Ready to go.
Ready to go Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.

Bliss. Beyond the mortal.

Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spiritz.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen alore.
Evergreen side.
Fold us in your arms.
Fraternity. Fold us in your arms.
Fraternity.
From the properties of the Lyceum.
Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Gratitude.
Gathered home beyond the The shining shore.
Gathered home beyond the The happy time to come.

Gotten snore,
Gathered home beyond the
88a.
Ho's gone.
Ho's gone.
Here and there.
I shall know his angel name.
I'm called to the better land.
I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
My lome is not here.
My guardian Angel.
Not yet.
No weeping there.
No weeping there.
No vet for me.
Nover lost.
Only waiting.
Over there.
One wee is past.

Over there,
One wee is past.
Outside,
Over the river I 'm going.
Oh, bear me away.
One by one.
Passed on.

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SPECIAL NOTICES.

EFECIAL NOTICES.

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

The dominication of the endorse the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for porusal.

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

Banner of Pight.

BOSTON, SATURDAY, DECEMBER 20, 1884.

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

Christmas!

Dec. 25th (Thursday) being a time-honored holiday, the BANNER OF LIGHT establishment will remain closed on that date.

NOTICES, ETC.

Parties contemplating the insertion of business advertisements, meeting and other local notices, etc., must see that such are at this office on Monday morning, Dec. 22d, as the BAN-NER forms go to press (preparatory to Christmas) one day earlier on that week.

Evolution in the Churches.

The new theory of evolution is getting into the churches extensively, and is fast taking the form of a doctrine. It broke out with Prof. Woodrow, whose views on the subject raised such a breeze in the Presbyterian Synod of South Carolina. The Synod of Kentucky subsequently went into the business of censuring him for entertaining them, and in doing so defined its position in this wise: "It (evolution) ought not to be taught in any of our institutions of learning, not because it is anti-scriptural, but because it is generally regarded as in its tendencies unfavorable to the cultivation of a devout faith in the inspiration of the Scripture." Herein lies the whole trouble. Rather than search for the truth, or welcome it when discovered, the church rulers prefer to each the literal inspiration of from end to end, and then interpret what they call a revelation to suit themselves and their own interests. They will find, however, that the interests of truth are far greater than any limited and selfish interests of theirs, and that they will have to learn a lesson in modesty in the presence of the laws of the universe.

The Kentucky Synod further recommended "that no effort should be made by our Christian instructors to reconcile the teachings of the Word of God with it, (evolution)." How sure these synods and conventions of ministers are that they are the only ones who know or can know what God has ever spoken! In this manner, remarks the Christian Union, the Church throws down the gauntlet of defiance to a hypothesis of man's origin widely entertained by devout Christian scientific men. and invites a renewal of a long-fought battle between ecclesiastical theology and natural science; in which, thus far, theology has always been defeated. Prof. Woodrow, on the contrary. says the same paper, welcomes the fullest, freest. completest scientific investigation; welcomes all the established results; is at all times ready to modify the old-time theories of theology and the old-time methods of interpretation, to conform them to the discoveries of modern research. "This," truly says the Union, " is the scientific spirit, the candid spirit, the Christian spirit, the spirit of a fearless faith, that dares prove all things and hold fast that which is good, the spirit of one who does not hesitate to take things, new or old, out of the great treasury which the Lord has unlocked before him."

Whether the Presbyterian constitution is such that a Presbyterian synod can pursue this method, says the Christian Union, is a question we shall leave the Presbyterians to determine for themselves. If it is not, it thinks that the sooner they change their constitution the better for the future usefulness of their church, and we need not say that we are of the same opinion. No sooner has this outbreak occurred in the synods of South Carolina and Georgia than fresh trouble for the same reason occurs in the Western Theological Seminary in consequence of the teachings on this same subject by Dr. Kellogg, Professor of Theology in that institution. A special meeting of the Board of Directors was called at Pittsburg, at which it was asserted that he was teaching doctrines not in accord either with the tenets of the directors or of the Presbyterian church. While it was known that he had advanced views, it was claimed that he had promised as a teacher to conform entirely to church teachings, and not give prominence to his peculiar notions. Dr. Kellogg himself appeared before the Board

Dr. Kellogy himself appeared before the Board and made a vigorous defense of his cause.

He said that at the time of his election it was a question with him whether he was to remain a free agent. He said that he distinctly stated his position at that time, and told the directors that if they were willing to accept him with his laws, he would in that case he a candidate for the position to which he was shosen. If

they did not so accept him, he felt sure that all understood at that time that he was not and could not become a candidate. He had no apology to make, and he had nothing to regret in the course he had taken. He ended by tendering his resignation, which was taken under advisement. The actual charge brought against nim is best set forth in a letter which he wrote to Dr. Woodrow. This is what he says in that letter:

"I believe that science has not yet discovered the mode of the origination of species. No one of the current theories, in my opinion, can be called scientificaly ascertained truth. I believe that the Bible, while attributing the origin of species to God, does not give us any information as to how God originated species. whether by immediate flat or in part or wholly by organic process. I believe, therefore, with Dr. A. A. Hodge, that with all theories of evolution, which nelther deny nor obscure the evidence which the order and adaptation observed in nature afford of the existence of God, or his immanence in and providential control of his works, a natural theologian should have only the most friendly interest. In regard in particular to the origin of man, I believe that the Scriptures teach that his spiritual nature—in virtue of which he is said to be the image and the offspring of God—came not from below, but from above; was originated not by organic processes, but by an immediate creative inbreathing of God the Father of spirits. As to the septrate question, however, how God formed the body of man out of the dust of the ground, whether by immediate flat or by some manner of organic process, I believe that on this, again, the inspired narrative gives us no information. The inspired words which describe the creation of the body of man are to my mind equally consistent with either supposition. Which of the two is correct is not for the theologian, but the student of physical nature to find out, if he can."

In the above we have the head and front of the offending of Dr. Kellogg on the evolution question. Bishop Temple, of England, in his Bampton Lectures for 1884, now published in a volume, discusses "The Relations Between Religion and Science" in a most able manner. For originality and sheer power of thought the book is compared to Bishop Butler's famous "Analogy of Religion." He treats the new doctrine of evolution only to accept it, using it as a help in illustrating the argument from design for the belief in God. He puts his successive points with remarkable force. His general view is, "that the antagonism between science and religion arises much more from a difference of spirit and temper in the students of each than from any inherent opposition between the two." He says, "the man of science is inclined to shut out from consideration a whole body of evidence—the moral and spiritual; the believer is inclined to shut out the physical. And each, from long looking at the evidence alone which properly belongs to his own subject, is inclined to hold the other cheap, and to ch rge on those who adduce it either blindness of understanding cr willful refusal to accept the truth. And when such a conflict arises, it is the higher and not the lower, it is faith and not science, that is likely to suffer."

He states in still clearer terms the difference between the two, when he says, "The physical evidence is tangible, and the perception of it not much affected by the character of the man who studies it; the spiritual evidence stands unshaken by itself, but it is hid from eyes that have no spiritual perception, and that perception naturally varies with the man." He says it is intended that religion should use the aid of science in assuring her own conceptions." Science rests on phenomena observed by the senses: religion on the voice that speaks directly from the outer world." Bishop Temple says "the doctrine of evolution leaves the argument for an intelligent creator and governor of the world stronger than it was before. There is still as much as ever the proof of an intelligent purpose pervading all creation. The difference is that the execution of that purpose belongs more to the original act of creation. less to acts of government since. There is more divine foresight, there is less divine interposition, and whatever has been taken from the ever may be the relation of the doctrine of evolution to revelation, it cannot be said that this doctrine is antagonistic to religion in its es-

Bishop Temple practically accepts Darwin's theory of evolution, though with some negations. His own statement of it is this:

"That large part of us which is rightly assigned to our nature as distinct from our own will and our own free action, it is perfectly reasonable to find subject to the laws of evolution; but the principle of the moral law, its universality, its supremacy, cannot come out of any development of human nature, any more than the necessity of mathematical truth can so come. It stands not on experience, and is its own evidence. The comparison of the accounts of the creation and of man given by the doctrine of evolution with that given in the Bible, shows that the two accounts, though both explaining a mystery, are in different regions. The purpose of the revelation in the Bible is to teach great spiritual and moral lessons: the purpose of Science is simply to reach an adequate explanation of the vital procession of nature."

We conclude with reporting that, at a special meeting of the directors of the Presbyterian Theological Seminary in Columbia, S. C., Prof. Woodrow was asked to resign, but declined to do so, and was thereupon removed. Immediately afterward. Rev. Dr. Boggs, professor of church history, and Rev. Dr. Hemphill, professor of biblical literature, tendered their resignations, to take effect at the end of June next, and they were promptly accepted.

The delay of Congress at the last session, says the Boston Journal, in passing the Indian appropriation bill, "actually occasioned the death by starvation of several hundred reservation Indians. Now the same thing is imminent again in Montana, unless Congress acts promptly on the special deficiency bill. It would be disgraceful to have a tragedy like this enacted twice in the same year by Congressional neglect." "Disgraceful" is a word which hardly expresses the full measure of the righteous indignation which must fill the heart of every lover of justice, on reading the above quoted and pointed arraignment of America's palpably negligent law-makers.

The reader's special attention is called to the closing paragraph of the account concerning the Boston Spiritual Temple, on our first page, wherein the necessity and justice of the call upon moneyed Spiritualists everywhere to assist with their means in furnishing the building in a proper manner when completed, is emphasized. The appeal is in the right direction, and the steps toward such a desirable consummation should be taken by all with open hearts and ready hands, that the crowning fitness may be bestowed upon an edifice which, is alike an honor to the cause and to the generous gentleman who erected it.

1'give us pleasure to be able to state that Mr. and Mrs. Rathbut's little son whom we mentioned last weak all being dangerously sick with diphtheria; is convalenced.

Lost Opportunities.

In a recent sermon, Dr. James Freeman Clarke, of this city, spoke of the many lost opportunities which both men and nations have had occasion to mourn. When our friends leave us for another world, said he, how often do we regret that we have not done for them all we might while they were on earth. People often ask themselves that question, and regret they have lost the opportunity to do good. Then, when we go away ourselves, he added, can we have any greater punishment in an hereafter than to ee the good we might have done, but did not? In one of her beautiful stories descriptive of the spiritual state. Mrs. Oliphant has aptly pictured this, in describing an old lady who was selfish, and who, after she had entered the other world, remembered how she had neglected to make provision in her will for one whom she ought to have taken care of. She tried to come back to make known her wishes. but her only success was to frighten people by her apparition. This goes to make it clear, said Dr. Clarke, that in the other world the punishment must be severe for any sins of omission and conscience. Every day brings opportunities that are not noticed by us. Let us do what we can, he exhorted, and we shall not then be followed into the other world by our lost opportunities bearing witness against us. The reader, in order to get a clearer idea of what Mrs. Oliphant pictures and Dr. Clarke endorses, has only to refer to Spirit Benefice's remarks on our sixth page, which clinch the fact that to be happy hereafter we must be unselfish

while here. This is confession enough from the pulpit that that world and this are connected, the neglects as well as the deeds here projecting themselves into the realm of life there. It is impossible for us to separate the two existences. The human spirit would not be immortal if its existence were not a continuous one; and being continuous, it cannot throw out all memories of its earth experience merely in consequence of having laid aside its physical form. no longer of service in its graduated state. Hence it follows that we cannot be too thoughtful in respect to our present conduct, nor in respect to the improvement of our present opportunities. We may have quite as much to regret in the recollection of neglected opportunities as of wrongs actually committed. What we carelessly omit here will be pretty sure to confront us with its condemnation of remorse hereafter. Far better for us to zealously watch for every chance to do good, through the spirit of heavenly love actuating us. Once fully possessed with the divine spirit of love, we cannot omit, neglect, or forget that which will bring us deepest pleasure in the future. We shall feel that we have done all that we could have done; that at least no opportunity has been willfully or selfishly passed by that the life has been a nearer approach daily and hourly to the great creative life, in the growing aspiration to live in the atmosphere created by that love which is the source of all ife forever.

The Rev. W. R. Coovert

Of Pittsburg, whom Prof. Kiddle, of the New York "Secular Press Bureau," so thoroughly exposed in the Pittsburg Leader, (which article we copied) has now turned up in Philadelphia The Press of Dec. 8th informs its readers that this "Rev." humbug held forth there in a church on Sunday, Dec. 8th, upon which occasion he repeated the same sort of slang that edified (?) a few bigots in Pittsburg. Mr. Wheeler, a prominent Spiritualist of Philadelphia, who was present, arose after the Coovert libeler had subsided, and asked the pastor of the church, Rev. G. Digler, if he could make a statement. "Not now." was the reply. "Can I hold a meeting in the church after service?' "I think not," replied the pastor. After the services closed, however, the Spiritualists preslatter has been added to the former. What ent-and a part of the regular congregation, curious to learn what was going on-crowded round Coovert. What was told by the Press reporter, whose paper is and always has been prejudiced against Spiritualism. as a sequel to the affair, we do not care to print, at least at this time, preferring, rather, to learn fuller facts from a more reliable source. This whole affair looks very much like a put-up job, instigated by certain theological bigots, to suppress Modern Spiritualism; and that this Rev. (?) Mr. Coovert is only the push-to-the-front tool of priestoraft. Why we infer this to be the case, s the fact that when the notorious "Elder Waite" denounced Spiritualism in Tremont Temple some years since, under the special auspices of the city clergy, and who subsequently retired, terribly ashamed of their action, one of the laity informed us (confidentially, of course) that he was at a private churchmeeting some time previous, when the question came up in regard to how or in what manner they should check the rapid progress of the new 'heresy," as they denominated Spiritualism. One of the laity said he knew of an individual who was just the man to go before the public as an exposer, if it could be done under the auspices of the "ministers."—naming the person as one Elder Waite. Now is not this Rev. (?) Mr. Coovert a second edition of the once famous Elder Waite"? Nous verrons.

> It seems that the editor of The Spiritual Offering has recently had a "Four Days' Respite from Office Work," and visited Chicago, of which city he speaks in glowing terms. Of course our readers are already aware that Mrs. Nettie Pease Fox is addressing the First Society of Spiritualists there during the absence of Mrs. Richmond, and as a public speaker is fully appreciated.

> Prof. Carpenter is still editying the people of Boston with his psychological experiments (mind acting on mind) at the Tremont Temple. The Professor's introductory lectures are a long way shead of the London Psychical Research Society as to practical facts! Visit Tremont Temple, and hear and see for your-

> Dr. J. A. Shelhamer, Room No. 3, 81 Bosworth street, Boston, puts up an article in the way of a Cough Remedy which from personal test in these days of "winter influenza" we pronounce superior to any we have heretofore seen for the purpose indicated. Our opinion is also shared by others.

> 13 J. W. Post, Secretary, writes us that the Spiritual Association of Rochester, N. Y., meets every Sunday evening \$17.30, at Marble Hall, 83 State street (opposite Church street). Socials are held every Wednesday evening. The hall is always open and valtors are wel-

> tron; Mr. S. Moray promined Spiritualist of Mimesholi Minn

In Re the Banner Spirit Messages.

As correspondents residing in all parts of the country are frequently writing to us and our medium seeking private sittings, asking to know of the method by which these messages are given, expressing pleasure at some particular commupication, and requesting the spirit enunciating it to manifest again-or in some cases mentioning by name certain friends in the higher life from whom the writers are anxious to hear-we to all such answer:

1. The spirit-communications given through the instrumentality of our medium, Miss M. T. Shelhamer, and regularly appearing in the Message Department, are received during two afternoon meetings weekly—Tuesday and Friday -in the public hall. Banner of Light Building. which is open on these occasions free to all visitors.

2. The messages as spoken by the entrancing spirits through Miss Shelhamer's organism are taken down verbatim by a skillful short-hand

reporter. 3. All excarnated intelligences receive cheerful welcome at these séances, but the managers on both sides of life do not solicit at any time the special attendance or control of any particular spirit. Each presents himself or herself whenever the desire to communicate prompts the spirit to do so. Therefore, it will be understood by our readers that those spirits who control the medium and deliver their messages, do so entirely independent of all action on our part. It should be distinctly understood that Miss

Shelhamer does not give private sittings to applicants.

Illness of Judge Carter.

A letter from his wife informs us that Judge A. G. W. Carter is at present stricken, and almost utterly prostrated by sickness, at his home in Cincinnati, O. His health has been failing for the past three years, it is stated, and since March last he has been obliged to give up all attention to his profession, being most of the time confined to the house. Our sympathies truly go out to this old pioneer of Spiritualism in the West, in view of the affliction which has overtaken him.

THE SPIRIT MESSAGE DEPARTMENT

this week is introduced by an Invocation whose

key-note is the "Golden Rule," one of its peti-

tions being that "a word of cheer," a "smile to a lonely heart," when given, shall be the expression of "a will that will help sweeten the pathway of those we meet"; the regular department of Questions and Answers follows, the first query being as to whether Spiritualism is in its turn to be superseded by some higher form of religious belief-to which the Controlling Intelligence rightly replies, that Spiritualism, being a revealment of truth from the world beyond, is necessarily capable of growth and expansion in years to come, utterly beyond the comprehension of the minds of to-day, and will exist in its essential obaracteristics in the future, by whatsoever name men may call its developments hereafter; next comes a question as to whether the spiritual body suffers the amputation of a limb when such a catastrophe comes to the material body of which it is a counterpart, the answer sturned being that it does not of necessity," and it is further stated that when those who have lost limbs while on earth manifest in such crippled condition after their physical decease, it is for purposes of identification; an interesting query as to the effect of tobacco, etc.—when used by any medium—upon materialized forms appearing at his or her séances, is the text of a series of sentences which all instruments for spirit-control (whether materializing mediums, or of other phases) should carefully read, instinct as the utterances of the Controlling Intelligence are with advice of the highest practical value to them; WILLIAM S. ARNOLD presents the first communication, which is addressed to his friends and former associates in Providence, R. MRS. NANCY NELSON WHITELY desires to reach her sons in Springfield, O.; J. S. HARRIson, who announces himself as a constable who met his death at Valley Station, Ky., would evidently be pleased to meet his friends thereabout for personal conversation in a less public manner: ROBERT H. LUDLOW of West Farms, N. Y., makes the pleasing prophecy that purity of government for the American people, in its every stage—elective, legislative and executive—shall have ultimate success on this continent: MARY ELIZABETH HANSON of Washington returns her earnest thanks to her friends for all their kindness to her during the last hours of her earthly life, and for the pains they took to dispose of her effects, after her decease, in such a manner as they believed would be consonant with her wishes; George GRAHAM of East Boston gives a brief account of his wanderings and death (in California), and announces his willingness to have a "good chat" with his old friends in this part of the country, should his proposition be agreeable to them; SUSAN CHARTER of Boston wishes to reach her friends and illuminate their minds with a conception of the verity of spirit-communion.-No. 4 of "Thoughts from a Spirit's Standpoint," by "Benefice," will also be found on the same page.

There is an increasing tendency toward the secularization of college education, and it is to be hoped that that tendency will result in practical reform. Students have been too long cramped by theological influences that have been brought to bear upon them by bigotry. This age demands more liberty of thought and expression in our public institutions of learning, and we are pleased to see that in Harvard especially loud complaints are heard against 'the morning prayers" upon which the students are required to attend. It is said that even at Yale the ancient Puritan spirit is far from active in these days, and the probability is that at least some of the professors and instructors are more or less opposed to Old Theology. At other colleges, too, the spirit of freedom in spiritual matters is steadily on the in-

We are in receipt of a letter from Our Special California Correspondent, who informs us that Mrs. Richmond is speaking at Irving Hall, San Francisco, but that she will soon return to Chicago.—"Joe Cook" is at present "doing" San Francisco. He is an erratic psychici-The Temple, it is reported, is to be turned into Music Hall and Museum.—The Children's Progressive Lyceum is a feature in San Francisco, and should be encouraged by all liberal people in that section.

23 We have several times of late noticed brien D. Roome Buchanah, real work.
"Time a very collection of the properties of the caposition of the properties makes for soul brain and body. And shall as some from time will permit according persons the room at the year is absorbed to the caposition of the properties of the permit according persons the room at the year is absorbed to the martial.

"Shadows."

The Commonwealth says:

"Mr. John Wetherhee of this city has in press, to be ready for issue the latter part of this month, or about New Year's, a book with the rather arbitrary title of Shadows. It will contain some thirty chapters, and makes about three hundred pages. They embrace articles written for this and other journals, with much new matter, and will be found readable, interesting and valuable. It will be a good book for presents. The subjects will be so presented that a Spirit. ualist need not be ashamed to give it to an unbeliever. Mr. Wetherbee wields always a suggestive pen."

PROF. HENRY KIDDLE lectured at Cosmopolitan Hall, Vineland, N. J., Sunday, Dec. 11th. He drew good audiences both morning and evening, and his presentation of fact and philosophy was highly appreciated. The following resolution was passed at the close of the evening lecture :

Resolved. That the hearty thanks of this audience are tendered to Prof. Kiddle for his eloquant and instructive lectures, and that we cordially invite Him to favor us with another visit at his earliest opportunity.— The Rostrum.

Mrs. Bliss's materializing seances are very fully attended, and with results highly satisfactory to visitors. Some of our most reliable business men fully endorse her mediumship as genuine, as we have repeatedly done in these columns.

The Vermont State Spiritualist Association, it is announced, will hold its Quarterly Convention at Waterbury, Jan. 80th, Bist, and

Answers to Questions by Mr. Colville in next BANNER. They are fine as silk.

Australia and New Zealand.

The Harbinger of Light (Melbourne) alludes to Geo. Chainey's avowal of belief in the truths of Spiritualism, makes selections from his remarks at Cassadaga Lake, and will print in its December number his lec-ture entitled "My Beligious Experience," reported for and published in our columns the 6th of last September.

The Sunday evening lectures of the Victorian Assoclation of Spiritualists have been maintained and fairly attended. On the 12th inst. Mr. Charles Bamford gave his first essay from the Association platform, entitled, "Westward and Sunward, or the Birth of Heaven." It was, says the *Harbinger*, very favorably received, and the lecturer complimented by several of the ordinary speakers, both as to the substance of the lecture; and the manner of its delivery. It transpired that Mr. Bamford had been a member of various spiritualistic lyceums from early childhood, and to this was attributed the development of his mental capacities, and ability to publicly express his thoughts.

"The New Zealand Psychological Society" was formed in Auckland, New Zealand, Oct. 5th. The weather was inclement, but notwithstanding that the hall was well filled, and about forty persons enrolled themselves as members. In connection with the Society a Lyceum has been established, of which a correspondent of the Harbinger of Light says: "To judge from the attendance at the first meeting, it promises to be a decided success, the children evincing marked pleasure, both in the mode of instruction and in the light calisthenic exercises, and were most enthusiastic in the marching."

At last advices two professional "exposers" were about to descend upon Australia, a "doctor" and a 'professor." One had already arrived at Melbourne, and the other was on his way thither, the latter having caused an advertisement to appear in the Age denouncing the former as being a very poor trickster compared with himself.

Noting this, the Harbinger says:

Noting this, the Harbinger says:

"As they have chosen to fall out, probably the best thing to do is to leave them alone to bemaul each other to their hearts' content. Perhaps it is only their way of exciting a sensation. An excellent corrective of their misrepresentations would be the distribution of a few thousand leaflets amongst their audience, enlightening the latter as to the differences between the genuine phenomena and this detestable burlesque which conjurers palm off upon the public." Gerald Massey's radical lecture upon "Why Does

God Not Kill the Devil," has excited the ire of the churchly bigots in Ballarat, N. S. W.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

From Solomon Eagle, \$2,00; E. P. Upton, \$1,00; Geo. Simpson, \$1,00; Mrs. Esther Southwick, \$1,00; Miss D. E. Southwick, \$1,00; Subscriber, \$5,00; L. B. S., 85 cents; A Friend, 40 cents; C. D. James, \$2,00; Ira W. Russell, \$2,00. The money sent us for the purpose above designated has accomplished much good; but the demand for aid in this direction is on the increase. and we earnestly desire that those who are competent to do so will assist in replenishing this fund as often as possible during the present inclement season.

Prof. Milleson delivered his last of seven lectures on Spirit Art, in Harmony Hall, Boston, last Sunday. These lectures, accompanied by psychic cartoons, have attracted large and intelligent audiences, reaching, as they do, the subtle laws of soullife, thus enabling the hearers to comprehend more than is possible by word-pictures alone. Mr. Milleson (through whose mediumship the groups are given) desires to show them and explain their teachings in the West, and would be pleased to correspond with societies or individuals to this end. Present address BANNER OF LIGHT Office.

The lectures of Mrs. Colby in Horticultural Hall are attracting much attention, even from those who are not Spiritualists. Several gentlemen from Montreal who listened to her remarks last Sunday, called on us and expressed their great satisfaction in having been privileged to do so. There is strength and vigor in the utterances of her controls, and an earnestness of delivery that commands the closest attention. Let all who can, avail themselves of the present opportunities of hearing her.

A correspondent writing from Providence, B. I. (Mrs. James B. Davis), states that the medium, 'Roscoe," has returned to that city, and is holding séances on Sunday evenings at the residence of Mr. Jason Phetteplace. Through his mediumship, says our informant, many are being convinced of the truths of spirit-communion, and some have had their spiritual gifts sufficiently developed to be exercised for the benefit of others.

Dr. J. C. Street, the magneto-electric physician whose office is located at 51/2 Beacon street, Boston, is said to be very proficient in his profession, and consequently is doing much good in the cure of disease, When requested, he will visit patients at their resi-

Mrs. E. S. Silverston has started upon a mediumistic mission through the Southern States. She is," says Light for Thinkers, "a hard working and worthy medium, deserving of every courtes, and a lucrative patronage." 🛝

Mrs. Mattle Houghton Chamberlain has taken rooms at 23 Beacon street, Boston, where the will be pleased to see her former patrons, and all others who may need her services as a healer,

Mrs. Augusta Dwinels will be at her office at 31 Winter street, the last four days in the week; other days at her home in Salem; Mark. M. S. Saliam street.

OZONE WATER

CHRISTMAS. Santa Claus is peeping around, And many stockings he has found; While numerous children, all a-glee, Are wond'ring what they soon will see.

Old Theology has for a long time painted angels with wings; but, now that electricity has become a motive power, these "saints" picture their angels without wings. This is a sure sign of progress, and fully proves what the ancient writers put on record in regard to signs and wonders in the latter days.

An explosion occurred Dec. 13th in the colliery of the Staatsbohn Company at Anuna Steyrdorf, in the south of Hungary, whereby seventy-five men were killed, all of them husbands and fathers of families.

Here is what "a minister of the gospel" says-and his views are right: "The day has gone by in the history of the world when religion can be divorced from morality. No matter how grand its doctrines, impressive its ritual or eloquent its preachers, that faith is condemned already which does not represent in the principles and persons of its teachers a clean and wholesome system of social morality."

A brakeman, who met with a bad accident while coupling cars in Texas, has been awarded by a jury \$15,000.

ह Out-of-door skating has n't come round very glibly as yet, and there's much scolding among the young 'uns

· Iowa contributes an item to the marvelous column. A farmer sawed off the horns of a cow and a ram, and grafted the horns of the latter on the stumps of the former, and made a living job of it. This beats all the canards issued by the Ohicago journals. No wonder the Boston Journal adds that "Western genius seems equal to any emergency," which is an extremely equivocal compliment.

A futile attemptiwas made on Saturday afternoon Dec. 18th, to destroy London Bridge with dynamite. Comparatively little damage was done.

The Parislans have invented the new word demarriage, to designate the ceremony consequent on a di-

. A new island has made its appearance a few miles southwest of Iceland. It was first discovered by the lighthouse keeper at Reykjanes, July 29th. The British Consul to Iceland has visited it and describes it as a black volcanic rock of small extent. Scientists re gard it as a volcanic surprise, equal to that of many atmospheric displays of the present century.

"Your father was nothing but a simple stone mason." "I know where you got that information." "From whom did I get it?" "From your father." "How do you know that?" "Because your father used to be my father's hod-carrier."—Rochester Union.

A few years ago quinine cost five dollars per ounce but its production has increased so rapidly that it can now be bought for less than one dollar per ounce.

"Hello. Smith, what's up?" cried Brown to his friend, who, fresh from a wrestle with a stoye-pipe which had resisted all efforts to put it in place, stood at the window with soot on his hands and wrath on his brow. "Nothing's up," snarled Smith, "it's all down and wants putting up," "I see," said Brown, "these are not piping times of peace; they are times of plecing pipe."—The Current.

A good many people now-a-days think that the only realities of life consist of a full stomach, a good suit of clothes and a bed to sleep in. But sooner or later they find to their sorrow that there is something else to live for except eating and drinking and sleeping.

A severe wind and rain storm prevailed Monday forenoon, Dec. 15th, at Buffalo, N. Y., both elements doing a good deal of damage in the way of blowing down houses, prostrating chimneys, scattering huge lumber piles, flooding cellars, etc. Lake Erie was lashed into fury, and the sea wall was damaged by the plunging waves to the extent of twenty thousand dollars. The wind reached a velocity of sixty-four miles an hour.

Let not, therefore, any one imagine that there is anything which he has thought in his own breast, or has done in secret, that can be hidden after death; but let him be assured that all and each will then be manifest as in open day.—Swedenborg's Heaven and Helt, 463.

Movements of Mediums and Lecturers.

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

Dr. J. M. Peebles is busy at present with lectures on physiology and hygiene, travels and Spiritualism. We last heard of him at Deckertown, N. J. He is to pass the holiday season at his home in Hammonton, that

Frank T. Ripley says he will attend funerals any-where in the State of Maine. He will be in Matta-wamkeag on and after Jan. 1st.

Bishop A. Beals is engaged during December at To-eka, Kan., having filled his three months' engage

peka, Kan., having filled his three months engagement at Kansas City, Mo.

Mrs. Juliette Yeaw will speak in Leominster every other Sunday until March, viz., Dec. 28th, Jan. 11th and 28th, Feb. 8th and 23d. In Clinton Feb. 18th and March 18t. Engaged at Sunapee Lake Camp, also at Etna, Me., Camp from Aug. 29th to Sept. 7th.

W. J. Colville is open to engagements out of Boston Tuesday evenings for public or drawing-room lec-

Mrs. S. M. Mace occupied the rostrum at Chelses. Mass., last Sunday, and gave one of the finest lectures heard there for a long time. Next Sunday she speaks at Worcester, Mass.

M. Keeler informs us that Wm. H. H. Eddy has purchased a dwelling on North Main street, Moravia, N. Y., where he is having remarkable manifestations in the light. Mrs. Dr. L. E. H. Jackson, of Bartonsville, Vt., will answer calls to lecture, also attend funerals.

answer calls to lecture, also attend funerals.

Miss Jennie B. Hagan spoke for the Weymouth and
Rast Braintree Society, Sunday, Dec. 14th. Will speak
at Clinton, Mass., the 21st and 22th of December; the
Sundays of January, 1885, in Cleveland, O. Miss H.
will make other engagements West for Sundays and eek-evenings.

week-evenings.

Mrs. J. W. Still, trance speaker, 167 Chestnut street, Oneonta, N. Y., will make engagements to lecture, also give platform tests (names, descriptions of spirits, etc.,) wherever her services are desired.

Miss Lessie N. Goodell lectured in Newburyport, Mags. Dec. 7th and 14th to enthusiastic audiences. She will fill engagements in this State until the middle of January; will then make appointments in any part of New England. Address Amherst, Mass.

Capt. H. H. Brown spoke in Reading Centre, Vt., the 11th and 14th, and at South Reading the 18th. Is open to engagements after Jan. 1st. Address him care of Bannes OF LIGHT.

BANKE OF LIGHT.

Dr. L. K. Coonley will attend to calls for lectures, seances, funerals, or other mediumistic labors in Boston or vicinity. Address him 205 Harrison Avenue.

J. Wm. Fletcher will speak in Bath, Me., the next two Sundays of December; January in Providence; February and March in Brooklyn, N. Y.; April in Boston. All letters addressed to 2 Hamilton 1 lace, Boston. Mass.

Mrs. Hardinge Britten, regretting she cannot answer Mrs. Hardings Britten, regretting she cannot answer all the letters of private correspondents, begs to say she has been lecturing every Suuday for the last six weeks at "The Church of the New Spiritual Dispensation," Brooklyn, and for the First Society of Spiritualists at Republican Hall, New York, Mrs. Britten speaks for the last hamed. Society during December, and in Brooklyn during Beother, and in Brooklyn during February. She can fill a few engagements to lecture in places accessible from New York City during January and March, prior to her return to Europe. Address care of Lovell Publishing Company, 14 Vesey street, New York City.

Springfield, III. To the Editor of the Banner of Light:

I write you for the reason that many of my friends who know me to be an old Spiritualist, come so often and sak me why I do not send and get some good reliable medium to come to our city, either to locate, or at least stay with us during this winter. Many of those who come to me asking this question are prominent citizens and honest skeptics who are anxious to investigate the subject of Spiritualism through its mediumship. I wish this fact brought to the notice of the right one among our many good and true mediums. Address.

DR. J. A. HIGGIRS.

Ec. 20 Washington street, Dec. 7th, 1884. who know me to be an old Spiritualist, come so often

Miratege Springs, N. Y.

Mr. Moratege Springs, N. Y.

Mr. Moratege State, has reamed in this place her object of the personal of the personal description of the personal

Freethinkers' Convention.

The Freethinkers' Convention.

The Freethinkers held their second convention in Salamanca, N. Y., as announced in these columns. The speakers were among the ablest advocates of Freethought in this country. Mr. Putnam's "New Church of the Future" was said to be an able and eloquent presentation of the subject. Mr. Watts, late from London, an associate of Bradlaugh, gave a vivid definition of the name "Freethinker." Mr. Burnham, an ex-Methodist clergyman, and Mr. Reynolds, recently from the Advent clergy, each made two or three addresses and were enthusiastic in their new faith.

Thaddeus B. Wakeman of New York made an address which demonstrated him to be a man of fine education and much thought.

The opera-house was finely decorated with

man of fine education and much thought.

The opera-house was finely decorated with flags, plotures, evergreens and flowers, and was evidence of the good taste of the ladies who had the matter in charge. The singing was admirable throughout. The choir consisted of Prof. A. D. Lane of Olean, Miss Emma Smith of Dunkirk, and Mrs. H. O. Wait, Mrs. J. G. Fitts and Mrs. J. P. Colgrove of Salamanca, with Mrs. Mina Seymour as planist. Mr. Smith of Ellicottville assisted Mrs. Seymour at the plano. piano.

A reliable trance medium-J. W. Fletcher, 2 Hamilton Place, Boston.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

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SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms, \$3, and 10c. postage. 4w*.D.13.

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 cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

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

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price named above to any foreign country embraced in the
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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will set as our agent, and receive subscriptions for the Hanner of Lights at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Read, London, N. W., England, where single copies of the Hanner can be obtained at 4d, each; if sent per post, 3d, extra, Mr. Morse also keeps for sale the Spiritual and Beformatory Works published by COLBY & BIOH,

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Colby & Rich.

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And Agency for the BANNER OF LIGHT, W. H. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Rich, Boston.

NEW YORK BOOK DEPOT.

The Spiritual and Reformatory Works published by Coby & Biob, also the BANNER OF LIGHT, can be found at the office of The Truth-Seeker, 33 Clinton Place, New York City.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAR, 105 Gross street, Cleveland, O., Circulating Library and dept for the Spiritual and Liberal Books and Papers published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is gent for the Banner of Light, and will take orders for my of the Spiritual and Reformatory Works published and for sale by COLBY & BICH. Also keeps a supply f books for sale or circulation.

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The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, 315 North 16th street. Subscriptions received for the Hannes of Light at \$3,00 per year. The Banner of Light cab be found for sale at Academy Hall, No. 816 Spring Chrises street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

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

MOR. All express as much of truth as they perceive—no more. It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

An Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicited onations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral efferings.

We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Bheilamar desires it distinctly understood that she gives no private sittings at any time; noither dees she receive visitors on Tuesdays, Wednesdays or Fridays.)

LEWIS B. WILSON, Okairmas.

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

Report of Public Séance held Nov. 18th, 1884. Invocation.

Report of Public Séance held Nov. 18th, 1884.

Invocation.

Our loving Father, we come to thee with trusting confidence to receive of thy benediction. Oh! may we perceive the holy influence of thy ministering ones at this hour. Touch the hearts of those sorrowing mortals who are in need, with thy divine, thy all-powerful love, that they may receive the satisfaction of their wants. Oh! give unto the mourning ones consolation and comfort; him who requires light, illuminate his mind that he may see clearly; and may all who from some cause sorrow, or travel the pathway of experience with painful burdens upon their backs, realize that the discipline of life hath been given unto them by a wise and a most merciful parent.

Oh! our Heavenly Father, like little children we would come to thee for instruction, and for glimpses of thy great truth. We would gain wisdom through experience, love and all things that beautify and adorn the spirit, through the passage that our souls travel in their onward march, and as we journey on from day to day, may we feel it is our privilege and our duty to fulfill the mission thou hast assigned to us. If we can speak a word of cheer, or give a smile to a lonely heart, may we do so with a will that will help sweeten the pathway of those whom we meet. And if, in thine own wise providence thou hast decreed we shall do some great work that will be of use to humanity, may we do it cheerfully, and be willing to bear the burden of doing unto others as we would have them do unto us.

We ask thy blessing to rest upon all humanity, upon the humble and the weak; especially may to be felt by those whose souls most need to be uplifted and strengthened by thy divine protection.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present your questions, Mr. Chairman.

your questions, Mr. Chairman.
QUES.—[By a subscriber.] All religions of
the past have given place to higher forms. Will
Spiritualism be superseded by another as the
world advances?
Ans.—We look upon the religion or the philosophy of Spiritualism as the outgrowth of all
the systems of religious truth that have preceded it; it is but the higher development of
the religions of the past. As Spiritualism itself
becomes unfolded before the understanding of
man, as humanity advances in a comprehenman, as humanity advances in a comprehen-sion of heavenly truth, this that we now call Spiritualism—our philosophy or our religion— will have assumed such dimensions of spiritual will have assumed such dimensions or spiritual truth that you will hardly recognize it to be the same religion or philosophy that you understand to-day; yet it will by no means consist of another religion; it will be simply the unfoldment of that which you but dimly perceive at the present time. Mankind perhaps may call it by some other name; but whether it be recognized as Satistralian Harvesteri it be recognized as Spiritualism, Humanitarianism, or by any name that indicates spiritual truth, brotherly love and human advancement, it matters not, it will be one and the same thing, a revealment of truth from the world be-

suffer in the same manner. If the physical body loses a limb, the spiritual body continues to grow, and the formation of its parts still goes on, so that when the spirit becomes separated from its material form it finds itself in possession of a body that is complete in all its parts, that does not bear a resemblance to the physical street. show any other disfigurement that appeared upon the external casket. But some may say "We hear of spirits coming back who are lame or halt or blind, as they were when living on the earth—those who had suffered the amputa-tion of a limb, or were obliged to make use of artificial supports." Such spirits only present themselves to the clairvoyant view, or express themselves through a mediumistic organism in the old manner, for purposes of identification They may take upon themselves conditions such as belonged to them in their physical life when coming into the atmosphere of a mediumistic person; but when they are away from earthly conditions they appear sound and perfect in every part of their spiritual bodies. Not but that the spirit of an aged man appears to be aged and warn for a time often the senare. be aged and worn for a time after the separa-tion from the body, for the impress of care and the marks of time do leave their impression upon the spiritual countenance and form; but these are only the results of the discipline of earthly life, and as the spirit begins to gain ex-perience in a higher existence, grows upward from the earthly condition into a purely spirit-ual stage of being, these marks of care, suffer-

ing and of age drop away, and the spirit shows signs of as much vigor and power as one ever does in his natural life.

Q.—[By the same.] If a materializing medium uses tobacco, or anything else that affects the breath, will it be perceived in a materialized form?

A.—It being understood that spirits who desire to manifest themselves to friends in a temporary materialized form are obliged to gather much of their material from the body of their medium, it would be only rational or reasonable to suppose that whatever affected the breath of the medium, or any element that surcharged his being, would be plainly perceived in the temporary form made use of by the returning spirit. We have been told that such has been the case with spirits manifesting in the presence of mediums who made use of tobacco, or of spirituous liquors, and we have also, from our own personal observation, known of cases where spirits, returning to present themselves in tangible form, have caught no taint of the fumes of tobacco or of the breath of spirituous liquors from the medium in whose presence they appeared, although he had been addicted to the use of those obnoxious stimulants. Let us, however, say to all mediums that if they are wise, prudent, and care particularly to please the blessed angels who desire to manifest through their instrumentality, they should by all means abstain from either the use of tobacco or of any spirituous liquors, or the indulgence of any habit whose tendency is debasing instead of elevating; for not only the class of returning spirits who come to them, but the character of the manifestations for feebleness or power, are very much determined by the habits of life themselment lead. To present a clean, pure body for the use of returning spirits, is to open the door of a high and holy temple within, where pure and Joving angels from higher realms will delight to enter. A.—It being understood that spirits who de sire to manifest themselves to friends in a tem-

William S. Arnold.

Good-day, Mr. Chairmati. I am hardly at ome in this place, although I have been guided are before, not to express myself, but to throw the bone of the unpleasant conditions which

surged around me during the last few days of surged around me during the last few days of my physical life; and after I became clearly cognizant of what you were doing here I grew to be an interested spectator, and occasionally I have been happy to come and witness the pro-ceedings, and watch the glad and expectant look upon the faces of those spirits who had reason to believe they could manifest success-fully.

I feel that I will be benefited to-day by saying a few words. I wish to send my greeting and love to my friends and former associates. I want them to know that I am of strong mind, with good, sound reasoning powers, now that I am divested of the mortal form. I believe that all my former friends will grant that my mental faculties were sound, in the best of condition, until within a short time of my decease; but the strain of business and other perplexing affairs settled heavily upon me, which, together with a certain uncomfortable feeling in the region of my brain, produced a sudden result, which at first seemed to me a great calamity. I lost possession of my mind. I could not grasp in detail those matters which had been engaging my attention. I even lost a knowledge of my whereabouts, although I realized I was on the water.

I was taken in charge by friends, and placed in what they considered a safe quarter, but I did not remain there long. It was hoped that my condition would improve and I might regain possession of my normal faculties; on the contrary, this insane feeling or sensation, whatever it was, grew upon me, until in a short time my spirit severed its connection with the body and passed over to another realm.

It did not take me many days to recover my-I feel that I will be benefited to-day by say-

time my spirit severed its connection with the body and passed over to another realm. It did not take me many days to recover myself. I seemed to regain possession of all the faculties that had made me a conscious, thinking, active man about as suddenly as I had lost them. Then I was surprised to find myself admitted into new scenes and surroundings. I went to work to discover my whereshouts and mitted into new scenes and surroundings. I went to work to discover my whereabouts, and it was revealed to me that I had passed from the mortal to the immortal state. I grieved for a while, because I had to pass out under such conditions. I would have preferred going in the full possession of my senses, that I might have spoken farewell words to my friends and altered the consequence of the state of the s have spoken farewell words to my friends and given directions concerning personal matters that were of importance to me. But one does not have the choice in these things, and although we can keep our senses and remain in a sound and sane condition if we do not overtax our physical and mental powers, yet sometimes we do this inadvertently, and have to suffer the penalty; so I do not complain, although I would have chosen a different exit from my physical body.

would have chosen a different exit from my physical body.

I come back here, sir, not to dwell upon these matters, because they are not altogether pleasing to me; I speak of them in passing, because it may help to identify me to my friends; then I wish them to know I have not been sunk in a condition of uncertitude and of violence, such as assailed me during the last few moments of my life. During the last few years I have been vitally and physically a strong working-man. I have not lived in idleness, nor have I lost any power that I once possessed.

power that I once possessed.

If I can bring a comprehension of spiritual truth to any old acquaintance or friend, I shall feel that I have entered upon a good work. I

feel that I have entered upon a good work. I am desirous of doing this.

I wish to come back in more private ways than this. I have sought the presence of mediums before. I feel that I am somewhat familiar with the laws of spiritual control, and if my friends will give me an opportunity I will be only too happy to come to them with words of greeting from the other shore.

I was well known, sir, in Providence, R. I., as an old and quite successful merchant. I was the head of a well-known business firm, and had associates in New York.

I have many friends on this side of life, those

associates in New York.

I have many friends on this side of life, those who were connected with me in business circles. I should be gratified to meet them all again and give them a word of greeting.

I believe, Mr. Chairman, it is very nearly six years since I passed from the body. I was known as William S. Arnold.

Mrs. Nancy Nelson Whitely.

[To the Chairman :] I had not thought that I

truth, brotherly love and human advancement, it matters not, it will be one and the same thing, a revealment of truth from the world beyond.

Q.—[By the same.] It is stated that man possesses in connection with his material body a spiritual one. If this be true, does the amputation of a portion of the former have any effect on the latter?

A.—While the spiritual body grows in connection with the material, and while this spiritual body gathers certain elements from its physical counterpart, it is by no means dependent upon the mortal form for its unfoldment and growth, therefore if a part of the physical body becomes amputated or injured in any way, the spiritual counterpart does not of necessity suffer in the same manner. If the physical with all the thinking faculties of my being."

of moving and acting without it, still endowed with all the thinking faculties of my being."

I tried to call the attention of my husband and my children to the fact that I was there, and understood all that was taking place; but they could not realize it, and I felt surprised, until I understood that although a natural, living woman, I had divested myself of the outer materiality which alone could be seen through the organs of physical sight. I have been seeking to further understand these things, yet I feel that I am but as a child, just acquiring the first rudiments of knowledge. Still I feel a desire to impart what I do receive to my dear ones, that they may know I now understand something of the grand realities of immortal life.

life.

I have many friends and neighbors on this side, for our home was well known in the part of the country where I dwelt, and I wish word to go forth to each one of my friends, and to all who knew me, that I have returned a living woman, filled with love for my dear ones, feeling a strong desire to comfort them in their hours of grief, and to give them instruction in the lessons that I have learned on high.

My sons are well-known business men, inventors, who have been successful in their particular branch of labor. They are widely known in business circles in Springfield, Ohio. I feel that if they can become convinced of the truths of immortal life, they can exert a wide influence, and can impart some of their knowledge to others who may profit by what they learn. One of my objects in coming to this distant point is to try and open an avenue to those deer ones through which I may card some tearn. One of my objects in coming to this distant point is to try and open an avenue to those dear ones, through which I may send some gleams of light or instruction, and if they will go to some private place, and allow me to speak to them, I will be most happy, and try to do so.

My name is Mrs. Nancy Nelson Whitely, and my husband's is Andrew Whitely, well known in many parts of Clark County, Ohio.

J. S. Harrison.

[To the Chairman:] This place, sir, like a country fair, seems to invite all sorts of comers. I am proud to look in here and see what is going on. I am a stranger to you and you are one to me; but in the performance of what I consider to be my duty, I have come round to this place. I am not in search of any criminal, nor am I trying to detect the peccadilloes of any person who is present. I am here on an errand, trying to find the way to my former home, to certain localities where I was once employed; and it seemed to me if I could get back through one of these channels, I might find a straight course.

I am not familiar with this line of work, but my occupation brought me in contact with all sorts of people, and within the last few weeks I have met one on the other side whom I knew years ago, who told me of this place, and advised me, if I was looking out a way to get back, to come here.

to come here.

I was known as a constable before I went out of the body. I was sent out right lively by ene whom I was endeavoring to capture, but who did not propose to be handenfied by any one. Of course, I owed him a grudge after I found myself out of the body, and for a while. I thought I would pursue him and make him feel my vengeance; but I gave that up as tiresome work; it did n't suit me, and I left it for his own conscience to settle.

some work; it didn't suit me, and I left it for his own conscience to settle.

Lam not here to make any speech; I don't understand that sort of thing; but, as I said before, to try to get back nearer to my earthly abode—and I expect I shall do it. I was at Valley Station. Kentucky, when I met my death. I am going back to the point in a liftle while, if I can get the requisite force by coming here, for I believe that I consider the work in

that vicinity. If any of my friends care to hear from me, tell them Harrison is still busy; he is not idle, but will be ready for any work they may want him to look after, just as soon as he

may want him to look after, just as soon as he gets into proper condition.

I have been out of the body between two and three years, and I have not been knocking about all this time without any object; I have gained a good many points, learned more than one lesson, yet I have other things to do which I found I could not accomplish without in some way manifesting to mortal life. So I hope you will take it kindly, stranger, that I have come here to-day. J. S. Harrison.

Robert H. Ludlow.

[To the Chairman:] Good afternoon, friend. I can hardly realize that years have been passing since I stepped out of the body, yet it is so. I lived a long life on the mortal aide, four score years' experience came to me, but when I was ushered into the great unknown, I, as the lady expressed herself, felt like a little child just beginning to gain a comprehension of life's great mysteries. I was actively interested in business affairs, but had time to attend to matters which most vitally concerned the government. I took affairs, but had time to attend to matters which most vitally concerned the government. I took a deep interest in the welfare of the nation, the State, and the community where I resided. I believed in good government, and in the rights of the people. I was what some call "an old-fashioned Democrat," and my Democratic principles still cling to me, or the principles on which the Democratic party was established; and although clouds have somewhat obscured the former brightness and glory of the party, yet I believe those clouds will eventually vanish, and the best elements of the party will predominate, while all those excrescences which have clung to and grown up around it will become eliminated and banished forever.

ished forever. And I believe that those who claim allegiance to the opposite faction in political life, those who are purest and best, will gather up the elements which they claim are pure and enduring, and make for themselves a firm stand, so that we will have a purification of political life, not the great part this term of Presiden. we will have a purification of political life, not to-day, not this year, nor this term of Presidential office, nor perhaps the next decade. But the time is coming when the government of these United States will be based upon pure principles, and its officers will see to it that those principles are freely and fully carried out.

I do not express myself as clearly as I wish.

I do not express myself as clearly as I wish, but I am not speaking in a good condition, for I am a stranger here, and have only about two-thirds control of this medium, and the process is unfamiliar to me.

I was interested in the progress of the late campaign, and I must confess I am gratified with its result. I want my former friends to know I have looked over the field with quite as much interest as I would have taken had I been an active participant in the affairs of the national contest. But it pains me to see so much inharmony, so much unpleasantness, growing out of this business.

You should unite in placing those in office

You should unite in placing those in office who will work for the best interest of the people and of the nation. I have faith in my country, faith in my fellow-men, and faith in the ultimate success of a pure form of government for the American people.

for the American people.

I lived at West Farms, Westchester, N. Y. I have friends there. I call it my home, because all things there are so familiar to me. Now, I all things there are so familiar to me. Now, I can say, I have a home in the spirit-world, too, that is pleasant, have friends there who are congenial, and I feel that I am truly blessed.

I am well known in New York City. I have friends there, for I once moved in the social circles of that great metropolis, and also transacted business there from day to day. I was associated with certain individuals who have been high in office, and I would be pleased to come into closer contact with them. that I come into closer contact with them, that I might shake them by the hand, and give them a passing greeting; but if I only succeed in calling the attention of some friends by this return to-day, I will feel amply repaid for all the effort I have made. I am Robert H. Ludlow.

Mary Elizabeth Hanson

[To the Chairman i] May I speak to you? [Yes; you are welcome.] My name is Mary Elizabeth Hanson. My friends live in Washington. I wish to send them my love, and tell them how happy I have been in the other world. I was ill for a long while. They said I had brain faver and did not know enything for had brain fever, and did not know anything for some days before I passed out of the body. I did not know I was going to die, and so did not tell my friends what I would have done had I realized that fact. They tried to do the best, they could, according to what they believed were my wishes, in the disposal of my effects—the settlement of a few little business matters that concerned me

them; they made me feel that the strong tie of friendship and of love is never broken—not even by death itself. I return with a heart full of love and sympathy, hoping to be received with like cordiality.

I have tried to make myself known in other ways where Longe lived, and at one time I did

ways where I once lived, and at one time I did succeed in so manifesting as to create an impression on the mind of a young friend who is very dear to me. He thought I had been permitted to come from the spirit-world and make myself known. I wish to assure him it was so. But this is not a rare occurrence. I can do so many times more if the conditions are provided me, and I will do so if he will provide for me the same conditions or opportunity as were af-forded at the time I appeared to him. I know I can come again, and perhaps will be able to give him some knowledge of the things I pos-

I have strong hopes that my friend will see my message in your paper, and perhaps he will respond to my wish. Oh! it would give me great satisfaction to be thus able to communicate with him; and perhaps in that way I may attract the attention of my friends who were so very kind to me. I have never forgotten any little circumstances attending my life or at my death, in which they were interested. We will review them all in the spirit-world when they come to me.

George Graham.

[How do you do?] Oh! I do first-rate. I am lways doing well. I do n't mean to say I am lways behaving myself, but I am always feel-

always behaving mysen, but I've been treading well.
I've got round here at last. I've been treading in something of a circle, and have just got back to my starting point. I used to travel round these parts a few years ago. I knew the Island Ward, across the water, about as well as any one can do. I believe I knew every dock and shipyard over there, and many other places. I was familiar with the streets of good old East Boston.

Well, sir, I went away from there after a while, and thought I would strike out to other parts. I don't think I made a good move; I was not as successful as I thought I would be. I went to New York and looked around the dirty hole and come to the control of the went to New York and looked around the dirty hole, and came to the conclusion I did n't want to stay there, so I went further. Finally I landed in California, but somehow nothing seemed to be quite as good as the old place, and I thought I would make my way back again, but I was selzed by some confounded bad feeling, and before I knew it I was hustled out into another world. My story is a plain one. I don't give it any quirks or embellishments, but it is the truth.

t is the truth.

It seems to me that a few years ago I heard It seems to me that a few years ago I heard something about the BANNER OF LIGHT. I can just remember some one telling me there was such a place, and that dead folks came back and talked. I didn't know much about that I couldn't tell whether dead folks had the power of talking or not, it might be so, for all I knew; I was n't going to set up and say they could n't do it, because I had n't had experience enough to speak, but it seemed to me a pretty tough yarn to believe, all the same. So a little while ago, when I got back this way, the remembrance of what I had heard about this place came to me, and I thought to myself, if that thing is true, I will find it out. I'm going to see if I can talk—for they tellems I am one of the dead people. That a mother mighty hard thing to believe, but I evel holy says so, is its probably gives of I am here and I want to tell those who used in know me are boy and ago it man, that I we turned up again.

I suppose they thought me a roving sort of a fellow, who would never make any good account of himself. Now I did find some pretty good things along the way of life. I picked up a few choice bits that I've kept hold of, and they are brighter in the spirit-world than they were here. I am going to hold on to them, and I do n't think that my life was altogether wasted, although I might have made more money, and a better show in the world, I suppose, if I have declared that the spirit-world is not a moral pest-house open toward the earth; while I have intimated that many of the

ed, although I might have made more money, and a better show in the world, I suppose, if I had remained stationary, and done what some people wanted me to do. I'm much obliged to them for their good intentions, but after all, I am not dissatisfied with what has come; I feel that I am very well off.

It seems good to get back to old Boston, I'll admit, but if I was here in the body again, I'd be off looking up new scenes and places, for I just believed if a man didn't have a good show in one spot, he'd better hunt up a spot somewhere else, and keep on moving till he found just the right nock to settle in. I've not altogether changed my mind yet.

I'd be glad to have a good chat with any of my old friends. I suppose they have met with changes; some of them have marvied, and some of them have dled, some have entered business, and so on. I hardly expect to find them very eager to renew old associations, but if they are, I am ready to respond, and will give them as hearty a greeting as they care to have. You may just set me down as plain George Graham.

Susan Charter.

My name, Mr. Chairman, is Susan Charter. my name, Mr. Unairman, is Susan Charter.
I come here hoping to reach my Boston friends, to whom I send my love, and also because I have sought for a good while to convince a dear spirit-friend of mine who has recently come to our life within the last few years, that she could return and minister to her mourning friends on earth. She was enwrapped in the folds of old religious ideas when here: she clung friends on earth: She was enwrapped in the folds of old religious ideas when here; she clung to them tenaciously, and so she could not emerge from their influence after passing out of the body. After a while I met her. I was very glad to do so, for we were as intimate as sisters when we lived on earth. Although she was pleased to see me, she could not understand my condition, nor the lessons which I sought to teach her.

I have been vainly trying to make her comprehend these things, and so to-day I brought her here that she might see returning spirits speak and know that they were giving messages of love and affection to their friends of earth.

of love and affection to their friends of earth.

I tried to induce her to make the attempt to send a message to her friends, but she drew back and said: "Oh! no, I could not do it; it back and said: "Oh! no, I could not do it; it seems so wrong; it seems as though I would be meddling with something I should not take hold of; then if I should speak to my friends they would not receive it, for they do not believe that spirits can come back and manifest; they think I am far away from them; they would turn from me in scorn." So I told her I would speak, and she might see how the work was accomplished.

I desire to send my love and greeting to my

was accomplished.

I desire to send my love and greeting to my dear friends in this city. I did not understand much of Spiritualism when here, but a few glimmerings of its truth came to me before I passed from the body. These seemed bright and beautiful and brought me glad intelligence of the life of my dear ones who had gone before; and their little whisperings, faint but sweet, telling me that I should meet them again after a little while, brought me great consolaafter a little while, brought me great consola-tion—I dimly grasped a comprehension of the yast truth which Spiritualism to day opens before the world.

In my time it was not understood, and people

In my time it was not understood, and people generally turned from it as something delusive or very wicked; but to me, what little I did learn of its claims appeared rational, and I accepted them, because I could reconcile them with my ideas of a loving Father and of a future state of existence.

I wish to say to my friends that what I believed and told them was true, and although they could not accept it and thought I was deluded, yet I assure them it is a grand truth, and it has orept even into their own households, influencing and uplifting them unconsciously to themselves, for they have mediumiatic beings among them who receive an influx of power from spiritual attendants; they are daily blessed by the very light and power that they lormerly denied. I hope they will be ready to receive the truth now, for it is knocking at their doors, appealing to their inner senses, their doors, appealing to their inner senses, seeking to make its way felt by their very hearthstones. I think the time is not far distant when those friends whom I love most on earth will be convinced in spite of their doubts they could, according to what they believed were my wishes, in the disposal of my effects—the settlement of a few little business matters that concerned me.

I wish to thank them for all their kindness and the pains they took. I could understand and appreciate it all, and I am very grateful to them; they made me fael that the strong the convinced in spite of their doubts and fears, in spite of their questionings and anxious thoughts, that the spirit is immortal, it is a truth that those in mortal life who as sociate with and surround a medium have as future state, in a tangible and natural world, and the character of her medial powers as do the spirits who are attracted to her side. In they made me fael that the strong the convinced in spite of their doubts and fears, in spite of their questionings and anxious thoughts, that the spirit is immortal, it is a truth that those in mortal life who as sociate with and surround a medium have as future state, in a tangible and natural world, and the character of her medial powers as do the spirits who are attracted to her side. In the spirits who are attracted to her side. for them to gain a greater comprehension of life and its duties, and so enable them to reach the immortal state with unfolded and progress-

MESSAGES TO BE PUBLISHED.

Nov. 21.—Mrs. Euphemia Robinson; Jane Freeland; Hezsekiah Coleman; Maria Staples; Caroline Lawrence; William Le Brun. Nov. 25.—Ezra S. Gannett; Clarence Marshall; Winifred Means; James H. Blake; Eben B. Phillips; Snow Ball. Nov. 28.—Robert T. Lynch; Cornelius Sweetser; Eliza-beth Hanscom; Johnnie Gibson; John Oliver Mason; Ruth Lowry.

Lowry. Dec. 2.—George N. Wilcox; Daniel Flanders; Dorcas Seavey; Hiram Parker; Gliman H. Felch; Harriet Webter.

Dec. 5.—Aunt Mary A. Halstead; William F. Brett; Ada Janborn; Milo Ives; Katle T. Magee; George Dillingbam; Sandorn, Min Aves, Assis C. Etta Coffin.

Dec. 9.—Benefice; Minnie E. Wilson; Marshall S. Rice; Lotela, for Mrs. Barah Clark, Augusta Whittler, Amanda Snow, T. F. Johnston, Alida Cummings, Fred Warren, Mrs. Ida Sawyer. Victor Jones, Esther Sutton.

The Life of Ed. S. Wheeler.

Among the most interesting sketches that have fall en under my notice is the Life of Edward S. Wheeler by Mr. Geo. A. Bacon. I am so familiar with the incidents of Mr. Wheeler's life, and I think understood his peculiar temperament so thoroughly, that in the beginning I was disposed to feel that any history of his life-work would be incomplete. I took up this modest pamphlet in a critical mood, that looks for faults and blemishes, and is perhaps a little disappointed at not finding them; for, jealous as I am of all that affects the name and standing of this good man, who on earth was a most faithful servant of the spirit-world and devoted friend of humanity, I can but feel that honor has been done him in this brief but eloquent sketch of his life. Mr. Wheeler was a man in whose life the hills and

valleys were strongly marked; he was one of those mortals who was susceptible to the very grandest in fluences, and in the early days of the Spiritual Move ment rendered a service to the cause of truth that can never be forgotten. With all this strength of character there was a warm, generous nature, as genial and loving as one could desire; and if he was fearless in his onslaught on sin, he was gentle and kindly to the sinner; but his works of charity were too frequently concealed from the outside world. The biographer has caught sight of these elements of his nature, and has presented them with rare skill, not failing to say that in the cause of truth Mr. Wheeler knew neither friend nor foe. His last year of life was made very wretched by the willful persecution of certain enemies to truth in our movement, who will one day look upon their work as regards this instrument with shame and tears; and it was always a matter of the greatest sur prise to him that those who had known his purpose in life so long, could for any reason ascribe, such ignoble motives to him. He had to learn that no matter how grand one's principles may be, one must never attemp to block the policy of the time-server without receiving all the blows possible for him to give. Mr. Bacon has, with great discrimination, omitted many of these per sonal troubles that made the subject of his pen, suf-ferer and finally broke; the thread of his life; but he has given in a concise; form much that it will be pleasant to read and remember in coming years, and for this good and loving effort he has the sheers thanks of a co-worker.

WILLIAM FLETONER.

The medical profession are slow (and right) as the sheet of the sheet of

to endorse every new medicine that is activitied to sold; but honest merit convinces the (disminded and a reasonable time.) Physicians are sood sales for the prescribe Mrt. Physicians are sood sales for the prescribe Mrt. Physicians (prescribe the major prescribe the major prescribe the major part of the convention of the physician and the convention of the physician of the phy

earth; while I have intimated that many of the so-called evil spirits approaching mortals are guided hither for educational purposes; and while I have affirmed that these undeveloped ones are not nearly so mischievous and malicious in their encroachments upon physical life as many seem to think, yet I by no means intended to assert that such spirits do not sometimes work evil among men, or create confusion where harmony should reign.

I have said that no one can be molested by unhappy spirits who does not open the door for their admittance, and I wish to reiterate that statement. If selfishness lurks in the breast, or inharmony and dissatisfaction with one's lot in life; if envy, or jealousy, or scorn of any one are fostered, or if even baser thoughts and motives are encouraged, you throw out the latch-string which mischievous influences can seize, and thus open the doors of your lives. Unless the magnetic emanations of your own natures are discolored by the effects of impure thoughts and unworthy motives, such spirits cannot remain within it; they are repelled by the clear light of truth, and can only be brought to it by the superior guiding force of some holy and intelligent soul. Therefore if you will keep your lives clean, you need fear no evil, for only holy intelligences will encamp around you; and if at any time a crude, undeveloped, spirit comes, rest assured he will be brought by holy powers on a beneficent errand for himself.

Mediums, of all people, should be so circumstanced and surrounded as to develop the very best attributes and faculties of their natures. The thought of personal grandeur and ambition should be as far from their hearts as it was from the pure white soul of the Nazarene. Selfishness should be unknown to them, and only the desire to do good should animate their

And why? Because the sweeter and more unselfish the heart, the purer and brighter is the spiritual atmosphere that surrounds it, and the holier and higher the influences that control or attend it.

If her intentions are good, the aspirations pure, the spirits who approach a medium will be benefited, strengthened and uplifted by their contact with her sensitive nature: but if the tendencies are toward self-gratification, of ambition, power and pride-if the aspirations are confined to thoughts of material grandeurthen the aura emanating from her life is cloudy and turbid in appearance, and the spirits who approach it are depressed and unhappy by its contact.

I have studied the needs and the laws of mediumship; none have more charity, more love for the sensitive instruments of the higher life than have I; I am not of those who declare the laborer is not worthy of his hire, nor do I advise mediums to give their time, vitality and power without compensation. I know that mediums must be gently dealt with: give them love and sympathy and kindly feeling; take away the depressing thought that their next day's food, or the monthly rent of their abode. depends upon the issue of the sitting they are about to give: make them feel that you respect their honor and have faith in their integrity, and they will not attempt to deceive you; on the contrary, they will grow sweet and lovable under your benign influence, and will enable the spirit-world to correctly and divinely echo its heavenly strains through their medial pow-

that rule the lives of those around her determine the class of influences that will approach her and affect her happiness for good or ill.

Man is very much a creature of circumstances, He is swayed and influenced by the conditions. around him. How true indeed is this of those whose inner natures are constantly operated. upon by unseen intelligences. The hearts of these sensitives become very sensible to pain or pleasure. They are susceptible to the slightest change in the moral or affectional natures. of those about them. Their dispositions may become sweetened or soured according to the attention or indifference bestowed upon them: by their associates; and they will be very quick to respond to the kindness of those who love

As a brilliant flame shines with clear light. through a crystal vase, or gleams but dimly through an opaque vessel, so the bright gift of mediumship vibrates in harmony and power through the sensitive organism that dwells in an atmosphere of love and peace; but jangles uncertain and feebly through the susceptible child of earth who is situated in the midst of that spiritual coldness that is generated by discord, indifference or distrust.

As love is the power by which wise, exafted spirits rule the spheres; a power felt and acknowledged by all classes of society; a power supreme in its might and uplifting in its greatness-so it is the grand impelling force that will subjugate and harmonize all unruly passions, all unhappy hearts of earth. It is the lever that is to lift humanity to a higher and richer plane of development. It is the power that will purify, elevate and perfect mediumship, bringing its subjects into a condition of concord, of purity and goodness that will attract beneficent teachers from immortal life to give them guidance.

We need not fear to bestow our sympathy and affection too freely upon mortals or spirits. for even the brightest souls are illuminated by such gifts, and the vilest of all are uplifted and blessed.

Mediums, with the light that is yours, with the power you possess, and under the conditions that come to you, do your best ! Make life as sweet as possible; be as faithful as you know how to your conceptions of fight, and no evil spirit will do you harm, but do not allow ambition or selfishness to rule your lives, who unworthy motives give power to the impere who live apart from the flame is into raid to work mischles for you

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Adbertisements.

DECEMBER 20, 1884.

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Dec. 20.—14*

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Panner of Pight.

BOSTON, SATURDAY, DECEMBER 90, 1884.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Boswerth Street-Every Tuesday and Friday atternoon at 20 clock. Admission free. For further particulars, see notice on aixth page. L. B. Wilson, Chairman.

Herticultural Hall.—Boston Spiritual Temple. Lectures Bundays at 10½ A. M. and 7½ P. M. B. Holmes, President; W. A. Dunklee, Treasurer.

wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 957 Washington street, every Sunday at 10% A.M. All friends of the young are invited to visit us, J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Street, near Tremont,—Children's Progressive Lyceum No. 1. Sessions Sundays, at 10% o'clock, Renj. P. Weaver, Conductor. All are cordially invited. Seats free. Berkeley Hall, 4 Herkeley Sirect, corner of Trement.—Public service every Hunday at 10% A.M. and 7% F.M. Permanent lecturer, W. J. Colville. Organist, Budolph King. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society),—Bunday, public service at 3 P. M. Bonday, Ladies' Union, 2% P. M., public meeting, 8 P. M. Wednesday, concert and lecture, 8 P. M. Friday, lectures on health and healing, 3 P. M.

The Working Union of Progressive Spirituallata holds public services at Berkeley Hall Sundays at 2½
P.M., also Wednesday evening at 7½ o'clock. J. Commodore Street, Secretary, 5½ Beacon street.

Society of the Perfect Way.—George Chainey lectures in Chickering Hall every Sunday at 2:45 P.M.

Wells Memorial Hall, 687 Washington Street.—
The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Alonzo Danforth, Corresponding Secretary.

1031 Washington Street.—Ladies' Aid Society meets every Friday at 2½ and 7½ P.M. Mrs. A. M. H. Tyler, Secretary protem.

712 Washington Street.—The Fraternity of the

retary pro tem.

713 Washington Street.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 104 A. M. and 7½ F. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Bundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A.M., 2½ and 7½ M.

Harmony Hall, 34 Essex Street (latflight).—Sundays, at 10½ A.M., 2½ (seats free) and 7½ F.M., Thursdays, at 3 F.M. Prescott Robinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 74 F. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atternoon. Business meeting at 44 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street, Hadley Hall.—Meetings will be held in this hall. East Somerville, during the fall and winter on Sunday evenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL A large gathering of children and a good audience were in attendance last Sunday. After the opening service Conductor Hatch read an article in regard to Children's Lyceums. Mr. J. J. Spettigue remarked upon the utility of all the Spiritualists joining in the coming anniversary in one grand Reliuion and meeting in the "Spiritual Temple" now approaching completion. Dr. L. K. Coonley described a number of spirit-forms seen around the last speaker, which were participated in by Willie Wilcox, Allie Cummings, Ruth Parkhurst, Gertie Rich, Lulu Morse, Minnie Bean, Georgie Ella Williams, Mabel Roberts, Flossie Butler, Minnie Kendall, Lettia Parshley and Rosa Wilbur. The lesson of the day from the "Shawmut Educator" was "The Spirit-World, its Location and Phases of Lile."

The children connected with this Lyceum will hold a Christmas Festival in the upper hall of "Wells Memorial," Wednesday evening, Dec. 24th, and all the well-wishers of the Lyceum are expected to be present. One of the early workers in the Lyceum cause was present with members of her family, and as Conductor Hatch in reviewing the past spoke of Mrs. M. A. Lang, known to all our Lyceum workers as Miss Mary Ann Sauborn, that lady arose and bowed her acknowledgments.

The thanks of officers and members are tendered to Mr. M. S. Ayer and Mrs. Dyar for their kindness in giving entertainment to them last Thursday evening. were in attendance last Sunday. After the opening

Mr. M. S. Ayer and Mrs. Dyar for their kindness in giving entertainment to them last Thursday evening, at the residence of Mr. Ayer. The inclemency of the weather prevented many from attending, but those who did so found the occasion one to be long remembered.

ALONZO DANFORTH, Sec. S. S. L.
23 Windsor street, Dec. 15th, 1884.

PAINE HALL LYCEUM.-Ninety-five scholars and teachers participated in the Banner March on the morning of Sunday, Dec. 14th, and after inspiring music by our orchestra, and the Instructor lesson. listened to readings and recitations by Maria Falls, Freddie Stevens, Carrie Huff, Beulah Lynch, Carrie Hammerburg, Emma Ireland, Mazy Howiand, Morris Schwartz, Aaron Lowenthal, Mabel Whitridge, Jennie and Sadie Porcelain. Song, Miss Annie Setchell, and a plano solo by Miss May Waters. The address of the session was delivered by Dr. A. H. Richardson. Much of the time was devoted to the final arrangements for our Fair and Christmas Festival. The former is now being held, and promises to be a grand success; the latter will be under the management of a separate committee, and they will entertain the children at "Investigator Hall" on the afternoon of Christmas Day, from 2 to 6:30. morning of Sunday, Dec. 14th, and after inspiring mu-

spirits and Mrs. Newhall's speech constituted the opening exercises of the morning. Dr. Thomas and Mr. Fernald did excellently. Mrs. Ireland gave many fine tests. The controls of Mr. Patterson entertained the audience, and Mrs. Simpson and Arthur McKenna held the close attention of all. A recitation by little Lulu Morse called forth applause. Dr. Coonley spoke appropriately, as he always does. The exercises were interspersed with charming music; excellent order prevailed, and fine audiences were in attendance.

HADLEY HALL-EAST SOMERVILLE.-Last Sunday Dr. H. P. Fairfield, of Newburyport, occupied the platform at this hall afternoon and evening. Miss platform at this hall alternoon and evening. Miss Mandell kindly favored us (as upon every Sunday) with the vocal and musical part of the programme. Next Sunday, at 2:45 P. M., W. J. Colville delivers a lecture, and at 7:30 Mrs. Doty Bradbury, of Fairfield, Me., will speak for us. Bro. Handy has borne the financial burden of these meetings alone, and I understand from him that upon the attendance next Sunday will largely depend their continuance. Friends, be with us afternoon and evening. Do not permit these meetings to ston for tack of support.

be vocal and musical part of the programme. Next Sunday, at 2:45 P. M., V. J. Colville delivers a lecture and at 7:30 Mrs. Doty Bradbury, of Fairfield, Me., will speak for us. Bro. Liandy has borne the financial superation that upon the attendance next Sunday will largely depend their continuance. Friends, be with us after the more and evening. Do not permit these meetings to stop for lack of support.

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS BUILDING.—Sunday, strictly a mediums' meeting at 3 P. M. AT:30 Mrs. Sarah A. Byrnes will occupy the rostrum.

Society of the Perfect Way.

George Chainey gave his regular lecture in Chickering Hall, last Sunday afternoon, upon the subject will be successed by those whom superior ability had placed in authority; how moral peregular had proposed upon subjects by those whom superior ability had placed in authority; how moral peregular history, by dishonesty of these who had formed themself in the prostation of the subject of the programme of the subject of the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the subject of the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the subject of the proposed upon subjects by those whom superior ability by and placed in authority; how moral peregular in the subject of the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the subject of the proposed upon subjects by those whom superior ability had placed in authority; how moral peregular in the subject of the proposed upon subjects by those whom a superior ability by dishonesty of these who had formed themselves and the proposed upon subjects by those whom superior ability by dishonesty of these who had formed the subj

the divine faculties that may slumber here. Taking into consideration all the needs of man, he believed that the religion based upon a living communion with the spirit-world is the highest and best yet attained by humanity.

by humanity.

The meeting was enlivened by excellent music by Mrs. Wilson and Prof. Rudolph King.

The audiences increase in numbers every week.

GRAPHO.

Berkeley Hall Meetings.

On Sunday last, Dec. 14th, the services at Berkeley Hall were largely attended, especially in the evening. when the lecture was on "The Wonders of Egypt. with Special Reference to the Great Pyramid." morning discourse was on "The Ministry, True and morning discourse was on "The Ministry, True and False, Old and New," and was a very brilliant and powerful effort. Mr. Colville was evidently inspired by intelligences whose object is to upbuild rather than to tear down, and while some heavy blows were dealt at idolatry, superstition and time-serving, no aweeping denunciations of whole classes of persons were indulged in, but a distinction was carefully made between different members of a profession, showing that all really honest and sincere persons exert a good influence because they are such, while all ambitious and self-aggrandizing prelates are inimical to man's well-being. In olden times, the speaker said, the earth was hard to cultivate, and man's intelligence was small. He lived almost as the brutes, making provision only for material wants. Into that primeval darkness the light of heaven came through prophets and seers, who were the inspired teachers of the olden time. Many of these at length became worldly and pharisaical, formed themselves into orders, and established caste, which soon led to the arrogant domination of the multitude by a minority of patriolan priests and nobles who combined absolute civil and ecclesiastical authority. The perversion of the ministry is only possible where persons enter the ministry as a profession, and, seeking the mest lucrative positions, make conscientions scruples minor considerations. In the early church councils were often held in the interests of priesterat and kingcraft, and though it was reported that the Holy Ghost spake within them, no other volce triumphed than that of human pride and inhirst for power.

In the Roman Church there have been many good and noble men, many powerful preachers, who, like Massilion, Fenelon and Lacordaire, have revolution-False, Old and New," and was a very brilliant and

other volce triumphed than that of human price and ibirst for power.

In the Roman Church there have been many good and noble men, many powerful preachers, who, like Massilion, Feneion and Lacordaire, have revolutionized the thought and morals of society, as they rose beyond the dogmas of their church and touched the borders of the life of heaven. Gambetta ascribed all the evils which came nigh ruining France to the Roman Church. Garibaidi attributed the degradation of Italy to the same hierarchy, and the woful condition of Spain has been often ascribed to its religion; but when at Seville buil-fights take place in the open square facing the magnificent cathedral, religion is absent and the priests have degenerated into hirelings whom no ordination through the imposition of a bishop's hands can qualify to minister in things divine. The true minister may be of any school of thought; he may be old or young, rich or poor, descended from a long line of illustrious ancestry, or he may have first seen the light in a hovel; he truly ministers to some need of luman nature. Those who are an hungered for spiritual bread receive it through him, and without fear or any sense of obligation they gladly take the nourishment their spirits need.

Concerning the Church of the future the speaker said he would support every institution so far as it showed by the fruit it bore that it helped forward the progress of humanity. Thus churches might be allied with gymnasiums, lecture-halls, concert-rooms and theatres, and actors, singers, painters, and all workers who elevated their work might be included in the category of true ministers, of whom an exquisite description is given in Isalah LXI., where the evidence of inspiration or a divine commission is manifest in one's ability to exhort, instruct, console and liberate mankind.

The above are but very few of the leading ideas in a

kind.
The above are but very few of the leading ideas in a The above are but very few of the leading ideas in a most eloquent lecture, occupying a little more than an hour in delivery. The poem at its close was very effective and on a similar subject, a gentleman in the audience having proposed, "The Actor as a Minister." The influence of the stage for good, when rightly conducted, was powerfully emphasized. The evening lecture on the Fyramid entered deeply into ancient Egyptian Masonry, and sent the large audience away eager for more light on the fascinating theme. The poem at the close was on "Chaos and Humility." The music was exceptionally fine, the singers were in excellent voice, and Mr. King's manipulation both of the organ and plano called forth the warmest sentiment of approbation. Mme. Bishop's singing was exquisite.

ment of approbation. Mme. Bishop's singing was exquisite.

On Sunday next, Dec. 21st, Mr. Colville's subjects will be, at 10:30 A. m., "The Coming Religion of the American People"; 7:30 P. M., "The Wonders of Egypt—the Sphinx, Obelisks, etc., and their Spiritual Significance." On Christmas Day, Thursday, Dec. 25th, there will be a grand musical service at 10:30 A. M., when Mr. Colville will deliver an inspirational oration on "The Origin, History and Spiritual Significance of the Christmas Festival." The public are cordially and earnestly invited. Seats will be freely provided for all comers, as far as space permits. The necessarily heavy expenses will be defrayed by a voluntary collection. Last Sunday the offerings were more liberal than usual, and the general outlook for the Berkeley Hall Society is extremely promising, as the interest in the meetings deepens greatly as the season advances, and the number of intelligent strangers who attend is constantly on the increase.

At 30 Worcester Square

Many very excellent meetings are held, all of which are largely attended. On Sunday last, at 3 P. M., W. J. Colville gave a lecture and poem on "Vicarious Suffering" to a numerous and deeply interested audience. On Monday a large number of ladies worked industriously for the poor through the afternoon, and the reception at 8 P. M. drew an audience that completely filled the spacious rooms. The answers to a great variety of questions through Mr. Colville's me-Christmas Day, from 2 to 6:30.

The friends of the young people no doubt remember the "little folks" expect their annual feast of good things at the close of these festivities, and the committee will be more than pleased to receive your contributions of cake, pastry, confectionery, nuts, etc. Don't forget the children at Christmas time.

Since writing the above the undersigned has been informed that one sister has some half dozen suits of clothes for little boys who need them: Another message: "Call with a bushel basket and I will fill it for your fair with fancy articles." Thanks, kind friends; the day is not far distant when Spiritualists will recognize in the Lyceum the plants which they must foster, protect and educate. Teach the children there is no religion superior to natural religion.

Francis B. Woodbury, Cor. Sec.

45 Indiana Place, Boston.

Harmony Hall, 34 Essex Street.—Dr. Tripp's psychometric readings, David Brown's descriptions of spirits and Mrs. Newhall's speech constituted the opening exercises of the morning. Dr. Thomas and Mr. Fernald did excellently. Mrs. Ireland gave many fine tests. The controls of Mr. Patterson entertained the audience, and Mrs. Simpson and Arthur McKenna held the close attention of all. A recitation by

East Somerville.

On Sunday next, Dec. 21st, W. J. Colville speaks in Hadley Hall, East Somerville, at 2:45 p. M., on "The Birthof Christ and the Regeneration of Society Through the Coming of the Messiah." Also on the following the Coming of the Messiah." Also on the follow Sunday, Dec. 28th, at 2:45 P. M., in the same place.

Boston Spiritual Temple.

Mrs. Colby spoke before this Society in Horticultural Hall last Sunday, the subject of her morning discourse being "Personal Characteristics and their Effect Upon our Future Life." Declaring that no one would question the fact of each person possessing peculiarities,

whom he could satiate his desire. Mediums are sometimes brought under such influences, and are thus led astray. The financial successes of some have bound them to earth conditions. How slow is the work of relief to all these. Spirits thus bound cannot rise to higher spheres until freed from the fetters that bind them. None, however, are lost. The child never lived whose life on earth was so low as to prevent it from rising into the higher."

Mrs. Colby speaks next Sunday morning and evening at the same place.

Working Union of Progressive Spiritualists.

Mrs. Amelia H. Colby addressed, under influence of her able spirit-controls, the above Society last Sunday afternoon, in Berkeley Hall. The subject related mainly to the demands constantly being made by mankind for light and truth concerning the vital needs of individuals, and the absolute necessity existing in order that those needs may be supplied, of furnishing proper conditions. Alluding to the new Spiritual Temple, it was said that, to the external sight, it was a building formed of stone, bricks, iron, etc.; but within there was a temple not formed with hands, one that no man can touch, the temple of the spirit. We each have a temple of our own, one that we carry with us and in which we worship. We must create the conditions for harmony tomorrow by living a life of truthfulness to-day; the character of our lives and surroundings beyond the grave depends almost wholly upon yond the grave depends almost wholly upon their character here on earth; as we sow we shall reap. The lecture was listened to with the greatest degree of attention.

Haverhill, Mass.

To the Editor of the Banner of Light: Mr. J. William Fletcher spoke to fine audiences in Haverhill last Sunday—at the conclusion of each service giving manyiplatform tests, with names, descriptions and messages, in most instances recognized. Prominent among them were Dr. B. E. Sawyer, Luther Bartlett, William Long, Peter E. Pearl and Frederick John-

Hon. Warren Chase, of California, is to be the speaker next Sunday and the Sunday following.

E. P. H. Dec. 15th, 1884.

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

Arcanum Hall, 57 West 25tn street, corner 6th Avenue, The People's Spiritual Meeting (removed from Froblem Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor, The Ladica' Aid Roclety meets every Wednesday afternoon at 3 o'clock, at 128 West 43d street.

New York Medical Laws.

To the Editor of the Banner of Light: The Eclectic Medical Society of the State of New York held its twenty-fourth annual meeting in Syracuse Oct. 15th. Upon the subject of medical legislation, the Society spoke in accord with the preamble of the National Eclectic Medical Association, opposing all medical laws that give one medical sect an unjust advantage over another. The following was presented

by A. Wilder, and on motion adopted:

by A. Wilder, and on motion adopted:

Resolved, That as Kelectics we approve unqualinely the preamble of the National Eclectic Medical Association, and propose to abide by it, as the only tenable ground on which an Eclectic physician can stand.

Resolved, That as no medical statute has been enacted in any State of this Union at the desire of the people, but only for the benefit of a class seeking privileges at public expense, the Eclectic Medical Scolety of New York ask the Legislature to enact no medical bill whatever which is not desired by the people.

Resolved, That the Eclectic Medical Scolety of the State of New York ask for such legislation only as shall assure perfect freedom in medical practice as in other callings, and shall not contravene the constitutional rights of citizens.

Resolved, That the Medical Statute of 1880 is an encroachment upon the rights of physicians and the rights of medical colleges, and a violation of the comity existing between the States of this Union, and we respectfully ask for its repeal.

Resolved, That we have no confidence in the wholesomeness of medical boards for the supervision of practice and irregular practitioners, even with the complimentary addition of an Eclectic or Homeopathio physician.

The above Resolutions sound like good common.

The above Resolutions sound like good common sense, and mean business, and I trust the Legislature of New York will consider them and come to the same wise conclusion. VIDETTE.

People's Spiritual Meeting, New York. To the Editor of the Banner of Light:

Sunday evening, Nov. 30th, Mrs. Helen Brett, of Brooklyn, read an essay on "The First Woman," which was highly appreciated. Mr. Geo. C. Gaden which was highly appreciated. Mr. Geo. C. Gaden read an essay on the evening of Dec. 7th on "Why I Became a Spiritualist; and Why are there not More Spiritualists?" which was also well received. The meeting on the evening of Dec. 1th was opened by Mr. James S. Laidlaw, with remarks, and an original poem upon "The Iconociast." An exceedingly lively conference followed, which was participated in by Mrs. Mary C. Morrell, Mrs. Emerty, Mr. Philico, Rev. C. P. McCarthy, Mr. Gaden, Mr. Lavelle, and the Chairman of the meeting.

Our afternoon meetings have been of great interest, those of Sunday being usually given up to the mediums.

Our alternoon meetings have been or great interest, those of Sunday being usually given up to the mediums. Our Friday alternoon circles are very useful as a developing meeting. They are held at 3 o'clock in Arcanum Hall, 57 West 25th street. All cordially welcomed.

FRANK W. JONES.

78 East 9th street, New York, Dec. 15th, 1884.

Meetings in Providence, R. I. to the Editor of the Banner of Light :

We have had an avalanche of good things. First, Capt. H. H. Brown, then George Chainey, Joseph D. Stiles, George A. Fuller, with Edgar W. Emerson to

Stiles, George A. Fuller, with Edgar W. Emerson to follow with his descriptions of spirits or tests. Each has been doing a good work by sowing those germinal seeds of truth which bear fruitat the present time and in the future. Every discourse was on a line of thought which appealed to the reason, bidding us all turn from the dead past to the living present, striving to build better than the fathers, that progress may have a free way, thereby preparing the race for a higher, nobler life in the earth-sphere, that it may be well prepared for the life of the spirit spheres.

A word as to the tests. Mr. Stiles supplemented both his discourses with tests. He gave some seventy-five or eighty, nearly all of which were recognized. Mr. Emerson followed both discourses of Mr. Fuller, giving more than a hundred tests, nearly all being recognized. They were given with such minuteness, and in some cases with such a clearness of particulars, that spirit-vision and spirit-presence would seem to be indicated beyond a doubt or a cavil. This phase of phenomena forces the honest skeptic to admit that it is something more than his philosophy can fathom or measure. Our audiences are increasing, indicating that Spiritualism is taking deeper root and gaining a firmer hold.

WM. FOSTER, JR., Cor. Sec.

Trenton, N. J.

Rev. Charles P. McCarthy's subject at this place next Sunday, Dec. 21st, is as follows: "The Religion of Jesus Analyzed. Criticised and Contrasted with Sectarian Christianity." At the close of the address opportunity is offered for orderly criticism and questions founded on the statements contained in the ad-

dress, or on the general character of spiritual phenomena and philosophy.

Mr. McCarthy will continue to minister at Trenton for the next three Sundays, after which he goes to Long Branch.

Charles Dawbarn in Springfield, Mass. "Nature and Man," and "Manhood versus Anthood," were the subjects of the two very instructive discourses last Sunday at Gill's Hall, by Mr. Dawharn. His lectures, very carefully prepared, are models of good sense, correct rhetoric and condensed thought. His delivery is easy and clear—a good voice, an earnest manner, and riever thresome. These lectures should be heard often, and in various places. He will close his course here next gunday with the topics, "Spirit Power," and "The Zorality of Spiritualism."

Epping, N. H.

Mrs. S. B. Craddock of Concord, N. H., gave us two of her striking lectures on Sunday, Dec. 7th, afternoon and evening, to good andiences. We can most heartily recommend her as a powerful speaker and test meature.

JOHN F. GEVER.

15 1: W. Eletcher, gives diffitness and medical sitting daily at 2 Hamilton Place, Boston

PRINCE COORSE WID HOURS Spentlemen at 1/2 Co. 1 de Wallington street.

CLEVELAND'S CABINET.

Probable Effects of the Change on Office-Holders-Views of an Old-timer.

Correspondence Rochester Sunday Herald.

Correspondence Hochester Sunday Herald.

"Yes, the principal topic of conversation here at present is the probable action of the in-coming administration."

The speaker was Mr. William M. Ashley of 506 Maine avenue, a man whose large and intimate acquaintance with prominent public men here in Washington renders his opinion of unusual weight. usual weight.
"The all-important question among the clerks

of the various departments is, who is to go? In my opinion there will be very few changes among the old-time employes who have been here year in and year out through several administrations. The removals will occur among

the heads of departments."
"The sense of mistrust which must necessarily pervade the departments is, I suppose, detrimental to the proper transaction of busi-

"Well, rather, I reckon. It unfits the clerks for business. Some get very blue, for they have purchased little homes which they must sacrifice.'

sacrifice."
"Last summer it was reported that many were ill of malaria. How is it?"
"More likely, ill of a fear of change. I do n't think Washington is so very malarious. At the same time I admit that since residing here I have not always felt first-rate. At times I have been greatly troubled with sharp-shooting pains. One day my right arm and leg would torture me with pains there would be great. pains. One day my right arm and leg would torture me with pain; there would be great redness, heat and swelling of the parts, and perhaps the next day the left arm and leg would be similarly affected. Then again it would locate in some particular part of my body and produce a tenderness which would well nigh drive me frantic. There would be weeks at a time that I would be afflicted with an intermitting kind of pain that would come on every afternoon and leave me comparatively free from suffering during the balance of the twenty-four hours."

twenty-four hours."
"Of course you consulted the doctors regard-

ing your difficulty?"
"Consulted them? Well, I should say I did.
Some told me I had neuralgia; others that I had inflammatory rheumatism, for which there was no cure.

"But didn't they try to relieve your mis-

"But didn't they try to relieve your miseries?"

"Yes, they vomited and physicked me, blistered and bled me, plastered and olled me, sweat, steamed, and everything but froze me, but without avail."

"But how did you finally recover?"

"I had a friend living in Michigan who had been afflicted in a similar way and had been cured. He wrote me regarding his recovery, and advised me to try the remedy which cured him. I procured a bottle and commenced its use, taking a tablespoonful after each meal and at bed-time. I had used it about a week when I noticed a decrease of the soreness of the joints and a general feeling of relief. I perthe joints and a general feeling of relief. I persevered in its use and finally got so I could move around without limping, when I told my friends that it was Warner's Safe Rheumatic Cure that had put me on my feet."

"And do you regard your oure as permanent?"

"And do you regard your cure as perma-nent?"
"This was more than a year ago; the trou-ble has not returned, and I have n't been so well in years as I am now."
"Speaking of President-elect Cleveland, who, in your opinion, will comprise his cabinet?"
"That is as difficult to determine as it is to

That is as difficult to determine as it is to say what office-holders will go. Many good men have been named for the positions—Bayard, Thurman, Bragg, McClellan, not to mention a lot of lesser lights. Every prominent politician has a slate made up which he is backing to win, but then, as is always the case, some one will get left."

Dr. A. B. Dobson vs. Old School Practice.

OMERAL, HOLT Co., Neb.—DR. A. B. Dosson, Dear Sir:—You have no doubt recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your band could cure her; but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happlest results. Mrs. Binkerd has had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a citle and she has hear to ware seventy ways a series was a series. he feels as well as she did when she ane says sno recis as well as sne did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit-band. Truly and kindly yours. A. C. BARNES.

band. Truly and kindly yours, A. C. Barnes.

Dear Dr. A. B. Dobson—You have done one of the greatest things that medicine ever did in this county. Mrs. Alma Day, a near neighbor of mine, was sick for twenty-five years. The doctors said she must die. I got her to send to you. Your medicine came; she took it and is now nearly well, does all her own work, and can eat anything she wants to. She can't do too much for you and the good cause. John Spore. Salamanca, Cattaraugus Co., N. Y.

Salamanca, Cattaraugus Co., N. Y.

If you think this is a forgery please write the parties. They no doubt will answer, stating the truth or falsity of the above letter.

There is but little doubt that Dr. Dobson is doing as much good as any philanthropist in our broad land, especially to the sick. It is well known in Maquoketa that he is not a Christian by name, but he does extend his healing powers to olergymen and their families, as the above letter shows. The Doctor must be a happy man to know he is able to contribute so much good for the small fee he charges.—Maquoksta (Iowa) Record.

J. Frank Baxter in Essex.

On Thursday evening, Dec. 11th, J. Frank Baxter lectured, sangand gave spirit-delineations in the town of Essex. For many years there had been no meeting held, for the reason it was supposed not enough were sufficiently interested to warrant a call. But Postmaster L. E. Perkins consulted with a few, and, working on the principle "nothing venture, nothing have." resolved to try the experiment and test the interest and stamins of the town. To his and every one's surprise the Town Hall was filled beyond its seating capacity with what proved to be an interested audience as well as a practical one, for it more than met volun-

pacity with what proved to be an interested addience as well as a practical one, for it more than met voluntarily every expense.

Rarely ever has this town been so thoroughly roused. The meeting was the subject of discussion among men the next day, as they met in congregations here and there. Mr. Baxter was sought for social converse on spirit maters, and freely and almost universally was he assured of a hearty welcome if again he should visit there. It is understood that at a convenient and opportune time, not far distant, Mr. Baxter will do so. Happily disappointed by his singing, struck by his strong hold of reasoning, pleased with his manner and matter, and surprised with the unexpected clearness of his spirit descriptions—many delineations portraying marked characteristics of the named individuals—all felt a telling impression upon them. Baid one: "It that is Spiritualism it is worthy. As we have read of it from the secular press, in comparison the latter would seem like misrepresentation."

[The Spiritualist meetings in Keens, N. H., were continued last Sunday in Liberty Hall with excellent success - J. Frank Baxter being the speaker. We shall print an account of the services there (with other matters) next week.—ED, B. OF L.]

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualists holds its meet ings every Sunday in Conservatory Hall, corner of Fultor street and Bedford Avenne. Morning service as 11 o'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.

bor and January, Spiritual literature on sale in hall, Wm. H. Johnson, President.

"Church of this New Spiritual Dispensation holds services at theirnew hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7/8 P.M. Conference, under oharis of S. B. Nichola, at 5 P.M. Mrs. J. Lillie will lecture every Sunday to July. The public cordisily invited. Daniel Coons, Secretary.

The English of the Conference meets every Wednesday evening at Composite Room, six Street, corner South 2d street at 7/4. Oharis; E. Miller, President, W. H. Cooning, Secretary.

The Evereti Hauf Spiritual Conference. Spiritual Paper and local Spiritual Paper and local of the Street, Country, President, Spiritual Paper and local of the Street, Local Spiritual Paper and local of the Street, Medical Spiritual Paper and local Spiritual Paper and

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN TOR WASHING AND BLEACHING

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Nos. 204 and 206 West Baltimore Street, Balti-more. No. 112 Fifth Avenue. New York. E. W. TYLEH, Sole Agent, 178 Trement street, Hoston. Nov. 8.—13wis SECOND THOUSAND.

LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Condi-

tions in the Spheres. BY MEMBERS OF THE SPIRIT-BAND OF

MISS M. T. SHELHAMER, Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who havepassed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capableof describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends. mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who-live that life, and are familiar with the scenes and experiences of which they write.

To the thousands who have from week to week read with pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the BAN-NER OF LIGHT, the spirit communications received through. the mediumship of Miss Shelhamer, nothing need be said to commend this volume; to them it will be doubly welcome, while the general public cannot fail to read its pages with interest, as may be inferred from the following

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