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The Spiritual Rostrum.

The Voice of the Shepherd.

An Inspirational Discourse written through the Mediumship of

MRS. H. J., HORN,

And delivered by H. J. Horn, President of the Pirst Society of Spiritualists, Saratoga Springs, N. Y., November 2d, 1884.

"And Jesus when he came out saw much people, and was moved with compassion toward them because they were as sheep not having a shepherd."-Mark vi: 54.

What a ploture these words from the New Testament give of the eager, questioning nature of man; of the great heart of humanity which is ever seeking answer to the soul's interrogation of the hereafter.

These people had their synagogues and their feast days and their fast days, the law of Moses. and the precepts given by Jehovah on Mount Sinai-just as you to-day have your churches, your priests and ministers, your sacred lore and traditions.

Their souls, we see, were not fed by those abstractions. They were hungry, and walked along the hot sea coast over the stones and sand into the desert place whither Jesus went for seclusion, hoping to hear his answer to the ever-recurring question, "Where are we going, and what shall become of us when our bodies die ?" They felt a craving for immortality,

orated robes of her bishops and archbishops | has garnished his pathway, but from the great | who have no answer for her desolate heart-wall, which constantly is: "Tell me of my husband and children-are they living in the soul-land beyond ?" Spiritualism alone can and does answer this question for her.

The Church bids. us veil our heads and wait till some vague Judgment Day, whose point of view is ever shifting like the changing quicksand it resembles. It gives us to day but the dried husks of Scribes and Pharisees. No tender loving voice like Christ's points the simple way, but we are sternly told to be resigned to the will of God when death ruthlessly severs our heart-strings !

What would you do, friends, if a neighbor to you, living happily on his farm, with his growing, dutiful family about him, should be suddenly surprised by a band of robbers from the far mountains, coming down and seizing by force his son and daughters, whom he loved more than his own life, and carrying them off he knew not whither ! . Would you coldly visit him, and tell him he must not inquire about those loved ones; that it was the will of God; and he should be resigned ? Would you expect him to listen to your councils submissively, and not feel anxious and desirous of hearing from his lost family? And when lol the good news comes that he can communicate with his children, that he can receive a message from them, and send one in return, what would you think of this man if he replied, "I fear to do that; it has been interdicted in Turkey, or some distant land, to communicate with those thus carried off?"

.You question further-"But who interdicts?" "Oh !" says the man, "centuries ago it was forbidden among the Jews! I am not a Jew, to be sure, and I wish I might inquire about them," he stammeringly answers, "but I fear it is wrong; my life will be endangered, perhaps !" And so this timid, cowardly man lets his chil-

dren disappear without making an effort to communicate with them. Would you not say the man was insane, or an

unnatural victim of fear? What tender-hearted father or mother would be deterred by such a weak excuse ? And yet this is the condition of thousands in our land to-day. They are distraught with fear, like sheep without a shepherd, and in wild confusion fall into pitfalls made by ignorance, ruined for life, and injured for eternity!

What is the attitude of the church toward Spiritualism? Is it not one of antagonism? Not because of our atheism or infidelity, for that we have not. Not because our teachings are immoral or truthless ; for it is a fact patent to all observers that the highest morality and spirituality are taught by our public mediums and teachers.

What then is the cause of this opposition we meet with? this lack of fraternal feeling be-tween the church and Spiritualism? Is it not teaching can be taken in evidence and we can because we have attracted the wandering sheep to us, even as Christ drew them after him? Why did the church of his day oppose him ? Not because he inculcated sentiments that were earthly and impure ; but because the people followed him gladly. They were like sheep without a shepherd, and the great sympathetic heart of humanity responded to his encouraging voice. So Spiritualism addresses the heart of the people. Their native born sense is appealed to. The other world is described as a natural sequence to this. Even so Christ made it seem to the lowly fishermen and wondering crowd. No far-away place was his heaven-but almost a continuation of this earth. How natural were all the comparisons to which he likened the other world, the kingdom of God | He said : "The kingdom of heaven is like unto treasures hid in a field, the which when a man hath found he selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he has found one pearl of great price, sold all that he had and bought it. Again, it is like a net that was cast into the sea, which when it was full they drew to the shore." Don't you know that is the way Spiritualists feel about the Truth they have found. The spirit-world is accessible; you have only to cast in your net and draw out the treasures waiting for you, You have found the magnetic key that unlocks the gate of heaven. You should not hide it, but turn the lock and permit the angels to come out and go in. How full of care and turmoll is the earth l' How men strive for high places in the synagogue I In political life, how they slander and defame each other, that they may rise on such unseemly props, as in the olden days of warfare the slain soldiers, were heaped up into a high mound, that the attacking party might scale the opposing wall by climbing over their lfieless bodies ! 4.77 Not from books-not from great schools of learning, not from legal research, but from within, are to be found the rules of life which should govern us ! The kingdom of heaven is within yon, said Christ. He sought his inspiration from the great book of nature and from within 1. He broke the laws that were inhuman and marrow, and gave to them the interpretation of a kind, generous heart. So must we be taught to seek inspiration of the spirit-world I That twin world of ours (lifted up out of the olouds and fogs that surround ours, and bask-ing in a service air.) Is capable of drawing us up into a purer, dester stmosphere. It is this communion within that has browgn Sir Moses Montehore, that great and noble Hebrew to the length of days and benevalent life that, the the length of days, and benevolent life that, the trines, it upbraids us because, our teachings whole divided world now celebrates with glad are beyond; our general practice. This is the wei, the glitters - persuit of thanks hiving Not from the synagogue splink: head which mystifies us ulke its Egyp-sectie. comes - or anekinal has he gathered the windom which - than comiterpart, half-buried in earth and half-stored - contest - or anekinal has he gathered the windom which - than comiterpart, half-buried in earth and half-

spiritual font, and from communion with the kind Father of us all. He has followed the shining light, the pillar of fire, that each has to guide him if he would but open his eyes to behold it.

A hundred years of doing good ! Oh ! grand old Jew, thou art again to the front ! And well may we, who doubt and guibble at the goodness of the spirit-world, take thy simple faith in the goodness of the Great Father of us all as our example.

And this is the point that we expect to teach through Spiritualism-that there is no spirit of enmity in the other world, seeking to drag you down, trying to mislead you in your efforts to attain truth, assuming a false garb to entrap you, as the police officer assumes a disguised character to catch his victim,

It is not surprising that Christians are a nervous and frightened race of fearers of hell. Unlike the Jews, who believe that God is their friend, or the Spiritualists, who believe that God is not only their friend but that he sends to them their earthly friends who have reached the other shore, to inspire them with hope and love, of rectitude and belief in a great, progressive life hereafter, these Christians are driven by fear instead of being drawn by love.

Oh I wandering sheep ! Come to this fold ! It makes our hearts ache to see the uncalled-for misery of earth's children ! the metaphysical. transcendental misery they make for themselves, as though the accidents attending life, the efforts for sustenance and the schooling for soul-culture were not enough to contend with, but they must add to the severity of existence by depicting a dark power at warfare with them : Afraid of the Divine Being who gave them life ! Like wandering sheep, startled by a rushing wind which they deem some devouring animal, they run wildly over the abyss and are torn to pieces. So humanity, heeding not the voice of love which is speaking to them from the skies, rushes headlong from the fears their terrors have conjured up, and the sum of their miserable life is finished in disaster.

Every human soul should set in glory, as the sun, like the noble example across the ocean, whose century of earth-life finds him like our autumn trees with their golden lieves falling gently upon the earth, which will bear him away as it rolls on its course into the springtime of the fair spirit-life.

Can we ever go back to the sterile fields of Materialism, we who have been gathered into this fold of Spiritualism ? Will we ever be satisfied with the semblance in place of the reality?

Our enemies accuse us of being too oredulous of belief. Has there ever been such unswerying investigators as Spiritualists? No relichunting missionary of any church has exhibithelieve the apostles when they say they saw Jesus after the orucifixion, then we have evidence enough to convince the whole world. But remember you have to deal with a new science-new inasmuch as its laws are not understood. Spirit magnetism may truly be called an occult force, for so ethereal is it that even an opposing thought disturbs it. Passiveness is the motto of our spirit teachers. Receptivity and self-abnegation are its watchwords. You must sit in the sunshine of the spirit influence and drink in the golden air, and noble, inspiring thoughts will flow from the supernal world to you. Float without resistance upon the magnetic atmosphere, as the swimmer on the sea does when he wishes to be borne over tempestuous waves to the green land, and you will soon find yourselves touching the shores of that invisible country that stretches unseen around us. What a strange riddle is the immortal soul of man I that sphinx-like head which has puzzled mankind for centuries! Are we any nearer to deciphering the mystery than before Spiritualism opened the way to the realm of the soul? I answer, Yes! We begin to comprehend that the contradictions of human nature grow out of the union of the material with the spiritual, and are necessary factors in our growth. We are like captive eagles caught in an earthly snare, and we will mount skyward if we have to take the rotten timbers with us. The harsh judgment of the world ever takes perfection as its sim. Look at Carlyle, that rugged philosopher, whose words were quoted with authority during his lifetime, and who was looked up to as a way-mark to a higher life. Since he has passed from earth, see how he has been dragged from his pedestal by a once adoring public, as it has been discovered that he who forced men on over the hard road of noble deeds by his caustic words, sauntered along over, the easiest path himself, and seldom climbed the heights he goaded other men to ascend. Why should inconsistent men fret over the revelation made by his blographers, and eschew all his grand words, since they have found out these shallow disorepanoles in his life ? Why? unless it is that the God in man shrinks from contact with the earthly clay with which he is mixed and molded. What matter be it if the ladder by which we climb up to heaven be a bean stalk instead of an angel's stalrway? Yet such paradoxes are we that we would rating remain below than mount? by other than the fairest and purest

rising above into the blue ether. Such is man. He is like the typical God of Greek mythology, with human feet upon a god-like body. By the exigencies of his human nature drawn to earth, whilst by his god-like birth he yearns to soar over Mount Parnassus.

The earthly contends with the spiritual throughout our mortal existence.

Let us learn to disoriminate between the truly great and the counterfeit appearance of greatness, and while we demand purity and uprightness, let us be sure that it is not externalism which we take in its place.

People say, "Show us your good works, Your inspired words are good and noble. Your belief is a most beautiful and cheering belief. Nothing would make us happier than to believe as you do, that we could communicate with our spirit-friends. But show us your good works. Bring to us a long list of names of donors to your cause, such as the Christian Church can produce. Show us your buildings for the aged poor; your homes for the world's famishing children; your hospitals. Let us see grand churches and cathedrals raising their spires in testimony of your belief. Then, perhaps, we will join you."

And why should we Spiritualists, looking abroad upon the spires and stately churches of our neighbors, attempt to simulate them? Christ, the great exponent of Spiritualism, frequented not the gorgeous temple at Jerusalem, but gave his spiritual inspiration by the wayside and on the sea-coast and plains of Judea. The hospitals he erected were like the Spiritualists' hospitals. They were improvised for the occasion, when, like our healing mediums, he healed the sick and restored the blind to sight. Oh! friends, take good heart! We are making mighty progress; we are raising spires that reach unto heaven! From thousands of hearthstones in the land glad thanksgivings arise to the throne of the immortals, for the dead returned. Our hearts send up columns of magnetic light to the good Lord, which are as visible to his eye as is the loftlest steeple.

If we have not sent the wolf from the door of the poor as our richer church neighbors have done, we have driven that more ferocious wolf, Satan, from his stronghold and scared him away from our churches and long-suffering familles.

What good have we done ? Why, we have discovered an open sea to the regions beyond death! we have by patient research developed the solence of spiritual electricity by which telegraphic messages from worlds revolving around a great spiritual sun, billions of miles removed from our planetary system, can be received quicker than thought in the humblest household of the land. Is this to accomplish nothing?

To the desolate, heart-broken, friend-bereft multitude we have opened a heart of compassion; for they were like sheep having no shep-Is this to acco

Spiritual Phenomena.

NO. 16.

MRS. BESTE'S TEMPORARY EXIT.

BY JOHN WETHERBEE,

To the Editor of the Banner of Light:

Mrs. M. E. Beste gave a parting materialization seance (as she is about leaving for Washington to spend a month or two, partly for rest, which she seems to need,) on Thursday evening, the 18th ult. This seance was a very interesting one. She feared, being obliged to give' it in the parlors of 30 Worcester Square, instead of the room familiarized with her manifestations, that it might not be as successful as : if given in her own room that her near departure ; necessitated her leaving. There proved to be no cause for her fears, for she, as usual, was emi- : nently successful, and all present were highly gratified. Among those present I noticed the distinguished speaker, W. J. Colville, also E. W. Smith, of organ fame, his brother also, the benevolent light of Greenwich, and many other well-known faces, making, in the aggregate, some two dozen persons. It was a good circle, and I always feel glad when I find myself one among the right sort of a gathering, for the thermometer of the quality of manifestations depends so much upon the psychical quality of the persons thus gathered. The medium used the back parlor for her cabinet, a curtain at : the folding-doors separating her from the circle, that occupied seats in the front parlor.

It is hardly necessary to say that the arrangement was perfectly free from any confederate aid, and that nobody but the medium occupied the room; that is, she was unaided except by the spirits. The honesty of the mediums of whom I have spoken from time to time, and including Mrs. Beste, has been so thoroughly proved by me, or to my satisfaction, that it seems a waste of time and space to be obliged to refer to it, and I often think I never will again, for if there are any who suppose I am blind to such possibilities then they are strangers to my perspicuity, and I am not writing for their benefit. I have so perfectly demonstrated, in the many opportunities I have had with Mrs. Ross, Mrs. Bliss, Mrs. Fay, the Berry Sisters and Mrs. Beste, of whom I am now especially speaking, that confederacy has been impossible and the medium not playing a part or masquerading as a spirit, that it seems superfluous for me to speak of it. In writing a report of any of these materialization seances am not inclined to give a detailed account of what appears at them. That is so often done by others, and there is so much sameness in the descriptions, that they seem rather monotonous reading. I always try to paint a correct picture, as it appears to my mind, feeling that I am much more of an artist than a reporter. In the present instance I write more in detail than is

they longed to hear something of that other world that their instincts told them existed for them in the dim future.

Where were the prophets and seers of their tribe? Where had gone their loved ones? "They had put them away to sleep with their fathers, and they were not."

Where were they? Christ seeing them, following with inquiring eyes, was filled with compassion for them, for they were as sheep without a shepherd. Where else would they find a shepherd who would lead them into a safe retreat, who would give food to their hungry souls?

Ohrist fed them with a few simple maxims as simple as the food with which he fed their hungry mouths-a few loaves and some small fishes -that was all they needed. And this great, compassionate teacher set a lesson to the proud rabbls and priests of Jerusalem, as well as to the preachers of to-day. He taught them that the kingdom of heaven, the incomprehensible future of which they questioned, was like a marriage ceremony to which all were biddennot a feast reserved for a few elect, but an open; glorious marriage feast for all, such as travelers in foreign lands have seen, in happy contrast with our restricted ceremonies-a gay party in the spring season, gathered under the trees in front of the open doors. They had only to put on the gay attire ready for them and then go in and enjoy the brilliant festival. They could understand that simile, those poor, halfstarved people who longed for a higher life. Christ's days were destined to be but few among them; a year or two at most, and he departed-a Great Mystery into the realm of mys-

After he had gone from earth, and his followers became teachers in his place, and century after century rolled on the same clamorous question arose; the representatives of this meek and lowly teacher attempted to give food as he had done to the hungry masses but oh l long-suffering Christ, what a different, nourishless food from thine I

They gave lifeless dootrines, such as transubstantiation and baptism, and the cold, formal sacrament, in place of his words of love and encouragement. No wonder the human heart has grown shrivelled and starved, and that the ory of unrest still goes up from the wandering. shepherdless flock !

And to-day the same ory comes up from the multitude, asking, "Where are our dead Whither are we going ? Tell us our future in orld to come." Tul'ard'ut They stamble along on the rough places of life, With hungry hearts disappear within the this increase of eternity. And not some uses this increase up to the poor, and homeless, but from these too the in pilded cages called pa-fore of the provident of the first throne is un-moved by the source of the pilded cages of the pilder She looks (beyond the pilder of the pilder of the pilder She looks (beyond the pilder of the pilder of the pilder vorter of eternity. And not alone does the glitten

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nothing

We are teaching men to read the Bible aright. Oh I when will man learn the spiritual significance of those myths he has taken for literal truths?

The churches have their Bible-classes for inquirers into the meaning of incomprehensible texts; but what Bible-class can give the clear and harmonious interpretation to an incongruous statement that your inspired medium, in her stated visits to your society, gives in her answer to scriptural questions?

The stars may cease to shine, the mountains to tower above the clouds, rivers to flow and flowers to bud and blossom, ere the human soul can forget the truths taught by the angelworld!

The Invocation of Angels.

We never could understand the objection to the "invocation of angels." If they exist, if they love us, and if they are near, why not speak to them in aspiration and prayer? A Boston (U. S.) trance-medium, whose addresses are regularly printed in the BANNER OF LIGHT, has, it appears, set an example in this matter that may, perhaps, in time be followed. Her usual "invocation" to God or the Father was, a few weeks ago, addressed to the "dear friends of the spiritual world," and ran thus: "Dear friends of the spiritual world, we invoke your presence and your influence at this hour. From that land of light where time is unknown, where no space can separate kindred souls who love each other, we would ask you to return, bear We never could understand the objection to each other, we would ask you to return, bear-ing messages of peace and comfort that will cheer the hearts of sorrowing mortals through all the days of the new year which has opened upon them. Oh I may you be given power to go forth from this place and all other places where spiritual intelligences are welcomed and re-ceived, bearing upon your wings of affection such light, knowledge and understanding as will sink into the souls of men, and give them courage, strength and endurance for the comourage, strength and endurance for the com-ing time. May you be welcomed in the hearts of all who dwell in mortal homes, and be given strength to soar aloft, bearing the aspirations of weary ones who dwell below, until their en-tire spiritual natures are so unfolded as to gain a clearer perception of the light and purity of a clearer perception of the light and purity of the immortal spheres. Oh I friends of the higher life, we beseech you bring to each sorrow-ing one who is in doubt or despair just that message which he most requires. May the bless-ing of all true and noble spirits fall like the summer dew upon each heart encased in the mortal here dew upon each near encased in the mortal life, and, refreshed and strengthened, may all delight to do the will of our Father who is in Heaven."—The Truthsceker, (Rev. John Page Hopps, editor) London, Eng.

13 At many a family table there will be vacant chair. Death has removed some loved one within the year. The loss will be felt like a shadow at the feast. It must be so. Nor will

my custom, because the manifestations were somewhat out of the usual order. I do not propose to give a consecutive account, only to be specific enough to be intelligent.

Mrs. Beste gives her manifestations in perfect darkness. Upon the whole I like that of the two the better. I want a seance-room to be either light or dark. Of course I prefer light -everybody does; but more or less darkness seems to be an essential in the production of some of the phenomena. Well, that being so, give us total of the two. As long as it is necessary to have a room so dark that recognitions are, to say the least, more or less doubtful, and one has to depend upon inferential rather than objective proof, then total darkness suits me better. In this pitch-dark seance of Mrs. Beste's-so dark that a white handkerchief or white collar was as invisible as a black dressthe white-robed forms of the spirits were dimly visible from a sort of intrinsic light of their own. Sometimes a phosphoric addition ornamented their head, or some other parts of the form. but indistinctness was the general order. These moving but indistinct apparitions seem to conform to one's spiritual ideas; they seem, in a sentimental sense more like spirits. Of course, as the poet says, heaven or the spiritworld is a "land of light and beauty," and when spirits are showing up as apparitions they do not materialize their surroundings, or give us tableaux of that better land, so there is a fitness in these of Mrs. Beste's as shadows, or as "a sense of something moving to and fro."

These forms faintly flitting in the dark, on the occasion of which I am speaking, seem to be as well recognized, and with as much appearance of truth, as in the usual materialization séances. I suppose they carry with them, their own evidence, for optical recognition was out of the question, but on this occasion there were many recognitions that were touching. and seemingly very real. I have so often said that my best recognitions at the materializations with the persons that I have siready named have been intellectual or circumstantial rather than objective ones, (I am not forgetting that excellent one I saw at the Berrys',) and that recognitions were not the essential feature in the phenomena, so much as the fact of their: being spiritual manifestations, that I may be expected to find total darkness unobjectionable. By mentioning some that came to me on this Beste occasion, I may make this notice as intelligent as in any other way. A spirit came to we that we would rating remain below than mount by other than the fairest and purest structure. The world judges of Spiritualian as it judges of these cases and of Carlyle. While it cannot but, approve of the grand scheme of its doo-trings, it upbraids us because, our teachings are beyond ourgeneral procise. This is the spling head which mystifies us, like its Egyp-tian conterpart, half burled in earth and half. me-I could just perceive it by eye and its sub-

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ble young form said a few words of a personal nature very interesting to me, but hardly proper to mention here, without a long explanation. Of course in the light or dark I could not recognize a child of six, who now is an adult of thirty, but 1 feel that they were spirit-manifestations, and it is no strain to consider them as mother and daughter. One thing I can say positively, that they were two different persons; that one was old, and one was young, and with equal positiveness that the medium had no confederate aid from persons in the form. A person who called herself "Lotels," and me "brave," (the bright little spirit who belongs to the band of Miss Shelhamer of the Banner Circle,) was different in form and voice from the others, and said very distinctly, which was interesting to me, that they, the spirits, were interested in the book that I was publishing as "Shadows"; that she was round making folks buy it. I replied I was afraid the disposition of it in the spirit-world would not help my pocketbook any; possibly she means influence; well, then, I can say, may her "shadows" never be less, or mine either. A familiar spirit of the thus working in front of me I tried with my own feet circle called "Daisy" sang me a song, and each verse or line was complimentary to "Shadows." I hardly think my book comes from the other side, but they seem to know a good deal about it there; and I could say something here, but it the movement of the pencil very plainly. I certainly would be episodical and spoil this article by its commercial flavor, so I will leave the reader to She has all phases of mediumship, and does not need infer it, or read between my lines. Some have to sit in a cabinet for materialization. I hope she will said I am more eloquent in what I omit general- always have great success wherever she may be, as ly than in what I express. Well, he is the good reader who reads between as well as in the lines.

Speaking of this lively little singing spirit, "Daisy," leads me to say that Mrs. Beste exhibits (or rather her spirits give her) remarkable vocal scope, bass and treble voices, great and express to them personally all the sympathy and volubility and power, which she does not seem to possess in her normal state. It was interesting in some of Daisy's expeditions into the séance-room to sing or chat, and when prolonging her visit, to hear the medium under control of some spirit-director, so to speak, hold a colloquy with her. There were certainly two people and two very distinct and intelligent voices, the rough, loud voice of the director, and the finer one of Daisy, who, inclining to linger and have hersay, the one in the other room got impatient and remarked. "Oh ! dry up and come back !" sometimes both talking together, and these two Or inert matter called, still fraught with beauty's spirits, as the reader will see, were ten feet apart, I think this singing and loquacious part of the scance threw a lustre of reality and genuineness on the other and more important part, although I must say no lustre was needed to make the séance what it claimed to be.

Materializations at Mrs. James A. Bliss's.

To the Editor of the Banner of Light : I accept form-materialization as the most convincing proof of the immortality of the human race. To me it comes with a conviction that no tongue or pen with questioning derision can induce me to doubt. It was given me to behold when seeking spiritual development, and I cannot thrust aside the tender hands, or close my ears to the loving voices that caressed and cheered me through a darksome experience.

I have attended a number of seances held by Mrs. Bliss, at 121 West Concord street, this city, and have had many wonderful and delightful interviews there with spirit friends and guides. Years ago I saw Lucille Western in her matchless impersonations as a dramatic artist, and shed tears, in common with the many around me she swayed at will by the power of her genius. I was called to the cabinet to greet her, as she stood there, her old beauty of face and figure more glorious, but her cordial tones and vivacious manner as they were in earth-life, when her brilliant wit and presence were the attraction of admiring circles. Little did I think years ago, when I last saw her before | The murmuring of streams, the howlings of fierce hurthe public, that later on I should be called to welcome her as a materialized spirit. Such are the surprises of The gentle sighs of zephyrs; the thunder crash;

time and progress. Alice, one of the cabinet band, is a tall, majestic spirit of superb presence. She has the The clarion blast of bugle calling hosts to battle i bearing of a queen, and her perfect figure stands out | The full and rapturous swell of organ pipes; in white distinctness like some rare creation in mar- The low melodious lute, to lovers' songs Old Mrs. McCarthy is an active little dame, in a

time, and you both know it." This dimly visi- turb the arrangement of my hair, they took away the lace, and with the greatest care arranged my hair exactly as it was before; and this was done in perfect darkness.

The medium was next entranced, and lights were seen all round the room. To all our questions little bright stars would come in front of us, and appear and disappear once, twice or thrice, according to the answer intended to be given. My glasses were gently taken from me and carried to my friend; my ear-rings, also, were taken, and, at the close of the seance, found on the medium's ears. We were sprinkled with sweet perfume, some of which went into my friend's eyes. At her exclamation in English: "How it smarts !" instantly a hand wiped her eyes with a handkerchief. At this moment materialization took

I first saw something white rising before me; then it took the shape of a human form, that finally became illuminated all over, so that I could see him just as plainly as any living being in broad daylight. He was apparently about thirty years of age, with black moustaches, a beard and beautiful black eyes; his head a little bald. This spirit was Firman, the medium's guide. Then another came in the same way, an old man with a long white beard. Afterwards my own dear guide, "Marguerite," appeared just as natural as in life, and many others. While the spirits were to find theirs, but in vain. The simple bust was ma terialized, and nothing else.

They came and went in this way to every one of us and were all instantly recognized. At the end of the scance they wrote several messages; we could hear believe Mrs. Bablin to be a very remarkable medium she is a very honest and disinterested person.

Mr. Leymarie. President of the Société Spirite de Paris, received me very kindly, and begged me to say to Messrs. Colby & Rich that the Spiritual Society in Paris feels much flattered by the kind "souvenir" of those gentlemen; that Mr. Leymarle often thinks of them, and hopes some day to be able to visit Boston friendly feelings existing between the societies of France and the United States.

Boston. Dec. 13th. 1884. MRS. H. G. PETERSEN.

For the Banner of Light. TO WALT WHITMAN.

Hall, poet of the all-embracing heart, the boundless sympathy !

Offspring of Nature, true-born, full accredited t Nature's mouthpiece, and mirror, speaking well her language;

Reflecting true her forms innumerable, living and full of changeful beauty;

phases I

In panoramic splendor a world's pageant, thou With magic wand dost flash before us, and at will All scenes dost change, while with enraptured gaze We follow at thy bidding where thou wilt i

We stand apart and see the great globe whirl through space Sunlight and shadow marked, and o'er the earth

Quick following, quick receding, day and night Encompass all. All waters and all lands we see, All portions and divisions most minute, And all that they contain or them inhabit. Through thee we hear all sounds, voices of all things

animate. Of things, all lifeless thought, to blind unopened senses Of things that erstwhile deaf and dumb remained Till thy enchanted Lyre first loosed their bonds! Again the Dryads spring to life; the Redwood tree Chants its own requiem magnificent and falls Immortal ! All immortal is that Nature holds And individuality possess, and consciousness, identity Basking in joys belitting life immortal. The bird bereft of mate, carols its eloquent aria to thy

soul, Sorrowing, and in thy soul a thousand songs of sorrow Start into life, and echo on forever ! Through thee we hear the music of the storm; Of waves, of woods, and wind-swept mountain crags; The pitiful moaning of the surging sea After the winds have passed and sunk to rest Far down the gloomy east ; the roar of cataracts, ricanes,

Personalize and commingling with the

Banner Correspondence.

Massachusetts.

WEST NEWTON;-H. S. Townsend-Wood writes, Dec. 21st: " I have recently devoted a few weeks to a visit among the hills of my native State, dear old Vermont, with mother, brother and sister, who are now the only remaining members of our family at the Valley Home. While there I met that earnest worker, Daniel P. Wilder, who, in the early days of Spiritualism, used to employ our angel, Achsa W Sprague, and myself to lecture in the little stone church in Southi Reading, Vt., year after year, until we went into broader fields, and who since has built a

school, which for a time was in quite a flourishing condition, under the name, I think, of Vermont Liberal Institute; also a hotel, where so many have been ac commodated at the yearly conventions held at his place at Plymouth Union, Vt. I consider it a duty as well as pleasure to remind those who are reaping the fruits so abundantly in these days of the seeds sown by such ploneers, that some of them 'still live,' and are worthy of your remembrance and sympathy. His wife passed to spirit-life a few years since, and he has sold the interest he had in Plymouth, and now lives in retirement and quiet at West Bridgewater, Vt. Mrs. Zlipha Lamb, my father's sister, widow of Nathan Lamb, spent several weeks with my mother, and when Mr. Wilder visited them we had a trinity of the

first and most earness and useful Spiritualists in these old people. Both mother and aunt are good mediums and many evenings in mother's room they held sweet communion with the loved and invisible. My precious mother is still in feeble health, having been quite sick after our arrival in Vermont, and those who have mothers to love know how anxiously I await the mes sages from her own dear hand concerning her health We know, of course, that when our loved have dropped off the busk of mortality theirs will be the gain, but we shall miss the visible presence. As our grand old Henry O-Wright used to say, 'We want a flesh and blood God, whose endearments and caresses we may hear and feel, with the consciousness of our outer senses.' So we want the flesh and blood evidence of the presence of our dear ones every day; thus, when they pass on, we mourn for ourselves, not them. My mother and I have exchanged letters every week for more than thirty years when not in each other's society, and our correspondence would make quite a volume, some of it as interesting as a romance. She has been my earthly angel, and when she passes on will, I know, continue her saintly guardianship. Let me say to all young people of both sexes, if you confide always in your mother's love you will never have evil motives to prompt your actions; and if, by the unyielding force of circumstances, you may be drifted into apparent dangers, and caused to do what you would not under other circumstances, the same holy love remains your help and support. Blessed, pure mother love i giving all of self for its objects. Let us bathe in it, drink of it, and absorb it, until we can illumine our surroundings with its glory, and thus become the true saviours of a love-hungering, thirsting and agonized humanity."

PLYMOUTH .- Nathan Churchill writes that he is convinced beyond, all shadow of doubt of the possibility of our spirit-friends making themselves visible to us. He looks upon full-form materialization as the most convincing proof that can be given of a future life, and that it will do more for the spread of a knowledge of spiritual truth than all else. He expresses the hope that full and reliable accounts of all such phenomena be continually placed before the public.

BOSTON .- A correspondent informs us that Mr. Elisha Vaughn, of 109 George street, experienced an attack of rheumatism that disabled him for work, and compelled him to pass much of his time in a hospital. Finding no relief there, on the 18th of November he applied to Dr. L. K. Coonley, 205 Harrison Avenue. After two treatments by Dr. C. Mr. Vaughn was able to go to work, and at the date our informant writes, Dec. 8th, he continued to do so; with every prospect of being entirely rid of what the "regular faculty" had failed to master. Dr. Coonley gives tangible proof of his ability to hear the sick, and therefore should be patronized by all who are in need of a physician.

BROCKTON .- C. S. B. writes, Dec. 21st : "The Spiritualist Society has leased Cunningham Hall, on West Elm street, for the ensuing year, and with a large society and a Lyceum well under way, with Wm. Osbourne as Conductor, hope to make a success of our new yen ture in obtaining a large hall.

Sunday evening Mr. Joseph D. Stiles, of Weymouth, appeared before a large and appreciative audience, his opening address being an improvised poem on 'Na ture,' which created considerable merriment. He then proceeded to give tests. Thirteen were given in ten minutes, and all were recognized, four being from Milford, including a once celebrated character in that place by the name of Maynard Rawson. Mr. J. Frank Baxter was present (the guest of Mr. George Rogers), and volunteered to sing and play in the absence of the regular organist : he sang' Home Sweet Home,' 'Sweet By-and-By,' and other selections in a very fine manner. Mr. Stiles then paid a very glowing poetic tribute to Mr. Baxter. Next came four tests, all being for Mr. Baxter, and recognized by him. Mr. Stiles then gave seventeen more in ten minutes, all but four being recognized. After singing by Mr. Baxter of ' Nearer, My God, to Thee,' the meet ing adjourned."

baby mouth klasing something we could not see. The children and I were speechless with awe, and from that time we all believed in little Ethelbert.

Why do not the angel-workers send at least one lecturer to this couptry and to Texas? A few, I know, have visited the latter and have been cordially re ceived, and others would be just as welcome. We need them; they are needed through all this Territory. I do not allude to this place; it is too small to remunerate a lecturer; but in most of the villages along the railroad the novelty of the subject would bring enough people together to remunerate one who really works for the good of humanity."

Pennsylvania.

PHILADELPHIA.-Samuel Wheeler writes, Dec. 20th: "Spiritualism in Philadelphia is not dead or sleeping, but is proving to be the liveliest kind of a young champion to combat the errors, delusions and myths, both of ancient and modern date, while at the same time it is bringing new joys and hopes to poor, creed-bound, suffering humanity. We have several meetings here, all well attended and all doing good work for the cause. Not least among these is the Spiritual Temple Association, whose hall is located at Ridge and Girard avenues. It is now in the second year of its existence, and for the past fourteen months has been conducted, as to meetings, by the eminent trance-speaker, Mrs. Adeline M. Glading, a native of this city. From small beginnings it has grown, until now the hall is crowded to overflowing at every meet-

We have had quite an event in spiritualistic matters the present week, in the way of a discussion upon the subject : ' Resolved, that Modern Spiritualism is a Delusion.' between the Rev. W. R. Coovert, a represent ative clergyman of Pittsburgh, Pa., and Mrs. Adeline M. Glading [now known as 'the Spiritual Advocate '], trance speaker of the Temple Association. The rev erend gentleman opened in this city, in one of the churches, with a tirade against Spiritualism and Spiritualists, in which, in unmeasurable terms, he denounced all Spiritualists as dupes and all mediums as liars, knaves and frauds. Mrs. Glading's control, Hoolah,' challenged the reverend gentleman in his own pulpit, on Sunday morning, Dec. 7th, at the close of his sermon, to debate the question. The challenge was finally accepted, and the debate took place on last Wednesday and Thursday evenings, Dec. 17th and 18th, in the hall of 'The First Association of Spiritualists,' 810 Spring Garden street, in alternate speeches of a half-hour each, each disputant having two speeches during the evening. The reverend gentleman quoted Bible texts and the anathemas of 'Thus saith the Lord.' in condemnation of the works of the Devil and Modern Spiritualism, and posed considerably in the role of an 'exposer' of the phenomena, but only succeeded, in the minds of thinking men and women, in making himself and the position he assumed ridicu-lous. 'Hoolah,' through Mrs. Glading, in a calm, dignified and forcible manner, expounded the truths of Spiritualism, meeting the argument of the reverend gentleman with clear, logical facts and splendid reasoning. Many church-people, who had come to ridicule, went away with food for thought, and expressed themselves as being determined to search further as to the truths of Spiritualism. The hall on both evenings was crowded to overflowing. The general verdict was, at the close of the debate, that Spiritualism had been fully vindicated, as far as this discussion was concerned, and that the Rev. 'I know it all 'had met a foe in Mrs. G. he had little dreamed of."

New York.

ROCHESTER .- J. W. Post, Secretary of the Spiritualist Society meeting at Marble Hall, 82 State street this city, writes : "Our Society was organized one year ago by Dr. Farlin, our President and speaker. He personally leases the hall, and advanced the most of the money to furnish it. He is a versatile and talented speaker, an earnest student and gifted medium. After two years of lecturing here (one year before organizing and one since) our people still pronounce each lecture better than its predecessors; and we are convinced that local speakers and regular services subserve the best interests of Spiritualism. The Doctor will con tinue the lease of our beautiful hall for a long term December 14th, ex-Rev. J. H. Burnham, of Saginaw, Mich., occupied our platform, morning and evening."

BROOKLYN .- W. H. Coffin writes: "Dr. Shea formerly of Chicago, has located at 803 Fulton street, Brooklyn, where he gives scances Sunday, Tuesday and Thursday evenings. It has been my privilege to attend, several, at which spirits of children and adults announced their names, as well as relationship to those to whom they came. This they frequently do in the English, French and German languages. Mary Barnet, whom the writer knew well when she lived in the earth-form, came, and spoke to her mother, and said, 'Oh ! mother, it is me, Mary. I live ! I live !' Quite a

Silverston, formerly of Chicago, now of Chattanooga, Tenn. Later we have had with us Dr. Hinds, of Chicago, a fine test and healing medium, and Dr. Hapgood, of Fort Scott. Dr. H. is visiting preparatory to locating with us., The result has been encouraging to us : much light has been thrown on the paths of skeptics, especially by the platform test medium, Mrs. Silverston.

Nebraska.

OMAHA .- Mrs. Ella Hooper French, Secretary of The First Spiritualist Society," writes : "I am requested to report Mrs. Bishop's success in a course of ectures delivered here during her stay of four months. The lectures were of a peculiarly attractive nature, embracing largely all social reforms, and were well received by all classes, as the following in the Omaha Boo will testify :

Bee will testify: "Mrs. S. E. Bishop closed her lectures in this city last night. She has lectured here for the First Socie-ty of Spiritualists for the past four months in a very acceptable manner. At the close of her lecture last night Gen. E. Estabrooke arose and, on behalf of the Society and audience, tendered her a vote of thanks and curdially recommended her to the favorable no-tice of all societies as a very excellent lectures." Mrs. Bishop goes to Fremont to fill an engagement on Tues-day."

I will add that she is an honest, zealous worker and true woman, one who not only teaches the philosophy. of correct life, but practices it. She has made many warm, true friends here who sadly miss her genial, kindly face in our social gatherings.

Of the permanently located workers in this place is our Vice President, Mrs. Julia Schroder, magnetic healer, who is doing much for humanity and living an active life of self-sacrifice. The same may be said of Mrs. S. E. Roberts, President of our social club, "The Union Star,' as also of Mrs. E. Otwell and her good mother, Mrs. E. Flake, both of whom are kind and generous to the down-trodden and oppressed. Of other good and efficient workers I may mention Mr. W. Den, Mrs. and Mr. Sterricker, Mrs. Hapgood and daughter, Mrs. Winship, Mr. Winship, Mr. J. Smith and wife, D. Jones, Gen. Estabrooke and J. H. Smith, President of our Society."

Wisconsin.

OMRO .- Of the recent meeting of the Wisconsin State Association of Spiritualists, Dr. J. C. Phillips. Secretary, writes: "The elements seemed to conspire to defeat our expectations, for it rained incessantly from Friday afternoon until Sunday morning; never-theless the attendance, which was fair at first, continued to increase till Sunday evening, when the hall was packed. The speakers were listened to with marked attention. J. E. Remsburg gave three lectures, the main drift of which was to show the baneful effects of priestoraft and the false teaching of theology, giving facts and figures in proof of his statements. He was very gentlemanly in his treatment of the subject. Prof. A. B. French lectured Saturday evening on 'Prehistoric America,' and on Sunday evening closed the meeting with one of the grandest. lectures I ever listened to, the subject being. "The Beauties of Spiritualism as Compared with Materialism.' Prof. Lockwood spoke on 'The Spiritualism of Science,' Sunday [afternoon. Mediums from nearly all parts of the State were present, as well as Mrs. Isa W. Porter and others from Chicago.

The Cross Concert Troupe, consisting of father and four children, furnished the music (mostly Prof. C. P. Longley's compositions) throughout the meeting. The city press was well represented and gave good reports of proceedings, for which a vote of thanks was lven. Our next meeting will be held in Milwaukee the 27th, 28th and 29th of March, 1885. Friends please send me the names of every Spiritualist and Freethinker in Wisconsin before above dates."

Iowa.

KEOKUK .- Thomas J. Dunkerson writes that he had always been skeptical as to the truth of Spiritu-alism, but, having concluded to investigate its claims for himself, he and his wife with a few friends formed a circle and in a short time received demonstrations of spirit-presence by raps. Shortly after a cabinet was made, and now very remarkable phenomena are occurring, the medium being William Caulfield, who, like himself, is a colored man. Circles are held three evenings each week, at his residence, 1015 Main street.

OTTUMWA .-- Mrs. H. S. Lake writes: "There is a thriving Liberal society in this town, one of the most flourishing organizations it has been my good fortune to serve. Last winter my husband and myself lectured before it four months, and succeeded in establishing a fine Lyceum. In September we returned, and have been speaking twice each Sunday until Dec. 14th, when the Lyceum was reorganized, and will take the place of the morning lecture. Our evening attendance is always large, and our entertainments generously patronized.

white cap and unpretending attire. She is always at hand to promptly welcome her many acquaintances, and trots around from one part of the room to the other, shaking hands heartily, and exclaiming in strong emphatic tones, "God bless ye, God bless ye." I have had many pleasant little chats with the old lady, and hope to have many more. She appears and From " Blue Ontario's Shore," a bard unknown disappears many times during the evening, and always with undiminished vigor. Volces are heard in the cabinet singing, laughing and talking, Blue-flower, the cabinet control, being very amusing in her attempts to struggle with difficult words, while "Billy," one of the brightest and most entertaining of the band. frequently sings with excellent effect and correctness selections that require no small skill to execute. He comes out with great strength, and many times runs from the room into the hall, and back again, laughing and jesting as he suddenly stops to seize some one unexpectedly, and pull them from their seat into the centre of the room with laughable abruptness.

I have met many different spirits at the seances of Mrs. Bliss, each perfect and distinct in character. I have seen relatives arise in startled wonder, to meet the spirits of dear ones they never imagined could return to earth in familiar form and voice. I have met ancient spirits there of stately and impressive mien and gesture. I was given an important instruction by one of these, a tall, beautiful female spirit, with dusky skin and brilliant dark eyes that seemed to look me through and through. I might write on and on about what I have seen and heard at such séances, but the space given by the BANNER OF LIGHT is too valuable to be unduly intruded upon, and I will only express a hope that the reader will take as much interest in perusing as I do in writing a sincere and unpretentious relation of some of the many experiences I have had with one I consider an honest and reliable material-MRS. G. DAVENPORT STEVENS. izing medium. 136 Chandler street, Boston.

Spirit Phenomena in Paris.

To the Editor of the Banner of Light:

During my short visit in Paris I availed myself of an opportunity to visit Mrs. Bablin, 114 Faubourg Polssonniere, an excellent materializing medium. It was such a remarkable seance I promised her band of spirits to write about it in the BANNER OF LIGHT, which opens its hospitable pages to reports of all me-diums, whether of its own nationality or not.

At the appointed time I went with my son, and a lady friend, who is herself clairvoyant. Mrs. Bablin sits in the middle of the room, her hands tied with a rope fastened to the back of her chair; in front of her is a small table, on which are various articles that can be handled by the spirits is music box, fan, bell, etc. My friend, six other people, and myself, sat around the medlum, so near to her as to render it impossible for any one to pass between: As soon as the light was extinguished, we all felt, the touch of hands ; we were fanned, patted, from inside the circle, sawell as out, the large music box, while playing, was carried round, and placed in the lap of sach individual then we had a shower of fresh fragrant violets. I was do delighted to get those besidtful dowers this I conversed my sure in English to my friend, who sat at a distant from me, and who does not understalld wench. Searcely had I finished my sentence, when D falls three Bearle, tape on my should not should and should all three senils, tape on my should not sketing (fifth with the sould maderiand our language) and receiving an all marve shower. I requested them to take a doll, where we on the sole, and make it squaat. The doll with a source of the sole, and make it squaat. The doll the source of the sole, and make it squaat. The doll the source of the sole, and the should be source of the the source of the sole, and the sole of the source of the the source of the sole of the source of the source of the the source of the sole of the source of the source of the magnetic source of the source of

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To the soul's glad perception thou a world Of wonders bright unfoldest ; thy behest The portals of the sense unbars, and all The splendors of thy world come thronging in ! Oh, poet 1 I from out the northern land, To fame, yet not less knowing, loving thee Salute thee I for thy priceless gifts I bless thee; My hand in thine I feel at one with Nature; Life hath new meaning since thy euphrasy Hath touched mine eyes: I have not lived in vain ! Toronto, Canada. MERLIN

Tapering Off. To the Editor of the Banner of Light:

Science and Spiritualism both seem to be engaged in tapering off Christianity. The way it is done with some people reminds me of the story about the Southern planter, who told his slave to cut the dog's tall off while he and the family were at church so they should not see the animal suffer. On returning and asking the slave if he had done it, he replied that he had, and to avoid hurting too much, he had out off a little piece at a time all day. Science has been clipping off pieces for a century or more, until there did not seem to be much left for Spiritualism to remove, except the religious element, which Spiritualism takes in and does not need to remove.

The first clipping took off the personal devil, and hell followed, as there could be no hell without a devil to rule over it, as a kingdom without a king would soon go to pieces, and the subjects revolt and abscond if the climate was uncomfortable.

The second clipping took off the physical resurrection, which it proved to be impossible even with a God with miraculous power.

The next clipping took the creation, with Adam and Eve, the fall of man and total depravity, which partially or wholly rendered useless an atonement and Saviour from original sin.

The next clipping took away the miraculous birth and supernatural origin of Jesus, and left him, if existing at all, as only a man, and the axe is now falling to out off even his existence as a man.

Those who reason from the past see that a personal God must soon go. The Bible as words of God, and book of authority, has already gone, and had not Spiritualism come in as it did, and does, with its positive and indisputable and irresistible proofs of another life, that belief, too, would have gone by the board on the part of humanity, for it could not be proved by the Bible, nor by Christian faith and teaching, and the failure of these to do it has led some to reject even the positive evidences of Bpiritualism, and refuse to exmine them.

The temples built for the worship of the many unknown Gods are already being deserted by the more intelligent part of the population, and although wealth and pride keep building and dedicating them, it is evident that ere long, they will be turned over to humanity as temples of education and reforms in life and the teachings of spiritual truth as revealed by those who live in a spiritual state of existence-and no songer devoted to teaching the worthless dogmas of superstitution and soul-saving salvation through a cruel and bloody atonement. I sometimes see persons adand bloody stonement. I sometimes see persons ad-dicted to the use of solutions and some I advise to taper of its use, and others I, advise to leave it at once and forewin, according to organic conditions is this advise given, and in the same ary would I advise Christians to see rid of the old superfillions and abddeny; some had better taper it off, while others, standed all no at once. Norwish, Cons., Describer, 1984

Indian Territory.

TISHOMINGO .-- Mrs. Marian H. Eggleston writes : Some very wonderful phenomena have occurred in my own family, directly under my own observation, which converted me from a Materialist to a Spiritual ist. If every one could have such indisputable evidence as I have, no one would be a skeptic. One of my children has evinced a peculiar disposition from his babyhood. When he was about four years old a woman who lived near by frequently came to our well for water. On one of those occasions I observed my little boy running, laughing and shouting in a most singular manner. 'Why, Ethelbert, what is the mat-ter?' I called to him. 'Oh! nothing, mamma, only Blanche is trying to catch me? he shouted, continuing to run up and down the yard at the height of his speed. The woman did not appear to notice anything unusual, and left in a few minutes." After she had gone my little boy came into the house quiet enough. I called him to me and asked. What made you run and play so hard all by yourself when Mrs. Harding was here?' 'Why, mamma, I was, playing with Blanche.' 'Blanche ?' said I, 'who is Blanche? I did not see any one playing with you." My child stared at me a moment in increduious wonder; then he began to laugh as if much pleased. ' Oh' I know now, mamma, you are making believe.' No, I am not,' I answered seriously. ' Who is Blanche? you are making believe.' He again looked carnestly at me with a puzzled expression. I repeated my question several times before he answered, meanwhile seeming to read my thoughts. Finally he said, 'No, mamma, I'se earnest; it's sure enough Blanche! Mrs. Harding's little girl's name is Blanche. Don't you know?'

I dismissed him then without pressing the matter any further; but he had set me to thinking and aroused the curlosity of the elder children. From that time on for several weeks-in fact until we moved away from that neighborhood - Ethelbert would en gage daily in the wildest romps with his unseen playmate, sometimes around a chair or table, sometimes in the yard, and would frequently become very angry and cry because the other onlidren protested they could not see her and teased him. One day one of my older children made a large rag-doll, pla ced it in a chair at the table, and called /to little Ethelbert : Come here quick Ettle ; here is Blauche come to eat supper with you !! My little boy came running in great haste, pleased and expectant, but when he found only the, rag-doll tears of disappointment, and veration came to his eyes, and with the greatest contempt he pointed his little chubby fingers at the figure, saying : Dat sing aint Bianchel. My Blanche pretty; got white dess on; Uust then he happened to giance at the other side of the table, and all stonce his blue eyes sparkled with pleasure ; fours and yet atten fied,

number of those who attend Dr. Shea's scances are skeptics, who come for the first time to learn the great truth of immortality. This medium gives ample op portunity to all for investigation as to the genuineness of the manifestations taking place in his presence. He has rented Central Hall, 637 Fulton street, Brook lvn, where meetings are held every Sunday at 3 P. M and the large audiences that come to hear the lectures and tests from himself and the others, indicate the growing interest felt in our cause."

ONEONTA .- J. W. Still, M. D., writes that a Spiritu alist Society holds public meetings every Thursday evening, the exercises usually consisting of an invoca tion. lecture and poem by the spirit-controls of Mrs Still, followed by descriptive tests. The officers are J W. Still, M. D., President ; G. O. Baldwin, Secretary ; James Lovett, Treasurer. Mrs. Still is desirous of making engagements to lecture and give tests in public

New Hampshire.

KEENE.-Mr. J. F. Baxter spoke in Keene Dec. 7th mention of which has already been made. Of what followed Mr. N. B. Harrington writes : "On the even ing of Dec. 9th Mr. Baxter gave a literary and musical entertainment for the benefit of our Association. Upon entering the hall the people were surprised and de lighted to behold upon the platform a nicely arranged parlor, as nearly perfect as the place would admit of. It was the work of Mr. Baxter's own hands, as he assured me, when I suggested that some ladies must have been there. At the appointed time Mr. Baxter appeared in the parlor he had so artistically arranged. and was greeted with hearty applause by a fine audi ence. Of Mr. Baxter's fine musical powers most of us were aware, but had yet to learn of his high attain. ments as a reader. Of the many professionals in that line who have from time to time visited this city, few, if any, have excelled him. The entertainment was one of the best. A gentleman in the audience, who has been for many years connected with one of the most popular concert troupes in the country, and is himself a fine singer and violinist, said to me, 'You may look In vain for another man who can entertain an audience like this for two hours and a half alone, and not do a poor thing. In this respect, at least, Baxter has no rival.'

On Sunday, the 14th, Mr. Baxter again occupied our platform, and was greeted by larger audiences than he was the Sunday previous, especially in the even ing, when the hall was filled to its utmost capacity Many left for want of seats, while others stood through the entire service. Many were seen who had never before attended our meetings, quite a large number coming from the several churches, all of whom listened for two and a quarter hours with deep interest to the words of the inspired speaker.

Mr. Baxter left us with the kind wishes of numerous friends. He has inspired us with zeal and energy for more earnest work in the cause, and only the limited means of our Association prevented his engagement for the entire month." WH. 2014H (18) (- 14)

Missouri

LIBERAL .- C. G. Brown writes : "This place is known for its rapidly increasing elements of ilberal-ism, one in which bigotry finds no encouragement. Spiritualista have gathered here, in strong force, holding regular Sunday meetings for mutual improvement and development, such as reading from the Baktorn the other side of the table, and all around on the property and therefore the splitch of the table, and the property of the table, and the property of the table, and the property of the table of the splitch of the sp

society proposes to on a desirable lot recently presented to them by Miss Lydia Tobias, who was impressed by her spirit-friends to bestow the generous gift. We are made aware. that our invisible friends are aiding us in various vays."

Canada.

OTTAWA, ONT.-Charles Sangster writes: " In the BANNER OF LIGHT of Oct. 4th, a writer says that at a meeting in Arcanum Hall, New York, a gentleman aid he knew something of ventriloquism, and that there never was a female ventriloquist. A paragraph has recently been going the rounds of the papers to the effect that there is a female ventriloquist in England. Among my acquaintances is a lady who possesses the gift of ventriloquism in a fair degree, and which, by proper culture, could be perfected, as she has it direct from her father, whom I have seen in my boyhood, and who practiced it more or less all his life, chiefly for the amusement of his friends. The daughter does the same, besides possessing good natural musical ability, though, like the other gift, not fully developed. That rara avis, a female ventriloquist, does exist, to my certain knowledge, and we need not go across the sea, to find it."

Washington Territory.

<u>en arred tildstat</u>

FIR.—George Bixby writes: "I became acquainted 4 with the BANNER in 1870, from which time I have been an almost constant subscriber and reader. Since I commenced reading it it has been a greater source of pleasure and profit to me than all other things comblned. I am soon to change my place of residence. he chief reason for doing so being that there are no other Spiritualists near me. I am an old ploneer, hav-ing been on this coast for about thirty-one years, and? having been by myself in out of the way places the most of the time. Now I desire to quit my isolated life and come: into more immediate contact and sympathy with my suffering and struggling fellow-mortala. I have long been animated: to some extent with a derin sire to be of some use and benefit to others; and al-though my means are at present very limited. I feel I may be able to accomplish some good if I carnestly strive to do so."

Rhode Island. PROVIDENCE .- William G. Wood writes that he ecently attended one of Mrs. H. Y. Ross's stances, the materializations at which were so many and perfect. In some instances three forms, appearing at the same time, that those who came as akeptics lett arm bellev ers in the existence of those whom they called deal and the possibility of their becoming visible to transfer still upon earth. 'The doors being sealed, and tound at the close of the seance to have been undisturbed left no question in the minds of the speciators of the : fact that the demonstrations were what they were : claimed to be. henderstless look

PORTLAND.-H. O' Berry Wither Miss Di '71' F'' Webster, & magnets / District Busyons payer dan, has removed to Lawrence, Massron a 25 Frances in street, and represented blance sector the part consector and represented blance sector sector the part consector and represented blance sector sector sector sector consector sector prolession. many 1. Istrat Light OLIDIAL and an and Ding of

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JANUARY / 31 4885

BANNEROOF LIGHT,

einen eine Bentriesen

And quoted odes, and jewels five words long. That, on the stretched fore. Enger of all time, Sparkle forever.

Hope is truth-the future giveth More than present takes away.

-[Lowell. One vice worn out makes us wiser than fifty tutors. . This above all, to thine own self be true;

And it must follow, as the night the day, Thou canet not then be false to any man. -{Shakepeare

Fortunes made in no time are like shirts made in no time: it's ten to one if they hang long together .-, Douglas Jorrold, 617 MIG

I note each gracious purpose," " Each kindly word and deed and the fact. Are ye not all my children 9 and 10 a stand and the Bhall not the Father heed?

ad the of the state of the states to -U. G. Whittier. The darkness of death is like the evening twilight :

It makes all objects appear more lovely to the dying. Richter. - **-** -. . A word that has been said may be unsaid ; It is but air. But when a deed is done It cannot be undone, nor can our thoughts Reach out to all the mischleis that may follow.

-[H. W. Longfellow.

If we are at peace with God and our own conscience what enemy among men need we fear?-H. Ballou.

The long grass dimples on the hill,

The pines sing by the sea,

And Plenty, from her golden horn, Is pouring far and free! '...-[Bret Harts:

The Open March of Despotism. "To the Editor of the Banner of Light: S Marin

.... In the "Polyclinic," a medical monthly published in Philadelphia by the faculty of a medical college, a proposition is presented for a new medical law to bind society under a medical despotism more rigorous even than the theological despotism, which unites Church and State under European monarchies.

Such attempts have been signally defeated in Massachusetts, but whether such a body as the Pennsylvania Legislature would heed the voice of reason or justice in opposition to a medical lobby remains to be seen. The infamous en-, terprises of the diploma-peddling John Buchanan of Philadelphia have greatly stimulated the sentiment in favor of medical legislation, and the old collegiate faculties of that city might justly be, charged as accessories to, his offences, for they would not lift a finger to check them, knowing that the public disgust for such offences would promote their schemes for medical legislation.

The act now proposed is to commence operation by September 1st, 1886, but if they can pass "it at all they may easily establish an earlier . date for its operation

As an assault upon medical freedom it is a coup d'état of Napoleonic, vigor, reminding us of the similar tyrannical act which three years since I helped to defeat in the New York Leg-Islature. It imposes a fine of from fifty to five hundred dollars for the "misdemeanor" of assisting the sick without, being first graduated in a medical college; and subsequently licensed to practice after undergoing examination by a medical board. With two such formidable bodies of jealous sentinels as the College Faculty and the Medical Board, it is entirely certain that no man of manly liberality of thought and independence of opinion or action could gain admittance to the ranks of practitioners or be allowed to help the afflicted. The medical corps will consist solely of the drilled janissaries of bigotry and the abject submissionists who are willing to do or to be anything that is ordered, and if by any good luck or accident a man of liberal impulses (well concealed) should pass the trusty sentinels, he will find himself | Benson," that will be generally admired. A sketch is under the sword of Damocles in the form of a given of the life and works of M. Puvis de Chavannes, prosecution for "unprofessional conduct," for an artist whose productions adorn many public ediwhich his license will be revoked-not for any offence against law or morals-not for any act intrinsically wrong, but for that unheard of orime, "unprofessional conduct," the meaning of which must be derived from the parties by whom the expression was originated. It may mean publishing a card announcing the Doctor's office and the character of his business. It may mean writing an essay on medical solence for the public enlightenment. It may mean giving a newspaper reporter an account of a surgical operation. It may mean publishing manly criticisms on the errors and follies of the profession. It may mean holding a consultation with a liberal-minded physician or marrying a woman who has been healing her neighbors. It may mean visiting a spiritual seance or writing or lecturing on the subject. in It may mean giving certain days or hours to the charitable treatment of the poor." It may mean announcing himself as a liberal independent or colectic physician, for all of these things are called unprofessional by medical despots ; but it will never mean killing patients who might be cured-that is never called unprofessional conduct. The only class of physicians who have ever as 94 a body taken a stand for medical freedom-the Eclectics are entirely ignored by this bill, and it is the evident purpose of its framers to crush them out of existence if possible: The State Board is to consist of seven Allopathio and two Homeopathic, physicians, but no ECLECTICwhich is virtually placing the whole medical profession under the control of a small olique appointed by the governor, but nominated by the two State Medical Societies. Under the authority of this clique it is to be a penal offence to help the slok, except by the gracious permission of some ,one they have licensed. It does not repeal the license of those who are legally recognized at present, but it covers all'future applications, and crushes out all who are not already fortified by diploma and registration. The section which achieves this feat of decapitation is artistically drawn, and outs like the blade of Saladin. It says, 23 "Section X. For the purposes of this act the words 'practice medicine 'or surgery.' shall mean to treat or attend, any person, for money, gift or reward." This is the misdemeanor which is to be punished? by a heavy fine. Every one who administers relief by the hands, or by elso tricity, by baths or vacuum treatment, by nursing, by praying, by mental cure, or by spiritualinfinence, is thus to be ranked with oriminals, and punished by financial ruin.

graduates have failed) will make sufficient exertion to enlighten the people, and expose this in-famous conspiracy of medical monopolists. I presume the 'editor of the' BANNER OF LIGHT can furnish all the documents necessary to enlighten the people on this subject at a moderate cost. Every spiritual society in Pennsylvania should unite in raising a fund for this purpose. and every Eclectic physician is pledged by the principles of the National Eclectic Medical Association to aid in defeating this despotic legislation-legislation so outrageous in its aims that if the oppressed classes were numerous it would. justify an armed resistance., ,

JOSEPH RODES BUCHANAN. 29 Fort Avenue, Boston, Dec. 20th, 1884.

P. S.-The foregoing plan of perfecting the power of Allopathic State Boards to dominate over the people appears to meet fully the wishes of the Allopathic party, and was highly commended by Dr. John B. Roberts in an address before a medical society just published. Dr. Henry Leffman urges the adoption of another fetter, by ignoring all study under private preceptors, and requiring three full years to be spent, in a medical college. This is only. carrying further the principle or rule already adopted, of ignoring all study under a liberal physician, which might plant the seeds of freethought, or even excluding the student in some cases for fear of his contaminating his associates with liberal principles. Its effect upon the profession would be about as beneficial as the influence upon religion of requiring every man who wishes to preach the gospel to spend three years as a common soldier in military barracks-for the influence of military discipline and associations is not more hostile to Christianity than the bigotry of the old colleges to the rational treatment of the sick. J. R. B.

January Magazines.

THE CENTURY .- A portrait of Edward Everett Hale serves as a frontispiece, a very readable, sprightly sketch of whose literary labors is given by W.S. Kennedy. The advance toward adaptability to the natural requirements of manking made by Christianity during the past dozen or more decades is shown in an article by Washington Gladden upon "Christianity and Popular Amusements," at the same time showing that still greater progress is yet to be made by it in that as in other matters it assumes to control. 'The National Museum at Washington forms the subject of an interesting illustrated article by Ernest Ingersoll. An excellent engraving of the tower of Trinity Church, Boston, is one of many illustrating Part IV. of "Recent Architecture in America.". The series of artides upon the Civil War is continued with an account of the "Operations of the Western Flotilla," finely illustrated. Of contributors to this number whose articles are invariably read with interest are W. D. Howalls, Mark Twain, Geo. W. Cable, Julia C. R. Dorr and 'Ivory Black." A poem of great excellence, entitled Mariana," is contributed by Stuart Sterne. The various departments are well filled and cover a wide range of topics. The Century Company, New York. Cupples, Upham & Co., 283 Washington street, Boston.

THE ATLANTIC MONTHLY opens its January issue with" No. 1" installment of a narrative of great power and magnificent local coloring from the pen of Charles Egbert Craddock ; William Wilfred Campbell contributes "A Canadian Folk-Song": H. E. Soudder treats entertainingly of "Childhood in Greek and Roman Literature," while Richard Grant White is characteristically funny in "The H Malady in England," "The Ohrist of the Snows," by S. Weir Mitchell, is a Norwegian Legend clothed powerfully in poetle fashion ; M. O. W. Oliphant and Sarah Orde Jewett commente promising scripts in this number; Dr. O. W. Holmes starts out upon the management of "The New Portfolio " which has fallen to his inventive care; admirers of H. D. Thorean will find in " Winter Days" pleas ant extracts from his journal; other attractions not here specified, and excellent departments, will be encountered by the reader upon personal examination of the initial number of The Atlantic for 1885. Houghton, Mifflin & Co., publishers, Riverside Press, Cambridge, Mass.

MAGAZINE OF ART .- Mrs. Henry Fawcett gives Part II. of "The New Forest," seven unexceptionably fine engravings illustrating the text. This is followed by a page of pictures and verses, entitled, "It is the fices of France: a portrait and four other engravings accompany it. Of the remaining articles are "Some Oriental Brass Work," seventeen illustrations ; " Hatfield House," five engravings; "Early Sculptured Stones in England," seven engravings, and "Current Exhibitions," eight engravings. Two exquisitely fine engravings illustrating passages in Romeo and Juliet also adorn this number, one being of large size, and given as its frontispiece. Cassell & Co., 739 Broadway, New York CASSELL'S FAMILY MAGAZINE opens the New Year with'a brilliant array of entertaining and instructive articles, including the commencement of two serials, "A Diamond in the Bough." and " Sweet Christabel." Numerous engravings, two pages of music, a number of poems and essays and articles upon practical mat ters complete the number. Cassell & Co., New York.; THE QUIVER .- The publishers of the preceding is sue this for the accommodation of those who make a distinction between what they read on the first and on other days of the week, the contents being supposed correct for Sunday. They, however, include fiction, and a variety of sketches, poems, etc., are interspersed among its "religious "articles." OUR LITTLE ONES,-A "Christmas Carol" is given at the opening of the least of good things served from the pages and plates that follow. Of these are "A Letter from a Christmas Turkey," "Eyes for the Kitties," "Weezy's Mouse," "Dame Glinn and her Goats," "A Grand Surprise," etc. The illustrations are many and excellent. Russell Publishing Co., Boston Nelson & Co., London. THE HOMILETIC REVIEW .- A change of name and arrangement of articles is made in this the first number of the ninth volume of the Homiletic Monthly; the general features; however, are retained, and its purpose to aid in the dissemination of what is termed "evangelical truth " well sustained. New York: Funk Westallang at hait liw weenant a li sail.

(From the Daily Emporjum, Frenton, N. J., Dec. 23d,

Address before the Spiritualists by Rev. C. P. McCarthy, of New York City.

Last evening the members of the First Association

City. Last evening the members of the First Association of Spiritualists came out in force to hear an address from the Rev. Charles P. McCarthy, of New York City, who was announced to speak, taking for his subject "The Heligion of Jesus Analyzed and Contrasted with Modern Sectarian Obristianity." After reading three portions of Scripture from the 25th of Matthew, the 2d chapter of Aots and the 1st chapter of James, he proceeded to show that these passages very distinctly characterized the religion of the Galilean Prophet of Nazareth, who was "a man approved of God," and was emphatically declared to be "The Man Christ Jesus," and "The Servant of the Most High God." Having enlarged upon the grandeur and super-excel-lence of the character and mission of Jesus, and upon the practical nature of his religion, which he analyzed as truth in theory, as wisdom in practice, as love in its essence, as peace and joy in its effects, and in its des-tiny as immortality and etarnal life, the preacher took the position that Jesus Obrist was in no sense the founder of modern sectarian Ouristianity; and that it was an aspersion upon his divine and pure nature and disposition to make him responsible for creedal sys-tem; that its spirit and theological teachings were in entire and absolute antagonium with all that he ever said or did. Mr. MoCarthy declared that between Christ's teach-ing and life, and these sectarian institutions, a con-geries of which throughout a small portion of this earth was misnamed Officianity, there was a greater guil than thas; which was between the rich man and Lazarus. The Christianity of the Emperor Constantine, so-

guif that that which was between the rich man and Lazatus. The Christianity of the Emperor Constantine, so-called the great, which has come down the centuries with that eccleatastic superstructure which has been reached by the church fathers, is not of Christ, but is that which he would reject, and which if he came now in the form would crucify him afresh. Mr. McCarthy described Jesus as helonging to the Essentans, and trained in the learning and mysteries of Asis, as a grand. "mediator" or medium between the material and spiritual worlds, claiming that assuch he accomplished the mighty works related in his life; but only when the conditions were favorable, for the record of his life asserts that in some places he failed, in others he was called an impostor, and else-where he was denounced just in the same way as a so-called minister of the Gospel recently denounced our mediums in Philadelphia. The discourse lasted for over an hour, when oppor-tunity was offered for questions or orderly criticism.

Verifications of Spirit-Messages. CABOLINE ELY-CAPT. JOHN BROOKS.

It often; comes across; me that I have been very re miss in not having given evidence of certain facts within my personal knowledge touching spirit-messages which have been given from time to time through the Banner Message Department.

As a careful student of the Spiritual Philosophy, among the strongest proofs of genuineness, to my mind, are the simple and candid statements of spirits, representing their various states and conditions upon the spiritside of life. Not having done my duty in verifying two messages given in the Message Depart ment which I knew to be true, may I do so now?

The first was that of CABOLINE ELY, the wile of Matthew O. Ely, reported in the BANNER some seven or eight years since. Mr. Ely, a resident of New York City, and a personal friend, lost his companion suddenly. It is presumed that the wife, having a knowledge of my belief in the philosophy of spirit re-turn, made me the medium through which to reach her husband, to convey the message that she was living upon the spirit-side of life. I sent the message as given in the BANNER, to the husband, who verified its authenticity, and was deeply thankful to receive the glad tidings.

About two years ago I saw another message, from CAPT. JOHN BROOKS. It was quite lengthy. I com menced reading the message without seeing the name below, and before: I' had half-finished said mentally, This must be from my old acquaintance, Capt. John Brooks of Bridgeport, Ot., a former steamboat cap-

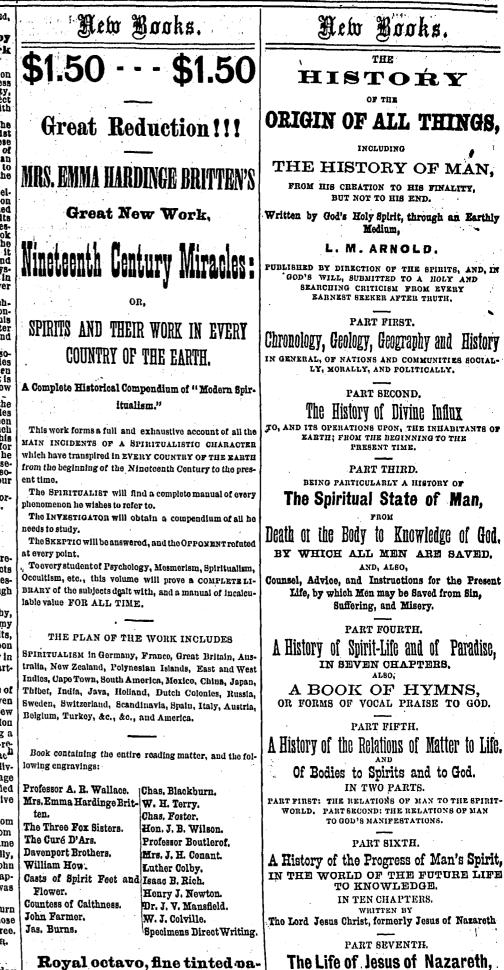
Certainly such indisputable proofs of spirit-return and identity should not be lightly regarded by those who are seeking the truth that shall make them free. JOHN.H. KEYSER.

Very truly, JOHN 115 Beekman street, New York City.

25 A Ohicago popular preacher was one day -when off on his vacation-riding on horseback through the country, when a shower overtook him. Riding up to a cabin, he 'hastily hitched his horse, and knocked at the door. A sharplooking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers; I don't know you," replied the old lady, suspiciously.

"But you know what the Bible says," said the preacher : 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."



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The object of this work is to point out the myths with

8

" Usufficiently corrupt and reckless to pass laws making banevolence a crime, and invading the

DER'S GOVERNMENT COURTERPEIT DETECTOR gives information upon monetary matters indispensable to men of business. Published at 1338 Chestnu street, Philadelphia. Worl wolle of al Soll

LATE DECEMBER MAGAZINES. THE TRUTH BREERS, edited / by Rev. John Page Hopps; contains a lecture on Bationalism by the editor; a translation from the German upon the Exolution of the Divine Idea / etc. Williams & Norgate, London. -- THE VAC. CINATION INQUIRER reports the result of an inquest on the death of a child to be a verdict that it died from, convulsions, following, vaccination,", though strenuous efforts were made by the doctors to have itappear otherwise. A large amount of information is; also, given respecting, the progress of the Anti-Compulsory Vaccination Movement in England; etc. E. C. Allen, London .- THE INDEPENDENT POLPIT. gives on its first page an article entitled "Can Spiritualism be Proyed?" in which the subject is ably and olearly discussed, the conclusion arrived at being that it can Articles that follow treat of "Evolution and Presbyterianism;" !' Ignorant, Pretenders," "Inspiration," etc. J. D., Shaw, Waco, Texas. http://

It may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it may be that a legislative body can be found it is anticipation of the proposed by the state of the parties whom it is proposed by the state of the parties of t

'You need n't quote Bible," said the old lady, quickly; "no angel would come down from heaven with a quid of tobacco in his mouth, as Hon you have." Mrs

The divine got wet, but he stuck to his quid.

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Cod Liver Oil, with Hypophosphites, In Tubercular Troubles of the Lungs. Dr. A. F. JOHNSON, Cedar Rapids, Iowa, says: "I have used Scott's Emulsion in Tubercular troubles, with satisfaction, both to patients and myself." States out the forthers.

Passed to Spirit-Life:

From his home in Worcester, Mass.; on the evening of Dec. 11th, Chas. Wood, aged 80 years 5 months and 5 days. Dec. 11th, Chas. Wood, aged 20 years 5 months and 5 days. He has for many years been an earnest Spiritualist, and passed unchanged in opinion to spiritualist, and married, but his heme has been presided over by his niece, Miss Emity. P. Smith, (now the wife of the Inev. Clark Moor, Universalist,) for the miss of twenty-five years. The funeral services were conducted by the Rev. Mr. Harris, with "scripture service" and prayer, and a brief discourse by the writer, from the words. "To die is gain," He was my dear husband's uncle, and the last of a family of five brothers and one sister. M. B. TOWNERND-WOOD.

From Simonsville, Vt., Nov. 29th, A. E. Stannard, aged

From Simonsville, Vt., Nov. 20th. A. T., Stannard, aged 54 years 10 months and 27 days. After a long and severe struggle for life, came the Angel of Mercy, clothed in anowy drapery, and with the words of peace upon her lips becknowd the dear brother to brighter scenes. As a man of bourage and valor, he stood at the front, faithfully performing his duties as a townsman and representative. Taken in the prime of life, the widow and a large circle of friends moura for. him deepiy. He now yeather over you, and, guarded by hispersence, he will lead you in the path of fairest flowers, and give you strength to enter into the valley of scenest rest.

From Millington, Mich., Dec. 18th, 1884, Samuel L. Tow-

From Millington, Mich., Dec. 18th, 1834, Samuel L. Tow-er, in the 62d year of his ago. Bpiritualism was his religion; and his faith had blossomed into knowledge. He was anxious to depart and leave the worn-out body to mother earth, having been a sufferer for mearly one year. Shortiy before he passed on he exclaimed: "I am the happlest man in town." Mirs. R. Amadon of-ficiated at the funeral. "I (Obtuary Notices not exceeding twenty lines published gratuitously." When they exceed this number, twenty essait for each additional time settif be charged. Ten words of a pa average make a line, "No posity admitted under this kadding.]

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SPECIAL NOTICES.

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



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

Spiritualism in the Pulpit.

Rev. John Snyder recently preached a sermon in the Church of the Messiah, St. Louis, on "Modern Spiritualism," one of a course of three sermons on that subject, a report of which is before us. He acknowledged at the outset that it was a theme the interest in which is deepening in a truly wonderful fashion. But while confessing for himself that he was unable to feel that personal interest in the subject which it seems so easy to create in the large majority of those who have given it any attention, he admitted, with the Latin poet, that nothing that is human is a matter of indifference to him. "I am sure you would be amazed," said he, "if you could know how widely spread, in every part of the civilized world, this belief, or the vital interest in this belief, really is." "Hundreds of practical business men," said he, "whose interest in the common forms of religious teaching is of a very nominal character only, diligently seek out mediums, and spend patient hours in investigating their claims. This is done, generally, in secret, for fear it may affect their standing in Orthodox churches or their social position; but large numbers of such men are openly, frankly, exultingly, Spiritualists."

The Rev. Mr. Suyder frankly admitted, furthermore, that this faith numbers among its adherents a fair proportion of able and scientific men. He named Prof. Wallace, and spoke of Judge Edmonds. He said there were probably over seven millions of people in this coun. try, and almost certainly as many more in oth er parts of the world, who accept, with more or less reserve, the truth of spiritual phenomena. He also mentioned that there are eight or ten periodicals in this country, and five in the city of London alone, which presented the claims of the various phases of Spiritualism. If there was any argument in mere numbers, as some Christians, he said, seemed to think there was, then he thought it must be allowed that "the Spiritualists may safely assert that, in all human probability, no other faith on the globe ever had sol; :ge a following in the first thirtysix years of its existence." Thirty-six years after the death of Jesus, Paul was writing his epistles to the scattered and obscure churches of Europe and Asia Minor; and while he was appealing to the testimony of nearly five hundred living people who had seen the Master after his resurrection, the Spiritualists claim to have the testimony of a hundred times five hundred, to sustain facts as startling as the resurrection. He said that leading Oatholic theologians have asserted the reality of the spiritual phenomena, but they ascribed them to demoniacal influence. Rev. Mr. Talmage, he said, has taken substantially the same ground. Of one thing, said he, we may be certain, and that is that this faith is at the present hour "a vast and incalculable force in the religious history of this century." He then proceeded to inquire what circumstances have concurred to give Spiritualism its vast impetus in Christian lands. In the first place there has been a decay in the vital belief of the future life among the dominant Christian denominations. Christianity was born in the light of the open heaven; its first believers were men and women from whose hearts the sense of certainty had pushed the power of hope and faith; they knew that Christ had risen from the dead; in their thought the two worlds were tied together. Much of this expectation was founded on a belief in a physical resurrection. The limitations of physical science disturbed men but little at that time. When, however, they saw, after a few years, that Jesus did not come back in his glorified body, the fervid faith of the Church began to cool. Twenty-five and thirty years after the crucifixion Paul was writing to the Corinthians to rebuke them for their lack of faith in a general resurrection. The primitive form of belief had already begun to wither. The writers of the New Testament are for the most part so filled with expectations of a speedy ending of earthly things that they spend little time in the elaboration of any philosophy of the future life. Said Rev. Mr. Snyder, "I think if any fair man will study the New Tes-tament with single reference to its teachings on the inbject of the future life, he will be furned to admit candidy that they have, for the modand a protound unreality." Even that mapping the fitmenth of the First Corm-this contains but little that in his opinion,

reaches in a living fashion the mind of the man of the nineteenth century. It abounds with a philosophy which no longer touches the living thought of men. And the dramatic pictures of the Book of Revelations place us in an atmosphere of Orientalism resembling that out of which sprang the Arabian Nights. He said that when he heard these things read at services for the dead, he was struck with the idea of the great gulf that lies between them and any power of real human consolation: "When I see people," said he, "plunged in the darkest gulf of grief, shrouded in the ghastly habiliments of woe, standing beside the open graves of their loved ones, listening to the promises of a physical resurrection as the ground of their belief in immortality, I often feel what a dead

and withered thing the old Church has to offer to the hungry hearts of the bereaved. How many hundreds of men and women, with fresh sorrows in their souls, have turned from these dead beliefs, and sought the answer to their agonizing questions, no man can number."

These people listen to the voice of the Church. but its confident creeds hold no comforting message for them. Taught by that Church to demand absolute and authoritative knowledge upon all religious subjects, they discover how like a distant echo of a past belief is the voice of that Church in the night of their sorrow. It is not strange, said Mr. Snyder, that such people turn to Spiritualism and its revelations through the medium. He compared it to the state of living in Rome, nineteen hundred years ago. But, in the second place, he said that, unsatisfactory as is the Church's picture of the future life, the Protestant Reformation made it even more meagre. The destruction of the doctrine of purgatory he regarded as a blow to Protestant theology from which it has never recovered. That doctrine meets certain ethical demands of human nature which the Protestant Churches have never been able to satisfy. The doctrine of the future life is the only department of Protestant theology which has not shown marks of a wholesome and rational development. Then, again, the doctrine of the atonement is constantly undergoing modifications. But the Protestant picture of hell and heaven is the same crude, untouched creation that came from the hands of the reformers. Any probation after death would be a modification of purgatory, and that the Protestant Church has never tolerated. But the doctrine of future probation is working its way into the Andover creed, as we all know. Mr. Snyder said he found that the great body

of Protestants have a private creed of their own on this subject. They do not believe it is just and fair to give an immortal soul the brief span of earthly life, and make its everlasting fate depend upon the sins or mistakes of this imperfect world. And inasmuch as the popular churches give no open hospitality to these protests of the conscience and intelligence, Spiritualism, on its philosophical side, appeals most powerfully to the developing conscience of mankind. It has, said Mr. Snyder, a measurably consistent philosophy of the future life, and that philosophy harmonizes with the natural moral sense of humanity. It aims, said he, at any rate, to present the natural compensations of virtue and punishments of vice; to exhibit the law of cause and effect in spiritual life; to make a just proportion between sin and suffering; and to show humanity in its future life subject to the same laws of progress that prevail here. He was willing to admit that this philosophy has exhibited an immense power to modify the common judgment and imagination upon the subject of immortality. Thus does Spiritualism have to do with the strongest, most permanent and inappeasable demands of the human soul. In all honesty and simplicity of heart, asked Mr. Snyder, can you not understand why so many bereaved men and wo-

men seek in Modern Spiritualism the solution of problems that break their hearts, the dispelling of darkness that well-nigh destroys their faith in the goodness and sufficiency of God?

A. B. French in the East.

BANNER OF LIGHT.

By reference to our eighth page the reader will find a synopsis of the able address delivered last Sunday afternoon in Chickering Hall by this gifted orator from the West. We are certain this, his first appearance before a Boston audience, will awaken a popular demand to hear more from him in the near future, should his multitudinous engagements permit his presence in this city.

We received a call from this genial gentleman at our office a few days since, and were glad of heart, in these days of doubt and acrimony, to meet with such a whole-souled man, whose every inspiring impulse seemed to sink self and to be for the good of the cause, for the sake of that cause alone.

On his way to his Boston and other engagements in Massachusetts, Bro. French stopped at Saratoga Springs, N. Y., being warmly received by the resident Spiritualists. While there he frequently addressed the people, and on all occasions won golden opinions (spiritually speaking) from his hearers. The local press spoke highly of his efforts there-the Eagle. of Dec. 27th, saying in reference thereto : "Prof. A. B. French, one of the most eloquent speakers in America, delivered four lectures in town during the past week-two religious, one scientific and one historical.... He intends to speak in Saratoga again next summer"; and the Sentinel of the same date giving synoptical accounts in brief of his lectures, which were delivered before the First Society of Spiritualists on Sunday, and one on "Mohammed, the Faith and Wars of Islam," on Tuesday evening, in the Court of Appeals Room.

Mr. French lectured for the Lyceum Bureau in the "Old Resident" course at Lawrence, Mass., on Monday evening, Dec. 29th. Upward of thirteen hundred people paid the closest attention to his remarks on "Prehistoric America." and at the close he was earnestly congratulated on his eloquent and exhaustive treatment of this absorbing theme. Mr. French desires to return thanks to the friends in Boston and elsewhere for the kindness which has rendered his visit to the East a pleasant spot in his memory. He left this city at 3 o'clock on the afternoon of Tuesday, Dec. 30th, on his way Westward, to fulfill engagements for the Bureau in Illinois and Wisconsin. Our best wishes go with him, wherever he is called to labor. Bro. French is a genial soul, and we highly appreciate him. If we had more men in our ranks like him it would doubly bless our cause.

A Sign of Peace.

We have just received from Californiathrough the kindness of Mrs. C. P. Hatch of Petaluma-two pure white doves, for which the donor has our cordial thanks. This is a good omen-that peace in the household of our faith so long hoped for is about to be realized. We shall not anticipate too much in this direction, however, but await events as resignedly as possible, reserving our ammunition for use in case justice must be done and the truth vindicated.

"Outside the Gates."

We shall print next week the first installment of a serial autobiography titled as above, written through the mediumship of Miss M. T. Shelhamer by a spirit who has become tried by the fire of suffering and exalted through pain. The narrative, which aims to teach a grand moral lesson, will prove as it proceeds as interesting as a romance, but has the added merit of being true to the letter.

THE SPIRIT MESSAGE DEPARTMENT for the present week gives, after the usual Invocation, the answers of the Controlling Intelligence to questions regarding the knowledge (or want of it) possessed by decarnated spirits as to the material whereabouts of their loved ones on earth [it being explained that these are really arbitrary, external matters belonging to physical life alone, and are not necessarily a part of the spirit's thought when coming into rapport interiorly with its friends in the mortal -and, further, that "it is possible for one on earth to become so surrounded by magnetic conditions. by inharmonious associations, and by other circumstances, as to prevent his dearest spirit-friend from coming into direct contact with him," a fact which all who read this reply will do well to bear in mind]; and as to whether each human soul clothed in mortality is born in the spirit-world for an earthly pilgrimage fanswered in the negative, the Control taking the ground of the preëxistence of the spirit]; "Benefice," author of "Thoughts from a Spirit's Standpoint," the concluding number of which series will be found on the same page, describes his early life, and after-experience in matter, and disclaims all the various reports in circulation regarding his personal identity; EZRA S. GANNETT brings greeting to all whom he knew and who loved him on earth, and assures the reader that while "it may take months for some seeds to sprout in some soil, and it may take years for the truth to grow in some human hearts, yet eventually truth will triumph, and make itself felt : All knowledge that comes to mortals from the higher life is immortal in its fruitage"; CLARENCE MAR-SHALL assures his Uncle George in Des Moines, Ia., that all he (G.) told him just before his death proved true-he also desires that that relative inform his father and the folks at home that he has returned as from a long voyage at sea; WINIFRED MEANS wishes to send her love to her mother, (Mary Eleanor Means of Buffa-10, N. Y.,) and to her brother Frank, her father in spirit-life also sends pleasant remembrances by her aid to his wife and son; and JAMES H. BLAKE would like to have his old friends in New Bedford, Mass., know that he has "returned from the spirit-world," and that his wife also sends love to them from the new life.

"Shadows."

On the fifth page of the present issue of the BANNER will be found the announcement that John Wetherbee's new book, bearing the above title, will be placed before the reading world nir; but the cause has made such great progress from the press of Colby & Rich, on Wednesday, Jan. 7th.

Those who in the past have read the crisp and sparkling articles furnished these columns by our valued correspondent, will need no assurance from us that the thoughts expressed sion of a Spiritualist newspaper, viz .: the disin the pages of his new book will be the fruit of mature deliberation on the part of a well-balanced mind; and the narration of experiences in spiritual investigation therein stated will be reliable in the fullest degree.

Spiritualists throughout the world are about to enjoy a rich treat in this work of Mr. Wetherbee's, and we confidently predict for it a wide sale and a trans as well as cisatlantic reputation as the merits of the book find their way to the popular apprehension.

* A friend of ours, Mr. Charles G. Foster, a business man from the West, at our suggestion visited on Sunday evening, December 28th, the materializing seance of Miss Gertrude Berry, in this city. He informs us that about twentyfive sitters were present; that the cabinet was thoroughly examined and the door sealed, thus preventing any collusion whatever. Just as soon as the medium entered the cabinet, and before Mr. Albro could arrange the light, forms began to appear. Many spirits were recognized and welcomed by their friends. "Gipsy," a cabinet spirit, shook hands with Mr. Foster, he says, and was apparently solid flesh and bone. She seemed to have many acquaintances in the audience; and as she came out several times, shook hands with all within her reach. Another spirit called "Twinkle" came out and acted in the same manner. Then an Indian, called "Tecumseh." came in full costume. Mr. F. grasped his hand and examined it: it was much larger than his. Mr. Albro invited the largest man in the room, fully six feet in height and about 180 pounds weight, to greet the chief. "Tecumseh," to show his strength, lifted the gentleman two feet from the floor. Two forms, of different sizes, came several times. The most convincing manifestation was that of the dematerialization of a female form just outside of the cabinet, and then the sudden materialization of the same form. This was the first fullform materialization séance our friend ever attended; and being under strict test conditions. he was satisfied that it was bona fide.

EF A correspondent of Truth, New York, gives a detailed account, as related to him by the captain of a West India trading vessel lying at the time in port at Machias, Me., of events on board that caused several crews to leave, and compelled him to delay the voyage for which the brig was loaded. These events convinced every man aboard that the vessel was "haunted." After their occurrence on the night mentioned not one would go in the forecastle; they sat in the galley until daylight, and at 7 o'clock had their chests on the dock ready for departure.

17 It seems that the Pope of Rome was in no Christmas mood on Christmas Day-that no trace of "peace on earth, good will to men" appeared in his reply to the Christmas congratulations of the cardinals-as "his holiness" took this especial occasion to ignore the abnormal position of the papal see, vigorously censure the Protestants "for their machinations." rebuke the liberal press, and denounce the divorce laws submitted to the French Chamber of Deputies. Such pessimistic deliverances do not sound well, especially on the anniversary of a day when "all the world's akin."

15 The Shawmut Lyceum children had a

JANUARY 8, 1885.

Another Spiritualist Paper in Spain. The spiritualistic wants of the friends in Barcelona, Spain, have been heretofore attended to in a most satisfactory manner by La Revista de Estudios Psicológicos and La Luz del Porveof late that it was deemed necessary to establish another paper. It is entitled El Faro Espiritista, and its first issue, dated Dec. 7th, has just come to hand. We cordially extend to it the right hand of fellowship, and hope its conductors will always keep in view the true missemination of spiritual news and the defense of mediumship: They will thus make this new venture what its title sets forth-a veritable spiritual Light-House.

Among various news items we notice particularly a quotation from a private letter received from Lerida, to the effect that Spiritualism has at last obtained a foothold in that stronghold of superstition, the Province of Catalonia, and societies are being rapidly formed in all the principal cities. The correspondent speaks exultantly of this, as the persecution of Spiritualists by both pulpit and press of this Province has hitherto been sufficiently violent to prevent any active or open movement of the friends of the cause.

Special Notice.

We desire all our readers to know that MRS. HABDINGE-BRITTEN of England will lecture in Berkeley Hall, Boston, Mass., Sunday, Jan. 18th, 10:30 A. M., on "Belshazzar's Feast, or the Handwriting on the Wall." 7:30 P. M., on "Spiritualism, the Reform, Science and Religion of the Age." Public reception will be extended at 30 Worcester Square, Jan. 19th, at 7:30 P. M. She will speak in Brooklyn, N. Y., at the 'Church of the New Spiritual Dispensation," during February. Mrs. Britten expects to return to Europe early in the spring. Address, 345 West 34th street, New York.

Christmas Presents

Are something to which the editorial fraternity are supposed to be measurably strangers; but we were so kindly remembered this year that we feel to allude to these offerings, viz.: Two white doves from Mrs. C. P. Hatch, Petaluma, Cal. (spoken of in another column); a valuable china cup and saucer (bandle a butterfly), from Mrs. M. E. Paige of Oincinnati, O.; an inkstand from Mrs. Nellie M. Day of East Cambridge, Mass.; an album from the Banner of Light medium, Miss M. T. Shelhamer, and a white silk handkerchief from the sprightly " Lotela." The respective donors have our cordial thanks.

107 The second edition of the very interesting book, "LIFE AND LABOR IN THE SPIRIT-WORLD," is selling rapidly. The price is only \$1,00; postage 10 cents. For sale by Colby & Rich.

E L. A. Edminster, Psychovitalist and Magnetic Healer, is stopping at 16 James street for a few days. Permanent address, 202 Pine street, Providence, R. I.

27 Dr. Dean Clarke, late of California, made us a pleasant call a few days since. His address for the present is in care of BANNEB OF LIGHT.

ALL SORTS OF PARAGRAPHS.

THE BANNER WISHES EVERYBODY A HAPPY NEW YEAR1

A New York visitor to Boston, recently, was interested and puzzled by the constantly recurring "H" on houses at our street corners. "What are those H's for ?" the stranger asked. "They were dropped by the British when they left Boston," was the solemn reply of a fireman.

The following from the Pittsburg Dispatch is sound common sense: "The young journalist has a tendency to soar. He must soar. The best thing is to let him soar. He can do no harm while up in the clouds. The inference, therefore, is, that he will do no good until he gets down.

The Belfast Journal says : "The wife of James

Happy New Year!

All kinds of thoughts are active in the mind at the opening of a New Year. Therefore we will not attempt to guide and direct any one in reference to them. but leave them to their own ordering. We will simply extend to every BAN-NER reader the sincere greeting of a Happy New Year, and wish each one the enjoyment of three hundred and sixty-five happy days. It is a good time to make slient resolutions looking to the regeneration of our natures; to secretly purpose that our better and holier sentiments shall hereafter show more openly in the character and course of our outward lives; to drop the evil and take on the good; to begin a new life in everything that gives to life its supremest value. One year of unflagging effort in this direction will inevitably show wonderful results in us, both in our own eyes and in the eyes of those about us. Let us try it and see if it be not so. And then, too, the deep serenity of spirit that possesses one thus purposed, the calm self-possession and continual self-control, this is a source of happiness that is productive in a remarkable degree, and, once obtained, would not be parted with for any merely earthly consideration. These are our few suggestions accompanying the wish to all for a Happy New Year.

*** "The Mission of Modern Spiritualism" s the title of the lecture of Prof. Henry Kiddle, printed in the last Rostrum, which he delivered at Vineland, N. J., recently-and an excellent discourse it is, full of live thoughts, exalted aspirations and sterling truths. Hesays: "Some people have the idea that Spiritualism is merely listening to spirit-raps, seeing materialized spirit-forms, and witnessing the endlessly varied manifestations through mediums. All this is, indeed, important, because needed to convert mankind from their materialistic notions and lead the way to a complete recognition of spiritual truth ; but Spiritualism stops not here: its mission is coextensive with the spiritual universe, where it will conduct its disciples as far as they can go; it will never take them a single step beyond the limit of their growth or their ability to comprehend and assimilate both intellectually and spiritually the truth revealed. At every stage of their progress its disciples may hear the words, 'I have many more things to say unto you, but you cannot bear them now.' Thus is it also with the world at large. This spiritual revelation is grander than any that preceded it, because mankind have propressed in intelligence and receptivity, so as to be able to bear the greater light; and when still greater progress shall have been made, grander revelations yet will be vouchsafed."

We regret to learn that the excellent traine-speakin, Mr. J. Olege Wright of Eng. land, who has been preaking to general so sends us an allocated (Mass.) Correspondent from Price \$1,00; pottage free.

A correspondent calls us to account for our brief allusion to Rev. B. Heber Newton, asseverating that the statements were incorreot, etc. We would not do that liberal preacher the slightest injustice for the world. All we have to say in the premises is, that we derived our information from the Boston daily press reports, supposing of course they did not misrepresent the reverend gentleman in question. We shall print a synoptical report of the lecture in our next issue, in order to do full justice to the eminent New York divine.

The First Society of Spiritualists of Saratogs Springs, N. Y., entered upon the second year of its existence the present whek. Its an-nual election of Trustees was to occur on Sunday, Dec. 28th in it at

grand time at Wells Memorial Hall on Christmas Eve, under the management of Conductor Hatch and his assistants. The tree was laden with all sorts of presents for the little ones: the recitations and speeches on the occasion. by old and young, were very enjoyable, and it was a late hour ere the festivities were conoluded. If some of our very good pious devoted church-people had been present, they would have been obliged to own up that heaven was brought very near to earth on this delightful occasion.

Dir Owing to the pressure of matter on our columns this week we have been obliged to leave out several editorials, reports, etc., after being put in type for use : Among them a report by GBAPHO of the services at Berkeley Hall. Boston, on Sunday evening last, participated in by Messrs. G. Chainey and A. B. French, and a report of Mr. J. Frank Baxter's services last Sunday, in East Princeton and Leominster. Mass.

Mrs. Dr. H. G. Petersen informs us that a letter just received from her husband reports excellent success on his part as a healer, in Cuba. An account regarding the Doctor's experiences in his new field of labor will soon, we understand, be forwarded for publication in the BANNER OF LIGHT.

137 An account of interesting phenomena witnessed at recent materialization seances of Mrs. A. S. Bishop in this city, will appear in our next issue. Those who may desire to attend Mrs. B.'s séances will find in our advertising columns information in regard to time and place.

15 In a letter from the Hon. Thomas R. Hazard, who is at present located in Santa Barbara, Cal., he says that, as no one has ever offered to relieve him of the bail bond in relation to Gordon, he now withdraws the proposal; he proposes to take care of the case himself.

It will be seen by his card in another column that James A. Bliss will issue on or before Jan. 31st the first number of a monthly magazin), entitled "Spirit Voices," George A. Fuller, editor; Mrs. G. Davenport Stevens, associate editor.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Waterbury, on Jan. 80th, 81st and Feb. 1st. Full particulars will be printed in the next number of the BANNER OF LIGHT.

Prof. J. R. Buchanan, of 29 Fort Avenue. Boston, has just published a Paycho-Physiolog-ical Chart of Saroognomy, (size 21281, inches) which is the vehicle of snuch valuable information: Price \$1,00; postage free.

Gordon of Liberty has a little girl child. The difference in the age of mother and daughter is about fifteen years." How is that, Bro. Hall?

The dallies (that never 16) say there is a haunted house in Dover, N. H. The way they put it is that " the house is bewitched." Hum ! Ask Bro. Seaver if it is n't. He keeps the run of these things.

Ata W. S. Butler & Co.'s, 90 and 98 Tremont street, can be found the finest assortment of millinery, fancy goods, hosiery, laces, etc., that are manufactured. and at very reasonable prices. As a contemporary tersely says: "The immense number and variety of goods devoted to the adornment of the female form divine can scarcely be realized until one visits this large emporium, where counter after counter and floor upon floor is devoted to: the sale and display of an almost infinite multitude of them-the flowers, feathers and 'furbelows' essential to the comfort and adornment of an American lady."

What is that which gives a cold, cures a cold, and pays the doctor's bill? A draught.-Hartford Times.

"The Ten Commandments, mostly negative, or laws of not doing, are not, all together," said Horace Bushnell, "as weighty and broad upon the conscience as Ohrist's one positive law, 'Do ye unto others as ye would that others should do unto you." Not even the thunders of Sinal are any match for the silent thunders of Calvary."

In 1790 there were only twenty-five post-offices in the vhole country; and up to 1837 the rates of postage were twenty-five cents for a letter sent over four hundred miles.

Life is before you I from the fated road You cannot turn : then the stated road. Not yours to leave the unknown way, You must go o'er it, meet yo what yo may. Gird up your souls within you to the deed Angels and fellow spirits bid you speed 1. -Buller.

A terrible earthquake shock, lasting fully fifty seconds, occurred in Spain Dec. 24th." The shock was felt throughout the whole country. Many persons were killed, and a large number wounded; house were wrecked, and the people panlo-stricken. These who escaped injury descried their homes, and encamped in the open squares and. In the fields, fearing another shock.

There has been an elopement from Northville. L. L. This time it was Dec. George M. Terry with Parto Davies's wife. Had these people been Spiritualists what howls the press would have indulged in I

"What is that?" purred an aristocratic Tably cat to her favorito Thomas. "I read on the bill of fave that they are serving rabbit stew." "So they are serving rabbits, too, are they? Well, maybe, they will give us a rest, then."-New York Graphic.

"What is laughter?" asks to the sound that you hear when you had been part and the sound ask the sou

Dr. Boynton recently inner contained with the second secon

BANNER OF LIGHT.

Ohristmas Festival of the Shawmut Lyceum.

Notwithstanding the weather was very stormy on Wednesday evening, Dec. 24th, Wells Memorial Hall was packed by the pupils and the friends of the Lyceum. On entering the hall the first object to attract the eye was a darge Christmas Tree, which was loaded with gifts for the scholars from the Lyceum and their personal friends. At 8:80 the assembly was called to order by Conductor J. B. Hatch, who stated the object of the gathering and re-turned thanks to all who so liberally donated both money and appropriate articles to make our hearts glad.

both money and appropriate articles to make our hearts glad. In speaking of the gifts, Conductor Hatch re-ferred to a bountiful donation of valuable books presented to the Lyceum, and which were distributed—each pupil receiving a copy. The volumes were heartily appreciated. Miss Rebecca Bowker presented three large engrav-ings, framed, together with other articles. Mr. John Churchill gave money and kind words of oheer. Master Wilcox had a Christmas Card for every pupil. for every pupil.

oneer. Master Wilcox had a Christmas Card for every pupil. The entertainment of the evening was opened with a piano solo by Miss A. Hultin, followed by a Christmas selection by Louise Irvine; after which recitations were given by Rosie Wilbur, Emma Ware, Mabel Roberts, George Wilbur, Enma Ware, Mabel Roberts, George Wilbur, Flossie Cassell and Gertie Rich. Little Flossie Butler gave two fine selections, which were joudy applanded. "Young Santa Claus," personated by Lulu Morse in costume, showed the wonderful powers of this young miss. Vo-cal selections were given by Miss Shelhamer and a male quartette, composed of Dr. J. A. Shelhamer, J. B. Hatch, jr., W. F. Rand and Master Albert Rand, assisted by Master Eddle. The feature of the evening was the presenta-tion to Miss Rosie Wilbur of a tiny watch, she being the most proficient in obtaining money for the benefit of the school. Miss M. T. Shel-hamer received the second prize, which was a silvercake-basket; in choice words she accepted the gift, and at once generously placed it in the shiver oake-oasket; in choice words she accepted the gift, and at once generously placed it in the way of being disposed of for the benefit of the Lyceum: At 10:30 Louise Irvine recited "Good Night," and all returned to their homes feel-ing glad that they were present at the festival of 1884. "The following ladies had charge of the entire experiments und to much waits

arrangements, and too much praise cannot be awarded them, as they worked hard, early and late, to make the affair a success: Committee, Miss M. T. Shelhamer, Mrs. J. B. Hatch, sen., Mrs. E. J. Rand and Mrs. Mitchell.

Mrs. E. J. Rand and Mrs. Mitonen. In closing allow me to wish all the friends of the Shawmut Lyceum a "Happy New Year," also to our sister Lyceum in Cleveland, al-though "ever so far away," that is not forgotten. A. D.

J. Wm. Fletcher in Bath, Me.

There has been a decided stir created in this little city by the presence of Mr. J. W. Fletcher, the trance-medium. The place has been dormant spiritually for several years, and it was thought wise to see what could be done by ob-taining the services of some one who dould ably represent the cause. The above-named gentle-man was employed and results awaited. The first Sabbath the weather was very inclement, but the outlement choice and is to numbers but the audiences, though small as to numbers, were made up of the very best citizens. The lectures embodied a thoughtful presentation of the subject, and were, withal, so thoroughly imbued with the spirit of kindness and charity, Induced with the spirit of kindness and charity, that many who were anxious to find a flaw were forced to say: "Well, I cannot find any fault with that." The tests at the close were simply perplexing, so complete and absolute were they. This was the first seed sown. To day, the second and last Sunday of Mr. Pletchers, encompany the very seat west taken

To-day, the second and last Sunday of Mr. Fletcher's engagement, every seat, was taken in the Oity Hall. The Mayor, prominent doctors and lawyers and others of influence were con-spicuous among the audience. The lectures were of a very high order, and it was univer-sally acknowledged that they had never been excelled by anything given there before. In the evening the interest was intense, and the complete recognition of each test only served to impress the reality of the claim that "spirits do return."

do return." After the lecture Mr. Fletcher was "labored After the lecture Mr. Fletcher was "labored with" to remain longer, as another Sunday no "hall in the oity would hold the people, but his engagements prevented accepting any offer we could make. We shall make other efforts for this work here, of which we shall notify you from time to time. M. A. WEBSTER. Bath, Dec, 29th, 1884.

Ladies' Aid Society.

The last weekly social gathering of the year was held on Friday: Dec. 26th. In the evening Mrs. Nellie E. Whitney, the materializing medium, gave them one of her seances. This was not one of her materializations for forms, but what she designates "light se-

merriment was caused by its introduction, thanks to Philomelia Bich. merriment was caused by its introduction, thanks to Philomelia Bich. The children were also the recipients of Christmas cards sent by Mrs. Morse. Mr. Loes recited Longfel-low's beautiful poem, "The Children," and alterwards an original Christmas poem, introducing Banta Claus, personated in splendid character costume by Mr. F. O. Bich, who made his sudden appearance by jumping through a large screen on which was painted, "A Bighte Merrie Christmas to All !" The children were astonished and delighted and made happy by the presents received. Then followed Miss Alice Barker, "the postmistress," with a few brief remarks, award-ing the prizes offered by her at the beginning of the year for those writing the most letters: first prize, Miss Tillie H. Lees; second, Mrs. Nellie Heywood. First prize for children Flora Collier; second, George Collier; third, Anna Colin. At the conclusion of the distribution of presents, etc., the floor was cleared, when dancing concluded the programme, Prof. Hay-wood of the Oleveland Dancing Academy and Prof. Palmer turnishing excellent music.

God's Poor Fund.

Bince 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 Eben. Snow, \$10,00; S. R. Francis, \$2,00; Mrs. A. J. K., \$1,00; H. B., \$2,00; Charity, \$1,00; George James, \$1,25; J. O. B., \$5,00.

A new organization of Spiritualists has been instituted in Chicago, in conformity with the statutes of the State of Illinois, pertaining to religious societies, by which it is granted all the protection and privileges accorded to other sects of religionists, under the name of "The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums Society." The following comprise its Board of Officers: President, Dr. Norman MacLeod; Vice-Presidents, Henry C. Strong, Dr. George A. Bishop, Mrs. Lucy C. Hewitt, Dr. Martin F. Murphy, Dr. C. Avery, Mrs. H. A. Berry, James H. Berry, A. B. Shedd; Secretary, Henry E. Hutchins; Treasurer, Mrs. Nancy M. Moore; Trustees, Charles MacGarrahan, Dr. Robert Greer, Dr. Samuel Tupper, Emma J. M. Hutchins, Mrs. Caroline Piper; Warden, Miss Nellie F. Murphy, to either of whom correspondence may be addressed at 48 Green street, Chicago.

THE MEDICO-CHROMOPATHIC COLLEGE.-The winter course of Dr. Babbitt's Medico-Chromopathic College, embracing Chromopathy (Sun Healing), Magnetic Massage, Hydropathy, etc., is to commence at Vineland, N. J., on Jan. 13th. Diplomas conferring the title of D. M. are conferred on those meriting them.

A new clock, warranted to run for five years with out either winding or regulation, has been invented in Europe. The Belgian Government placed one in a railway station in 1881, sealed with the Government seal, and it has kept perfect time over since.

Movements of Mediums and Lecturers.

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

J. William Fletcher opened the spiritual meetings in the City Hall, Bath, Me.; he also lectured there Sunday, Dec. 28th. He is engaged in Providence, R. I., the Sundays of January.

Mrs. Willis-Fietoher will begin a course of lectures in Washington, D. Q., the last of January.

Mrs. Maud B. Lord has been speaking recently in Portland, Me., with great success.

Portland, Me., with great success. Mrs. Abby N. Burnham lectured Nov. 2d and 9th in Providence, R. L., to large and increasing audiences; Nov. 10th friends gave her a reception, which was largely attended. Nov. 16th she spoke in East Brain-tree; Nov. 30th in Somerville; and Dec. 21st in New-buryport to a good house, notwithstanding the severe storm. She will speak in Newburyport again on Jan. 4th, and Camden, N. J., Jan. 8th and 9th. Dec. 28th she lectured in Worcester, and Dec. 20th in Holden. Address No. 1 Allston street, Boston, Mass. At heat excounts Horace M. Bichards was visiting

At last accounts Horace M. Richards was visiting friends at Bochester, N. Y.

Iriends at Bochester, N. Y. "Last week," says the Baratoga Sentinel of the 27th ult., "Mrs. Morse Baker, who remained hereabouts after the provious Bunday's engagement, visited Mr. Van Buren in Greenfield, and spoke to good audiences in his parlors on Friday and Saturday evenings."

In his partors on Friday and Saturday evenings." Capt. H. H. Brown wishes his correspondents to note the fact that his permanent address hereafter is Woonsocket, R. J. He has taken up his residence there, and his wife, Famile M., will practice as a clair-voyatt physician and give sittings, and a portion 'of the Captain's week days will be devoted to healing and psychometry. He will make engagements to ice-ture as usual, and will attend funcerals. He spoke at Brockton the 25th, and can be engaged for the last three Sundays of January. Mrs. A. H. Colby lectures the Sundaya of January

Mrs. A. H. Colby lectures the Sundays of January in Norwich, Conn. Address care Byron Boardman.

Mrs. Sarah A. Byrnes acceptably addressed the Chelsea, Mass., Spiritual Association on Sunday even-ing, Dec. 21st. Fine singing by the Hawthorn Guar-tette made the services additionally interesting. Nellie J. T. Brigham spoke in the Court of Appeals Room. Saratoga, N. Y., on Monday and Tuesday even-ings, Dec. 29th and 30th.

The Banner of Light.

BATES OF ADVERTISING.

Each line in Agnie type, iwenty comis for the first and every insertion on the fifth or eighth page and fifteen comis for each subsequent in sertion as the seventh page. Special Molices farty cants per line, Minien, such insertion: ch ins

isertion. sertion. case Cards thirty cents per line, Agate, Noth Insertion. Notices in the editorial columns, large type, eaded matter, fity cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued atom must be left at our office before 18 M, on aturday, a week in advance of the date where-a they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed No. 417 Sumner Avenue, Brooklyn, N. Y., until Feb. 1st. Due notice will be given of his days at the Quincy House the coming winter. 13**, Ja.8.

Dr. Jas. V. Manafield, at 23 Dartmouth street, Boston, answers sealed letters. Terms, \$3. and 10c. postage. 4w*.D.13. \$3, and 10c. postage.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. BOW-Bureau (10 Bpruce stroet), where savertising contracts may be made for it in New York:

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

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, willset abour spent, and receive subscriptions for the Banner of Lights at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his once, 201 Euston Boad, London, N. W., England, where single copies of the Banner can be obtained at 44, each: if sent per post, id. extra. Mr. Morse also keeps for sale the spir-tical and Beformatory Works published by COLBY & BIOH.

ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Lights and Mpiritus and Beforma-tory Works published by Colby & Bich.

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

NEW YORK BOOK DEPOT. The **Spiritual and Baformatory Works** published by Colby & Bicb, also the Banner OF LIGHT, can be found at the office of TAs Truia-Seeker, 33 Olinton Place, New York Oity.

CLEVELAND, O., BOOH DEFOT. LEES'B BAZAAR, 100 Uross street, Cleveland, O., Cir-culating Library and deput for the Spiritual and Librar Hooks and Papers published by Colby & Bloh.

ADVERTISEMENTS. THE

Spiritualistic Mutual Relief Society

Of the World,

OBGANIZED JUNE, 1884.

OBGANIZED JUNE, 1994. SINOE advertising in these columns, we have received Nearly every State in the Union has been heard from. We have received words of encouragement saying pressforward the great work you have begun. The great worth it will be to our people cannot be overestimated. These are words of truth. How can any father and mother better commence in the mean of the same and mother better commences afford to join usyon, Doi't putt is off. One doilar from each member goes into the benefit fund (which is held by the offers of this Bodely in sared truts). Not one cent of this fund is spent for any other purpose than to pay bene-fits, as one by one we pass way. We pay the benefits to those named in the application without any oxpense to them. We want the good isdies and gentlemen in every city and town to assist us in this gode work by joining with us them-selves and by advising their friends to do the same good act. Those who have time to devote to this work, we will make satisfactory arrangements with them. We hope all who read the above will send for By-Laws and Application. Fratemally yours, [Fraternally yours,

S. B. HABVEY, Secretary and Treas., Jan. 1. -1w⁹ 517 Tremont Street, Biston, Mass

Spirit Voices, A NEW Monthly Spiritual Magazine (32 pages), to be published under the auspices of the National De-veloping Circle, on or before January 31st, 1885.

GEORGE A. FULLER, Éditor, MRS, G. DAVENPORT STEVENS, Associate Editor, DR, JAMES A. BLISS, Business Manager,

PREMIUMS FOR FACTS Magazine.

LIST OF PICTUBES OF MEDIUMS, LECTURERS, ETC., Which we are ready to deliver. We have secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:

of others, which we shall add as soon as possible: MRS. M. E. WILLIAMS, New York City. MRS. BERTIA FAT. Boston, Mass. MISS HELEN BERRY, Boston, Mass. DR. H. B. STOREH, Boston, Mass. DR. J. V. MANSFIELD, Boston, Mass. MR. JOUN WETHERBEE ("Shadows"), Boston, Mass. MR. GEORGE A. FULLER, Dover, Mass. MR. GEORGE A. FULLER, Dover, Mass. MR. EDGAR W. EMERSON, Manchester, N. H. MR. JOROB A. FULLER, Dover, Mass. MR. EDGAR W. EMERSON, Manchester, N. H. MR. JOERH D. STILES, Weymouth, Mass. MR. L. L. WHITLOCK, Providence, R. I. These pictures are taken on Still Glass.

ME: L. L. WHITLOGE, Providence, R. I. These pictures are taken on S10 glass, and are over twice as large as regular cabinets. They will be finished in the best manner, and sent postage free at the following prices: For each picture, without mounting, So cents; mounted on thin beveled boards, 75 cents; mounted on thick, glit-edged beveled boards, \$1,00. Or, as premiums, your choice as fol-lows: To each subscriber, \$1,00, one unmounted; as fol-lows: A cash subscriber, \$1,00, one unmounted; contact mounted on thin beveled board; for three, two of whom must be new ones, \$3,00, a picture en thick, glit-edged bey-eled board. These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, or at any photographic gailery. Now, friends, will you help us, and by subscribing and persuading your neighbors to subscribe, put us under obli-gations, as well as securing for yourselves these beautiful pictures f

pictures ? Bamples can be seen at the office of the BANNEB OF LIGHT, and all advantages gained which can be by address-ing FACTS FUBLISHING CO., Box 3539, Boston, Mass.

Messrs. Colby & Bich are our regular wholesale and retail

agents, No. 9 Bosworth street, Boston. A full list of plotures will be published as soon as com-pleted. is-Jan, 3.



The world is growing wiser, and each day brings to light new truths and new facts which, added to the great chain that is drawing mankind from fogyism to science, makes it absolutely certain that knowledge and wisdom are to be the guiding stars to success. The great conflict between science and fogyism is flercely raging, with truth as the constant winner. Truth cannot be crushed, biclence is absolute knowledge, and oxperi-ence is a noble schoolmaster. On these are founded MAG-NETIC BHIELDS. We present for the consideration of the sick and suffering one the great and grand truth that God has prepared in the great laboratory of nature a com-human body, magnetizes the blood, fills it with the vitaliz-ing elements which, when brought in contact with the blood is a magnet. If this full contains iron in proper ism takes on NEW Liffs, and health follows. At this entit be dy will take on new tone and the whole organ-ism takes on NEW Liffs, and health follows. At this entit body will take on new tone and the whole system ro-celve a wonderful vitalizing stimulus. Reader, why not send of a pair of these Magnetic fulls for the whole or the whole of a pair of these Magnetic fulls for the whole or the whole wond for a pair of these Magnetic fulls for the whole or the send for a pair of these Magnetic fulls for the whole or the whole wond for a pair of these Magnetic fulls for the whole with the body. Is pair by mail, three pairs for f2, to any address, adress.

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Jan. 8



WILL be mailed FREE to all applicants, and to cus-tomers of last FREE year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Huibs, etc.

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NEW BOOK

Will be issued from the Press of Colby & Rich. January 7th, 1885.

. 35

"SHADOWS":

Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters,

with Illustrative Narrations.

BY JOHN WETHERBEE.

The features of this book are simplicity of statementreedom from dogmatism-and manifest truthfulness, by ne who claims to have common sense, and presents his ideas and experiences to like-minded people.

It is a book that will be appreciated and valued by Spirit-ualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest. The several chapters are distinct articles in themselves.

without reference to consecutive order, but in their whole-

ness will show why the author is a Spiritualist and why

every one else must be who believes in the truthfulness of

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Giving in a familiar manner the Gen-

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X.-ON LEANNESS OF THOUGHT. The deficiency is made up by the sen-

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An article written for and published

Giving a brief account of phenomena which are both "bottom facts" and

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CHAPTER

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ances for physical manifestations." It was a very successful and interesting affair, and manifestly spirit-work, for it was demonstrated clearly that the medi-um had no hand in it. A small enclosure, which might be called a cabinet, was very simply arranged on the platform, giving a dark, yacant space about the size of a large chair, in which was placed as tambourine and a few other things. The medium seated, herself front of 1 it, the protection to the rear vacant space coming up about as high as, the medium's neck as she sat before it. A black apron was hung close up before her, covering everything but her head. The phenom-ena were then similar to the manifestations of Mr. Kee-ler that Hope, Sargant liked, so well, in arrangement. ances for physical manifestations." It was a very

sat before it. A black apron was hung close up before her, covering everything but her head. The phenom-ena were then similar to the manifestations of Mr. Kee-ler that Epes Sargant liked so well, in arrangement, I think, a little improvement upon his. He has peo-ple sitting each side of him, aproned all but their heads, as evidence that his hands are not used. In each of Mrs. Whitney's hauds was put a spoonful of four, and from time to time, after a spell of manifes-tations, she showed her hands, the flour undisturbed. The manifestations were such as required the use of hands, and it was demonstrably certain that there were no other mortal ones available. The manifestations began by physical movements and noises in the vacant space; then music by the tambourine, swing and struck vigorously, as if by hands, and so ever hung on the apron or pre-tection to the rear space, sometimes one side of the sated for, and they were hung on the apron or pre-tection to the rear space, sometimes one side of the unduring's head and other was handkerchiefs were pulled in out of sight from the inside, until they amounted to about two dozen. The apron was then ilited and the medium was handkerchief-bound round the waist and otherwise, each of her hands were relieved the four was there inside, until they amounted to about two dozen. The apron was then inform and the ying must have been done by in-ruled and the inside four was handkerchief-bound round the waist and otherwise, each of her hands were relieved the four was there inside, which her hands were relieved the four was there inside, which is some dozen or more, were passed out of the enclosure inform the fact of unmistatable honeys which was reading the rector of unmistatable honeys which was reading the they dow in the spon of the enclosure of bem seemed to be tests. The whole affair, as Thave, seemi-akeptical up of inner, and interesting particular-ty from the fact of unmistatable honeys which was readifiest to every one present. A man present, of a store to every o

Cleveland Lyceum Christmas Festival. To the Editor of the Banner of Light:

In conformity, with the old-fashioned custom of cele-brating Christmas, but with somewhat modified ideas as to its meaning, the scholars of the Cleveland Children's Progressive Lyceum were regaled on Christman oren's reogressive zocean were registed on Ciristinas eve by a visit from Banta Ulaus, and a good social time. Although the donations were not large to the Obristmas fund this year, enough was raised to make all the scholar substantial presents, and give each of them and their friends a box of wholesome "knick-funacks," in place of the customery trescherous candy. Great oredit is due the purchasing committee for the courage they displayed in making this reformatory effeated.

Great oreals is due in purchasing committee to the second state compares they displayed is making this reloomatory plano; the orealing is contrainment commenced with a short programme, as (ollows: instroductory, plano; Prof. Charles W. Palmer, singing by Lyceum children. The sodress of the Conductor, Mr. Charles L. Watson; The address of the Conductor, Mr. Charles L. Watson; The sodress of the Conductor, Mr. Charles L. Watson; The sodress of the Conductor, Mr. Charles L. Watson; The Barnaron, "Barl Contract, "Guadalism, Control of the conductor, Mr. Charles L. Watson; The Barnaron, "Barl Maria," Mrs. Ella Williamson; comic of the conductor, Mr. Song, Control of the conductor, Mr. Song, Control of the conductor, Mr. Song, Control of the conductor, Mrs. Nelle Hey; "The Control of the solar, "Guadalism, the control of the solar, "The Control of the solar," The Control of the solar, "Mrs. Ella Williamson; comic of the control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, "The Control of the solar," "The Control of the solar, "The Control of the solar, and the solar of th

Not only every Spiritualist, but every inves-tigator of Spiritualism, should read the BAN-NEB OF LIGHT, published in Boston. It is one of the cleanest and best conducted papers in the world. Its editor, Mr. Luther Colby, is one of the cleanest-besded men and one of the most of the clearest-headed men and one of the most forcible writers to be found anywhere. His editorials are all marvels of excellence, and show that he is not only a highly cultured man, but exceptionally pure-minded and truthful. His writings alone will richly repay any one who reads that paper. The editorial manage-ment of the BANNER is not surpassed by any paper in the land. It is a paper that you can take and read in your family. Nothing is ever allowed in its columns that would bring a binsh to the cheek of the purest maiden.—The Histe-pendent Pulpit, Waco, Texas.

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Message Department.

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these columns that does not comport with as they perceive-no these columns that does not comport with a sthey perceive-no more. All express as much of truth as they perceive-no more. All express as much of that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Mar Natural flowers oph our Circle-Room table are grate-forming us of the fact for publication. Mar Natural flowers oph our Circle-Room table are grate-for intrageneous the spirit of the spiritual-for that it is a pleasure to place upon the altar of Spiritual-ity their foral offerings. Mar We invite suitable written questions for answer at these scances from all parts of the country. (Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she re-ceive visitors on Tuesdays. We denedays or Fridays.] Mar Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. Lawis B. WILSON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

(Given Dec. 9th, 1884, and published in advance by request of the Controlling Intelligence.]

Invocation.

Invocation. Invocation. Oh I thou who art the Light of Our way, thou who art the Soul and Source of Love and Wisdom, and of all Goodness, thou whose words are written in the shufing orbs above our heads, and whose lessons are taught in the tiny grains of sand beneath our feet, we worship thee in spirit and in truth. We recognize our relationship to thee, and, knowing that thou art all goodness, all power, all intelligence, we aspire and hope to grow like thee, and attain to thy attributes through the process of progression. We bear to thee this hour our offerings of thanks-fiving and praise; we lay them upon thinealtar, trust-ing that they will be as sweet incense before thee, Not in high-sounding words do we praise thee; not with tinkling cymbals would we come before thee, but with earnest hearts, with prayerful souls, desir-ous of receiving instruction and ligh. Oh i our Father, may we go forth determined to do and dot in the unfoldment of our interior beings. May the knowledge come to us that as we labor faith-fully, as we still press ouward, determined to do our duty and to follow the best light which is before us, we may gain and grow through the discipline, so as to come nearer to thee and become more like thee and thy angel ones. We would come into association and harmony with dear ones from the immortal life, we would grow in sympathy toward them, we would receive instruction and comfort from their lips, we would be receptive to their bright, uplifting influence, so as to be filted to walk and taik with them and to understand more of thee and of thy laws. Amen. **Questions and Auswers.**

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman, QUES.—[By N. F.] I notice in the Message Department of Oct. 18th, the second message, I think, the spirit wishes to reach a very dear friend, a sister; but the communicating spirit does not know where that friend is: che thinks does not know where that friend is; she thinks in California, but does not know for certain. Is it possible for dear friends who have been a part of our life, as in the case named, to so for-get us as not to know in what part of earth we live? I had supposed that "the spirit immor-tal shall find its own." tal shall find its own.

tal shall find its own." ANS.—Dear friends who pass to the other life, physically speaking, never forget you; but it is possible that their conditions may be such that they will be unable to follow your move-ments and to come in contact with you. The friend on earth who leaves you for a distant port does not necessarily forget you because he has no means of communication with you or of ascertaining where you may be found; his love, his sympathy, his memory for you may be fully alive in the present as they ever have been in the past. Let our spiritualistic friends remem-ber, for these truths have frequently been taught them, that mortals often create conditions by them, that mortals often create conditions by and through which spirits are unable to come to them. It is possible for one on earth to be-come so surrounded by magnetic conditions, by inharmonious associations and by other cirto them. It is possible for one on earth to be-come so surrounded by magnetic conditions, by inharmonious associations and by other cir-cumstances, as to prevent his dearest spirit-friend from coming into direct contact with lim. If that individual moves to a distant point, the love of the spirit will follow him in memory and sympathy, yet the spirit itself per-sonally may not be able to trace his movements or to ascertain the precise point where he may be found. This is especially so with those mor-tals who understand nothing of Spiritualism, and the necessity of creating harmonious con-ditions for the return and presence of their spirit-friends. Again, a spirit-friend may be able to go with you to a distant point, we may say California; this spirit may come into direct contact with you so as to be present in your contact with you so as to be present in your private apartment, to ascertain to an extent your movements and what you are engaged in; but while that spirit magnetically may come into personal rapport with you, he may not know, externally speaking, what city you are in, upon what street you are located, or in what particular point you are interested; these are arbitrary external matters, belonging to physi-cal life alone, and unless the spirit is very fa-miliar in returning to mortal life, and under-

learning, and is finally in a condition to enter college, where his education will be finished, so the spirit first expresses itself through mortal life and there gains its first rudimentary ideas of existence, gathering experience after expe-rience—which are so many lessons for the soul —it passes on gradually, gaining knowledge, until it becomes qualified or ripened sufficient-ly to enter the spiritual world, there to take upon itself higher studies, enter broader fields of investigation and learning, press on, day after day, through grade after grade of knowl-edge, until it becomes what we may call a ma-tured and perfected being. tured and perfected being.

Benefice.

Benefice. I desire to express a few thoughts from your platform. My special purpose is to correct a misapprehension concerning my identity which I see arising in the minds of certain readers of the articles which I am at present giving through the columns of the BANNER OF LIGHT. It matters not to the public who I am—it is all sufficient for my purpose if what I have to give in relation to the spiritual world and the con-ditions attending the development of spirit, oreates interest enough in the minds of my readers to awaken their thought and inquiry upon the subject. But I cannot brook false representations, and rather than seem to be other than what I am—though the misconcep-tion of my personality be a high compliment to me—I come to say I am neither one of the emi-nent divines whose separate names have been ascribed to me. ascribed to me.

Ascribed to me. Many long yéars ago—before doubtless most of those present saw the light—I resided in New England's good old "Granite State." Edu-cated at college in the severe discipline and studies of the legal profession, I received a course of mental training which perhaps con-tributed largely to the development of my stu-dious nature, and certainly rendered me valu-able service for my later career, both on earth and in the spirit-world. I concluded not to practice at the bar, for the irregularities of so many petifogging quibblers for the law dis-quieted and disgusted me. And comparatively early in life I forsook my native State to take up my abode in the South. I never returned North to live, but passed away some years ago in Kentucky. Therefore, those who are now inquiring of me will readily perceive that I am neither a Channing, a Pierpont nora Starr King — although I am happy to know and associate Many long years ago-before doubtless most

-although I am happy to know and associate with each of those grand souls. When Spiritualism first announced itself to the people of this country, it provoked great excitement and comment. Learning of the new claimant for thought and attention, I devoted my time and investigation to what I deemed would prove a mighty subject; for I felt that if its claims could be proven sound, it would be if its claims could be proven sound, it would be of grandest importance to humanity. I traveled to a point where I could pursue my investiga-tions and ascertain the truth or fallacy of the rumors I had heard. I became thoroughly sat-isfied as to the truth of Spiritualism, and noth-ing could remove that conviction from my mind. My beloved ones could not see the truth as it appeared to me, and I never attempted to bias or mold their opinions, for I knew that, like myself, they could only gain knowledge

bias or mold their opinions, for I knew that, like myself, they could only gain knowledge through personal experience. Kaku. I affirm that it is a great boon to be allowed a long term of earthly life, and that when one becomes an octogenarian he has passed through a discipline that gives him a grand start upon the road of eternal advancement. I was privi-lored to remein on centh through a long series leged to remain on earth through a long series of experiences; and 1 know that my length of years here prepared me for the eternity of life there.

Allow me to add, in connection with the reply to your third question, that although it is not the office and especial function of spirits to propagate their race in order to supply earth with inhabitants, it by no means follows that there are no sympathetic, harmonious family relations and associations no home dreles no there are no sympathetic, harmonious family relations and associations, no home circles, no congenial surroundings for the spirit passing to the Higher Life. The family relation still ex-ists in the spirit-world, where it is established in harmony, and founded upon the law of love. Spirits blend in sympathy—this union of con-geniality between two souls completely adapted to each other will never be sundered; it is based upon the law of the spirit and ke irrevo to each other will never be sundred? It is based upon the law of the spirit, and is irrevo-cable; its association is a *perfect blending* of thought, of sympathy, of aspiration; and it finds its happiness and its power in its own in-

veal to me that I am a conscious, living soul, capable of going forward constantly and gath-ering up new truths. Those spiritual intelligences who return to aid humanity in its search for truth drop their few words, or their silent influence, right into the heart-just as you drop apple-seeds into old mother earth. You do not gather up nor dig the soil away and expose them to the sunlight, but leave them safely covered, trusting them to Him who rules all life, knowing that as the apple-seed germinates and grows, gaining pow-er day by day, so the truths of immortality will germinate and grow. It may take months for some seeds to sprout in some soil, and it may take years for the truth to grow insome human hearts. But event-ually truth will triumph, and make itself felt. All knowledge that comes to mortals from the higher life is immortal in its fruitage. To my friends in this city and elsewhere, I bring my love and my sympathy. To each and every one whom I knew, who loved me, I bring my greeting. I assure them I am in harmony with them, and endeavoring to bless their lives. The spirit of truth is forcing its way into their hearts, and will ere long make itself under-stood, revealing the light and glory of the heavers. Oh I friends, I would that I could stand in

heavens. Oh ! friends, I would that I could stand in your midst once more, thrilling your souls with immortal truths, bearing messages of good cheer from the higher life, and giving you the assur-ance that the grave has lost its victory, and death forever parted with its sting. Ezra S. Ganuett.

Ularence Marshall.

Clarence Marshall. [How do you do?] I'm very well, sir, but I do n't know you, and I do n't know that man who has just stepped out. He looked pretty good, and I ventured to ask him if I might take his place. He very kindly made way for me, and I am much obliged to him, I'm sure, for I've been round here three or four times within a year or two; and tried to get in. Well, some-times I did see the awfullest lot of old fogles standing round. I beg their pardon if I seem to be disrespectful, but think they were. Some of them were interested, yet they appeared as to be disrespectial, but think they were. Some of them were interested, yet they appeared as though they did n't know where they were; what they were here for, or what they intended to do now they had got here—and all the same they did n't want to let a fellow like me have a bit of a chance. I suppose they 've had their say: I did n't seem to see any of that kind of nearly here to day on a L thought methans.

say: I didn't geem to see any of that kind of people here to day, so I thought perhaps I might get a chance to step in. My name is Clarence Marshall. I was only twenty years old when I took a step higher. It was just like going up another step; that's all there was about it; but I do n't think I'm a bit better than I was when here. I'm certain all there was about it; but I don't think I'm a bit better than I was when here. I'm certain-ly sure I haven't grown much larger. I don't know just exactly how long I've been gone; I think it is three or four years. I've been round looking after things pretty lively since then. I have an uncle, George Marshall, who lives in Des Moines, Iowa. My object in coming here is to get to him if I can, because he be-lieves that spirits can come back, and none of my other people believe a word of it. I did n't

my other people believe a word of it. I did n't when I was here. Uncle George used to talk when I was here. Uncle George used to talk to us, used to have some pretty good harangues with my father, and father always shut down on him with the great covers of the Bible, so to speak; that is, he always brought the old book up, you know, as a kind of a standing argument against Uncle George's ideas about the other life. Then Uncle George would turn round and tell him there was no use for him to take that book as a guide against Spiritualism, be-cause it was full of that kind of religion: And so they had it ! I did n't care much about it, one way or the

cause it was full of that kind of religion. And so they had it i I did n't care much about it, one way or the other. I did n't believe spirits could come back. I couldn't see them; I never heard them, and I did n't see what they wanted to be poking round here for. I know I used to tell Uncle George not to let those ideas run away with his brains, because I thought he was a pretty smart kind of a man. I'm telling you this, because my uncle knows it is true, and I want him to think that Clarence is talking; When I was sick he came to see me; he did come a long ways, too, and I just appreciated his kindness. He talked to me: he said I was going to the other life—the spirit-world, he called it. Well, I did n't believe I was. I thought I was going to get well, and I did n't pay much attention to his words. But he want-ed me to promise him I would come back and see him. I said: "I do n't believe I can do it, if I go, and I don't intend to go very soon, so you'll probably be coming back to me first." But I was mistaken, you see—because Uncle George is in the body and I am up top. It is n't a very high top, after all, between you and me. I want to give my love to my uncle, and ask George is in the body and I am up top. It is n't-a very high top, after all, between you and me. I want to give my love to my uncle, and ask him to send my letter to my father, and tell them all at home I've got back. I know I've been a long while getting round to this place, but then they can imagine I've been on a long voyage and have just got back from the oruse. That'll be about as satisfactory as anything they can think of. I've tried to send them lots they can think of. I 've tried to send them lots of messages and words, but somehow or other I could n't get them through. I used to tell my folks if ever I got off where the ocean was, I'd go on a long voyage. I never saw the ocean in my life. I had a kind of a yearning to see it; I felt as though I ought to, it was a right which belonged to me; and when I came round to these parts, why, I saw the old ocean, and I became so interested in it I did n't ocean, and I became so interested in it I did n't think so much about coming to see Uncle George, or anybody else. After awhile I somehow got directed to this place. I came two or three times, and as I told you, I got disgusted with seeing so many old fogies round trying to get in, and not much chance for a young chap, so I pegged out; but I 've got here this time, and I,'m much obliged to you,' and anybody else that may have helped me in. I do n't know much how I got here; it seems as though I tumbled in, all in a hurry. I do n't care; I was always pretry sprightly, and if I tumbled down I could pick myself up again. What I want now is this: to tell Uncle George that he was perfectly right in all he told me. I am very much obliged to him for his kindness; for I did n't feel strange and all shock up, after I got out of the body, as I would if He had n't told me anything about what the other Ilfe was like, and as I've seen many a poor chap since I came over. Then I would like him to send my message home, that my friendsmay know I we to come; and that I send them my love. I want to get to them, and to have, a rousing talk with them. that they may know I have one and think so much about coming to see Uncle come, and that I send them my love. I want to get to them, and to have a rousing talk with them, that they may know I have come, and that I am not weak in the lungs either. I am as strong as any of them. I gress I could chop down a tree, if I had a chancel anyhow, I feel I lived about twenty miles out of Des Moines. We used to get our postoffice matter from that vill get it?] I think so. I reckon he'll be sur-prised, but it'll tickle hint almost to death. You know, a man-and now I think this is a truth-(a woman, too, I suppose, but I'm not a woman, and I don't know anything about that,) is everlastingly tickled when he finds out he's right, and has the nrivilege of saying. "I told you so all the time." So you see he il be aw-fully pleased. I hope he will twant him to.

I have come back to answer the thoughts that crowd upon her attimes when she is alone, and to tell her that I look somewhat as I did when I was with her, only a little more mature, a little fuller in form and feature, not so attenu-ated as when I was here, and perhaps just a shade older; that I know what is taking place with her very often, not always, but frequent-ly, and do visit the old home and know just what she and Frank are doing. I have met my father in the spirit-world, and we are together. I knew him at once when I passed out. I was a little girl when he died. I remembered him perfectly. The moment I saw him on the other side I fully recognized him and went to meet him.

saw him on the other side I fully recognized him and went to meet him. I want to bring my love, and say that all the beautiful things I had here I appreciated, and I do now; they were lovely, but they were nothing compared to what I have had in the spirit-world. Sometimes, here, I felt an influ-ence stirring within me. I did n't know what it was, but I was mediumistic; and sometimes I could feel touches all over my head and shoulders, then a great wave of power sweeping over me, and I felt as though I could do many things if I only tried. I used to tell my mother, and she thought I was a strange girl. She was afraid I studied too hard, that I needed a change, so she sent me away to some friends, and there I caught the cold which gave me a diphtheretic trouble that carried me off-only it did n't exactly carry me off, because I re-

it didn't exactly carry me off, because I re-mained with my mother all the same. My name is Winifred Means. I never was called Winifred in my life; my mother and friends always called me Winnie, except some-times my brother Francis would call me "Fred." Because I was big companion I suppose he pre-Because I was his companion, I suppose he pre-ferred the masculine name to the feminine. I

would retort by calling him Fanny, though his name was Frank or Francis. My mother's name is Mary Eleanor Means. I lived in Buffalo, N. Y. I not only send my love to my mother and to my brother, but to all my friends, to my school-day friends, and the com-nanions who were so dear to me. I wish L could rriends, to my school-day friends, and the com-panions who were so dear to me. I wish I could tell them all about my new life, and have them realize that I can come to them, and make my-self known. Why I want every one whom I ever knew to understand this truth, because it is so beautiful, and I shall try earnestly to bring them a knowledge of what I have gained in the spirit-world. My father sends his love, and desires to be re-membered to old associates. He wishes my

membered to old associates. He wishes my mother to realize that he comes to her, to guard mother to realize that he comes to her, to guard and care for her, and desires my brother Frank to feel that his father is a guiding power, and lends his influence to him in his pursuits, his plans and ambitions; he hopes to be able to bring him the power to outwork all that he de-sires to accomplish.

James H. Blake.

I have not much to say, Mr. Chairman, but I would like to have my old friends know I have returned from the spirit-world. I have been returned from the spirit-world. I have been gone a few years, and changes have taken place in the old home and among my friends and rel-atives. Since I went out of the body my wife, Sarah, has joined me on the other side of life, and other friends have passed over; but I am happy to say we have met again in the country beyond, and have settled down to the enjoy-ment of that life as it opens before us. I would direct my message to friends in New Bedford, Mass. My wife is exceedingly anx-ious that they should know of our return from the spirit-world, and that she returns with love to them. She cannot speak for herself, so I speak for her.

speak for her.

to them. She cannot speak for hersen, so I speak for her. In giving my own greeting and respects to those I formerly knew, let me say that I hope to know them again, by-and-by, when the shadows of earthly life have flown away from me. I understand things very differently from what I did when here. I do not cling tena-clously to old ideas; I allow them to silp away, because new truths, higher revealments come to me. I can see now more clearly. In the past shadows and clouds came before me and I did not always understand it. I will be happy to meet my friends in private at any time. I think I can give them some-thing worth listening to from the spirit-side of life. I would be pleased to receive from them a recognition and a welcome in return. James H. Blake.

MESSAGES TO BE PUBLISHED. Nov. 25.—Ebon B. Phillips; Snow Ball. Nov. 25.—Robert T. Lynch; Cornelius Sweetser; Eliza-both Hanscom; Johnnic Gibson; John Oliver Mason; Ruth

beth Handcom, Johnsto Liver, Daniel Flanders; Dorcas Dec. 2.-George N. Wilcox; Daniel Flanders; Dorcas Seavey; Hiram Parker; Gilman H. Felch; Harriet Web-stor

Seavey; Hiram Parker; Gliman H. Felch; Harrlet Webster.
Deo. 5. — Aunt Mary A. Halstead; William F. Brett; Ada Sanborn; Milo Ives; Kaile T. Mageo; George Dillingham; Etta Colha.
Dec. 9. — Minnie E. Wilson; Marshall S. Rice; Lotels, for Mrs. Sarah Clark, Augusta Wiltter, Amanda Snow, T. F. Johnston, Alida Cummings, Fred Warren, Mrs. 1da Sawyor, Victor Jones, Esther Sutton.
Dec. 12. — William E. Dodge; George B. Cordwell; Clara Underwood; Carolline Y. Cook; Mrs. Sarah A. Leonard; David C. Densmore.
Dec. 10. — Richard Robbins; W. R. Beebe; Ellza Ellis; Beth E. Brown; Henry Fenner; Caroline Todd; Hannah E. Klimbali.
Dec., --Joee Giles; Mrs. M. B. Knights; Mrs. Amelia

GRJANUARY 18/1885.

would be reared in ignorance and corruption but for your timely protection. Strike to the root of the terrible wrong at once by rescuing the young from the hands of orime and placing them where no thought of vice will creep into their hearts.

Your orphan asylums, your reformatory institutions for young people, your schools where the waifs of humanity are sent, are not enough, are not established on the right principles. Their system of education and of reformation is not founded on love. Affection is not the ruling power that sways the hearts of all who are there to guide or instruct.

What society needs, and what humanity demands, are homes for the helpless, places where the waifs shall be taken in infancy and the earliest years of life, where love will protect their interests, moral guidance, unfold their spiritual natures, education admit them into the secrets of knowledge, and practical example will teach them methods of industrious labor.

Some day we believe this work will be accomplished. Men of influence and of means, women of refinement and intelligence, whose hearts are throbbing with a desire to bless their kind, will turn their attention in this direction, and by exercising an influence upon society at large, by the example of their united or their individual labors will induce her to join in the work that promises such a grand and noble result to humanity. ****** •****⊕**?:

While we look to the education and care of . the children as the grand power by which humanity is to be perfected, we by no means advocate the neglect of those who are merged in ignorance or hardened in sin. To such unfortunates we must extend what temporary assistance or enlightenment as we may feel may be of service in drawing them from their hapless condition; and it may be that we shall thus succeed in helping some poor soul upward to the light. The exercise of love is never wasted, the imparting of knowledge' is never lost; these will strike and find soil sometimein which to grow and flourish. Therefore hewho cultivates a love for humanity and seeks to bless his fellow-men will find himself a happier man from the conviction that he is of use in the world.

Flowing out from the thought of universal education, many ideas appear, and various. methods for assisting in the scheme of instruction arise. And in connection with this work I. wish to speak of the importance of the spiritual press. Great truths are constantly dropped by returning spirits into the hearts of men. Thespiritual press, in taking these truths up andspreading them before the attention of the multitude, is fulfilling an ennobling mission. Humanity has too long been merged in the cloudsof superstition and error concerning the purposes of being, the meaning of life, the uses of experience, the discipline of labor, the condition of future existence, and the circumstances, methods and vital interests of Immortal Life. Spirits of intelligence, experience and wisdom stand ready to reveal to mortals a knowledge of these great questions and issues of life. Let. the spiritual press gather up, arrange and send. forth these truthful lessons, and it will perform a most important part in the education of humanity, and prepare a way in the hearts of its intelligent and influential readers to accept and advance a system of universal education that will especially be provided for and directed to the needs of the lowliest and most ignorant.

Whoever performs an individual part in this ennobling work, and becomes instrumental inscattering freely to the great ignorant public-(who are yearning for a knowledge of immortality, of the uses of life, of the best means of obtaining human growth)--those pearls of wisdom and of truth which he receives from wise spiritual teachers; he who makes use of that great engine of power-the printing press-togive to his fellow-men, without hope of reward or desire for recognition and recompense, what the angels have brought to his life by way of in-

miliar in returning to mortal life, and under-stands fully the psychological laws of medium-istic control and association, he may not un-destand those external points, although he may be in close contact with you. Q.-[By E. J. Stout.] Are not the souls in-habiting all human beings on this earth be-gotten and bern by and of the spirit, in the spirit-world, just as all human beings are be-gotten and born in this world? A.-No. Spirits who take possession of a

dren of earth. Those spirits whom you see moving around you, encased in their garbs of flesh, have had a preëxistence. We affirm this, because we have seen spirits, previous to their becoming invested with a mortal organism-we can scarcely call them individualized, as their characters are not developed, and they appear to be beings of immaturity, of inexperience. We are taught in our spiritnal world that all spirits are a part of the great Soul of Life, off-shoots, so to speak, from that great centre of being; that they become invested with form, and for a time, be it long or short, according to circumstances, they remain, as it were, in a state of quiescence, sufficiently conscious and active to desire an experience and discipline state of quiescence, sufficiently conscious and active to desire an experience and discipline upon this planet. When proper conditions are afforded these spirits they become mortals, passing through a physical birth, and the after discipline of physical life. They pass out from this existence matured and developed spirits— that is, individualized beings; even though they pass out in infancy their contact with matter and the positive experiences of outward life their force of character, and to stamp them with the immortal seal of individuality. Q.—Will this not be the part our spirits will play in the great future, after we are joined to our spiritual counterpart in the spirit-world? Or, in other words, are not spirit children born in the spirit-world expressly for the purpose of taking on mortality and gaining earth-experi-

If the spirit-world. I felt obligated to make the statement I have. I bring a blessing of love to one who will read my message, and who is as dear to me as a son. I give blessings always to those dear ones who are bound to my life by the tender ties of har-monious relationship; they do not see the light of the spirit, but it is guiding their footsteps to the immortal world.

You may simply call me "Benefice."

Report of Public Séance held Nov. 25th, 1884. Ezra S. Gannett.

The entire universe is a great storehouse of knowledge, and every manifestation of natural law is a lesson to humanity. The countiess orbs of light, marching in ceaseless, eternal splendor, sing the everlasting song of life. The A.—No. Spirits who take possession of a conditions and born in this world? A.—No. Spirits who take possession of a condition of the experience and discipline of mortal existence, are not begotten and born in our spirit-world under such conditions as are the chil- whom you see Seeds, potent with functifying life, impartbears noble fruit. In which are hidden tiny seeds, potent with fructifying life, impart-ing a lesson of great truth, for it reveals to you that within the little seed is the eternal ener-gy that supplies worlds with motion and pow-er; that supplies humanity with all its anima-tion and life; that gives unto all things the force which in itself is a manifestation of the divine norm. divine power. Therefore as the tiny seed is productive of so much life and fertility, so Truth, being dropped in little morsels. little fragments, into the soil of humanity, the human heart, will send forth its shoots, which in turn will bear fruit for the future, having within itself the potentiality of future life and of future This is a glorious world. In every manifesta-

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Winifred Means.

their force of character, and to stamp them with the immortal seal of individuality. Q-Will this not be the part our spirits will play in the great future, after we are joined to our spiritual counterpart in the spirit-world? of in the spirit world grant and prevariation in finite Source of Life int at spirit world grant and grant grant and revery house through the spirit world for the purpose of taking on mortality and gaining earth-experi-ences? A.-No i spirits will also both part of the purpose of the spirit world for the spirit world for the purpose that world for the spirit world for the purpose of the spirit world for the spirit world for the purpose that world for the spirit world for the spirit world for the spirit the spirit world for the spirit world for the spirit the spirit world for the spirit world for the spirit world for the spirit the spirit world for the spirit world

E. Kimball, Dec. 19.-Joel Giles; Mrs. M. B. Knights; Mrs. Amelia O. Coffic; Josoph M. Russell; Clara Bond; J. M. Sherman, Dec. 23.-Theophilus Burr; Mrs. Ellen L. Gillespie; Al-den S. Loud; Mary Ann. Peterson; Lydia Wentworth; Charles Stoddard; Harriet Maria L.

Thoughts from a Spirit's Standpoint. Given by "Benefice," through the Organism of the

Banner of Light Medium. NUMBER SIX-CONCLUSION.

Love and instruction are the moving powers of moral regeneration in the spirit-world. The same potent forces must be handled by those on earth who desire to purify humanity, and to bring the evil-minded into a condition of righteousness and peace.

. You must provide knowledge for the mind, occupation for the hand and sympathy for the hearts of those you wish to elevate. Let society establish ways and means by which the children of the lawless may be taken into homes where love is the ruling spirit, and where instruction in the practical principles of a sound education is provided; where branches of industry are taught, that each pupil may learn to become self-supporting and useful; and where moral excellence is inculcated in the heart of each child.

Let wise men and pure women who love humanity and are zealous in good works take charge of these institutions; let them not be known as "houses of refuge," or as "industrial schools," but as homes of affection and of hapgood music, elevating literature, gentle guardianship, cheerful companionship, and useful employment provide, and allow them to be brought into contact with none of the debasing conditions that attended their birth; and what, do you, think, would be the result ? Why, if this work was faithfully established and unerally appears in the slums of life, it would not be long before crime, would be an unknown word in your vocabulary.

Those who had been born in iniquity would unfold as practical, intelligent, law-abiding members of humanity. The old and hardened offenders of purity and morality would die off and be attended to by a higher tribunal than that of earth. Society would find a recompense for her work in a state of security such as she has never known, and life on earth would blossom grandly forth in peace, prosperity and honor, such as we hope it may do in the golden ages yet to come. Take care of the children I on I ye wise ones who desire to know how humanity may be pror Who desire to know now humaning of evils. Look d. Leoted from the engroschments of evils. Look after the waifs stranded in your midstudy the ji powers of inighter. Paintening court his dis-del of moral grandeur, by ediction these who

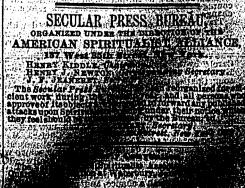
struction, of enlightenment and of elevation. becomes a benefactor to his race, and assists in the grand scheme of instruction-spiritual, moral, industrial and intellectual-that is yet to save humanity from all debasing conditions or degrading tendencies, and make of man a being but "little lower than the angels."

Norg.- In giving to the children of earth an idea of the experiences of erring souls, and a comprehension of the process of regeneration that the spiritual world provides for such unfortunates, it seems to me best that the truth should be taught you by a spirit who has known the experience of error, and its consequent suffering, and who by the merits of her own endeavors has passed from darkness into light. For none can so graphically portray the experiences of a human heart as they who have undergone their discipline. Therefore I shall now introduce to you a spirit who, under the significant title, "Outside, the Gates," will confide to you a history of her own spiritual experiences from the hour of her passage from the body to the present time; and in the next number of the BANNER OF LIGHT will appear her first installment. BENEFICE.

ET A very interesting work of five hundred and sixty-eight pages, royal octavo, is for sale at the Banner of Light Bookstore. It is titled. "BIBLE MYTHS, and their Parallels in other Religions; being a comparison of the Old and New Testament myths and miracles with those of heathen nations and antiquity; considering also their origin and meaning." The authorsays in his introduction that many able writers. have shown our so-called sacred Soriptures to. be un-historical, and have pronounced them. py usefulness; let the street waifs be brought | largely legendary, but have there left the matunder the influences of such associations as ter, evidently aware of the great extent of the subject beyond. See advertisement in another-والمع والمع والمحاص column.

10 Read "ZOELLNEB'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth ringly carried out with, every child that annu- any one's perusal "who has any desire to"investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street. (formerly Montgomery Place.) Bostoni

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JANUARY 3, 1885.

BANNER OF HIJGHT.



BANNER OF LIGHT.

Banner of Bight. BOSTON, SATURDAY, JANUARY 3, 1885.

A. B. French at Chickering Hall.

This distinguished Western orator delivered his first address before a Boston audience in the abovenamed Hall, on Tremont street, Bunday afternoon, Dec. 28th, before the Society of the Perfect Way, founded and regularly addressed by George Chainey.

The exercises of the occasion commenced with a plano recital by a young gentleman who, during the orures of the meeting, executed several standard selections from classic authors in the musical field in a highly acceptable maner. Mr. Chainey then read Longfellow's "Footsteps of Arpeis", and later on, after Amouneing that his own arbiect at Chickering Hall next Sunday afternoon would be. "Excelsion, or the Struggle Between Light and Darkness," proceeded to introduce Mr. French in a feeling manner. Referring to what had been said by another as to beaven (the Orthodox) having the advantage over the creaded hell in point of olimate, while hold by condemned to its "everlasting bondre" would have the advantage in point of society, Mr. Chainey said it had proved a source of continued surprise to him, since he came among the adherents of the spiritual dispensation, to see how many nobleharied men and women had entered into the ranks, and were like and the society had brought joy to his social nature, and whose inspiration had in the past limin, while he was now devoting his own energies—was Bro. A. B. French, who would address the mothe query: "Does Death End All?" Mr. French then arose, and for upward of an hour othand the attention of his heart, giving him intense satisfaction that such men had entered in plause of any encenter which and again the hearts and discourse where alto the astroking and ecoleties of the spiritual dispensation to severe approach justice to his remark—since the unique manner of a discourse when and action the hearts of the spiritual dispensation to severe approach justice to his remark—since the unique manner of the spiritual by the spiritual dispensation to severe approach justice to his remark—since the unique manner of discourse when and action the hearts in a discourse when any another the unique manner of discourse when any another and again the heart spiritual hearts, and called out again and again the heart spiritual thearts in a discourse when any a to the inte of a remark—sever the

The human voice was the most potent instrument be-neath the cope of heaven; its power was instinctively recognized by all the inferior ranks of being, but the voice was not the man inuman experience demonstrat-ed that though accident or affliction might silence that voice, the intellect of which it was merely the instru-ment of expression would continue to act. The dual na-ture of man was clearly revealed on every hand. If man was a physical animal and no more, it would be but just to expect to fluct the highest mental development and the case, since often the kings in the domain of mind were, as regarded their material bodies, poor and weak frames spurred on to vicory by the keen promptings of a resolute and all-conquering will This frequent unequal development between the mind and the body proved the dual nature of man. Again, if man was but an animal, and all his attributes the resultants of his physical powers, anything which would diminish those powers and capacities would in-ture the individuality expressed through his bodit resultants of his physical powers, anything which would diminish those powers and capacities would in-jure the individuality expressed through his bodily form; but such is not the case-since solentific re-search and surgical experience proved that the sever-est injuries to the bodily structure, even to the loss of portions of the brain itself—which was but an organ, after all—had failed to quench the intelligence mak-ing the shattered body its home. Nature at every point was indicating the spiritual selfhood of man; the material universe was full of sup-ples for his progressive wants; each of the bodily faculties which she had developed in the ages of the past found its appropriate and harmonious answer; man was the apex and crown of earthly being; had he reached this point in progress, and given prophetic proof through clairvoyance of a glit that enabled him to see without material eyes, through clairadience, whereby he could hear without physical ears, only to utter a hopeless cry of unanswered longing on his higher side, and then lapse back into the dark shad-ows of unending nothingmess? Never i As universal nature answered life's every demand on the material plane, so through the mighty expanse of being she would assuredly bring man to the satisfaction of all those interiof faculties of which the demonstrations of the gifts just specified were but the prophetic indica answer which in some appropriate sphere would write upon the face of universal nature the lapse of her choicest plans. Beturning to the materialistic argument of the death of the bodily structure necessitating the extinction of human intelligence by reason of the greatness of the change, he referred to the marked changes going on in our bodily structures every day-to those through which the aged man proceeds, the loss of his baby body which pratiled in his mother's arms, the loss of the glowing body of youth, when the blood was hot with passion, and the very sky lurid with ambition, the manhood body with which mayhaphe dared the battle for freedom, or fought the humbler fight of every-day existence; he remembers them all, he can recall them wividit, they are not really lost to the grasp of his in-terior perception : would such a ripened intelligence, when the fight of body by the catastrophe attending its material envelope? Never i else nature were a cheat, and life a delusion and a snare. The Materialist was ready to acknowledge that there were two things in this world that were sternal, viz., mind and matter, made up of elements homogeneous to this foot was made up of indestructible; but was it in harmony with reason to declare that while even the poor pebble which the philosopher treads un-der his foot was made up of indestructible; but was it in harmony with reason to declare that while even the poor pebble which the philosopher treads un-der his foot was builde reason to declare that while even the poor pebble which the philosopher treads un-der his foot was builde reason to declare that while even the poor pebble which the philosopher treads un-der his foot was hade up of indestructible; but was it in harmony with reason to declare that while even the poor pebble which the philosopher treads un-der his foot was made up of indestructible; but was it is halting utterances the story of its brith and correined, was builte creating of all a leep at the demand of the dual nature of man. If man was an anim

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Spiritualist Meetings in Boston:

Banner of Light Circle-Boem, No. 9 Besworth Bircet-Every Tuesday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Administroit frees. For Anthon you have been and the second second

South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).--Sunday, public service at 3 F.M. Monday, Ladies' Union, 3/s F.M., public meeting, 8 F.M. Wednesday, concert and lecture, 8 F.M. Friday, lectures on health and healing, 3 F.M.

3 P. M. The Working Union of Progressive Spiritual-isis holds public services at Berkeley Hall Sundays at 2% P.M., also Wednesday evening at 7% o'clock. J. Commo-dore Street, Secretary, 5% Beacon street. Society of the Perfect Way.-George Ohainey lec-tures in Chickering Hall every Sunday at 2145 P.M.

Wells Memorial Hall, 67 Washington Street,-The Spiritualistic Dhenomena Association holds meetings every Sunday afternoon at 2% o'clock. Alonzo Danforth, Corresponding Secretary.

1031 Wahington Street.-Ladies' Aid Society meets every Friday at 2% and 7% P. M. Mrs. A. M. H. Tyler, Bec-retary protem.

College Hall, 35 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at S.P. M. Eben Cobb, Conductor.

Harmony Hall, 34 Essex Sircei (1st fight).-Sun-days, at 10% A.M., 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Ohairman.

The Fraternity of the White Gross holds a Con-versation on its Aims and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially in-vited. Business Moeting of members every Thursday even-ing, at Suite 35, Hotel Olifton, 459 Columbus Avenue.

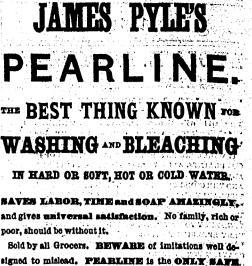
Chelsea.—TheSpiritual Association meets every Sunday in Odd Feilows' Building, Hawthorn street, opposite Bel-lingham Car Station, at 3 and 74 7. M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 44 0'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 haribor's street. **Hadley Hall**.—Meetings will be hold in this hall, East Somerville, during the fall and winter on Sunday evenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. At this Lyceum last Sunday there was a very good attendance of children and adults. After the opening tendance of children and adults. After the opening services Miss Mabel Roberts and Lulu Morse gave a fine duct, followed by recitations from George Wilbur, Georgie Ella Williams. Lottle Parshley, Willie Wil-cox, Lulu Morse and Rosa Wilbur, and a vocal selec-tion by Miss Shelhamer and Mrs. Carrie Hatch. Mas-ter Georgie Laug, son of our well-remembered and honored Guardian of the old Boston Lyceum, Mrs. M. A. Lang, gave a fine recitation. The lesson of to-day from the Educator was, "Ohlidren in the Spirit-World," recited by the children, the questions being asked by Assistant Conductor Rand. Remarks by Conductor Hatch concluded this session. ALONZO DANFORTH. Sec. S. S. L.

ALONZO DANFORTH, Sec. S. S. L. 26 Windsor street, Dec. 29th, 1884.

PAINE HALL LYCEUM .- The last session of the year 1884 was a most harmonious one, and well atyear 1884 was a most harmonious one, and well at-tended. After the usual preliminary exercises, read-ings and recitations were given by Jennie Porcelain. Maria Falls, Alice May Russell, Morris Schwartz, Mazy Howland, Aaron Lowenthal, Joseph Greenfield, Martha Hammerberg, Sadie Porcelain and Mabel Whitridge. The prizes offered a month ago by Mrs. Margaret Folson-Butler were presented as follows : 1st, Martha Hammerberg, 2d, Mazy Howland, 3d, Aaron Lowenthal, 4th, Julia Vay. Eva Morrison and Julia Vay were pleasing with their juvenile songs, and Alice Oppenheimer, a former member, performed in excellent manner a solo upon her guitar. Conductor Weaver, after extending an invitation on behalf of Mrs. Dyar and Mr. Ayer to all the children to be pres-ent at a reception at 170 West Chester Park, on Mon-day evening, Dec. 20th. introduced Dr. Street, who, after wishing all a "Happy New Year," and "urg-ing each to attend the reception, inquired how many knew of poor children who received no Christmas gift? adding that all such who needed clothing would be cared for by the ladies of the Working Union at West Chester Park on the Saturday following. In closing, he said, "This is your last session for this year; you have done noble work in the year past, and whatever changes may be made at your annual elec-tion, remember kindly the old board of officers, who have been so earnest in the work during the year." Mrs. Butler and Mr. Ayer were present, but on ac-ount of the lateness of the hour declined to address us. . Our Christmas Festival was a success in every partended. After the usual preliminary exercises, read-

count of the lateness of the hour declined to address us. Our Christmas Festival was a success in every par-ticular; the attendance was larger than for several years. About half of the afternoon the chlidren were given the liberty of the hall, and participated in vari-ous amusements. For about two hours all enjoyed themselves dancing, good care being taken to have the chlidren all upon the floor, and provided with partners by the members of the Association, who nearly all were on hand to entertain their little guests. Dinner was served at 6 r. M. in Kneeland Hall, plates being laid for one hundred and fifty. The long tables pre-sented a beautiful appearance, and all were provided with an abundance of good things. Considerable com-motion and merriment was caused by the sudden ap-pearance of Santa Claus's wife, who certainly made herself at home, and excused the absence of her of oranges and several pounds of confectionery were distributed among the hapy throng angagements. At the close of the festivities a half barrel of apples, a box of oranges and several pounds of confectionery were distributed among the hapy throng who, after "just one more dance," retired to their several homes. At the last meeting of the Association the following resolutions were passed :



abor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK. Feb. 2. -- 26teowis



PIANOFORTER UNEQUALLED IN

Touch. Workmanship, and Durability Tone. WILLIAM KNABE & CO.,

Nos. 204 and 206 West Baltimore Street, Balti-more. No. 112 Fifth Avenue, New York. E. W. TYLEH, Sole Agent, 178 Tremont street, Boston. Nov. 8. – 13815

Spiritualist Meetings in New York.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 33d street, Morning service il o'clock; evening, 7:45. Seatsfree, Pub-lic cordially invited.

Arcanum Hall, 57 West 25th street, corner 6th Ave-nue, The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor. The Ladies' Aid Society meets every Wednesday af-

The People's Spiritual Meeting. To the Editor of the Banner of Light:

The People's Friday afternoon Spiritual Meeting is crowned with success, and attracting public attention. The time is mostly taken by the younger mediums, and is proving an excellent developing means. We get many tests, some inspirational speeches, and much that is instructive. Strangers are attracted to our meetings at every session, sometimes giving ex-pressions of approval of the earnestness and harmony

our incerings at every bession, boncenes istrices of pressions of approval of the earnestness and harmony prevailing. On Thursday afternoon, Dec. 25th, we held a Christ-mas Spiritual Meeting, which was well attended. Speeches were made by Mrs. Deming, Mrs. Empertz, Dr. Gibbs (in his 86th year), Dr. Blakie, Mr. Ostrander, Mr. Laidlaw, Mr. McLaughlin and Mrs. Hill of Phila-delphia. Mrs. Henderson gave a number of well-de-fined tests from spirit-friends, all of which were recog-nized. Judge J. W. Edmonds gave an excellent ad-drees through Mr. E. E. Philleo, said to be character-istic of the Judge. We are constantly receiving con-gratulations from the spirit-side of life for the good being wrought in "The People's Spiritual Meetings," "The Morality of Mediumship" is the subject of Mr. Chas. Dawbarn's address before the People's Spiritual Meeting at Arcanum Hall, Sunday evening, Jan. 4th. New York, Dec. 28th, 1884. FRANK W. JONES,

The First Society of Spiritualists

Have listened to lectures by Mrs. Emma Hardinge Britten during the month of December. Mrs. Neille J. T. Brigham in the meantime has spoken for the so-

J. T. Brigham in the meantime has spoken for the so-olety at Glens Falls. Mrs. Britten's morning discourses were based upon subjects furnished by the audience, the four evenings being devoted to the four great religious systems of the world. Mrs. Britten is a very powerful and inter-esting speaker, and her audiences have fully appreci-ated these instructive lectures. She is spending the winter in New York, engaged in literary work. A reception will be given her on Saturday evening, Jan. 3d, at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street. All friends who would like to meet her socially are cordially invited to be present.

The Eastern District's piritual Conference meets every Wednesday evening at Composite Boom, 4th street, corner South 2d street, at 74. Oharles B. Miller, Presi-dent; W. H. Comn, Secretary,

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fill the immensity of space. The seen are before our gaze and are the results of the greater, the unseen power. In all nature the unseen power is the force that brings to view the seen. The galvanic battery would have never been known but for the unseen pow-er, and that through the different forces in copper and zinc trying to oreate an equilibrium. The lightning would never have been seen but for the electrical dis-turbances equalizing. The human body is composed of all the elements in and the mechanical combina-tions of nature.

of all the elements in and the mechanical combina-tions of nature. When Spiritualism came among us years ago it gave evidence of an unseen power, and caused the student of nature to examine the phenomena that were seen, to find behind them what power it was that produced them. We feel a touch from an unseen source and we ask: What is it? When we look for it we are led into the unseen for the force. When we open the windows of our soul we find within us a force which is beyond the touch and which opens to us a new thought. Spiritualism, by finding an unbalanced con-dition of the human form, finds a medium for expres-sion. Where there is a balance of brain-power, and that is balanced with a well-balanced body, there is no mediumship.

sion. Where there is a balance of brain-power, and that is balanced with a well-balanced body, there is no mediumship. There is no heaven as has been described; a per-fectly harmonious relation between its occupants would destroy independence of thought and action, therefore there is no such place. Change is every-where; and no human or spirit life can exist without it. Spiritualism came to express itself in the higher relations of life-the demonstration of fact, else there is no use of these things. The unseen, the unheard, the untouched, have all the powers of being. The un-equal forces of the brain and body are the conditions by which mediums are developed. That beyond me is greater than I am. Thepower that governs this power is greater than the power that governs me. Be can-tions when you think you have got all there is, for some may know the law of your fact, and control you. The atmosphere around is a photographic plate that holds a reflection of all your acts, so that I can read and see it; so can all. It is a brood photographic sheet, upon which are recorded all the events of your life as they occur. I have seen the promi-nent man enter the spirit-world, whose sura was a his-tory of his life. It was hot seen before only by him-self: but as then revealed bis aprit-body was loath.

Prior to: the Commencement of the Historio Feriod, Commonly So-Called." At 30 Worcester Square The Christmas celebrations were extremely interest-ing and delightful. On Christmas Eve, Dec. 24th, a grand musical and literary entertainment filled the spacious parlors, despite the unfavorableness of the weather. Nearly fity persons enjoyed an excellent collation at about 10 r. M.; and all went to their re-spective homes feeling the brighter and happler for the pleasant evening they had spent in each other's company. Mme, Fries Bishop, Miss Emma Greenleaf, Miss Estella Dinsmore, Rudolph King and W. J. Col-ville, were the prominent artistes at the entertain-ment, and all acquitted themelves to the unbounded satisfaction of the entire company. On Christmas Day, at 6:30 F. M., the Children's Festival called together an army of little folks and their friends sufficient to overcrowd the spacious accommodation. The exercises were extremely pleasing. Miss Shelinamer and a num-ber of the members of Shawmut Lyceum took promi-nent part. Mme. Bishop, Rudolph King and W. J. Colville sang a variety of charming Christmas music. The recitations of the children were very fine, and all the little ones, as well as their sider friends, were de-lighted with the entertainment, and the presents which were freely dispensed. All the children had fruit, cake, sweetmeats, fancy cards and pretty articles from the tree given to them, while warm clothing, tea and other useful commodities were given Tiberally to those whose circumstances rendered the offerings very acceptable to the recipients. On Friday at 3 P. M. K. Otville gave an excellent lectureon '' Psychometry and its Belation to Healing,'' and will continue the subject, next Friday, Jan. 2d, at 3 F. M. The receptions on Monday and Tuesday, Dec. 20th and 30th, were largely attended, the exercises proving very interesting. Wednesday, Dec. 3ts, New Year's Eve, was celebrated in grand style-a report of the proceedings may appear next week. The public are cordially invited to a 30 Wo

will do well to attend. Sunday last, Deo. 28th, Mr. Colville lectured to a very appreciative andience in Hadley Hall, East Somerville, at 2:45 F.M. Heiwill speak, there again next Sunday, Jan: 4th, at the same hour, 8 mblection be chosen by the audience, and Questions invited on various subjects of general importance. Mr. Colville also lectured in Grand Army Hall, Lowell, at 7:30 F.M. Do a large and most (attentive audience, on: "The Beality and Near-ness of the Spiritual World." - Responsible-Barties out of Boston desiring Mr. Col-very favorable form were evening lectures can, make very favorable forms by mmediate application to him. Address, 304 Bhawmuit Avenue.

resolutions were passed: *Resolved*, That we extend to Mrs. L. S. Jones our thanks for the able manner in which she has performed her duties as Financial Secretary of this Lyceum for several years. *Resolved*, That she be made an Honorary Member of our Association, and entitled to all the privileges.

Association, and entitled to all the privileges. The thanks of the Lyceum are due Mr. and Mrs. But-terfield for their annual gift to our financial depart-ment, and to all the many friends who aided us to make the Christmas of 1884 a day to be long remem-bered. And personally, the Corresponding Secretary of the Lyceum for almost two years desires to thank those who have ever been ready to urge him onward and upward in the good work. May the angel world bless you one and all. A Happy New Year to the pro-prietors of the BANNER OF LIGHT, is readers, and all Spiritualists and progressive thinkers everywhere. "Our cause is marching on."

FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

SPIRITUALISTIC PHENOMENA ASSOCIATION. the meeting in Wells Memorial Hall, last Sunday, a lecture was given through the trance mediumship of Mrs. D. Bradbury of Maine, her control taking as a subject, "The Needs of the Hour," which was admira-bly treated, presenting many truths of the spiritual philosophy in an intelligent and able manner. Mr. James R. Cocke spoke at some length upon the great need of cultivating and perfecting the various phases of mediumship in order that the spirit-world could more fully express itself. Dr. H. F. Tripp gave sev-eral psychometric descriptions from articles received from the audience. Mrs. H. B. Fay, well known as a materializing medium of great power, added to the services by giving tests and describing spirits whom she saw cialivoyantly. Mrs. A. L. Pennell also gave-the names of spirits whom she described, all being recognized by persons in the audience. The music was contributed by Mrs. Edwards and Mrs. Carr, with Mr. Willis Milliken as accompanist. E. A. C. lecture was given through the trance mediumship of

THE LADIES' AID SOCIETY .-- The Annual Meeting of the First Spiritualist Ladies' Aid Society for the election of officers will be on Friday, Jan. 2d, at half-past 2 o'clock, instead of 4 o'clock. Members please take notice. MRS. LINCOLN, Sec.

HADLEY HALL-EAST SOMERVILLE.-W. J. Colville occupied the platform at this hall last Sunday afternoon, with great pleasure to the audience pres attendon, with great pleasure to the audience pres-ent. His subject, "The Divine Gift of Heating," was treated in an eloquent and exhaustive manner and was intensely interesting, and we are glad to be able to announce that he will speak in this ball each and every Sunday afternoon at 2:45 until further notice. Mr. Fred Heath of Charlestown lectured and sang in the evening. Let us hope that next Sunday will see a largely increased attendance.

CHELSEA SPIRITUAL ASSOCIATION, ODD FELLOWS BUILDING .- Last Sunday Mrs. S. Dick occupied the rostrum, and gave a fine lecture, and improvised a poem; followed by many very excellent tests. Next Sunday Mediums' Meeting at 3 P. M.; at 7:30 Mrs. Sarah A. Byrnes will occupy the rostrum. L.

Haverbill, Mass.

To the Editor of the Banner of Light:

Hon. Warren Chase, of California has occupied the platform at Brittan Hall for the past two Sundays, delivering four able lectures, which were received with much favor: He will be cordially welcomed here in

Inture. Next Sunday and the following Sunday Mr. Edgar W. Emerson of Manchester, N. H., will be the speak-er, accompanying his jectures with platform tests. Dec. 2005, 1884.

Give your Louisirees Fyle's Pearline And she will not ruin your clothes with sola, lime de, which many of them use to facilitate the standing

The Evereti Hall Spiritual Conference, 598 Ful-tonstreet, meets every Saturday evening at 8 o'clock. Spir-itual papers and books on sale, and meetings free. W.J. Cushing, President; LewisJohnson, Vice-President;

A Spiritualist and Mediums' Free Meeting will be held every Sunday at 8 p.M. at Central Hall, 637 Fulton treet. Lectures, tests and messages by Dr. J. M. Shea and ther mediums. The public cordially invited.

Church of New Spiritual Dispensation.

Conference Announcements .- Jan. 4th, "Frauds ; Exposures of Mediumship," a lecture by Prof. Henry Kiddle

Kidale. Jan. 11th, a Mediums' Meeting. Mrs. T. B. Stryker, Mrs. A. C. Henderson, Mrs. Goodwin, and other medi-ums are expected to be present, and give evidences of pirit return

Jan. 18th a lecture by Mrs. A. E. Cooley, M. D., of

Jan. 25th, a lecture by Prof. Thomas Davidson, of Orange, N. J. S. B. NICHOLS, Chairman

Belvidere Seminary-Special Announcement.

The Principals of Belvidere Seminary would respectfully inform their friends, and the public generally, that on and after the 1st of January, 1885, all students that on and after the 1st of January, 1885, all students desiring to enter the Industrial Department of this in-stitution can do so at the moderate price of \$40 per quarter of ten weeks. This will include board, washing, fuel, lights and tuition in the English Department three hours per day, with opportunities to engage in remunerative oc-onpations from three to four hours daily. Pupils will be paid for all sandle work they may pro-duce, and it is expected that each pupil will become self-suporting after the first year. For full particulars address Belvidere Semisary:

Springfield, Mass.

Dr. F. O. Matthews, of Brooklyn, N. Y., held two test meetings at Gill's Hall, Sunday, the 28th. He prefaced the spirit descriptions with a short discourse. under control. Some fifty spirits were described or named, and a portion of them recognized. In two or, three cases parties the next day admitted that the de-scriptions were correct, but did not care to say so in

16 meeting. Dr. Matthews speaks here again next Sunday. H. A. BUDINGTON.

Acknowledgment.

I wish to acknowledge the correctness of two me ages that appeared in the BANNER OF LIGHT OF Nov. 1st, 1884-one from "REDWING," and the other from "MARTHA." The latter is from my mother, who passed on nearly fifty-one years ago, when I was only about two years old. To me both messages are very satisfactory indeed. Bridgeport, Mono Co., Cal., Dec 1744 1894

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