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OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE.

GIVEN THROUGH THE MEDIUMSHIP OF origol invo Miss. H. T. SHELHAMER.

CHAPTER I.

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en Lama woman, i colore la tenedia ew no

ev. Not of mortal mold, as you who read these pages are; but one who has passed through the experiences of physical life, and has tested the reality of immortality.

I come to you to relate my story of sin and suffering and wrong, hoping that it will serve the purpose of deterring some tempted soul from swerving from the path of honor and rec-titude. My mission is to show to mortals that every unrighteous thought, every dishonest act, every ignoble deed of their lives, writes it self in burning letters upon the soul, that will take many long years, many painful experiences and many floods of bitter tears to efface.

The story of my spirit-experience is made up of many sighs, of anguishing tears, of pain, of sorrow and of remorse. Oh! that it may have some effect upon those who contemplate doing wrong, to lead them from the error of their thought, is my earnest prayer.

In the quiet of my silent chamber I felt the near approach of Death. I had been prostrate for weeks with a low, distressing fever, that and beautiful woman who stood at the head of irned the blood in my veil the very breath that I exhaled; but at last the flames had subsided, only to be succeeded by a weary, deathlike faintness. Kind friends had watched beside me, loving hands had attended to my wants, and nothing that might be con-

ductive to my comfort had been withheld.
But now I was alone. The nurse had lain down in the next apartment, leaving the midnight taper burning upon a stand by my bedside. I opened my eyes and gazed around upon the familiar pictures on the walls; on articles of furniture, and on elegant little trifles such as women love, that had been given me by admiring friends. Ah! shall I ever forget that last look upon things grown dear to me through association? Suddenly a terrible sensation orept over me; a horrible, blank, black darkness-a dreadful Norming, in which I lost all sense of what and who and where I was. This was succeeded by a faintness and weakness, indescribable but intense. I felt myself sinking, sinking, sinking. I had no volition, no will; I did not wish to ory out; I felt it best to lie silent spirit, pressed her warm lips to the faded and grapple alone with Death.

Oh I the memory of those last moments on earth I how they burn in my heart like living flames ! All, the past rose up before me with vivid distinct ness: I saw myself a child in my father's house, surrounded by a troop of broth-bis and aisters, myself a strange, slight one among them the perplexity of my mother, the pride and diving of my father.

T will not here pause to relate all the past cenes and events, that respressed before me in that trial hour; some of them will be referred n to as my narrative proceeds; others are buried beyond resurrection: Drugglineb 15.15 13

oroTknew that I was dying and I also knew that I was not prepared to pass out from the morfal form. I had not made the best and the most of the. I had not always walked a strictly honest path. I had not so lived that all the world might look upon my secret life; and say, "She is perfectly honorable and pure-minded." I had never been unchaste oh no! Neither gold nor passion had ever tempted me to part with my womanly virtue, but I had not been altogether honest in my dealings with my fellow-oreatures, and in the moment when the great veil of futurity was about to be lifted before me, I felt the lash of unavailing regret, that pierced me like a scorpion's sting

I teared no angry God. I dreaded the tor ments of no flery lake. I had been reared to re ject the doctrine of vicarious atonement, and I had no baller in a judgment day. I was a Spirand I knew that the only accuser the coul willion is that of an offended consolence being the bound of the secusor, had been at the secusor that

now now, that the deeds

surroundings. I was standing as if in mid-air in the centre of the double parlors of my earthly dwelling; at my feet, resting upon trestles that were covered with a pall, stood a casket a casket almost buried in flowers and containing the lifeless form of what Treoognized to be myselfe Oh I what a strange sensation passed through me' as I gazed 'upon that clay-cold image pent up in that narrow case! Was that thing me? was it that which had lived, and loved, and sinned, and suffered? For a moment I felt as though I should sufficate; but then the thought that this was me, this form gazing down upon the marble counterpart was the real living spirit, and that whatever of sorrow, or pain, or angulah I might henceforth know, I had gained Eternal Life, came to my relief, and stilled the throbbing of my heart;

the room was througed with people and theirs were the laces that had seemed most distinct to me. Some of them were near and dear tome; their faces wore a shade of sadness that I grieved to see; others were warm friends or passing acquaintances I had known, and others were unfamiliar to me.

Presently a low, silvery sound broke upon my hearing, and the thrilling words, "The spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ, if so that we suffer with him, that we may be also glorified together," reached my inner senses, as they fell from the lips of a refined the casket. "I listened with interest as the speaker proceeded to draw from her text lessons of hope and comfort to the mourners, and evidences of immortality for her who had "lain down the garment of flesh before us."

I will not linger over this ceremony, so strange and so instructive to me; the services closed with the singing of that immortal hymn. "Nearer, my God, to Thee," rendered by a choir of mixed voices, and the funeral cortene wended its way to the cemetery. I was drawn

Livill not linger over that last hour on earth; it was one of struggle, of mental angulab, of keen and bitter sorrow. But at last it ended, and sensation of dreamy quiet, of restricted, would not die away, and hat seemed to remain as a remnant of that, growful experience I followed the stormy whirtly ind. I felt, myself drifting drifting like a locsened boat out upon an open sea—drifting, drifting away, away, and known, when the droves, the incidents, then there was a shock, as though I had struck against something, and I knew no more.

When I opened my eyes I seemed to be in the midst of a sea of faces; to my confused vision they appeared to be all alike, but as my senses returned I discovered that they were the faces of men and women, and that some of them were more distinct and clearly delined than others. It took me a few moments to observe that many of these faces, were familiar to me. I had known, them in the distant past, had been associated with their bearers in some manner, but others were strange, and I could not recognize them.

The faces that seemed to be envelope I in a discovered with their bearers in some manner, but others were strange, and I could not recognize them.

The faces that seemed to be envelope I in a discovered with their lives that I had been my private and scattered. What is done my private and coupled by anothering my magnetim, were distributed and coupled by anothering my magnetime. I knew they of the promise of the lives in the same in the passing surroundities. I was standing as if in mid-air in the centre of the double parlors of my earth-

image to gradually fade from their remembrance. They were Spiritualists, and would seek for interviews with me and be glad to give me greeting, but would I always be the same to them as now?

My thought was a selfish one, and I have since learned that it was a foolish one. The human heart never forgets of ceases to love its own. But I had loved them so much, had made saorifices for them, had violated my conscience that they might be made more comfortable, that the thought they might ship me out from them was intolerable.

[To be continued.]

Spiritual Phenomena.

Remarkable Payer applie Manifest tations of Spirit-Power.

A few weeks since Mrs. K. R. Stiles of 146 Pleasant street, Worcester, Mass., called at this office and handed us a note appearing to have been written with a lead pencil, and purporting to come from our late partner, William White. As perfect a fac simile of this note as can be shown in this connection (but which fails to exhibit the clearness of the original) is given below, the production of which the engravers found to be exceedingly difficult on account of the minute, almost microscopic character of its chirography. One of its singular features is that the length of the lines is adapted to the width of our columns, though written on a full sheet of note-paper:

COPY OF THE ABOVE. "DEAR BROTHERS, ALL?

work of advanced or well-developed spirits. At one time I should have thought the same, but I have had reason to change my opinion in that The manifestations which have here occurred

quiries. I have been enabled to gain much light concerning the subtle alchemy by which these spiritual phenomena are produced, and yet I

Vest realms, all unexplored, before me ile, Realms that I may not scan with outward eye.

Meaning that I may not scan with outward eye.

MEROWEVER, I must not stop to philosophize or moralize, but proceed to the relation of facts. Some of the things I shall relate may, and no doubt will, seem very strange, and to many too disprobable to be true. Others who may conceed their possibility will, without doubt, conceeding them too commonplace to have been the Michael advanced or well-developed entire.

in the maniestations which have here occurred the most interesting and profitable phases is that of the hidependent writing, much of which is of the microscopic order. Doubtless many of your readers have witnessed writing similar in kind; but the manner in which this is produced. is, I think, unlike the usual methods of obtaining it. (Usually there has to be a preparation on the part of the medium and those who are to receive the communication, such as the pre-paring of slates, or pieces of paper, and then waiting for the result. In nearly all cases of which I have heard, the writing has either ocslates, which of course gives the conditions of darkness, or upon paper so placed as to exclude it from the light. In no instance has the writing in my home occurred under dark conditions. Ve never sit for it, or make any preparation whatever. It simply comes, and without solic-

itation.

The first manifestation which occurred independent of mortal contact was produced four-taen months ago, at noonday. A few evenings previous to the time, as I was quietly seated, I heard a spirit-voice say, "Procure some chalk orayons, and leave them about in your rooms; we wish to experiment." Two or three days after-ward I procured the orayons, and about an hour after that ware hounght into the house I want after they were brought into the house I went into one of my bed rooms, into which the noonlay sun was streaming at the time, and the first hing that greeted my eye was a large and perfectly-formed sunflower, drawn with the crayon, or with what looked like chalk crayon, upon the centre of the head-board of the bed. The flower is said to symbolize "light," and is also the symbolical name of a lovely Indian girl who belongs to my band of spirit guides. Of course I was very much surprised and gratified at such a beautiful and slient token of their work. They then said to me, "This is but the begin-ning of manifestations which will occur here, and we have now established conditions in your home-which will enable hus to produce with manifestation in the light." Thus far they have strictly kept their promise; no phenomena having occurred after the gas has been extin-guished. It is not uncommon for them to give three and four, often more than that number of written communications in a day. They tell me they could write even more than they do, but for the fact that they wish me to rely upon my own clair addient powers, which are growing stronger each day, and they much prefer, they say, to communicate with me through the chan-nel of clairaudience. But when I question, as all mediums do at times, how much credence to give to the messages received clairaudiently, it is very gratifying to be told by some spirit-friend to go to a certain place, and find a writ-ten message that will help me to decide the matter. These written messages are secreted in the most peculiar places, and have never until last week, been put twice in the same

Lastweek I received several through what my spirit-friends call our "Private Post Office." a place designated by them for their occasional use. Of this private "office," none but myself and spirit-friends have any knowledge. The other day my dear spirit-daughter, Effie, said, Address some questions to us in writing, and lrop them into our post-office and we will an-And the proper and a partial rate of the p swer them by way of experiment." I accordingly wrote upon a half sheet of paper two or three questions, occupying four or five lines. I then folded it in a little pellet as small as I could fold a half sheet of paper, and enclosed it in an-

say something about it." I went into the parlor, brought out the album and began to look it over to see if there had been another autograph added to those already there; Effie (my spirit-daughter) drew near, saying, "Mamma, sometimes 'coming events cast their shadows before.' You won't find anything new in the album." However, Tlooked it through carefully, as I now believe they intended I should, so that what followed would be the more satisfactory to me. I then replaced the book upon the table, left the parlor, closed the door and resumed my sewing. In a very short time my daughter came to me again, and said: "Now, dear mamma, you may get your album." I dear mamma, you may get your album." I went to the table where I had placed it. "It was not there. Then my daughter said to me in playful mood, as she sometimes does, "High spy in the front parlor." Instantly my eye was lifted to the ceiling over the chandeller, and there was the album, resting between the centre-place which holds the chandeller to the ceiling and the wall.

centre-piece which holds the chandelier to the ceiling and the wall.

I climbed up and took the book from its resting-place and anxiously turned its pages to see what new proof had been given me. Upon one page I found a most beautiful and artistic arrangement. It consisted of a lovely shaded rose and buds on the centre of the page. On each of the upper corners lovely drooping sprays of green and tiny buds. Underneath at the bottom of the page was written (the writing bearing a strong resemblance to my daughter's writing when in the physical form) "Effie, ter's writing when in the physical form) "Eme, to her dear loving mother." Tender and beautiful words! Would that every mother in the world who mourns her children as dead could know of this great truth, and receive such evi-dence as it has been my privilege to receive not only of their continued existence, but also of their power to control material conditions out-side of a material body.

Several times have these dear spirit-friends written and sent through the mail letters without contact of mortal hand, and without the knowledge of any one in the house. The first intimation I would have would be from the spirit-friend who had written; the corroboration coming from the person to whom the letter was sent. They tell me that in time this will be done frequently.

One day a lady, an entire stranger, called upon me to talk upon the subject of Spiritualism. She left her little hand-bag and parasol in a room adjoining the one in which we sat. At the close of our interview we went into the room where she had left her things, and upon her parasol was a little note directed with the single world, "Lizzle." The lady exclaimed, "Why! that is my name." We opened the paper, which was a half sheet of common letterpaper, and found it covered with a tender and most touching communication from the hus-band of the lady, he being in spirit-life. The message was signed with his name, as she told me. Now I knew nothing of this lady's history, never having seen or heard of her until that time, and at the time the writing was done there was no one but the lady and myself in the house. It was a most beautiful incident, and gave the lady great pleasure as well as surprise. The afternoon sun was shining full into the room at the time.

The spontaneity of this phase of manifestations is exceedingly gratifying. Sometimes a name or a beautiful little message will be written upon a mirror; sometimes upon a door. One day I was looking in a box where I keep buttons, after a particular kind. In order to find it, I turned the buttons out in my lap. As I did so, there appeared as if by magic in the bottom of the box he word "Mamma." The box was of dark colored wood, and the writing looked as though done with chalk, although my daughter tells me she did not use chalk to write the word with, but gathered from the atmosphere the necessary material. Not finding the buttons I wished for in that box, I went into another room, where I had another box of buttons, and lo! on the cover of the box, written in precisely the same manner, was the word "Mamma." My dear child, knowing that I was going to the other box, preceded me, and left the tender token of her love. It brought tears of lov to my eyes. Upon another occasion. of joy to my eyes. Upon another occasion I went to a large desk, which stands where the morning sun shines upon it from the window, and found written upon the lid of the desk the precious words, "Darling Mamma." These precious words, "Darling Mamma." Thes things are almost too sacred for the public eye but my own cup is so full of blessings that I long to share them with others.

long to share them with others.

Time and space will not admit of my dwelling longer upon the independent writing, as I wish to speak of other ways in which these spiritchemists have manifested here. I am well aware that what I am about to relate will seem to many who may read the account like the wild vagaries of a mind diseased. "What I spirits eat?" Why should they not? Did not Jesus materialize and eat with his disciples? It is no uncommon thing for spirit-friends to eat in materialize and eat with his disciples? It is no uncommon thing for spirit-friends to eat in this home. Whenever any spirit has partaken of food here it has always been done under such conditions as to preclude all possibility of the food having been eaten or put out of the way by any one in the material form. I am told by members of my spirit-band that they have frequently materialized in my pantry and partaken of food and of fruit found there, for two respons? One respons to this strenge and seminates. min our home, and the progress she is making in the spiritual realm. One day she said to me, "Please carry a goblet of water into the frint parlor and place it upon the table, then one into the parlor for two or affices minutes." I the dining-room, close the door and let no one into the parlor for two or affices minutes. I the dining-room, close the door and let no one into the parlor for two or affices minutes. I the dining-room, close the door and let no one into the parlor for two or affices minutes. I the dining-room. In about two persons in the house of the time, and we were the interest of the state of the time, and we were the interest in the disting-room. In about two minutes, as mealty assessed into the front parlor with together in the disting-room. In about two minutes, as mealty assessed into the front parlor with together in the disting-room. In about two minutes, as mealty assessed into the front parlor of the state of the sta

up and pushed the platter on which the cake was to the further side of that high, deep shelf, knowing that I did not use it, and could not see the cake without climbing up there, which she, knowing that I did not use it, and could not see the cake without climbing up there, which she, of course, knew I would not do, even if I were searching out the hiding-place, as I supposed she had secreted it in the store-room. My cousin climbed up to get the cake, but it was gone, platter and all. We looked about in the pantry, but found no trace of it. Then the spirit-friend, who had asked me the question about the cake, said: "Now, Hattie, you will have to get your key, for it is in the store-room." Oh!" she said. "if that platter and cake have got into that looked room, I'm not going in there." "But," said I, "you must. I want you to see it there before any one else goes in." At last she unlooked the door and passed in, my niece and self following her, and there, upon the top of my refrigerator, was the platter and cake. Upon the top of the cake was a large bunch of roses, which they had taken from a vase in my back parlor. We lifted the roses and found the centre of the cake cut smoothly and squarely out. I then said to my cousin: "You know this door was locked and that the key has been in your own possession. Now then I want you to try every one of the smoothly and squarely out. I then said to my cousin: "You know this door was locked and that the key has been in your own possession. Now, then, I want you to try every one of the other keys to see if they will unlock that door." This she did, and found that the key which had been in her possession was the only one in the house that would open the door. To the careless observer this may seem a very trifling and unspiritual manifestation, but it did not seem so to me nor to my cousin, who, with her eyes wet with tears, said: "Well, I know that some power outside of mortal carried that platter and cake through that locked door." And well I knew that this was what the dear spiritifiends wanted her to feel; and in order to help convince her of their power and their presence they did this wonderful and yet, as some would say, "commonplace" thing. But can you who call these things trifles, tell us of the subtle alchemy of chemistry by which that platter was carried through that locked door?

One day this week I went into my pantry to make some bisqueek I went into my pantry to make some bisqueek I went into my pantry to

carried through that locked door?

One day this week I went into my pantry to make some biscuits for dinner. I closed the door after me. No one in the form entered the pantry while I was there. I made my biscuits and took them out to put into the oven. As I opened the door, the first thing that greeted my astonished vision was a large piece of the dough of which I had made my biscuits baking on one of the covers of the stove. I know that no person in the form entered that pantry while I was making those biscuits, and I also know that after I went into the pantry to make them I did making those discuits, and I also keep that ter I went into the pantry to make them I did not go out until I went to put them in the oven.

How again I hear some person say, "As

not go out until I went to put them in the oven.

Here again, I hear some person say, "As though spirits would spend their time doing such a foolish thing as that." But let me ask, Who are spirits? Do you believe them to be your dear departed friends? If so, did you ever have a friend who sometimes liked to surprise you, even to the playing of some innocent and harmless joke? Do you suppose if such an one could come sufficiently close to your conditions now, that that individual would not take great pleasure in doing something of the kind, as one means of being identified? I am happy to say that I have many such in spirit-life, who are true spiritual students, progressive spirits, yet who do not think these natural manifestations undignified or unworthy any spirit.

The day the dough was placed upon the cover of the stove I was feeling somewhat depressed, owing to the sickness of my husband, and when

of the stove I was feeling somewhat depressed, owing to the sickness of my husband, and when I saw the dough baking there I burst into a hearty laugh, which cleared away the shadow that was resting upon my spirit. The dear spirit-friend by whose power the dough was thus transferred from my pantry to the stove says his purpose in doing it was not only to show the power they as spirits outside of the domain of physical life are gaining over material conditions, but also to create a change in my al conditions, but also to create a change in my conditions by causing the laugh, which we are told "doeth good like medicine."

conditions by causing the laugh, which we are told "doeth good like medicine."

Taking this view of what to the careless investigator may seem a trivial thing, it shows that the end more than justified the means. Ah! my friends, you who ask of what use are manifestations of this kind, and where is the sign of progress, if spirits return to manifest in such ways as those of which I write, I would say, make them of use. Read the signs toward which these things point. The truly progressive are they who realize that everything which is done in a spirit of love, and with a desire to bless another, is an act of true progress. I know there are many Spiritualists who attribute manifestations of this kind to "undeveloped spirits," but my investigations through the physical phenomena occurring here have satisfied me fully that only well-developed and progressive spirits have sufficient knowledge of the laws of nature to do these things. Five times have invisible hands made my beds, even to the putting on of the pillow-shams, and each time this has been done when the windows to the putting on of the pillow-shams, and each time this has been done when the windows were open and curtains up. Once they sent my niece and self over to a neighbor's, telling us to remain but a few moments. We were not out of the house over ten minutes, and when we went out we looked the door and took the key, leaving no mortal in the house; when we re turned we found the dining table cleared of everything. They said they wished to see what they could do without our presence in the

house, and so sent us out in order to experi-

I cannot enumerate one half of the wave by I cannot enumerate one half of the ways by which they have proven their power, and I must draw this already too lengthy communication to a close. I am told to say that more startling manifestations of spirit-power than any I have here enumerated will soon occur, and it is the wish of my guides that I make known these wish of my guides that I make known these things to the public, as they are working for the establishment of the kingdom of knowledge upon the earth. I am also told to say to the readers of the BANNER that the power they are gaining here is ere long to be utilized for the benefit of the public. I have not lost my interest in Spiritualism, nor have my spiritual gifts been "taken from me"; on the contrary, whenever my good guides see fit to have me use my mediumship, either for tests or for inspiration, I find them stronger than they were one year I find them stronger than they were one year ago. I have sought most earnestly, since I first became conscious of the gift of mediumship, to know the desires of my spirit band, in whom I have ever had implicit confidence, they having inspired it by their faithfulness, and when I have ascertained what their wishes have been. I have tried to the extent of my ability to comply with them. So when over a year ago they told me that they did not wish me to appear betold me that they did not wish me to appear before the public except at special times designated by them, and to give up sitting for people in general, I readily acquiesced, and I am told by my faithful spirit friends that this ready compliance with their frequent demands has facilitated their work and helped them to show in a marked degree their power here in my home. What the special phase of development for which they have kept me thus quiet is, I am not at liberty to say. But one thing I can say. not at liberty to say. But one thing I can say and that is this: I am more truly a Spiritualist than I was one year ago, and whenever my guides shall say, "Go forth," I shall. I trust, re-spond as readily as I have ever tried to do, for I am now as ever a willing worker for humanity. Yours for the truth, K. R. STILES.

Maud E. Lord in Marbichead, Mass. To the Editor of the Banner of Light :

Worcester, Mass., Dec. 1st, 1884.

Seeing in your issue of Dec. 13th an account of a seance in Exeter, N. H., at which Mrs. Mand E. Lord was the medium, I am impressed to give a description of one held by her at my house on Saturday evening, Dec. 6th. A

Our circle consisted of twenty persons, with two outside. Mrs. Lord described a man weighing two hundred and thirty pounds, a sea captain, as standing in front of one of our circle who was also a sea captain. She could not give the name. He asked her if he should call it. She told him no but wished him to mentally mention three or four. All at once he began to laugh, and it was some time before he explained the cause of his merriment. He said he called one name, and got no answer. He ther said:
"It you are Bill Hayes hit me beyond the
"and as quick as thought the depune
"and is finited;", him beyone this was
wrant yolks, foughing of hands and griging.

I asked Mrs. Lord to let me hold her hands she did so, and while her hands were thus held various members of the circle were touched. While one gentleman, a skeptic, was holding her hands one of the circle was almost pulled from his chair. Afterward a gentleman said: Some one has been trying to take the ring off my finger. I am going to wet my finger and let them take it." Almost instantly he said it was gone, and at the same moment a gentleman in another part of the circle said it was on his finger. During this operation a gentleman and lady were holding Mrs. Lord's hands.

We had the pleasure of listening to lectures Sunday afternoon and evening by Mrs. Lord. She took our town by storm. Sunday, Dec. 14th, we had Mrs. C. M. Nickerson of South Orleans, who addressed very satisfactorily ex-Yours respectfully. cellent audiences.

At Mrs. Bishop's Seances.

In compliance with the wishes of gentlemen interested in the mediumship of Mrs. Archibald S. Bishop, a friend at our request recently attended three scances given by that lady, for the purpose of witnessing such phenomena as might occur, with the following result:

The simplicity of the enclosure in which the medium sat would scarcely entitle it to the technical term of "cabinet," and for that reason was all the more satisfactory to the company assembled. It consisted of light cambric, attached to a hoop of about five feet in diameter, the cambric falling to the floor, forming a cylinder six or seven feet in height. This was appropried from the calling with an one space. suspended from the ceiling, with an open space of three or four feet above it, and approachable from all sides for examination. It is almost useless to speak of trap doors as adjuncts in the presentation of spiritual manifestations in any

presentation of spiritual manifestations in any orderly circle in this advanced period of their occurrence, but for the satisfaction of any who might attribute the entrance and exit at these scances of what claim to be spirits, seemingly through the floor, to the existence of such contrivances, it may be said that immediately beneath the room is a store brilliantly lighted, and open to the public.

The medium, Mrs. Bishop, impresses one favorably by her modest, retiring manner, as one determined to hold to the rules of strict integrity in fulfilling the mission to which she has been unexpectedly called. Her control is "Jeannie," a young and exceedingly active spirit, who has been foremost in all demonstrations from the first, and appears to have the tions from the first, and appears to have the management of the materializations, though it is probable others who have not made them selves known contribute efficient aid.

selves known contribute efficient aid.

The forms usually came out for a second, then retreated to the cabinet to gain strength to do more, and finally, with arms extended, walked rapidly to the persons they desired to identify them, and taking them by both hands drew them to the cabinet, in front of which the two then stood and conversed. The interview was generally of a personal nature, treating of times, events and places with which the spirit and mortal, and none others present, were familiar. A Mr. Johnson was thus taken to the cabinet by one whom he recognized as his siscabinet by one whom he recognized as his sister. She spoke of their parents in Scotland, employing a Scotch dialect, and among other things said, "Brother Henry is here," the latter having passed on but a few months since, and no one in the room but himself being aware that he had a brother of that name. One came that he had a brother of that name. One came to another gentleman, who unmistakably identified herself as an intimate friend of his in Scotland thirty-six years ago. This spirit said, alluding to the village in Scotland where she and the gentleman dwelt, "We're no in Brigoweir noo," (We're not in Bridge of Weir now.) As Jeannie had twice emerged from the cabinet, passed her hand over the faces of some of the company and left a delicious fragrance thereon, she was asked to perfume a handkerchief. One being handed her she did not enter the cabinet, but in full view of all shook it viewed.

chief. One being nanded ner sue and not enter the cabinet, but in full view of all shock it vio-lently a few moments, then returned it to its owner richly perfumed. Several handkerchiefs were subjected to the same operation with like result, and what was remarkable the perfumes

result, and what was remarkable the perfumes were varied, musk, rose, etc.

The well-known medium, Mrs. S. M. Mace, being present, her sprightly Indian control, "Wahneta," startled several by the suddenness with which she leaped from the cabinet, and throwing her arms around her medium drew her toward it, expressing in every possible way her delight in thus meeting her. Wahneta was shorter than the spirit that had preceded her. Mrs. Bishop's hair was short; Wahneta's was long, its ends hanging in graceful negligence about her shoulders, while her swarthy complexion, the contour of her face and her agile plexion, the contour of her face movements gave abundant proof of the race to which she belonged.

There were very few unoccupied momenta: when no other spirit was visibly present the ubiquitous Jeannie put in an appearance, cominiquitous Jeannie put in an appearance, com-ing into view twenty times or more at each se-ance, talking with great volubility, displaying her snowy-white apparel for the company to see and handle, and evincing much pleasure at being able to do so. She shook hands with many, and seemed to delight in quick, witty

many, and seemed to delight in quick, witty repartee and practical jokes.

Again: The spirit-sister of a lady came, and the two stood in front of the cabinet conversing, until finally the former slowly descended as if passing through the floor. At the instant she disappeared Jeannie sprang up like a "Jack-in-the-box" and said: "Don't you think Ise can come as well as others?"

On a Monday evening Jeannie said she would bring the writer a plant, at least would try

On a Monday evening Jeannie said she would bring the writer a plant, at least would try to do so. The evening of the following Saturday found a large but very harmonious company assembled in the parlor of 77 Dartmouth street. Several mediums were present: J. V. Mansfield, Mrs. Mace, Mrs. Waycott, Mrs. Bagley and others. Jeannie was the first to appear, and remarked that as she had made a promise, the first she would do would be to fulfill it, and for that nurnose leave us a short time. Previous for that purpose leave us a short time. Previous to the seating of those present a committee of ladies had examined the medium. This led Jeannie, just before leaving, to ask if they found any flower-pots about the medium. The singularity of the question and the ridiculousness of supposing Mrs. Bishop, a wee bit of a person, not much larger than a good-sized flower-pot herself, being thus fitted out, caused some laughter, amid which the ladies replied that they found nothing of the kind. It was also stated that there were no plants in the house. The cabinet contained nothing but a chair, in which the medium sat; and this cabinet, absolutely nothing but a piece of thin cambric, was suspended in the recess of a bay-window, directly over a well-lighted store and facing upon a public street; consequently nothing could be conveyed into the room from the outside without attracting the attention of the neighbors or passers by; nor into the cabinet from within any flower-pots about the medium. The singn-

passers by nor into the cabinet from within without being observed by one or more of the twenty-four persons present with eyes fixed intently upon all proceedings, have the fixed and Jeannie; appeared with a potted plant in each hand, the one for the writer; being a double flowering Geranium in blossom, four-teen in the high and wich incides high and with a large with a supplier with the supplier with the supplier with a supplier with a

double flowering (deranium in blessom, four-teen inches high and weighing just two pounds. Good evidence that it came from outside the house was given by the fact that its leaves and blossoms, were alightly injured; just as they would be from exposure to a frosty air. The other plant was about the same size; the earth in both pots was quite wet. I same is the earth whether any one helped her in bringing them; Bhe replied. "Nos! I brought them all mine own self; I went twice for them." Mrs. Bishop's seances are under the best of

management, every possible effort being made to provide the conditions requisite for satisfietory results, those for sitters and spirits being alike considered, and Last year's fashions are out of date, but last year's friends are still our jown. This is why lies Pikkans's Yopetable Compound seves loses favor swely last who knows its worth (and who does not?) Italy that the kindly has of kind Philippin is that of an honored friend.

Written for the Banner of Light. THE OLD YEAR AND THE NEW; OR, THE VOICES OF NIGHT AND MORN. BY BELLE BUSH.

"Hate and scorn rule the world," cries the sorrowiul

Night. Her tears ever falling, bedimming her sight; I list till each heart-pulse throbs heavy with pain, And I look where she points, to a long moving train Of sorrowful souls, who on earth cave their tears, Their sighs and their groans, to the hymn of the years. Thus I grieve, and I sing with the grief-haunted night, Oh I world, thou art weary, and age dims thy sight, But truth is still crushed 'neath the hard heel of might And thy martyrs, oh earth I are the heroes of right. Wrong sits in high places, and holy love still Bears her cross and her sorrows to Calvary's hill. How long, oh t how long, cries my heart with the Night Shall these things endure and God stay his might? " Till He's ready to smite," sings the radiant Morn, With her roses and robes of the Orient born; "Till He's ready to smite," and then heal with the

power That patiently counsels the deeds of the hour; Till He's ready to smite with the power of his truth, That, angel-like, dwells by the fountains of youth, That never grows old, and never is crushed, And the voice of whose singing can never be hushed; Till He's ready to heal with the wisdom of love, That condemns not, but shows where the world may

improve-That, tracing his plans and his purposes far, Sees a mote have its uses as well as a star; Till He's ready to summon to love's holy feast All mortals, and show them the "Star in the East" That shines o'er the spot where a new babe is born, Where a new light has risen, the herald of morn.

I list to the song of this beautiful morn, And down in my heart h new fountain is born; Accepting her answer, my heart and my soul Sing for joy, and I'm free from the mournful control Of the sorrowful Night, and her grief-burdened lay With the darkness of ages all vanish away. And lo! I walk forth iff the light of the morn, With a song for all hearts that are weary and worn, Saying to each, See the dawn's rosy light On the world now is breaking, now triumphs the right And truth is not crushed by the hard heel of might. She lives, and shall rise, gaining empire at last, Though oft in the furnace her jewels are cast, They live, and shall triumph till earth sees their light For her slain are thy stars, oh, thou sorrowful Night! They go down to the grave in dishonor and shame, They rise in thy morning with glory and fame They cannot be hurt, though they pass through the fire; Their souls find the morn, and mount higher and higher Up the beautiful mountains of wisdom and truth Till their hearts nearer reach to the fountains of youth. Thus the truths we are taught by the shells that are

tossed On a storm beaten shore, are that "nothing is lost," That strong is the tie linking brother to brother, And the flight of one year brings the dawn of another Belvidere Seminary, New Jersey.

The True Work of the Church to Make the World Better.

On Sunday morning, Dec. 20th, Rev. R. Heber Newton delivered a discourse which has already attracted much attention. In the course of it he referred more or less pointedly to the social disorders which Christians should try to remedy, etc. In opening his remarks he said that the idealist commanded attention so long as he gave no cause to doubt his sanity. Though far up in the mountain heights, he should still be up in the mountain heights, he should still be followed so long as there was no mistrust that he had lost his way in the clouds. Mr. Newton referred to the suspicion that Christ, "the prince of idealists," might have lost His head; that in His imaginings His mind might have become confused and his feet lifted from the ground. Defining his two position in this matter, Mr. Newton said."
"Such is my reverges and swe before one like Jesus

ter, Mr. Newton said.

"Such is my reverence and awe before one like Jesus that I find myself submitting my thought to His consciousness absolutely. I believe in His belief. My creed is His faith. The last worst doubt that could come to me concerning Him would be the suspicion that this greatest of idealists was carried off. His feet by the tide of heavenly life that flooded His soul with divine enthusiasm; that He grew confused in the overpowering consciousness of a personality unique among the sons of men; that He lost His head in the sense of the greatest mission ever trusted to a child of man."

Mr. Newton briefly summarized the teachings of Jesus confirming this position. "Was Jesus right," he continued. "and does history verify

Mr. Newton briefly summarized the teachings of Jesus confirming this position. "Was Jesus right," he continued, "and does history verify his consciousness? The answer depends on what we understand Jesus to have meant. No words are necessary to satisfy me that He did not mean by this kingdom the Jawish drawn of e Jewish dream of a political Messiah, nor did He mean merely a future heaven. The heart of the old prophetic hope was the core of His conviction—a regenerated world made over in all the spheres of society into a kingdom of God; an earthly heaven in which there should be no more sickness, nor poverty, nor vice, nor crime; over which peace should smile forever." Mr. Newton summed up the thought of Jesus in these propositions:

the thought of Jesus in these propositions:

It is a divine order, which, if it could be known and its laws be obeyed, would end the disorders of earth. This divine order lies not behind man, but before him; a hope, and not a memory in the breast of man; its thought is aspiration, and not a sigh.

The realization of this order is the aim of the education of man, the mission of Jesus and of His church, The task of true religion is the reform of society.

The realization of this order is actually taking place in the world. The kingdom of God is at hand, brought nigh to man through the work of Jesus himself; brought ever nigher through the work of His spirit in society; capable of a comparatively speedy accomplishment in good part; sure in a time brief to the vision of the Seer of coming dawn upon the earth.

When this order is established it will be the reign of God manifested in Jesus.

Referring to his sermon on the Messianic be-

Referring to his sermon on the Messianio belief on the previous Sunday, Mr. Newton said: "Such a bird's-eye view of the development of the Christian doctrine of the second coming of Christ at once raises the question, 'Was Jesus involved in the error into which the Apostles fell?' There can be no doubt that He is reported as having taught the identical conception of the end of the world which we see Paul gradually outgrowing, and which we know now to have been a great mistake. The twenty-fourth chapter of Matthew is enough to satisfy any one on that point," Mr. Newton argued that this was not strange, since Jesus's words were preserved solely by the memory of plain, Referring to his sermon on the Messianic bethat this was not strange, since Jesus's words were preserved solely by the memory of plain, uneducated, superstitions Jewish peasants, who, with the best faith possible, must have unconsciously run any words upon such a subject as the kingdom of God' into that mold which was already prepared in the minds of pious israelites. There could be no doubt that Jesus really believed in the speedy coming of a kingdom of God, and that His belief was the dominant idea in His mind, Mr. Newton said that the disorders over which the world sighs to-day were much the same as those over which Jesus

"men had at least learned to see that this bad doctrine was a lie against nature, man and God. There was room enough for all, and enough for every one, if men were only wise enough to know the true laws of society and carry them out. Let idlers be set at work, stop waste, break up costly vices, stop costlier crimes, harmonize capital and labor, secure something like a fair distribution of wealth, make an end of robbery, establish an economic and statesmanlike government, fashion a sound education—and how much poverty would be left in the world? Big jobs these," continued Mr. Newton," but by no means impossible of at least partial accomplishment if men have a mind to undertake them seriously and patiently; jobs which, indeed, mankind is even now earnestly undertaking in the different provinces of life, and through which we can already see a better order looming up ahead. Below all the folly of socialism there is a solid wisdom—'Things might be vastly different if men choose to will that they should be so.' A state in which the worst poverty shall be done away with is a clear possibility, but there are much better ways for its realization than dynamite."

Mr. Newton discussed radical changes and social improvements which might be effected by a more sensible government, a proper system

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much better ways for its realization than dynamite."

Mr. Newton discussed radical changes and social improvements which might be effected by a more sensible government, a proper system of dealing with the liquor traffic, common sense care of the tenement houses, arbitration substitutes for strikes, industrial partnerships for the mere wage system, and a human personal direction of corporate concerns for the present indifference and irresponsibility of joint stock companies. He pointed to the fact that ancient peoples placed the golden age in the past. So did the priestly portion of Israel, as seen by the history interwoven in the Pentateuch. The prophets saw the ideal order of the future. They were the earliest teachers known to us who taught that the history of man was a growth upward instead of a fall downward. Jesus entered into their faith. He believed in human progress. Our religion, Mr. Newton said, is Pauline—that is, half Jewish. To return to Christ's ideas will be to meet the dogma of evolution with its spiritual interpretation, thus reconciling science and religion.

In concluding, Mr. Newton explained that Jesus found his mission in bringing about this improved social order, in which task the church saw this and set about the reforms which have made our Christian civilization. The medieval church saw it, and her missions were the germines of Northern Europe. The church of today understood it when she sent out to civilize the savages of the south Seas. "Let her see," said Mr. Newton, "that her one task, even amid our European and American civilization, so grossly imperfect in every sphere, is to carry that budding order on to a higher development, in which the disorders still cursing society shall disappear. Let her accept her true work, stir men's discontent with the existing state of things over higher deals chave avary voce-

in which the disorders still cursing society shall disappear. Let her accept her true work, stir men's discontent with the existing state of things, open higher ideals above every vocation, quicken earnest efforts at reform in every sphere, inspire men to true tasks of the sanitarian, the educationalist, the capitalist, the jurist, and the statesman—as the very work of God, whose right-doing is religion."

East Princeton and Leominster, Mass.

On Sunday last, Dec. 28th, Mr. J. Frank Baxter lectured, forencon and afternoon, before good audiences in East Princeton. The lecture of the morning on "Christmas; its Origin and Significance," was timely, and though radical was most instructive, interesting and forcible.

was most instructive, interesting and forcible.

The lecture of the afternoon was upon "Morality and Spirituality," and was listened to by a most interested and eager audience. The singing of the day by Mr. Baxter was a marked feature, and the tests of spirit presence, and especially identity, were very clear and potent. Although Mr. Baxter has visited East Princeton a number of times previously, yet never before did he and his spirit scance guide, Attica, appear to better advantage. The effect of the descriptions was magical, and has left not only an excellent impression of Spiritualism and spirit manifestation, but as well an abiding power toward conviction. For East Princeton this Sunday was a "Red Letter Day." Much credit is due to the Stuart family, particularly Mr. John H. Stuart, for the indomitable energy leading to public benefits and improvements in the place, and to rousing the citizens to liberal and spiritual thought and action.

Six miles from East Princeton is Leominster, and when Mr. Baxter arrived at Allen's Hall, in the latter towards.

and when Mr. Baxter arrived at Allen's Hall, in the latter town, in the evening, he found it packed to repletion, awaiting him. The hall, although the one ordinarily used by the Spiritin view of the opportunity offered, and her own and the people's desire to hear Mr. Baxter, a compromise was effected by which she occupied the rostrum as usual in the afternoon, giving an interesting Christmas offering in lecture form, and yielded the platform in the evening to Mr. Baxter, who sang, discoursed, and most interestingly delineated a large number of spirits. His subject was chosen with reference spirits. His subject was chosen with reference to the closing and opening years, and was most capitally fitted for this locality. His thoughts were embraced in a lecture, whose theme he was pleased to announce as "The Message of Spiritualism to the People." It was a telling plea for union, duty, manhood, wise resolving and resolute action among Spiritualists. The most convincing evidence of spirit-return was given in numerous manifestations and communications of spirits through Mr. Baxter's wonderful mediumship. He, in many instances, entered into minutiæ of detail, precluding all possibility of their being obtained from any public source, but rather forcing the most stubborn to a serious consideration of the claims of the Spiritual Philosophy. Many, even among the Spiritual Philosophy. Many, even among the Materialists, were very desirous that Mr. Baxter should be secured to visit Leominster again. The benefit to accrue from this visit cannot be calculated, for it has given a decided cannot be calculated, for it has given a decimination into Spiritualism, which naught before has done for a long while.

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January Magazines. MAGAZINE OF AMERICAN HISTORY.—A portrait of the great French statesman, Count De Vergennes, is given as the frontisplece, an interesting narrative of his life by Hon. John Jay accompanying it. "Puritanism in New York," by Rev. Chas. A. Briggs, D. D., will be read with interest by those who would learn the path followed by the religious'thought of the people to reach its present state of development, marked as it has been by every form of persecution, and encounternant lies in His mind. Mr. Newton said that the disorders over which the world sighs to day were much the samp as those over which Jesus were much the samp as those over which Jesus were. Then, as now, the mass of men believed them to be hopletes, the results of forces in nature not by man to be mastered, and of forces in the lower nature of man not, to be mastered by the fine feelings of the spirit. Christ dared to believe that those forces could be mastered, and that a base of social order enable because of the spirit. The latest knowledge, Mr. Newton said if Need alckness forewer curse our earth? Our fathers crouched in despair before the Hisch Death and called it so dispensation of Providence. We face the yellow fever, call it a dispensation of dirt, and proceed to stop it by smiftary measures. If the cholers visite us next yaks we know that it will be because of the lariness and inefficiency of oily authorities and inadequate frequentions on the part of the people. We are coming to recognize in the worst diseases the benialities of broken laws—physical because it political and solial, coonony, fase doorlines had targht us that had keep them for three generations, and how much disease would be left." Mr. Newton solied the same argument to political and solial, coonony, fase doorlines had targht us that had keep them for three generations, and how much disease would be left." Mr. Newton solied the same argument to political and solial, coonony, fase doorlines had targht us that had keep them for three generations, and how much disease would be left." Mr. Newton solied the same argument to political and solial, coonony, fase doorlines had targht us that had keep them for three generations, and how much disease would be left." Mr. Newton solied the same argument to political and solial, coonony, fase doorlines had targht us that had keep them for three generations of the provision of the provi ing on its way innumerable obstacles. The closing paragraph is significant: "As Protestantism advanced

received, contains, among other interesting matter. the name of God spelled with four letters in seventytwo languages; weights of the brain of nearly thirty distinguished persons, the largest being that of Turgeneff, the Russian novellst, seventy-one ounces; and a list of seventeen American inventions of world-wide reputation. This periodical is of great value, as it contains information in all departments of literature not to be found elsewhere. Manchester, N. H.: S. C. & L. M. Gould.

Free Thought.

A TANGLED METAPHYSICAL WEB.

To the Editor of the Banner of Light: It may be an unwarrantable assumption for a quiet thinker to criticise such writers as Herbert Spencer and Frederic Harrison, who are holding a discussion on the unknown and unknowable. The tangled web is not untangled by either, but each seems to contribute to the snarl, while the articles of each are interesting reading, but like the political path of Van Buren, of whom it was said in his political career :

He wires in and wires out. And leaves the country still in doubt Whether the hound that's on his track Is going South or coming back."

To a simple reader and reasoner like myself, what is beyond the senses, and outside of myself is to me unknown, as I can recognize no power of knowing except the senses, which seem to be the only windows that let the light of knowledge into the mind. What anybody, can know of an "ultimate cause," a "creative power," an "All Being," is beyond my comprehension—if anything is known. For myself I cannot even conceive of a creative power that preceded the creation. Belief is not knowledge, and if Mr. Spencer believes in an "infinite and eternal energy by which all things are *created* and sustained," he may well call it "the unknowable," for certainly nothing can be known of it by us, as it cannot be reached by any of our senses. Mr. Harrison quotes and accepts the re-mark of a Mr. Lewes "that the foundation of a creed can rest only on the known and knowable." I know of no Christian creed that has such a foundation; nor can any theory of creation have such, as no creator is within human reach.

All of these wild speculations about creative power and sustaining power are merely metaphysical speculations, from whatever source they may come. We exist (so far as we know temporarily) in the midst of a vast variety of phenomena, containing, so far as we know, within themselves the propelling power, or energy, or force-whichever we choose to call it; but outside of the forms that we reach with our senses, and the elements in our reach, we actually know nothing; and hence all speculations about a God; or creative cause, are only speculative, for nothing is yet known of such, and hence Spencer is right in calling it "the unknowable." Why any creative cause separate from the phenomenal forms should be necessary. or supposed to exist, I cannot conceive. For myself I can conceive of no beginning or ending of phenomenal manifestations, and no use for a creator. To me life seems eternal, and never increased nor diminished. All forms of organic expression seem ephemeral, and all material eternal; which precludes creation if the vital forces are coëxistent, coëqual, and ever acting in the material, constituting an essential and ever active part of the boundless and endless universe. Worlds, like mountains and mole-hills, may waste away to give place to others, but no particle is lost, even of energy, if it exists. When we attempt to stretch the mind out into the

region of the unknown to find a God or some creative power to found a creed upon, we are like a sailor pushing away from the coast to find a landing place. Better be like Emerson, of whom Lowell says he had the universe so full of matter he had no place to put a God in. The articles referred to seem largely to be pushed out by both parties to find a foundation for religion in mankind. My observations may be considered superficial, but I have long believed religion had its origin and foundation in the passions, and rested mainly on fear, which, from the first to the present, was mostly created and pushed forward by an interested priesthood; and I find in our day, as the fear of hell loses its hold on the people the religious enthusiasm decreases and its manifestation slackens. The creeds that rest on an unknown hell succeed the best and have the most followers. Mr. Harrison says Spencer treats religion as a thing of the mind, while he treats it as a thing of the feelings. As he understands the feelings I do not see how he can separate the mind from it, nor do I see that in either case it rests on the known or knowable. Certainly not if it ualists of the village, is not a large one, and consequently many were obliged to turn away. Many also stood, in mass, the entire evening. Mrs. Juliette Yeaw is a resident lecturer for the Society, holding meetings in this place, and regularly speaks here on alternate Sundays, edge, settle all controversies? or as our election re-Last Sunday was one of her regular days; but turns settle our elections? Mr. Harrison seems to fall into the common error, or to have been trained in it, of believing in an unknown: God, and claiming for his and the Christian world's belief, knowledge, and he does not like to have Mr. Spencer relegate his God to the region of "the unknowable"; the positions of Mr. Spencer, even as presented by Mr. Harrison, are tenable, and he certainly does not remove them with his popular Christian prejudice. So far as I understand Mr. Spencer, I do not wholly agree with him, nor see his points clearly in all cases, but so far as a basis for Christian creeds, is concerned he is certainly beyond the reach of the arguments of Mr. Harrison with his unknown but claimed to be known God. His ridicule of Mr. Spencer's "all nothingness," his "everlasting no." are only Christian arguments, and of no weight. Mr. Spencer's "All Being," "Ultimate Realty." if I can understand him, is Panthelsm, and includes all existence, whether known or unknown, with the unknown realized only in its manifestations of phenomenal power, which to my mind proves its material existence, as the discovery of stars by the aid of telescopes partially proves the existence of stars bevond the reach of the instrument; but this would hardly serve for the Christian argument that the wrath of man would prove that God's wrath was bottled up in vials, as John saw it when he had a peep into Heaven.

Mr. Harrison says, "the something of which we neither know nor conceive anything, is practically nothing." If that is not the foundation of his Christian religion then I am unable to perceive what it is; and as blindness is not a sin, I am not to be blamed for not seeing what he claims to see, and I cannot.

I am not able to find sufficient backing to accept Mr. Spencer's "ghost" theory as the origin of religion. Mr. Harrison seems to me hearer correct." It seems to me that if the "ghost" theory had been the origin and main support of religion, the religious world would long ere this have reached some practical conclusions on the effect of death, and the destiny of those who pass through it. The fetish theory seems far more plausible to me, and the rising from objects and images in temples to objects in the heavens as the work of priests who found it diment to deceive the people with idols any longer, and hence removed the objects of worship out of reach; and when those became too well known they again removed them to an historian region of personal gods whose wrath was more terrible than that of beasts, or sun and stars, and who were said to control the elements, and hold dominion over the earth; and this last class of sacred objects is still held up by our clergy, and we build temples for them. bem Watter Opase Worker Mass Parks Day and Watter Opase

Divine worship in the heaven does not countil in frequenting the samples and marries and marries but in the life of love, charity and all according to their doctrines; the presence of marries assumpted only serves; as means for solt in the marries of the presence of the marries of the marri

In the midst of the fortress of Peter and Paul,

Kunner Correspondence.

Massachusetts.

NEW BEDFORD .- William F. Nye writes that dur ing a recent visit to New York he attended seances of Mrs. C. M. Sawyer, his experiences at which and at those of other mediums he describes as follows: "The vivacious little Maude is the ruling spirit at Mrs. Sawyer's, talking and chatting as in life, stepping out before us, her dark shining tresses fall ing over her neck, inviting us to come up and feel of them, and all the while introducing one spirit-friend after another to the company, and calling each by name. The manifestations at Mrs. Sawyer's are as varied as they are wonderful and thrilling. Tall forms of manhood and those of little prattling children appear before the curtain, and take our hands with expressions of love and affection: So glad to meet you; we want you to know we are not dead, they whisper.

The following evening I was at Mrs. Williams's, 232 46th street, where I had the pleasure of listening to Dr. Holland, and of seeing numerous spirits come before the curtain, each sitter in turn being greeted by some departed one. I took with me a fragrant bouquet and held it in my hand till a beautiful female form stepped out, beckoned me, and whispered, Come. Upon my approaching her she took the bouquet, patted my face and kissed me as lovingly as ever in life. It was no one else than my niece, Athalia Kelth Calder, the daughter of a Southern gentleman, who during the war placed her with my family in New Bedford. Afterward she married, and recently passed on from her Southern home.

Tuesday evening found me at a séance of Mrs. Caswell, 102 Adelphia street, Brooklyn. I had never before met Mrs. Caswell or any one of the good number attending. No one present knew me. I was seated at quite a distance from the cabinet when a female form stepped before the curtain and whispered to the nearest sitter. 'I would like to speak to the Secretary of the Onset Bay Association." He asked if such an one was present, to which inquiry I was happy to respond, and stepping forward took the spirit's hand, but not recognizing her—though the room was sufficiently light to read a paper—I asked had I ever met her before. Yes, she said, 'at Onset last summer, and I'm coming there again with my medium next summer.' Holding my hand, she continued. 'I want to give you some thing;' and placing a thread between my thumb and finger, said, 'hold that-pull a little harder,' and commenced weaving a strip of lace some two inches in width, and in about five minutes nearly a vard in length. Immediately following there stepped to the front the tall form of Mrs. C.'s principal control-Nelse Seymour-and in loud tones discoursed for some fifteen minutes on the necessary conditions and forces required, both from the mediums and sitters, to produce the material and garments with which the spirits clothe themselves, stating that they were chiefly drawn from the fibres of our bodies, even as the plant draws its material from the earth-its spirit from the skies; but to them the earthly was the immaterial and the spirit the real part of the body.

Wednesday evening, at Mrs. Sawyer's, beneath a full blaze of gas light, came again my beautiful niece, Athalia, my fond mother, brothers and old-time friends, often with a warm kiss-a greeting unmis-takable, a word of cheer that shed a halo of light to guide to loftier thought, to better deeds."

WEST CUMMINGTON .- A correspondent writes: "Christmas Eve was celebrated here by an entertainment in the Liberal Church. The trees were loaded with gifts, many of which were quite valuable. J. C. Copeland, presided, and in his usual agreeable manner opened the exercises with appropriate remarks. The recitations were mostly by the children, doing them much credit. Miss F. Ina Beals gracefully gave a reading, entitled 'The Pauper's Dead Child.' The singing by the Valley Quartette Club was very fine. Shadow Land' was beautiful in the extreme. 'Christmas Bells! was charmingly sung by the little Misses Florence and Abby, daughters of F. L. Snow, who efficiently directed the singing. Mr. Onslow Taylor, in his most happy humor, enacted the part of Santa Claus. Mrs. S. R. Hawley read an original Christmas Carol, which was listened to attentively and greatly appreciated. All the exercises gave much satisfaction."

STONEHAM .- Mrs. J. W. Barrett writes: "When my daughter and her husband were sick they went to board with John Morrison, at Bridgton Centre, Maine, where the husband (Frank H. Richardson) passed out, June 16th, 1881, after being there four weeks. Five months after, his wife (Isa Barrett Richardson) followed him, from my home in Stoneham, Mass. John Morrison of Bridgton Centre attended a séance of the Berry Sisters, Saturday afternoon, Nov. 15th, and Frank Richardson and wife materialized at the same time and called for Morrison, he being the only one in the circle they knew. He recognized them u mistakably. Among other things, my daughter told him it was three years that day since she left this life. and asked him to tell the audience of it, which he did, not knowing whether it was correct. When he arrived at his home he related it to his wife, who thought it was correct, but wrote me about it, and I knew it to be so. If that was not a test, what is a test?"

Florida.
WINTER PARK.—Robert White, jr., writes: "My experience with Spiritualism has been very remarkable. After reading the BANNER for about four months I was influenced by my invisibles to write to a clairvoyant, who gave me a synopsis of my qualifications. Bhe said a band of spirits were around me, trying to unfold, my mediumistic powers. This revelation was so startling to me, I thought; to investigate further, I would write a sealed letter to a Brooklyn medium and see if the statement of the clairyoyant could be more solidified in my mind. I received a beautiful letter from a sister who had passed on twenty years ago, saying she had impressed me to write to the Brooklyn medium, and she related an incident in earth-life that no one knew but our family. At the time she wrote the independent letter my band gave me instructions to follow for my development. They now inform me that I am ready to go before the pubof the real parts described the short of the

William Wermont. BARTONSVILLE:-Zella S. Hastings says: "With be many returns to you of, the holidays, I renew my subscription, not feeling willing to miss a copy of the BANNER, interwoven, as it seems to be, with my very being for it mut only brings news from those gone before, but from many dear friends and co-workers in the form. Textend Christmas and New Year's iraternal greetings and thanks to numerous Western as well as Eastern triends, for their great kindness to me when an invalid great among them. The interest in the cause of spiritualism at Bartonsville is by no means on the wane. There are new mediums being

Boston, are giving undisputed tests to all fair-minded persons who attend their circles. Beances are held twice a week at the house of Mrs. West, and crowded audiences receive satisfactory revelations from spiritfriends through these mediums. Many of the most intelligent citizens are believers in spirit-communion."

Rhode Island.

PROVIDENCE.-A correspondent sends us reports of lectures by George A. Fuller and Joseph D. Stiles, furnished by her for the Evening Telegram and Evening Mail of Providence, both of which are very cred itable productions. Their publication in these papers is a strong indication of the favorable direction public opinion is taking in regard to Spiritualism and its teachings. Our limited space prevents us from reproducing the reports in our columns, but we are glad to learn that the lady, whose nom de plume is "Veritas," will continue to report lectures and write and publish articles in advocacy of the New Dispensation.

New Publications.

THE MAN WONDERFUL in the House Beautiful.
An Allegory teaching the Principles of Physiology and Hygiene, and the Effects of Stimulants and Narrotics. For Home Reading; and adapted as a Text-Book for Grammar, Intermediate and District Schools. By C. B. and Mary A. Allen. 12mc, cloth, pp. 870. New York: Fowler & Wells Co.

This work is similar to one published and very popur

This work is similar to one published and very popuar nearly half a century since entitled "The House I Live In," but the idea is more elaborately carried out, with the advantage of presenting new and valuable in-formation acquired since the appearance of the former work. The style is one that never wearles, and otherwise dry and unattractive facts are, by its adoption, given in so pleasing a manner that few who glance at one page will fail to read with pleasure and profit the whole volume. It is one of the best books that can be placed in the hands of the young; the information it imparts is indispensable to them as a guide to health

WAIFS AND WANDERINGS. A Novel. By Samuel P. Putnam, author of "Prometheus," "Gottlieb; His Life," "Golden Throne," etc. 12mo, cloth, pp. 192. New York: The Truth Seeker Company, 33 Clinton Place.

Mr. Putnam excels as a writer of fiction embodying the views of Freethinkers. In this, as in his previous works, he exposes the real characters of those who employ religion as a cloak to their selfish and nefarious acts, and with pretentious sanctity impose upon the sympathies of honest but simple-minded people. The framework of the story is the civil war, incidents of which are vividly described, reaching at times points of intense interest. Radical truths are freely uttered; every page sustains the right, condemns the wrong, and encourages those who are looking for better conditions for all mankind.

Vocal and Action-Lianguage, Culture and Expression. By E. N. Kirby, Teacher of Elocution in the Lynn High Schools. 16mo, cloth, pp. 163. Boston: Lee & Shepard.

teacher, this is well suited to impart instruction of paramount importance to all who would become proficient in a good style of oratory. The information it gives respecting the care and cultivation of the voice, lilustrated with engravings of the vocal organs, will be found serviceable to public speakers and singers as well as to readers and conversationalists.

GERMAN SIMPLIFIED. By Augustin Knoflach. Published in Numbers of 16 pages each. New York: A. Knoflach, Tribune Bullding.

Intended as a means of self-instruction whereby the student may acquire in a few months a practical knowledge of the German language, the work embodies the esults of many years of earnest study and successful teaching, presenting a clear and lucid explanation of the principles of the language, accompanied by numerous examples and exercises.

HARRY COVERDALE'S COURTSHIP AND MARRIAGE, and What Came of It. By Frank E. Smedley. 12mo, paper, pp. 357. Philadelphia: Peterson Brothers.

Written in a sparkling, witty style that commends it to those who desire something to occupy a leisure hour without the exercise of much thought.

HANDBOOK OF BLUNDERS. Designed to Prevent One. Thousand Common Blunders in Writing and Speaking. By H. H. Ballard, A. M., Principal of Lenox Academy, Lenox. Mass. 16mo, cloth, pp. 60. Boston: Lee & Shepard.

A useful book, the character and purpose of which are fully indicated by its title.

PAMPHLETS RECEIVED .- THE LIGHT OF THE WORLD. By John C. Mann, Niles, Mich. WHY I WAS INDUCED TO BELIEVE IN A FUTURE STATE OF EX-ISTENCE. By William Baker Fahnestock, M. D. Philadelphia: Barclay & Co. Disease By Law. An Indictment of Compulsory Vaccination: London: E. W. Allen. VACCINATION CONDEMNED BY MEDICAL MEN; AND MEDICAL MEN CONDEMNED EY VACCINA-TION. By E. W. Toye, London: Charity Record Office, 160 Fleet street, E. C. Guide to Florida. Issued by the Associated Railways of Virginia and the Carolinas. Waldo A. Pearce, Agent, Boston. KANSAS STATE BOARD OF AGRICULTURE. Report by William Sims, Topeka, Kan.

Messrs. Chainey and French at Berkeley Hall.

Last Sunday evening George Chainey addressed the Berkeley Hall (Boston) congregation for a short time on the subject of Theosophy. Then he introduced that gental man and deservedly

on the subject of Theosophy.

Then he introduced that genial man and deservedly popular orator, A. B. French, of Ohlo, who delivered a stirring and instructive lecture on "Mohammed, or the Faith and Wars of Islam.". I can give only a few thoughts stripped of the poetic garb in which he dressed them. Mohammed in his fortieth year began to have visions. He had experiences which are made clear only by the light of Modern Spiritualism. He would be selzed with convulsions, and pass, into an unconscious trance state, in which visions were presented to him, and after returning to donsciousness would narrate what he had received. These revelations were written down by his friends; he himself could neither read nor write. After tracing the events of Mohammed's life as portrayed by his various biographers, he reviewed the religious work done by that zealous prophet. He said that Mohammed is was an improvement upon the then existing religion of Arabia. Polygamy was so firmly established, that he could not abolish it, but he restricted his followers to four wives, and would not allow them that many unless they could support them. He elevated the condition of women in Arabia.

Mohammed could not abolish slavery, but he said you must use a slave as well as you do yourself, and must give, him, the same kind of food you have yourself. He was a temperance reformer. He abolished fambling and the use of intoxicating liquors, in which he compares sayrrabig with St. Paul, who said use a little wine for thy stomach's sake." He taught kind prays fervently in church and then beats a latoo on the sides of his horse all the way home; Mohammed marks transition in religious thought. He led Arabia from habe superstillant to a belief in one God, a nobler conception than the trinitarian; puzzle of the Ohristlan world. Mohammedism in one of the religious hought. He led Arabia the he was he may have come to man when needed. It was played an important part in the religious development of the world.

in whose dungeons languish hundreds of Nihilist prisoners, utterly removed from the sight of men and each other, their names even forgotten, except by the governor of the prison, themselves, and God, rises the spear like and or men and each other, their names even forgotten, except by the governor of the prison, themselves, and God, rises the spear like and gilded spire of the imperial mausoleum. Within are gold shrines, "holy pictures" crusted with jewels, flags captured in battles from Poles, Germans, Persians, and Turks, a splendid array of evidences of royal wealth and conquest, and the usual crowd of guards above the crowded tombs of the Romanoffs. Peter the Great, Catherine II., and all the other monarchs who have made Russia a great and powerful nation sleep here in tombs of white marble, each bearing upon its lid a large brass shield and decked with wreaths of artificial flowers, and above the tomb of the last addition to the allent company, the lately murdered Czar, is a golden crown, with a consecrated taper burning perpetually in it. It is an interesting and mournful place; and as one reads the names upon the brasses, and recalls the record of history, he can find but few which tell of happy lives or a quiet and lamented ending. The record of the nation and of the ruling line of monarchs is here summed up and crystallized, and one perceives in it few pages that are not blackened by crime, oppression and suffering, or reddened with blood. There is here, too, an air of expectancy, a hush of waiting, as if the preparation of the next grave might be at any moment begun. The gun that booms from the heavy ramparts at sunrise, noon and sunset, lars upon the stupor of the hopeless prisoners in the dungeons below, and from the spire of the mausoleum the chimes ring out every hour the notes of the national hymn. All outward signs are of power and peace, while within the feeble taper in the hollow crown of Alexander II. awaits extinguishment and rekindling upon the tomb of his son!—N. Y. Sun.

A SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished Improvisator and Lecturer. By George A. Bacon, author of "The Game of Portrait Authors." Published by Colby & Rich, Boston, 1884.

Not until now have we had time to acknowledge and

notice this strikingly interesting pamphlet, which was received several weeks since. We have read this clever brochure because the writer is one of our instructive contributors, whom our readers will recognize as an old resident of Melrose.

It is an affectionate and appreciative tribute of a friend to one who was more than ordinarily gifted with mental power and attractive social traits. The subject of this sketch was evidently a vigorous writer, an original thinker, an improvisor in verse and an acknowledged orator. He possessed the happy faculty of being able to think while standing upon his feet. When the time came for him to choose his profession, to the surprise and against the wishes of his friends, he said: "I will do something a woman cannot do; then if I crowd anybody it will not be a girl." He be came an expert machinist, a builder of steam-engines So far as a hand book can fill the place of a living and locomotives, but abandoned the work after thoroughly learning the trade, and became a very success

ful public lecturer for many years.

The salient points of his life are interestingly sketched by his friend and biographer, and a readable book is the result. The newspaper that contained a full account of a Public Reception tendered him by his friends at Horticultural Hall, in Boston, on the evening of Oct. 31st, 1883, also contained an account of his sudden death, a most marked exemplification of

the uncertainty attending all human conditions. Not to prolong this notice, we close it with the author's concluding paragraph; "Rarely will one be found more free from the taint of selfishness; whose soul so rebelled at every manifestation of slander, falsity and kindred evils; who was more charitable in spirit, kind of heart, liberal with his means, noble in endeavor, or for giving to those who, from whatever cause, felt to cast aspersions upon him. The petty vices common to most men he quietly discained. Jealousy, envy, pride, etc., found in him but little to feed upon. What weaknesses were his were of the amiable, not the unamiable kind, while his virtues were both many and positive. In every sense Edward S, Wheeler was a whole souled man. Were there more like him the world would indeed be the richer and better for it."-The Meliper Mass.) Journal.

The Captain and the Clergyman.

A correspondent writes us as follows: "My friend Capt. B., told me that some few years ago he took passage for India in a British mail steamer with a great crowd of passengers, most of whom were English elergymen. At the breakfast table next morning the captain, on taking his seat at the head of the table, asked a clergyman who sat nearest him to say grace. The clergyman invited chanced to be a Scotch Presiderian. A protest was immediately entered by another clergyman of the Church of England against the appointing of a clergyman of a sect scarcely known to say grace on board of one of Her Malesty's mail steamers. Soon the whole company of priests were in an uproar at the idea of such an enormity, and continued their noise until the captain interfered to say that it was his intention to give all the clergymen present an opportunity to perform the ceremony, but, (continued he) " since you have made such a fuss about it I will perform the office myself !" and so he did.

It is related that Sir Walter Raleigh once requested Queen Elizabeth to smoke his pipe. She tried it once, and only once. The significant fact is that inside of the same year she ordered his head out off.—Cattaraugus (N. Y.) Republican.

In Memoriam.

One more of our old and able ploneers in Spiritualism and other reforms, and more especially in the field of politics, has gone to the higher life, where I trust his good work will not cease. Judge Warwick Martin, of Washington, a card informs me, has passed on, leaving a sorrowing aged companion and others to mourn his departure, but rejoicing over the good work he has left behind him in his humerous books and manuscripts, which are exceedingly valuable to the students of political economy, and especially of finance, on which he was one of the ablest writers in our country. made the acquaintance of Judge Martin in the early days of Spiritualism in Chicago, and have ever found him ready and willing to examine all phenomens and accept the evidence without prejudice or caviling, and hence he became early, a believer, and never hesitated to avow his belief. In years he was alightly my senior, and has now joined the many, with whom I shall soon be numbered, who have passed the three-score-and-ten and are on the other side, an have labored in this cause when it was unpopular and odious to the public mind. Last winter he sthended most of my lectures in Washington, and I spent many pleasant hours in his company.

Haverhill Mass., Dec. 27th, 1884.

meyen as in the cause of it sprittualism, at Bartonsville is by on mean on the want. There are now medium button of an interest in the cause of it sprittualism, at Bartonsville is by on mean on the want. There are now mediums button developed, and our searces have been largely attended and interest in the cause of it sprittualism, at Bartonsville is by on mobile conception; they increased a way in the sprittualism and the spr

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MINISTRY OF ANGELS "BEALIZED. A Letter to the Edwards Congregational Church, Boston, By A. E. Newton, Paper. OLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Modi-cal Man. Paper.

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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.

Banner of Pight.

BOSTON, SATURDAY, JANUARY 10, 1885.

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

Obsequies of Mrs. Isaac B. Rich at the Parlors of the Revere House, Boston; Remarks by Rev. Minot J. Savage and Miss M. T. Shelhamer; Beautiful Floral Offerings, Soulful Music, Eloquent Words, and Sympathy Too Deep for Expression, Celebrate Her Birth into the Higher Life.

"Beside the bier there stands a radiant angel, Invisible to unbelieving eyes.
But palpable to Hope, and Faith, and Love.
Clad in white garments, lustrous and respiendent,
She turns her tender eyes in holy rapture
To the clear sky, and points her guiding finger
To the bright sunshine, bathing earth with glory,
And seems to chant, in tones of adoration,
That pulse-like ripple on a sea of silence
In harmonies costatic heard in heaven.
Her song of triumph o'er the conquered grave."

Mrs. Mary E. Rich, the beloved wife of our business partner, Isaac B. Rich, passed to spiritlife from the Revere House, Boston, on the evening of Dec. 31st-going out with the old year to enter with the new into that world of light, where there is no more "sorrow nor crying, neither shall there be any more pain, for the former things have passed away!" Mrs. Rich was a lady possessing many estimable qualities, and leaves behind her a large circle of friends to mourn her sudden departure from their midst. Her husband has been called upon to part with one who was ever the radiant centre, the beaconlight of his home. Yet it was to be.

The deceased passed through some two weeks of extreme suffering ere her release came from her stricken form, during which time all was and love could suggest, or medical skill of the highest order could avail. She was born at Greenville. Me., at the foot of Moosehead Lake, and had attained the age, at the time of her decease, of 32 years, 8 months, 14 days. Her father, two sisters and three brothers are still living; and she leaves as a sacred legacy to the charge of parental affection one little daughter. Maude Leanor, aged six years.

The funeral services took place in the spacious parlors of the Revere House, on the afternoon of Sunday, Jan. 4th-hundreds of friends attending in mute expression of their sympathy with the bereaved of her household circle. The elaborate details of the occasion were carried out under the marshalship of William Harris-Mr. Edward H. Marsh of Somerville being undertaker.

The body lay in state, enclosed in an elegant mahogany casket, draped with white broadcloth, with silver trimmings and beautifully lined. The casket was enclosed in an outer box of red cedar. The floral offerings were many and varied, and are condensed as to description as follows:

scription as follows:

The parlor was decorated by Dee Brothers, florists. The main window, immediately behind the platform, was filled with calla lilies, white carnations and festoons of smilax. The platform was scarcely large enough to hold the superabundance of floral tributes sent by friends. Among the principal pieces were a standing anchor, five feet in height, inscribed with the word "Elks," worked in ivy leaves, and surmounted by a fiying dove bearing a long satin streamer with the motto and name, "Boston Lodge, B. P. O. Elks, Charity, Justice, Fidelity, Brotherly Love." "The Gates Ajar," five feet high, the framework composed of Marechai Nell scuvenir roses, and the gates formed from pansies and camelias, sent by Mr. and Mrs. William Harils; a broken column presented by the attaches of the Howard Athenaum; a broken lyre, sent by Mrs. Saunders, a sister of the deceased; a standing heart of white carnations, lilles of the valley and camelias, sent by Miss Minnie Ross, of Bangor; a large pillow, with the word "Mamma," from Miss Mande L. Rich; a standing crescent, from Mr. Møyer; a large basket, holding a standing dove, sent by Joseph L. White; a tablet of ivy leaves and white cross, from Dee Brothers; a very pretty book, one page composed of carnations, the other of ivy leaves, with the inscription "Finis," sent by Charles B. Ferrin; a handsome bunch of lilies of the valley from John W. Drew of Concord, N. H.; a cance of violets from H. Askenasy; a beautiful Bouquet from William O'Brien, and numerous other tributes.

The pall-bearers were Mesars, William Harils and the plant of the valley hards. The parlor was decorated by Dee Brothers, florists

the casket, continued the exercises by reading (from the "Ministers' Hand-Book," compiled and arranged by himself) the following highly appropriate selections bearing on the lessons of death, and its relation to human destiny:

appropriate selections bearing on the lessons of death, and its relation to human destiny:

Next to the encounter of death in our own bodies, the most sensible calamity is the death of a friend. It were inhumanity, and not virtue, not to be moved. In such cases we cannot command ourselves: we cannot forbear weeping, and we ought not to forbear. We may accuse fate, but we cannot alter it; it is not to be removed either with reproaches or tears. They may carry us to the dead, but never bring them back again to us. To mourn without measure is folly; and not to mourn at all is insensibility.

The comfort of having a friend may be taken away, but not that of having had one. In some respects, I have lost what I have had; in others, I still retain what I have lost. It is an ill construction of Providence to reflect only upon my friend's being taken away, without any regard to the benefit of his being once given me.

Let us therefore make the best of our friends while we have them. He that has lost a friend has more cause of joy that he once had him, than of grief that he is taken away. That which is past we are sure of. It is impossible to make it not to have been. But there is no applying of consolation to freeh and bleeding sorrow: the very discourse irritates the grief and inflames it.—Seneca.

Blessed be God, even the Father of our Lord Jesus Christ, the Kather of mercles, and the God of all com-

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all com-fort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted

by the comfort wherewith we ourselves are comforted of God.
Wait on the Lord; be of good courage, and he shall strengthen thy heart; wait. I say, on the Lord. Weeping may endure for a night, but joy cometh in the morning. He doth not afflict willingly, nor grieve the children of men. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth.

We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his hollness.

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

feet, lest that which is lame be turned out of the way; but let it rather be healed.

For which cause we faint not; but though our outward man perish, yet the luward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are not seen: for the things which are not seen are temporal; but the things which are not seen are eternal. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

For there is hope of a tree, if it be cut down, that it

woundeth, and his hands make whole.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. My heart and my fiesh faileth, but God is the strength of my heart, and my portion forever.

God created man to be immortal. He made him an image of his own eternity. The souls of the righteous are in the hands of God, and there shall no evil touch them. In the sight of the unwise they seem to die; and their going from us is thought to be destruction. But they are in peace. Their hope is full of immortality.

But they are in peace. Their hope is full of immortality.

The righteous live for evermore. Their reward is with the Lord; and they are in the care of the Most High. They shall receive a glorious kingdom and a beautiful crown from the Lord's hand.

The last enemy that shall be destroyed is death. But some man will say, How are the dead raised up? and with what body do they come? That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is

celestial is one, and the glory of the terrestrial is

usues, and another or Dirds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the higher life of the dead.

It is sown in corruption; it is raised in incorruption; it is sown in corruption; it is raised in glory; it is sown in asown in dishonor; it is raised in glory; it is sown in also wit is raised a spiritual body. There is a natural body, and there is a spiritual body.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are earthy; and as is the heavenly, such are they also that are earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on incorruption, and this mortal shall have put on incorruption, and this mortal shall have put on immortality. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

And the ransomed of the Lord shall return, and come to Zion withsongs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighling shall fee away. And I heard a voice from their labors; and their works do follow them. They shall hunger no more, neither thirst any more; neither shall be to hight of it. The gates of it shall not be shut at all; and there shall be no ni

Mr. Savage concluded the selections by reading in a feeling manner the following original poem, contributed by himself to the volume above cited:

When falls the night upon the earth, And all in shadow lies, The sun's not dead: his radiance still Beams bright on other ekies.

And when the dawn star groweth dim Upon the brow of morn, It still shines on, though earthly eyes; That miss it, grow forlorn.

Some other world is glad to see Our star that's gone away: The light whose going makes our night Makes somewhere else a day.

The feet that cease their walking here, Tired of the way they 've trod, With strength renewed go traveling The pathway up to God,

The hand, whose patient fingers now Have laid earth's labor by, With loving skill has taken up Some higher ministry.

vie in language, and he preferred that these should write in their longing, backward-looking thoughts her fitting eulogy and elegy. She whom they loved was not in the casket before them, though that shape was all that material searching could find; therefore when he looked upon a cold form wherein the soul once dwelt, but which did not then hold the soul, he was convinced he stood in the presence of another mystery, as was birth into this physical world, and that the whilom tenant had taken another step along the march of spiritual experience.

and that the whilom tenant had taken another step along the march of spiritual experience.

As an earthly parent took his children sometimes by the hand, and led them, without informing them why, into experiences and scenes not of their choosing, for purposes which he could not explain fully to their reason because the comprehension of his statement was a matter of growth and development to which they had not yet attained, so the Eternal Father led human souls through the mystic and trying experiences of life and death, and we should trust his love, and believe his purposes were for our good, even though our feeble minds could not grasp the immensity of the destined result.

He did not look upon another stage of being as a land of shosts, a land of shadows, a sphere of illusions: if there were any illusion it surely was here in this world; since human experience was ever proving the finer and intangible

was here in this world; since human experience was ever proving the finer and intangible forces to be the most powerful, therefore the world which surrounded us must be unspeakably grander than this. And the way to best fit one's self for the enjoyment of that world was to follow the path of duty here; he knew of no better way of finding a better world than by making our own world sweet and beautiful. To morrow is the fruit of yesterday and to-day; there is no better way of making to-morrow. there is no better way of making to-morrow better than to-day than by making to-day better than yesterday, and the to-morrow of a higher life is naturally the fruit of the seed we are planting here and now. The important lesson of occasions like this was not that the beholders and participants should prepare to die but that and participants should prepare to die, but that they be inspired thereby to the making of efforts to live in higher accord with the true purposes of existence. Many years had passed since death for him had had any terror save the separation from those he loved which it en-tailed; such separation was truly the sting of death, but we must strive to gather trust from experience, and patience with the lapse of time, and he believed that by-and-by we would meet again those whom we had lost here, and in that country where the shadow shall have passed way we would be able to salve a mid gladness. away, we would be able to solve, amid gladness and eternal joy, the now inscrutable mystery of

Mr. Joseph L. White then sang with touching rendition a psalm of spiritual consolation, entitled "The Cross and Crown."

Prayer followed, by Rev. Mr. Savage, in which it was asked that the husband, the sisters-all whom friendship or relationship had drawn around her, might feel the hand-clasp of comfort and sympathy which those present infort and sympathy which those present instinctively reached out to them, even while
conscious that human sympathy could not take
away their loss; and that those gathered here
might be assured that the curtain which falls
upon mortal existence shall rise again upon another scene, higher and grander than that of
earth, when the freed soul will be glad it has
passed through the tragedy and the suffering
incident to mortal existence, because of the
glory those toilings have won. The place
where the body of the beloved was about to be
bestowed would ever be honored and respected, but the petitioner earnestly asked that the
friends might not regard it as her home: She
had arisen! Let them think of her as in life and
not in death!

REMARKS BY MISS M. T. SHELHAMER. Friends: Overcoming the power and the sorrow of death in hours of trial like the present, comes the one grand hope springing eternal in the human breast—one which may brighten the sad hearts of those who mourn—the grand eternal fact, made more than a hope in our day, that there shall be a glad reunion with our loved ones beyond the shadow of earthly separation and pain, within the glorious home of the spirit!

spirit!

In gazing upon the casket before you, as you realize the beauty and brightness and gladness of life that are with her to be laid away forever, you may ask, way have all these been taken from our hearts? why has this pall of physical separation fallen upon our lives? And were it not for the hope, the faith—to some here present the sublime knowledge—that there is a grand future for the soul, that the germ of the spirit is immortal, and lives forever, we might well doubt the goodness, the wisdom and the love of a heavenly Father. But feeling even as do those present who have not this knowledge, that there must be in justice something beyond this vale of mortal tears: rising aloft upon the plnions of exalted hope to the realms beyond:

Mr. Rich's company with much pleasure, and I was well aware of Mr. Rich's great fondness for his own firestide and the companionship of those who gave it its light and warmth. Maythe good spirits rally to his support.

New York, Jan. 2d, 1885.

Dear Mr. Colby—I deeply sympathize with Mr. Rich in sevent consolations of Spiritualism to support him in the sad trial. Please present to him my sincere condolence. May God and the good angels be with him and sustain him.

Henry Kiddle of each of the whore the plant of the support of the support.

Mr. George A. Bacon writes us from Wash-heartfelt sorrow, and asking that we tender to plant of the pinions of exalted hope to the realms beyond: following the glad spirit as it ascends to diviner heights, the heart can still in the midst of sorrow and pain pause a moment, and reflect that for the ascended soul there is gladness, there is

life forevermore.
Friends, while we look upon the form before us, which in its loveliness powerfully appeals to our sense of beauty; while we remember that we cannot pay too much respect to that form which we have cherished, that has now yielded up its gem of beauty and cast its pos-session forth upon the bosom of the Infinite, let us also remember that the spirit of her who was ever ready to give to her loved the blessings of her light, her peace, her friendship and abiding sympathy is in our midst to-day, and that she appeals to your hearts for the meed of affectionate recognition which you have given to her heretofore, and which is her due at the

present hour. You are not to feel that she has left, you, and that you shall never know or see aught of her again. No!

"-Life is ever lord of Death," And Love can never lose its own," and the love of this spirit is as intense to-day as when she sat before you clothed in the vivacity and health which once were the choice possessions of her physical form: And this love which conquers all separation, and even death itself, comes to you to ask you to bestow upon her still the sympathy and warm affection of your hearts, in return for which she will bring to your nearways affection for which she will bring the convergence.

your hearts, in return for which she will bring to you answering affection, friendship that shall never be severed, continual activity for your good and your well-being, inspirations that shall enter into your mourning hearts, elevating them to responsive aspirations for the good, ay, the divine.

These gifts of the soul she will bring to you lavishly from the pure depths of her heart! May she not rightfully claim from your lives the recognition which she feels is her, own by right and the demands of eternal justice?

It would seem that on such occasions as these

Some higher ministry.

Some higher ministry.

The eyes, that give no longer back pire, some larger limits of the decased a standard standard and the standard standar

would say regarding life's closing hours in her mortal home: A deep shadow fell upon me, and I felt the presence of death; but a great light I felt the presence of death; but a great light suddenly beamed upon me, and I beheld the glories of an immortal world outspreading be-fore me, and felt that I had entered the do-mains of eternal life! There is no more death, no more separation, and there need be no more pain to the spirit that understands that life is ever upwardly expanding, and that the soul is free forever.

free forever.

As you remember that this form that you have loved is to be laid away, may you also remember that, while it is borne from your sight, member that, while it is orne from your signt, the interior principle of intelligent and individualized being which gave it its radiance and its loveliness, its faithfulness to duty and its blessedness in the quiet of the home-circlefrom which her going out has removed its chiefest star—still lives and ministers to your needs, and by and by there will be a glad removed the critical production of hearts in the land where some ration is union of hearts in the land where separation is known no more i

known no more!

Oh! our Father, thou who art ever loving and ever kind, we bear to thee at this time the soul's petition for an exercise and a manifestation of thy love and thy tender care: We bring to thee the hearts of these thy children now mourning the loss of wife and mother and sister and child: May they be lifted upward toward thy home of light and of goodness; oh! give to each longing soul the baim of healing which shall still every cry and ease every pain. Send to them thy ministering angels with tidings of immortal life, bringing such knowledge, such manifestations of power, that those who weep shall be comforted, that those who are sad shall understand that thy dispensations are founded in kindness forevermore. We beseech thee bring to these wounded hearts the enlightenment which they desire; bring to those who are sad and sorrowful that divine light which shall inspire them to press onward to grander and better attainments even in these circumsoribed fields of time—which shall stimulate them to noble actions and efforts for a higher life—so that when they, too, shall be called to enter into the eternal world they will lay down with rejoicing the cross of pain, knowing that they are negative or the stream of the cross of pain, knowing that they are negative or the stream of the cross of pain, knowing that they are negative or the cross of the cross of pain, knowing that they are negative or the cross of the cross of pain, knowing that they are negative or the cross of the cross of pain, knowing that they are negative. Oh I our Father, thou who art ever loving and

higher life—so that when they, too, shall be called to enter into the eternal world they will lay down with rejoicing the cross of pain, knowing that they are passing onward to the crown of victory in the home of the soul, the warm welcome of friends gone before, the spiendors of thine eternal years!

We offer to thee our praise even for death itself, for it brings to the weary rest, to the stricken soul, longing in the mortal for that which is unattainable under present surroundings, freedom and an opportunity to become all that it instinctively reaches out for; it brings to each the answer consonant with the spirit's highest needs.

Our Father, we commend to thy care the soul of this sister; we know that in thy keeping she is safe. We know thou wilt bestow upon her every power and every opportunity for the soul's advancement, that she shall indeed be rounded out into perfection, led by the fostering hands of thine angel-ministrants. We trust her to thee; to thy care and thine abiding love.

We commend also to thy loving guardianship the hearts of these who mounds at this hour.

We commend also to thy loving guardianship the hearts of those who mourn at this hour: May thy divine peace, which passeth all under-standing, be given to them now and forever. Amen.

The quartette then touchingly sang, "Shall We Meet Beyond the River?" with its trium-phant refrain "We Shall Meet," and the benediction was pronounced by Rev. Mr. Savage.

Opportunity was then given for the friends assembled to view the body, after which, accompanied by the immediate family, and many friends, all that was mortal of a lovely woman, a true wife and a devoted mother, was removed to the receiving tomb at Forest Hills Cemetery.

LETTERS OF CONDOLENCE.

Among many others already received we cull the following as examples of the kindly expressions called out by Mrs. Rich's demise: expressions called out by Mrs. Rich's demise:

Dear Mr. Colby—I was greatly shocked to hear of the decease of Mrs. Rich. I know that nothing I can say or do can lift a feather's weight from Mr. Rich's burden of sorrow, and yet I wish you would express to him my sincere sympathy in his great affiletion. I remember the few hours I was privileged to spend in Mrs. Rich's company with much pleasure, and I was well aware of Mr. Rich's great fondness for his own fireside and the companionship of those who gave it its light and warmth. Maythe good spirits rally to his support.

Fraterfally, Nelson Choss.

New York, Jan. 2d, 1885.

Dear Mr. Colby — I deeply sympathize with Mr.

Mr. Rich his sincere condolence, adding sententiously: "Home dissolutions where true love prevails are the saddest afflictions of this life. My sympathies go out to him with a brother's feelings."

Sure are we that the sympathy of our readers throughout the world will be with the relatives of the deceased, with her stricken husband, and her cherished little one who hardly yet realizes the stroke that has descended upon her young life. May the consolations which Spiritualism only can bring to the heart at the hour of bereavement, smooth the path for them through deepening mortal years, till they attain at last a glad reunion with their loved in the land of the blest !

"Punch" Investigates Spiritualism.

Notable among the results of the great interest existing in London in Spiritualism, brought about mainly through the instrumentality of Mr. Eglinton's mediumship and the publicity given to Mr. Gladstone's investigations, is the change of attitude held toward the subject by many of the leading papers. Of these, perhaps, Punch furnishes the strongest evidence that as times change men's opinions change with them. As our contemporary, Light, remarks, " Punch has been a wary fellow, and not altogether consistent in his ways in the past," and has manifested a "strong disinclination to admit that any evidence whatever existed for spiritual phenomena; and, no matter how good an authority a man might have been

um," he says, "took them in his right hand and held them with his fingers under the table, and his thumb resting on the top of it, so that there could be no deception, so far, and no mistake,"

What immediately succeeded these precau-tionary measures, is fully described. Of course Punch would not be himself if he did not apply to what might be supposed distasteful to his patrons, a sugar coating, in the way of mirth fulness, a bit of fun, or sporting jest, and thus adapt the bitter potion to their palates. For that reason what of that nature he gives is excusable, especially so when his admission of ... stubborn facts is so unqualifiedly made, as in the following:

"Almost immediately we heard a sound of writing. between the slates, and at its cessation, a few sligh raps. The medium then handed me the slates from inder the table, and on unbinding them we found it written on the lower one, distinctly, in a schoolboy's round-hand, the aphorism, 'Variety is charming.' To this was appended in the same handwriting, 'A spirit wishes to communicate.

Two other slates were now secured as before, and wi held by the medium in the same way. The sound of a writing was repeated for some instants, and when the slates were separated, the under slate presented the rudimental caricature of a human figure, such as youths are accustomed to delineate on gate-posts and walls. To this succeeded a sum in long division, of considerable extent, under which, still in the above-named youthful caligraphy, was the following modification of a piece of poetry once familiar to young gentlemen of the old school:

> 'Multiplication was vexation. Division was as bad; The Rule of Three confounded me, And Practice drove me mad. DOBSON, JUNIOR.

To my unspeakable amazement I recognized the foregoing signature as that of a schoolfellow of mine who had long ago passed into the Summer-Land, in : consequence, it was supposed, of having one day eaten #9 an inordinate quantity of apple-dumpling. Interrogated further by means of the slates, he declared himself one of the medium's 'controls,' usually communicating by the name of 'Joey,' and as to his circumstances in the spiritual spheres, he professed that he was 'awfully jolly.' I felt sensible of a certain anachronism in the employment of this phrase, which 'Dobson Junior! alias' Joey' in his day could never have heard of, and. I can't make out the spiritual partnership that seems to exist between 'Joey' and Mr. Jenkinson; but there are more things in heaven and earth than are dreamt of in your philosophy, or that any fellow can be expected to understand."

A Voice from Prof. Elliott Coues.] We shall print in the next BANNER the

tabulated views of this distinguished scientist. and Smithsonian Institute Professor, on the much-mooted topic: "Can Ghosts be Investigated?" While Prof. Coues has heretofore been chiefly known by his numerous works on ornithology, mammalogy, herpetology, bibliography, comparative anatomy and natural philosophy, it is evident that his mental gaze sweeps the whole field of investigation of whatever concerns man's highest needs, and the reader between the lines will find evidence in his letter that he has made himself thoroughly conversant with the modern phenomena, and has arrived at conclusions which promise much for the future. His letter was originally prepared for insertion in Science, but its editor declined to insert it on the ground that "it is made up entirely of assertions to which no evidence is attached, and which are at the same time contrary, as far as is generally known to the accepted laws of matter." Whereat the Professor forwarded it to the Nation, through which channel it eventually reached the public eye. Prof. Coues trenchantly remarks of the Science editor in the course of his letter of introduction printed in the Nation:

"Science declines my letter on the above-mentioned grounds. My inference is that Science thus prejudices the whole question, virtually proceeding upon the very premise that I guarded against, viz.: a preconceived theory of what is naturally possible and what is naturally impossible. If Science only publishes that which is generally known and accepted, what service can it render to the progress of science?

I must, therefore, characterize the attitude of Science as one eminently unscientific, and, I will add, anachronistic."

Mr. Alonzo Danforth, Secretary of the Shawmut Lyceum of this city, has recently published Number One of a series of Silver Chain Recitations, consisting of questions and answers, with spiritual readings, specially adapted for lesson work in the Children's Progressive Lyceums. This work is entitled "The Shawmut Educator," and is intended to instruct the children of Spiritualists concerning the practical duties and needs of life here and hereafter. No. I. is issued on cardboard, in a style suitable for use in the Lyceum. The series are to be sold for the cost of printing, and can be obtained of their publisher for the nominal sum of five cents per copy. Mr. Danforth is: the author of the lessons embodied in the Shawmut Educator, and this gentleman deserves great credit for his indefatigable efforts to promote the cause of spiritual instruction among our young people. It is to be hoped that all our Lyceums will send for copies of the Shawmut Educator.

"Outside the Cates."

We give on our first page the opening chapter of the new story bearing the above title, and written through the mediumship of Miss M. T. Shelhamer, which we promised last week. The reader will discover that it embodies one of the most graphic descriptions of the sensations of a spirit in passing out of the bodily form to be found in the whole range of spiritualistic literature. The interest in the narrative will be fully sustained as its publication proceeds.

We have received (in good order) from J. F. Currier, Esq., Proprietor of the Natural Bridge House, a box containing a motto and emblem for our Circle Room, constructed of mostes and evergreens gathered upon the grounds of the Lookout Mountain Camp-Meeting Association — the motto being "Come, Bright Spirits." Our thanks are hereby returned to our friend in the South for his kind remembrance, and we take this opportunity of wishing the Lookout Camp-Meeting (which has been founded under promising auspices) a permanent and useful place in years to come among the agencies for disfusing a knowledge of Modern Spiritualism in that portion of the United States, Tellipson No.

Visite / 14 REGITATION HOLE IDEA Viola to the

Senator Voorhees vs. Spiritualism. Under the general heading, "Fresh Capital

Gossip," The Republican, Washington, D. C., reports Senator Voorhees to have said: "I have an utter disbelled in Spiritualism. All investigation in that direction is time wast-All investigation in that direction is time wasted. Several years ago I was reluctantly thrown into the company of Charles H. Foster, the noted medium. He acknowledged to me that there was nothing in Spiritualism. He was simply a mind-reader, as all people are in one degree or another. A friend of mine had killed a man in the south of France. I did not know this, nor did any person in this country, except my friend and his father. Yet Foster told him all about its circumstances and pames. He had

all about it, circumstances and names. He had read my friend's burdened mind. I have often been startled by a flash of knowledge as to what a man was thinking of or was about to say. Mind-reading is a fact, and Spiritualism a math."

Probably there are persons who, having read the above, loudly declared the opinion it ex- tions of Spirit Power in Adelaide." presses to be confirmatory of their own, long since formed, to the effect that Spiritualism has no foundation in fact; and this, notwithstanding the careful investigation of its claims and their predicated proofs, orucial tests made · of its phenomena, maintained through a long series of years by men like Professors Zöllner, Wallace, Crookes, Morgan, Varley and Haremen who, by a close and systematic study of abstruse scientific matters, have become eminently qualified to judge understandingly of the truth or falsity of a subject, and having done so of Spiritualism unqualifiedly pronounce it true, and a truth the advent of which distinguishes this nineteenth century far above

Is it not reasonable to suppose that, of the score or more millions who announce they have had evidence sufficient to convince them Spiritualism is not a myth, there may be some as capable of judging as Mr. Voorhees, and whose statements are as worthy of credence as 'his own? and is not the preponderance in the ratio of millions to a unit sufficient to justify any one in accepting their opinions in prefer-

all that have preceded it.

As Dr. Westbrook in his recent valuable treatise, "Man-Whence and Whither?" very justly states-remarking on this theory of mindreading, and similar ones offered by skeptics to account for the spiritual phenomena-it does not help the matter if we assume that these strange things are sometimes produced by the will or psychological power of the psychic (were such an hypothesis justified by the facts), for the reason that if a man hampered by flesh and bones can produce such wonderful results independent of material environments, it is high-'ly reasonable to conclude that when released from the grossly material body he can more freely and effectively exercise the power he

It is a matter of question whether Mr. Voorthees is not mistaken about what Mr. Foster "acknowledged." He says he was "several years ago reluctantly thrown into his company." Being introduced in that manner to Mr. Foster, it is not likely he would, a long time after, give a report of the interview over-favorable to his admittedly obnoxious companion. Even allowing that what he states to have been Mr. F.'s expression regarding his mediumship to be as he says, it does not invalidate the truth of Spiritualism, for it is a well-known fact that some of our best mediums have been at times skeptically disposed, and made instrumental in convincing others of the reality of a future life and the ability of spirits to commune with mortals, despite their own personal doubts if not total disbelief; this very fact being a substantial proof that the intelligence acting through their organisms was wholly independent of

Mr. Foster may have said that the phenomena occurring in his presence were "mind-reading," numbered with the dead, so-called, and of whom he may not have thought for a long period, together with the date of his decease that he does not know himself, but which subsequent inquiry proves to be correct, where is the evidence of mind-reading? Yet such incidents were not infrequent with Mr. Foster in his prime. Sand participational

Will Senator Voorhees, or the Republican, or any one who would form an opinion on the strength, or rather weakness, of such "gossip" as we have quoted, explain the above consistently with the theory that "mind-reading is a fact and Spiritualism a myth"? And when they have done so, we have other problems for them to master, which, we opine, they will find no less difficult of solution.

15 We regret to learn that our English correspondent and well-known inspirational speaker, Mr. J. J. Morse, has his health so impaired that nothing but immediate change of air and scene, with a sea-voyage, will restore it. To aid him in securing these means of restoration an entertainment is to be given at the Cavendish Rooms, London, Jan. 14th, consisting of music and recitations, the proceeds of which will be donated to Mr. Morse as a farewell souvenir on the eve of his projected journey.

25 Secretary Teller alleges that leaves of Indian issues have been illegally granted to cat-tle companies the law expressly stating that they shall only be made with the consent of the Scoretary of the Interior, which he especially disclaims having given. It is also alleged that nearly all the leases were obtained from the Indians by intimidation and the use of whiskey. connived at by the agents and officers of the Government. It is well that the matter is to be fully investigated by Congress.

Mrs. H. W. Cushman, the musical medium, who has been sick for nearly a year (being quite prostrated by paralysis), has so far recovered as to be about again. Though not yet able to hold musical manifestations, she can give a few test sittings daily to any who wish to visit her. Her residence is at No. 212 Main street, Charlestown District, this city.

The Secretary of the Shawmut Lyceum wishes the address of Lyceum workers, to the end that he can send them a copy of the Series No. 1 of "The Educator," a new collection of lessons embodying the truths of Spiritualism, given in a manner that will enable the minds of children to easily comprehend them.

BS We carn that the wife of Dr. D. E. Qas-well of this less on District, this city who has been in fivelin for years—has recently based to silentia.

ES A cart row will like dated Wayland, Mass an Other way this Mrs. S. M. Turyer has passed at the passed.

The Harbinger of Light. .

The December number of the above contains large amount of matter from the pens of American writers. Prof. J. R. Buchanan contributes an article of nearly ten columns upon 'Sarcognomy," and from the BANNER OF LIGHT are reprinted George Chainey's lecture at Cassadaga Lake, narrating his religious experience, and Prof. Cadwell's "Some Questions Answered." It is announced that the Victorian Association of Spiritualists will observe the Anniversary of the Advent of Modern Spiritualism, on the 31st of March, by an exhibition of spiritual curios, drawings, paintings, direct writing, etc.: there will also be an exhibition session of the Lyceum, illustrating the methods employed by it for imparting instruction to children. Mr. C. Reimers furnishes an interesting account of "Extraordinary Manifesta-

THE SPIRIT MESSAGE DEPARTMENT ON our sixth page contains an invocation replete with thanksgiving for the harvest of the season, the advance in human belief, and the gift of spirit return; the Questions and Answers Department deals with queries concerning the limitation of the power of spirits in taking cognizance of passing events in the sphere of mortal life; the Hot Springs of Arkansas; the uniform advantages given to all children in spiritlife, whatever may have been their circumstances while on earth; and the problem of cooked or uncooked food; EBEN B. PHILLIPS speaks encouragingly to one whom he takes a great interest in; "SNOWBALL" sends a charnoteristic message to his medium; Robert T LYNOH, of the Los Angeles Herald, who passed to spirit-life by apoplexy at Santa Monica, Cal., wishes to reach his friends on the Pacific slope and at Pittsburg, Pai; Connelius Sweetsen sends his regards to friends in Saco, Me.; ELIZABETH HANSCOM desires to speak with her people in Springfield, Mass.; JOHNNIE GIBSON voices cheering assurances to his mother at North End, Boston; JOHN OLIVER MASON, of New York City, who passed to spirit-life in Arkansas, hopes to arouse the attention of his relatives and others in the above-mentioned metropolis; RUTH speaks from a full heart to Samuel R. Lowry, of Huntsville, Ala.; and an earnest appeal for aid for the "God's Poor FUND" of the BANNER OF LIGHT is made by Father Pierpont.

"The Reality of the Unseen World," by Prof. J. R. Buchanan, M.D., "Practical Hints, or Eight into Two Won't Go," by Charles Dawbarn, "The Lamb of God that Taketh Away the Sins of the World," by Prof. Henry Kiddle, and "The Safest Attitude of the Nation toward the Cholera," are among the many choice contributions to the "MIND-CURE AND SCIENCE OF LIFE" for the January No., 1885. This journal is gaining rapidly, and attracting the finest talent. The January issue will be very choice. Single number ten cents, but all who send six cents in stamps to the Publisher, Prof. A. J. Swarts, 425 Madison street, Chicago, before the 3,000 extra copies are disposed of, will receive this issue. Newsdealers, write for special offers, and for the Publisher's other gift to you.

Dr. John O. Marble of Worcester recently read before the Worcester Association for Medical Improvement an instructive essay upon cremation, which embodies the fruit of much historical research. Formerly Dr. Marble was simply a believer in the possible expediency of cremation. Now he is the enthusiastic advocate of it as a substitute for burial. As he puts it, in the paper referred to, the question is: "Shall we continue to bury our dead near us, blindly believing that fostering a sentiment will protect us from being perhaps fatally poisoned by gases rising through the soil to and nothing more; but when a stranger—one pollute the air we breathe, or disseminated whom Mr. Foster never before saw or heard of through it to contaminate the water we drink; -calls upon him, and he, F., rolls up his sleeve, or shall we, like intelligent beings, after suitand there appears on his bared arm in a few able funeral ceremonies over the body of our seconds, in scarlet letters, the name of a friend dearest friend, allow it to be reduced to ashes

> We learn from La Fraternidad of Nov. 15th that the Spiritualists of Brazil, under the auspices of La Federacion Espirita Brasilera, held a grand reunion to celebrate the birthday of Allan Kardeo. All the societies of the Empire were represented, and the affair was a grand success. An important treatise, entitled Filosofia Razonada, has just been published and dedicated to the Presidents of Chile and the Argentine Republic, both of whom, we understand, are favorably inclined toward the Spiritual Philosophy. We also notice an extract from Whitlook's Facts in regard to writing obtained between slates and also in a sealed

> The London Medium and Daybreak says that Mr. Eglinton's recent experiments with Mr. Gladstone have directed special attention to his mediumship, and caused him to be thronged with sitters from the higher ranks of society; adding lustre to his mediumship, which in its present condition stands unparalleled in the annals of Spiritualism. Mr. Eglinton has recently removed to No. 11 Langham street, Portland Terrace, W.

Joseph Braithwaite in the Otago Daily Times (Dunedin, N. Z.) of Nov. 29th, publishes a lengthy, able and exhaustive review of an address by Joseph Symes, in which the latter spoke of the doctrine of the future life as "a gigantic swindle." Mr. Braithwaite has done himself and the truth he advocates great cred-It by his successful effort to annihilate the as-sumptions and false theories of the President of the Freethought Conference.

"Facrs," in its January number, gives illustrations of independent slate writing; Warren Chase makes a statement concerning a slaveboy in Louisiana, many years ago, who, though he did not know his letters, read a chapter in a Greek testament without taking the book in his hands. Other interesting matter may be found in this number. For sale at this office.

An account of Mr. Fletcher's services in Providence, B. I., last Sunday, came to hand too late for this issue. It will appear in our next An account of J. Olege Wright's meet ings in Philadelphia, on the 4th inst, will also appear next week. Mr. Wright speaks mext Sunday morning on "Adam Bede."

Our thanks are hereby returned to S. R. Niles/(Advertising Agency,) 250 Washington street, and to Raud & Avery, (printers,) 117 Franklin street, Boston, for ex-cellent specimens of exicology work for 1888.

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

The veteran Spiritualist and eloquent speaker, ALLES PUTMAN, ESG., will shawer calls to lecture, solemnist marriages, or attend fungrals, wherever his services are required. Address him 45 Clarendon street, Boston: Mass.

ALL SORTS OF PARAGRAPHS.

Late news from China says, that the French General Negrier has defeated six thousand Chinese troops at Chu. Remforcements are on their way from France to the number of five thousand men. The Chinese authorities are offering one thousand dollars a month to foreign officers for service in their figet.

A putrid carcass polluting the air of a pasture will spoil not only the milk of the cows running there, but also the entire contents of the vat into which the tainted milk is poured at the factory.

A Bloomsbury, N. J., woman, who was born dumb, began to laugh just before her death, and laughed continuously until she breathed her last. The prospect of getting away from New Jersey, even by death, is enough to make any one happy.

Amid the discipline of retrenchment, which is more or less felt in all households, there is room for the exeroise of a thoughtful benevolence. The small economies of life are consistent with a considerate care for those to whom there is much in little, when charity is wisely dispensed.

The steat and General Court of this State convened on Wednesday last with the usual ceremonies.

TRULY DANGEROUS .- Perhaps some of the inhabitants of a noted municipality among those of the Middle States have not previously been made aware of the dangerous elements composing their local government. Recently the fact has become public property that "The Park Department has been as clear as the Sun, as Fair as the Moon, and as Terrible as an Army with Banners"—and there are still other departments to hear from 1

Icebergs are hereafter to be spoken of as "floating aggregations of tangible frigidity."

See in another column the advertisement of the BANNER OF LIGHT. It is principally devoted to spiritualistic literature. And if it be naught but fiction its manner of describing the wonderful phenomena of spirit-power and progress makes it a most acceptable weekly visitor, both to believers and unbelievers in its doctrines.—Danville (Ia.) News.

A Madrid despatch of January 4th states that earthquake shocks still continue to be felt at Velez-Malaga and Xeres in Spain. "The government is about to construct eight hundred huts at Ahala to shelter the sufferers in that vicinity. There are incessant earth-quake shocks at Alhama. The number of corpses recovered from the ruins there is four hundred. Five hundred were wounded, and the people have been almost without food four days. Another account says the total number of killed thus far by the recent earthquakes in the land of the Hidalgos will be found undoubtedly to amount to some two thousand persons.

The mill has shut down! Good God! shut down!"

'The mill has shut down! Good God! shut down!"
It has run at loss this many a day.
Far worse than flood or fire in the town
Will be famine, now the mill has shut down.
But to shut mills down is the only way
When they run at loss, mill-owners say.
God help the hands to whom it meant bread!
With the mill shut down they'd better be dead!
—Helen Jackson (H. H.) in the New York Independent.

The Turkish Government has issued a decree for bidding the Jews to add to their numbers in the Holy Land by immigration. Those who wish to pray at the "holy places" in Jerusalem may go and remain for thirty days, but they must give security that they will depart in a month.

A novel experiment of carrying a railroad through a forest has been tried in Sonoma County, California. The trees are sawed off and leveled and the ties are fastened on the stumps. So firm is this support that heavily loaded cars pass over with perfect security.

Movements of Mediums and Lecturers

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

Prof. William M. Lockwood's post-office address is Ripon, Wis.—not Omro, as many address him. Dr. J. K. Bailey spoke at Scranton, Pa., Dec. 21st and 28th. He may be addressed in care of post-office box 123, Scranton, Pa.

we are glad to note that the health of Mrs. H. J. Horn, of Saratoga Springs, (who has been somewhat of an invalid of late,) is now imputing.

Rev. Charles P. McCarthy has been quite successful as a lecturer of late in Trenton, N. J. During January le will speak in Albany, Troy and Long Branch Vilage.

Edgar W. Emerson has the following engagements for January: 7th, Pennacook Club, Manchester, N. H.; 18th, Newburyport, Mass.; 25th, Amesbury, Mass.; 30th, Pennacook Club, Manchester, N. H., in connection with Geo. A. Fuller.

Capt. H. H. Brown spoke in Woonsocket, R. I., Sunday, Jan. 4th; speaks there again the 18th. He speaks in Brockton, Mass, the evening of the 25th, and would like an engagement in Boston or vicinity, or upon the line of the Old Colony Railroad, for the forencon or atternoon of that day. Is open for engagements weekdays and Sundays after Jan. 28th. Address him at Woonsocket, R. I.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minlon,

Business Cards thirty cents per line, Agaic, each insertion.
Business Cards thirty cents per line, Agaic, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on faturday, a week in advance of the date whereon 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. 13w*.Ja.3.

Dr. Jas. V. Mansileld, at 28 Dartmouth treet, Boston, answers sealed letters. Terms, 3, and 10c. postage. \$3, and 10c. postage.

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

BUSINESS CARDS.

THIS PAPER may be found on the st GEO, P. HOW-Bureau (18 Spruce street), where advertising contracts may be made for it in New York.

The subscription price of the Harmier of Aight is 33.65 per year, or \$1.75 per six months, its will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

MOTTOR TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English secturer, will act as our agent, and receive subscriptions for the Hammer of Laghas at fifteen shillings per year. Partise desiring to so subscribe can address Mr. Morse as his comes, 301 Euston Hood. London, N. W. Englandt, where single copies of the Hammer can be obtained as a cach, if sent per post, 4d artis. Mr. Morse also kepps for sale the Spiritual coll Ecformatory Works published by

ALBERT MORTON, 210 Stockton street, Respiror to Barrors of Lights and Epirities and Reform tory Works published by Colby & Bich.

AUSTRALIAN ROOM DEPOT.
And Agency for the BANKER OF DIGHT. W. H. TERBY.
NO. & Russell Street. Molbourner Australia, has for sale
the Spiritual and Beformatory Works published by
Ooldy & Rich: Boston.

MEW YORK BOOK DEPOT.

**E Spiritural has Reference; Works publishOolby & Rich, also the RANNER or LIGHT, can be
det be omeo of The Truth-Saker; Br Clinton Piace,
Vork City.

CLARY ELAND C., BOOK DEFOT. CE-LEES'S BAKAAR, 105 Upon street, Cleveland, O. Cis-culating Liberary and depot for the Pariticul and Liberal Beach and Fragory published by Colby & Eldh.

ADVERTISEMENTS.



THE above cut represents our Magnetic Insoles, which A are creating a sensation wherever introduced. They are different from all others in that they contain and give off a wonderful, silent and invincible substance which contains, as primates, all the sizements of our bodies.

Magnetism is the power that chains all the planets to their orbits, all the stars in the starry heavens, and all atoms of matter together. There is no space in the boundless universe of God where this mighty unseen substance is not. It is the great invisible ether through which the planets are plowing, and which in time must so retard and overcome their motion that lifeless as the dead body which returns to mother earth they return to their solar centres to await another cycle of time.

It is this unseen agent that gives us light and heat and all the manifestations of life. It gives us the gentle breezes we so much enjoy and the roaring tornado we so much fear. It marks its path across the brow of the dark clouds and breathes out rolling thunder. It is this magical substance that forms the dewy vapor from living streams, sliver lakes and the bosom of the great oceans, and stores it up in magazines of rain, snow and hall. It radiates in genile streams from the bright sun, causing all developments in animal and vegetable life, and increases the solid rock by depositing its substance thereon. When brought in contact with the human body its effects are truly magical. Our Magnetic Shield holds this life-giving substance and supplies the body with it as fast as needed.

Our insoles warm the feet in five minutes, and the sensation produced is felt all over the body. It seizes the ferric atoms of the blood which give new power, new life and new energy to the blood, and send the bounding through its living channels, thus removing all congestion, inflammation and pain. These foot batteries are worth the name the price asked to all the sick, as no cramp, cold feet, rheumatism, leg ache, etc., can hold out against the warming influence of these soles

CHICAGO MAGNETIC SHIELD CO.,

No. 6 Central Music Hall, Chicago, Ill. Jan. 10.

HANDSOME Wooden Box of Liquid Water Colors. A with printed instructions by which any one may become an Artist, sent anywhere for One Dollar. Former

SECRET OF BEAUTY A delightful Tollet Preparation for Ladies, imported from France, producing a clear, smooth, and beautiful skin. Warranted absolutely harmless.

1000 AGENTS WANTED for these and other Novel-

ELITE NOVELTY MANUFACTURING CO.,

Room 10, 82 and 84 Nassau Street, New York. Jan. 10.-4w*

Develop for Slate-Writing MY desire that everyone shall enjoy the blessings and solace which the angel-world brings us, prompts me to say that persons in any part of the country who wish to develop the wonderful, convincing and pleasing phase of Mediumship, with which I am endowed, namely, Independent Slate-Writing, may address me, with stamp, for directions free, how to proceed to gain successful results.

P. L. O. A. KEELLER, Slate-Writer,

44 Dover Street, Beaton, Mass.

Persons desiring to sit with me personally for this grand development, can do so for \$1.00 a sitting, simply to fee me for my time.

I give Sittings daily at 44 Dover street for communication through Independent Slate-Writing. Sitting, \$2.00.

Jan. 10.—1w*

MAGNETISM.

Dr. Osgood, the Successful Magnetic Physician, It obsolves the autoessat magnetic raysticates for the past two years in the use of Magnetism, will now (by the advice of one of his patients, who was discharged from the City Hospital as incurable, and is receiving more benefit from his doctoring than from all the doctors she has visited, both in Somerville and Boston), devote his whole time and attention to patients, receiving them at his office, 915 Albany street, from 9.A.M. to 4.P.M., and the remainder of the time will call on those who are unable to visit him.

risit him.
P. S.—Letters of inquiry cheerfully answered.

DE. F. L. OSGOOD,

915 Albany Street, Hoston Highlands.
Jan. 10.—4w*

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Sittings Daily from 9 to 4.

Those who cannot attend personally may send their own plate and \$2.

DR. J. C. STREET, MAGNETO-ELECTRIC AND BOTANIC PHYSICIAN. STUDENT OF OCCULT FORCES

Office, 5% Beacon street, near Tremont House, 3oston. Hours: from 9 A.M. to 3 P.M. Will visit patients, Dec. 20.—8wis*

Dec. 20.—8wis*

NPECIAL NOTICE.

THE February number of "The Prognostic Star Gazer" will contain the "Influences and Effects of the Plauets" over the lives and destiny of alt "classes" of the people for the whole month; also Special Astrological Oakulations, Predictions and Advicess to the Plauetary influences over all YOU who were born on or near the 6th, 6th, 7th, 8th, 9th, 10th, 20th, 22th, 22d, 24d, 24th and 25th of Jan., Feb., Mar., Ap'l, May, June, July, Aug., Sept., Oct., Nov. and Dec. Sendorders in early if you wish to secure a copy. Price 10 cents. Address "The Star Gazer." 70 State St., Boston.

1w*—Jan. 10.

Spirit-Pictures Identified.

PERSONS having received unrecognized spirit-photographs from Mumler, Keeler, Hazelton, Brown and other spirit-srists, can send them to me for psychometrization, and I will obtain, through independent sate-writing, the names of the spirits, date of decesse, and reason why they appeared on the plates. Terms 1,00 and five two-cent stamps per picture. All pictures returned, and money refunded in event of failure. Address, PIERRE L. O.

A. HEELER. 44 Dover street, Heston.

Jan. 10.—1w*

CALL or SEND Stamp at once for Send Free Circular on DR. BURNHAM, Hotel Oreighton, Boston,

CANCERS AND ALL SIMILAR SORES. The Only Safe and Sure Remedy Known.

ANOERS that have been cut or burnt, and are not cured;

Bororulous Bores that will not beat. All suffering from such complaints, call at No. 48 Porter street, cor. Inclans Place, Boston. I make all such cases a specialty.

Office hours from 10 to 4. Tuesdays, Thursdays and Saturdays.

KEBLER'S SHANCES,

At Dover Street, Boston.

L. O. A. KEELER has resumed his wonderful Light

Riances Thursday and Saturday atternoons, at 2:30.
Ladies admitted for 2cc. if Gentlemen, 50c. Beguiar Séances
Sunday evenings. By request of many, MR. KEELER
will hold for a time his colebrated Developing Circles
Thursday evenings, at 8, and Friday atternoons, at 2:30.
Come, if you want to develop as medium. 1w-Jan. 10. THE CARRIER DOVE.

Devoted to Spiritualism and Reform.

DDITED and Published by MRS. J. SCHLESINGER,
L. at No. 854% Broadway, Oakland, Cal. Subscription
price One Dellar per year. ASTROLOGY Your horoscope, with written destiny therefrom as test, 25 cents. Send age, birth, day, Jan. 10: -2w

AUGUSTA DWINELS, SEEBESS and Trance Medium; it Winter street, up one fight, Boston.

Mrs. Fannie H. Barker. TORMEBLY MRS. WILCOX, Trance, Test and Bustness Medium. Private Sittings daily, at 23 Fountain
street, Previdence, R. I. 4w-Jan. 10.

DROF. BEARSE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoscope
thereof free of charge. Beliable on Business, Marriage,
Disease, and all Financial and Social Affairs. Send age,
stamp, and hour of birth if possible. 1w*-Jan. 10.

Stamp, and hour of birth if possible.

(ARRIE M. SAWYER, 59 West 24th street,
N.Y. Materialistic Medium. Santeshid in the light,
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The Messages published under the above heading indicate that spirits carry withthem the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

more.

Son. All express as much of truth as they perceive—no more.

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

Agranged from the friends will verify them by informing us of the fact for publication.

Agranged flowers upon our Circle-Room table are gratefully appreciated by our angoly sistants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

Agranged 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 reserve visitors on Tuesdays, Wednesdays or Fridays.)

Agranged Flower Shell (Spirituality in regard to this department of the Ednaer should not be addressed to the medium in any case.

Lawis B. Wilson, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Nov. 25th, 1884. [Continued from last week.]

Eben B. Phillips.

It is true that the years, like sunbeams, are gliding along since I passed from the body: they do not settle around me as shadows do; they do not cast the frosts upon my head as the years of earthly experience did, nor lines of care upon my brow; they only bring me new light and understanding and power, and I am glad that they pass along as they do.

But they do not bring me forgetfulness of the things gone by; they do not bring me a neglect of those friends who are here in the body, unto whom I would give something of my present

of those friends who are nere in the body, that whom I would give something of my present knowledge and understanding in the spiritworld; so I return to-day, laden with love and gratitude to those whom I would approach, especially to the dear medium through whose instrumentality I received evidences of a grand immortal life beyond the shadows of earth and the state of the pressure from of work to be performed after the passage from

When I found I was of the spiritual and unwhen I found I was of the spiritual and understood my position, I knew something of where I was. I beheld brave, good spirits waiting to receive me. I felt small and shrivelled and of but little consequence before those grand souls. I shrunk within myself for a moment, and then I realized that they had been warm warm to the bigher country and years upon years in that higher country and had been constantly gaining experience and casting aside all traces of physical life, and what they had attained I might also gain, so I

what they had attained I might also gain, so I took heart and courage to press on.

By the assistance of those grand souls whom I had become acquainted with through the instrumentality of a beloved friend on earth, in this city, even, I was ushered into the pathways of knowledge of the higher life, certainly into avenues through which I have been gaining instruction, through which I have been casting off things that clung to me, that belonged to the material, that would weigh me down; but things that clung to me, that belonged to the material, that would weigh me down; but through the assistance of those good spirits, each day I have been gaining power to come back and to give to friends, and even to those who were not friendly, in whom I felt there was good to be developed, a knowledge and an influence from the higher life.

I cannot express myself in public as I would desire; there are many things of which I might speak, but one does not like to reveal his entire

speak, but one does not like to reveal his entire nature to the curious world that takes no interest in him except as he may appeal to their love of the marvelous, or to some other fleeting

I was considered, perhaps, by some of my business associates, at least, as a strange being; sometimes as a man of few words, sometimes as one who held within himself that which as one who held within himself that which he did not choose to give forth, and perhaps sometimes as one who was more shrewd, observant and calculating, who knew how to make the most of business interests, so as to accrue to himself a generous result. It matters not to me now how I was considered. Those who knew me closest, who were with me longest, understood me best, and to those whose hearts go out to me in sympathy in the spiritworld, I return with love and with greeting. I wish to say to one whom I take a great in-

terest in, one whose spiritual protectors are close to her side, one who has blessed me in times past, and whom I bless to day: "You have been led through strange ways; you have been guided by spiritual forces, not always un-derstanding whither they would lead; you have trayeled obediently to the voice of the spirit, and now you have become almost silent; but the power is working; a grand force is going out through your instrumentality, and spirits as well as mortals are being blessed by that force which is sent out through your organism. Be calm and hopeful for the future; be patient and loving and obedient to the powers that and loving and obedient to the powers that guide you, for they are leading you in the right way, into the beautiful pastures where all things are of a living green; where you shall find a calm and quiet that is from the eternal life. And while I bring my love and that of your spirit-band, I want you to understand that the voice is not silent, that it can ring forth clear and loud, and make itself heard under proper conditions. These will in time be given. To those whom you love so tenderly and who are so near to your heart will be given and who are so near to your heart will be given just that experience and discipline which they just that experience and discipline which they most require. Do not fear for them; they are to gain their own knowledge in life—you cannot give it to them; they are to gain it through the by-ways in which they are called to pass. When they have reaped that which they most need, then will come a brighter pathway, an open way through which they will enter into broader fields and larger, grander experiences. In coming here to-day I do so aided in power by my good friend, Dr. Horton, to make myself manifest, and to speak the words of loving tribute which I feel are due. By-and-by, perhaps, I will give something to my old business associates, those with whom I walked in days past in

ates, those with whom I walked in days past in this city, and give something to those whom I knew in places surrounding this city; but to-day I am silent to them. They may think of me as dead and gone; as one whose shrewdness me as dead and gone; as one whose shrewdness and business capacities are forever repressed; but they are mistaken; all the power, impulse and energy that surged within me, and made me successful in days gone by, live, and will eternally live to be manifested in other forms, and through new avenues in days to come. Eben B. Phillips.

Snowball.

[To the Chairman:] How do, brave? I want to come to send a scratch-talk to my medy.
You do n't know me, brave. There's a heap of people do n't know me, brave. There's a heap of people do n't know me, and there's another heap that do know me. I want to tell my medy that what she has been asking for so long has n't been given to her because her spiritband know it's best she should n'th have it. Now, she'll feel awfully bad at that, won't she? Well, she wants to know the truth about it, and snowball just comes to tell her.

Do n't you know brayer snowhall was n't me.

well, she wants to know the truth about it, and Snowball just comes to fell her.

Don't you know, brave, Snowball was n't my name when I used to come to medy first; a heap long time back I used to tell her just my own Injun name, but the pale-faces they could n't get it round their tongues at all, they thought it was the awfullest thing that ever was. So, a real, nice brave, my medy knows, who used to talk a heap to me, he just called me Snowball, and Lie Snowball ever since. I aint as white as the little pale-faced pappooses, and I don't think I be quite all plear as what you call the Snowball, but that me, all the time.

Snowball got here for something what to say to the medy that she must be patient and hopeful, and must feel that everything is going on all right, so far as they can make it with the present conditions, but they don't bring her what he 's asking for all the time and some times ahe ories about it, too-beginse they know it will not be the best thing for her.

The old med'cine man says, if they open the door she wants to go through and let her out, that instead of coming to the bright sunlight she thinks is right along in front of it, she would come into the black shadow, and that would settle round her life and try her spirit very much: so the spirit-band are kindly holding her back from taking the step she wants to. She must feel that it is all arranged by higher powers. That's what the old brave says. Snowball thinks it's kind o' mean, anyhow, that they don't let the medy do as she wants to do. S'pose they be wise ones, they think they know, anyhow, and I expect they do, too, but it seems as though they might let the little squaw have a little bit of a good time, don't you think so? [Perhaps it isn't best.] Well, that's what they say. I don't know.

Snowball sends a heap of love to her, so do other spirit-friends. Her marm-squaw in the hunting grounds is taking care of her, looking after her, making things pleasant as she can; she wants her to wait a little while longer, then she 'll show her just where she's placed, and what work they intend to do through her organism.

Snowball is not goin' to tell who the medy is, 'cause it'll make her feel bad and cry again.
She sees your paper, and will know when the message comes, and understand it.

what work they intend to do through her organism.
Snowball is not goin' to tell who the medy is, 'cause it'll make her feel bad and cry again. She sees your paper, and will know when the message comes, and understand it.

I wants to give my love to the old brave, and say the band are ever so grateful for his kindness to their medy; they will repay him; when he comes to the spirit-world, he'll know all about it, that it's all right.

Snowball say to the pale-faces she talks to sometimes, and gives them messages from friends in the hunting-grounds, that she's goin' to do all she can to make the way happy and bright, and bring the loved ones to 'em, from over the big waters. Good moon.

Report of Public Séance held Nov. 28th, 1884. Invocation.

Our Father! the harvest, the bountiful fruition of the season, has been gathered in, and human hearts are lifted to thee in thanksgiving and praise. While we would be grateful for the material blessings of life, let us. not forget the spiritual possessions that are ours. May each human heart remember in what age it is to-day living, what advantages are open before it for the unfoldment of the purest aspirations of the soul.

it is to-day living, what advantages are open before it for the unfoldment of the purest aspirations of the soul.

Oh! our Father God, let us ever remember that to-day we are in advance of the opinions of the past, in asmuch as are open before us portals of living light, through which glimpses of truth and a comprehension of divine wisdom may be gained. In experience, in education, in all that tends to give the best discipline of life, are we rich; and as we count up our spiritual possessions and realize that thou hast bestowed them upon thy children, we feel like singling a song of praise, while our hearts expand in grateful love and reverence for thee.

For the gifts thou hast bestowed upon humanity and for the holy privilege of communion with those who have gone before, we bless thee. It has opened the gates of the tomb and shown that the loved ones are not there; it has opened the very heavens and revealed the spirits of our beloved dead dwelling in homes of beauty and peace; it has enabled mortals to see and hear from their dear ones; it has given them the grand knowledge that those loved ones live, and can return with messages of hope and comfort to those who yet linger on earth. For this grand gift we praise thee. Oh! may it be more universally recognized by thy children; may those who now sit in darkness, ignorant of the boon which thou hast bestowed upon them, receive the light, and may their souls become baptized with a comprehension of this truth, and be willing to open their hearts and their homes to the reception of these angel spirits. To this end, oh! our Father, give thy returning spirits power and strength to send forth their words of cheer, and to so identify themselves to their loving friends on earth that the whole world may rejoice in the knowledge that there is no death—that only life eternal awaits each one.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[By H. W. Prescott, Mapleton, D. T.]
Can a spirit approach a mortal and take cognizance of passing events unless the person approached be mediumistic, or there is a medium in close provinity?

proached be mediumistic, or there is a medium in close proximity?

Ans.—Usually the spirit-friends of a mortal, those in sympathy with him, en rapport with his innea nature, will be able to understand what is taking place around him; certainly they will be able to read his interior condition; but it is sometimes the case that even those spirits who are most in harmony with an individual cannot clearly perceive all his surroundings; he may be amid antagonistic magnetisms, his associations may be inharmonious, and the spirit-friends who would assist and protect him are unable to penetrate the hostile atmosphere which is created around him by those antagonistic conditions. Spirits may approach mortals with whom they are not in sympathy, that is, in entire harmony, and with pathy, that is, in entire harmony, and with whom they do not feel as one in spirit, and unless the mortals are medium is present, those intelligences will not be likely to perceive and understand what is taking place around those mortals. It is sometimes the more than I did not be intelligenced to make what I have left truly useful to mankind. Perhaps in some ways my views might have been changed and the settlement of my affairs been somewhat different, had I known more than I did not be intelligenced. around those mortals. It is sometimes the case, for we have seen it ourselves, that a spirit may approach a medium even, and that medium being inharmonious, antagonistic to the influence, will not act as a mouthplece, nor can the medium act as an interpreter for the spirit, neither can the intelligence perceive through the mediumistic qualities of that mortal what is taking place in the mundane surroundings; therefore it is not always possible for a spirit, even in the presence of a medium, to understand the earthly conditions.

Q.-[By S. J. W., Hilliards, O.] The Hot Springs of Arkansas are noted for their great remedial powers. What is the probable cause of their heat? Do their curative powers proceed from this heat, or from minerals through they pass, or from their electric qualities?

A.—The heat of those waters is probably caused by the combustion and friction of the elements of the earth through which they pass; their curative qualities are probably caused by the mineral qualities with which they are charged, and perhaps, to an extent, by the faith of those who utilize them.

Q.—[By E. J. S.] What is the cause of the difference in the apparent condition of children in spirit-life, as presented to clairvoyants on earth, the same distinction showing itself of moderate and opulent circumstances, in dress

and general appearance, as seen here?

A.—We find no distinction between the children of the Summer-Land. The offspring of the poor, as well as those of the wealthy, in passing to the spirit world, are taken in charge by wise and instructive spirits, and placed un-der the best conditions for the unfoldment of der the best conditions for the unfoldment of the highest powers of their natures; not only are they given opportunities for receiving a liberal education, but they are also surrounded by those conditions of life which appeal to their sense of the beautiful and satisfy their cravings for that which is lovely, consequently the clothing of the children is beautiful and in accordance with refined taste, and all that belongs to their life is in harmony with the most advanced ideas of beauty and of utility. But children may be presented to clairvoyant vision as appearing dressed in the garb of poverty, or in may be presented to clairroyant vision as appearing dressed in the garb of poverty, or in robes of luxury, merely for the purpose of identification. The child of poor parents on earth, returning with the desire to manifest its presence to its parents, will undoubtedly present itself to the clairvoyant eye as clothed in the garments of wants. It may even appear with pinched features and sunken eyes, expressive of want and poverty; but that is merely a subjective appearance, so presented that the child may be identified and recognized by those whom it desires to reach. In the spiritual world its surroundings and conditions are such that it never wears the garb of wee or want, nor does it appear pinched by neglect or misery of any kind. of any kind.

Q.—[By a Subscriber.] A physician has publicly stated that cooked food, eaten daily, is not promotive of health. Is the statement true? A.—"When doctors disagree who shall declare, as your correspondent states, that food in a cooked state is unfit for the human stomach; others, squally eminent in their profession, declare that utcooked food is impure or poison one to the human system and slould not be partaken of. We declare in favor of food that has been cooked, believing the chemical changes produced by heat in most dictary substances produced by heat in most dictary substances produced by heat in most dictary substances by the effects of our belief, around best interested in humanity; and at such times to can come to him, whisper in his ear, and bring him influences of hops and courage from the spirit world, which his particle of those who can come to him, whisper in his ear, and bring him influences of hops and courage from the spirit world, which inspire, him with seal to make new efforts for the make new efforts for the make new efforts for the spirit world, which his part world, which his part world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his part world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and bring him influences of hops and courage from the spirit world, which his ear, and the interested in him him influences of hops in the can court of the spirit world, which his ear, and t A.—"When doctors disagree who shall de-olde?" Physicians of eminence declare, as your correspondent states, that food in a cooked state is unfit for the human stomach;

and in those affairs that once were mine, appears rather strange to me; I hardly understand the situation, although I am ready to make the most and the best of it.

I would like my friends to understand that I have not yielded up my energy with the body; I am still engaged in looking out for the interests of the people, and I shall endeavor to know something more of journalistic life. I am told that one whose career is suppressed or blighted on earth can pursue it under other conditions in the other life, and I shall certainly be glad to continue the work I was engaged in when on earth. A half century of experience seems but little and brief compared with eternity, stretching out before a disembodied spirit. As I look back over my earthly existence, it appears now, in this short time, as though it were but a day, or at least a very brief period of time.

I hope to take up new studies, to enter into new fields of research, and I would be most happy to transmit to my former associates some idea of what knowled; e I may gain. It may be they will not be prepared to accept it; spiritual tidings fall strangely upon the ears of those who are accustomed to listen to merely material affairs, and so I may have to wait long before I shall gain a hearing; but whenever my friends

affairs, and so I may have to wait long before I shall gain a hearing; but whenever my friends are ready to listen to what I have to say, and will seek an avenue through which I can express it, I will be ready to return, and endeavor to give them what to my mind seems most im-

portant. They tell me I died with apoplexy; certainly the change came to me somewhat suddenly, and I cannot say I was prepared to meet it. Perhaps I would not have been had I remained

longer in the body. Who can tell?

I feel a pressure, a fullness of the head, as I come in contact with this instrument, and do not understand the laws under which I am acting to day. Sufficient is it, however, for me to know that I am speaking verbally through mortal line and them convincing myself as I hope

know that I am speaking veroally through mortal lips, and thus convincing myself, as I hope to convince others, that I have still power to make myself known to my friends.

I died, sir, at Santa Monica, Cal., upon the Pacific slope, and I have friends nearer the East. I was a native of Pittsburg, Penn. There are individuals in California whom I also hope to reach Perpand I shall not do so through to reach. Perhaps I shall not do so through this message which I give you, but in coming here to-day I take a step which I hope will lead me into wider avenues, where I can come and manifest personally to friends whom I admire and respect. Robert T. Lynch.

Cornelius Sweetser.

[To the Chairman:] Well, sir, I am told that you do not question what creed we held when in the body, but that you welcome all alike. I am happy to come here, though I did not anticipate doing so before I passed from the body. I hold different opinions upon religious matters to-day than what I did when I was here on earth. I have been growing wiser, and have tried to learn my lesson with studious care. I thought I understood something of religion when here. I believe now that I did have the true kernel of it, but it was so clustered about by the outside husk of theological dogmas and ideas that I did not find the sweetness or the life within until I had passed from the body.

I was, sir, quite successful in my way when on earth. I think my business reputation was at least one that I need not be ashamed of, and my accumulations I endeavored to bestow in [To the Chairman:] Well, sir, I am told that

my accumulations I endeavored to bestow in ways by which I thought humanity would be benefited. I do not now regret what steps I took in that direction, but I do hope those who of my affairs been somewhat different, had I known more than I did—had I known what I do to day—but I have no regrets for the past. I did the best I knew how under the light which was mine, and, therefore, I feel that, instead of looking backward, I should press forward and hope for the future. There are parties in certain sections of this State who used to know me, know of what I have done, and who, perhaps, will be surprised to learn that I can come back from this outside world—shall I say from this spirit-world? it seems to be outside of this one.

I give them greeting. I want to bring them I give them greeting. I want to bring them a gleam of light from the spiritual realm, which I trust will illuminate their lives and make them receptive to the influence of higher truths than those which they have entertained before. To my friends in Saco, Maine, I send my love and my regards. Oh! it would please me very much to open in that vicinity avenues of communication between the two worlds. In laboring as a messenger suirit, as one princing as the second suirit. ing as a messenger spirit, as one bringing tidings of immortal life to humanity. I should feel that I was fulfilling a useful mission. I hope the time is not far distant when I can bring something of light and hope and cheer from heavenly worlds unto those who are in need of instruction, who do not understand what lies beyond for mankind. I passed out of earthly life about three years

ago, sir, from Saco, Maine, and my name is Cor-

Let and but att (v. . 6 . west Elizabeth Hansoom.

Elizabeth Hansoom.

I am Elizabeth Hansoom. My friends lived in Springfield, Mass. I want to send them my love, and I especially want to bring my love to my brother Henry, who is a young man just starting out in life, with all the plans and ambitions of early manhood opening before him. He does not dream of the snares that beset his way; he is pressing forward full of hope and courage. I do not wish to blight his hope or dim his courage. I only want to bring him strength and knowledge from the spiritual world. I want him to look well to his ways; to be careful how he moves from day to day, and in the selection of his companions, his associin the selection of his companions, his associates, to be doubly careful, for now he is mold

ates, to be doubly careful, for now he is molding for himself that character which will affect his future life; upon which he will build his career in the coming time on earth, and which will have an influence upon his happiness in the other life.

My brother always loved me and looked up to me for advice when I was here. He seemed to think his elder sister had great knowledge, and could guide him in the right way. Not only in his little studies did he come to me for help, but with his plans and hopes, when he was much younger than he is to day. Resting upon that knowledge, counting upon that love which I know he held for me, and upon the remembrance which he still retains of me in his heart. I have come to this public place to give him my best love, and assure him I am anxious for his welfare. My advice is given only because I want him to grow strong and moble, and to unfold a beautiful manhood.

He knows, he must know, that upon the experience of

passed away to a distant heaven, and take no interest in their concerns; but it is not so. I am more interested in what belongs to them than I am in any psalm-singing or any praises that may be sent up to a circle of angelic beings, and I will do what I can to influence and guide them into paths of honor, happiness and

Johnnie Gibson.

Johnnie Gibson.

[To the Chairman:] You don't know what I come in for, do you? Well, I'll tell you. I've got a mother here in this city. Do you want to know her name? Mine is Johnnie Gibson, and my mother's name is Ellen. She lives here, down at the North End. I used to put a "shine" on your boots. I could do it now, too, if I had a brush. They used to call me a little boot-black. I don't care. I don't have to go round with a box and a brush now, and I've got a whole brand new suit of clothes. Don't you think that's just tip-top? I wish you'd just tell my mother so: will you tell her I've got a spick span new suit from top to toe? My mother used to say if she could only get me a whole new suit she'd feel happy. When she bought me a new jacket, she cried because she couldn't get the rest; but I didn't cry a bit, you bet. I was tickled all over to get the jacket.

Now, I think if she knows I've got a whole suit, you know, right through, she'll be ever so happy, don't you? It'll make her heart sing, I guess, and I wish you'd tell her that I—what's the matter? I don't want to feel so. [It is the way you felt before you passed away.]

It is the way you felt before you passed away.]
I had an awful sore throat. She put nasty old
goose oil on it, and mother she took my great,
big woolen scarf, and rolled it all round after she put the grease on, and I felt as though I was a tub of slush, and I didn't feel good at all. I don't feel good at all. I don't feel good at all. I don't feel good now, but no matter. I've got on a new suit, and I don't believe it'll get greasy, do you?

on a new suit, and I don't believe it'll get greasy, do you?

I got an awful sore throat when I was out trying to give a few "shines," and it kept gettin' worse, and worse, and worse, and filling all up. I couldn't speak. My mother she cried, and did n't know what to do; she felt awfully bad. But I got out, I couldn't stay with her, you know, so I went out.

I don't b'lieve she'il feel so bad about it when she knows I 've got all these new clothes on, and that I go to school and can read. You bet I can, first-rate—whole sentences. You know I used to pick out my words a little; now I can read a whole page; aint that good?

Then everybody is real kind; my teacher is a beautiful lady; she brings me back sometimes—she don't bring me now—but she used to bring me back to my mother and let me see her. Now I come alone, because I know the way. She told me to come here and perhaps I'd get a chance to send my love home and tell mother not to cry or feel bad a bit. She'il be all right by and by the great to work party were the read. not to cry or feel bad a bit. She'll be all right by-and-by. She has to work pretty hard, but after a while she's coming where I live. I guess by that time I'll be a man, and I'll be able to build her a house and make the way pleasant for her to come over. Don't you think so?

think so?

I want her to know there's lots of nice houses over here, and everything that's beautiful, and we'll be all right by and-by, and she will—I guess she will—have a nice silk gown, too. She'd like it, wouldn't she? She never had one, but she'll get one when she comes over, because I'm going to try and earn it for her. See if I don't! You know she got me the new jacket! the new jacket I

Sometimes I didn't get but a few shines, and sometimes I got a whole pocketful of dimes. Then we had a good old time; then I used to get in the corner—my mother she'd be sewing something, or sometimes she'd be washing-and I'd take the slate and make faces on it. and I'd take the slate and make faces on it.
I'm going to learn to do that over in the other
world, and see if I can't make some pretty plotures. [Do you think your mother will get your,
message?] I guess so. I'll try to help her get
it. I'll come round here and let some of you
folks know if she don't, so you can hunt her
up. Much obliged.

John Oliver Mason.

[To the Chairman:] I am very glad to be here, sir. I've tried to come before, but did n't succeed, so I feel as though I had achieved something of a victory by getting in now. My name is John Oliver Mason. I belonged in New York City, but I did n't go out of the body from there. I took a notion in my head that I wanted to go West, so I packed up my carpet-bag and went to Arkansas, and from there I went a longer journey, over the river to the other life.

My name was Mason. I was a mason by trade, and worked at that occupation, although I did n't devote myself to it the last few years of my life, and I may also say I was a Mason by brotherhood, as I belonged to that fraternity.

brotherhood, as I belonged to that fraternity. L have a right to the

I have come here in hopes of reaching some of my former friends; I won't say acquaintances, because I want to claim something more than mere acquaintanceship. I desire to come into harmony with those who were closely coninto harmony with those who were closely connected with me by ties of blood. I have a number of relatives in New York City. I have reason to believe that some of them will learn of
my return to your office, though they don't
know much concerning me after I left the metropolis. Perhaps they would like to know
how long I lived after that time. I will say
three years. I did not locate in one place, but
went from one district to another.

I was taken with a govern sickness from

Went from one district to another.

I was taken with a severe sickness, from which I did not recover, and I passed away. My friends know that I am in the other life, for they have learned of my decease, and received what effects I left, but that is all. I am quite ready to come back a number of times—this once and these faw minutes will not satisfy. this once and these few minutes will not satisfy me—but I do not propose to come here, where so many spirits wish to manifest. I want my friends to open a way for me in their homes, at least in their own vicinity, and let me come to them. They always said I was a talker. I did not believe in remaining silent when there was anything to tell or anything to learn by asking questions. I am quite ready to make myself heard now, if my friends care to hear from me.

Of course I have met with some strange experiences and more than one interesting adthis once and these few minutes will not satisfy

periences and more than one interesting adventure in my journeyings to and fro. I think, by coming back into contact with earthly life, I will be able to gather up the memories of those experiences and adventures, and if they would like to hear them I will be ready to reveal them to my friends.

There is a certain relative of mine, a young man, who has in his possession several of my late effects; among them a massive gold watch, concerning which there is a bit of history. He concerning which there is a bit of history. He has evinced some curiosity to learn something more of it than he already knows, and if he will write to my cousin James and ask him concerning the old time-piece, as well as other effects which he has in his possession, he can learn all that he desires to know.

I will not take up more of your time, Mr. Chairman, but I thank you for giving me this opportunity of coming.

Ruth.

I have been kindly permitted to come and speak. I wish to send my love to my father and mother, to those bound to me by ties of frater nity, and all the friends. I want to tell them
I am happy in the spirit-world, and I am still
trying to help them in their work. My father
is interested in what I oldin to be a humanita-Is interested in what I olaim to be a humanita-rian work; he is trying to afford education to a number of children of the colored race, and is doing his best to promote their knowledge, to advance, their interests in life, and to make them useful citizens, those who will contribute to the welfare and the products of the country. He is many times discouraged, for lack of sym-pathy and assistance from those who profess to be interested in humanity; and at such times I can come to him whiters in his sear and whom

I have many times come into contact with my sisters, and have brought them a spiritual influence. I am glad they are interesting them-

my sisters, and have brought them a spiritual influence. I am glad they are interesting themselves in the work. I am glad all of our family are doing so. I have sought my mother's side, and have given her cheering thoughts of the future. I have tried to bless her for her faithful labor, and for what she has also done for the good of others. I come here to send out a few words of cheer, because I believe the way will orighten, the burdens will grow less heavy.

I think others will take an interest in this great work when it is fully understood that an industrial School is established for over one hundred pupils of the colored race, in which can be gained instruction in not only the primary branches of a mental education, but also in a branch of industry that promises to be of great usefulness in the future; ready hands will be stretched out to give an impetus to the work. I think the sun of success will shine upon it by-and-by, for it has God's blessing.

My father is one of the colored race, and my mother's skin is black, but their hearts are true; they are devoted to their work, and desire to bless humanity, to make their fellow-creatures happy and industrious; to give them a knowledge of life, and to bring them out into a higher condition, so that they may be of use to themselves and to the world.

Mr. Chairman, I am permitted to come here to-day to speak my words of chear, by the higher

Mr. Chairman, I am permitted to come here to-day to speak my words of cheer, by the bright angels who recognize noble hearts and honest purposes, whether those hearts beat beneath a duskyskin or one of shining white. Simply call me Ruth. My father's name is Samuel R. Lowry, of Huntsville, Madison County, Ala.

An Appeal for the Poor, by John Pierpont.

Mr. Chairman, I desire to make an appeal in behalf of the sick and destitute who apply for assistance from the "God's Poor Fund" of the BANNER OF LIGHT. It is needless to say that

BANNER OF LIGHT. It is needless to say that the months which are approaching will be full of inclemency, and that misfortune and want will descend upon many poor families.

It is needless, perhaps, to rehearse the old story that "the poor ye have always with you," and that "these who are sick and destitute should be cared for by those who are in opulent circumstances," therefore I will not dwell upon this part of my subject.

I will only agreestly appeal to those who are

I will only earnestly appeal to those who are in more fortunate circumstances to remember the poor and the feeble. Many call upon us who are unable to labor. Through the effects who are unable to labor. Through the effects of severe illness, or the experiences of age, they have been brought to a condition where they must receive assistance from their fellow-creatures in order to maintain life, and I trust that those who are able will freely and sympathetically spare of their abundance something for the more unfortunate.

Allow me to sear in this connector that I

Allow me to say in this connection that I have sometimes seen in the minds of humble individuals the disposition to spare a little something from their store for the benefit of

something from their store for the benefit of those even more unfortunate, for those who are ill or destitute, but they feel that their mite, will be so small as to be hardly worth giving, or perhaps will not be appreciated.

Now, my brothers and sisters, do not cherish such a thought in your heart, for however small the mite, if it be freely and willingly bestowed it will be accepted, and carry a blessing with it.

Every penny that is given to "God's Poor Fund" will be devoted to the needs of those who are really deserving—the ill and destitute who need the assistance that angels can carry or mortals bestow—and the recipients will indeed bless and pray for the generous benefactor with thankful

stow—and the recipients will indeed bless and pray for the generous benefactor with thankful hearts.

My friends, remember, whether it be a penny out of the small store which is yours, or whether it be a large sum from the abundance of those who are wealthy and influential, it will be received gratefully; and it will return in blessings and manifold benedictions upon your hearts, for it will be devoted to a most worthy nurses. John Plargont. purpose. John Plerpont.

MESSAGES TO BE PUBLISHED.

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

Dec. 5.—Aunt Mary A. Halstead; William F. Brett; Ada.
Sanborni Milo Ives; Katle T. Magee; George Dillingham;

Etta Codin;

Dec. 9.—Minnie E. Wilson; Marshall S. Rice; Lotels,
for Mrs. Sarah Clark, Augusta Whittler, Amanda Snow,
T. F. Johnston, Alida Cummings, Fred Warren, Mrs.
Ida Sawyer, Victor Jones, Eather Button.
Dec. 12.—William E. Dodge; George B. Cordwell; Clara
Underwood; Caroline Y. Cook; Mrs. Sarah A. Leonard;
David C. Densmore,
Dec. 16.—Richard Robbins; W. R. Beebe; Eliza Ellist.
Seth E. Brown; Henry Fenner; Caroline Todd; Hannah,
E. Kimball.

E. Kimball.

Dec. 19.—Joel Giles: Mrs. M. B. Ku'ghts; Mrs. Amelia.

O. Comn: Joseph M. Russell; Clara Bond; J. M. Sherman.

Dec. 23.—Theophilus Eurr; Mrs. Ellen L. Glilespie; Alden S. Loud; Mary Ann Peterson; Lydia Wentworth; Charles Stoddard; Harriet Maria L.

Dec. 23.—George E. Snow; Charles Richards; Minnie-Stowell; Rev. Wakefield Gale; Aunt Betsey Miller; Charles.

H. Brown.

Diversity, washing data of the control of the contr

Verifications of Spirit-Messages. HEZEKIAH COLEMAN AND OTHERS.

I notice a communication in the Message Department of the Banner of Light of Dec. 27th, from. HEZERIAH COLEMAN of Marion, Mass, Over fifty years ago I became intimately acquainted with him at. New Bedford, boarded in the family, but have not seen. him for more than forty five years, yet the form of expression in his message appears as natural and with. all the vivacity of his early manhood, as if he werevisibly present with us now.

I have noticed several times in the past, names of acquaintances, whose communications have anneared asset in the BANNER, which I might have verified, but will (8) only mention two more now, those of BENJAMIN F. BROWN, druggist, of Commercial street, and also-India street, and later in the manufacture of black-ing; and the Rev. JOSEPH SMITH of Malden, a very kind-hearted gentleman, though not officiating as a. clergyman for many years. These evidences of the continuance of life after the dissolution of the body are living proofs which the "Infidel" and "Christian" ought to know-for many in their hearts really hope it is so. Go on, Mr. Editor, your labor will not be lost, for it is seed scattered over the land that will find soil; to receive it and bring forth fruit.
WILMAM A. DUNKLEE.

At a college examination a professor asked; "Does my question embarrass you?" "Not at all, sir," replied the student," not at all. It is quite clear. It is the answer that bothers ine."

Passed to Spirit-Life:

From her home in Volney, Oswego Co., N. Y., Dec. 10th, of consumption, Emeline, wife of '1; D. Mööre, 'aged-55; years.

years.

She was a firm believer in the truths of Modern Spirituals.

She was a firm believer in the truths of Modern Spirituals.

She was a firm believer in the truths of Modern Spirituals.

She was a firm believer in the spiritual perceptions, and exhibited in her daily life the teachings of our beautiful faith.

Sell-sacrincing and untiring in the formed-circle: While her friends will mourn her loss, they are comforted with the friends will mourn her loss, they are comforted with the thought that she has exchanged a life of path and suffering for one of peace and joy eternal, and her freed spirit is now basking in the light of that radiance which hows from the celestial heights. She will out return to comfort her loyad ones, and guide them with a loving had till one by one they reach their spirit home! Her lungard was largely six tended on Sunday, the 1th, an inspirational address being delivered by Miss Carrie Downers.

delivered by Miss Carrie Downer.

From New Providence, N.J., Dec. 7th, very suddenty.

Mr. William Wells, of Salem, Mass., formerly of Maine.

Mr. Wells was well known and on the providence of Modern Spiritualism; was strongly, devyiet, to like cause, and ever firm and outeroken in its defense. He passed from the mortal as he had always lived, engaged its fruit with the angel-world for the benefit of humanistic of the the content of a carries and the sale of the content of a carries and the sale of the content for access additional tensor of the sale o

SECULPAR SHEET BURGAU CHARACTER AMERICAN

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WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL OLHOUM-STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE WEALING OF DISEASE AND THE DELIZE OF BALL AND AND THE PURPOSE AND THE DELIZE OF BALL AND AND THE PURPOSE AND THE DELIZE OF BALL AND THE PURPOSE AND THE DELIZE OF BALL AND THE PURPOSE AND THE PURPOS HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN CLADLY TESTIFY. 24.
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Jan. 26.

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Tremoul.—Children's Progressive Lyceum No. J. Sessions Sundays, at 19% o'clock, Benj. P. Weaver, Conductor. All are cordially invited. Scats free.

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Herkeley Hall, 4 Berkeley Street, corner of Tremont.—Public service every Sunday at 10% A.M. and 74 P.M. Permanent lecturer, W. J. Colville. Organist, Rudolph King. The public cordially invited.

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

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Sundays at 24 F.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. Wm. H. Banks, Secretary, 77 State street.

Society of the Perfect Way.—George Chainey lectures in Chickering Hall every Sunday at 2:45 P.M. Wells Memorial Hall, 937 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Alonzo Danforth, Corresponding Secretary.

Corresponding Secretary.

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Street.—Sundays, at 10%, M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben tobb, Conductor.

Cobb, Conductor.

Harmony Hall, 34 Easex Street (1stflight).—Sundays, at 194 A.M., 2% (seats free) and 7% F. M.; Thursdays, at 3 P. M. Prescott Bobinson, Chairman.

The Fraiernity of the White Cross holds a Conversation on its Aims and Work every Tuesday evening, at 30 Yarmouth street, to which all interested are cordially invited. Business Meeting of members every Thursday evening, at Sulte 35, Hotel Clifton, 459 Columbus Avenue.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Suilding, Hawthorn street, opposite Beltingham Car Station, at 8 and 7½ P. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 hardbor's street.

Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday evenings.

SHAWMUT LYCEUM In Wells Memorial Hall last Sunday, was well represented by a full attendance of its officers and pupils. The questions from "The Educator" were responded to better than ever before. The Silver Chain recitations were read in a manner that manifested an interest in the truths they were designed to inculcate. The exercises that followed were participated in by the following named children, all of whom are entitled to much praise for the execution of their respective parts and are entitled. all of whom are entitled to much praise for the execu-tion of their respective parts, and as an encourage-ment for them to strive to excel what they have al-ready accomplished: Louise Irvine, Willie Cummings; whistling solo, by Little Bianche, Aldie Bradford, from Atlanta, Ga., Master Eddie Hatch, Minnie Bean, Cora O'Neil, Lulu Morse and Rosa Wilbur. A duet by Miss M. T. Shelhamer and Mrs. Carrie Hatch and a trio by Prof. Longley and Mr. and Mrs. J. B. Hatch, fr., added much to the interest of this session.

J. B. Hatch, jr., added much to the interest of session.
Conductor Hatch alluded in a feeling manner to the late arisen companion of Mr. Rich of the Banner of Light, remarking that as they whom we call dead are in our thoughts, so perhaps we are in theirs; as we mount their loss they rejoice in anticipation of reunion in a not far distant future.

Alonzo Danforth, Sec. S. S. L.
23 Windsor street, Jan. 5th, 1885.

PAINE HALL.-Twelve leaders and just one hun dred scholars gathered in our hall Jan. 4th, to be enrolled as members of our progressive army for the year 1885. All were pleased to see that the same familiar faces greeted them from the platform, and that

year 1885. All were pleased to see that the same familiar faces greeted them from the platform, and that the good advice given to the members of our Association by our mutual friend, Dr. Street, had been remembered. No child, however humble its parentage, however poor its dress, has been, or ever will be while the present officers are in charge, refused admittance to the school.

We send out at this New Year season our fraternal greeting to Lyceum workers everywhere. Readings and recitations were given by Beulah Lynch, Harry Goldstein, Jennie Porcelain, Stella Greyfus, Maria Falls, Joseph Greenfield, Abraham Bloom, Emma Ireland, Augusta Cole, Caroline Hammerberg, Mazy Howland, Carrie Huff. Song, Julia Vay. Miss Minnie Nickerson, a favorite render and elocutionist among Spiritualists especially, read charmingly Lizzle Doten's famous poem, "Nature and Grace," and on a call from the audience, "Mother's Fool."

A very large number of the children and adults attended the reception tendered them by the "friend of all children," Mrs. Dyar, at Mr. Ayer's residence, on the evening of Dec. 22th. A general good time was the result; all, both young and old, entered heartily into the amusements of the hour, and after a pleasant address to the little ones by Mrs. Dyar's control, "Sprite," all were served to a bountiful repast. The children desire publicly to acknowledge their "thanks," and to express their best wishes for the future welfare of their kind friends who entertained them so grandly.

ture welfare of their kills interest them so grandly.

We have been fortunate to retain the services of Barrows' Orchestra for another season; their services have also been secured for the meetings of the "Ingersoll Secular Society," held in Investigator Hall Sunday afternoons. Next Sunday the Lyceum furday afternoons. Next Sunday the Lyceum fur-es part of the entertainment. Vill the members of the Association who live at a

distance please forward their annual dues?]
FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Place, Boston.

SPIRITUALISTIC PHENOMENA ASSOCIATION .- At the Wells Memorial on Sunday, Mrs. P. Doty Brad-bury occupied the rostrum as the principal speaker, bury occupied the rostrum as the principal speaker, and through her mediumship spoke upon "The Beauties of the Spiritual Philosophy" to an attentive audience. She was followed by John Wetherbee, who feelingly alluded to the funeral services of Mrs. I. B. Rich, and also of the consolation the knowledge of Spiritualism gave him. Prof. Alonzo Phelps, of Mariboro', was present, and made practical and very interesting remarks. Dr. J. F. Donnelly, under spirit control, improvised a poem of great beauty from several subjects given him by the audience. Mrs. Pennell's tests and descriptions of spirits were all recognized by persons in the audience. Mrs. Mary A. Charter. entranced, spoke of the past work of the Society, and gave expression to the sentiments of spirits who are interested as to the future of the Association.

Mrs. F. D. Edwards kindly volunteered as soloist, with Mr. Willis Milliken as accompanist. E. A. C.

THE FIRST PUBLIC MEETING of the Mediumistic Phenomena Association for the year 1885 was held in the rooms of the Ladies' Aid Association at 10:30 o'clock A. M., on Sunday, Jan. 4th. Many mediums

o'clock A. M., on Sunday, Jan. 4th. Many mediums were present. After singing, Mr. Bilss made some appropriate remarks relative to the formation and progress of the Association, stating that from it had started the National Developing Circle, the influence of which cannot but he of immense benefit to this and the world of spirits. A mediums' camp meeting of the two worlds has been inaugurated by this Association. It will hold meetings during the months of June and July of the present year, at Rindge, N. H.

Dr. Thomas made some remarks, encouraging mediums. Capt. William T. Hodges controlled Mr. Bilss, and said that although he seldom controlled him, he often appeared in materialized form from the cabinet of Mrs. Bilss; still be wished to improve this opportunity of assuring the Association that he and thousands of spirits were waiting for the proper conditions to be made upon the earth by a united and determined band of faithful followers to establish the fact of spirit-materialization upon a public platform, in which a skeptical but honest company would be convinced of immortality and the power of spirits to return and manifest on earth as nearly as may be in the condition in which they were when they passed out of their physical bodies.

out of their physical bodies.

Mrs. Billss and many other mediums made encourage ing remarks, after which the meeting elosed to meet next Sunday at 10:30 A.M. JAMES HODD, Rec. Sec.

THE LADIES' AND SOCIETY. At the annual mee ing of the First Spiritualist Ladies' Aid Society, the ing of the First Spiritualist Ladies' Aid Society, the following were elected for the ensuing year: President, Mrs. John Woods: View Frestdent, Mrs. Lincoln; Treasurer, Mrs. M. B. Printt, Secretary, Mrs. H. O. Torrey; Directors, Mrs. Forser, Mrs. Doolitie, Mrs. J. F. Baxter, Mrs. Butterfield, Mrs. Waterhouse. The evening's entertainment consisted of some well-chosen remarks by the rettring President, Mrs. Waterhouse. Mrs. Cushman, Dt. Bichardson, Sisorge W. Fowler, and John Watherbee; readings by Lucette Webster and Lulu Morse; music by Amanda Bailey.

Recently, the dome of St. Peter's in Bome was re clad at an expense to the Vatican of \$4,000. The old sheathing required such continuous femalist that it was deemed better to replace it. The sheets of lead was deemed better to replace it. The sheets of lead was deemed better to replace it. The sheets of lead was a least a lead of lead was a least of lead was a least of lead was a least of lead with a least of lead was a least of lead with a least of leading and the was such as a least of leading least of leading least of least leading least leading least leading leadin

New Year's Celebration by Berkeley Hall Society.

Wednesday evening, Dec. 31, aßne entertainment was given at 30 Worcester Square, commencing at 80 clock and ending shorily after 10. Though there was a charge for admission there were fully one hundred and fifty persons present, all available standing-room as well as every seat being occupied. The leading artistes were Mme. Bishop. Miss Emma Greenleaf. Miss Downing and the Misses Carrington, Miss Mabel Roberts, Mr. Rudolph Klug and W. J. Colville. The music was exceptionally fine, several numbers receiving hearty encores. The recitations of Miss Greenleaf and Miss Roberts cannot be too bighly praised; the brilliant execution and intense dramatic action of the elder young lady contrasting finely with the childlike grace and artistic simplicity of the younger. Mr. Colville's inspirational address on "The Music of the Future," though necessarily brief, was comprehensive as well as eloquent. The poem on the New Year was sloo an able production. From 10:16 till 11 supper was served in the basement and partaken of by nearly one hundred persons. When those had left who were unable to remain longer a Watch Meeting was held. Sacred music, vocal and instrumental, was finely produced by the organist and choir. Mr. Colville offered a sublime invocation in verse and gave a powerful and inspiring address on "The New Year and its Dutles." When the clock struck twelve all engaged in silent meditation for a few moments, after which a New Year's hymn was sung and the large audience slowly dispersed, wishing one another all the good wishes of the season.

On Sunday last, Jan. 4th, New Year's services were held in Berkeley Hail, when there was a very large attendance. Mr. Colville spoke on "The Outlook for the New Year." Though somewhat longer than issual it held the audience spell-bound till its close. No report unless verbatime outly give a definite idea of the amount of ground covered, and the predictions made with reference to the turn in the tide of human affairs to be expected shortly, both here and abroad. The guides of Mr. Wednesday evening, Dec. 31, alfine entertainment was given at 30 Worcester Square, commencing at 8 o'clock and ending shortly after 10. Though there was a

Mr. Colville in Chicopee and Greenwich, Mass.
On New Year's Day, W. J. Colville was called to Chicopee, Mass., to officiate at the funeral of Nellie E. St. iddard, the only and dearly beloved daughter of Mr. and Mrs. E. A. Stoddard of that place. The young lady and her parents were fully united in their acceptance of the blessings and consolations brought to them through Spiritualism, and during the daughter's last hours in the material body she frequently expressed herself fully conscious of the presence of angel-friends who comforted her and waited to welcome her into their midst. Miss Stoddard was so much esteemed in the neighborhood, that over two hundred people congregated on the occasion of the funeral. She was only 22 years of age, and the guides of the speaker spoke eulogistically, forcibly and tenderly of the sweetness of her disposition and the nobility of her quiet and yet joyful life. She was always happy in affording happiness to others. Her only regret at passing away was her knowledge that the separation would give her loved ones pain. The funeral address was full of sympathy, hope and spiritual assurance; it greatly comforted and encouraged the mourners, and was at the same time of great advantage to the cause of Spiritualism in the district, as there were present at its delivery many persons belonging to churches not favorably disposed to Spiritualism, who heard its beautiful philosophy graphically expounded for the first time. At the interment the speaker threw a few flowers into the grave and uttered a few beautiful words. A quartette of gentlemen rendered appropriate vocal selections very finely.

On the same evening Mr. Colville lectured in Chicopee to a very good audience on "The Lessons Taught by Spiritualism, and their Application to Dally Life," followed by answers to numerous questions and a very fine poem. Mr. Rudolph King, who always accompanies Mr. Colville out of town, charmed the audience with his music.

On the following evening, Jan. 24, Mr. Colville lectured at Greenwich, Mass. Mr. Colville in Chicopee and Greenwich, Mass.

Announcement for Greenwich, Mass. W. J. Colville will speak in the New Church erected by Mr. H. W. Smith, in Greenwich Village, Mass., Sunday, Jan. 18th; subjects of discourse: 10:45 A. M., "The Law of Love and its Practical Application to Daliy Life"; 2:30 P. M., "The Wonders of Egypt—the Pyramids and Sphynx"; at 7:30 P. M., "The Spiritual Truths Embodied in the Book of Revelation." In the same place a Musical and Literary Entertainment will be given Tuesday, Jan. 20th, at 7:30 P. M., Mr. Colville will lecture on that occasion on "Musicand the Great Musical Composers." The public from all the surrounding district are cordially invited to all the meetings, and provision will be made for the comfort and entertainment of visitors as far as possible. Mr. Colville can accept an engagement to lecture Mr. Colville can accept an engagement to lecture anywhere in the neighborhood of Springfield, Mass., during the week ending Jan. 25tb. Any persons desiring his services are requested to communicate with him immediately. Address 304 Shawmut Avenue, Boston

Special Announcement.

On Sunday, Jan. 18th, Mrs. Emma Hardinge Britten will be the speaker at Berkeley Hall. At 10:30 A. M. her subject will be "Belebazzar's Feast, or The Handwriting on the Wall"; 7:30 P. M., "Spiritualism, the Reform, Science and Religion of the Age." Mrs. Britten will hold a public reception at 30 Worcester Square, Monday, Jan. 19:h, at 7:30 P. M. Everybody welcome.

The Boston Spiritual Temple.

what with the fine day Sunday, Jan. 4th, 1885, excellent management and the usual good attractions, Hortcultural Hall was the centre of great interest and influence. The audience of the morning was large, but that of the evening was larger, filling the hall to its capacity. 'Mr. J. Frank Baxter was the speaker, prefacing and following his lectures with most appropriate selections of both poems and songs. Bunday morning he sang "Golden Years" and "The Master's Best Year"; also read "The Advance of the Years," all as prefatory to a New Year's discourse, which, on the opening Sunday of 1885, was most happy, timely and acceptable. Wishing the Society, as such, and each one present "a Happy New Year," he proceeded to a consideration of what would make the year a happy one. The benefits gained from past experiences, ill or well, the lessons drawn from the victus to the process of the proceeded to a consideration of what would make the year a happy one. The benefits gained from past experiences, ill or well, the lessons drawn from the victus course which should be pursued. He believed all things rightly used, not abused, and all influences instity heeded, not inconsiderately resisted, led naturally and hence, as intended, to happiness. All natural acts of life were ever accompanied with happiness; and notwithstanding pain and tribulation, they were really only beneficent reminders of the departure from duty, needed to turn us to right action once more. Happiness, sought for happiness, sake alone was wrong; but matural and harmonious living, with a true life in view. Was right, and 'always' carried with its pleasure and index capacity of the capacity of the and with the pleasure seek duty and 'naturally enact it; and thus be most fully happy.

Mr. Baxter plead a most express plea for true many how and manufaction companied with mines of the distinction of the wealth, associations, friends and pleasures left behind when from the verge of earth-life mad to the conting the life is just the one thing, he takes, and that li What with the fine day Sunday, Jan. 4th, 1885, excellent management and the usual good attractions. Horticultural Hall was the centre of great interest

showing how problematical it was in the minds of scholars, and even theologians, as to whether Jesus was a myth or a reality; and notwithstanding many believed he existed, yet as to place and date of his birth no satisfactory answer could be given. Inasmuch as there was only probable evidence that Jesus was a myth, and, as yet, no positive testimony that he was a reality. Mr. Baxter gave the doubt to the Church, and proceeded to consider him as a true character of history, judging him and of him simply by the New Testament narrations. After considering his birth and childhood and the influences of contemporaneous teachers and religions, having proved him man instead of God, attention was called to his life, psychologically analyzed, with his disciples and followers, and mediumistically, under the guidance and pretection of the angel-world. It was clearly shown how the Christian Church could be called, with greater propriety, the Pauline Church, for the Jesus of the Church was nearest the idealized Christ of Paul than anything else; and shown, also, how modern Christianity was a decided departure from primitive Christianity. He showed conclusively how, were Jesus living today, speaking, acting and governed now as we read he once was, he would be rejected by Christian; and whether Spiritualists would receive him or not, Christendom and the world would class him as a Spiritualist, and maltrest him accordingly.

Mr. Baxter desires it said that he does not from choice intend to be lengthy in his discourses, but will do all he can to bring his exercises to a close, to accommodate the many" out of town" attendants, so that they may reach their homes at seasonable hours. He asks that this be said, as he was very sensitive over the lengthy discourse of Sunday evening last. He thanks the large audience there assembled for the interest manifested, as well as the respect and taxed patience displayed.

Mr. Baxter will lecture again at this halt on next Sunday at 10:30 A. M. and 7:30 P. M.

W. A. D.

Society of the Perfect Way.

George Chainey fook for the subject of his last Sun-George Chainey fook for the subject of his last Sunday's lecture, "Excelsior, or the Struggle between Light and Darkness." The play with that title, which has been on the boards at the Globe Theatre, was the source of his inspiration, and his lecture followed the action of that great drama in portraying the principal steps in the progress of humanity toward perfection. He said that intuition is not recognized as a factor of value to man in his search for truth. The redeeming Christ, the anointed and illuminated seer, who trusts to his own soul and dares to assert the divinity within, is cast out of every synagogue, crowned with the thorns of poverty, lashed with the tongue of scandal, and crucified upon the cross of conventional cruelty and bate.

Speaking of Orthodoxy, he said that those who reject that title are often narrow and bigoted; that those who worship Liberty as a goddess are often the first to trample freedom of thought into the dust. He has found that a persecuted minority can be as intolerant as a more powerful majority; and it is from those who profess to worship Freedom that he has received the keenest cuts in his search for truth. He pleaded for the recognition of the intuition of woman, and asserted that it should be followed at least as far as the reason of man.

He said that unless Spiritualism can take the world where Christianity has left it; unless it can take for its bottom round in the ladder of thought and action the top round of Christianity, it had better pass away at once into oblivion. It has come to counteract the Materialistic tendency of modern science, and it opens the door into eternity. It we stand in the open door exclaiming, "Oh! how marvelous!" instead of going through it into the brighter fields of thought beyond, we shall miss the end for which this dispensation has been given us.

The audience manifested appreciation of his lecture day's lecture, "Excelsior, or the Struggle between

been given us.

The audience manifested appreciation of his lecture by frequent applause, and evidently carried away with them many new thoughts.

Prof. King and Mrs. Wilson as usual furnished music to enliven the meeting.

GRAPHO.

Warren Chase at Worcester-Birthday Reception, Etc.

To the Editor of the Banner of Light: Warren Chase commenced his second monthly course of lectures for this season in Worcester, Jan. 4th, at 2 P. M., by a review of the changes in Christianity from its early, oruel barbarisms, to its liberal tolerations, which he said were forced upon it by outside free thought. The immutable laws of nature, he said, were adequate to cause all phenomena, ancient and modern, and only need to be understood to enable us to explain the causes that produce every phenomenon that ever did really occur, without the aid of any other than that infinite power working in these laws, which some scientists call force. He then explained Zöllner's fourth dimension of space, to show how one object, by us called solid, could be made to pass through another object equally solid, and how knots could be tied in endless strings, etc.

As Monday, the 5th, was the seventy-second birthday of Mr. Chase, the sweining exercises were appropriately devoted to a reception for this occasion, and a large audience came to greet him as the oldest and first lecturer on spirit-intercourse in this country, if not in the world, having, as he stated, begun in the year 1847, in the town of Ceresco, Wis., now buried under the great city of Ripon, Wis., where a proud, haughty and fashionable sectarian aristocracy tramples the glorious truths of our philosophy and discovery under its iron-clad feet.

Mr. Chase related some of the early and remarkable incidents of his curious and wonderful experiences in life, referring to the terrible sufferings of his childhood and youth and the struggles he had to attain an education and manhood, and the spiritual protection he had indirectly from his spirit-mother, which kept him from the haunts and trammels of vice into which so many poor young men fall and are ruined. He showed by his perfect health and soundness of body and mind at the age of seventy-two, that he had observed the moral and physical laws of life, which was fully realized by the many greetings and congratulations of the evening.

He also related some of the incidents of his early experience in Spiritu of lectures for this season in Worcester, Jan. 4th, at

tions of the evening.

He also related some of the incidents of his early experience in Spiritualism and his thirty-seven years of travels as a lecturer, and his early visits to New England, and the meeting with Dr. Gardner, Rufus Eimer, Mr. and Mrs. John S. Adams, John M. Spear, Mr. and Mrs. A. E. Newton, Angeline Mun and others, many of whom are gone and almost forgotten in the busy walks of life.

At the close of his interesting sketch of life-experiences, Mrs. Shirley, an excellent medium and trance speaker, took the stand, and of herself, and others through her from the other life-among them Achsa Sprague, and his spirit wife and mother, and two spirit boys-gave him a most cordial and hearty greeting, with many appropriate remarks. Then followed Mrs. Hildreth, another of our excellent Worcester speakers, with a continued greeting from both worlds, and many well-obsen words, which went to the heart of the one to whom they were addressed, and to many of the audience. Next came his old friend, Mr. T. Sutton, with a most cordial and hearty greeting, highly appreciated by the large audience, which seemed to join in all of the cheerful congratulations of the aged veteran. Next was Mr. Phelan, who came forward to meet and greet one he had long appreciated as a friend of the poor and laboring classes, as well as of those who are looking for a land of rest from a weary life of toil and trouble. Then followed Mr. A. B. Brown, with still more words of cheer and encouragement, and high appreciation of the work of these thirty-seven years of later life, and a hope for many more. The exercises were interspersed with appropriate music by Mrs. Walker and the choir, and closed at a late hour by the reading, by the author, Mrs. Dr. J. A. Spaulding, of an original poem, written for the occasion.

Portland, Me. Spiritualism in our city has received new life through the inspired utterances of Mrs. Maud E. Lord, who has occupied our platform for two Sundays. Many persons have been seen in our audiences who never attend our meetings, and have asked eagerly for seats in her circles, in all of which most wonderful phenom-ena occurred, surprising and startling both to skeptles and believers. She is such an earnest, honest worker, it is no surprise that she makes, many converte wherever she appears. The simple announcement that she would be present and give tests on Thursday evening, Jan. ist, on the occasion of the dedicatory services at the new hall just leased by our Society, was sufficient to give us an overflowing house, and her efforts, combined with some of our best local talent, made an entertainment worths the yeary liberal patronage it received.

Such an autographic bening for the New Year! May the good angula help to the work and continually bless her who so generously the test of the Next Sursiay our platted will, be occupied by Mrs. Anna Kimball, lecturer, the gray home trist, and we hope to have Mrs. Lord with us again the last of this month. and believers. She is such an earnest, honest worker.

THE PART OF THE

F. O. Matthews in Springfield, Mass. The closing meetings at Gill's Hall last Sunday, Jan. 4th, under the ministrations of Mr. Matthews, were of th, under the ministrations of Mr. Matthews, were of unusual interest. The Rev. J. Hamilton, late a prominent Methodist minister, news spirit, controlled the medium and delivered avery energetic address full of excellent matter, eccupying about: wenty minutes. After the address Mr. Matthews gave descriptions of a number of spirits which were nearly all recognized some of them, producing a profound impression upon the andlense. Mr. Matthews will be with us again Jan. 18th and 26th. Next Sunday, the 11th, Mrs. Clars. Banks of Haydenville will occupy the rostrum at Gill's Hall.

To keep the district schools of Kansas running the past year there was raised and expended the sum of

Hale's Manay the great cough fure 25c., 50c. and \$1. Clean's Balphur Bone healt and beautifies, 25 cts. Corners Corn Remover tills Done and Busions. Marry Body and Chapter By Black and Broyn, 60c. Piles Their and Spanish Broyn, 60c.

Medical Legislation.

MR. EDITOR: A note from Prof. John King, of Ohio, calls attention to a bill which has recently been presented to Congress. It is the product of the various Health Boards of the States. I have no information in regard to its terms, but a dispatch to the Cincinnati Commercial and Gazette of Dec. 19th says:

"It was the opinion of the members of the Committee that it would be impossible to pass the bill as it now stands at the present session. The measure involves a question of State Rights. The members of the Committee desire to report the bill this session, which they hope will pass without opposition; and they are the more anxious to do so because of fear that cholera will reach the United States next year. In order to be able to report such a measure the Chairman requested the members of the Committee to examine the bill during the holiday recess, so that they might be able to eliminate objectionable features, and form a new bill, to be introduced soon after the assembling of Con-

Cholera, like war, is a pretext to override personal and other rights. Nothing is sacred. There is danger in this case of a project to overturn conservative principles, and make an established system of which State and Local Boards with despotic power will be regarded as absolutely essential.

It is well to be on guard. We want no medical legislation done in a corner, or with the public hood-winked.

A bill has been prepared for the Legislature of Pennsylvania, by the old school doctors, to create a State Board of Old School and homeopathic physicians, with full powers. The Old School are to be the Board; the Homeopathists, but not the Eclectics, are to have a shingle appended to it.

Madness seems to rule the hour. This legion of devils, deaf and dumb to all sense of justice, seems to obsess our legislative bodies; and prayer and fasting do not seem to cast them

Ohio and Pennsylvania are to be the battleground of 1885. There is some hope that liberty will advance in the South-perhaps to compensate for dying out in the North. Since the civil war we seem to have parted

with greater franchises than those we have given the negroes. Yours truly and fraternally,

ALEXANDER WILDER. Newark, Dec. 24th, 1884.

Saratoga Springs. At a recent meeting of the First Society of Spiritualists, Peter Thompson and Mary A. Mills were reslect-

ists, Peter Thompson and Mary A. Mills Were resisced trustees for the full term of three years, and Fenton J. Hurd in place of Mrs. Hurd.

At a meeting of the trustees Dec. 31st, H. J. Horn was resiscated President for the coming year, but postitively declining to serve. Peter Thompson was elected, with W. B. Mills, Vice President and Treasurer, E. J. Huling, Clerk, Peter Thompson, Corresponding Secretary, C. S. Bates, Collector, and Peter Thompson, Mrs. Mary S. Hurd and C. S. Bates were appointed Lecture Committee.

Mary S. Hurd and C. S. Bates were appointed Lecture Committee.
Sunday. Dec. 28th, an inspirational address, appropriate to the Christmas and New Year season, given through Mrs. Horn, was read by the President, H. J. Horn, followed by a brief address by Peter Thompson, after which W. B. Mills saw and described numerous spirits, he having during the past year, it is stated, seen, described and given messages from one thousand and sixty-six spirits, most of whom have been recognized by persons in the audience, some of whom were only casual visitors to Saratoga, and entirely unknown to the members of the Society,
On the Monday and Tuesday evening following, Mrs. Nellie J. T. Brigham filled her monthly appointments, giving much satisfaction to deeply interested audiences.

Onset Bay Grove Association—Annual Meeting.

The Annual Meeting of this Association will be held at Eagle Hall, Boston, on the second Wednesday (the 14th day) of January, 1885, at 11 o'clock A. M., for the reception of official reports, and the election of officers for the ensuing year. Also to consider Article III. of the By-laws, as to changing the time and place ot holding the Annual Meeting of this Association; and also for the transaction of such other business as may properly come before said business as may properly come before said meeting. Wm. F. Nye, Clerk. New Bedford, Jan. 2d, 1885.

Married:

By Allen Putnam, Esq., at his residence in Bostor Dec. 31st, 1884, Simon E. Combs, Chief of Fire Department, Worcester, to Miss Sarah L. Spaulding of the same city.

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

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleber Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor. The Ludies' Aid Society meets every Wednesday af-ernoon at 30 clock, at 128 West 42d street.

Spiritualist Meetings in Brooklyn. The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 11 o'clock, evening at 7:45. Dr. F. L. H. Willis speaker for January, Spiritual literature on sale in hall. Wm. H. Johnson, President.

President.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7½ P.M. Conference, under charge of S. B. Nichols, at 3 P.M. Mrs. J. T. Lillie will lecture every Sunday to July. The public cordially invited. Daniel Coons, Secretary.

The Eastern DistrictSpiritual Conference meets every Wednesday evening at Composite Room, 4th street, corner Houth Zd street, at 7¼. Charles R. Miller, President: W. H. Comn, Secretary.

corner sound 22 saves, at 72. Charles II., miller, Fresheatt, W. Coffin, Seoretary.

The Everett Hall Spiritual Conference, 598 Fultonstreet, meets every Saturday evening at80 clock. Spiriual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-President. A Spiritualist and Mediums Free Meeting will be held every Sunday at 3 p. M. at Central Hall. 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shes and other mediums. The public cordially invited. 10

BAKER'S

pure Cocos, from which the excess of Oll has been removed. It has three times BREAKFAST with Starch, Arrowsoot or with Starch, Arrowroot or

COCOA.

Sugar, and is therefore far more economical. It is deliclous, nourishing, strengthening, easily digested, and admirably adapted for in-valids as well as for persons in health, 91302 N.C. Sold by Grocers every

COLD MEDAL, PARIS, 1878.

Warranted absolutely

W. BAKER & CO., Dorchester, Mass. FACTS Premiums. BOSTON, Dec. 30th, 1884.

HOSTON, Dec. 30th, 1884.
TO MR. I. L. WHITLOCK:
Dear Sir-Please accept thanks for photographs of myself,
just received. I have never had a more fathful likeness,
nor one which afforded me greater satisfaction. Indeed,
the whole series, so far as I have any acquaintance with the
originals, is perfection, and a triumph of artistic skill. I
can most cheerfully recommend my own to any, if such
there be, desiring a pounterfeit presentment? of.
Yours cordially, HELEN C. BERRY.

Yours cordially. Helen C. Brehty. Door NO. Labrod Btheet, Boston, Dec. 2022, 1884.

To Mr. L. L. Whitzloux:
Dear Sir. Allow me to congratulate you on your success in securing such a splendid likeness of myself. You have earned the thanks of coming generations and it must, in thing years, be a source of proid satisfaction to yourself. My moderly has, until now, prevented me, trom craiking what a good-tooking fellow 1. was; Duf. I am aspred by a large durie of admiring and critical friends, that debots 1/100 make no doubt that the summary your embergation its about my an into the millions, and finally have been at the expression of its thing, many affects the summary to doubt that the first life. I am only sport that you should have been at the expression lifeting many interests you should be not could fine the could be suffered by the summary of the cholds of the labour lifetimes them all over the to which will be the cholds of the labour law to the labour law to the labour law to the labour law to the law to the

OZONE WATER!

DYSPERSIA AND NERVOUS PROSTRATION. I have used it with great benefit, having been a sufferer for some time with dyspepsia and nervousness. I have induced several of my friends and relatives to use it, and they have derived a great deal of good from it.

Yours very truly, E. A. CARTER,

RHEUMATISM.

BOSTON, Sept. 18th, 1884.

Having been afficted with a severe attack of rheumatism.

I was savised to try OZONE WATER, and after using a few bottles I was entirely relieved. I therefore recommendation to any one troubled with rheumatism.

C. McKELLOP, 13 Bostoorth street, Boston.

CATABRH AND HEART DISEASE. One girl in my employ, had the catarrh very badly, so that if she were in the room but five minutes the air was so offensive we could not stand it. Four bottles of the Concentrated Ozone Water cured her. It also had a wonderful effect on my son's wife, who suffers with heart disease. It was prescribed by her physician. JOHN F. OARTER, Manufacturer, Bever by Manus.

IT IS A PERFECT DISINFECTANT.

SOLD BY DRUGGISTS: Pamphlet free.

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LIFE AND LABOR In the Spirit-World:

SECOND THOUSAND.

Being a Description of Localities, Employments, Surroundings, and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER, Hedium of the Banner of Light Public Free Circle.

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

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

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