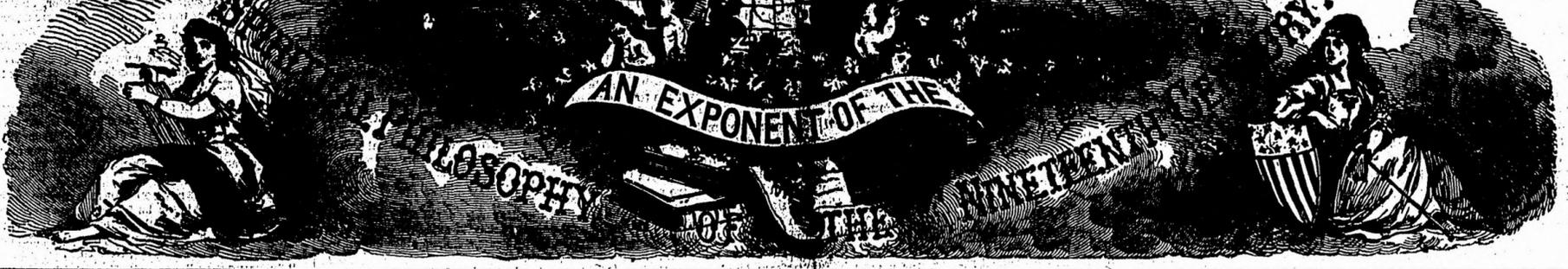


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OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE.

GIVEN THROUGH THE MEDIUMSHIP OF
MISS M. T. SHELHAMER.

CHAPTER II.

For years mine had been an active life. The daughter of poor, hard-working parents, one of the eldest of a large flock of children, I had felt it my duty to do what I could to help out the family exchequer. My health had never been very robust and I could not labor as hard and as long as I wished, therefore my earnings were for a long time but slender, yet by the prudent management of my mother they went a wonderfully long way, and did their part in keeping the wolf from the door.

After a while changes came to our family; two of its members stepped out into fields of their own; one little one died, and it was through her loving influences that my sister Lillian's medial powers became unfolded, and our family were convinced of the truths of Spiritualism. Daisy, our five years' old pet, had been the next youngest to Lily, and when the little one passed away she found her way back to her loved playmate, and soon succeeded in making her hear and see and know that she was there.

An opening came to me which seemed to promise an opportunity of carrying on a successful business—one that would afford me means to apply to the wants and comforts of those I loved. I entered upon it with alacrity and enthusiasm, asking the good spirits to help me in my undertaking, and hoping the best results from my venture.

But alas! the results of my labor did not answer my expectations; I found that I could not succeed by a purely straightforward course; and a scheme occurred to me whereby I could sustain my business, be looked upon as a smart and successful woman of enterprise, and earn enough money to assist my dear ones in life and to comfortably support myself.

I did not yield to this temptation all at once; I wrestled with it day and night; I struggled against it for a while; the conflict wore upon me; friends said, "How ill you are looking!" parents remarked, "She must be attended to, she is not well!" but I only smiled at their fears, until with almost a breaking heart I succumbed to the temptation, and entered upon a path of systematic wrong-doing.

As I have said, I was not unchaste, but ever remained true to my womanly honor; the persuasions, the insinuations of impure men never fell upon my ear, and I would have turned from them with scorn if they had. I had no dealings in any shape with impure women or dishonorable men. My business was a legitimate one; I was not a female gambler, nor a stock speculator. I robbed no poor person of his or her hard-earned earnings. I pitied the poor, and sought to help them when I could.

You will wonder what was my employment; I cannot tell its nature, nor shall I give you my real name; you may call me "Mary," for I have drank deep at the well of bitterness, as there are those on earth I love, who might recognize my story and be forever grieved by its tale of woe. There are occupations upon which women may enter as well as men; occupations that require brains, skillful management and shrewd calculation; to make them successful; occupations that are considered respectable in the eyes of the law, and endorsed by the patronage of the public. Such a business was mine on earth, and if I had pursued it strictly in the line of honest dealing with my patrons, I would not have had the remorseful hours that have swept over me.

But in being true to myself I did not win the public favor; I could not give my patrons all they demanded; my capital stock was enough to rest upon, but I could not add to it without false promises and dishonest dealing, and in an effort to gain such a path of dishonesty.

I did not, however, become the reckless or a contented creature. My conscience came to me to be true to my patrons, and the temptation to do so was above it. I was not a contented creature, and I was not a contented creature.

templated the destruction of my life rather than to remain fettered by the chains of wrong-doing, but the thought of the anguish and the shame of my dear ones at such a deed restrained me. And so the years rolled on. I remained in my position, and continued at home with my parents and brothers and sisters. I had no desire to leave them; the only man I had ever loved had died when I was in my twenty-first year. It was a heavy blow when he was taken from me; he was my idol, my only love; I could have died then, too. But no, I lived to a life of pain and repentance.

I told my perplexities and sorrows to no one. I would not have any friend share the secret of my sin, and I bore it alone. I knew that the angels understood it all; whether they pitied me most or condemned, I could not tell.

During the years that I lived this life one of my sisters married, and went to a home of her own. One brother had entered business life, and was able to provide something toward the family support, and another had entered a profession that called him from home for a time, but one that promised him on his return a lucrative position. Therefore the burden of the family needs rested less heavily upon me.

My father had never been a robust man, and the effects of an enfeebled condition began to wear upon him. Although one of the most tender of parents and considerate of men, he had the unfortunate habit of taking strong drink; and this course had hung like a pall over his young family through all their lives. My mother, a noble, self-sacrificing woman, was one of the saints of the earth, and in every way possible sought to uplift and bless her husband, and comfort and instruct her children.

I have told you succinctly of my early life for you to understand how unhappy the remembrance of its record must have made me after I passed from the body, and therefore I will not linger upon its history.

I continued to remain in my mother's home for some weeks after my physical decease, but as I have said, mine had been a busy life; and this inactivity of mind and body—for I was unconscious of possessing a tangible, material-like body—soon became irksome to me. To listen to my mother's moans for her child, to my sisters' plans, or even to make myself known to them occasionally, did not bring me contentment and satisfaction. I wanted something to do, but I could not get away out into the atmosphere where there was life, and bustle, and toll, nor even down to the office where I had spent my days in busy labor and dishonest practices.

One day my mother seemed to grieve for me more intensely than ever. She had been dividing the locks of hair out from my head between my sisters, reserving one chestnut tress for herself. "Don't grieve so, mamma," my sister Lily said to her; "it's wicked; she is happy now, and we ought not to wish her back. Darling sister! she was so good to everybody, the whole world loved her, I think. We feel that we can't spare her, but we must. She has gone to her reward for all her loveliness to us. She deserves all the glory, and grandeur, and joy that can come to her, and I know it is hers, she was so noble, so pure, and so unselfish."

Had a red-hot iron fallen upon me I could not have started more than I did at those words of my innocent sister. They pierced me like a dagger. *I happy now! I deserve joy and grandeur and glory! I noble, pure and unselfish! I, who had lived a lie, seeming to be what I was not; deceiving everybody with whom I associated! Oh, God! the remembrance of what I had done burned in my soul; I shrieked in agony; and covering my face with a corner of my robe, I with a mighty bound burst from the room and from the house.*

I know not how long or how far I wandered; but presently I flung the cloth from my face and gazed around me. I panted with emotion, and felt as though I should suffocate. But that I knew however a spirit might suffer it could not die, I would have thought an end of all things for me was at hand.

I was in a strange place, one that I had never visited before; around and over me the shadows gathered as though nightfall was fast approaching. The atmosphere, too, seemed charged with moisture, as though threatening rain. The place was barren; I saw no tree nor shrub, nor house nor human anywhere. All was desolate and deserted. I had longed to be alone; my thought on flying from the only home I had ever known was to get away from everybody and everything; and my desire was accomplished—in all the wide universe I was absolutely alone.

I sank down amazed and stunned. The solitude awed me; I wondered where I was. Had God forsaken me? and was I henceforth doomed to this desolation? But immediately a sense of the past rushed over me. Then I was not alone; the atmosphere seemed thronged with accusers whose voices rang out loud and clear. I knew they were but my thoughts speaking in avenging tones of the wrongs I had done, telling me what I had always known that it was far worse for me to commit sin than for one who was ignorant of the laws of right and the penalty of their transgression; for I had been taught of the sure effects that follow the deeds of a human life. But although they were only my thoughts speaking, they were as audible to me as the shouting of human voices could be. I knew that struggle as I might I could never get away from myself, and therefore I would never be alone. In the midst of a desert my conscience would keep me company; and I might as well be surrounded by multitudes of humans as to be crowded by the manacles and the voices of the past.

I sank into a semi-unconscious condition from which I aroused after a while, only to find

that the darkness had now become a gray vaporous twilight, in which I could see the forms of men and women moving to and fro. The faces of some were sad and averted, as though care and pain filled their hearts. Others appeared bold and defiant, and others again showed only traces of careless merriment and indifference. As I started up I noticed that the garments of all these people were gray or dun color or black. I glanced at my own robes and discovered them of somber hue. I gathered their dusky folds around me so that my features should not be seen, for though I wished to know what manner of place this was, I had no desire to be observed or recognized.

Still, I saw no traces of vegetation or of human habitation. This seemed to be a broad belt of—what? hardly land, for I saw and felt no earth, although my feet rested firmly on something which, when I looked at them, appeared to be a mass of gray vapor; a part of the universe, certainly, but what I could not tell.

Below, and not very far from this place, I saw what I knew must be your earth, and as I gazed my vision became clearer, and I recognized the spires and domes of the city where I had lived, and soon its streets and its homes, and at length the very house in which my parents dwelt. I was not so very far from home, then, after all; but what was this slightly beyond and above me that gleamed so beautifully through the shadows?

As I turned and gazed in this direction I began to perceive that the brightness beyond extended like a wall of light as far as the eye could see. It was not of solid substance, but appeared ethereal, like the billowy clouds of a brilliant sunset, and glowed and scintillated with the lovely tints of the rainbow.

Soon it dawned upon me where I was: in the border-land between the spiritus and the material worlds. I, a spirit, with earthly conditions, could neither dwell on earth nor in heaven. What a thought! And then I knew that yonder belt of light was the wonderful gate to the heavenly life, and I, though banished from the mortal state, was still outside the gates!

[To be continued.]

The Spiritual Rostrum.

The Morality of Mediumship.

A Lecture delivered in Springfield, Mass., Dec. 31st, 1884, by
CHARLES DAWBARN.

(Reported for the Banner of Light.)

For some years back thinkers have been startled and the great public amused by watching the performances of so-called "mind-readers." On innumerable occasions articles hidden have been discovered, unknown names spelled correctly by letter, and it is said that the numbers of a secreted bank-note have been told off without mistake.

In this nineteenth century there is a wonderful charm about a mystery; and there is an indefinite conception that man may have powers latent to-day, but coming to the front to-morrow. So this new manifestation was welcomed because all might experiment; and a pin-hunt could be gotten up at a moment's notice in almost any respectable family.

Just as we were settling down to the comfortable belief that there was more in a man than our grandmothers ever discovered, we heard the corporals in the scientific army cry: "Halt!" and presently we saw their forces, rank and file, march off in another direction. They evidently considered a great victory as already gained, for they claimed as a discovery that our wonderful mind-reading was in reality a movement of the muscles, and that mind had nothing to do with it.

Here were the walker and the walkee marching arm in arm or hand in hand, the man of mystery blindfolded, if you chose, but his companion with eyes wide open, and every thought concentrated upon the article, letter or number which the new science was to discover. Let thought cease, or concentrated attention wane, and the experiment was a failure every time.

But manhood means the whole of a man, and mind and matter are inseparable companions in man and monkey. So our scientific brother claims, and proves too, that the man of mind who marches solemnly with soul set upon a hidden pin, has muscles to catch the inspiring thought, and tremble with anticipation as the pin is near, and with disappointment as the scene grows cold; but always acting as an ally of the magician who is pin-hunting for renown. The law is absolute. Withdraw your mind from that pin, and no muscle listens to the charmer; so the experiment is a failure every time.

Of course the sorcerer is one whose nerves respond to the slightest pressure, and it may be that all unconscious of the leading impulse, he gives to his mind the credit which actually belongs to the sensitive muscle. Nevertheless, whenever there is actual contact between the one who knows and the one who does not know, and when the one who does not know finds the hidden pin, then in all probability the explanation of our learned scientist is both truth and common sense.

But as I have just said, the whole man is something more than matter. The scientist shows us that changing matter is followed by changing intelligence; but he utterly fails to demonstrate that intelligence evolves from matter, any more than matter evolves from intelligence. Of course we, as Spiritualists, realize that both are eternal and uncreated, but the point we are making is that just as the author-

slast was mistaken when he attributed all these phenomena to mind, so is the scientist equally mistaken when he claims sensitiveness of matter as the solution of the entire difficulty.

So, whilst there is no doubt that "muscle-reading" is the correct name and explanation of this one phase, we must remember that the action of mind upon mind is not to be settled by any such hasty conclusion. If mind can be shown to influence mind, not only without bodily contact, but when sight, hearing, smell and taste are all excluded, then we are face to face with a stupendous fact of nature, of whose import and compass most of us little dream.

I suppose many of you have seen the wondrous psychic effect produced by mesmerists upon sensitive men and women. You have seen a handkerchief dandled as a baby, and fed with invisible pap, by a walking-stick used as a spoon; and a hundred achievements equally grotesque. In such performances there is no contact by touch, but eye meets eye, and the voice suggests a mental picture to that sensitive. It is a strong will dominating a weaker one; or at least one that is positive controlling one that is negative, and is therefore far removed from "muscle-reading"; still it is an influence born of the senses, and requiring an effort of will. Yet even in these phenomena we are far advanced beyond the muscular sensations produced by contact, and find ourselves face to face with the fact of spirit-influence, since the life of one individual is dominating the life of another, although both may be enclosed in mortal form. So far, however, we have been quoting an every-day experience with which you are all directly or indirectly familiar; but a society has recently been formed in England, whose investigations already carry us a step further.

A number of gentlemen, many of them not merely professional scientists, but of renown and holding honorable degrees, have formed themselves into committees for investigating subjects that have been supposed to lie outside the ken of the fashionable agnostic of to-day. And their published reports are not merely deeply interesting, but show us the manner and the care with which such facts and phenomena can be investigated by unprejudiced minds trained to scientific research. Special committees have been investigating mesmerism, clairvoyance, haunted houses, and even Spiritualism; but at this time our interest lies with some wonderful experiences in "thought-transference," which they have recorded in their published reports.

They have had no difficulty in finding "sensitives" amongst the personal acquaintance of various members of the committee or society; and as a fundamental rule of the investigators was that no contact between the sensitive and the experimenter was to be allowed, all phenomena that could be explained by "muscle-reading" were perforce excluded. We may further notice that the experimenters and the sensitives are alike of high social standing, and all anxious to arrive at the truth. The reports record failures as well as successes; and when we remember that the committees contain professors, doctors and gentlemen with college honors, whilst Lord Rayleigh stands as a Vice President of the Society, we need not fear either over-enthusiasm or biased reports.

The experiments which specially interest us on this occasion may be briefly stated, although they are very numerous in the reports and have many pages of illustrations to show us the exact results.

The sensitive sits, pencil in hand, and with paper before her ready to make any marks that fancy may suggest. The door is closed, but away in another room sits a man or a woman, also with pencil and paper, and drawing any simple figure that seems most unlike a living reality. Perhaps it is a large circle with two dots for eyes, small circles for ears, straight lines for nose and mouth and pitchforks for legs. To originate this, some concentration of thought is required, and without such concentration you get no result. Presently the sensitive also begins to draw a figure, which proves to be a rough copy of the grotesque figure drawn away in yonder room. The published reports of this useful society contain many of these drawings, both as originally sketched and as reproduced.

Now what shall we deduce from these experiments? Most certainly they demonstrate that man has a power of communication with his brother man of which our scientists are totally ignorant; a power entirely beyond any of his five senses, which we have been taught comprise the expression of his manhood to his fellow-mortals. Nay, I claim that these experiments, which can be repeated in every hamlet in our country, prove that there is more to a man than his or his teachers have yet dared to dream; and I propose that you and I enter this world of thought and do a little exploring on our own account.

Probably the powers of manhood are never exhibited more grandly than in the construction of noble buildings, whose domes and spires outlast the centuries, and wage apparent battle with time itself. Yet I always realize that we are gazing only at an expression of thought through a crude material, whose every atom is subject to a law of change. A palace with weird tracery, as by the finger of a fairy, may be built of ice, and it will stand, a monument of beauty, till the south wind blows, and Nature whispers to her blossoms that it is time to awake from their winter's sleep. Or the same thought may be expressed in iron and glass, sparkling in the sun and combining strength with beauty. Or, if you will, granite and marble shall picture the dream of that architect in material so solid that, like the pyramids, it shall link past to present as long as we roll by

In what form you will, by what matter you may, that thought shall express itself to your earth-life; but in all alike the thought stands as creator to the outwrought expression. So if it be expressed in ice that in a few weeks loses its shape, yet the thought remains. That same thought may at the same time have been expressed in iron and glass as a crystal palace that shall be with you when the ice is gone. And presently as block by block the granite expresses the genius of that thought in column and lofty arch, you recognize that here is an expression more durable than iron and glass, and this time molded into the history of the human race. But remember, the thought is the same; and you presently realize that the thought, which is independent of ice and of iron and of granite may be superior to all alike, since its expression is just that of the material used. A fragile form may soon melt away; but give to that thought immortal shape, and you soon perceive that the thinker must stand as an entity to all eternity.

We have been taking the thought of the architect as an illustration, for I feel that we should attempt to grasp the tremendous power of thought, as altogether beyond its temporary expression through earthly matter and form. If you have caught the idea you will realize that thought must have an existence independent of what you and I may sense in earth-life. You have seen that it outlives the ice and the iron and the granite, because it is a part of the manhood which never dies.

I throw me down to the simple fact that thought-power is the expression of manhood's vital energy, acting upon that with which it comes in contact. You think, and your hand moves the pencil to make your thought visible to me, but it was a thought before I saw that movement, and it is a thought forever, whether I catch the expression or not.

We may learn from the experiments of the English Society that many thoughts which induce action are gathered from other minds. In one series of experiments the sensitive was placed so as to face a number of friends sitting in a half circle. It was found that an object held up behind the sensitive, but so that the others could see it, became known to the sensitive by "thought-transference."

Before we trace the results of this susceptibility we should note that the same man can be at one time a sensitive and at another an experimenter, just as the man you mesmerize to-day can mesmerize you to-morrow if you render yourself sufficiently negative. So we must not picture a world composed of rulers and slaves, born into a mental caste that makes one forever an experimenter and the other a sensitive to be noted upon by the stronger will. Of course there are born weaklings, as there are born idiots and born brutes, who can sense no tenderness of heart; but in the normal average humanity acts and reacts upon itself, producing the results we to-day call civilization.

So the first great fact is that every man is liable to be affected by the mental atmosphere in which he finds himself. If he be with one hundred of his fellows who are without any special thought or definite feeling, of course he remains unmoved; but let anything arise that concentrates thought, and he is a very exceptional man who remains unaffected. To-day, in any period of excitement, the French dare not permit the "Marseillaise" to be played, because its embodied thought carries every mind into one channel.

You know how the magnetic orator sends his thought surging into other brains, till presently they feel as he feels; or receiving it from another, till the whole crowd passes into a communion which, when ecclesiastical, is called by the church "an outpouring of the Holy Ghost." Thus the fact that a meeting or a nation shall have one belief may be merely a consequence of "thought-transference," and no proof that the belief is founded upon reason. You know there are epidemics of crime. A suicide, a murder, a robbery by a trusted cashier startles the whole community, and the newspaper reports are spores of that crime, as the thought finds lodgement in the brains of the susceptible.

Of course the remedy would be a strong individuality that grows cold-hearted to emotion, and demands reason as a cause for every action; but even were that possible to every one, it is very doubtful whether human nature could afford to dispense with emotion and impulse, which bring many an action to an unselfish end, where cold reason would stand and doubt till the opportunity was lost.

But though this transference of thought has a wide range on earth as between mortals, it has a yet wider scope in its relation to spirit-life. The fact of a constant influence wielded upon mortals by unseen humanity, has been practically acknowledged by churches in the name both of the Devil and the Holy Ghost; but the majority of Spiritualists seem to deny that any mental influence can be so powerful as to affect individual responsibility. Now we come face to face with perhaps the most important question that can be placed before humanity in this nineteenth century. Let us see how clearly we can state the case:

First, The fact of a continued existence after death can only be demonstrated through mediumship. Secondly, Mediumship is the thought of one mind expressed through the organism that is properly dominated by another mind; so the question is, Thirdly, To what extent does the thought of another, which produces action, involve responsibility? Here you see it is at once the most vital theme in Spiritualism, namely, "The Morality of Mediumship." A large class of believers in spirit-intercourse assert that the medium is responsible for all fraudulent acts, and there is a strong tendency to the purification of mediumship by excluding from the

For the Banner of Light. IN MEMORIAM.

Oh! changing world, so grave, so gay, Oh! world of joy and sorrow; We meet with sunny smiles to-day, We part with tears to-morrow.

Spiritual Phenomena.

PHANTOMATIC SKETCHES. BY JOHN WETHEBEE.

To the Editor of the Banner of Light:

Nothing unseen, or rather insensuous, is more certain to me than the fact of our intelligent spiritual environment; and yet a good test of a spirit presence, or of a spirit supervision, is always pleasantly in order. It is a gratification; cumulative with me as a matter of course, but gratifying nevertheless. So much of my circumstantial life has been open to the public by the steady flow of my ink, that what would be tests to others are not tests to me.

On Sunday evening, Dec. 14th, I made, which is no unusual thing for me to do, one of the gatherings at the meeting over which Mr. Eben Cobb presides so ably and well. I always listen attentively to the platform tests, as they are called, rarely expecting any myself, and feeling also that in their majority they hardly amount to interesting or instructive pabulum; yet now and then a redeemer comes along, an oasis in a barren domain; but being so, the anxiety of people to feed off of such average leanness shows both soul-hunger and an anxiety for proof of rays of the "dawning light," and that fact is an interesting one.

The cases to which I have especially referred were in this wise: Dr. James T. Sell, magnetist, who lives at 831 Shawmut Avenue, was occupying the platform at the time to which I refer, and had given a few names and some circumstances in the average manner, when he said, "I see an old lady, and also a younger one, and others, around the elderly gentleman with gray hair," pointing in my direction. I naturally looked to my right and left. There were several gray heads, as old and older than myself, so I did not take the hint with alacrity. My motion attracted the attention of the medium, who said, "Yes, it is for you, sir." I replied that I would be glad to hear from them. This Dr. Sell, whom I had seen only a few times, and can hardly call him an acquaintance, said, speaking under influence, "I will repeat a remark that you will understand, a sentence or an expression you have heard before."

The regular monthly meeting of this Association was held at No. 170 West Chester Park, on the evening of Jan. 5th, Mr. S. A. Ayer, President, occupying the Chair. The exercises opened with an invocation by Mrs. Dyer, followed by singing by the assembly, with instrumental accompaniment by Mrs. M. F. Lovering. The following applicants for full membership were then received and welcomed into the Union by an able and eloquent address by Mrs. E. K. Dyer, Mrs. E. K. Stevens, Mr. E. Lovering, Mr. Elmer E. Gray, Mr. J. O. Chaffee, Mr. and Mrs. William H. Banks and Maud G. Banks—the last four being one household.

Some two years ago my mother passed on, at the age of 85. She was the last of twelve children; we, myself and sister, had seen this family of aunts, uncles and mother go out into the land of souls, one after another, for the past fifty years, and now the last one, our mother, had gone. We had seen her body laid in the grave, in Providence, when my only remaining sister, lives, and after all was over, and we had returned to her home, never to see that venerable face again, as a human being; my sister said to me, "John, we are the old folks now!" The expression made a very deep impression on me. Being of a cheerful make, I had never realized that I had got to be an old man, but had continued to look upon the family, now gone, as the old folks; and the remark at such a realizing moment so vividly impressed the fact on my mind, that the words never faded from my memory, and I hear them still. In corresponding with my sister, who is not a Spiritualist, though favoring the idea, I have had occasion to quote her remark, "We are the old folks now!" in my letters. I have never spoken of it to anybody else; not even to the members of my own family. One does not want to feel, you know, that they are "old folks," even if they are. From all the circumstances, and from the fact that Dr. Sell knows nothing of my family or social circumstances, these words must have come from "over the river." My theory is, that on the day of the funeral of my venerable mother, when we had returned home to see the vacant chair and reduced surroundings, she was there in spirit, and her daughter also, our departed sister, and they heard, and perhaps inspired, the remark. At any rate, knew the impression, the relation of the fact, had upon me. I have never spoken of it to anybody else; not even to the members of my own family. One does not want to feel, you know, that they are "old folks," even if they are. From all the circumstances, and from the fact that Dr. Sell knows nothing of my family or social circumstances, these words must have come from "over the river." My theory is, that on the day of the funeral of my venerable mother, when we had returned home to see the vacant chair and reduced surroundings, she was there in spirit, and her daughter also, our departed sister, and they heard, and perhaps inspired, the remark. At any rate, knew the impression, the relation of the fact, had upon me.

suit the occasion, let me add that I am publishing a book of "Shadows" as the BANNER OF LIGHT readers know, for I have said so often enough. One of the chapters was the elaboration of the remark, "We are the old folks now." Finding I was making too large a book for \$1.25, I left this chapter out; nobody but the writer has ever seen it. I rather wish now I had left it in, especially if I could have added this late experience in its connection. I have it, however, in my portfolio, and some day I will print it, especially if the spiritual readers take the hint I gave them in a late BANNER, and prove to me that I have a welcome pen by buying the book.

I have made this account so long, in order to have the test understood by the reader, as well as it is by me, that I think I will omit the second one, which will also bear elaboration, and make a separate article of it, for as it is very interesting to me, I know that it will be to others; so look for it in my next.

What Was It?

To the Editor of the Banner of Light: At one of Mrs. Fay's sances, held Thursday afternoon, last spring, there were about thirty persons present, forming a complete row around the room, and nearly two-thirds of a row in front, where the chairs were placed two and two, leaving a passage between them so that the forms could reach the outside circle. I occupied one of these chairs, and directly behind me sat three men, whose general appearance indicated that they belonged to good society, but their manners were not so commendable. They annoyed the circle by loud talk, and their whole bearing showed that they were not there for any good purpose. Near the close of the sance a form came to me, and taking me by both hands led me to the cabinet, where I talked with it for a few minutes. When I returned to my seat, one of these men bent over, and asked if I recognized the form. I said I did. He then asked me why I did not grab it? I replied that I had no disposition to do so; that it was contrary to the rules of the sance. He said that he would have done so if he could have had my chance. I felt confident that the control understood the condition of mind they were in, that no manifestations would be likely to come to them, and that no trouble was likely to occur other than which they had manifested since their first entrance to the room.

I was, therefore, greatly surprised to see, a few moments later, a form come briskly from the cabinet, pass me on my left, and go directly to one of these men. The movement was so sudden that the man appeared to be thrown off his guard. He rose and slowly followed the form toward the cabinet. When he was within about four feet of it, the form raised her right arm and with the index finger pointed directly at him. He wavered and then fell his whole length backward on the floor. This caused a considerable excitement. The audience all rose to their feet, when Auntie, the control, quietly stepped forward and asked them to be seated, saying that she would take care of him. He soon recovered and returned to his place. Thinking that he had seen something that alarmed him and caused him to fall, I asked him if he recognized the form. He seemed completely dazed, and made no reply.

A few minutes later another form came in the same manner, and passing me on the right went to the man who had threatened to grab the form if he had a chance. He followed it to the cabinet and attempted to throw his arms around it, when instantly he was on the floor, on his hands and knees. The figure, standing above him, quietly looked at him, then withdrew to the cabinet, and the sance closed.

E. A. BRACKETT.

People's Meeting, Arcanum Hall, New York.

To the Editor of the Banner of Light: The watch-meeting held under the auspices of the People's Spiritual Meeting on the evening of Wednesday, Dec. 31st, proved to be a very interesting and profitable one. Mr. J. S. Laidlaw read a fine original poem, Mrs. Dora Shaw recited a poem given her under inspiration, and short addresses were given by Mr. C. F. McCarthy, Mr. Lawrence and others. Mr. Phillipus, of the monthly meeting, followed, and the friends dispersed to enter on the New Year's duties and trials. The first Sunday afternoon of the new year found the hall well filled. After the usual preliminary exercises Mrs. Morrell made a few remarks, and was followed by Maggie Brown, who related her experience in an insane asylum in the city of New York. Mr. George C. Gaden followed with very pertinent remarks upon the abuses practiced in those institutions. Mrs. Anna Sturburg of Brooklyn (entranced) followed with the short address, "The Friends who gave words of greeting and good cheer." The closing address was by Mrs. Mary C. Morrell, under inspiration, and was full of earnestness and good teaching. A general hand-shaking and cordial wish for many "Happy New Years" followed, and the friends dispersed to enter on the New Year's duties and trials. The first Sunday afternoon of the new year found the hall well filled. After the usual preliminary exercises Mrs. Morrell made a few remarks, and was followed by Maggie Brown, who related her experience in an insane asylum in the city of New York. Mr. George C. Gaden followed with very pertinent remarks upon the abuses practiced in those institutions. Mrs. Anna Sturburg of Brooklyn (entranced) followed with the short address, "The Friends who gave words of greeting and good cheer." The closing address was by Mrs. Mary C. Morrell, under inspiration, and was full of earnestness and good teaching. A general hand-shaking and cordial wish for many "Happy New Years" followed, and the friends dispersed to enter on the New Year's duties and trials.

The Working Union of Progressive Spiritualists.

The regular monthly meeting of this Association was held at No. 170 West Chester Park, on the evening of Jan. 5th, Mr. S. A. Ayer, President, occupying the Chair. The exercises opened with an invocation by Mrs. Dyer, followed by singing by the assembly, with instrumental accompaniment by Mrs. M. F. Lovering. The following applicants for full membership were then received and welcomed into the Union by an able and eloquent address by Mrs. E. K. Dyer, Mrs. E. K. Stevens, Mr. E. Lovering, Mr. Elmer E. Gray, Mr. J. O. Chaffee, Mr. and Mrs. William H. Banks and Maud G. Banks—the last four being one household. This meeting being also the annual one for the election of officers, etc., the following list of members were unanimously elected as officers for the ensuing year: President, Marcellus B. Ayer; Vice President, Frederick W. Gregory; Treasurer, Dr. J. N. M. Clough; Secretary, William H. Banks; Chairman of the Board, Dr. J. O. Chaffee; and of Deputies, Mrs. E. K. Stevens, Dr. George W. McClellan, Miss R. L. Grosvenor, respectively; Trustee, M. S. Ayer; Chairman for the Wednesday evening meetings, Dr. E. W. Hopkins, with Mrs. J. A. Dewey, Secretary; and are held at No. 170 West Chester Park on Wednesday evenings at 7:30, and at Berkeley Hall Sunday afternoons at 2:30, and there is always a large attendance of interested hearers. This Society looks forward to the speedy completion of the new building, "The First Spiritual Temple" of Boston, where there will be room for all, as the auditorium will seat fifteen hundred people.

Living a Hundred Years.

LIVING A HUNDRED YEARS.—This pamphlet of one hundred pages, Dr. J. M. Peck's, undertakes to tell the reader "How to Live a Century and Grow Old Gracefully." The following are the titles of the chapters: "The Five Forces; Old Trees—Longevity of Birds and Animals; Long-lived Persons, and Why; Pure Air and Deep Breathing Necessary to Long Life; How to Sleep in Order to Live a Century; What Shall We Eat to Live a Century; What Shall We Drink to Live a Century; What Clothing Should be Worn to Live a Century; Are Medicines Necessary to Live a Century? How to Treat Babies and Children that they may Grow Up and Live to See a Century; Sanitized Rules of Health, Enabling One to Live a Century." The author of this confident work is a Vegetarian. Though his advice has generally been eccentricities, it seems to embody scientific definitions of the best hygienic rules. Published by Brook & Co., New York, 107 Nassau Street, 244.

For sale at BANNER OF LIGHT BOOKSTORE, 70 Bowditch Street, Boston.

Banner Correspondence.

Massachusetts.

BOSTON.—"H." writes: "I attended Mr. Baxter's lecture, Sunday evening, Jan. 4th, arriving after the services commenced, and taking a seat in the rear of the hall. I had not spoken to Mr. Baxter since the Lake Pleasant Camp-Meeting. While Mr. Baxter was giving tests, by impulse I stood up in my seat and looked over the audience. Mr. B. at the same time described my movement, and also described a spirit about me, citing full name, business, sickness, departure to spirit-life, relatives, etc. I could not think of any person who answered the description. The spirit continued, and said that I had promised him and his family that I would report to the latter in case he returned, and that he resided in Everett, Mass. All of the circumstances brought the case clearly to my mind. I remarked to the audience that the circumstances were clear, but I could not remember the name. The facts in the case are these: A few years ago a man engaged in delivering lectures in Boston was stricken down with incurable disease, and as the last resort for me to see what I could do with magnetism. I relieved him, and doubtless helped his spirit in its passage across the line of change. After leaving the hall, all the circumstances related by the spirit came to me as being strictly true, and I write this to fulfill my promise to the spirit and the family, also to show how hard it is for spirits to make themselves known at times. If I had known him personally before his sickness I would have recognized him by the name. This test clearly shows the reliability of Mr. Baxter's mediumship, for he could not have known all the facts without the aid of spirit-information."

LYNN.—A correspondent, "J. A.," writes: "The Spiritualist friend of Mr. David N. Mills, learning that he and his brother, P. E. Millay, were about to leave for California, surprised him with a farewell party, under the direction of Mrs. J. F. Dillingham, Monday evening, Jan. 5th. Several mediums were present, among them Mrs. Cutting and Mr. C. P. Longley. During the evening Mr. Longley favored the company with inspiring music. The spirit-friends, by their mediums, made known their presence and interest. At the parting moment all tendered to Mr. M. and his brother their best wishes for a safe journey, and a mutual exchange of good feeling terminated the happy occasion."

Minnesota.

MINNEAPOLIS.—F. J. York writes, Dec. 27th: "A Happy New Year" to all readers of the BANNER and all who have the blessed knowledge of a continuity of life and the priceless privilege of spirit-communication, and who are brave enough to say so. The Spiritualists of Minneapolis are being encouraged daily by sweet messages from across the mystic river, and each week adds to the number of our newly developed mediums. Our regular speaker, Mrs. Fox, who has been in Chicago for the past month (December), is expected to return at an early date in the new year. We all enjoy the beautiful discourses from the spirit-controls of this estimable lady.

The medical fraternity have lately become somewhat jealous and envious of the large measure of success being met with by our magnetic healers, and last week their accumulated excitement found vent in the arrest of Dr. J. E. Steers, a vita-pathic physican, on a charge of practicing without a diploma. The charge fell through, however, and the judge dismissed the case, at which the friends of and believers in the use of nature's higher forces rejoice exceedingly.

Mrs. Stella B. Miller, one of our most esteemed mediums, has just passed through a dangerous illness, but came out all right, mainly owing to the faithful and untiring attention of Mr. Charles Price, a powerful magnetic physican of this city. A highly esteemed Spiritualist from New York is spending his holidays here in the person of Mr. Ishman, an old gentleman of seventy-six years, who claims to have been a Spiritualist three years before the Rochester rappings were heard. At the West Hotel one evening last week a gentleman of this city was taken suddenly and severely ill, and was, to all appearance, dead. A regular medical practitioner was called in, who failed to either diagnose his case or prescribe, and withdrew, whereupon Mr. Charles King, manipulator in his bath-room, was controlled, and by breathing into his mouth and treating him soon restored him to consciousness. The case excited the wonder of those present.

A Christmas Tree was given to our Lyceum children, and was much enjoyed by them and by children of a larger growth.

Pennsylvania.

ENON VALLEY.—Over the signature of "Omloron," a correspondent suggests to those who provide speakers for the Camp-Meetings next summer, that they blend scientific and literary lectures with those which touch on Spiritualism. "Science," he says, "is the religion of knowledge. Its grand truths excite our emotions of wonder. Physiology, in unfolding the manner in which the human body is made, prepares the way for Pathology to point out the effect which vice in its various forms produces on the body. Therefore it would be well to have our expositions of Spiritualism interspersed with lectures on scientific and reformatory subjects. Such a policy would make all the people 'within a day's ride' of the Camp-Meeting feel certain that if they attended one they would be sure to hear what would be both interesting and instructive. Mr. A. B. French of Clyde, O., has set the example, by delivering discourses on historical and literary subjects; and the pleasure and profit they have imparted to the hundreds who heard them during the last year, show that the people feel the need of them. After the grand truths proper are established by phenomena the inquiry arises: Well, what of it? What are the duties we owe to ourselves and others while we stay in this world? How shall we best live, so that when we enter upon the next phase of our being we will advance rapidly, instead of lingering, as many souls do, on the threshold of the new life?"

I am pleased to note that the BANNER OF LIGHT has the enviable distinction of advocating the method of burning the bodies of the dead instead of placing them in shallow graves, where they poison the air by their exhalations, and the water by their decomposing particles. As no Spiritualist believes in the resurrection of the self-same body that dies, but that the spiritual is eliminated from the material at the moment of death, I suppose every one of them would adopt the policy of cremation if proved to be wise and necessary. Then why not discuss this eminently practical subject on every platform, as part of the mission of Spiritualism, and let the world know that Spiritualists, as a mass, are in favor of this great reform?"

Rhode Island.

PROVIDENCE.—Dr. P. Pratt writes: "Early in November we invited Mr. and Mrs. Allen, with our friends, Mr. and Mrs. Peyer, to come and pass the evening with us. While at the conversation naturally drifted to experiential questions, joining us by tapping, and when questions of great importance were asked, raising the question of the disembodied spirit, the floor was being prepared for the speaker, when our little spirit-friend, Blossom, took Mrs. Allen, who was controlled by 'Mogo's' bright intelligent spirit, with whom many of our readers are already familiar, and led her into the spirit-room, and into the cabinet. Presently 'Mogo' said: 'There is a spirit here, and will materialize if you form a circle.' 'Mogo' gradually did so, and then appeared at the door of the cabinet a tall form, giving the name of 'Mogo's' wife of a brother of Dr. Pratt, and almost instantly a baby form, saying, 'This was my mamma, which was true; also another very tall form, an aunt of Dr. Pratt, who gave her name, 'Mogo's' came one after another in quick succession, until fifteen had appeared, and then the speaker said, 'I am going out into the spirit world, where the fact was burning brightly. We alltingly saw three feet from the cabinet. All of them gave their names. These manifestations given without preparation, and unexpected, were very pleasing and satisfactory."

Alonso Norton, a Spiritualist, and subscriber of the BANNER. While visiting the Lake for the first time, he expressed a desire to visit some of our best mediums, and did so with the grandest results. Mr. Norton's business is a builder. After a sitting one day with one of the mediums he returned to the cottage and informed me that he must return home immediately the next morning, for, said he, 'my spirit-friends inform me that parties are at my residence, very desirous of seeing me regarding business.' I said to him, 'Friend Norton, I wish you would write me if the communication proves true or not.' He promised he would. We parted, and in a few days I received a letter from him, stating that the intelligence received was strictly true; parties were very anxious to meet him, and his son was all ready and about to take the next train for Lake Pleasant after him when he arrived home."

DOVER PLAINS.—Joshua H. Rodgers writes: "Having been a constant reader of the BANNER OF LIGHT from the time the 'angel-world' set it sailing on the 'ocean of time,' and being one of the earliest investigators of the different phenomena of Spiritualism that our friends bring us for investigation, I must say for the cause that is so near my soul, that I have never been better satisfied of its truth than from a psychometric reading I received from Mrs. L. A. Coffin of Somerville, Mass., she being an extra stranger to me. She described spirit-friends around me and gave their names, some of whom I have communicated with through other mediums, particularly one bearing my own name."

Illinois.

LEE CENTRE.—A correspondent writes: "In November last one of our oldest and most respected citizens, Mr. Dolliver Johnson, passed to the higher life, at the age of eighty-four. His name has long been on the subscription books of the BANNER OF LIGHT, and he died as he had lived, a firm believer in the truths of Spiritualism. His life has been passed in railroad work, and to his inventive genius the railroads of our country are greatly indebted. In 1836 he was an engineer on the Boston and Worcester Railroad. In 1837 he engineered the first train run on the Eastern Railroad. As a member of the Masonic Fraternity he took part in the ceremonies at the laying of the corner-stone of Bunker Hill Monument, and on the occasion of laying its capstone ran a special train, with five hundred passengers, from Portsmouth to Boston. In 1848 he began working for Hinckley & Drury, of Boston, his duty being to set up and run locomotives until they satisfied those for whom they were built. He built, from plans of his own, the first cab on an engine, and the first pilot or cow-catcher, such as is now used upon all locomotives. While on the Eastern road he made the first time card in the United States; his engine carried upon the same road the first parabola head-light ever used in this country, and many other improvements of like nature originated with him. At his funeral hundreds of his old friends gathered to show their love and respect for him as an upright, consistent, good man."

Spiritual Matters in Washington.

I know not how it has been elsewhere, but in this city for the past four Sundays the so-called weather-fund has had everything according to his own most disagreeable way—apparently unchecked by any effort of the United States Signal Service officers, whose supposed duty it is to regulate these matters for public convenience.

At the close of Mr. Fletcher's late successful visit to Washington, Mrs. Clara A. Field, being here, she was engaged to succeed him, but on every occasion since when she has essayed to lecture, she has had to contend with elemental strife which has sadly interfered with the calling out of an inspiring audience, though the number has been largely offset by the quality of her listeners.

A speaker who looks to his or her audience to furnish written questions for inspirational answers, can readily gauge the mental and spiritual character of that audience, perhaps better than in almost any other way, though all psychics sense, to a greater or less degree, the mental and spiritual emanations of those before them.

Mrs. Field's addresses are characterized by fully matured thoughts, based upon ripe experience, clearly stated, and which are more particularly directed to the understanding than to the feelings of her audiences. Eminently practical in her method and treatment of subjects, she evidently cares less for the flowers of rhetoric than for the soundness and value of her philosophy. Strong in the belief of the truthfulness of her own views and position, she hesitates not to encounter, while trying to overcome by argument, the prejudices of those who listen. She is also an experienced psychometrist; holding views on this subject similar, I believe, to those entertained by Mrs. Denton, namely, that the power to psychometrize is referable to one's own embodied spirit, not necessarily assisted by any disembodied one. Her public experiments in this direction are always fraught with interest.

Mrs. Field, when questioned on the subject, teaches the doctrine of re-embodiment with signal emphasis and ability, though only the smaller portion of her auditors are yet ready to accept her statements. However, if it is established in the spiritual law of our being, whether few believe or disbelieve, akes no difference.

I regret to have to report that owing to a fall on loy steps of stone, which hurt her back, Mrs. Field was unable to occupy the desk as usual last Sunday, and so the meeting resolved itself into a conference. In the evening, Bro. Lyman being called to the platform, entertained the company with an hour's recollection of some of his rare experiences, concluding with an earnest defense of the moral growing out of the Spiritual Philosophy, which was replete with practical wisdom, and received what it justly merited, the hearty approbation of the audience.

Mr. Chapman related an incident in his experience, which completely exploded the absurd statement recently reported as having been made by Senator Voorhees—namely, that all there is in Spiritualism is chargeable to mind-reading!

Following Mr. Chapman, Mrs. M. A. French, under the control of her attendant, "Fleety," briefly described a number of spirits, who were fully recognized.

Mrs. Field left Washington this week for New Orleans, where she has a three months' engagement.

Having just learned of the sad event, I cannot close these lines without briefly, at least, expressing my deepest sympathy for Mr. Rich, in the physical separation of his young and amiable wife. The value of Spiritualism is indeed made specially known to us this season of heart-afflictions. G. A. B. Washington, Jan. 17, 1885.

Spiritualist Convention.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Benj. Barrett's Hotel Hall, at Waterbury, Jan. 20th, 21st and 22d, 1885, commencing at 10:30 Friday A. M.

The speakers for the occasion will be Mr. Albert E. Standley, of Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon, Vt.; Emma L. Paul, Morrisville; Mrs. Abbie W. Crockett, Duxbury, P. O. Waterbury; Mrs. Lizzie S. Manchester, West Randolph; Mrs. Sarah A. Wiley, Rockingham; Mrs. A. P. Brown, Johnson's Corner; and other Vermont Spiritualists and mediums are expected to be present and take part in the Convention. Test and Circle Mediums; and the presence of our loved ones before they who have passed through the great transition, and are now dwelling in spirit-life. We are free to affirm that Spiritualism is the highest, grandest, and truest test of all religious philosophies that were ever presented to mankind; that the other spirit-life is the real and more conscious existence, and this the theory of the great test of all religious philosophies, based through the chemical change of death, can do and return and communicate with us while in the form; it is proved to be the same, and that the chemical change of death is not a transition, but a passing from one plane of existence to another, and that the brotherhood of man and the sisterhood of woman, we present a free platform, where all, of whatever name or station in life, can come and speak from their own standpoint upon all proper subjects pertaining to the physical, mental and spiritual well-being of mankind, in a candid and fearless manner, and we will receive you all to come and take part in this Convention. Good accommodations will be furnished at the Waterbury Hotel for \$1.00 per day. Harp-keeping to cents per day. Free return checks will be furnished as usual on all accounts. Also railroad checks who pay full fare over the roads to Waterbury, and will please themselves to pay quarterly dues will please respond in person, or send W. A. Crockett, Treasurer, Waterbury, Vt. Order of Board of Managers. Stone, 71, Jan. 17, 1885.

New Books.

TIPPING HIS TABLES;

Rambblings after a Rambler; Exposures of an Exposer. By Rev. John Gregory, Northfield, Vt. 1872. In response to a general demand, this able production is issued in pamphlet form, and bears the marking of a literary nature, furnished the reading public by Mr. Putnam, and work is full of interest, and bears the mark of patient and earnest thought.

Paper, 10 cents, postage free. For sale by COLBY & RICH.

Biblical and Modern Mediumship; OR, A COMPARISON BETWEEN THE CONDITIONS OF ANCIENT AND MODERN SPIRITUAL PHENOMENA.

BY MOSES HULL. Paper, Price 10 cents. For sale by COLBY & RICH.

THE TRUTHS OF SPIRITUALISM. Immortality Proved, and a History of Living Witnesses.

By E. V. WILSON, the Bear. Compiled from Twenty-Five Years' Experience of what he saw and heard. This is a volume of facts from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands recorded in the author's diary. The facts are given as they occurred, and can be verified for by visiting any of the places referred to. Cloth, 12mo, 400 pages, with portrait of author. Price \$1.50. For sale by COLBY & RICH.

DIAKKAISM; or, Clairvoyant Travels in Hades.

By A. GARDNER, London, Eng. This little book is altogether novel and curious, being sketches of clairvoyant experiences and the inhabitants of Hades, which "is on the earth, under the earth, in the sea, and indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and many in the air. These persons and their surroundings are described, and conversation with them reported. Paper, 10 cents, postage free. For sale by COLBY & RICH.

LIFE OF COLESWORTHY GRANT, Founder of the Anti-Cruelty Society of Living Witnesses.

This work gives an account of the Life and Services of Colesworthy Grant, through whose exertions the Society for the Prevention of Cruelty to Animals was founded in India. Cloth, 60 cents, postage free. For sale by COLBY & RICH.

SPIRITUAL PHILOSOPHY: Comprising Wise Words from an Exalted Spirit Intelligence known upon Earth by the name of SWEDENBORG.

Presented to the public from an Assisting Medium. The teachings contained in this volume are also those of the thoughtful reader in the hope that they may assist the spiritual growth and development of human beings, and awaken in many minds a consideration of the possibilities of their higher and spiritual nature. Cloth, 10 cents, postage free. For sale by COLBY & RICH.

EXETER HALL, A Theological Romance.

Most startling and interesting work of the day. Every Christian, every Spiritualist, every skeptic and every preacher should read it. Every ruler and statesman, every teacher and reformer, every earnest worker in the land should have a copy of this extraordinary book. Astonishing incidents and revelations for all. Paper, 50 cents; cloth, 70 cents, postage 10 cents. For sale by COLBY & RICH.

THE DAY OF REST. BY W. McDONNELL, author of "Exeter Hall," "The Heavens of the Earth," etc.

This pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath handed in a mastery manner. Paper, 10 cents, postage 2 cents. For sale by COLBY & RICH.

MY EXPERIENCE; OR, FOOTPRINTS OF A PRESBYTERIAN TO SPIRITUALISM.

By FRANCIS H. SMITH. An interesting account of "sittings," with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting passages are given. Cloth, 75 cents, postage free. For sale by COLBY & RICH.

SIXTEEN SAVIORS OR NONE; or, The Explosion of a Great Theological Gun.

An answer to JOHN R. BRADLEY'S "Sixteen Saviors, or None of His Fifteen Authorities, and an Exposition of His Two Hundred and Twenty-Four Errors." By KEISLEY GRAVES, author of "The World's Sixteen Crucified Saviors," "The Bible of Bibles," and "The Biography of Satan." The work comprises about 200 pages. Cloth, \$1.00; paper, 75 cents. For sale by COLBY & RICH.

DAISIES. By WM. BRUNTON.

This beautiful book of poems, from the pen of WM. BRUNTON, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the BANNER OF LIGHT for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength. Cloth, 10 cents, postage 10 cents. For sale by COLBY & RICH.

THE LIFE OF MARY WHITEY, the Catholic Medium.

By ALBERT BARNES DOHMAN. An Authentic Narrative of the Wonderful Manifestations, Extraordinary Faculties and Astonishing Developments as they Occurred in the Life of this Remarkable Young Lady. Paper, with portrait of medium. Price 25 cents. For sale by COLBY & RICH.

THE PET COOK BOOK. A Help to Young Housekeepers.

By A. PRITCHARD. This little work contains over one hundred original recipes, with directions for using the same, the author having used it for many years for many years. Paper, 32 pp., Price 25 cents. For sale by COLBY & RICH.

THE CLOCK STRUCK ONE, and Christian Spiritualism, Revised and Corrected.

Being a Synopsis of the Investigations of Spirit Interference by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. By the REV. SAMUEL WATSON, of the Episcopal Church. Paper reduced to \$1.00, postage free. For sale by COLBY & RICH.

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By BYRON BOARDMAN. Extraordinary articles and an Exposition of its Two Hundred and Twenty-Four Errors. By KEISLEY GRAVES, author of "The World's Sixteen Crucified Saviors," "The Bible of Bibles," and "The Biography of Satan." The work comprises about 200 pages. Cloth, \$1.00; paper, 75 cents. For sale by COLBY & RICH.

THE POLITICAL ECONOMY OF DEMOCRACY.

By JOHN LOUIS BECK. With a statement of the Law of Justice between Capital and Labor. Price 25 cents. For sale by COLBY & RICH.

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 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications. Communications should be sent to the Editor, and not to the Publisher. For the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not accept anonymous communications, and we do not publish the name and address of the writer as in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires especially to recommend for publication. 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 Light.

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

The Sixth Sense.

We published a brief article in these columns recently on the above subject, which is exciting much interest at the present time. The *Phrenological Journal* gives timely expression to its own thoughts on the subject, which show a liberality, comprehension and tolerance worthy of sincere commendation. The *Journal* starts with the admission that it is not able to gather sufficient data to warrant it in setting forth a definite proposition concerning the nature and function of the sixth sense. It regards it as yet involved in uncertainty, three or four varieties of power being imputed to it. Certain of the manifestations appear to the *Journal* to be related to the organ of Weight, in their most remarkable features not being incompatible with a highly developed state of that organ. When spoken of, however, as related to prescience, an intuitive sense that leads one to escape injury to his person or property, the *Journal* thinks that this sense might be referred to a mysterious exercise of the sentiment of Cautionness, in combination with some other faculty of a higher psychic nature.

Still, it regards the source of the impression, that leads one who is attentive to take precautionary or preventive measures, as "inexplicable by any principles of logic that are available to us." It is faith rather than knowledge, in the *Journal's* judgment, sentiment rather than intellect, that will accept the postulate of Divine Interference in human affairs for our safety. But it considers still another phase of this alleged sixth sense as equally inscrutable, and that is the alleged appearance of the form or spirit of dying persons to distant friends. While admitting that reports of such appearances have been on the increase of late, and that testimony of the highest character is furnished in their support, it relates the instance of a little boy who was visiting some friends at a considerable distance from his home, and who awoke suddenly in the night, and saw his dearly-loved mother by his bedside. He sprang up, and eagerly embraced her, and she carried him out of the room into the hall, where she set him down on the floor, and, while caressing him, told him to be a good boy, as she was going away, and he would never see her again.

She then broke away from his clasp, after kissing him with deep affection, and disappeared. His cries aroused the house, and he was with difficulty quieted so that he would return to his bed. The next day a messenger brought the tidings that the child's mother had died during the night, and a comparison of the time showed that her death had occurred at the very hour when the little boy had seen and talked with his mother. Well and truly may the *Phrenological Journal* say, as it does, that "this is a strong case, as it can scarcely be made out that a mere child six years old is the victim of illusions or hallucinations, or of revived impressions. His whole demeanor was that of simple belief in the truth of what he saw, and the circumstances of the interview with his mother were not repetitions of former experiences, but entirely new. He did not know the meaning of death, and had never been taught anything of ghosts, so that when his friends smiled at his earnestness, and said that he had been dreaming, he was annoyed by their incredulity, and insisted with all his little energy that 'mamma had been here.'"

And in considering the matter and applying the reflections it excites, the *Journal* confesses that it is not prepared to say whether it is "an extension of this form of mental sensitivity that imparts to mediums the power they claim of penetrating the veil that screens the other world from ordinary vision," but it adds that "candor would force the allowance that in the multitude of phenomena called clairvoyant, spiritualistic, telegraphic, etc., there is a basis of fact that compels our respect, and our belief in some property possessed by man, confined in its development to a few rare souls by its very nature, that shows the existence of a subtle relation between the material and the psychical, the natural and the supernatural." Less than this could hardly be admitted by any one who had given this subject serious attention, with the purpose of stating his conclusions fairly. The *Journal's* conclusion, of the *Journal*, is that it is possible there are two or three classes of cases, where there are persons who may be normally conscious, but that we

have not yet attained the degree of development necessary to their orderly exercise, and, therefore, cannot comprehend their nature and function.

Man's Trine Constitution.

The reasons given by Prof. Buchanan, in his masterly work on *Therapeutic Sarcosomy* (to which work we shall make further reference next week), as to why it is that, now near the end of the nineteenth century, no one has yet attempted to explore and describe the trine constitution of man—the union of soul, brain and body, and the laws of their vast and various sympathies and interactions—are both sound and sufficient, and should compel general reflection. It is indeed strange that it is not by this time understood that all life is the reaction between soul and body through the brain, which is the grand centre in which are to be found and interpreted all the powers and principles of psychology and physiology. Even Leibnitz held, in his own language, that "everything takes place in the soul as though there were no body, and in the body everything takes place as if there were no soul."

The reasons given by Prof. Buchanan for this wonderful indifference and neglect are, first, that the engrossing necessities of subsistence, of labor, business, pleasure and ambition, leave the multitude little time for even serious thought upon the mysteries of life. Second, the engrossment of ambitious minds in their immediate environment, with the consciousness of their own energetic capacities and success, gives them a feeling of self-sufficiency, an exalted idea of their own attainments, and a habitual unconsciousness of the infinite realm of the unknown upon which we have made so small an encroachment. Thirdly, our educational system vastly increases this disability of the general mind, already unfitted as above for the exploration of the unknown, utterly failing, as it does, to develop invention, originality and power of independent reasoning. For this reason what few fitful efforts to investigate and explore are made are generally profitless, yielding only crudities and delusions, and tending to foster the feeling that the unknown is chiefly the unknowable.

Another reason given is, that a dominating love of scientific and philosophic truth for its own sake is a rare quality, and seldom strong enough to induce any one to devote himself to the investigation of the unknown; especially when existing in such investigation would only expose himself to error and ignorance, would offend the vanity of the whole class of leaders and teachers, and isolate the discoverer from the sympathy and fellowship which are essential to success in all pursuits. No reason can be more plain or cogent than this. For it is truly said by Prof. Buchanan that in all professions and classes the existing state of opinions is maintained not only by that immense power, the inertia of fixed habit, but by an unyielding hostility to innovation.

Finally, the spirit of dogmatism has in every age made men's minds unfair and intolerant toward all opinions except those in which they have been educated or have been led into by passion and prejudice. Materialism rules at the present time, says Prof. Buchanan, and the scientific classes imbibe it unconsciously in their education. Hence the prevailing disposition to ignore everything that is not materialistic, and to meet the profoundest truths with that supercilious contempt which forbids all candid investigation. Ruskin is quoted as saying of scientific men that their modes of thought are so contracted that "if, beyond this safe and beneficial business, they ever try and explain anything to you, you may be confident of one of two things: either that they know nothing to speak of about it, or that they have only seen one side of it, and not only have not seen, but usually have no mind to see the other."

Spiritual Belief.

The *London Spectator* recently had a very thoughtful and highly significant article on the capacity of mortals for spiritual belief, in which it summed up the case by regarding it as the greatest of all human inheritances. It asserts that Carlyle's proposal that every religious man should set up anew on his own narrow basis of religious feeling is one of the most revolutionary and anarchical ever made. And it freely subscribes its own belief that "it is the duty of Christians to face boldly all the real facts which science or history or criticism may bring before them, and to resign every element in their former faith which is really and truly inconsistent with those facts." Now a confession like that is good for the soul. But, adds the *Spectator*, with the emphasis of truth, they should carefully sift facts, and also sift the meaning of inconsistency.

Commenting on Mr. Froude's repeated assertion that the Copernican theory is, for every sincere mind, a fatal blow to belief in the incarnation, it thinks it would be much easier to make out a plausible theory for its being regarded as establishing the iron rule of fate, and hence as absolutely inconsistent with Carlyle's doctrine of the "Everlasting No." But in the *Spectator's* judgment, "the true use of historical religion should be to give each generation a different and much higher standpoint in belief than was enjoyed by the previous generation." Could anything be more thoroughly rational than this, or more truly spiritual? Yet this is precisely what the Church is fighting against in our day, and precisely what it is bound to suffer defeat on. "The Church is not infallible," wisely adds the *Spectator*. "It is not willing to hold that what it terms originality in religion is useful, any more than originality in ethics is useful, as encouraging any one to 'throw off all the great heritage of conviction and habit which his fathers have transmitted to him.'"

But it regards it as useful in enabling him "to give new vitality to the highest elements of that heritage," and to aid in the gradual elimination of the lower and less noble elements. This is regarded as a work of discrimination for which a fine and reverent judgment is absolutely essential. The *Spectator* criticizes Carlyle as by no means so reverent in this matter as he was self-willed and angry. What might really be styled permanent in religion it would be hard to say. Religion being a matter of conviction, it is bound to change with human convictions themselves. In this way only can it gain in power over the human spirit. So far as religion is a matter of sympathy and sentiment, or, rather, let us say, of emotion, it is even more subject to change, according to the steady development of the human spirit and human life in that direction. It is to be accepted, at any rate, as the great central fact in human life and history; and the more earnestly men devote themselves to it, the more rapidly will its development, and the greater the changes in its mode of manifestation.

Verification of a Spirit-Message.

Mr. George Lyman Sanborn, a young gentleman twenty-three years of age, passed to the higher life from the residence of his parents in Wollaston Heights, Mass., Sept. 18th, 1883, and in one week from that time he came to our circle and gave a message (through Lotela), which was printed in the BANNER OF LIGHT, Oct. 20th following. The paper was received in due time by the family, and the message was admitted by all to be correct; but, not being Spiritualists in belief, the parents had some hesitation with regard to endorsing it before the public. Since that time, however, the truth of spirit-communication has permeated and blessed the whole family, and its members are now ready to verify the truth of this message to them beyond peradventure.

The mother of George (Mrs. E. H. Sanborn) called at this office last week to express her thanks for the communication and her regrets for not verifying it at an earlier date. In speaking of its correctness, she says that the spirit's remark that he "wanted to come in private to Ed., and give a communication," refers to his brother Edward, only sixteen years of age, who has since developed as a trance-medium, through whom George has spoken many times. In corroboration of his statement in the message that "he has already succeeded in manifesting his presence at home," she explained that he passed away at six o'clock in the morning, and at six in the evening, when the family were gathered around the tea-table, Edward exclaimed, "Why, there's George!" and the mother and two or three others could see quite distinctly, in his (G.'s) usual place at the table, a figure enveloped in a halo of light. Presently his brother again said, "I see sister and grandmother and grandfather!" and the others felt that they could measurably discern the presence of these spirit loved ones. At that time they were not prepared to believe what their own eyes beheld, but almost daily communion subsequently with the dear ones in the higher life has produced in this family a thorough conviction of the truth of spirit-return.

Foreign Items.

The *Revista de Estudios Psicologicos* for December, just received, contains an article on "Spiritualism and Freemasonry," in which the writer expresses astonishment that Spanish Freemasons should join with the "church" in opposition to Spiritualism. In view of the recent "Bull" against the Masonic Order, this affiliation, if true, does seem strange.

We learn from the *Revista Espiritista* that the missionaries have re-commenced the crusade against Spiritualism, denouncing it from the pulpit, and making the most absurd charges against its teachings. These idle vaporings do no harm. The missionaries are paid by the year, and must utilize their time, and make some kind of a showing to the home office.

The *Constancia* has its usual complement of interesting matter. We notice several articles taken from the BANNER OF LIGHT, particularly the lecture by Rev. C. P. McCarthy on "Our Dual Existence," published by us Sept. 20th, and translated for *Constancia* by Señor Angel Soarriobla.

Señor Cosme Marino, editor of *Constancia*, has received a letter from the London Spiritual Alliance, asking his cooperation in establishing an "International Confederation of Spiritualists," and is referred to the July 10th issue of *Light*, in which was published the aims and objects of the Alliance. Cosme Marino publishes this letter, and his answer to it. He divides Spiritualists into two classes: (1) Those who accept it as a positive science, humanitarian in its objects, founded on natural law, and proving beyond the peradventure of a doubt the communication between the living and the dead. (2) Those who while accepting the truth of spirit communion are in favor of formulating it into a creed. He depletes in strong language the pitiable condition to which his country has been brought by a formulated creed, and concludes by saying that, not having received the issue of *Light* referred to, he declines committing himself until he becomes thoroughly acquainted with the objects of the Alliance.

Henry Slade in Chicago.

Not long since two reporters of the *Chicago Evening Journal* called on this medium at the Langham House in that city, had a sitting with Mr. Slade, and their experiences were published in the Dec. 23d issue of that paper. The sitting was in full daylight at a table about four feet square. Knocks were freely given on the table, wall and other places, in response to the request of the reporters. Mr. Slade then took two common slates, and after submitting them to inspection, put a bit of pencil between them, and holding them together with his right hand, held them up to the ear of the reporter who sat in front of him. Both reporters at once heard writing going on between the slates, the dotting of the i's and crossing of the t's being plainly distinguishable. The noise ended with three raps, when Mr. Slade took the slates down, and one of them was found covered with writing. Questions were written without the medium seeing them and answers received. Various other manifestations occurred, such as taking the slate from the medium and passing it under the entire length of the table, hands touching the knees of the sitters, etc. Finally, the medium took an accordion in his right hand, by the valve end, and held it near the edge of the table. His hand and one-half the instrument were in full view while several slates were played, ending with "Home, Sweet Home." The report concludes by saying: "They left with the unalterable conviction that, whatever interpretation or estimate was to be placed on Spiritualism, the manifestations which they witnessed were real and true, without the slightest admixture of fraud or chicanery." We have published in these columns accounts of similar manifestations of spirit-power witnessed by *himself* in the presence of Mr. Slade, hence we can vouch for the correctness of the statements made by the *Chicago Evening Journal*.

It is with much regret we learn that Rev. Stanton Moses, of London, Eng., who met with a fall some time since, is confined to his bed, and suffering great pain, having been ill ever since the accident. This worthy brother fea devoted Spiritualist, and it is our prayer that he may be speedily restored to health. His spirit-friend, who has written to him from this country, advises massage treatment and medicine at the same time.

Mrs. M. Eugenie Berte is at present in Philadelphia, Pa. (No. 602 N. 7th street); she has already given satisfactory sittings at the homes of P. O. Thomson, Esq., and Col. Kase. She is soon to make a brief visit to Washington, D. C., regarding Philadelphia therefrom.

Spiritualism in Mexico.

We are in receipt of the following letter from Señor Refugio I. Gonzalez, of Mexico City:

DEAR SIR: Your highly well-merited position which you paper justly enjoys has caused me to ask for the insertion in your columns of the enclosed notable discourse, because its arguments, and the circumstances under which it was delivered, chronicle the event, the first of its kind, and one which from its peculiarities will attract everybody's attention, and be well received by all who are striving for the welfare of humanity.

On Sunday, Nov. 16th, in the Protestant Cathedral of the Evangelical Congregation, Bishop Don José Maria Gonzalez Elsondo, before an audience of Orthodox Protestants and a few Liberals and Spiritualists, delivered a lecture which we listened to with much surprise, and genuine satisfaction. But we were more astonished, when, on the Bishop descending from the pulpit, the pastor, Señor Perez, made a frank profession of faith, fully equal to that of the Bishop, and concluded his remarks that he would live and die in the belief of pure Christianity and Spiritualism, and would defend the truths which this doctrine taught, both in private and in public, as well as in the press.

Feeling assured of your friendly feelings, I take the pleasure of forwarding an account to you.

Yours truly,
 REFUGIO I. GONZALEZ.
 Accompanying this is a printed copy of the sermon referred to, entitled "The Kingdom of God," but it is too lengthy for translation; the purport of it is, however, that both Bishop and pastor have pronounced publicly in favor of the Spiritual Philosophy, and is a complete recognition of the claims of mediumship; that, inspired by their guides, the media instruments of the spirit-world are to be the future instructors of the human race.

Mrs. Richmond in Chicago.

We print in another column the first of a series of letters from Chicago which will be contributed to the BANNER OF LIGHT by a young lady who is a press correspondent in that city. Mrs. Richmond's audiences, since her return from San Francisco—in which place she recently delivered nine public discourses, and eight private addresses, and one funeral sermon, all within three weeks and two days—have constantly been on the increase, and the prospects of the First Society of Spiritualists of Chicago, under the ministrations of her guides, are said to be very promising.

"Shadows."

A copy of the above book by John Wetherbee is on our table. It makes a very creditable appearance externally, and a glance at its contents impresses us with the fact that they are far more substantial than the title they bear would lead one to suppose them to be. An extended notice awaits the book at an early day.

Infidelity, or "philosophical unbelief," says *The Investigator*, has always been classed by theologians with vice, crime and immorality; and because the Free Thinkers contradicted the false statement, they are accused of dealing too much in ridicule when speaking or writing on religion. It is just the same with "the church" when its adherents allude to Spiritualism. The latest *canard* in this respect is contained in a telegram some bigot has sent out regarding "a well-to-do farmer" "on the line of the Northern Pacific Railroad," who said he had received an order from on high to kill his infant child, and after he had accomplished his purpose he and his wife agreed to cut their throats, and did so. It is alleged that they were Spiritualists. This is a gross libel upon Spiritualism, as all the teachings upon this subject have been, invariably, that a person cannot commit a greater crime than murder or suicide. It is therefore true, what *The Investigator* asserts in this connection, viz., that the persons alluded to above "were simply religious fanatics"—not, in any sense of the term, Spiritualists.

The *Standard*, published in Blackburn, Eng., of Dec. 27th, gives place to a correspondent, who relates an interesting incident connected with a sudden development of mediumship in that place. The daughter of a Mr. Rooney attended several meetings of the Spiritualists, until finally her mother proposed going with her, for the purpose of forbidding her further attendance, if she found them unsuitable. Having done so, and being pleased, rather than displeased, with what she heard, she experimented for herself privately, at home, declaring that she would not believe messages could be received from spirits unless they came to her direct. The result was, she did receive a message, saying that her brother, whom she had not seen for twenty-five years, and supposed dead, was living at 25 East street, Weymouth. She wrote to that place, and in a short time met her brother, who, being in good circumstances, provided his sister and her daughter with a home, and assured them they should never more want for the necessities and comforts of life.

A correspondent at Howell's P. O., Arizona, sends us an article on "Obsession," which he says he received from his band, whose chief is named "Guerraldo." The ground taken in this writing is that heredity has much to do with opening the door to depraved spirits; that purity of heart and life is the chief safeguard against obsession; and that the obsessed may rise above their troubles by a system of daily discipline and effort, whereby the good in their natures may be strengthened by practice.

The BANNER OF LIGHT of Jan. 10th contained a notice of the congratulatory reception tendered Hon. Warren Chase, on the attainment of his seventy-second birthday, by the Spiritualists of Worcester, Mass. Bro. Chase has since that day received numerous letters of a like well-wishing tenor, from parties in various sections of the country, to whom, as to all his friends, he desires to return his heartfelt thanks.

A great many people take account of stock on the first of January—that is, material stock. Now Henry Ward Beecher has been taking account of mental and moral stock, and his conclusions are sound. They may be found in *The Plymouth Pulpit* magazine, published in New York by Ford, Howard & Hulbert.

The funeral services of Dr. Geo. B. Davis, one of the oldest Spiritualists of Providence, R. I., were conducted by Mr. J. William Fletcher and Frederick Hinckley, of the Free Religionists, on Monday afternoon, Jan. 12th. The occasion called together a large attendance of relatives and friends.

The old method straw will be threaded over again at the Massachusetts State House as soon as the "regulars" get a bill introduced. It is not ready already. Somebody has a bill printed, but no names attached. It is a like a Russian one, that is, it is a bill to amend the laws of the State.

To the Philanthropic.

A special case of despatch, worthy of immediate attention, has just come to our notice, the facts of which Spirit Father Pierpont says he can fully verify, as he has personally investigated it. The names of the parties alluded to below are withheld through delicacy alone. Here are the facts:

In a neighboring city live two aged ladies, sisters, who with an infirm brother have been long struggling with adverse fortune. The ladies are refined, intelligent, and lovely in character, but poverty has pressed them sorely. Afflicted by the burden of years from labor which might yield them a comfortable subsistence, they have been accustomed to work for the small pittance of twenty-seven cents a day. Now this pittance has failed them. They are Spiritualists and mediums. Should not Spiritualists care for such? Should not the adherents of our glorious philosophy see to it that they are protected from hunger and cold? We trust that some kind hearts may be touched with pity and with love, and inspired with a desire to smooth their pathway toward the shining river whose brink they are so manifestly nearing. If any such feeling should take substantial shape, Colby & Rich will gladly forward any sums that may be received at this office for their relief. We shall, from the "God's Poor Fund," supply their immediate wants; but more will be needed than we at present have to spare, so many calls in this direction are constantly being made.

Exit Princeton Review.

Another of the theological bulwarks has tottered and fallen in ruin of late; we refer to the *Princeton Review*, whose publication has been suspended. It would seem that there were inner reasons for its collapse, and these reasons we find stated in the following crisp terms in *The Homiletic Review* (N. Y.) for January: "No one will doubt the *Review's* 'soundness on the theological goose,' therefore we cannot be accused of misrepresenting the case by transferring its rather sharp language to our own columns:

Princeton Review.—This quarterly was among the foremost in the country for more than half a century in point both of ability and influence. And now, at the close of its sixtieth year, without notice, it ceases to be. The last seven years of its career suggest matter for reflection, and instruction as well. Wrested from its proper editorial control in a way anything but honorable or Christian by a young collegian with "a taste for journalism" and a pocket full of money, he has wasted a fortune upon it and perked it out from its high mission; and now, tired of his toy elephant, he casts it away in disgust. He found, to his surprise, that wealth could not supply brains, and that loud blarney for contributions failed to bring them, and so a large proportion of them had to be imported. His strange course lost him most of the old patrons and not a few of its best contributors, and no small part of its issues were given away! Pity that this grand old historic review should come to such an end! Its 'taking off' is as mysterious as the last years of its 'history' were. It reminds one of Shakespeare's lines: "Stand not upon the order of your going, But go at once!"

Mrs. E. H. Britten in Boston.

As noted in several issues of the BANNER OF LIGHT recently, Sunday, Jan. 18th, will be made memorable to the Spiritualists of this city by the presence among them of Mrs. Emma Hardinge Britten, who will on that day give in Berkeley Hall two highly interesting lectures—in the morning, at 10:30, on "Belshazzar's Feast, or the Handwriting on the Wall"; in the evening, at 7:30, "Spiritualism, the Reform, Science and Religion of the Age." The place of assembly will, no doubt, be crowded on both occasions by the friends in Boston and vicinity who will thus seek to improve the opportunity to listen to this distinguished English lecturer.

On the evening of Monday, Jan. 19th, a public reception will be tendered her at the parlors 30 Worcester Square.

Good Things for Our Readers.

We shall print next week a verbatim report of a sterling lecture by Prof. Henry Kiddle, bearing the title of "Frauds and Exposures in Mediumship," and in the same issue an interesting article from the pen of Prof. Alexander Wilder.

The week following we shall give our readers the full text of an inspirational address on "The Secret of Happiness," recently delivered before the First Society of Spiritualists of San Francisco, Cal., by Mrs. E. L. Watson.

Writing from Adelaide, South Australia, Mr. O. Reimers appends to a business letter some account of an extraordinary development of mediumship he has recently experienced. The manifestations had been, up to the date of his letter, mostly physical, though occasional independent writing and voices indicated that other modes would soon be adopted. A singular feature of the demonstration was the occurrence of phenomena that identified the invisible operators as being those he had met at the sances of Williams, Herne and Eginton in England. One instance of this was the playing of an instrument known as *Fairy Bells* by "Peter," in a locked room, the sitters being in an adjoining one, though there was not an instrument of the kind in the city. Peter's voice was also heard exactly the same as Mr. Reimers had heard it at the sances of Mr. Williams in London.

Thomas Middleton writes from Proctorsville, Vt., Jan. 5th: "I am very much pleased with 'LIFE AND LABOR IN THE SPIRIT-WORLD,' and think it should be owned by every Spiritualist to lend to their inquiring friends. I think it is a work calculated to do a great amount of good in the way of satisfying as well as instructing many anxious minds." This fine work, by members of the spirit band of Miss M. T. Shelhamer, is winning golden opinions wherever it is perused. Colby & Rich, the publishers, have the book—second thousand edition—on sale at the Banner of Light Bookstore, 9 Bowditch street, Boston.

The following item from *Light* indicates the degree of interest existing in London in Spiritualism:

The *St. Stephen's Review* published a week or two since, a leading article, in which, after alluding to the importance of the subject, it pleaded for free and self-entire inquiry, at the same time throwing open the columns for discussion. The result was an abundance of letters, compelling a condensed form of answer that he "had no idea he should have been so much interested in it." It would be necessary to know the size of St. Stephen's, if we were to print these letters forwarded to us by one day's mail.

Mrs. Dr. H. G. P. writes from London, dated Saturday, Jan. 10th, from the office of the *Ex Libris* to inform her husband that she has just returned to work as a manager of the *Ex Libris* in London. This worthy couple have been in the habit of continuing to work in the field of labor which has been their life.

The following item from *Light* indicates the degree of interest existing in London in Spiritualism:

Children's Lyceum Picnic in Australia.

On the 10th of November, while the children of our Lyceums hesitated about venturing out of their homes, with the mercury in the vicinity of zero, those of the Melbourne and Richmond Lyceums, in Australia, were holding their annual picnic on well-grassed fields, where, the report says, "a gentle breeze tempered the heat of the sun." One hundred and forty children, with the leaders and officers of the two Lyceums, constituted the assemblage. After an hour spent in racing, swinging, and various games, the Lyceum was called to order by Mr. Havland, and joined by the Richmond Lyceum in songs, Golden Chain Recitations, and Musical Readings. This was followed by marbling and evolutions, the thirty-six handsome standards and flags of the two institutions making a grand display. At 12:45 luncheon was served to the children, who, seated round their leaders in shady places on the turf, did full justice to the good things provided for them. In the afternoon there was a competition for prizes in recitations and callisthenics. These were interspersed with races and jingling matches, and at six o'clock the happy occasion was a thing of the past, to exist only as a picture hung up in the halls of memory.

THE SPIRIT MESSAGE DEPARTMENT this week opens with the usual invocation, after which questions regarding the origin and progressive development of races, the accuracy of phrenological science, and the "fourth dimension in space," are interestingly considered; GEORGE N. WILCOX, of Madison, Ct., assures a friend, to whom he manifested recently elsewhere, that it was really he who did so marling, and that the ideas then given to her were from him; DANIEL FLANDERS, of Nashua, N. H., sends love to his family, and wishes them to remember that he will try to help them all he can in his present state of existence; DOUGLAS SEAVEY, of Arlington Heights, Mass., desires her friends to give her an opportunity with a private medium, promising that under such circumstances she will relate to them an account of what she has seen in spirit-life, which is also more interesting than "a story," while it is to the letter of her experiences; HIRSH PARKER, of Boston, testifies to his friends yet in the body that the real man survives the disintegration of the physical casket, and has the power, under proper conditions, of intelligently manifesting to mortals—he also brings a word of greeting to their friends from spirits JAMES WALTER SMITH, HENRY A. DOWNES, PETER J. ALLEN, and members of their families; GILMAN H. FELICE, of Belmont, N. H., records his intention of reaching his friends through the phenomenon of materialization; HARRIET WEBSTER, of Richmond, Va., hopes to find a way of speaking with her mother, Sarah A., in that city, on matters of great interest to both—she also sends encouragement to her sister Lucy in the West; NELLIE STACEY, of New York City, voices a message to her father, John M., (in which her spirit mother, ALICE, joins), advising him to remain at the old home, and amid familiar surroundings, and not go away to some strange place (which idea he evidently has in his mind); and MRS. MARY CHASE speaks pleasant and appreciative words to the spiritualistic veteran, Hon. Warren Chase.

THE SARATOGA (N. Y.) Sentinel states that in a recent issue of the American Psychological Journal Dr. Fletcher of the Indiana Insane Hospital gives some account of the great amelioration of the condition of the patients since the system of kind treatment and non-restraint was adopted by Dr. Hester in 1865. So successful have been these methods that since July, 1883, there have been abolished from the wards of the hospital "269 restraint-chairs, 130 orbs, 101 camisoles, 107 restraint-straps, 55 pairs of restraint-gloves, 56 wristlets, and 2 leather collars." One cannot help wondering, adds the Sentinel editor, what sort of instruments of torture were those abolished during the asylum's reformatory period between 1861 and 1883.

POEMS. By Edith L. Willis. Square 16mo, pp. 40. This little volume is from the pen of the accomplished daughter of Dr. F. L. H. and Mrs. Love M. Willis. There is a daintiness of poetical taste not only within but without this work, which is not bound in the usual manner of a book, but held together with a bow of satin ribbon. The contents consist of twenty poems, of more than ordinary excellence, and evince in the young author the possession of a purity of thought, high idealism, and an ability to express the same in words as beautiful and fitting as the imagines she conceives are spiritually poetic. For sale by Colby & Rich, 9 Bosworth street, Boston.

We learn from a New York correspondent that the séances of Mrs. Carrie M. Sawyer in that city are increasing in power—so much so that full forms of materialized spirits are visible for some time after a strong light is turned on; then dematerialization takes place, and the spirits gradually disappear, some sinking out of sight while others float away in the air. Two and three forms are often seen at the same time. The varieties of the manifestations, our correspondent avers, are many and marvelous, and should be seen to be fully appreciated.

It would seem by a notice in the Northampton, Mass., Daily Herald, which has been forwarded to this office, that the notorious "Little Darling" has come to the front again. Give her a wide berth.

We have information from a reliable source that the people of Kentucky are waking up to the vital importance of a full knowledge of the teachings of Modern Spiritualism. The friends of Warwick Martin, recently deceased, convened at the office of The National Free, Washington, D. C. the latter part of December, for the purpose of bestowing their tributes of respect and honor to his memory. The meeting was called to order by Col. Lee Grandall, editor of the Free, who made the opening remarks, summarizing the life of Mr. Martin, and the great services rendered by him to his fellowmen. He was followed by D. L. Goodloe, Dr. H. J. Munson, Dr. T. A. Bland, S. K. Baldwin, Joseph A. Fowler, D. F. Hocking, John Macaulay, D. S. Curdiss, R. H. Darby, S. Malby, and others, at the close of whose remarks a committee reported resolutions which were unanimously adopted, recording the fact that they valued Judge Martin for his unspotted integrity, sincerity, and goodness of heart; for his valuable contributions to the political literature of the country; and now that he had passed from mortal life they would cherish the recollection of his virtues as a blessing. In the course of his remarks Mr. Goodloe said that Martin enjoyed the great confidence of the people, and that he had a continued influence on him to good ends in the various departments of a cordial and sympathetic interest in the other side of the veil.

ALL SORTS OF PARAGRAPHS.

Patience under injustice is hard, but it is sometimes best. When Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—George Eliot. Thomas Harrison, the aged boy-preacher, has converted one thousand souls in Toronto in ten weeks, and the collections amount to \$1100. This would seem to indicate that the average Canadian is willing to pay a little over a dollar for getting his soul saved.

"How does the milk get into the cocoon?" asks a subscriber. It does not get into it at all. The cocoon grows around the milk. Ask us a hard one.—Hawkeye. The Advertising Agency of N. W. Ayer & Son, Times Building, Philadelphia, is highly spoken of by the press throughout the country for its prompt and intelligent execution of all orders; its facilities for the transaction of business in that line are acknowledged to be unexcelled.

The Boycott carries a lantern at night so that he may not run over himself with his wheel.—New Orleans Picayune. An exchange says: "Will the coming woman work?" If she marries a titled foreign adventurer she will either have to work or starve to death.—Norristown Herald.

"The anvil wears longer than the hammer." That's why a congregation will outlast a score of preachers.—Turner's Falls Reporter. In the Lynn Institution for Savings is a deposit made the year the bank was organized, 1820. The deposit was ten dollars, made for a little boy by his father, and the accumulation for interest is now over two hundred dollars. The boy for whom the money was deposited is still living, and is one of the business men of the city.

A New Hampshire milkman's pump froze solid during the recent cold spell, and he was unable to furnish his customers with anything but cream.—Burlington Free Press. A steamer lately arrived at London with twenty-five thousand carcasses of frozen New Zealand sheep on board, all in good condition. This indicates cheaper meat for the British people. Poor stuff, though.

"We have seen it mentioned as a wonder by old Puritan writers," says Spurgeon, "that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely, men who live in a sea of grace, and yet are not gracious." Douager—"It's been the worst season I can remember, Sir James. All the men seem to have got married, and none of the girls!"—Punch.

Overheard at a church conference Bro. A: "Have you heard the minister at church?" "No," answers Bro. B. "Well," rejoins the other, "he's real nice; I really think he's a Christian." And then he added, reflectively: "I don't see how his congregation can tolerate him!"—Springfield Republican. Facts are stubborn things, and much as we may deplore the fact here presented, truth compels the statement that Ingersoll is growing more popular every day, and that the church and the State are losing the life flowing from them by any of the methods now in use.—The Daily Bee, Sacramento, Cal.

Miss Sarah F. Smiley has been licensed by Bishop Doane, of Albany, to read and explain the Scriptures "in such parishes as she is invited to teach in by the rectors."—Albany Journal. "I will stay," he sang, "and sing my lay, While slumber seals your eyes; And the deep, still hush the day Away from the starlit sky. I will wake and sing till the morning-star Shall glow in the eastern sky."—But he did not; the dog woke up just then And smote him hip and thigh.

The State coat-of-arms and the motto adopted immediately after the close of the revolutionary war have been placed on the Washington street end of the Old State House in this city. And "the lion and the unicorn" are there also. But the eagle crowns the whole. We notice in a New York paper that "Bill" McClure, the son of a wealthy plumber, has mysteriously disappeared. He will turn up as the giant in a dime museum, that is, if he is like other plumbers' bills.—Lovel's Courier.

We have laid away our useful head line "Drowned While Bathing," for the winter, but "Drowned While Skating" is set up and ready for use, grimly remarks a suburban exchange. "If you don't keep out of this yard you'll catch it," said a woman to a boy in West Lynn. "All right," answered the gamin, "I wouldn't have come in if I'd known your folks had it."—Lynn Item.

Movements of Mediums and Lecturers. [Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.] Bishop A. Beals, having concluded a month's engagement as speaker in Topeka, Kan., has been re-engaged for January. He goes next to Newton, in the same State. We are informed that Mrs. Dr. J. W. Still of Oneonta, N. Y., 107 Chestnut-st., has developed as a clairvoyant, test-medium—after the manner of Messrs. Biles, Emerson and others—and will answer calls for lectures and the giving of such practical evidence of immortality wherever her services are required. Address as above.

Frank T. Ripley spoke in Mattawamkeag, Me., Sunday, Jan. 4th, at the Town Hall, to a large audience, so writes a correspondent: "There have been no meetings on Spiritualism here for a long time. He delivered two lectures, and before closing in the afternoon gave tests to several persons in the audience, nearly all of which were satisfactory. He will speak here again Jan. 18th. It is hoped that he will continue to speak for us as often as once a month." Miss Jennie B. Hagan is meeting with good success in Ohio. She is to speak several week evenings and continue through the month of January in Wadsworth, Ill., Cleveland. She will make week evening engagements in that vicinity. Rev. C. P. McCarthy, of New York City, concluded his engagement with the Spiritualists of Trenton, N. J., on Sunday evening, Jan. 4th. His theme: "Theories of Salvation, and their Influence on Creeds or Beliefs and Character." He was handed with eloquence and address, and his remarks were succinctly epitomized by The Daily Emporium of that city. Hon. Warren Chase speaks in Worcester the Sundays of January, and in Norwich, Conn., the four Sundays of February. No further engagements to date, but expects to go West in the spring.

"Synes" is not Simms. We are requested to announce the fact that the Joseph Synes whom we lately noticed as lecturing in Melbourne, Australia, and denouncing Spiritualists and Spiritualism, should not be confounded with Joseph Simms, M. D., the physiologist, who lectured in Melbourne, to overflowing houses for sixty nights before Mr. Synes began his peculiar (or) harangues in that city. Dr. Joseph Simms, we are informed, has been a firm Spiritualist for more than fifteen years, and has lectured in favor of spirit-communication and Spiritualism in this and foreign lands, with the best appreciation on the part of his hearers.

Julia A. Dawley requests that we place before our readers an appeal in the interests of an enterprise for the benefit of the children of this city, which the Working Union of Progressive Spiritualists has decided to inaugurate. The plan is the establishment of a school similar to the famous Ragged School of New York, where the children of the poor can be received by those who are willing to devote a couple of hours each week to watching them to see, inquiring into their needs, clothing them warmly and comfortably, and without bringing about them the influence of kindly, helpful magnetism and genuine hearty good will. Each case is investigated, and the home of the applicant visited by some one of the ladies of the Society, and measures taken to see what is most needed, and in what way the greatest benefit can be done. Our correspondents hope that all reading this notice will help on the enterprise by sending to the house of Mr. M. A. Ayer, 77 West Chestnut-st., the sum of one dollar or more, or by contributing to the articles of our present at the meetings of the Children's Department of the Working Union, on Saturday afternoons, at 170 West Chester Park, Boston.

Read "ZOLLNER'S TRANSCENDENTAL PHYSICS."

This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place), Boston. See advertisement in another column of the New England Malt Co. For full particulars in regard to the enterprise referred to, address J. W. Free, President, 209 Washington street, Room A, Boston.

A reliable trance medium—J. W. Fletcher, 2 Hamilton Place, Boston. The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecturing, solemnize marriages, or attend funerals, wherever his services are required. Address him 48 Clarendon street, Boston, Mass.

Subscriptions Received at this Office FOR THE SPIRITUAL OFFERING. Published weekly in Ottawa, Iowa. Price 10 cents. THE OLIVE BRANCH. Published monthly in Utica, N. Y., \$1.00 per annum. THE OLIVE BRANCH. Published monthly in Utica, N. Y., \$1.00 per annum. THE OLIVE BRANCH. Published monthly in Utica, N. Y., \$1.00 per annum.

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston, Single copies 5 cents. THE SPIRITUAL OFFERING. Published weekly in Ottawa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. THE BOSTONIAN. Published in Montreal, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, 50 cents. THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO. Published monthly in Shaker, N. Y. Single copies 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents. THE SCIENTIFIC-PHYSIOLOGICAL JOURNAL. Published weekly in Chicago, Ill. Price 50 cents per copy, \$2.50 per year.

RATES OF ADVERTISING. Each line in Advance twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in the same column. Special Notices forty cents per line, Minimum, each insertion. Business Cards thirty cents per line, Advance, notices in the editorial columns, large type, led matter, fifty cents per line. Payments in all cases in advance. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on the day of their expiration, and the date whereon they are to appear.

SPECIAL NOTICES. Dr. F. L. H. Willis may be addressed No. 417 Summer 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. Mansfield, at 23 Dartmouth street, Boston, answers sealed letters. Terms, \$3, and 10c. postage. 4w*Ja.17. Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines, and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS. THIS PAPER may be found on file at GEO. P. BOW-BURNETT, 209 Washington Street, Boston, where advertising contracts may be made for it in New York. TO FOREIGN SUBSCRIBERS. The subscription price of the Banner of Light is \$3.50 per year in Advance. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH READERS. J. W. FLETCHER, the well-known English lecturer, will act as agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to see the work, or to order a copy, should apply to the office of J. W. Fletcher, 209 Easton Road, London, N. W., England, where single copies of the Banner can be obtained at 4d. each; if sent post, 5d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by COLBY & RICH.

BOOK DEPOT. SAN FRANCISCO. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reformatory Works published by Colby & Rich. AUSTRALIAN BOOK DEPOT. AND AGENT FOR THE BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich, Boston, are for sale at the office of The Tri-Week, 33 Clinton Place, New York City. CLEVELAND, O. BOOK DEPOT. LEEB'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., is agent for the Spiritual and Reformatory Works published by Colby & Rich, Boston. He will be glad to supply the public with books for sale or circulation. ROCHESTER, N. Y., BOOK DEPOT. JACKSON & BULLRICH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

TROY, N. Y., AGENCY. Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich can procure them by W. H. VOSEBROUGH, 99 Hoosick street, Troy, N. Y. PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich are for sale by J. H. BODDIE, M. D., at the Philadelphia Book Agency, 210 North 10th street. Subscriptions received for the Banner of Light at \$3.50 per year in Advance. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

WASHINGTON BOOK DEPOT. The Robert M. MUNCEY, Proprietor, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, Spiritual and Reformatory Works published by Colby & Rich. ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HUBBARD, Booksellers, 23 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich.

AUBURN, N. Y., AGENCY. Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich can procure them by J. H. BODDIE, M. D., at the Philadelphia Book Agency, 210 North 10th street. HARTFORD, CONN., BOOK DEPOT. E. M. BOSE, 37 Trumbull street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT, Spiritual and Reformatory Works published by Colby & Rich. LOUIS, MO., BOOK DEPOT. THE LOUISIANA NEWS CO., 620 N. 3rd street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, Spiritual and Reformatory Works published by Colby & Rich.

INDIA BOOK DEPOT. KALAI, Bookseller, 23 West Main street, Rochester, N. Y., will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at \$3.50 per year in Advance. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

GRATEFUL-COMFORTING. EPP'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operation of the human system, and by a careful application of the fine properties of well-selected Cacao, Mr. Epps has provided our breakfast tables with a delicate and healthful beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist all tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal ailment by guarding our system with pure blood and a properly nourished frame."—Chief Medical Officer, U. S. Army. Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, Jan. 17.—18c0w London, England.

\$150,000,000 INVESTED. \$100 Share for \$20. Will be \$50 soon. SEND for Mail Book, or call and see large Machine, or examine Company's affairs; then you can invest your money understandingly. WANTED, a Partner, to start Companies in other parts of the United States, similar to the one in New England. GREAT BARGAIN. 51-111,000 acres of spruce land in Dixville Notch, and 300 acre Valley Farm. NEW ENGLAND MALT CO., 209 Washington Street, Room A, Boston. Jan. 17.—1w* J. W. FREE, President.

We would Call Attention OF THE PUBLIC TO DR. B. F. RICHARDSON'S new mode of Treatment, known only to himself and Immense Band, which by removing the First Great Cause, Cases that are curable can be cured at once. Incurable cases do not encourage, but will tell the sufferer at once. DR. RICHARDSON is a first Lecturer and a good Test Medium. Will answer calls to lecture and demonstrate his wonderful Gifts should you desire consultation on disease, send lock of hair, age and sex. Those desiring a Horoscope of Life, by sending lock of hair, age and sex, \$1.00 and stamp for reply, can be favored with a truthful statement of future prospects and of the loved ones passed on. Sometimes full names are given, certain of the reality of the communications. All communications addressed to B. F. RICHARDSON, M. D., 307 Green street, Boston, Mass. Will send on sending name, please remit by Post Office Order or Registered Letter. L. A. EDWINSTER, 209 Washington Street, Room A, Boston. Jan. 17.—1w* J. W. FREE, President.

PSYCHOVITLIST AND MAGNETIC HEALER. THOSE who are afflicted, if impressed to come, will call at 103 James street, between the hours of 10 and 4 P. M. Consultation free. Charges for treatment made satisfactory. Country seekers not desired. Cut this out for your reference. DR. J. C. STREET, MAGNETO-ELECTRIC AND BOTANIC PHYSICIAN. STUDENT OF OCCULT FORCES AND METAPHYSICIAN. Office, 57 Beacon street, near Tremont House, Boston. Hours: from 9 A. M. to 3 P. M. Will visit patients. Dec. 20.—5w*

VOCOPHY. J. SANDER S. HIGGARDS, Esq., the founder of Vocophy, will, by the aid of this new science, make examinations by letters, including the trade, profession or occupation one is best suited to follow. A silver quarter and a ten cent piece enclosed in a letter (postage to only a one stamp, 2c) will ensure a consultation. Examinations of persons, one dollar. Address above at East 7th street, Boston, Mass. 2w*—Jan. 17. DR. W. M. KEELER, The World's Trial and Responsible Spirit-Photographer, 46 Dover Street, Boston. Sittings Daily from 9 to 4. Those who cannot attend personally may send their own photo (inscribed last week "plate") and \$2. Jan. 17.—1w*

SPECIAL NOTICE. THE February number of "The Prognostic Star Gazer" will contain the "Influence and Effects of the Planets" over the lives and destiny of all "classes" of people for the whole month; also Special Astrological Calculations, Predictions and Advice to the Planetary Influences over all you who were born on or near the 6th, 6th, 7th, 8th, 9th, 10th, 21st, 22nd, 23rd, 24th and 25th of Jan., Feb., Mar., Apr., May, June, July, Aug., Sept., Oct., Nov., and Dec. Send orders in early if you wish to secure a copy. Price 10 cents. Address "The Star Gazer," 70 State st., Boston. 5c. 2w*—Jan. 17. BOOKS ALMOST GIVEN AWAY! TENNYSON'S Poem "In Memoriam" Poems and Scott's Lady of the Lake, each in neat pamphlet form, will all be sent postpaid upon receipt of only Eight Cents in postage stamps. This offer is made to introduce our popular series of standard works. Address: F. M. LUTON, No. 3 Park Place, New York. Jan. 17.—1w*

Miss Lizzie M. Whiting, MAGNETIC TREATMENT, 40 East Springfield st., Boston. This treatment is the best for the relief of Paralysis, Rheumatism, Neuralgia, Nervous Prostration, Kidney Complaints, Dyspepsia, Loss of Muscular Power, Sprains or Disks. Patients attended at their homes, or any rooms. Jan. 17.—1w* THE MOST THOROUGH MAGNETIC TREATMENT IN BOSTON. MANIPULATION, and Hill's Magnetic Brush and Appliances. Cures guaranteed or money refunded. Call or send postal note to COLBY & RICH, 9 Bosworth street, Room 23, Boston, Mass. 1w*—Jan. 17. MADAM FURMONT, GIFTED TEST MEDIUM in Business Matters, Described in Gleanings of Europe, and in the Boston Free Press. Residence, 484 Tremont street, Boston. Jan. 17.—2w*

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, 48 Winter street, Room 11, Jan. 17.—2w* MARGARET FOX KANE, ONE of the original Fox girls. Sittings daily at 41 Green- wich Avenue, New York. 2w*—Jan. 17. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole-life-reading, \$1.00 and a stamp, for small street, Boston. 1w*—Jan. 17. PROF. BEARSE, Astrologer, 260 Meridian st., Boston, Mass. Read your future life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, sex, and how long you have been married. 1w*—Jan. 17. CARRIE M. SAWYER, 59 West 24th street, New York City. Sittings by mail. Business held in the light, under strict test conditions, Tuesday, Wednesday, Friday and Sunday evenings, at 8 o'clock, and Thursday afternoons at 2 o'clock. 1w*—Jan. 17. MRS. MATTIE HOUGHTON-CHAMBERLAIN, Magnetic, Clairvoyant, and Test Medium, also Magnetic Healer, No. 25 Beacon st., Boston. Office hours 12 to 4. Jan. 17.—1w*

MRS. JOHNSON, Writing Business Medium. Letters answered. 209 Broadway, Chelsea, Mass. Jan. 17.—1w* SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, by ALBERT MORTON, 210 Stockton street. Nov. 15.—1w* SPIRITUAL SPECIFICS. Mind in Medicine. Embracing two Sermons preached in the West Church, Boston, Mass., Oct. 5th and 12th, 1884, by REV. CYRUS A. BARTOL, D. D., Pastor. For sale by COLBY & RICH.

THE CHILD'S GUIDE TO SPIRITUALISM. The author of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to any writing of credos, and the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look the future of our race. It is to them that the destinies of our people are constantly unfolding. We take great pains to impress the minds of grown-up people with the truth of Spiritualism. Spiritualists are constantly instructed, and it is our duty to do all we can to instruct the children of our people. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points. The book is not a creed, but designed to familiarize the child with the spiritual philosophy, which will be of great benefit to him in this way than in any other. Flexible cover, 20 cents. For sale by COLBY & RICH.

THE CLAIMS OF SPIRITUALISM: Embracing the Experience of an Investigator. By A. MEDICAL MAN. An intensely interesting narrative of personal experience in the investigation of Spiritualism, through the medium of a medical gentleman of education and religious culture, is written in so fair and candid a spirit as most happily to interest the reader in his cautious, but thorough method of investigation, so that if one does not believe in Spiritualism, he is at least disposed to respect the experiments for himself. Paper, 20 cents, postage 5 cents. For sale by COLBY & RICH.

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NEW BOOK.

Issued from the Press of Colby & Rich January 7th, 1885. "SHADOWS": Being a Familiar Presentation of Thoughts and Experiences in Spiritual Matters, with Illustrative Narrations. BY JOHN WETHERBEE.

The features of this book are simplicity of statement—freedom from dogmatism—and manifest truthfulness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spiritualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest. The several chapters are distinct articles in themselves, without reference to consecutive order, but in their wholeness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements.

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