VOL. LVI.

Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 24, 1885.

\$3,00 Per Annum, Postage Free.

NO. 19.

FIRST PAGE,-Outside the Gates, The Spiritual Bostrum: Frauds and Exposures in Mediumship.

SECOND PAGE. - The Reviewer: Soul, Brain and Body. THIRD PAGE. - Free Thought: Cherubim and Beraphim. Postry: Bocrates, New Publications. Banner Corre spondence: Lettersfrom Massachusetts, Indiana, New York, New Jersey, Colorado, Kansas, and Michigan. Spiritual Phenomena: Reflections on Materializations with Dr. Caswell and Others. Financial Report, etc.

FOURTH PAGE.—The New Philosophy, American Society for Psychical Research, "Life and Labor in the Spirit-World, "Mrs. E. H. Britten in Boston, Ingersoll in

FIFTH PAGE. -All Sorts of Paragraphs. Movementsof Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Aust Mary A. Halstead, William F. Brett, Ada Sanborn, Milo Ives, Katie T. Magee, George Dillingham, and Etta Comn. Verifications of Spirit Messages. January Magazines. Obituary Notices, etc.

BEVENTH PAGE ** Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE. - Spiritualist Meetings in Boston. The Boston Spiritual Temple. Society of the Perfect Way. To the Henorable the Senate and House of Representatives of the State of Massachusetts. Berkeley Hall Meetings. The Working Union of Progressive Spiritualists. J.W. Fletcher in Providence, R. I. Meetings in Haverhill, Mass. Springfield, Mass., etc.

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

GIVEN THEOUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

CHAPTER III.

OUTSIDE THE GATES! How the conviction settled like a weight of gloom upon my spirit. Below was the material, with its toils, its struggles and its conflicts; here was a dead, blank desert, with nothing to enliven or to quicken one's being. There was light and peace and happiness and heavenly rest. There, beyond that wall of beauty, lived my idol, the dear one whom in all my dark hours I had never forgot-There, too, was my pure-hearted little Daisy, and other dear ones whom I had mourned when they slipped from their earthly hold.

And I could not get to them; I was debarred a sight of their sweet faces, and of the heavenly land; and although my heart famished for the sight, reguld find no entrance way into the glorious Angel-World. In my grief I madly questioned why I could not find my darlings and be at peace; and one of the voices of my soul answered: "Never, until you regain your self-respect, can you find the heavenly way, or gaze upon the faces of the immortals who live in purity and peace."

I bowed my head in submission, and paced to and fro, as near to the belt of light as I could | the custom of this handsome Adonis to visit her of suffering that shadowed it. I could see at a get. I gave no thought, no notice, to any of my home several times a week, for the purpose of glance that here was Lettle's mother, for the me I knew it not. With bent head and lowered | the latter possessing a rich contralto voice, that | mistaken. and busy with my own remorseful thoughts, I passed on, and recognized neither the surrounding faces nor the lapse of time.

I know now that a human soul can endure an eternity of experience in an hour's anguish. Not that I was but a brief hour in my woe, but that I have seen spirits suffer so, that it would seem as though ages had passed over them in an instant of time. Oh! what should I do? What would give me back the fresh innocence of heart that was mine before I entered upon my path of sin?

These were the questions I demanded of myself; how could I get beyond those Sunrise Gates? I could never return to earth and reveal my suffering and my wrong doing to the dear ones there. What I torture their hearts with a knowledge of how I had deceived them? Never! though ten thousand torments awaited

In the midst of my terrible cogitations . I heard a sound, and a voice above me said: You will find relief in work. Work for your fellow-beings. There are those all around you who need your counsel and your sympathy. Speak to them encouragingly; it will strengthen you. Go back to earth and tell your story; it will deter others from doing wrong. Oh! forget self in ministering to others, and you will regain all that you deem is lost."

Like the sound of an Mollan harp the words fell in allvery accents on my soul, and, looking upward, I caught a glimpse of a radiant face beaming upon me through the wall of light but, as it vanished, the clouds again gathered over me, and I wrapped the sombre folds of my robe around my head and passed onward, more unhappy than before.

I now know that I was in this unhappy condition for months, though to me then it seemed as though eternal ages were rolling over me. I continued on my way, wrapped up in my woe, until at length I began to notice, the import of a sound that had for some time fallen unheeded on my ear, and discovered it to be the low. mosning, sobbing cry of a woman's voice. As I began to comprehend the sorrow of the tone. a feeling of pity came over me. Was it possi-

ble that any one could be as unhappy as I? I threw aside the yell from my face and looked around, and there, pacing to-and-fro like myself, I beheld a young and beautiful woman, who was sobbing as if her soul would rend in two. In her arms she held a chubby, dimpled child over which she bowed in her agony of Good heavens! I thought, a child, an inincompanier b from heaven, in this forlow and siloning pige! What can it mean? I approached the gift on the could not have been more than the gift outled touched her on the arm. mm, but I would not let

"Oh | who are you?" she sobbed, turning her | him; he is my darling; I lave him still, and to tear-stained face toward mine. "You speak says him such suffering at thase known, I would kindly, but you cannot help me; no one can do walk with bared feet over red hot stones to that. I have my punishment to bear alone. Please leave me. I want no one." wat

"I am one like you who has suffered deeply," was my answer. "I may be powerless to aid you in any outward manner, but I can give you my sympathy. Come, tell me your trouble; it will relieve you to confide in some one who is friendly, and I can at least be that."

She hesitated a moment, and then, as if the prospect of sharing her sorrows with another was pleasing to her, she pressed her child more closely to her bosom and began to relate, in a hurried and tearful voice, her tale of woe. The little one in her arms coold softly, and nestled to his mother's heart in innocent love and confidence that was beautiful to behold.

By dint of gentle persuasion, and sympathetic assurances of my interest in her and her infant, I succeeded in winning the whole story of her life from the unhappy girl. Every now and then she would break down in pitiful sobs that for a time choked her utterance; but she would soon grow calm again, and continue her narra-

Thus I learned that she had been the idolized child of a poor but refined widow, whose husfession as a music and vocal teacher, the lady caused her all this pain. Oh! if I could reach had succeeded in providing for the wants of her!" herself and child, and in rearing the latter in refinement and culture.

"I never wanted for anything mamma could get me," said the weeping girl. "She gave me the best advantages of a liberal education the place afforded. She denied herself the luxuries of life, that I might go into society as well informed and as handsomely dressed as the daughters of our more wealthy neighbors. She loved me devotedly, and I repaid her devotion with unfilial ingratitude.

"My mother was the organist of our Unitarian society." Also continued, after a fresh paroxysm of tears, "and under her tuition I beblack hair and beard, his dark eyes and rosy evident refinement. cheeks, his straight form and superb bearing had won the admiration of all the members of our congregation, while his divine singing made; him almost worshiped by my mother and my-

The girl went on to relate that it soon became gave depth and harmony of tone to the mellow sweetness of the others. And it soon became my side and flung herself at the feet of the quite the thing for these two ladies to await the drooping figure. I caught the child from her coming of the dashing tenor with impatience and eagerness.

But why dwell upon the story? Little by little the intimacy of the young people advanced, until the dreadful truth dawned upon the girl a cry of pain escaped her; she raised her head that she was soon to assume the cares and responsibilities of maternity. With blanched cheeks and paling brow she sought an interview with her lover, imparting to him her secret, and imploring him to make restitution to her honor. He soothed her anxiety with gentle caresses and promises of an immediate union; but the next day it transpired that he had left the city for parts unknown.

Wrought up to frenzy by the knowledge of her shame and her lover's baseness, she gathered up her jewels and the little money she had in her possession, and fled from her home. After traveling in an unknown direction as fast as steam would bear her for three days, she was set down at a country station, and left alone and desolate in the world.

I cannot tell you what experiences the poor girl passed through during the next six months: it requires the thrilling pathos of her voice to adequately convey a realization of their suffering and their depth. The knowledge she pos sessed of music had enabled her to earn a comfortable living until her child was born, a preclous little boy, with curling black hair and dusky eyes. Then her strength failed her; the small savings of a few months were soon exhausted; then she sold her jewelry, and at length, faint and weary, she found herself penniless and deserted.

"My punishment was just," she mosned; deceived my mother; I may have killed her by my actions; she never could have held up her head again after my disgrace. Poor mamma l she was so proud of her Lettie."

Driven to despair, the poor girl at length procured writing materials and penned a long letter to her mother, confessing all her fault and praying for forgiveness. This she gave to a wo man in the town who had shown her some kindness after her misfortune had become known with the request that she should mail it to the address on the envelope.

"That night, I started for the river, with my

therm you; perhaps I you, my poor child?

warn him to fice from danger. If I had repented of my sin, so as to be attong to live until God called me, it might have been different; but I allowed despair to govern me, and I took my life, and robbed my innocent child of his-I can never forget it; and sometimes when it seems as though I could get away from here to a more congenial place, the thought of what I have done arises and confronts me, and I sink down helpless and condemned. I am not fit to live in a holler place than this. But it is so fearful! Those who are here seem so dark and unhappy, or else so coarse and careless, they frighten me. But worse than all is the thought that my child must be in such scenes, instead

of in heaven where he belongs." The child, as though understanding his mother's sad plaint, lifted his tiny hand and caressed her cheek, and with a satisfied smile nestled still closer in her bosom. Ah I poor woman! little did she realize then that the prattling infant found its heaven in the loving arms that enfolded it.

"If I could only get to my mother!" Lettie wailed, "I am sure I could win her forgiveness. Through all the woe of my life I feel she is callband had died about three years after their ing me. She spends her days in anguish, her marriage, leaving her this daughter, a child of nights in tears; she can find no rest, I am sure. two years. By careful application to her pro- Her head is bowed to the dust, and I have

> Then I knew my work had come: it was to teach this child the possibility of spirit-communion with earth, the power of spirit-return and control over matter, and with gentle words I drew her to my arms and related the wonderful story of how hapless, or happy spirits could find their way back to earthly scenes, and, under certain laws, demonstrate their presence to their mourning friends.

She listened in wild-eyed excitement and eager breathlessness. "Come," said I, "we will go; I know the way, we will leave this place. Think of your mother and her home, and we will soon be there." Fixing our thoughts came sufficiently proficient in vocal music to be upon the place we desired to reach, we felt considered a fit candidate for the position of ourselves rising and dissing out into the atfirst mezzo-soprano in the choir. Our tenor mosphere. In a few moments I saw we were was a handsome man, about thirty years old, in an apartment that belonged to an earthly when I first met him about two years ago. His dwelling. It was furnished neatly and with

In its centre, by the side of a table covered with books, sat a lady with bowed head and clasped hands, the picture of grief and of desolation. She was evidently not more than forty years of age, and bore traces of great beauty. which, however, had been dimmed by the lines fellow-travelers. If curious glances fell upon practicing singing with herself and her mother, resemblance between them was too great to be

> With a great ory my companion started from arms, and, with him clasped to my breast, stood a sympathetic spectator of the scene. As the spirit clasped the feet of the mortal a shudder swept through the frame of the latter and and glanced wildly around the apartment.

> A soft, sweet influence filled the room. felt it thrilling every fibre of my being. As the lady continued to gaze and the kneeling spirit to cling to her skirts, I saw a beautiful, soft, mellow light gradually steal through the dusk of the winter twilight and fill the room with an indescribable glory. In the centre of the apartment a human form became outlined, and in a moment I perceived the form and features of a handsome, stately male spirit, whose hands were raised in blessing above the heads of the two women.

[To be continued.]

John A. Poor-A Reminiscence. [From the Pertland Argus.]

Poor and the writer of this were Oxford County boys, and socially were early friends, and as such we continued our relations until his death; and the writer knew something of his interior qualities and his moods of thought upon subjects outside of his material enterprises and activities.

He was a deep thinker, and possessed a far-

reaching and comprehensive intellect—perhaps inspirational—as may be illustrated by the fol-

While the first section of the Atlantic and St Lawrence Railroad was being constructed, we met at Norway Village and took the mail stage to Portland. I asked him what suggested to his mind an enterprise of such vast magnitude as uniting Montreal and Portland by a railroad.

as uniting Montreal and Portland by a railroad. He answered that it was a matter he felt disinclined to make public; but; as I was a Swedenborgian, he could tell lie without prejudice, as perhaps I might understated the philosophy of it. Said he:

"It was a vision, in which I saw the whole line pass before me like a gold panorant, and in continuation a vast system of pulkoads permissing the whole country from the Atlands to the Panic and from the Bay of Chalcur to the Gulf of Region, with new cities with a dense population, with every facility for occult stampanies from every country, and the coast of Maine lined with eights rivaling the cities on the ocast of the Baltic."

Shadows is a title not unknown to the readers of the Commonwealth as the nom de plume baby in my arms," she said. I clasped him close, and with a prayer for pardon! plunged in: After a few moments of agony! lost coil. After a few moments of agony! lost coil. It is feature are simplicity of statement, wide solousness, and when I opened my eyes I found myself here!" and with a gesture of despair she swept her hand around in the gloom of the place.

"And why should you be here?" I demanded. "You have been more simpled against than sining. Is there a just God to permit such things?

Why is not the villain who caused your misery here, or in some more unhappy place, instead of you, my poor child?" "You must not caused your misery here, or in some more unhappy place, instead of you, my poor child?" "The lock of the suthor. It is a sufficient who are indifferent. It is likely to be widely read among them and also with profit day those who are indifferent. It contains 388 pages and a portrait of the suthor. Boston: Colby: & Righ. The (Commonwealth, Baylon), Jan. 19th. of one of its contributors, Mr. John Wetherbee

The Spiritual Rostrum.

Frauds and Exposures in Mediumship.

Delivered in the Church of the New Spiritus Dispensation Conference, Brooklyn, N. Y., Jan. 4th, 1885, by HENRY KIDDLE.

[Reported for the Banner of Light.]

Fraud, and the exposure of fraud-these are not pleasant things to contemplate in connection with a subject so sacred—for such it should be—as spirit ommunion. But it is never allowable to ignore facts for the indulgence of sentiment, however disagreeable it may be to confront them; and it is usually an important preliminary to the attainment of truth to throw down the idols we may have enshrined in our minds and hearts, and to enthrone the actual-the matter-offact-in their place. The millennium has not yet arrived; humanity is still characterized by the weakness and wickedness that stand out so conspicuously in the records of the past. There may have been progress and amelioration, but the elements of human nature are very far from being purity, unselfishness and truthfulness. The opposites of these are far more po tential and conspicuous in human society, notwith standing the establishment of Christianity for more than fifteen hundred years, strengthened and sus tained, as it has been, during that long period, by all the power of the civil government and the institutions of social life. It is not necessary for me to ask, how far that social system which calls itself Christian reflects the ethical and spiritual principles of the Great Teacher, or to what extent the lives of those who are nominally his followers are based on the divine beatitudes that fell from his lips. When the angels of this New Dispensation-for such we seem to have at this time, at least in its dawn-talk to us. they whisper the same essential truths and blessings, and for a time, at least, startle us from our sleep of materiality; but alast there are other voices, beguiling and ensuaring, that drown the sacred accents of the divine messengers, and lead us back to our more accustomed sphere. We do not sufficiently heed the tender injunction of the loving and beloved disciple: "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Thus we see that, in the early days of Christian Spiritualism, when the voices of spirits were listened to, when "spiritual gifts" abounded, as they do now, there were then, as now, mediums (prophets) of deceptive manifestations, as well as of the good and the true. The doors from the spiritworld were open then, as they are at the present time. and the two classes of spirits came through-in the language of John, those who were "of God." and those who were not spirits of light and spirits of darkness-the white winged messengers of truth, and

one "loveth and maketh a lie." The material sphere in which we now dwell has one special characteristic-that of choice. Everywhere we, as the sons and daughters of Adam and Eve, are made to partake of the "fruit of the tree of the knowledge of good and evil"; and the experience by which we are taught to discriminate between them is often a very sad one. But the lesson must be learned, because in this way alone can our individuality as responsible, elf-conscious beings be perfected.

the "seducing spirits" from that sphere where every

Spirit communion presents no exception to that law: it contains the elements of good and evil, and we are to be strengthened and elevated by choosing the one. and refusing the other. We cannot evade the responsibility of making that choice. We dare not dash the cup of blessing from our lips, because the poisoned bowl is by its side, and we are too indolent, too apathetic, too cowardly, to distinguish one from the other. It is the condition of life itself, for we should die of hunger or of disease, did we refuse to study the properties of the substances offered for foud, and the sanitary influences that surround us; and thus learn to re-

ject the unwholesome and the morbific. So is it with the true and the false in Spiritualism. I ignore neither; I never have, for I conceive that both come to us with the same mission, to instruct-the one with the voice of edification, the other with that of admonition. But it is incumbent upon us to make a wise discrimination, with neither ignorance nor rashness. The tares and the wheat must usually be left to grow together, lest while we gather up the one, we root up the other. The harvest comes, when the

separation can be safely and effectually accomplished. The enemies of the great spiritual movement of this time find no theme so prolific as the "frauds" which they allege are perpetrated by those who are called mediums for spirit manifestation. In their public invectives against it, they usually resolve all the phonomena on which we base our knowledge of the spiritworld into fraud, delusion, or misinterpretation; and fraud is said to explain the greater part. We must. of course, expect this from the enemies of our cause, the progress of which threatens their earthly interests, and the claims of which are offensive to their strongest prejudices; but, certainly, while we ought always to be faithful to the truth, as Spiritualists we should not be eager to fasten this odious, charge upon mediumship, and thus to supply ammunition to its bigoted assallants, and aid them most effectually in their efforts to poison the public mind against it. When we attempt its defense, we often have to meet the state-ment hurled disdainfully at us: "Your best friends have to admit that the movement is permeated with fraud, and that the word medium has become almost a synonym with trickster or impostor." There may be, they sometimes admit, a small residuum of fact after excluding the result of willful imposture; but this, they assert, is wholly due to certain unknown psychological forces, or to the psychic powers of the em-bodied spirit, the hypothesis of disembodied spirits being wholly unnecessary and therefore illogical. Thus Spiritualism is made to "give up the ghost," literally; and its foce exult over its lifeless remains, from which all the vivilying warmth of immortality has passed way, to give place to the deathlike coldness of scien-You all know the frantic efforts that were made to

prove the Fox mediums to be tricksters—how committee after committee was appointed at the public meetings held to witness the phenomena; how disappointing the successive reports of those committees were to the people who were charging the mediums with fraud, their own committees being obliged to exculpate the accused, latter a careful examination; and how those plous and respectable citizens bore their disappointment, being restrained from violently asshulting, and probably murdering, those innocent girls, only by the herolam of a small band of resolute men who bravely confronted and held back the insensate mob, furious with scientific and religious bigotry, and maddened by their righteous zeal against World. This character. Since we are now demonstrating to the was the first ordeal passed by the New Dispensation, world truths that can be made known only through

which then came nearer being strangled in its cradle than did the babe of Bethlehem to falling a victim to Herod's "slaughter of the innocents."

Since that early period, the spirit manifestations have gone on with a vast increase in the number and variety of their phases, and with overwhelming de-monstrations of spirit power; but there has been no intermission in the outery of fraud against the public mediums. Indeed, there is scarcely one, however genuine or powerful, who has not thus been stigma-

In former years this outcry of fraud came only from the opponents of Spiritualism; but, in recent years, it is kept up quite as vigorously by many professing Spiritualists, especially in relation to manifestations which they are inclined to disbelieve and discredit. While, without doubt, this is done with good and pure motives, and the sincere desire to keep the spiritual movement free from all that tends to dishonor it in the minds of the public, I have been led to believe, from careful experience and study of the phenomena, that many serious mistakes have been made in carrying out this policy; as, I think, will be obvious from the facts I intend to present.

The Fox mediums, fortunately, after they had been coffed at by the prejudiced, superficial witnesses in the public meetings at Rochester, were examined carefully by committees appointed for the purpose; and thus, in part (but only in part), escaped public con-

In 1874, long after the "toe and knee joint theory" had been exploded, we find the English scientist, Alfred R. Wallace, bearing the following testimony in favor of one of those mediums (Mrs. Kate Fox Jencken):

"We have here a career of twenty-six years of medium-ship of the most varied and remarkable character; medi-umship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at im-posture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists."

The phase of manifestation which has especially encountered the charge of fraud is that which is known as "full-form materialization"; in connection with which the "exposures" of mediums, apparently guilty of imposture in personating spirit-forms, have not only brought public odium upon mediumship and Spiritualism, but have been made the means of discrediting many of the most earnest adherents of the cause, who are, even now, I am sorry to say, charged with "condoning fraud," because they present facts, as well as theories supported by facts, that go far toward the partial or entire exculpation of the accused mediums, and the vindication of mediumship in general.

It certainly cannot be right or expedient to make sweeping denunciations against the intellectual and moral integrity of a large class of intelligent and earnest Spiritualists. Surely this is not requisite to strengthen the defense of truth against falsehood, purity against immorality, or genuine mediumship against that which is apurious and fraudulent.

There is a very serious question concerned in this matter—a question the proper solution of which is rapidly being reached by the intelligent, fair-minded students of spiritual phenomena and laws; and if any one thinks he can affect the decision by attacking the motives or aspersing the character of those who have taken either side of it, he will find himself greatly mistaken. It would be no triumph, but a great misfortune, to divide the present spiritual army into two hostile camps. Differ we must in our interpretations of many of the phenomena, but difference of opinion is not inconsistent with fraternal feeling and mutual respect and good will, unless it incite to personal insult or detraction, to which no true disciple of spiritcommunion will ever descend. If I commend a medium whom another has condemned as unreliable. it does not prove that I have "condoned a fraud." The inference is, indeed, quite the reverse; since my exnerience must have been totally different, and that experience should be respected.

In what I intend to say on this subject I shall present only well-attested facts, and the conclusions of investigators of mature experience and superior intelligence; and these should be attentively considered, without prejudice or partisanship. I make no plea for "charity" toward wrong doers justly condemned. Let the guilty suffer; but let no penalty be inflicted before a fair trial, lest in the end it reflect lasting disgrace upon both judge and executioner. I do not know but that, with some persons, it may be "easier to be charitable than to be just"; but I do know that it is always vastly easier to be uncharitable than to be just. It is not, however, charity, but truth, as well as fustice, that is concerned in a careful discussion of the principles by which mediumship should be tested, and the cause of deceptive manifestations demonstrated and exposed. The personal element is, in fact, a subordinate one; for the progress of spiritual science depends, in no small degree, upon a knowledge of those principles. I trust, therefore, I shall not be misunderstood; I offer no apology or excuse for those who have profaned the sacred sitts of Heaven by fraud, or counterfelted the evidences of immortality; let them suffer the just consequences of their guilt: but let not the innocent suffer in consequence of our rashness and ignorance.

The great question is, On what principles and by what methods are we to determine the guilt or innocence of mediums charged with the perpetration of fraud while in the exercise of their mediumistic gifts? This is the primary question; and next to it that of the greatest importance to us as responsible tives of this spiritual movement, is: What the proper course to pursue toward those who have been found guilty of fraudulent acts in connection with their mediumship?

It will be observed that, in both these questions, I refer only to those who are really mediums-whose mediumistic gifts have been clearly proved to exist; and, also, that I refer only to acts committed in the exercise of their peculiar vocation. The simulation of mediumship by artful pretenders, that is, the perpetration of what have been aptly called "Truesdell's tricks," presents a different, and scarcely cognate, sub-ject for consideration, as, indeed, does also the moral character or conduct of mediums, apart from the exercise of their special vocation, or as ordinary members of the community. The common laws and usages of society provide for such cases, irrespective of any spiritualistic policy. I admit that offences committed in the name of mediumship, or by those endowed with that divine gift, should be followed by a heavier rather than a lighter penalty; but experience has certainly taught us the truth of what I read recently in the English Spiritualist paper, Light: "The moral charac-ter of a medium has about as much to do with the reality or excellence of his mediumship as the moral character of a singer or actor has to do with the quality of his art." While I should object to the use of the word excellence in that connection, there is no denying the fact that the natural endowments of mediumship may, and often do, coexist with great defects of character. Since we are now demonstrating to the

mediumship, it is a precious gift, and should never be ruthlessly condemned and cast away, but judiciously encouraged and employed. I hold most strongly that no medium can be really excellent who is not moral and spiritual; and yet many of the mediums who have been most successfulin proving to the world our grand truths of spirit existence and return, could claim but little of those qualities. We must separate the man

In my distribution of this subject I have been careful to make this distinction, from the disregard of which much injustice and incalculable injury to our cause have resulted. Indeed, the spiritual movement. on this account chiefly, now presents to many an appearance which, in Shakspeare's poetical parlance, may be likened to

"A tangled chain, nothing impaired, but all disordered."

One of the most significant facts to which I desire to call your attention, previous to a discussion of the main question, is, that all the most serious "exposures" that have had so disastrous an effect upon public opinion in regard to Spiritualism, have happened in connection with mediums of established genuine. ness, usually after a protracted series of successful and startling manifestations that had greatly impressed the public mind. In this brief lecture, I cannot go through the whole history of this subject, which would fill a large volume; and hence I shall refer only to a few typical cases.

"In the year 1871," says Mr. Sargent (in "Proof Palpable,") " the materializations of spirit forms at the house of Mr. Keeler, in Moravia, N. Y., began to attract public attention." Though this was not the beginning of this kind of manifestation, yet I shall not need to refer to any earlier event. Mrs. Andrews has never, as far as I know, been publicly denounced as fraudulent; but she was "exposed," nevertheless, not by the usual "spirit-grabbing" process, but by an ingenious trick performed by a member of the circle. I will relate the occurrence in the words of Mr. Sargent : will relate the occurrence in the words of inf. Sargent:
"Occasionally, in the dark circles at Moravia, the spirits
would speak through a trumpet; and in one instance, a
skeptic, having blackened the smallend of it with printer's
ink, the ink was found, as soon as a light was struck, on
the mouth of the medium."

Thus Mrs. Andrews was, technically speaking, "exposed"; and, in these days, some of our good, zealous and righteous brethren might have haled her before a police magistrate, and had her committed to prison for obtaining money under false pretences. But

fraud" in making the following statement: 'Suspicions of fraud were raised, as usual; but there was no fraud in the case. The fact has been repeatedly proved that when an adhesive or coloring matter is taken on the hand or lips of the spirit, it may reappear on the corresponding part of the medium's person."

Mr. Sargent will appear to some to "condone the

Is it possible, I hear some one exclaim, that Epes Sargent was so credulous as to believe that? Yes, I answer, he was, because he had a large number of facts to prove it. None are so incredulous as the ignorant. In the "Scientific Basis," he cites an illustrative incident on the authority of Dr. F. L. H. Willis (who I think is in good repute here). In speaking of spirit hands, Dr. Willis said:

"On one occasion a gentleman present drew from his pocket a knife with a long, keen blade, and taking no one in his counsel, watching his opportunity, pierced with a violent blow one of the psychic hands. The medium uttored a shrick of pain. The sensation was precisely as if the knife had passed through his hand."

This typical exposer of medium trickery was exultantat his success; but in this case he met with disappointment, for the medium's hand showed no sign of injury, though the painful sensation remained for hours. In regard to the Andrews incident, Mr. Sargent remarks in "Proof Palpable":

"The 'nerve aura,' or whatever it may be, that is abstracted from the medium to form the materialization, carries back with it the foreign substance it has contracted." To which he adds, writing in 1874, let it be borne in mind:

"Innocent mediums have sometimes been unjustly con-demned by persons ignorant of this curious fact."

I hope that none of our good brethren will be in-

clined to place the author of the "Scientific Basis" in the black list of "fraud-condoners"; though I scarcely think, if they should, that it will dim the lustre of his earthly fame.

Among the earliest materializing phenomena were those presented through the mediumship of Dr. Slade, of which Dr. Crowell writes so explously and enthusiastically in his voluminous work. In a series of admirable articles, entitled "Phases of Materialization," now being published in Light, Mr. Stainton-Mosescites Dr. Crowell's description of the materialization of his daughter, at a sitting with Slade in 1872; and the editor of the Religio-Philosophical Journal has several times referred with great satisfaction to similar materializations witnessed by him through that now world-renowned medium, who, nevertheless, it is sad to be obliged to say, has been "exposed" several times, once, as you are aware, by those eminent English scientists, Dr. Donkin and Prof. Lankester, who, with the characteristic virtuous indignation of veteran medium-exposers, dragged him before Justice Flower, and had him held for condign punishment. I think you are quite familiar with this case, so I need not The complainants and the learned and respectable judge thought the culprit a "vile crea ture," who "ought to be sent to the work-house for the rest of his natural life"; but Dr. Slade and his friends did not see it in that light, and the accused medium, in Cicero's emphatic words, " ablit, excessit, evasit, erupit"; in plain English, hurrledly decamped, and went to Berlin and Leipsic, where he gave to Prof. Zöllner and other professors of the Leipsic University a triumphant demonstration of the genuineness of his powers. Here is the most provoking fact in connection with medium-exposure: the mediums won't stay ex posed: You may to-day grab the spirit and find the medium, or seem in some other way to fasten upon them a gross and palpable fraud; but the next thing you hear they are doing more startling and convincing things than ever. Medium-exposers need to have an inexhaustible stock of good temper; for they are severely tried, what with the phonix-like character of the mediums and the stubborn, condoning disposition of their friends and apologists.

The other, and quite serious, "exposure" of Dr Slade at Belleville illustrates this. There his enemies believed he had at last found his Waterloo; indeed, worse than a Waterloo, for-unlike the Little Corporal or Cambronne-he ignominiously surrendered, he confessed fraud. Certainly nobody would or could "condone" that. Yet it was condoned, and, wonderful to relate, by him who has been styled the journalist of the "pure white" system, who, in apologizing for the "exposed" medium, once more enunciated his favor ite dictim, which I particularly commend to your attention in connection with the question I am discuss ing: "Each séance or experiment must stand on its Own merits, independent of all others, when the question of its genuineness is raised." This is a good and sound principle, and I heartly wish it had been more strictly observed. It justified, probably, the Chicago journalist in "condoning the fraud" of which Dr. Blade had confessed himself guilty, but under the fear of areat and imprisonment, as he asserted when safe on American soil.

There, however, a certain book, published since that time, entitled". The Bottom Facts of the Science of Spiritualism," which has been pronounced by the editor of the Religio-Philosophical Journal a "very good book for Spiritualists." In this choice publics. tion, Dr. Blade's Belleville exposure is described at

good book for Spiritualists." In this choice publication, Dr. Blade's Belleville exposure is described at length; and the following is the statement made:

"Blade, with the evidence of his fraud confronting him, did not make any attempt at explanation. He whited at once, and appeared for a time quite dazed and stupid. But when Chief McKannon, threstoned to carrest him for fraud, he begged with tears and sobs to be allowed, to leave town. He beknewiedged that all the phenomena which had taken place were travelalest, and that Spanjalam had nothing whatever to do with them.

He blem, as it is stated, want on and fully axplained how the trick was performed. Moreover, the writer of this "good book for Spiritualists," devutes acreral pages to a detailed account of a confession of trickery by Slade to him, and of the perpetuation of trickery by Slade to him, and of the perpetuation of trickery in this (the writer's) presence to lithing in the Dr. Slade's) methods, all abominable and diagnating to the last degree; and to this statement. The Mosa, has never made a reply Now, if this is a planneral libel on this great medium, as doubtless it, is, how san the solume in which it is found be a good book for Epiritual fate, and are a said to the state of the particular fate, to describe in the last of the property of the spiritual fate and the state of the state statement, as and of the spiritual fate of the mode of the spiritual fate of the state statement, as as for 'Years' resorted to the meanest state of trickers and declared in sections of the spiritual state of the state statement and declared in sections of the spiritual state of the tiens availabled on the excellence

is even a little conscious of his turpitude, but we can have none of him who "glories in his shame."

In regard to these several so-called "exposures" of the medium Slade, which I only refer to as being typical, in a certain measure, of many other such cases, let me say that I accept none of the statements that have appeared in the newspapers. The English case, as presented in court, shows the contemptible character of the effort at exposure made by the two learned scientists, the utter faisity of the exultant claims set up, and the impossibility of a medium's obtaining justice in what is called a "court of justice." The lessons it teaches should be applied to other cases; and we who profess to be Spiritualists should never condemn the humblest medium on ex parts statements or on the testimony of prejudiced, ignorant observers The case should be carefully considered in all its parts, and both sides should be heard.

But some will, perhaps, reply: This is generally true; but what if the medium is caught in flagrants delicto, as when the spirit is selzed and the "exposer" finds the medium in his arms? "Spirit-grabbing" is the method of testing the genuineness of materialization most readily suggested to the inexperienced observer. Like blackening the trumpet, to which I have referred, it seems to be an experimentum crucis. It commenced soon after this phase of manifestation came before the public. At one of Miss Florence Cook's séances in London, in December, 1874, a Mr. Volckman "rose from his seat and attempted to selze the supposed spirit." The account of the affair, published at the time, was written by a prominent literary gentleman who had witnessed the occurrence. He

said:

"A person in the circle jumped up, caught the figure round the waist, and held it, exclaiming, 'It is the medium;' Two or three gentiemen present rushed forward and caught him, and a struggle ensued. I watched the result with considerable interest, and observed that the figure appeared to lose its feet and legs and to elude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. Although the person who made the attempt was apparently well able to hold on to anything he might happen to clutch, the apparition glided out of his grip, leaving no trace of corporal existence or surroundings in the shape of clothing."

Such is the history of parhams the earliest experi-

Such is the history of perhaps the earliest experiment of this kind, an experiment frequently repeated since then, and with diverse results. It was with this medium (Miss Cook) that Prof. Crookes and the electrician Varley experimented so successfully, proving by various contrivances the absolute fact that a separate psychic form was produced. He also proved that the drapery with which it was clothed was produced by the invisible agency—he satisfied himself by posttive proof that it could not have been brought into his house by the medium. Mr. Sargent says:

"During a period of six months Miss Cook was a frequent visitor at Prof. Crookes's house, remaining there sometimes a week at a time. She would bring nothing but a little hand-bag, not locked. During the day she would be constantly in the presence of Mrs. or Mr. Crookes, or some other member of his family; and, not sleeping by heresit, there was no conceivable opportunity for any fraudulent preparation."

"It was a common thing," he adds, "for the seven or eight of us in the laboratory to see Miss Cook and Katle (the spirit form) at the same time under the full blaze of the electric light." A large number of photographs of the materialized spirit were taken by Prof. Crookes. In one of these the medium is taken with the spirit; in another, Prof. Crookes and the spirit were photographed standing side by side, so that their relative height might be observed; and then a photograph was taken of Prof. Crookes and the medium standing together. While the two photographs of the Professor exactly corresponded, that of Miss Cook was much shorter and smaller than that of the spirit. Mr. Crookes says of Miss Cook:

"Every test I proposed she readily submitted to; she was open and straightforward in speech, and never did I see in her conduct anything approaching the slightest symp-tom of a wish to deceive."

Thus the evidence of the genuineness of this medium, and of her integrity as a woman, is overpowering; and yet she was, a few years afterwards, most ignominiously "exposed," while sitting for a circle at the rooms of the British Association of Spiritualists in London. She was detected, in the usual manner, in what obviously seemed the personation of a spirit, being found, on the sudden interruption of the seance in a partly disrobed condition. It was a mortifying and puzzling fact. The lady protested her innocence -her unconsciousness of all that had transpired; but, of course, this only evoked the feers of her "exposers," and her friends could scarcely defend her at that time; but the evening of the same day she gave a startling series of manifestations under absolute test conditions, which satisfied her friends, and the friends of the cause, though its eneighes still held to the "ex-

This experience was repeated subsequently in the case of Miss Wood, an English medium of thoroughly proved genuineness, which, subsequently to her "exposure," was confirmed by manifestations that were presented while she was sitting in full view of the cirneeting with this painful and perplexing experience I cannot, in this lecture, go into these cases in detail; for each one presents sufficient material for a lecture by itself. It is scarcely necessary, however, for the general purpose I have in view, particularly as these cases are doubtless fresh in your memories.

The effect of these experiences has been to show to thinking, dispassionate students of spiritual phenomena, that the customary methods of fraud-exposure are really of no value-that "spirit-grabbing" proves nothing, either as to the genuineness or the honesty of the medium. This has now become the position of many of the most intelligent and experienced investigators. The letter written by Alfred R. Wallace in October, 1882, in reference to the "exposure" of Miss Wood, sets forth, in the most lucid manner, the philosophy of this subject. Let me cite a few short para-

graphs:

"It is my deliberate conviction—accepting the reality of those phenomena as witnessed personally, and as narrated by a crowd of competent observers, and deducing from them the obvious and close material and spiritual connection of the form and medium—that the fact of a person's selving the form and finding the medium is not, and cannot be, a proof of fraud, but is, in all probability, the natural and inevitable effect of trying to keep apart two beings tohe are really one, and who cannot be rudely interfered with without danger to the human body whose abnormal organization supplies the material for the temporary materialisation of these marvelous existences."..." I maintain that this is the only hypothesis which the facts directly support; and, therefore, the only 'exposure' made is of the incapacity of experimenters, who deal with the greatest mysteries of an unknown universe as if they were more questions of terrestrial mechanics."

To this Mr. Wallace suggestively added:

To this Mr. Wallace suggestively added: To this Mr. Wallace suggestively added:
"So far as I remember, every medium for materialization, however perfectly their powers may have been tested,
however good their character, has been subjected to accusations of fraud on somewhat similar grounds to those alleged against Miss Wood. The fact that whenever a form
has been selved, it has been found, ofter a struggle of
some momente' duration, to merge into the medium, lends
additional support to the view here advanced. . . . I believe
that, even where the medium and form have been seen separate, a forcible seizure would result in their speedy amalgamation."

In regard to this view of the case, Mr. Stainton-Moses (M. A. Oxon) said: "It is a hopeful sign that experienced Spiritualists are beginning to are what Mr. Wallace so well puts, that 'catching's spirit' proves nothing of logical necessity. It is probable, nay almost certain, that any such seizure would place the medium in the hands of the seizer of the form, if that form were as substantial and solid as they usually are." And very recently in one of the series of articles in Light, to which I have already referred, this cautious and intelligent writer remarks: (19)

"It will not be militour knowledge is very considerably advanced that we shall be able to see how dapperous, how ignorant, hew foolish were the methods all bits universally adopted up to that date (1833). We shall know then, as we do not now, how flusory are the appearances that lie on the surface; how fatuous the solution of a perpletity attempted by those who 'seized a spirit' in order to show that it was in fact the medium."

Thus, according to these and many other of the best experts in spiritualistic investigation. "spiritgrabbing" is not a proper and reliable method of testing the guilt or innocence of suspected or accused mediums; (1) because, jeven when a separate form is materialized, a forcible selzure of that form must place the medium in the hands of the seizer; and (r) because, when a separate form is not materialized. and the entranced medium has been brought from the cabinet, and, made to personate the spirit, in a more or less changed or transfigured condition, it is the inor less changed or transfigured condition, it is the in-telligence back of the medium who is responsible for the act; and if fraud is committed, the medium may be wholly guillels. This may come within the category of deceptive manifestations, or an the responsibility for which is always a problem of sonsiderable per-pictive. Obviously, the induspress of the direct are not to be wholly discognized in accompling for the presence of deceptive spirits. We are bound to con-

sider (1) the general character of the sitters, (2) their condition of mind while holding the circle, and (3) their manner of holding it. There can be no doubt that a large circle of positive-minded sitters constitutes a battery, the power of which scarcely any medium or his guides could resist; and in that case the circle would be wholly responsible for the manner in which the medium might be used, and even articles of dress, drapery, etc., might be brought in to consummate Aceco, and the disgrace or muin of the medium; for the powers of the lower spirits acting through strong physical mediumship can scarcely be limited, though I believe they are always held in check, while they are at the same time permitted to have a temporary sway, so that mortals may learn the lessons they need.

I am here giving utterance to no new-fangled theory, Spiritualists should understand these principles as well as they know the alphabet; and they would, if they studied the lessons of experience, and were guided by its logic alone. If any man in the world pursued this course, it was Epes Sargent; and I will quote his words, in his last published work, in regard to the facts illustrated by the "exposures" of Florence Cook, Miss Wood, and others:

Cook, Miss Wood, and others:

"The influences affecting the phenomena (materialization) are extremely subtile and imperfectly known. But I have repeatedly learned this from practical study and experience: The unuttered thoughts, the will, the animus, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medicum—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test conditions—to be medisly paralyzed by the presence of two or three persons, each bringing perhaps an affected stress spiritual environment, all vehomential copies to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it. Admitting the spiritual theory, is it unreasonable to suppose that such persons may have brought influences which if the medium had not intuitively resisted them [and sometimes this is not possible), would have so affected her as to confirm their own unbelled and susploins of trick. That this has been often done where the transference should be a supposed that the medium has been put forward as a spirit-form, is more than probable."

It is such a theory, or course of reasoning, as this of

It is such a theory, or course of reasoning, as this of Mr. Sargent, in exculpation of "exposed" mediums, that has brought upon less eminent investigators the charge of excessive credulousness, or of "condoning fraud"; while, as Mr. Sargent says, "that the charge of fraud is often the result of sheer ignorance on the part of the accuser, has been repeatedly proved. He has jumped to conclusions, sincere enough, but which a little more knowledge on his part would have shown to be doubtful or fallsclous."

Of course, we cannot expect that the outside world will understand or accept this doctrine of spirit intervention, which is the outcome of much experience and study of the manifestations; and while promiscuous circles are held, we must anticipate that those who have little or no experience will derisively reject this explanation. As Mr. Sargent well says," the frauds charged upon approved mediums raise questions the answer to which will be naturally scouted by those not intimately acquainted with the history of the phenomens." We must be prepared for the fate of all advocates of new and unpopular truths-namely, to be scoffed at and abused. This can be avoided only by a tergiversation which no person worthy to be called a Spiritualist would think of for a moment. We must follow Truth wherever it may lead us.

Those who have suggested the fact of the transfiguration of the medium as explanatory of much that has been perplexing in these experiences, have been subjected to a great deal of derision and aspersion, as desiring to palliate the guilt of the mediums; but this phenomenon is by no means unfamiliar to experienced investigators. Mr. Sargent, it has been seen, recognizes it. The elongation of the medium Home—a kind of transfiguration—was certified to by the Committee of the London Dialectical Society nearly a quarter of a century ago; and Allan Kardec, in the "Book of Mediums," speaks of a young girl who took on, at certain times, all the appearances, including voice and speech, of deceased persons, among them that of her deceased brother, presenting not only his face, but the height, size, and even weight of his body. Mr. Bargent refers to this circumstance in the "Scientific Basis."

The facts which I have already cited show how difficult and puzzling a problem is presented by the scien-tine aspects of the phelipmenon known as materialization. Indeed, all mediumship, including even that of inspiration, presents questions of similar complexity; but in connection with that more sensuous form of spirit manifestation, these difficulties are apparently intensified because they are more conspicuous to ordinary observation. I am glad to see that trance-mediumship is now undergoing a very careful analysis, as to its processes and results, particularly with the view to discriminate between what comes from the spirit-intelligences, and what is the result of the medium's own mind or the minds of other persons present. When I look at these things in their suggestiveness, cle. The history of materialization in this country is catching but a glimpse, as any of us can of the subtle filled with cases of this kind, the strongest mediums and profound principles underlying them, I feel that its teachings come to bless mankind and help them on we are only at the threshold of spiritual science; and that to be rash, dogmatic and condemnatory in our conclusions in regard to these matters of which our knowledge is so superficial, is the part of extreme

folly and presumption. In investigating these phenomena, the very first thing that strikes us with startling force is the controlling intelligence which we see lies back of every manifestation. That intelligence is the essence of it all : to it all else is secondary. . All sensuous phenomena, including these marvelous forms that pass before our eyes, are comparatively unimportant, because they can never be anything but an imperfect represents tion of the spirit. The term materialization is, in this regard, a misnomer; for spirit never can be materialized, though it may, for the time being, clothe itself in these extemporized material forms. Not once, however, in a hundred times can a spirit completely express what it conceives, and wishes to present, in this way. But it can oftener give expression to the intelligence which is the very essence of its personality. When, therefore, we see these invisible intelligences—whom we so often recognize as the "loved and lost" of earth-striving to make themselves visible to us, by a process which they, in part at least, understand, but of which we absolutely know nothing, why should we intervene to dictate to them the methods and conditions of their work? Does not reason, or common sense, require that we should leave it to them to select their own methods of presentation; we patiently, though critically, scanning the results, and learning the lessons which they convey? In connection with this, let me quote the words, very recently penned, of Mr. Stainton-Moses. Speaking of what have been so strongly insisted upon as "test conditions," he says :

"Some, in times past, have relied upon, a more or less careful tying of the medium, so as to make the normal use of his body impossible. They considered that they had accounted for the medium when they had bound him hand and foot. I am glad to think that this fallsoy is exploded. The assumption on which it was founded ignored altogether the power of spirit over matter. . To tie up a medium and put him into a dark cabinet is, first of all, a shear waste of effort; and, next, introduces into the experiment a plain source of error."

That is to say, it emanates from a spirit of suspicion, if not something worse, and thus draws to the circle a crowd of mischleyons spirits, who use the en-tranced medium as the instrument of their frolic or tranced medium as the instrument of their frolic or their malice. Mr. Stainton noises then expresses his approval of the principle I have referred to as the proper one to guide in these investigations. He says:

"I used to raver in my own reservations, since most useful and simple plate of dealing with these, scule subjects, to let the invisible operator present white he wishes to show under conditions of his own scientially. Its him tell me what he wishes he to do to and him. Then when he has above, is the endeavor to have the phelomena reproduced under other conditions, if possible, in such a manner as will give the best evidence of their geniusmes, and enable me to give them the most careful and intalligent study.

Riparience has above.

Experience has shown that by the application of this principle the integrity of the medial never enters as an element into the question; and strus the most convincing manifestations are obtained and the best evidences of genuineness presented. The demon of suspiction is excreted by the overwhelming power of the spirit of truth reigning in the circles and the minds of all present observe an unalterable convicminds of all present receive an unalterable conviction that they have ladeed jobied on the forms and faces and listened to the voice of visiting from the applicable of the proof of the second of the se

rience will confirm what I say in this regard; though some may be so constituted as to be eatisfied only with bolts and bars. I do not reflect upon the sincer! ty or integrity of these persons. Let all use their best judgment.

While the phenomenal phase of Spiritualism continues to be as prominent as it is at the present time, and promiscuous circles are held under conditions so crude, so imperfect, and indeed so often utterly bad we must expect that the results, however convincing of spirit-power and spirit-return to those who witness them, will not always be congenial or satisfactory to the mind that has advanced beyond that low grade of spirituality. We must, however, bear in mind that Spiritualism comes to all classes and every grade of mankind, and that, in most cases, it must reach the senses ere it can touch the heart. Hence, even the lower phases of mediumship are greatly in demand; and, if we would help on the conversion of mankind to a knowledge of spirit-return, we must foster, not discourage it. We must recognize, and try to teach the outside world the peculiar dangers to which public mediums are exposed, and throw around them. as a protecting ægis, our own personal influence, instead of covering them with obloquy and treating them as criminals and outlaws. "I have endeavored to show how difficult it is, in the case of a perfectly genuine and honest medium, to prevent the occurrence of circumstances that may give rise to what is called an 'exposure," and all the seeming evidence of guilly contrivance. Then how careful should all of us be not to settle the question of guilt too hastily, or before a careful sifting of all the evidence and the testimony of every person present, yea, as careful as if the charge were of the highest crime known to the law!

And now, to come to my second question, suppose the medium to be found guilty—I do not mean, please to remember, of simulating mediumship, but of presenting, or aiding to present, deceptive manifesta tions; for a genuine medium may be guilty in either of these ways, either as a kind of particeps criminis with his guides or familiars, who wish to make a startling manifestation beyond their assured ability; or to supplement the work of the spirits by his own contrivances of disguise and personation. Suppose for example, the intention to commit fraud has been established by finding on the medium's person paraphernalia evidently prepared for the purpose; what course are we justified in taking in such cases? I answer we are not only justified but obligated to inflict upon the offender, after a careful consideration of every mitigating circumstance, the penalty due to the offence. We are not, however, justified in going beyoud the truth; we are not justified in a wholesale condemnation of his or her mediumship, and in discrediting its results, past, present and future, as well as those persons who have witnessed them and certified to their genuineness. We may condemn the individual, if it becomes our special duty to condemn, but not the mediumship. The career of the medium Foster, as well as that of Slade, and, I may add, that of Watkins and several others, illustrates this.

Is not this the course pursued in the case of other gifted people—actors, artists, musicians, poets, and ometimes even clergymen? Do we not discriminate between the genius of Byron, Burns and Poe, for example, and their character as intriduals? The world recognizes this distinction and accepts the fruits of genius, basks in the radiance of its splendor and glory, while it is often saddened and disgusted with the earthliness and sensuality that are frequently its personal concomitants. We cannot control this, if we would, for true mediumship, like brilliant geniuswhich is, indeed, only another kind of mediumship— will always command attention, let us rail against its possessor as we will. The woman of Endor exercised her gifts even while Saul was rigidly enforcing the bloody Judaic laws by which it was sought to crush out all resort to those having familiar spirits. When the great psychographic medium, whose splendid gifts have emblazoned the Spiritualism of this time, fell (as fall he did), there was no attempt to hunt him down and make him an eternal outcast. His fault was "condoned" even by the Spiritualistic Draco of this time, under the plea that "each séance must stand on its own merits," he being a medium beyond all denia or equivocation. So when the great platform test-medium fell into discredit, the spoils of his so-called "exposure" having been captured, like those which, it is said, have been taken from materializing mediums, indicating an attempt at "personation," or the simulation of spirit-presence, this was "condoned," and due consideration was given to the medium's own statement of the case. If this is right, as it assuredly is, let the same principles be applied in all cases; but let us not bring mediumship into general reproach and condemnation for the occasional faults of a few individuals.

as good, as exalted and holy as the angels from whom their way through the mire and darkness of this world. Humanity, however, although comparatively progressed, is still held in the thralldom of earthly passions and vices; it still lingers on a low spiritual plane, and always contaminates, more or less, whatever comes in contact with it. Thus was it with the beautiful spiritual teachings of him of Galilee; and so is it now with the angelic doctrines and precepts of the New Dispensation. In vain did the Divine Teacher say : "Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned?; for no sooner did those who claimed to be his followers form an organization, through which they gained nower. than they erected a despotic tribunal both to judge and to condemn, and thus to bind men's consciences in ecclesiastical chains. I hope the day is far distant when the representatives of Spiritualism will be able to establish any such tribunal; or when any man connected with the movement will be sustained in a dictatorial censorship to pardon or condemn whomsoever, in his judgment, he may deem cuipable—to "condone" or anathematize the frailtles of his co-workers, or doom to everlasting ignominy all who refuse to bow at his shrine or acknowledge his supremacy.

Only a few words more in conclusion. I am no mere phenomenalist, as those who know me are well aware. The principles which I advocate to day are to myself, personally, rather speculative than practical. While have never. I think, undervalued the phenomena. I have always viewed them as really subordinate to those higher and grander truths which can find no sensuous, external expression, and in which the true value and glory of Spiritualism consist. But I do not forget that, without the sensuous demonstrations, the light of that higher truth would never have dawned upon my soul. They it was that led me to the door of the spiritual temple, the pathway to which I should never otherwise have discovered. Now, though I may need them no longer, there are many, many others who are as much in want of their aid as I once was; and, hence, I endeavor to defend them, to protect the instruments through whom alone they can be presented, and to shield them from unmerited obloquy and condemnation. And there is another consider tion : spiritual science, now in its infancy, can expand and develop only by a rational use of mediumship—a use regulated not by gross materialistic conditions, but by an application of those subtle principles which spiritual exploration can alone ascertain.

I do not believe that any of us have any favor to bestow on fraud or its perpetrators. We all alike detest it, and would zealously banish it from our sacred cause. Let us then all work together, cultivating respect for each other, and not permitting intellectual differences to disturb our spiritual harmony.

wines and other liquors the hogaless or conveying hide was originally a barrel of the same capadity as a liquid-containing vessel made of the skin or hide of a log others think it may have been an oxhide from which the word was derived. As the Dutch and Scandinavians call this kind of case by time equivalent of oxhesd," there is some probability that this may be the origin of the word.

The Bebiewer.

Soul, Brain and Body,

The scientific exposition of the mysterious union of these three constituents of mortal life, under the technical title of "Therapeutic Sarcognomy," is the subject of a volume by Prof. Joseph Rodes Buchanan, M. D., the recognized discoverer of Psychometry and Sarcognomy, and the founder of Systematic Anthropology. It is the initial volume of a series, in which the author designs to set forth a new system of therapeutic practice without medicine, by the vital nervaura, electricity, and external applications, giving the only scientific basis for therapeutic magnetism and electro-therapeutics. This exposition of the new system is intended both for the use of nervauric and electric practitioners, and for intelligent families, in order to the prevention and cure of disease, and the moral and physical development of youth. In it we have presented us "a fearless solution of the problem of soul and body which lies at the foundation of all philosophy "-a solution which Gall and Swedenborg alone have but partially attempted. The triune constitution of man is exposed to view, and the laws of Sarcognomy are convincingly demonstrated.

The author seeks, in brief, to introduce the readers of this volume to a portion of the vast science of Anthropology as the future guide of human progress. His investigation of the cerebral functions has been continued for a long course of years, and has resulted in the discovery that, instead of being an inaccessible mystery, as they have seemed to the scientific world, they are really the most accessible of all the great secrets of nature; and that a very simple method of investigation is sufficient to reveal "the citadel of life, the organ of the soul, the seat of all consciousness, all faculties and passions, the organic embodiment of that divine principle in which exist all the potentialities of the universe, and consequently the basis of all science and wisdom." The author regards it as a subject beyond all comparison the most important in its immediate practical utility in reorganizing, correcting and developing therapeutics, sociology, education, religion, pneumatology and the arts of human expression. He holds that in mastering Anthropology we conquer all science and philosophy.

The select few who have shown themselves both willing and competent to grasp the importance of the discoveries which this new Science of Man brings to the surface, have not hesitated to affirm that all previous discoveries in physiological science shrink into insignificance n comparison with these discoveries in the brain; that to understand the functions of this wonderful organ, the seat of life, the controller of all physiological functions, the centre of all physiology and psychology, is of far greater importance than any scientific discoveries heretofore made. These discoveries of Prof. Buchanan he asserts to have been practically made over forty years ago; and he presents them only as a teacher to those who wish to profit by new science, without seeking to force them upon the attention of those who have no desire to enlarge their knowledge of such subjects." He is compelled to admit that such discoveries as the new cerebral science, which constitutes a complete Anthropology, are entirely inaccessible to the mass of the medical profession, the central control of which tyrannically forbids any free and original investigation of discoveries belonging to the sphere of medical science.

Therefore the present work is put forth as a manual for students, on the author's personal authority, unauthenticated by the medical profession or any collegiate body, save and except by the parent school of American Eclecticism, in which the author's teaching was for ten years the recognized philosophy. Yet the present volume does not claim to be an exposition Spiritualism, in its essential principles, is as pure, of Anthropology; but a sketch of the therapeutic application of Sarcognomy; and it is pubin advance of its proper exposition to satisfy the demands of students. for a text-book to assist them in retaining the author's instructions, and to reach a great number of healing practitioners who need an exposition of the science which makes manual healing a scientific art. It is, in the author's felicitous phrase, "a science of cerebral and corporeal correspondence and association," which he has named SARCOGNOMY, the primary effect of any excitement in the body being physiological, and the secondary psychological. Sarcognomy embraces the discovery of the important principle that each vital function of the body is expressed at the surface.

It is regarded as of supreme importance that those who treat human diseases by the application of the hand or by electricity should know the influence of each portion of the surface and of the currents passed through the body from one locality to another; inasmuch as these vital forces which have been discovered and controlled are not merely specific and limited influences for each organ, but are general influences for the brain and body, productive of general conditions. The author has, in his teaching experience, invariably accompanied his lectures with practical demonstration of the truth of all that was taught. As a method of healing. Therapeutic Sarcognomy was regularly illustrated upon the members of the classes by treatment of their own infirmities, pains and diseases. Therefore what he has taught in respect to the constitution of man, and illustrated in thousands of experiments upon others, is to him a matter of personal knowledge. He speaks with the same confidence as when he says he sees with his eyes and hears with his ears. The next volume to be issued will show the existing status of Electric Therapeutics and the fundamental changes which have been made in practice and principles by Sarcognomy.

THE CUBSE OF MOTA:—Seven hundred thou-sand acres in India are devoted to the raising of oplum. The natives were compelled at first by the Government of India to cultivate the poppy from which it is made, and the Govern-Hooking D.—It has been suggested, says Mr.

Hooking D.—It has been suggested, says Mr.

Edward, that as skins and hides formerly did duty as bottles and yessels for conveying wines and other liquors, the hoganesed or hogs index was originally a biarrel of the same capacity as a liquid-containing vessel made of the skin or hide of a hog. Others think it may have been an oxide from which the word was destricted by the bottles and oxide from which the word was destricted by the same capacity as a liquid-containing vessel made of the skin or hide of a hog. Others think it may have been an oxide from which the word was destricted by the Dutch and Scandinavians call this lind of cask by this equivalent of oxide the product of the position of the ground that this may be the origin of the ground. ment derives an immense revenue from it. 1

free Thought.

CHERUBIM AND SERAPHIM.

To the Editor of the Banner of Light: The BANNER for December 27th has a paragraph in the article purporting to be given through the trance-mediumship of Mr. W. J. Colville, which I wish to notice. I am not captious, though not quite prepared to accept all | connected with time and sense-it must be conthat is affirmed. I will quote:

"The human soul is a preëxistent individuality, as almost all philosophers have taught. You are aware that the words cherub and seraph are oftentimes mentioned; yet many peo-ple fail to understand what the cherubim and ple fall to understand what the cherubim and scraphim are. A cherub is a masculine spirit; asseraph is a feminine spirit; and these names are applied to spirits before they are incarnated in physical forms. These spirits are individual, but they necessarily lack wisdom and experience; they are in embryonic life; they are germinal; they possess the possibilities of future greatness, but that future greatness is no more unfolded than the possibilities of the flower are unfolded in the seed."

The preëxistant personality of the human

The preëxistent personality of the human soul, which Mr. Colville here asserts, is the dectrine of all antiquity, and the only doctrine on which can rationally be established the belief in its permanent being and continuance. It is individual or divisible into parts, as its threefold faculties of intuition, understanding and consciousness are evidence. The lensis or immersion into the "genesis" or condition of sensible existence was necessary, and of course has its utility. Perhaps Mr. Colville has properly explained it; there are ideas in his exposition which attract me, and they seem reasonable. The matter, however, is deeper than I am, and I should be careful how I grapple with it.

The other idea is what I question—the sexual distinction between cherubim and seraphim; I do not question the distinction by itself, but only the names. Cherubim and seraphim are not often mentioned in the Hebrew Scriptures; and I doubt whether they ever were known by the Jews prior to their acquaintance with the Assyrians. In the book of Ezekiel four "living creatures" are described, each having the likeness of a man, but a different face from his fellow. One face was human, another leonine, a third bovine, and the fourth that of the eagle. Both Egypt and Assyria abounded with these representations. In the ninth chapter they are styled cherubs. The griffins of heraldry were evidently sphinxes of similar character. The same creatures are represented in the Apocalypse and called Zoa. Representations of them were placed in the temple, and it is said also in the tabernaule. The Lord, it is said, "rode upon a cherub and did fly"; then the sentiment is reiterated in other phrase: "Yea, he did fly upon the wings of the wind" (or spirit). The King of Tyre is also called "an anointed cherub that covereth" or protects.

The Holy One sitting above the cherubim, who move as a flery cloud, reminds us of the favorite Assyrian and Persian representation of Or-Mazda, or perhaps Zero-Ana, the Most High, in his circle-car or upon the carpet. The four heads, or faces, are evidently astrological; the man of winter (Aquarius), the lion of summer (Leo), the calf or bull of spring (Taurus), and the eagle of autumn (Aquila or Scorpio), show as much. The wheels or circles typified the year and also the cosmos; the living cherubs the four quarters, measured by zodiacal signs, etc.

The seraphim are less frequently named. It is not impossible that the term is synonymous with cherubim, as the Semitic races of Arabia substituted sibiliants for the aspirates of the Assyrians, and b is sometimes exchanged for p. In the sixth of Isalah the Lord is described as seen by the prophet sitting above the temple; and seraphim, six-winged, were with him. They are described as chanting the same doxology as the writer of the Apocalypse ascribes to his four "beasts," or zoa. As far as this goes in evidence, it would seem to indicate the identity of seraphs with cherubs.

nection with Palestine and Arabia; whereas the cherub is the sphinx or griffin of Assyria. Parkhurst regards the cherubim and seraphim as virtually identical, and calls attention to the fact that fire was characteristic of them all

The seraph is, however, actually a serpent of the kind abounding in Arabia, called flery or burning. Thus in Numbers xxi. the Lord is said to have sent seraphs, or flery serpents, who bit the people, and many died; after which Moses made a seraph-nahash, or "serpent of brass." and placed it on a pole, and they who looked upon, or adored it, were healed. Hezekiah is said to have put an end to this worship by breaking it in pleces. In Deuteronomy viii. the Lord is represented as leading the Israelites through "that great and terrible wilderness" of Arabia, "the flery serpent, (nahash-seraph) scorpion and thirst," etc. Also in the prediction of Isaiah xiv: 29, Palestine, or Philistia, is admonished that out of the serpent's (nahash's) root would come a cockatrice (typo) and his fruit a flery flying serpent, or a scraph.

The presence of the serpent, even though but a serpent of fire, or lightning, calls attention to the fire and serpent-worship of antiquity, relics of which still exist, some of them inside the machinery of the Christian church. The red dragon of Akkad, with his seven heads and ten horns, or rays, was evidently a flery serbent, and sun symbol. This device was borne on a pole or standard in the Assyrian armies, and duly worshiped. All this, however, is wide apart from my purpose, which was only to suggest that Mr. Colyille was likely to be in error in the classification of cherubs and scraphs as male and female spirits. The distinction is doubtless correct; though probably not the names of seraphim and cherubim. They mean something else.

SCIENTIFIC KNOWLEDGE FROM ANOTHER

WORLD. In Light, Nov. 29th, 1884, is a communication from A. W. Drayson, entitled "The Solution of Scientific Problems by Spirits." It contained a statement showing how in 1858 a young woman, in clairvoyant condition, gave the correction of an error in astronomical writers. They had uniformly declared that the satellites of Uranus move from east to west. The error originated with Sir William Herschel, and nobody had taken the trouble to authenticate or correct it believing in science, as in medicine, that it is setter to blunder by authority than to be accurate outside. The correction is even now renotabily made.

The herry year, 1859, the same lady told Mr. Drayson that there were two satellites to the Dianethar with were discovered in 1877 at Washington.

Liny in the same lady told Mr. Drayson that the property of these statement.

The world was a same truth of these statement.

The world was a same lady told Mr. Drokel.

The same lady told Mr. Drokel.

The demonstrated was to there a moving force.

ated in one direction, and that analogous to the planetary motion. It is, therefore, plausible that the sun of our own astral family propels the planets by his light-force, while keeping them in their orbital path by his attraction. In such case it cannot but be that the satellites of Uranus must move as Mr. Drayson's clairvoyant affirmed.

The human soul, being always a denizen of the eternal world-only some part of it being stantly in the way of being inspired and instructed by spiritual intelligences. It is fashionable, however, when the mind exhibits a result or intuition, to denominate it the product of unconscious cerebration. I do not believe in any such operation. The phrase was coined and is generally used to hide the knowledge of the truth.

My grandfather had a great liking for arithmetical computations. While attending school he wrought unsuccessfully for days with a problem. At length, at night, when asleep, he obtained the solution. It was correct. This occurrence finds its best explanation with me in the fact that in sleep the external world is practically shut out and the greater universe more or less open. Under such conditions intelligences have the opportunity to aid and prompt, as they cannot in ordinary waking A. W.

> Written for the Banner of Light. SOORATES.

BY THE AUTHOR OF "DAISIES."

Oh! who has not so loved the morn. As many a time to see it rise? To see the day, in beauty born, Give glowing splendor to the skies? And who that loves his fellow-man Has not turned back with post's glee The morning sky of life to scan, When rose our heroes, brave and free?

So turn I back to those old times, When Greece her wealth of glory knew, When Tragedy lived out her crimes, And Sculpture in her queenness grew; When War had been, and throes of birth, And men were like Olympian gods: Fair Greece the mistress of the earth, As like great Jove on all she nods!

'Tis then I see that good old man The generations reverence keen, Inwrought with fire to think and plan The science after-days have seen; His one delight to question folk, To meet them in the street and mart; His point their inner wit provoke, And through the head inspire the heart.

No preacher he of modern style, With book or bell to call his own: He patient walked full many a mile, Till seed by seed the crop was sown; And none of all the freemen there Too high for him, and none too low: He sought to prove that man is fair, That man must think he sought to show.

And hour by hour he spent the days With this one end of use in view, Careless alike of blame or praise, To his life's work devoutly true; And Plato felt the fervent fire His ruby-truths in crystal hold. While Xenophon can never tire In praising his high master bold i

They saw his form had lack of grace, Unmeet to lead, if that were all: Behind that mask they knew the face Of his sweet mind might gods appai; And such creative hints he gave. And such provoking of the mind, That won the youth to manhood grave, With whispers like the Delphian wind.

So to-and-fro, before them all. He fought and wrought and lived his life. A friend to them or great or small, A soldier guiding them in strife; The one true man of all the men Proud Athens in her greatness won, One born to live through ages, when Her kings and priests were known to none.

But then the hour of evil came, When wicked ways of wicked men Wrought that eternal blush of shan The world has seen again, again! And well 't was seen in those young years. How spotless, pure and kingly wise Was he who touched their coward fears, And by his truth revealed their lies!

So came the martyr-crown; the blow Fell like the lightning from above On his few friends, but he did show The conscience calm of white-winged dove; And when in prison-cell they wept, And speechless were and much airaid, The happy smile of faith he kept, And words of consolation said:

"Is it not strange, my friends, that you Should dread this hour that opes the door By which the eternal worlds I view, . And company of the wise secure? Forego the thought the body 's sught But some waste shell when I am sped; Be filled with higher, better thought Than mourning me as of the dead!

I, too, could grieve as well as you, Did not my mind this vision hold: That when at sunset comes acleu, The glorious skies shall me enfold; I hope to go where good men be, Where better 't is for right than wrong, Where all advance my soul shall see, And joys beyond the poet's song!"

And so at sunset, when the bars Drop down to show fair realms above. And when the night through all her stars Makes darkness glow with signs of love, Then, crowned with victory, he went.

And sought and found the promised rest, His name with every virtue blent, His life by every century blest !

New Publications.

ABRAHAM LINCOLN: The True Story of a Great Life. Showing the Inner Growth, Special Training and Peculiar Fitness of the Man for his Work. By W. O. Stoddard, one of President Lincoln's Secretaries During the War of the Rebellion. With Illustrations. Svo. cl., pp. 508, New York: Fords, Howard & Hulbert.

The author has made it his chief aim to present a

blography that should be a strictly personal life of Abraham Lincoln. With this in view he has given a record of political and military events, only as they set forth and illustrated his character and his services while occupying the office of President. The result has been the story of a great life that is as interesting as a romance, and written in a familiar style, is suited to all classes of readers, from the most uninformed to the most intelligent. It narrates the incidents in the life of one who, though at its close stood head and shoulders above his fellows, and whose image remains indelibly stamped on his age and country, was born in a hut, and passed his youth in a backwoods cabin, his one year's schooling, carned by walking bare-footed miles in midwinter, subsequently, added to by slow and laborious processes of his own. The author claims that in no respect is this blography a reproduction of the works of earlier writers; but that in its entire plan, scope and accomplishment, it is new, fresh and origi-

Tile volume contains nine illustrations, two of them being portraits; of the remainder, one represents Mr. 18th, from F. M. Dyer, he says: Teonsider the Ban-Lincoln's private office in the White House; another with the best spiritual paper published."

a council of war on the steamer Miami in 1862; two others are fac similes of his Gettysburg speech, and a significant paragraph in its bearing upon his religious views, written by him for a newspaper.

PRINCE SARONI'S WIFE and THE PEARL-SHELL NECHLACE. By Julian Hawthorne. 16mo, pa. pp. 117. New York: Funk & Wagnalls. Two stories in the author's peculiar vein, each of

tragical cast and dramatic power so intense as to be come almost painful. The publishers say that in Mr. Hawthorne's work there is a psychological value which rewards a close study of his characters.

CHRISTMAS IN NARRAGANSETT. By Edward Everett Hale. 16mo, paper, pp. 293. New York: Funk & Wagnalls.

This is similar in plan to "Our Christmas in a Palace," published one year ago, the success of which has induced the author to weave together a dozen of his most attractive stories, connecting them so skillfully that a unity of narrative is preserved throughout. It is needless to say that whatever Mr. Hale produces is well worth reading.

THE MODEL SINGER. A Book for Singing Schools, Conventions and Choirs. By W. O. Perkins and D. B. Tower. 8vo, boards, pp. 192. Boston: Oliver Ditson & Co.

In connection with a good variety of songs, hymn tunes and anthems, are given exercises in vocalization and articulation, prefatory to which is a course of lessons in singing, and a series of finely graded exercises. VICK'S FLORAL GUIDE. 8vo, paper, pp. 120. Rochester, N. Y.: James Vick.

Lovers of the finest productions nature provides for our gardens will gladly welcome this superb catalogue with its one thousand illustrations, descriptions of lowers and vegetables, and instructions for growing them. It is printed in English and German.

Banner Correspondence.

Massachusetts.

BOSTON.-Dean Clarke writes: "After thirteen years' absence I hail once more the intellectual and spiritual Mecca of my devotion. Though long a wanderer along the distant Pacific shore. I have never become estranged from the loved friends with whom my early labors in the spiritual field were performed, and my spirit thrills with joyful emotions in again beholding the scenes around which cluster so many fond recollections of Auld Lang Syne. To those loved friends who yet abide in the flesh, and remain within the pre-cincts of dear New England, I send a cordial greeting through the trusty mediumship of 'our mutual friend,' the ever-obliging BANNER OF LIGHT. Time has wrought many changes, and borne away on its restless tide many whom I knew, respected and loved as companions and co-workers in the cause of our mutual love. Some are still fighting the battles of this mortal existence in other lands, and many others have 'gone to their reward, in the 'better land,' but wherever they may be, I rejoice that I can send them a fraternal greeting through the BANNER. How glorious is the knowledge that not time, nor space, nor transition to worlds above can break the bonds of sympathy and love, nor even separate in spirit hearts that throb in unison, and swell with mutual emotion. And yet, while cumbered with the flesh, and our spiritual senses dulled by its grossness, we love to draw near to friends, to clasp the warm hand, look into soulful eyes, and listen to voices familiar, that in days gone by spoke words of tenderness and trust. I return to the land of my birth, and to the scenes of my early labors, to renew, so far as possible, the pleasures of fraternal communion, and, to the extent of my ability, help forward the great work espoused in youth, and never forsaken in manhood's meridian days. Though still hampered by physical frailty that will limit my efforts to occasional public speech. I hope to respond to such as may salute me with 'the Macedonian cry,' though for a time I must take heed to a wise injunction to the olden apostles to 'tarry at Jerusalem,' &c., and abide in Boston till endowed with power, and 'called' to renew my

MARION .- Mrs. George J. Cathcart writes that Spiritualist lecturer who can, give psychometric readings and platform tests would be warmly welcomed and effect great good, as there is much latent mediumistic power needing only a slight impetus to develop it into fruitful action. Any one disposed to visit the place in the capacity above mentioned can call upon or correspond with her.

Indiana.

CROWN POINT .-- Mr. J. H. Luther writes: "The letter of Mr. Chainey, in response to one of Mr. Ingersoll, is, in my estimation, one of the grandest of all the grand things published in the BANNER OF LIGHT. My paper containing it has been the rounds until nearly worn out, and is applauded by all who have read it, though probably I appreciate it more than ome others because of my own dark experiences, having been brought up under strict Calvinistic doc-trines, in the old style Baptist church, in which my father was deacon for many years.

In 1852 or '53 I became a writing medium, but did not think there was any affinity between the gross demonstrations imputed to spirits, and my ideas of their more tender delicate powers; but after a year or two I came to accept the raps, and then the communications through mediums, until I concluded that spirit is simply a higher condition of life than this, and not much different until schange by growth. Now I know it is so if I know anything. I am past my seventieth year, have had two loved companions, and three noble sons taken in the bloom of manhood and from active business life, but I do not mourn as those without hope, for I daily feel and know of their presence, and of their continued love; hence I am content to remain. and ready to go at any time, and have no shedding of tears but those that spring from love. This is my religion, and I would that all men were thus blessed."

New York.

ONEONTA.-Addison Elisworth writes: "Already the local papers from all parts of the country are re porting great conversions as taking place in the various churches, and it would seem that thousands are being brought within the fold. But when we come to consider that these wondrous conversions have taken place year after year-in fact, no season passes without its 'revival meetings' being held in almost every city or village of any proportions—yet there is a great falling off in church attendance and membership, we cannot help asking, Where are all these new converts? Have their ardor and faith died out when the excitement ceased? People attend these meetings often through curiosity, and if, as is many times the case, their feelings and sympathies are so worked upon that they seek the 'anxious seat,' they are the first to leave the Church when they come again to meet the hard realities of the world. Is it not high time these frantic, emotional maetings cease, and the elergy appeal to the sober reason of their hearers?"

New Jersey. 9ुंबुक्क <mark>(</mark>10 के 10 क OAMDEN.—A. B. Wilkinson writes: "We have had Mrs. Abble N. Burnham of Boston as a lecturer for Jan. 8th, 9th and 10th. The audiences were delighted with her remarks. Such a lecturer as Mrs. B. should

be kept before the public continually."

C.R. 2014 T-17 (1919)

Colorado ORNTRAL CITY.T. W. Thompson writes that this place would be a good one for a visit on the part of Spiritualist mediums trayeling westward. The climate is not severe; the scenery is beautiful; the people are liberal in their views, and are not averse to devoting a portion of their means in spiritualistic investigation.

Kansas.

MEDICINE LODGE,-Mrs. O. Rogers writes: "I am a subscriber to the BANNER OF LIGHT, and it comes to me a welcome visitor every week. I read it with great interest and find much satisfaction in doing so, and especially in perusing its Message Department.'''

Michigan. BRIDGEPORT.—In a business letter, dated Jan.

Spiritual Phenomena.

Reflections on Materializations with Dr. Caswell and Others.

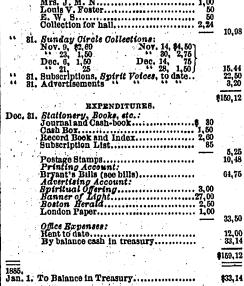
To the Editor of the Banner of Light:

How little one-half the world knows what is going on with the other half. Many eminently practical men and women live their lives without the least knowledge of things that daily transpire around them; and perhaps, not being prepared for that knowledge, are utterly unreceptive to any evidence of its existence. I sometimes think a conviction of spiritual things cannot be accepted until a certain degree of spirituality is attained, for spiritual things are spiritually discerned; and although many wonderful tests and revelations be offered, if there is no answering prompting within, the seed of truth falls on barren soil, and it is but a step from doubt to absolute unbelief. I have faith, however, to believe that spiritual evolution eventually brings every mortal and spirit to the point where spiritual truths are inwardly perceived; hence prayer, and a willingness to receive divine influx, do much to evolve such a condition of mind.

I am led to these reflections, as I recall the many wonderful manifestations of spirit power I have of late been witness of, and the way in which different minds are affected by them. One will say, "Oh, it's all a fraud. I've seen Heller, and others, do quite as surprising things, and they did not claim any aid from spirit power," and that perhaps when they have seen a form materialize and dematerialize before them. It is no use to argue with such people; when they are ready for it they will believe, and not until then. And the text about casting pearls comes readily to mind.

The phenomena I have alluded to consisted of materializations at 30 Worcester Square, through Dr. D. E. Caswell, a wonderful medium for the return of ancient spirits, as well as those who have lately put off this "vesture of decay." I have seen come in their own light most superbly illuminated forms, whose radiance lighted up the room, before so dark that a white pocket-handkerchief held up before the eyes was invisible, their garments adorned with cabalistic figures, stars, etc., which shone with a beautiful, mild radiance like the light of the glow-worm, though of far greater brilliancy, Sometimes, particularly with the moderns, the illuminations were pure silvery white, and again, of a yellowish cast, with gleams of reddish tint most levely to look upon. Many of the martyrs of other days, who have suffered and borne the cross, have returned with that emblem shining upon their breasts. These exalted being come back to earth to convince incredulous man that life is unending, and by their superior knowledge perform miracles (seemingly) as wonderful as those attributed to Jesus; and at the same time assist our lately arisen friends to meet us in visible forms. It is evident that our scientists will have to revise some of their views of the nature of matter. I have repeatedly seen forms materialize by first appearing as a white, misty light, rising from the carpet with a wavy, flickering motion, until, having attained a height of five feet or more, they suddenly burst into view as apparently living, breathing entities, moving about, conversing, and giving proofs of personal identity. Doubtless a considerable portion of what constitutes these forms is taken from the medium, the remainder from the sitters; but how is it abstracted, and by what subtle power condensed on the intangible bodies of our spirit-friends? There is much to be learned vet, and we mortals are but just on the threshold of knowledge, that has been hidden from the world through the ages, except to a very, very few. Egyptian priests who lived three thousand years ago, and who were then wise in all the occult science of their day, fakirs of India, Jews of Jerusalem, the most exalted men of Greece and Rome, the martyrs and apostles of the Christian Church, as well as hosts of the leading souls of modern times, are flocking back to help usher in a new dispensation of love and wisdom, and men's minds will be turned to a knowledge of the truth—a truth devoid of superstition and in full accord with science, acceptable to all classes and conditions. Blessed are they who help to usher in this glorious day, for they shall yet wear the crown of rejoicing. W. H. R.

Financial Report Financial Report OF THE "NATIONAL DEVELOPING CIRCLE," FROM OCT. 16TH TO DEC, 31ST, 1884, AS FER BILLS AND VOUCHERS FLACED IN THE HANDS OF ITS TREASURER. RECEIPTS. Dec. 31. Membership Fees to date. \$107,00 "131. Contributions: \$107,00 James A. Biles. 4,74 "Tom" Middlemist 1,00 Mrs. J. M. N. 1,00 Louis V. Foster. 50 E. W. S. Collection for hall. 2,24 10,08



Hospectfully submitted, JAMES A. BLISS. 21 West Concord st., Boston, Developing Medium, and Business Manager "Spirit Voices," N. D. C. }

"Vaccination sometimes causes much evil, and even death."—The Right Hon. John Bright, London Times, Dec. 27th, 1883.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Excellent for Delicate Wasting Children.

DR. CHARLES U. GARRETT, Calvert, Texas, says: "I have used your Emulsion for over a year, and have derived much benefit from it in the marasmus of children, being tolerated by the stomach when all other medicaments were rejected."

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, 127 West 85th Street, New York.

187 West Stim Street, New Kork.

HENRY KIDDLE, Chairman.

HENRY J. NEWYON, Corresponding Secretary.

J. F. Jeanner, Secretary.

The Secoular Press Surraw has been refiganted for emclent work during the present year, and all persons who approved its objects are requested to forward any published stracks upon Spiritualium couning under their houles which they feel should be based in least to the Secretary.

J. F. Jeanner, Secretary.

117 West Eth street, Kee York City.

PREE!----PREMIUMS!----PREE

UNTIL FURTHER NOTICE.

Persons sending DIRECT TO THE "RANKER OF LIGHT, Bosworth Street, Boston, Mass.," \$2,00 for a year's subscription to the "BANNER. OF LIGHT," will be entitled to a choice of one of the following Books, of his or her own selec-

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

BANNER OF LIGHT

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

BOOKS.

ANGEL VOICES FROM THE SPIRIT-WORLD: Essays taken indiscriminately from a large amount written under angel induence. By James Lawrence, Dial and Transcribing Medium, and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, and its truths are presented in contrast to the errors of the past in a reasonable and convincing manner. Cloth. pp. 400.

pp. 400.

THE BIBLE OF THE RELIGION OF SCIENCE. By II, S. Brown, M. D. "This volume is most respectfully dedicated to those persons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and observations. For this is the way to wisdom, and to the material, mental, moral, social and spiritual sciences, that make peace on earth and good will among men," The work is divided into five books, containing twenty-five chapters, is printed on clear white paper, in large type, and embraces over four hundred pages.

Or. instead of a book, choice of ONE of the below-described beautiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. K. Rice. Bise of sheet, 22x23 inches; engraved surface, 16x21 inches. "LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved n steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; agraved surface, 15x20 inches. "THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD." Designed and painted by Joseph John. Size of sheet, 22x2

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT." From the original painting by Joseph John. Engraved on teel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME. Painted by Meyer Von Bremen. Engraved on steel by J. J. Wilcox. Size of sheet, 22x28 inches.

For each additional Engraving 50 cents extra.

Any person sending \$1,50 fo six months' subscription to the BANNER OF LIGHT will be entitled to one of the

following Pamphiets: SUMMARY OF SUBSTANTIALISM: On, PHILOSO-PHYOF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence makes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudation of the soul-degrading practice of idol-worship, whether the idols be ideal-gode, or sun-gods, or men-gods, or cleading-men, or animals, or inanimate things. 12no, paper, small pica, 113 pages.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE BUN-RAYS. What Hans Christian Andersen tells a dear child about the Bun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

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

TERMS ()F BUBBC	RIPTION	N, IN AD	VANCE:
r Year		1	 	
				1,50

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

At Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH. Publishers and Proprietors.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE BEADING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, OBIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT, SPIRIT—MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

world, etc., etc. TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year......six Months..... Three Months.

Postage Free.

In remitting by mail, a Post-Office Money Order on Boston or a Drafton a Bank or Banking House in Boston or New York City, payable to the order of Colby & Bion, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. AD VERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-section. sertion.

Bubscriptions discontinued at the expiration of the time

paid for.

AF Specimen copies cent free.

For The Mask of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry O. Wright, Hiles B. Stebbins, D. D. Home, T. B. Harard, William Jenton, Rev. M. B. Craven, Judge J. W. Edmonda, Prof. S. B. Brittan, Allen Putnam, Epee Bargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Liste Dotton, Mrs. Maris M. King, etc.
Any Book published in England or America, not out of print, will be sent by mall or supress.

Ary Catalogues of Heedin Published and for sale by feelby & Rich sent free.

The Publishers and conserving above Prospectus in Leg. 12 (1997) and 1997 and 19

TO BOOK PURCHASERS.

TO BOOK PURCHASERS.

OOLBY & RICH, Publishers and Booksilers, Bosworth streat (formerly Mostgomery Place), corner of Prosince streat, Boston, Mass., & Mp for sale a complete assortment of Epiricani, Progressive, Reformatory and Miscellameous Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by allor at teast half cash. When the money forwarded is not sufficient to fill theorder, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations inoching to the sale of Books on commission respectfully declined. Any Book published in Engand or America (not out of print) will be sent by mail or express.

To Catalogues of Books Published and for Sale by Oolby & Rich sent free.

NPECIAL NOTICES.

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

AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for portrail.

perural.
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.

Panner of Fight.

BOSTON, SATURDAY, JANUARY 24, 1885.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Street (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND BETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....Business Manager. Luther Colby.....Editor. John W. Day.....Assistant Editor. Business Letters should be addressed to ISAAC B.
BIGH, Banner of Light Publishing House, Boston, Mass.
All other letters and communications should be forwarded

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

The New Philosophy.

A leading lawyer of Maine, Hon. Albert W. Paine of Bangor, has recently published a book with the above title, in which he aims to show that the new philosophy is one that unlocks all the great problems of human life. Briefly expressed, it is that all known life is from the spiritual world, flowing thence into the natural world, and therefore that this spiritual world is close by and not far off. In other words, that the two worlds, in juxtaposition as they are, are dissimilar, in that one is a living world and the other a lifeless one; that the spiritual world, though invisible because it is immaterial, is the substantial and real world, while the material world is but the result, as an effect follows a cause. The spiritual and material are thus linked together, the latter being dead except when life is imparted to it from the former. Well and truly does our author say that hitherto the spiritual world has been viewed from a theological standpoint, not from a scientific or philosophic one; and hence that it has been regarded as a vague and viewless world rather than as a really substantial

The logic of it is perfectly simple: the spiritnal world being a living world, from which all life issues, then man, who is a living being, can be no other than a spiritual man with material investiture. The author pertinently appends to this reasoning the inquiry, whether it is inconsistent to believe that the man, when he casts off this material covering, is not the same man precisely that he was, retaining the same form as before, and not vanishing in vapor, or floating away in the limitless ocean of ether to some distant star.

But, although the spiritual and the material worlds are in such close juxtaposition, our author maintains that the former is wholly distinct from the latter, and either within it or above it; and thus that spirit is not refined matter, but a something that under favoring circumstances can flow into it and become manifest-although it has existence wholly independent of matter, and existed before it thus manifested itself in matter, and will continue to exist after so manifesting itself-notwithstanding the spiritual world originally gave birth to the natural world, of which it is but the present visible basis and outer clothing. In fine, he maintains that the spiritual world is but the outflowing life of the Creator, and therefore nearer to the First Cause than the material uni-

verse is.

In respect to the laws which govern the spiritual world, the author would be understood as holding that they correspond to the laws which govern the material world, in that the latter are and can be only the extension downward or outward of the former. For example, he maintains that in the spiritual world time and space cannot be measured as they are in the material world, and in the same sense, because, this being a dead world, actual spaces can be measured: whereas, the spiritual world being wholly a living world, the laws of time and space are superseded and swallowed up by the laws of life; and these laws relate to the spiritual states of those there, showing the kind and degree the life they receive from the Creator, and thus whether they are in similar affections or not; and it is this similarity or dissimilarity which establishes the law of distance there. The distinction between a material and a spiritual law can thus be readily apprehended.

Therefore, reasons our author, if we concede that the spiritual world is as real a world as this one which we inhabit, and if it be in close juxtaposition with this, so that its life at all times flows into this so far as it finds a receptacle ready, that world must of necessity have a very great influence on this one. And furthermore, that if when a man dies he continues to hold as close relations to those he left here as he held before, it is perfectly fair to suppose that he exerts a real and direct personal influence over those who are still living, and not a merely indirect influence through the remembrance of what he may have spoken, written or

done. .To use his own language-"That the inspired thoughts of our poets, the grand developments of science and demonstrations of art, the wonderful exhibitions of the scholars, the thinkers, the scientists and artists of the world are all the result of unaided intellect, is a problem too mighty to be credited, too impossible to be Thought inflowing from those of orthogodiscopping again to the first of the second of the

sion of the governing spiritual law, is made to serve as the satisfactory explanation of the several problems involved in dreams, premonitions, mind-reading, inspiration, insanity, visions, trances, and so forth. Only in this way is it possible to comprehend, even if we do not fully understand, the soul-philosophy, and view the spiritual and real world be understood. It is time that we looked at this life of ours with more intelligence, refusing to allow it to be rance, multiplied many times by the power of tradition.

It ought not to be necessary to say, but it is, nevertheless, that man continues to be the to success. At the same time its manifest fear same individual or unit, in the next world, or of "cranks" appears to indicate a mental the spiritual, as in this; as the author of this weakness. Have not its members a judgment book asserts, "possessed of the same mind, the of their own by which to determine what is a same constitution, with the same prevailing | fact and what is not? loves and tendencies, and the same general characteristics." Of course he becomes more or less modified in his progress. "As he passes from one state to the other," says our author, "he carries with him his preceding but perhaps modified character, and enters the new field of to lay his head," and the other was clothed in activity and employment with his former acquirements and entanglements still clinging to his life. His change at death—so called—is simply one step further on in his progress, in the same line, too, that he had inaugurated or practiced before—a change as natural and as inevitable as those which had attended him in the various periods from infancy to old age. The soul, or spirit, which tenanted his body in this world is identically the same with that which survives beyond; and how can there be any material change effected by the mere passage across the line of separation?

While it is freely allowed that the spiritual world is close to the material world, it cannot be said to be a matter of equal certainty that it manifests itself chiefly or only through it. There may be variant views and beliefs on the subject of the mode of the spiritual operation. Nevertheless, it is apparent that the intimate relation of spirit to matter is becoming more widely understood than it ever was before in the world's history. The phenomena of Spiritualism have done and are doing wonders in opening men's eyes to what is true on this subject. It is made plain that we all are spirits, whether in the body or out; that life is given to material only by the spirit; that what we call death changes the spirit-tenant of the body in no wise, and hence that it is capable of exercising even a wider and more powerful influence when disembodied than when in the flesh. All this is, as knowledge, like the opening of the eyes of the spirit to see what has hitherto been concealed. If it be not religion, it is the basis and inspiration of it in a larger and truer sense than was ever before made known to the hu-

American Society for Psychical Research.

"My son, do not go near the water until you know how to swim," said a very cautious but not over-wise mother to her boy. Ridiculous Psychical Research, organized in this city last while its object is to investigate manifestations of spirit, it proclaims its intention to wholly ignore all spirit-manifestations, publicly announcing the following as the foundation upon which its operations are to rest:

"In view of the dangers to which the new Society is exposed in the systematic investigation of the little-known psychical phenomena, great care has been taken to exclude from active control all elements which might turn the energy of the Society into a helpmate of any of the vague, unsettled and sometimes fraudulent enterprises of Spiritualists."

The announcement of the purposes for which this new organization was instituted led us to suppose its aim to be the obtaining of information upon which to base a definite conclusion in regard to these same "vague, unsettled enterprises." Now, for it to toss to the winds the subjects they wish to examine, seems to be the postponement of their day of judgment to a future about as remote as that to which the Christian world is looking forward. This Society takes its initiate from "The Society for Psychical Research," formed in London, Feb. 20th, 1882, but differs materially in its most essential and we have already given to our readers repoints. The English Society, so far from disowning Modern Spiritualism and abusing Spiritualists, has among its Vice Presidents such able advocates of the cause the American Society tabooes as W. Stainton Moses and Prof. W. F. Barrett, who are also members of its Council, together with Morell Theobald, C. C. Massey and others.

The fact is, it is too late to attempt to institute a Society of intelligent, progressive men for such a purpose as this proposes to engage inand none others would be attracted to it-without including among its most efficient members one or more believers in Spiritualism, for they abound everywhere. The officers of this Ameri-

can Society are as follows: President, Prof. Simon Newcomb of Washington; Vice Presidents, Prof. G. Stanley Hall of Baltimore, Prof. G. S. Fullerton of Philadelphia, Prof. E. C. Pickering, Dr. H. P. Bowditch, and Dr. C. S. Minot, all of Harvard University; Secretary, Mr. N. D. C. Hodges of Cambridge, Mass.; Treasurer, Prof. William Watson.

These together with the following form the Council:

Dr. William James, Prof. George F. Barker, Mr. S. H. Scudder, Dr. C. C. Everett, Mr. Morfield Storey, Prof. John Trowbridge, Prof. A. Hyatt, Prof. J. M. Pierce, Mr. Coleman Sellers, Major Woodhull, Messrs. C. C. Jackson, T. W. Higginson and W. H. Pickering.

We do not know how it may be with others. Doubtless several are more or less believers. But of one we have this to say: Mr. T. W. Higginson delivered a lecture before Theodore Parker's congregation at Mr. Parker's request at Music Hall in this city on the morning of Sunday, June 25th, 1859, a report of which was published in the BANNER of LIGHT of July 9th ollowing. In that lecture Mr. Higginson said:

"Spiritualism comes before us from the investigations of wiser observers than I am, and brings with it these simple facts upon which it is primarily founded." If they have seen solid of spirit-return and intalligence bodies floating in the six without human touch."

a higher order of life come to the seeking mind, and find a ready expression through the language and acts of the seeker, who unknowingly courts their aid and presence. At other times they come unsought in hours of sleep and in moments of listlessness, and simply ask of the inspired author the use of his hand and pen on paper or otherwise to execute the rich thought thus imparted for the good of humanity or the world's enjoyment."

A better statement in brief could hardly be made of the constant serviceableness of inspiration. This theory, or rather this apprehension of the governing spiritual law, is made to

The remark of one of our daily papers that three or four Harvard professors" are prominent in this new movement, reminds us of the fact that, in 1857, a like number of Harvard professors met in this city ostensibly for the same purpose for which this Society has been formed, and entertaining similar views regardwith rational minds the mysteries which have | ing Spiritualism. We hope the latter will atso long been employed as superstitions to our | tain better results than did the former, though injury and degradation. Only in this way can | we can only surmise what those results were, the veil which separates the visible and invisi- | for the reason that the Report promised nearly ble worlds be penetrated, and our relations to | thirty years ago to be given immediately after the Gardner-Felton investigation, has not yet made its appearance.

But it seems to us, upon calm reflection, that clouded and confused by the bugbears of igno- | in catering to what it considers to be popular opinion by ostracising Spiritualists from its deiberations, the newly inaugurated Society for Psychical Research mistakes the path that leads

The learned men and the chiefs of the synagogue eighteen centuries and more ago, saw among the people two individuals who, in modern parlance, they looked upon as "cranks," for the reason that one of them "had not where camel's hair bound around him with a leathern girdle. The former they hung upon a cross: the latter they beheaded; but the truths they taught outlived themselves upon earth! And so THE TRUTHS OF MODERN SPIRITUALISM WILL outlive its enemies, triumph over all opposition, and ultimately be fully endorsed by all mankind.

"Life and Labor in the Spirit-World."

The sale of this interesting book, written by members of the spirit-band of Miss M. T. Shelhamer, is steadily progressing. As its table of contents shows, the work is intended as an exposition of the life, conditions and surroundings of those who have passed from earth to experience the discipline of the spirit-world. Its matter is instructive and entertaining, its manner of elucidation clear and simple, and its purpose is to teach mortals of the realities of a uture existence.

Those who desire to know how spirits live, of their joys and sorrows, their duties and labors, as well as of their methods of assisting earthly friends, will be interested in Part First, containing the writings of Spirit Violet. Those who are eagerly demanding knowledge of their household darlings who have been taken from them, and ask, with eager longing. Where are our children? are they well provided for? have they happy homes and pleasant surroundings? do they love us yet, and shall we meet them again? will find these and many more questions answered in Spirit May's account of the Children of the Summer-Land, as portrayed in

Part Second. Those who desire to gain a connected lifehistory of an intelligent spirit, to understand the personal experience of a denizen of the spheres, will do well to carefully peruse Part Third of this interesting volume, which contains the story of the spiritual experiences of Spirit John Critchley Prince, as given by himas is this advice, the American Society for ing and instructive portion of the book; it self. To many this is by far the most absorbweek, seems to have adopted it, inasmuch as graphically portrays the struggles, efforts, failures and achievements of a progressing spirit. As many are aware, John Critchley Prince was on earth a poet of Lancashire, Eng.-one whose poetical abilities were and are recognized far and wide, and the recital of the experiences of such a spirit deserve the attention of the reading public.

The style of this work is pleasing, and aims to entertain while it teaches, and its purpose is accomplished in a charming manner.

Simon De Main in America.

We are informed by Henry A. Lobby, Esq., that this eloquent and well-known trancespeaker, to whose projected tour from England to America we made reference some time since. delivered his first lecture on this side the Atlantic in Freeland, Luzerne Co., Pa., on the evening of Jan. 14th. His address, which had for its theme ageneral review of Spiritualism's past and present, was highly appreciated by his auditors. Mr. De Main's guides have done grand work through his organization at his home in Durham and other points in England, ports of several of his discourses. He is now in this country, and we feel justified by what has gone before in recommending him to the managers of all Spiritualist meetings wherever the services of a trance-speaker are desired. He can be addressed for the present at Freeland, as above.

The Threatened Agitation

Of the "Doctors' Plot law" question before the present Legislature in Massachusetts is already arousing the friends of "freedom of practice and patients' rights" to a sense of the requirements of the case, as a petition-head on our eighth page and the call of a correspondent in another column will serve to show. It is urgently requested that our readers in Massachusetts will copy or out out the petition-head above referred to, paste it upon a sheet of paper and circulate it for signatures, when such lists of names can be forwarded to this office to be placed in the hands of the Committee of Defense, for use in case the Allopathic-Dental alliance approaches the Legislature with the usual demand for a sumptuary statute with which the domineering "Regulars" have vainly bored the Legislature of this State for years past.

"The Secret of Happiness."

We shall print next week the report, prepared especially for our columns by George H. Hawes, of an eloquent discourse on the above topic, delivered in Metropolitan Temple, San rancisco, Cal., by Mrs. E. L. Watson.

A Hartford (Ct.) correspondent writes in commendation of the article by Mrs. Stiles, recently published in the BANNER OF LIGHT. She says: "That statement of Mrs. Stiles in your last paper is the most satisfactory account of spirit-return and intelligence, taken in every ivo yet reed."

Mrs. E. H. Britten in Boston.

On Sunday, Jan. 18th, Mrs. Emma Hardinge Britten addressed two large gatherings of Boston Spiritualists in Berkeley Hall, her themes being, in the morning, at 10:30, "Belshazzar's Feast, or the Handwriting on the Wall," and in the evening, at 7:30, "Spiritualism, the Reform, Science and Religion of the Age." Her lectures were delivered with earnestness and fire, and were replete with instruction for her hearers. On account of the deep interest manifested in her morning discourse the same ifested in her morning discourse the same topic was continued for treatment in the even-

topic was continued for treatment in the evening, together with the regularly announced subject, and the two were treated in harmonious connection, to the edification of all present. We shall print a full report of both these addresses at an early date.

On Monday evening, Jan. 19th, Mrs. Britten was the recipient of a congratulatory meeting of friends in the parlors 30 Worcester Square, this city. The place of assembly was thronged by her well-wishers; the exercises were opened by singing by Mrs. Wilson, after which Mrs. Britten, in response to the general desire, announced herself, or her spirit inspirers, as ready to answer such questions bearing on the spiritual philosophy and phenomens, and cognate themes, as might suggest themselves to the present audience.

present audience.

During this part of the service she, among other things, proclaimed the existence, in practical justice, of twelve commandments, instead

other things, proclaimed the existence, in practical justice, of twelve commandments, instead of ten, the additional ones being: Never do wrong to any living creature, and Never lose an opportunity of doing good to any living creature. These were dual in character, and affirmative and negative in their operation, one being a command to do, and the other to bear.

Conservatism she proclaimed to be the chief danger of Spiritualists—that kind of conservatism through the cherishing of which many of them were in danger of falling into the error of considering that the light they themselves individually received as to the philosophy, and the experience in the phenomena which fell to their lot, comprised the whole of their duty and discharged all their responsibilities in the premises—when it was rather their duty to endeavor to expand in knowledge and usefulness day by day, and to exert themselves to spread the light which they had received among those "which sit in darkness" and have not the glorious knowledge which Spiritualism brings. There was great danger that Spiritualists would initate certain Christians of the early days, who built up a system of Christianity with Christ left out!

High lands and dry air she defined as most advantageous conditions for the development of clairyovant and inspirational faculties:

advantageous conditions for the development of clairvoyant and inspirational faculties; while low lands and a moist atmosphere were best for the inciting and production of the physical phenomena or manifestations.

The ultimate of true marriage in spirit-life the defined as the union of two proviously sep-

The ultimate of true marriage in spirit-life she defined as the union of two previously separated halves into one angelic whole, by the blending of spiritual counterparts.

After considering other queries on reëmbodiment, etc., for some time further, she bade an affectionate farewell to all present, assuring them of the certainty that the present and other pleasant occasions experienced by herself and husband among the friends in Boston would remain firmly fixed in the memory of each; the passage of time on earth brought seasons of parting, but our hearts, our duties, our destines were one, and the days that went by also brought nearer the more glorious meeting which awaits us all in the land of souls!

"Nearer, my God, to Thee," was then sang by

brought nearer the more glorious meeting which awaits us all in the land of souls!

"Nearer, my God, to Thee," was then sang by the congregation; after which Miss M. T. Shelhamer appropriately expressed the feelings of the company, by assuring Mrs. Britten of the warm appreciation existing among them, and also in the minds of the BANNER OF LIGHT publishers and staff—mortals and spirits—of her labors as a spiritual pioneer, one of those who had labored so successfully in the past to render possible the present improved views and conditions among men in regard to this life and its outcome beyond the change called death. She wished, in conclusion, added success to Mrs. Britten in years to come wherever her steps might be directed by the spiritual powers she had served so well.

A choice bouquet from Messrs. Colby & Rich, publishers of the BANNER OF LIGHT, was next presented to Mrs. Britten, who responded with feeling to the good wishes of Miss Shelhamer and all concerned, and for the gift. A few additional remarks were then made by J. W. Day, and the meeting resolved itself into a conversational mood, closing at a late hour with the expressions of many individual wishes for the future happiness and prosperity of the lady in whose honor the meeting was convened.

A. B. French Going South.

Intelligence reaches us that this distinguished apostle of Spiritualism and general information-who has just returned from a pleasant and profitable trip to Wisconsin-has engagements in Florida from Feb. 10th to 20th. This will undoubtedly be the best opportunity which the Spiritualists of the South will have to secure his valuable services; and friends of the cause in that part of the country who may wish to introduce to their townspeople as an advocate of their belief an orator of pronounced eloquence a teacher who utters no uncertain sound, and a genial gentleman in all the affairs of life, will do well to address Bro. French at Clyde, O., with a view to making engagements for courses of lectures following the above dates.

THE SPIRIT MESSAGE DEPARTMENT ON our sixth page is introduced with the petition that the hour of service "shall be one of good association, where in a blessing may fall upon the hearts of men"; the QUESTIONS AND ANSWERS DEPARTMENT treats of inquiries concerning the verity of the Newtonian Theory, the work of the mesmerist, and its effects upon himself and his subjects; the relation borne by animal food to mediumistic qualities, and the utility of sleeping with the head to the north as an excitant of activity on the part of the inner vision; AUNT MARY A. HALSTEAD expresses the best wishes for her friends in Brooklyn and New York City; WM. F. BRETT, of Brockton, Mass., particularly desires to come into communication with those who were connected with him by ties of social life, that he may give them renewed expressions of his love and sympathy; ADA SANBORN, of Milwaukee, Wis., speaks for herself and her father John, to her mother and sister, asking them to make the attempt to realize their spiritual presence, since it is very hard for the spirit to be "knocking at a door that is shut, and one cannot open" MILO IVES, of Wallingford, Ct., brings greeting to his friends, and bears witness that the activities which were lost to earth have been utilized in the spirit-world; KATIE T. MAGEE, of East Boston, informs her relatives that though called so early from earth she is perfeetly satisfied and reconciled, and hopes a similar feeling may be theirs also; GRORGE DIL-LINGHAM, of Lynn, Mass., has a kindly word for his widowed companion, for his old comrades in arms, and his acquaintances generally; and ETTA COFFIN sends a consolatory message to her aunt in Newburyport, and friends in Boston.

THERAPEUTIC SARCOGNOMY has been a very successful publication. Only a few copies remain on hand at present. In every notice from the press it has been spoken of in the highest terms as a profound and important work, and it is already being translated and republished in the Spanish language.

may soon envelope the whole of Enrope

Ingersoll in Boston.

"Which Way?" was the pertinent problem propounded by Col. Robert G. Ingersoll to the three thousand persons who gathered in Boston Theatre Sunday evening, Jan. 17th. He was heartily applauded on his appearance, and, bowing his acknowledgments, said:

Theatre Sunday evening, Jan. 17th. He was heartily applauded on his appearance, and, bowing his acknowledgments, said:

Ladies and Gentlemen—There are two kinds, or rather two theories of government, one religious, the other secular. One is founded upon ignorance and fear, the other upon courage and intelligence. There is a conflict between these theories. I shall take the secular. (Laughter.) Most people imagine that if you don't believe in their particular religion it is because you would like to eat your own child (lauzhter), or commit some fearful crime. Yet it seems to me that religious belief never had much effect toward making people good. (Applause.) Some of the worst people who ever cursed this world have been believers. The gentlemen who made Socrates drink the hemlook were believers; the Jews who crucified God or Christ believed in and worshiped God; and, if any one can believe in the Scriptures, the devil believes in God. (Laughter.) It does n't seem to have affected his moral character much. (Laughter.) The only effect, according to the Bible, is that it made him tremble. (Laughter.) But he keeps just as bad all the while. (Laughter.) Charles Sumner was not a believer (applause), but he believed in a trinity better than the Christian worship. He believed in reason, justice, and, above all, in human liberty. (Applause.) What is the origin of religion? Fear! (Laughter and applause.) Take death out of the world, and how many men would go to church? (Laughter.) Fear is the foundation. Prosperity gives a man courage. Calamity is the sunshine of superstition. The cathedrals were built by hands that trembled. This fear was born of ignorance, and of the idea that there were thousands of gods paying particular attention to the affairs of this world. The savage thoughter) and pay in another world (applause,) the devil, who appears always to have the best idea of business, proposed to pay cash down. (Applause,) and pay in another world (applause). The best possible test of character is the use of power. How d

perfume of that flower is the only incense, the only offering, the only sacrifice that mercy will accept. (Applause.)

The speaker then humorously discussed the creation of Adam and Eve, and their residence in and expulsion from the Garden of Eden. The ten commandments were analyzed, and six of them were said to be old, and then the speaker proposed the following substitutes for the other four: "Thou shalt not enslave thy fellowmen; every man is entitled to the product of his own labor. (Applause.) Thought and speech shall be forever free (applause); thou shalt not persecute for opinion's sake. (Applause.) Thou shalt not wage a war of conquest or extermination. (Applause.) The man shall have but one wife (applause and laughter); the wife but one husband; the husband shall love his wife and the wife her husband with all their hearts, and their children as themselves."

"I will substitute those four," said the speaker, "and I think mine are far better than the ones we have.

Notice.

We would respectfully request those of our readers who have forwarded questions to our office to be answered by the controlling intelligences at the Banner of Light Free Circle, to have patience. We have a large number of queries on hand, which are being presented in their turn just as rapidly as it is possible. In the meantime it is gratifying to see the eager desire manifested by inquiring minds to avail themselves of the opportunity offered, as it shows the healthy growth of a prompting for research into spiritual knowledge by all earnest souls.

For the past six weeks strange noises have been heard, it is said, in the cigar factory of Holt Brothers on Middle street, Portland, Me. They begin at about 5:30 o'clock and continue until the place is closed. One night last week the noise was so startling that two oigarmakers beat a hasty retreat down stairs, one of them in his haste forgetting his crutch. For a number of years there worked in the factory a man commonly known as "Bones." He was a butt for all his brother workmen, and in his lifetime he declared if there was such a thing as coming back after death he would haunt that building. Last fall "Bones" died, and Conroy and Bice stoutly maintain that the ghost of the departed cigar-maker has come back to fulfill his promises.

Tricksters abound. They put forth their yellow handbills filled with absolute lies. They take the names, in part, of legitimate mediums in order to deceive the public. We have cautioned our readers against this class of individuals many times. The last of this ilk, it seems, advertised to give a "religious illustrated lecture -subject, Spiritualism, by Miss Kate Davenport, of the famous Davenport family," etc.at Chickering Hall, New York City, which turned out to be a poor travesty which, it is a gratification to know, was very slimly attended. But these impostors will probably turn up somewhere else, hence we caution the public against them.

A Boston correspondent, in the course of a letter renewing his subscription, writes: "I take three spiritual papers, and I like the BAN-NER OF LIGHT best, for the following reasons: It is really a pattern sheet in its mechanical make-up and neat typographical appearance; it is constantly devoted to the spiritual elevation and uplifting of humanity, and labors almost unceasingly to bring the two worlds nearer together; it is always free from abuse, slander and vindictiveness, and its charitable distributions manifest the right principle of a practical Spiritualism—Charity."

While in Germany a "Regular" being punished for not keeping abreast of the times as regards a knowledge of improved appliances, etc., the rampant "Regulars" of America are asking for the passage of laws to exclude any save their own lik from the fields of medical and remedial practice. "Look on this picture—then on that

By reference to the tabular statement rendered by James A. Bliss, on our third page, it will be seen that—as that contieman assures us—the new project he has in hand is not a money-making affair for himself.

RICURATE TO THE PROPERTY OF TH

ALL SORTS OF PARAGRAPHS.

AT THE SKATING BINK. On the rollers he gildes like the cars, But an accident happiness mars: For so swiftly he sped, He sat down on his head, And saw about ten million ***!

-Norristown Harald.

Five hundred Japanese are being brought over from Japan to work on the railroads in course of construction in British Columbia, to take the place of Chinamen. Within the past few weeks there has been a considerable exodus of Chinese to their own country.

The devil is the father of iles, but he failed tew get out a patent for bis invension, and his bizziness is now suffering from competishun.—Josh Billings.

Daniel Webster's birthday was commemorated Monday, 19th inst., by the Webster Historical Society by a public meeting in the Old South Meeting House, Boston, in the afternoon, and a banquet at the Revere House in the evening.

In the whole of heaven all have one language; all understand each other, whatever society they belong to, whether neighboring or remote. This language is not learned artificially, for it flows direct from their affection and thought. It is in reality audible affection and speaking thought.— Swedenborg's Heaven and Hell, 233. [Digby says he fully understands this language.]

A distinguished divine of the Quaker City was asked the other day whose style he would prefer to have, Emerson's or Oliver Wendell Holmes's. "I should prefer." was his answer, "to write like Holmes, but to think like Emerson."

The forests of Scotland yield 10,000 deer annually. "My heart's in the Highlands wherever I go,"

Edmond About, the famous French author and war correspondent, passed to spirit-life recently, surrounded by a weeping wife and eight children, and mourned by many in his land. His funeral occurred at the Cemetery of Pere la Chaise, Paris, on the 19th inst., notable personages-including Prime Minister Ferry-being in

The scientists are always knocking out the poets somehow. Prof. Swindburst has just discovered that the lark, so far from being the typical early bird, is the very latest to rise in the morning, and that the crow and the quail are real early birds detailed to start the kitchen fire and take in the early worm. These are on dook before anything except the owls, who do not deserve any credit, however, as they stay up all the night.—Ex.

Two powerful steamship companies in Japan are slowly causing the disappearance of the unwieldy and unsafe Japanese junk, and sailors will not be required in time to "go to sea in a bowl," such is the progress of civilization over the artistic past.

Persistence is the larger part of any virtue. Take erit out of in-te-grity, and your integrity is gone.—
Michigan Christian Herald. Rear-Admiral L. M. Powell, U. S. N. (retired), died

on the night of Jan. 16th, at his residence in Washington, D. C. He was appointed midshipman in the navy in 1817, and had a long and active term in the service.

It costs from \$200,000 to \$300,000 to mend a break in an ocean cable.

A serious fire occurred Sunday night, Jan. 18th, on Eastern avenue, Boston, destroying the Bay State Sugar Refinery, at a loss of \$400,000, and nearly destroying the Standard Dyewood Company's works, at a loss of \$50,000-insurance on all \$375,000.

"I have just executed a portrait of Smith," remarked an artist to a friend in the same profession. "Lucky fellow! I can't get my picture executed." "What do you mean?" "The Academy committee refuse to hang it."—New York Graphic.

There is a petrified forest covering three hundred acres in Mexico.

A few weeks ago the Legislature of Georgia authorized the employment of women in clerical work, and as a result of the experiment thus far experts say that the work has been done fifty per cent. better than when done by men.

Press despatches of the 18th inst. state that the south infirmary, a detached ward of the Eastern Illinois Insane Asylum at Kankakee, was totally destroyed by fire on that date, involving a loss of \$25,-000 and seventeen lives.

Here is a portion of an interview with a Queensland native, as reported in a Sydney newspaper: "Missionary very good fellow. Missionary he come along an' see Kanaka boy with banana leaf around him. Missionary he say, "White man God no like banana leaf; white man God like calloo," 'Oh! and who sold the calloo?' 'Oh! missionary, he sell calloo."—Phila-

On one occasion a friend of Lord Alvanley came for advice under the following circumstances: "Mr. has threatened to kick me whenever he sees me in soclety. What am I to do if he comes into the room "Sit down," replied his lordship.

Two new colleges are being erected in Paris. They are to be called after the names of the Voltaire and D'Alembert.

The United States is the third silk manufacturing country in the world. The annual production amounts to \$35,000,000.

The English oak flourishes in California. It is a rapid grower, and is unexpectedly resistant of drouth.

An agent of the "Mann boudoir cars" is anxious for some one to inform the public that "bondoir" is not pronounced "boy-dore," or "bow-war," or "bood-ire," or any similar way which is constantly heard from the lips of the traveling public.

It has been found that at Rostov, in Russia, there is a society of child murderers, who poison children by means of narcotics. They are instigated to do so by a pious fanatic, who says: "It is every woman's duty to spare the evils of life to as many children as possible, and to make them participate in the bliss of heaven before the earth has contaminated their souls."

There are three hundred and forty-seven female blacksmiths in England, all of whom actually swing heavy hammers and do men's work.

Dr. Fleischi, of Vienna, has discovered still another use for cocaine chloride. He says that in doses of from one-twelfth to one-fourth of a grain, dissolved in water and hypodermically administered, it will cure morphinism, alcoholism, and similar habits, within ten days.

"Improve your opportunities," said Bonaparte to a school of young men; "every figur lost now is a chance of misfortune in the future."

The seventeenth convention of the National nan Suffrage Association of Massachusetts was held in the Town Hall, Rowley, Mass., Jan. 15th-addresses being made by Mrs, Harriet R. Shattuck, Mrs. Martha Sewall Curtis, Mrs. Harriet H. Robinson and Mrs. H. M. Todd. The meeting was well attended.

The Brockton, Mass., Woman's Suffrage Association has elected the following officers: President, Mrs. Milly Estes; Vice-Presidents, Mrs. Lydia B. Willis, Mrs. Mary E. Hilton, Mrs. Sarah E. Packard; Secretary, Mrs. F. P. Churchill; Treasurer, Mrs. Olivia C. Williams; Executive Committee, the above officers and Mrs. E. B. Battles, Mr. Lewis Ford and Mrs. Clarissa Hall.

We regret to be obliged to state that Bro. J. J. Morse, our European agent, still remains an invalid, but we hope for his speedy recovery, and return to his an important-place in the ranks of the Spiritualist laborers on the rostrum, and elsewhere. His present address is 16 Dunkeld street, West Derby Road, Liverpool, Eng.

George Chainey has commenced to publish his weekly lectures under title of "The lindepended! Pulpit." He will send No. 1, containing the hing correspondence with Col. Ingersoll, "The hing correspondence with Col. Ingersoll, "The hiney's address is 310 Shawmut Ayenus, Boston."

Thomas Paine's Birthday.

The one hundred and forty-eighth anniversary of this important event in the history of human development toward mental liberty will be celebrated with appropriate exercises by the Paine Memorial Corpora-tion, on Jan. 29th, in Paine Hall, this city. All who revere the memory of this free-thought pioneer are cordially invited to attend this celebration, and render it worthy of the man and the occasion.

The exercises on the 29th will consist of a meeting of the stockholders of the Paine Memorial Corporation, at 9 A. M.; a conference at 2:30 P. M., during which able speakers will address the audience; and a grand ball and supper in the evening.

The details of this celebration will be carried out under direction of the following efficient committee: Horace Seaver, John S. Verity, Galen Coffin, Ernest Mendum, John A. O'Malley, Wm. M. Chandler, Geo. N. Hill, Lyman S. Meston.

MAQUOKETA, IA.

The day will be observed in this place at the Opera House, three sessions being held; viz.: at 10:45, at 2:30 and at 7:30; during which remarks in conference will be in order, also speeches from Mattie E. Hull, Moses Hull and others. Col. Billings, of Waverly, Ia., wili deliver the regular oration.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested

spirit-friends bring to our notice for relief : "Widow's Mite," \$1,00; Mrs. M. Barber, 40 cents Kate A. Molineaux, \$2,00; B. T. C. Morgan, \$1,00; Daniel Davidson, \$2,00; Jacob Millisack, \$1,00; H. C. Phipps, \$1,00; Mrs. S. Mair, \$2,00; T. Y. West, \$1,00; H. N. Wilson, \$5,00; A Friend, \$2,00; William Sturgis, \$10,00; A. B. Gaston, \$1,80; R. S., \$1,00; F. W. Coffin, 55 cents; William H. Banks, \$2,00; A Friend, 50 cents; A. G. H., Malden, Mass., \$1,00; U. P. E., \$1,00; Samuel Jordan, \$2,00; A friend, Simona, Fla., 75 cents.

CHARLES H. HOUSER, who made an application in our columns a few months since for Spiritualist pamphlets and newspapers for distribution among the inmates of the National Soldiers' Home, Virginia, desires to tender his sincere thanks to those who generously responded, and to say that their donations have been very acceptable to the recipients. There is a call for similar reading in the German languagemany of the soldiers being of that nationality. All such matter sent to the above address will be placed where it will accomplish much good.

Medical Law in Massachusetts.

It has been publicly announced that the Massachusetts Medical Society and the Dental Society have united and appointed a committee to present to the Legislature a bill for more stringent laws in regard to medical and dental practice. Believing that the presentlaws, if properly set in motion, will protect the citizens of this State from willful deception on the part of practitioners, by whatsoever name called, and that the present movement of these allied societies is more to protect themselves than "the dear (?) people," I consider it a duty incumbent on all persons who desire the preservation of medical freedom within this Commonwealth, to see their Senators or Representatives personally, or write to them, asking them not to give their votes for the passage of any law which will take from their constituents the right of choice as to the means or the persons they may wish to employ for the alleviation of their own or the sufferings of A. S. HAYWARD. others.

Boston, Mass., Jan. 20th, 1885.

ANOTHER LABORER IN THE FIELD.-Mr. Edwin Powell, late of Indianapolis, Ind., who was President of the Society there last spring when I had such excellent meetings in the old Plymouth Church, and who was then being developed and has spoken much of the time since, has taken the field as a lecturer. He is partially controlled by our late brother worker, R. V. Wilson, and no doubt will do good work in the cause that needs able and faithful workers. Mr. Powell is a very susceptible medium, is an Englishman and intimate friend of our brother, J. J. Morse. He is now at Lombard. Ili., and may be addressed there. and I hope the friends will see that he is employed in the West, where he proposes to work at present WARREN CHASE.

Mrs. Emma Hardinge Britten has just closed a series of lectures before the First Society of Spiritualists in this city. The crowded halls of earnest listeners who manifest such deep interest in the stirring eloquence and profound thought upon the various subjects propounded to her, or chosen by her guides, show the power of spirit through the wonderful organism of Mrs. Britten, and how she moves the people every where she goes. Her works leave more than "footprints in the sand."—New York Beacon Light.

Unbelievers, whether Atheists, Materialists or Spiritualists, who will remain in the church, pay the preacher and keep silent, are tolerated, and we know of many such. It is only the honest, outspoken ones who are out off and cast out.—Independent Pulpit, Waco,

Movements of Mediums and Lecturers.

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

Mr. George Chainey, we understand, goes to Kansas in a short time for the purpose of bringing his family back to Boston, Mrs. Chainey and the children having been spending some time with her mother. He would like to secure a few engagements on the road. Address him for terms at 310 Shawmut Avenue, Boston. Mrs. Abble N. Burnham addressed the Spiritualists of Newburyport, Mass., on Sunday, Jan. 4th, and spoke to increasing audiences in Camden, N. J., Jan. 8th and 9th.

Hon. Warren Chase closes his engagement in Worcester, Mass., Jan. 25th; speaks in Norwich, Ct., the four Sundays of February, and in Cincinnati, O., the five Sundays of March. He will visit other places in the West before returning East.

Frank T. Ripley will make engagements for March and April in Maine, or in other Eastern States; he will also attend funerals when his services are de-sired. Address him at Mattawamkeag, Me. Light for Thinkers, Atlants, Ga., for Jan. 17th, says: "Mrs. Clara A. Field of Boston called on us while en routs to fill a lecture engagement at New

Orieans."

Capt. H. H. Brown speaks in Brockton the evening of Bunday, Jan. 25th, and can be engaged for A. M. or P. M. of that day. He speaks in Marbiehead Feb. 8th. He is open for engagements the other Sundays of February, and would like to put Feb. 1st in Central or Western Mass. Address him at Woonsocket, R. I.

W. J. Colville is open to engagements to lecture or attend funerals anywhere within reasonable distance of Boston. For particulars address 304 Shawmut Avenue, Boston. Friends desiring personal inter-views must make appointments.

To Correspondents.

No attention is paid to anonymous communications, same and address of writer in all cases indispensable as a paranty of good faith. We cannot undertake to preserve return communications not used.

MRS. M. A. I., DERVER, COL.-We do not know wheth er an article belonging to a deceased person would attract the spirit of that person to the BANNER OF LIGHT Circle. Experimentaione can determine these things. We prefer to have the spirits manifest without solicitation of any

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. Colby & Rich, Publishers.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

"THE SCIENTIFIC BASIS OF SPIRITUAL. ıьм," by the late Epes Sargent, called out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomery Place), 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 lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THE OLIVE BRANCH. Published monthly in Utica, N. Y.
\$1,00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price

\$3,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year. postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

For Sale at this Office:

FAOTS. A Monthly Magasine. Published in Boston. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies 5 cents.

THE ROSTRUM. Published in Vineland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

10 cents,
THE HEBALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price 10 cents,
THE SHAKEH MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavateky. Single copies, 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

Ga. Single copies, 5 cents.

THE HALIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 centsper copy. \$2,50 per year.

RATES OF ADVERTISING.

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

Special Motices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Motices in the editorial columns, large type, leaded matter, fifty centaper line.

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

Dr. Jas. V. Mansfield, at 28 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 coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths o investigators.

BUSINESS CARDS.

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

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

NOTICE TO OUR ENGLISH PATHOMS.

J. J. MORSE, the well-known English lecturer, will act ascuragent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunkeld street, West Derby Road, Liverpool, Eng., where single copies of the Hanner can be obtained at 4d, each; if sent per post, 4d, extra. Mr. Morse also keeps for sale the Epiritual and Referenatory Works published by Rich.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 200 morton street, Respirit sate the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

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

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for tale and will receive orders for the Spiritual and Reformatory Works published by Colby & Bich. They will also receive subscriptions for the Bauner of Light at Rupees 11-12-0 per annum.

NEW YORK BOOK DEPOT.

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

CLEUELAND, O., BOOK DEPOT.
LEES'S BAZAAB, 105 Cross street, Cleveland, O., Chroulating Library and depot for the Spiritual and Liberal Hooks and Papers published by Colby & Bich.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 12 Park Piace, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Referenatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

BOOMESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall
Boohester, N. Y., keep for sale the springer and Reforms Works published by Colby & Bloh.

THOY. N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformate
ry Workspublished by Colby & Rich will be accommodated
by W. H. VOSBURGH, 99 Hooslok street, Troy, N. Y.

PHILADELPHIA ROOM DEPOT.

The spiritual and Heformatory Works published by QOLBY & BIOH are for sale by J. H. RHODES, M. D. at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Hammer of Light at \$3,00 per year. The Hammer of Light are be found for sale at Academy Hall, No. 816 Spring. Garder street, and at all the Spiritual meetings; also at 503 North 8th street, and at at news stand at the Chestnut-street end of the new postoffice.

The Roberts Bookstore, D. MUNGEY, Proprietor, No. 1010 nevents street, above New York avenue, Washington, D. C., keeps constantly for sale the Bannes of Light, and a supply of Spiritual and Reformatory Works published by Colby & Rich.

PUBLISHING HOUSE, ROSTON, MAIS. AUBURN. N. Y. AGENOY.
Parties desiring any of the Spiritual and Refer
tery Works published by Colby & Rich can procure
of J. H. HARTER, Auburn, N. Y.

EARTFORD, CONE., BOOK DEPOT.

E. M., ROSE, 57 Trumbulistreet, Hartford, Conn., keeps constantly for sale the Rammer of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

THE LIBERAL NEWS OU. COON, Strington, St. Mo., Reops contantly for sale the Bannes of Light a supply of the Spiritual and Referencery published by Colby & Rich.

SPRINGFIELD, MASS., AGENCY, JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Hanner of Light, and will supply the spiritual and Reformatory Works published by Colby & Rich.

BROOMLYN, M. Y., AGENCY.
W. J. OUSHING, 15 Willoughby street, Brooklyn, N. Y.,
keeps constantly for sale the Ranner of Light, and will
supply any of the Barfritual and Reference or Works
published by Colby & Hich. Mr. Quahing also has a Free
Spiritual Library and Reading Soom connected with his
Arrang, V.

ADVERTISEMENTS.



NEW SYSTEM OF BEE-KEEPING

Every one who has a Farm or Garden can keep Bees on my pian with good profit. I have invented a Hive and New System of Bee Management, which renders the business pleasant and profitable. I have received One Hundred Fighers Profit from sale of Box Honey from One Hive of Bees in One Year. LLUSTRATED CHROLAR OF FULL PARTICULAR TO REPORT WHITE PARTICULAR TO THE PROFIT OF THE PROFIT

Mrs. Lizzie E. Cotton, West Gorham, Maine.
Jan. 24.—3wis*

WHAT A DIME WILL DO FOR YOU.

TO THE READERS OF THIS PAPER we make the
following special offer to send on receipt of ten cents,
in money or postage stamps, our latest finely lithographed
book, which contains actuariat calculations, showing Women's Chamces of Marriage at different ages; GOD'S

NAME in forty-eight different languages; How to read,
write and speak correctly the English language, without
the aid of a Grammar; HYGHENIC HULEN; a Sermon
to Young Men by America's most noted divine; Choice Solections of Poetry; Album Verses; What Men need
Wives for; A Complete Complication of Laws for Successfully Conducting Mercantile Business; Treatise on CONSUMPTION, its speedy and effectual cure; INNOMNIAA,
how it may surely be overcome; DIPHITHERIA, its
cause, effect and ramedy; Rules for physical care of
Infants and Children, by a prominent Physician;
HEADACHES, their origin and eradication; "Women
are what men doth make them": Buggestions to Wives;
Tables of the Revenues—Expenditure, Commerce, Population and Area of the Principal Nations. In fact, this a
Book needed by every one, appreciated by all, and it
is only sold to you at ten cents, so that it may be introduced
in your vicinity, and thereby scene for us a large demand
from your friends and neighbors. Address
DUFFY PUB. CO., 53 South St., Baltimore, Md.
Jan. 24.—2W

\$150,000,000

INVESTED. \$100 Share for \$20. Will be \$50 soon.

CEND for a Mait Book, or call and see large Machine, or Sexamine 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 this.

GHEAT BARGAIN. 31—11,000 acres of spruce land in Dixville Notch, and 300 acre Valley Farm.

NEW ENGLAND MALT CO.,

209 Washington Street, Room A, Boston. Jan. 24.—1w* J. W. FREE, President. NEWLY-DEVELOPED MEDIUMS. JAMES R. COCKE.

A MONG the Mccliums developed by MR. COCKE, he refers, by permission, to Mrs. Piper, who was developed as a Medical, Test and Business Medium, in five private sittings; Mrs. Walker, Trance, Business and Test Medium, and Mrs. Frost, Inspirational Planist and Test Medium, He will continue Sittings for Development daily. Regular Developing Circle every Sunday morning, at 11 o'clock; also a Circle on Sunday evening, at 8 o'clock, for Psychometric Readings, Tests and Inspirational Music. Admission to each Circle, 25 cents.

The Second Coming of Christ at Hand. WE live in those days wherein the Lord will gather His Israel out of both Jow and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at His coming. Rom. ix. 4; Isa. xi, 11, 12; Rev. vii, 4; Rom. viii, 29; Rev. xiv, 1; 1 Thess. v, 20, 21, 23; 1 Cor. xv, 52, 53; Phil. iii, 21; Mark xiii, 20; Math.xxiv, 14; Rom. viii, 11, 22, 23; Rev. xxi, 1, 4, 5; John xiv, 16, 17, 20. Further information can be obtained in two different books at 12c. asch. Mentium this maper. Address: at 12c. each. Mention this paper. Address:
J. WIELE, 143 North Sixth street, Brooklyn, N. Y.
Jan. 24.—1w

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

OCCULT FORCES Office, 5% Bencon street, near Tremont House, Boston. Hours: from 9 A.M. to 3 P.M. Will visit patients, Dec. 20.—8wis* AND METAPHYSICIAN.

The Independent Pulpit,

Published Weekly, CONTAINING the Lectures of GEORGE CHAINEY, delivered in Chickering Hall, Boston, Mass. First number ready Jan. 1st, 1885. Terms, \$1,00 per lecture season of 8 months. No lectures to be delivered during the four summer months. Bingle copies 5 cents. Address,

GEORGE CHAINEY, Jan. 24.—2w*

DELINEATOR. To any one enclosing \$1,00 and stamp by mail in P.O. Order, with their picture, or name, age and address in own handwriting, will receive by return mail the picture and a delineation of character, with words of cheer to the aged, comfort to the desponding, warnings and advice to the young, and the business they are best adapted for in life, &c., &c. Address, Mills, A. E. UNDERHILL, No. 1 Russell street, Syracuse, N. Y. iw*—Jan. 24.

1 Russell street, Syraouso, N. Y.

SPECIAL NOTICE.

THE February number of "The Prognostic Star Gazer" will contain the "Influences and Effects of the Planets" over the lives and destiny of all "Classes" of the people for the whole month; also Special Astrological Calculations, Predictions and Advices at othe Planetary Influences over all You who were born on or near the 5th, 6th, 7th, 8th, 9th, 10th, 2lth, 2dt, 22d, 24d, 24th and 25th of Jan, Feb., Mar., Ap'l, May, June, July, Aug., Sept., Oct., Nov. and Dec. Sendorders in early if you wish to secure a conv. and Dec. Sendorders in early if you wish to secure a copy Price 10 cents. Address "The Star Gazer." 70 State at, Boston. P. O. Box 3408.

FOR SALE --- Great Bargain. 11.000 ACRES of Spruce Land in Dixville Notch, as there is in America, with farm in the valley of 800 acres, 209 Washington street, Boston, Room A. Jan. 24.

Clairvoyant Examinations Free.

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., 299 East Genesee street, Syracuse, New York. 13w - Jan, 24. MRS. MAUD E. LORD

WILL hold Séances at 16 James street, opposite Franklin Square, Boston, Sunday, Monday, Wednesday and Friday evenings, at 7:30; Sunday, Tuesday and Thursday afternoons at 2:30—for three weeks only. 1w*—Jan. 24.

Hill's Magnetic Appliances, A ND Thorough Magnetic Treatment. DR. BELCHER, 178 Tremont street, Room 23, Boston, Mass.

Jan. 24.—1w*

Reading of Character ND Future foretold by consulting the well-known Sev-enth Daughter, ARZELIA C. CLAY, Plermont, Graf-county, N. H. Send Picture and One Dollar. an. 24.—4wt

DR. E. B. FISH

TREATS Acute and Chronic Diseases successfully at 755 Tremontstreet, Boston, Many cures almost instantaneous. None excels. Consultation free. 2w"—Jan. 24. MRS. I. A. BROWN,

BUSINESS and Test Medium, 913 Washington street Boston, Room 1. Office hours 9 A.M. to 4 P.M.

CLAIRVOYANT TEST MEDIUM, 457 Missouri Ave nue, Washington, D. C. 6w*-Jan. 24. Wahlington, D. C. 6w*—Jan. 24.

WANTED:—Stenographer; also a partner in this Company, or to start companies in other States, who is not a raid to work; call and examine for yourself; a business that is paying largely; the stock has gone from \$5 to \$10, then \$15, and is now selling readily \$100 share for \$20, and the way things are going will soon be \$50. This Company owns 220,000 of this stock for working; does not run in debt. The officers do not draw any pay until the Company is in shape to pay a dividend, 209 Washington street, Boston, Room A. NEW ENGLAND MALT CO. Jan. 24.

SIDNEY HOWE,

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Wholelife-reading, \$1,00 and 2 stamps, 87 Kendali street, Bosten.

MRS. E J. PIKE, 55 Brook Avenue, Dorchester District, Mass., is now ready to answer calls to lecture, attend funerals and wisit the sick. Address as above, Jan. 24.—1w² PROF. BEARSE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoscope
thereof free of charge. Heliable on Business, Marriage,
Disease, and all Financial and Social Affairs. Send age,
stamp, and hour of birth if possible. iw Jan. 24.

MRS. H. FISK, Healing and Writing Medium.
Lost articles found. 5 East 12th street, New York
City.

Oity.

IW-Jan. 24.

INGERSOLLISM OR CHRISTIANITY:

WHICH? By J. M. PEEBLES, M. D.

This neat pamphlet of twenty-four pages is a sharp, clear and include reply to some of the points raised by Col. Ingersoll against the Ohristian religion; and may be thus sum-

I. The Injustice of Col. Ingersoll to Moses and the Israel-

ites.

II. The Midnight Gloom of Materialism.

III. A Definition of Christianity, with some of its Histori-11. The munique of Christianity, with some of its historical Evidences.

IV. The Testimonies of Max Müller, Lecky, Humboldt, Macaulay, John Stuart Mill, Rabbi Wise, et als.

V. The Teachings and Influences of Christianity Relative to Human Brotherhood—The Principlesof Peace—Religious Freedom—Civilisation—The Elevation of Woman-Charitles, etc., etc.

Paper; price 15 cents For sale by COLBY & BICH.

NEW BOOK.

"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.

CHAPTER

Giving in a familiar manner the Genesis and Exodus of these chapters, which have been somewhat arbitrarily called "Shadows." II,-ITS RAISON D'ETRE.

tional one.

Explaining why the writer is a Spiritualist, and why obliged to be one.
IV.-FIRST INTERVIEW WITH SPIR-

ITS. Its permanent entrance into the author's mortal life. Details of the interview.

V.-LIFE'S AFTERNOON.

VI.-INDEPENDENT SLATE-WRIT-ING. An elaborate description of an experi-

Being an article illustrative of the subject in general. IX.—EPES SARGENT.
Some description of him. Experience

X.-ON LEANNESS OF THOUGHT. The deficiency is made up by the sensuous proof of a spiritual source.
XI.—PRO-SPIRITUALISM.

Giving a brief account of phenomena which are both "bottom facts" and 'startling facts.'' XIII,-SEERSHIP AND CLAIRVOY-

phetic basis. XIV. -SUBJECTIVE APPARITIONS. A visit of consolation where the con-

soler got consoled. XV .- EMELINE'S APPARITION. Other "white ladies " beside the one of Avenel related by Sir Walter Scott.

XVI.—IDENTIFICATION OF SPIRITS. The Sage of Galveston returns accord-

ing to promise. -UNKNOWN QUANTITIES. ings on human happiness. XVIII.-ALLEN DOLE.

A reliable family tradition tha amounts to a personal experience. XIX.-INDIAN SPIRIT INFLUENCES.

Shadows. XXI.-MATTER AND SPIRIT. Of intercourse with spirits. Some conditions worth knowing. Iliustrations. Scaled letters.

XXII.—A PENUMBRAL SKETCH.

An afternoon with the spirits. A de-parted friend returns from over the river and owns up.

XXIII.—MATERIALIZATION.

What is the good of it all, even admitting it to be true? The answer self-evident.
XXV.—PREVISION.

Conclusions on several interesting and important points.

XXVII.—THE BOSTON OUTLOOK. Thoughts that the locality suggests to

In one volume of 288 pages, handsomely bound in cloth.

EDITORIAL.—The Mission of Facts.

Single copies 10 cents. \$1,00 per year.

REPUBLIC.

CECOND YEAR. Published in the rapidly growing young city on Longfellow's 'mountain of the prairie,' Pipestone, Minn. Eight pages, weekly, \$1,50 a year. Contains the news of the day, short stories, scientific miscellany, literary selections—but, BEST OF ALL, the REFUBLIC is unqualifiedly, uncompromisingly opposed to the LIQUOR: TRAFFIC! It puts LIBEETT AGAINST LEQUOR: 15 opposen its columns to FREE DISCUSSION. It callenges all opponents to meet it on the burning question of 'our time, PROHIBITION! The plea that legal Prohibition annihi lates PERSON AL LIBEETY will be met and refuted. All opponents to Prohibition will be accorded the right to reply. This is the WORKINGMAN'S REPUBLIC. And an advocate of WOMAN SUFFRAGE. When the mothers, wives and daughters vote, there will be an end to the BUM OURSE! When women vote we will have a true Republic, and never before. The REPUBLIC is published to disseminate these principles, a trinity of Reforms. But it opens the door "wide" for free debate. You are invited to subscribe and remit by money order (cest of order at our expense). Send all remittances to the Editor and Publisher, W. F. JAMIESON, Pipestone, Minn.

TABLE OF CONTENTS: I.-INTRODUCTORY.

A substitute for faith. The Bible a sealed book without it; with it, a ra-

III.-THE GATES AJAR.

The Dawning Light seems to be a boon or consolation to advancing years-an entensive claim.

ence under the most rigid conditions. VII.-PHENOMENA WITH COLCHES-

Thoughts on sensuous phenomens, and illustrations from experience, VIII.-PHANTOMATIC TABLE-TALK,

he and the author have had together. Joseph Cook.

An article written for and published in the Radical.
XII.—HOME MANIFESTATIONS.

> ANCE.
> Giving an account of phenomena with an intelligent and sometimes a pro-

Prime factors. Philosophical mus-

What the subject suggests, and a supplement of poetry. Astronomical.
-A WAYSIDE SKETCH. An entertaining sketch that will fill up some deficiencies in the course of these

Affirmations. Critical comments.

Illustrative experiences. XXIV.-CUI BONO?

Containing some thoughts on prophe-cy-critical and illustrative,

XXVI.-DETACHED THOUGHTS.

eveled boards, with portrait of author.
Price \$1,25, postage free.

CONTENTS JANUARY NUMBER

For sale by COLBY & RICH.

EDITORIAL.—The MISSION of Factor.

Interesting Correspondence between Col. R. G. Ingersol and George Chainey.

An Unexpected Visitor, Supposed to be in Earth-Life.

Mrs. P. O. Tomson.

Reading Greek Without Taking the Book. Hon. Warren Chase. Ohase,
Independent Slate-Writing, Mr. L. L. Whitlock.
Our Experiences with Mrs. Ross, Mr. Emerson and Mrs.
Beste, Mr. L. L. Whitlock.
A Spirit-Child Proving its Identity. Mrs. Sarah G. Barrett.
Impremptu Séance with Mrs. Ross. Mr. Geo. A. Fuller.
Warning of Danger, Mr. J. Madison Allen.

MIRCRIT. ANDOUG Interesting Letter from Henry Kiddle. For sale by COLBY & RICH. Jan. 10.—is

W. F. JAMIESON, Pipestone, Minn.

SEERS OF THE AGES. ANCIENT, MEDIÆVAL
AND MODERN SPIRITUALISM. By J. M. PEEBLES.
This volume, of nearly 400 pages, octavo, traces the phenomena of Spiritualism through India, Egypt, Phoenicla, Syria, Persia, Greece, Rome, down to Christ's time, Treating of the Mythic Jesus; Churchal Jesus, NATURAL JESUS, NATURAL JESUS, Where was he from twelve to thirty? Was he an Essenian? Where was he from twelve to thirty? Was he an Essenian? MODERN SPIRITUALISM. The wave commencing in Rochester; its present Altitude; Admissions from the Press in its favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, etc. Its DOCTRINES SYSTEMATIZED. What Spiritualists believe concerning God, Jesus Christ, the Holy Ghost, Baptism, Faith, Repontance, Inspiration, Heaven, Hells, Evil Spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Movement, Bound in beveled boards. Price \$2.00, postage 12 cents, For sale by COLBY & RICH.

MESMERISM, SPIRITUALISM, WITCH-

MESMERISM, SPIRITUALISM, WITCH-Meamerism is a key which will unlock many chambers of mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit."

Paper, 30 cents, postage free, For sale by COLBY & RICH,

Message Bepartment.

34、2000年的**2000年的**

Public Free-Circle Meetings

Archeld at the BANNEH OF LIGHT OFFICE, Bosworth greet (formerly Mentgomery Place), every Turedbay and Friday Aftennoon. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited.

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

AFIT is our earnest desire that those who may recognize

inase columns that does not country as they perceive—no son. All express as much of truth as they perceive—no more. It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

As the string wers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-Rife who may feel that it is a pleasure to place upon the altar of Spirituality their Roral offerings.

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

[Miss Shehlamer desires it distinctly understood that she gives no private stitings at any time; neither dees shoreelve visitors on Tuesdays, Wednesdays or Fridays.]

As Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lewis B. Wilson, Chairmas.

SPIRIT MESSAGES,

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

Report of Public Séance held Dec. 5th, 1885. Invocation.

We praise thee, oh! our Father, for thy manifold gifts to man; we pour out the blessings of our inmost being to thee laying them upon thine altar, trusting that they will be acceptable in thy sight, as the grateful fragrance of souls encased in mortal flesh. Oh! we would understand and appreciate those experiences which thou hast bestowed upon us as the portion of mankind pressing onward to a fulfillment of their great destiny, pressing onward to grander heights of unfoldment. We would, day after day, learn some lesson well, and would gather up some new truth to make it a part of our own lives. Our Father, may we come into sympathy with thee and thy works, and learn of thy laws, and live in harmony with them, so that the best conditions may be given for the unfoldment of our interior natures, that part of man which is akin to

our interior natures, that part of man which is akin to the angels. We would come into conscious communion with thy angel ministrants; receive messages of cheer and instruction from them this hour; and more than this, we would receive their influence, and be bathed in the holy baptism of heavenly life, and gather up from those who come hither from immortal shores, sympathy, peace, something of holiness, something that shall inspire our hearts with a new desire to live purely, to do right and to bless our fellow-men, so that this hour shall be one of good association, wherein a blessing may fall upon the hearts of men. our interior natures, that part of man which is akin to

Questions and Answers.

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman.

QUES.—[By J. H. F., Montreal.] Is the Newtonian theory of the enormous distances of the planets from our earth correct, or is it more rational to believe he greatly exaggerated his statements?

Ans. — Considering the time and circumstances in which Newton took his observations and made his investigations in regard to the distances of the planets, we think his theory is remarkably correct. It would not be strange should he have made mistakes and over-estimated the distance of some of our planets from the earth; but it is a well understood fact or truth to informed spirits that the planets, even of your own solar system, are at immense distances from this planet called the earth.

Q.—In mesmerizing is the vitality of the operator impaired? A.—A good mesmerist seldom finds his vitality impaired when operating upon a subject; his labor is of the will, of a mental nature, and

not physical; he does not part with his physical magnetism, and unless there is a case demanding the over-exertion of his mental or will-power he will not feel depleted by operating upon a sensitive subject; one who is sufficiently susceptible to outward influences to be psychologized by a magnetic will not draw heavily

A.—If one partakes of animal food to excess it will vitiate his blood, it will render his physical system of a coarse nature; therefore his mediumistic qualities will be deteriorated, or they will not be so developed as to attract the highest intelligences from the spiritual life; but if one takes animal food into his system with moderation, sufficiently so to stimulate the vital forces of the physical life, at the same time mixing his food generously with a diet of vegetable and cereal productions, as well as partaking freely of fruit, he will find that his system does not become vitated or debilitated, but it will grow in stream that a viscor. system does not become vitiated or debilitated, but it will grow in strength and vigor; he will feel the vital forces of his being vigorous and active, and will come into a condition to afford his spiritual attendants that magnetism and power which they require in effecting their purposes of manifesting through his agency to mortal understanding. We believe the time is coming when animal food will be discarded from the tables of intelligent people, but we are not satisfied that it would be, at present, wise to so discard this food. Through the force of habit, through inherited tendencies, there is, in the human system, a certain craying for is, in the human system, a certain craving for this stronger article of food. We have watched many instances where susceptible and sensi-tive persons have endeavored to discard an animai diet for one purely vegetable, and we have seen these persons becoming weakened, their vital forces decreasing constantly, until their systems have been in no condition to stand the active duties, the pressure of daily life—when, finding it important to return to a mixture of food, and doing so, they soon regained their former vigor and became convinced the time had not yet come for them to live upon the higher plane, so to speak, in regard to diet. If one will exercise moderation in partaking of any article of food, will exercise his judgment by watching the effect of a certain diet upon his system, it will not take long for him to ascertain that which is most agreeable and most beneficial to him.

Q.—Will sleeping with the head north assist. active duties, the pressure of daily life—when,

beneficial to him.

Q.—Will eleeping with the head north assist in developing inner vision?

A.—We are told by some scientific people that by eleeping with the head toward the north, the electrical current passes freely through the system, making it more healthy. Whatever is conducive to health is also conducive to the free operation and development of any medial power which one may possess. We

any medial power which one may possess. We do not know that by sleeping with the head to the north clair oyant vision or any other mediumistic quality will be better unfolded; perhaps it will be as well for your correspondent and others to experiment and report.

impleasant locality outside of the heavenly of not know that by sleeping with the head to the morth olarity or any their medium the canal twall. Delieved -and I wanted people to understand that I did—that there was hope for haps it will be as well for your correspondent and report.

Annt Hary A. Haisted.

[To the Chairman:] I am glad to give the greeting, friend. I am glad, very glad to be lero. A year ago I ascended to my splithous faund it was with a feeling of great joy that I dound myself in the presence of the love once who had gone before. I had no dread of the coming change; no terror swept across my son at the thought of, parting with the body. Ohlon, of for I understood something of this great and almost at the thought of, parting with the body. Ohlon, of for I understood something of the great of the was with a feeling of great joy that I down may be a complete the coming change; no terror swept across my son to a beautiful lower once of the involved of parting with the body. Ohlon, if or I understood something of the great is not at the thought of parting with the body. Ohlon, if or I understood something of the great is not at the thought of parting with the head to the work of Spiritualism. I wish to declare that I i may also to come back, almost as glad all was to progress for them all and I have not the light, as it is away to keep a print apparently of the great is the propose that it is a may be greated to my spirithous the cannot have the cannot have come one through the conding change; no terror swept across my son ward in the attribution, or pass on to a beautiful lower one of the involved one of th

am as firm in my belief—in the knowledge—that there is open communication between the two worlds as I was upon earth. I can hardly say I am more so, for I had been firmly convinced of this grand truth many years before my passage to the higher life.

I come to those dear friends on earth who

my passage to the higher life.

I come to those dear friends on earth who are very near to me and bring my love and greeting. I would say to my dear daughter: "Peace be with thee, the holy peace which the highest ones of angelic life can bring." Unto all friends, Peace be with each one; may all happiness attend them.

I had a desire to speak here before this, but had no opportunity. When I emerged from the body and had collected my thoughts sufficiently to understand clearly all that was taking place around me, I desired to come to this circle-room and send my greeting to my friends, but I had to wait my time; to-day I have been more successful.

Tell them that Aunt Mary A. Halsted loves them as freely and heartily as in days of yore, and she will be only too happy to communicate with them, and to do any good she can in behalf of Spiritualism. Iloved our glorious cause; I loved its teachers and mediums; they were very dear to me; and I extend the hand of greeting and fellowship to each one.

I thank thee, friend, for permitting me to come. My friends are in Brooklyn and in New York City.

Wm. F. Brett.

Wm. F. Brett.

[To the Chairman:] Good morning, sir—or is this afternoon? It is all morning with us on the other side, so you'll pardon me if I am a little mixed in regard to the hours. I have endeavored to come here before, but did not succeed; however, I am glad to be here now.

I have many friends, at least I so flatter my-self, in what is now called Brockton, formerly known as North Bridgewater, State of Massa-chusetts. I was once a prominent shoe manu-facturer, and of course my business relations were somewhat extensive. While I shall be most happy to come in contact with any of my old business associates, and give them the hand of fraternal greeting, I particularly desire to come into communication with those who were connected with me by ties of social life, and give them renewed expressions of my love and

give them renewed expressions or my love and sympathy.

Some little time has elapsed since I went out of the body. Perhaps my friends will not expect to hear from me in this strange manner; but I am glad to avail myself of the opportunity. I would be very glad to come to them at home, and give them something concerning my new life. I am interested in their affairs, and I know what is taking place with them.

new life. I am interested in their affairs, and I know what is taking place with them.

One friend of mine in Brockton, who was quite an intimate associate, has been contemplating making some changes in his affairs. I have been cognizant of his mind in that respect, and I would give him my most earnest advice not to do so, not to undertake the new departure which he has in contemplation. I can see a little further into the future than he can and it certainly appears to me that he will can see a little further into the future than he can, and it certainly appears to me that he will make a failure, make a mistake, by moving out of the lines in which he is now situated. I think my friend will gather a glimmering of what I mean. I hope he will attend to my words, because I have only his interest at heart. I do not wish to see him take a step which I strongly feel will prove to his disadvantage.

If any of my friends wish to have a private interview with me through some medium, I will be in readiness to come to them. They have only to set about finding a channel through

only to set about finding a channel through which I can make myself known, and I will be very glad to steer in that line, and give them all that I possibly can from my point of obser-

vation of life.
If other friends, not in Brockton, should learn of my return, I wish them to know that I also give them greeting and regards. Wm. F. Brett.

Ada Sanborn.

I have a mother and sister in Milwaukee.

magnetism, and unless there is a case demanding the over-exertion of his mental or will-power he will not feel depleted by operating upon a sensitive subject; one who is sufficiently suspected by a mesmerist will not draw heavily from the system of him who operates upon him. Q.—Can a mesmerist, in operating, draw good spiritual influences to remove disease from the one operated on?

A.—Many of our best psychologists are mediumistic, some of them strongly so, and they attract to themselves bands of spirits who are interested in psychological law, and who are also interested in the development of pure, sound physical bodies. Those spirits are mostly menor women who have studied the laws of magnetism, and who understand how to impart vital magnetism, to quicken the vital force of those upon whom the mesmerist operates; consequently if their subject is in sympathy with the operator and if the mesmerist and his magnetism will assimilate with that of the subject, his spiritual attendants will be enabled to assist or increase the vital power and physical strength of the one acted upon.

Q.—Does the partaking of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—To one partakes of animal food deteriorate mediumistic qualities?

A.—To one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—To one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food deteriorate mediumistic qualities?

A.—If one partakes of animal food de

comfort to her.

My sister shares my mother's views to an ex-My sister shares my mother's views to an extent, but she has not dwelt upon them so strongly, she does not ponder over such matters often, and I think possibly I may get to her, and give her something which will assure her of my identity, and give her a knowledge of the immortal life. That is why I come.

My father is in the spirit-world; his name is John Sanborn. He desires to make himself known, and to give some word of love and sympathy that may be consoling and at the same

pathy that may be consoling, and at the same time instructive; so I bear his message with my own, hoping they will be received, and that our dear ones will try to open a line of communica-tion between the two worlds, so that those who have entered the higher life may return and give them a knowledge of what is beyond. I am in hopes some day to find a medium near my mother's home through whom I can manifest, and speak of many matters which I have upon my mind, but which it would not be proper to mention in a public place. mention in a public place.

Milo Ives. [To the Chairman:] How do you do, sir? I like a cordial greeting; it makes me always feel at home. I do n't imagine my fellow-townsmen will be looking for me; perhaps I have almost passed out of their remembrance. When a man steps aside from active life and is not seen frequently, nor his name heard, he speedily seen frequently, nor his name heard, he speedily passes out of the minds of his former friends and associates, and they do not often recur to the past with which he was connected. That is all very well. I do not complain about it, but I just thought I would come here, send my greeting to my friends, and tell them how well situated I am in the spirit-world.

I think I was a natural Spiritualist. I take very kindly to the other life and its teachings; they are broad comprehensive, and progressive

they are broad, comprehensive, and progressive also. I did love anything that promised unfoldment of the mind, and that offered an advantage to all humanity, as this spiritual life certificity does tainly does.

Well, my friend, my views of the future ex istence were not narrow and confining. I had no wish or thought of being shut up in a seven-by-nine heaven, while perhaps hundreds of my fellow-beings—I don't know but they were quite as good as I was—were languishing in an unpleasant locality outside of the heavenly wall. I believed—and I wanted people to understand that I did—that there was hope for mankind after the death of the body; that while

were, of beholding their first becoming conscious of the enormity of their misdeeds, growing sorry for them, wishing to be better and to atone for the past; and in some way to do something for somebody else that would help wipe out the blots they had made in their former career. And while this desire grows upon them they become stronger, are taught how to do better, and in which direction to move in gaining knowledge and in growing pure and sweet toward a noble life.

I have observed some of those spirits making their first efforts to benefit a fellow-being; they were crude and clumsy, of course, and illy expressed, but after all they showed sympathy and a desire to be of use to some one else, to forget self, to grow in spirit; and I have seen were, of beholding their first becoming con-

expressed, but after all they showed sympathy and a desire to be of use to some one else, to forget self, to grow in spirit; and I have seen the efforts of those spirits to do good increase—I have seen them blessed with wonderful success; they have stepped heavenward, so to speak, and gone ligher. Though it takes a long while with some, every step taken is one toward the light; and I am happy to affirm there is eternal progress for every human being, and no endless suffering for the race.

I am pleased at the opportunity of coming back to mortal life and saying a few words; it makes me feel strong and vigorous, and does me good. I do not come for any idle purpose. I would like to awaken the thoughts of my fellow-creatures, especially those who once knew me or of me, to a comprehension of this great spiritual law, which, operating between the two worlds, opens the way to direct communion with their inhabitants. I would like to give some thought or word that would create an interest in the heart of some friend concerning Spiritualism, and concerning his immortal future. That is my object in coming; and at the same time I would be glad to help any one who is here, to give an influence, a magnetism that would assist in any way in befriending unhappy souls, who for a time are obliged to wade through tribulation and anguish before they can reach the kingdom.

To all, I bring greeting and regards. You

they can reach the kingdom.
To all, I bring greeting and regards. You may put me down, sir, as Milo Ives, of Wallingford, Conn. I may say I was not an old man when I passed out. I was in what you call the when I passed out. I was in what you can the prime of life, and perhaps might have done much work and passed through many experiences had I been permitted to remain in the body, but the higher powers drew me homeward, and I feel that the activities which were lost to earth have been utilized in the spirit-

Katle T. Magee.

I am a young woman. I was twenty-three when I passed from the body, and I have not been gone a very long while. It is more than a year since I passed away, but that seems such a short time to a spirit who meets something and a travers all other the ways and the instance of the state of the a short time to a spirit who meets something new and strange all along the way, and who is trying to learn so many things that she has never known before. I had very dear and loving friends here on this side of life. I had no desire to leave them, they were so near to me, and always kind and gentle, and at first it seemed a little hard that I must sever the convertible distributed the several life.

and always kind and gentle, and at first it seemed a little hard that I must sever the connection binding me to physical life.

Now I am perfectly satisfied and reconciled, and I hope all my friends on this side are the same. It was best for me to go, best to leave the home here in earthly life that was so sweet to me, best to lay aside the new associations that I had taken up and pass to the heavenly life; for I have entered upon a new study; I have been given a form that is strong and well, one that is adapted to my needs, and there is always something new opening before me that is pleasant and I can learn and understand.

My only unhappiness is that I cannot give to my earthly friends a comprehension of the beauties and grandeur of the heavenly life. It is so different from what I imagined when here, so entirely opposite to what I thought the eternal world was, that I am constantly filled with astonishment. But I am satisfied, for there is nothing to make me unhappy; there is nothing that calls for the prayers of my friends for my welfare. I want them to know that I am well situated, that those around me are kind and beautiful, and we live together in happy communion. Oh I I have learned many things in the little time I have been over, but they are nothing to the many more which I hope to understand.

I bring my love. Oh I may it be received by those who remain here! I left a dear mother and father, a beloved husband, and many friends; they were all near and dear to me. But, after all, I find that I am not obliged to leave them entirely, for I can come back close to them with my love—and I want to receive

leave them entirely, for I can come back close to them with my love—and I want to receive theirs in return. I want them to feel that I am still one of them; that they can send out to me the affection of their hearts and feel sure it

will be received with gladness.

My home was in East Boston. My name before marriage was Katie T. Green, afterward Katie T. Magee. I am the wife of Capt. John

George Dillingham. 'Angels ever bright and fair, Take, oh! take me to your care."

How many times those beautiful words of the song went through my mind during the man hours and weeks and months of weariness and pain that settled upon my physical form, and at last the sweet spirits, "ever bright and fair," did take me from the body and its physical conditions—but they did not sever the connection binding me to mortal life. Oh I no; for there were ties of love and of deep sympathy holding me here to one very near to me, and to friends in many places. Though I passed out to the immortal life and

entered upon the joys and experiences of that existence where there seems to be no pain, no existence where there seems to be no pain, no weariness, at least of the flesh, no longing for the change which will bring relief, yet I come back, day after day, into contact with those I love, to bring them my influence and to wish them God-speed in their life-work.

I am a Spiritualist—I was before I passed from the body—Spiritualism was to me a real, vital, living religion; it embraced a knowledge that took hold of the brain with its convincing truths and facts that could not be controverted.

truths and facts that could not be controverted.

It was everything to me—a part of my life. I want my friends to know that in coming back from beyond the grave I bear my testimony to its value, not only in its bearing upon my life, but upon the lives of many who have been converted, and blessed through its ministraconverted and blessed through its ministra-

I had opportunities of witnessing many scenes where parties who had known nothing, or very little, of the future immortal condition of their loved ones, had received some evidence of the truth of spirit-presence—of the love and sympathy of their dear ones—and seen how their hearts rejoiced and how they seemed to grass at the new truth are formered when grasp at the new truth, as a famished man grasps at the morsel of food and finds relief; so I can most assuredly give in my testimony to the great good that Spiritualism has done and is doing throughout the land. It has found its way for good into private families, where the outside world had no idea it had entered. I am satisfied that its power and influence have not by any means been overrated by its most devoted adherents but that its mything thay devoted adherents, but that, if anything, they have been under estimated.

I come here to say a few words to friends, not to give a discourse; but when I thought of and how, through months of weariness and languor and pain, it had made me a patient man, given me power and strength to overcome the flesh, and when I remembered how

making any change, not to be hasty, but rather to allow the best impressions and deepest influences of her own spiritual band to guide her, than to follow the directions or impressions of others who may come to her, or with whom she may be brought into contact; for I am satisfied her own band will be able to guide her as they desire, and will bring her into a condition whereby she may be made useful to humanity and at the same time work out good results for herself, and her mediumistic powers will increase rather than grow dim. She has more than once—and I have seen it in my life association with her—been timid and almost afraid to allow the influences to give through her organism what she has had to bestow upon mortals, lest it should not be correct; but she has always found, when she did yield to the influences, that what was given was good and sound and accurate; and I would encourage her to go on, to cultivate her self-confidence, for she will be able to do very much good in the future, and what she has performed in the past is of no small account. I am George Dlllingham, late of Lynn, Mass.

Etta Coffin. making any change, not to be hasty, but rath-

Etta Coffin.

I would like to give a brief message. My name is Etta Coffin. I have friends in Boston, but while I send them my love, I do not expect they will receive me with much confidence or welcome, because they do not believe spirits can come back, and they are very much opposed to Spiritualism, thinking it the work of impos-tors. But I have a dear aunt in Newburyport, who sometimes reads your paper, who has be-come sufficiently interested in Spiritualism to

who sometimes reads your paper, who has become sufficiently interested in Spiritualism to do that, and to attract me to her side.

I was named for her, and I loved her very much when I was here in the body. She grieved when I passed away fully as much as did my own mother, and I came to her frequently after my decease. She did not know of my presence, of course, but I think I was able to bring an influence to her gentle heart which comforted it, and which perhaps had an effect in creating an interest in Spiritualism in her mind. So I come here to send her my love, and tell her I am so pleased that she feels kindly toward this thing, because it helps me to come to her, and I know she is mediumistic, too. If she will try to develop her powers I think it will not be very long before she will be able to get messages from her spirit-friends.

Perhaps if I tell her that the very dear friend of hers who passed away many years ago, whom she loved so tenderly, is one who watches over her constantly, and guided her in her affairs of life, helped her to make the changes that come to her, and in all things helped and directed her, she will feel pleased, for the one great sorrow of her life was the parting with that dear friend; and the shadow has never entirely passed away from her heart. I have seen him, I have felt attracted to his presence; he has been of great assistance to me in coming to her, also in my trying to influence others of our

been of great assistance to me in coming to her, also in my trying to influence others of our family, and together, we think, that after awhile we may be able to make an impression upon them.

MESSAGES TO BE PUBLISHED.

Dec. 9.—Minnie E. Wilson; Marshall S. Rice; Lotela, for Mrs. Sarah Clark, Augusta Whittier, Amanda Snow, T. F. Johnston, Alida Cummings, Fred Warren, Mrs. Ida Bawyer, Victor Jones, Esther Button.

Dec. 12.—William E. Dodge; George B. Cordwell; Clara Underwood; Caroline Y. Cook; Mrs. Sarah A. Leonard; David C. Densmore.

Dec. 16.—Richard Robbins; W. R. Beebe; Eliza Ellis; Seth E. Brown; Henry Fenner; Caroline Todd; Hannah E. Kimball.

Dec. 19.—deel Gilse; Mrs. Mrs. Tr.

Sein E. Brown; Henry Fenner; Caroline Todd; Hannah E. Klimball.

Dec. 19.—Joel Glies; Mrs. M. B. Knights; Mrs. Amelia O. Comin; Joseph M. Russell; Clara Bond; J. M. Sherman.

Dec. 23.—Theophilus Burr; Mrs. Ellen L. Gillesple; Alden B. Loud; Mary Ann Peterson; Lydia Wentworth; Charles Stoddard; Harriet Maria L.

Dec. 20.—George E. Snow; Charles Richards; Minnle Stowell; Rev. Wakefield Gale; Aunt Betsey Miller; Charles H. Brown.

Dec. 20.—Dr. John H. Currier; Lotela, for Thomas Hardin, Prudence Hathaway, Benjamin Staples, John Bechtel, Marguerite, William Reer, Maria Worthington, Elizabeth Hulbert, Ida, Georgie H. Allen, Samuel J. Dickerty, Albion Whittier, Hannah White, Jennie Harlow, Charlle to Mattie.

bion Whittier, Hannah White, Jennie Harlow, Charlie to Mattie.

Jan, 2.—Samuel Williston; Maynard H. Polleys; Mrs. M. A. B. Farrar; Jennie Sprague.

Jan: 6.—Joseph M. Horton; Samuel W. Holbrook; Mrs. Frances L. Woodbridge; Dr. Samuel Brown; Jeannette Gleason; Algernon Paige.

Jan. 9.—Jesse Putnam; Jane Leonard; Willie E. Sylvester: Joseph Sweet; Charles A. Leslie; Mary Ellen Spear; Daisy.

Jan. 12.—George A. McClure; Nancy Pulling; George C. Thurston; D. P. Holloway; Aunie Henter; Joseph G. Chandler.

Verifications of Spirit-Messages. MICHEL T. FORTIER.

I have read in your esteemed paper [Nov. 29th] the communication of CAPT. MICHEL T. FORTIER of New Orleans. It is true in everything, and characteristic of the man. He was a good father and husband, and much loved by his friends, who have proved their regard for him by coming to the assistance of his family, as he said in his communication.

MARY MCCARTHY. New Orleans, Dec. 27th, 1884.

B. F. SANFORD.

As you expressed a wish to have spirit-communications acknowledged, I copy the following from a letter received from Mr. Dennett of Albuquerque, New Mexico:

"Some time ago there was in the Message Department of the BANNER OF LIGHT a communication from the spirit of B. F. SANFORD of Cincinnati, Ohio. It seemed as if it were for me. I knew him well. After I left Cincinnati he used to write to me; the last time was when I was in Maine, addressing me then as Brother Dennett.' At that time he was publishing an agricultural paper. When I first made his acquaintance he was one of the editors of the Cincinnati Daily Gazette, the oldest paper in the Queen City. I was superintendent of the 'Strangers' Home;' we had about two hundred inmates, and gave them musical and literary entertainments. I invited B. F. Sanford to aid us by reading something original or selected, He read Tennyson's 'Enoch Arden.' So long as I live I shall remember how beautifully he read it. When he came to the place where the little baby died, his voice was tremulous with emotion, and he looked up, as if he saw the babe in heaven, as we read Stephen did Christ, when he was being stoned to death. I have not heard from Brother Sanford since the letter I received when in Maine, except the message in the Ban-NER OF LIGHT, months ago, and that message is all I know of his having passed away. It was just like him in every respect."

Success ever, as now, to the dear BANNER, whose folds span the continent. MARY A. STOCKING. Springfield, Mass., Jan. 12th, 1885.

JAMES H. BLAKE.

In the BANNER OF LIGHT of Jan. 3d I find a communication from James H. Blake. I have made inquiry, and find that he has a son living in this city, and that Capt. Blake was lost at sea; time of loss not certain; his wife passed on two or three years ago; his home was not in this city, and I have not learned where he resided. I hope some of his near relatives or friends will see his communication and recognize it as he requests them to do, and by so doing help him to approach nearer to them.

New Bedford, Jan. 9th, 1885.

January Magazines.

VICE'S ILLUSTRATED MONTHLY leads off with excellent remarks bearing on its specialty, taking for a text, "Freethought is essential to success," an aphorism of universal application. The frontispiece is a superb colored lithograph of the leaves and flowers of

mislead, conveying, as it does, the idea that the phenomenon, cause and all, had become non est, and now re-visits our atmosphere de novo, and gives observations and deductions therefrom to show that such has not been the case, rather that it has only been rendered invisible by a general haziness caused by the heat of summer. An account is given of a Lunar Red Light seen on the evening of Dec. 5th, nearly equaling in brilliancy those witnessed in connection with the sun. This monthly is of great interest and value to professional and amateur astronomers. Northfield, Minn.: W. W. Payne.

THE TRUTHSEEKER gives "Ancient and Modern Ideas of a Future Life," and very readable "Notes" by the editor, Rev. John Page Hopps, upon Col. Ingersoll's expressions concerning a future life. The great iconoclast is known as the great unbeliever, and Mr. Hopps thinks it one of our first duties to try to understand what the "unbellef" of this age is. In Col. Ingersoll's case he claims that "it is not the hereafter he disbelieves in, but certain beliefs about the hereafter that have been detestable enough;" adding, "What we ought to note is that the unbelief of a man like this springs from the good things in him. We ought also to note that the old superstition is itself responsible for his unbelief." After making several quotations from Col. Ingersoll's lecture on "Hereafter," of one in particular Mr. Hopps remarks:

particular Mr. Hopps remarks:

"I say that must be profoundly true; and I for one do not deplore, I am thankful for, the unbelief that finds in that its genuine expression. In fact, I do not call it 'unbelief,' I call it true, if unconscious faith; and it ought to profoundly interest and gratify us that what is called the 'unbelief' of our day springs from so wholesome a revolt against the superstitions of the dark ages, and has in it so much of faith. In good time it also will pass out of darkness into God's marvelous light."

London : Williams & Norgate.

THE INDEPENDENT PULPIT in the first place gives a clear and succinct reply to the question, "What do you mean by State Secularization?" in which, after mentioning the taxation of the people for the support of religious forms and ceremonies in various departments of the government; the exemption of church property from taxation, whereby the taxation of the people is largely increased; the disqualification by a disbelief in God and the Bible of honest and intelligent men for testifying in courts, and sitting on juries, etc., it says, "State Secularization means the abolishment of all these unjust and oppressive features of our present government, and giving to the people perfect. freedom in all religious matters." Of the articles that follow several relate to the nature and attributes of spirit, and Modern Spiritualism is discussed pro and con. This monthly is ably conducted, and its editor is to be commended for his liberality in so opening its columns that its readers may hear both sides, and decide for themselves as to what is truth and what not. Waco, Texas : J. D. Shaw.

BABYHOOD in its second number will be recognized. as a valuable aid to all who have the care of infants. Published at 18 Spruce street, New York.

The very air we breathe becomes a nuisance when it is worked over and jammed through a brass instrument by a young man who is fitting himself to become a member of a brass band.—New Orleans Picayune.

Passed to Spirit-Life:

Frem Rochester, Mass., Dec. 30th, 1884, Mrs. Lydia M. Reade.

Reade.

Her remains were brought to Fall River and deposited by the side of those of her parents, Mr. and Mrs. Leonard Brightman (who preceded her to the higher life in 1883, firm believers in the truths of Spiritualism). Mrs. Reade was formerly a teacher in our public schools, and was so competent and faithful in the discharge of her duties that she won the love of the children, the gratitude and esteem of the parents and the School Board. As a wife and mother she was unselfish, noble and truly devoted. Less than a year ago her husband was stricken with a fatal disease, and with all the devotion of her true nature she cared for him until her own strength gave out, and after a few weeks of physical suffering she preceded him to the spirit-world to join her doar parents, brothers and sister. She was a firm believer in Spiritualism, and very mediumistic, She leaves a husband and two children, whose loss is indeed great. Rev. S. Wright Butler, of New Bedford, a dear friend of the family, officiated at the funeral, and his words of sympathy and consolation came like an inspiration.

S. J. Blade.

From Jersey City, N. J., Jan. 2d, Mr. John Pierce, aged!

From Jersey City, N. J., Jan. 2d, Mr. John Pierce, aged 45 years and 11 months.

Though born in Boston, Mr. Pierce lived during his childhood and early manhood at Annisquam, Mass., and for some years was proprietor of the stage line from Annisquam to Gloucester Harbor. In 1871 he removed with his family to New York State, engaging there in the grain business. For several years he resided in Jorsey City, and was traveling salesman for a large grain firm in New York City. His employers speak in high terms of the deceased, and lament his early death. Helng of a genial temperament, kindly and social disposition, he made friends everywhere, and endeared himself to all. His family have been deprived of a tender, loving husband, a kind and thoughtful father. His wife is well known in this city, being a former teacher in our public schools when known as Miss Jane B. Jones, she and her two daughters have the kind sympathy of all friends in this community.—Cape Ann (Gloucester, Mass.).

From Boston, Mass., Jan. 7th, 1885, of consumption, Minetta I., wife of Frank P. Hemer, and daughter of Chas.

Chittenden, aged 29 years and 10 months. Chittenden, aged 29 years and 10 months.

Of a genial disposition, she was greatly loved by all who knew her. She leaves a husband and one daughter, with parents and brothers and sister to cherish her loving memory. She retained her mental faculties to the last, and conversed freely with the family until within a short time of her demise. Her death was a happy one, and she seemed to almost look into the Canaan-land of eternity while yet in the full possession of her senses. The family will miss the loving presence of the mortal. May her freed spirit comfort; and cheer all those left in the mortal form. Her remains were taken to Woodlawn Cemetery for burial with her mother and sisters.—Com.

From her home in Worcester, Mass., Jan. 7th, 1885, Mrs.

Mary A. Saunders, aged 57 years and 8 months.

She was a firm Spiritualist, and for eighteen years or more has practiced as a prophetic medium and clairvoyant physician with excellent success. She was quiet and unobtrusive in her manner, and won all hearts by her earnest faithfulness. She leaves two loving daughters and many worthy friends to mourn her departure. The Rev. Mr. Outter officiated at her funeral.

DR. JULIA A. SPAULDING. From East Turner, Me., Jan. 3d, Mrs. Martha H. Allen,

years since their wedding day. years since their wedding day.

With the experiences of nearly seventy-six years, she welcomed the messenger called Death in glad expectancy of a happy redindon with those gone before. Another veteran Spiritualist has gone, leaving behind a fair record of a life worthy of imitation. While we mourn our less we rejoice in her gain.

East Turner, Jaw. 10th, 1885.

wife of Mr. Alden Allen, lacking just one month of fifty

From Berlin, Mass., Jan. 5th, Mrs. J. Everlyn Southwick, wife of Pliny B. Southwick, after a sickness of many

She had not taken a step for over fourteen years, or dressed or undressed herself for that length of time. She was the daughter of Nathaniel F. Burrill, late of Lynn, Mass.—Com.

From Woburn, Mass., Dec. 7th, 1884, Mrs. Emeline O.J. wife of Wm. H. Conant, formerly of Nashua, N. H., aged 64 years and 6 months.

Mrs. Hulse, the wife of the venerable A. P. Hulse, died on Saturday morning, Dec. 27th, and was burled in the Knight Cametery Monday atternoon. She was the class of cleven children, and the daughter of Mr., James I. Tutalill and Huldah Tuthill, **e* Brewater, and was born in the town of Blooming Grove. She was married in 1829, and lived in her native town until 1835, when her husband moved to the town of Monroe. She was the mother of six children—two sons and four daughters—all of whom are living with the exception of Hannah, wife of T. B. Brooks, the Hon, A. B. Hulse being the eldest. Mrs. Hulse was well informed and of keen perceptions, excellent judgment and a force of character not common to her sex. In her early, womanhood she was a Presbyterian, but in later years the current of her religious houghts were changed flowing in the channels of Hationalism.—*Mosroe (N. K.) Times.

[Oblivary Notices not exceeding twenty lines published, gratultously. When they exceed this number, twenty entire or each additional line will be charged. The words on an average make a line. No poetry admitted under this heading.

Spiritualist Convention.

tich, atan 😑

The Vermont State Spiritualist Association will holddiscent Quarterly Convention at Benj, Barrett's Hotel Halley at Waterbury, Jan. 20th, Sistand Feb. 1st, 1885, commending at 10:20 Friday A.M.

The Speakers for the occasion will be Mr. Abort E. Shinley, of Leicester, Vt.; Mrs. Fannie Davis kmilt, Brautdon; Mrs. Emms L. Paul, Morrisville; Mrs. a De William Crossett, Duxbury, P.O. Waterbury; Mrs. Lighting, Chester, West: Handolph; Mrs. Sarah A. Wilkir, Socialisham; Mrs. A. P. Brows, St. Johnsbury; Center; and other vermont speakers and mediums are expected to be present and take part in the Conventile. A Testand Griefe medium; Mrs. Gertrede B. Howard, Last Wallistront, Mrs. Hannah Turner, Duxbury; Mrs. Lucinus, Samura, Bennington, and others, are expected to be a second griefe moure for holding dress. A second griefe occasion. Will be also will be occasion. The evening seasons will be also was the property of the present to deliver out. The second griefe was the property of the proving for the proving seasons will be also was the province of the province the Whether the control of the Whether the control of the control

Ulediums in Boston.

HOW TO BECOME

IN YOUR OWN HOME.

NFORMATION given by letter free. Send two 2-cent stamps to pay postage, Address JAMES A. BLISS.

121 West Concord street, Boston, Mass. 1w°-Jan. 24.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 81 Montgomery Place (Boom 8), Boston, Mass.,

Office 84 Montgomery Place (Boom 3), Boston, Mass., WILL treat patients at his office or at their homes, as desired. Dr. 8, prescribes for and treats all kinds of diseases. Speciatives: Rheumatism, Neuraigia, Lung, Liver and Ridney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2,00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Ridney, or Strengthening and Scothing Fills, 25 cents per box, or five boxes for \$1,00. Office hours from 10 A. M. to 3 F. M.—accept on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of Banner of LIGHT. 12w*—Jan. 8.

MRS. J. A. BLISS,

Materialising Seances

LIVERY Sunday, Wednesday and Friday evening, at 2 o'clock; also Thursday afternoon, at 2:30 o'cleck, at 121 West Concord street, Boston. 1w"—Jan. 24.

MRS. R. H. MOULTON,

260 COLUMBUS AVENUE, BOSTON, Medium and Magnetic Physician, gives Baths to Ladies. A gentleman, noted for his magnetic powers, will give Baths to Gentlemen. He will also visit persons at their homes when desired. His hours are from 9 to 12 A.M. Mrs. M.'s hours from 9 A.M. to 8 P.M. 1w*—Jah. 24.

Mrs. Nellie E. Whitney, MATERIALIZATION Séances Sunday and Thursday evenings, at 7:45, Admission, \$1,00. Light Béances for Physical Manifestations on Tuesday and Saturday afternoon at 3. Admission, 50 cents. 123 West Concord st., Boston. Jan. 17.—2w*

DEVELOPING CIRCLES

TVERY Saturday, at 8 P.M., 121 West Concord street; every Friday, at 8 P.M., 136 Chandler street. Admis-sion 25 cents, JAMES A. BLISS, Medium, Jan. 21.—1w°

MISS MARY JONES,

DSYCHOMETRIC READINGS written from hand-writing, or personal readings; also, Ciairvoyant Sit-tings, \$1.00. Hours 9 to 4, 17 Worcester Equare, Boston. Jan. 17.—4w*

MRS. C. N. BROWN,

LEST and Business Medium, 100 Elm street, Charlestown, Mass. Hours 10 to 8. Seances Thursdays at 7:30. Jan. 24.—1w*

Mrs. A. E. Cunningham,

MEDICAL, Business and Test Medium, 450 Tremont street, Bulte 1, Boston. Will answer Sunday calls, Private sittings daily.

MRS. C. T. CROCKETT,

MAGNETIC TREATMENT AND VAPOR BATHS, No. 281 Shawmut Avenue, Boston. 3w*-Jan. 10.

MRS. M. E. WALKER, Trance Medium, 18 2w*-Jan. 10.

Adbertisements.

JANUARY 24, 1885.

LYDIA E, PINKHAM'S **VEGETABLE** COMPOUND

IS A POSITIVE CURE For all of those Painful Complaints and FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE omplaints, all Ovarian troubles, inflammation and Ulcebation. Falling and Displacements, and the consequent spinal Weakness, and is pad-Uterus in an early stage of development. The tendency to Cancerous Humors there is checked very speedily by its use.
• It bemoves faintness, flatulency, destroys all

CRAVING FOR STIMULANTS, AND RELIEVES WEARNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-SION AND INDIGESTION.
THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS, ALWAYS FERMANENTLY CURED BY 178 UBE. CURED BY 175 UBE.

THE WILL AT ALL TIMES AND UNDER ALL CIRCUMITANCES ACTIN HARMONY WITH THE LAWS THAT GOV-EN THE PENALE SYSTEM.

HEALING OF DISEASE AND THE BELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. CA SEX THIS REMEDY IS UNSURPASSED. * LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidently answered. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constitution, Billousness and Torpidity of the Liver. 25 cents per box.

Dr. F. L. H. Willis May be Addressed until Feb. 1st,

No. 417 Sumner <u>Ave.</u>, Brooklyn, N. Y. De R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivated, combising, as he does, accurate solentific knowledge with keen and searching psychometric power. Dr. Willis dising especial skill in treating all diseases of the blood and nervous system. Cancers, Scretnis in all its forms, Epilepsy, Farslynis, and all the mest delicate and complicated diseases of both soves.

Dr. Willis is permitted to refer to numerous parties who mays been cured by his system of practice when all others had failed. All letters must contain a return costage stamp. Send for Girculars, with References and Terms.

Jan. 3.—13w*

DR. J. R. NEWTON TILL heals the sick! MES. NEWTON, controlled by DB. NEWTON, cures Disease by Magnetized Letters. Terms: 83.00 for first and \$1.00 for each succeeding letter. MRS. J. R. NEWTON, 954 Ninth Avenue, New York City.

Dr. Jos. Rodes Buchanan, FORT AVENUE, BOSTON, receives patients, MRS, BUCHANAN continues Psychometric Practice. Personal interviews, \$2; written opinions, \$3. "Moral Education"; for sale at \$1,50; "Therapeutic Barcognomy" \$2,25; by mail, \$2,50.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTIEN YEARS, Mason & Hamila Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND HEST, and AWARDED HIGHEST HONORS; not seen this agents.

FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such parteen has any ORGANS other American Organized has any ORGANS other American Organized has any ORGANS other American Organized having the characteristic Mason & Hamilin excellence, at \$22.0 to the best instrument which it is possible to construct from reeds, at \$200 or more. Illustrated catalogues, \$450, 4to, and price lists, free.

The Mason & Hamilin Company manufacture UPRIGHT PLANOS OF THE AND SET OF THE MASON OF THE AND SET OF THE MASON OF THE O

MASON & HAMLIN ORGAN AND PIANO CO., BOSTON, 154 Trement St. CHICAGO, 149 Wabash Ave.

NEW YORK, 46 East 14th St. (Union Square.) WILLIAM F. NYE'S

atch, Clock, and Sewing Machine OILS.

THESE OILS are now universally used, and stand acknowledged the best.
Order direct from his FACTORY, NEW BEDFORD, MASS.
Jan. 3.—17.

TOKOLOGY A Book for every woman, Alice B. Stock-teaches painless pregnancy and child-birth. Gives certain cure of Dyspensia, Neuralgia, Constipation, Change of Life, etc., 10. editions sold AGENTS WANTED. "The very beat book to put into the hands of a girl or woman."—E. M. HALE, M. D. Cloth, postraid, \$2,00. SANITARY PUB. CO., 159 La Salle Street, Chicago, Ill. Nov. 15.—18w.

VOCOPHY.

TYSANDER S. HIOHARDS, Esq., the founder of Vo-cophy, will, by the aid of this new science, make ex-aminations by letter, indicating the trade, profession or occupation one is best suited to follow. A sliver quarter and a ten cent piece enclosed in a letter (postage is only a one stamp, 2c.) will ensure an examination. Examinations for 3 persons, one dollar. Address above at East Marshfield, Mass.

DR. J. L. WYMAN, MAGNETIO-ELECTRIC AND BOTANIC PHYSI-OIAN, diagnoses diseases correctly. Female and Kidney Diseases a specialty. Will visit patients at their homes. Send Magnetized Paper as desired., Dr. W. is a Regular Graduate. Office and residence, 41 Mt. Pleasant street, East Somerville, Mass.

Mrs. Abbie M. H. Tyler,

O'7 DOVER ST., BOSTON. Metaphysical Healing.
O'. This method dispenses with all material aid or willpower, and is known as the "Mind-Cure," Those who are
unwilling to give up drugs are not in a condition to be benented. Office hours from 10 a.m. to 2 P. M. except Saturdays. Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations. If you wish to consult your spirit-friends upon any subject pertaining to practical, lite. Bend look of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwalkes; Wiss. ASTONISHING OFFER.

S ENII three 2-cent stamps, lock of hair, age, sex, one lead-by ing symptom, and your disease will be diagnosed free by independent slate-writing; Address DB. A. B. DOB. BUN, Maqueketa, Iowa. 12w*—Jan. 17. MRS. L. A. COFFIN

Will give Psychometric Readings by letter: Character and Business, \$1.00 and stamp; ores and Minerals, \$2.00. Corner Cross and Mediord streets, Somerville, Mass. Jan. 17.—1w

LIBERAL OFFER TO ALL BY Wonderful Clairwoyant and Magnetic Healer. Send age, sex, look hair, and 4 2ct. stamps, we will give classifier the by independent spirit-writing. Address DR. J. S. LOUOKS, Norwood, St. Lawrence Co., N. Y. Dec. 27, -13w*

GARLAND'S **VEGETABLE COUGH DROPS**

The greatest known temedy for all Threat and Lung Compitation. To Catarth, Ashma, etc., etc., it has no equal, it is warranted by our Gough, Colda, Whaconing Cough, Sorre Threat, Hearneness, Influence, Bromehitia, and indiamation of the Lungs. It is free from all oplates and minerals; of any other injurious ingredient; and is therefore barmies in all cases; likewise pairable and beneficial in requisiting and strengthening the system; and as a BLOOD PURITIES IS TRUCK UNIVALLED. A box, taken according to direction, is mear rated in all cases to give satisfaction, or the many will be refunded by the promiseor; Dr. M. R. GARLEZ, in Price, peripartens because from the control of the control o

Mediums in Boston.

MAGNETISM Dr. Osgood, the Successful Magnetic Physician,

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

P. S.—Letters of inquiry cheerfully answered.
DR. F. L. OMGOOD.
915 Albany Street, Boston Highlands.
Jan. 10.—4w.

L. K. COONLEY, M.D., NATURAL and Educated Clairvoyant Physician. He tells year disease at sight; reads your life—past, present and future—and gives advice on business. Sittings, 50 cents; Magnetic treatment, 41,00. 49—Has most wonderful powers to cure Rheumatism, Nervous Debility, Indigestion, Pains of all kinds, and Weakness in both seres, without medicine. Will give Bittings and attend Circles by engagements, as to time and price. Will visit the sick where they reside, attend funerals, or lecture. Call or address 206 Harrison Avenue, Boston, Mass. 49—Refers to the readers of the BANNER OF LIGHT for many years. 4wi—Jan. 3.

Medical and Trance Medium 2 Hamilton Place, Jan. 8.-18w* BOSTON.

JAMES R. COCKE.

6 Worcester Square, Boston,

Trance, Developing and Medical Medium National Developing Circle,

Organized Oct. 16th, 1884. CIRCULARS sent to any address upon receipt of two departure. It is intended to develop mediums at home at any distance from the Developing Medium. Address, JAMES A. BLISS, Developing Medium. N. D. C., 121 West Concord street. Boston, Mass. 1w*-Jan, 24.

PSYCHOMETRY.

MRS. ANNA KIMBALL, 310 Shawmut Avenue, Boston, gives written readings from handwriting of person: Character Beadings, \$2,00; Medial Faculties and their Culture, \$2,00; Prophetic Readings, \$3,00; Messages of Counsel from Guardian Teachers, \$2,00; Examination of Minerals, \$3,00. Personal Readings from 12 until 4 every day, except Sunday, \$2,00. Enclose stamps for all letters, please, Jan. 3, -5w

TEN YEARS' EXPERIENCE DR. JAMES A. BLISS: The Pioneer Developing Medium.

DRIVATE Sittings daily. Terms, \$1.00 per sitting
Developing Paper for parties at a distance, 15 cts
per sheet, or 7 sheets \$1.00. 121 West Concord street, Bos
ton, Mass. lw*-Jan. 24.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. Send \$2,00 with handwriting, age and sex. Medium powers described, with counsel for mental and soul development. Vision on Business, with advice. Sittings daily at 33 Boylston street, Boston. Circle Thursdays, at 3 F.M. Jan. 24.—1w*

Miss Lizzie M. Whiting, MASSAGE Treatment, 46 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 Breaks, Patients attended at their homes, or atmy rooms,
Jan. 24.—1w*

MRS. BESSIE HUSTON. MATERIALIZING MEDIUM. Scances Sunday and Friday, at 8 F.M., at No. 2 Byron Court, off School street, Egleston Sq., Boston. Engagements by mail for Scances at private residences. J. M. FOSTER, Manager. Jan. 24.—1w*

MR. FRED A. HEATH THE BLIND MEDIUM, will give readings by letter giving future business prospects and other items of in terest. Enclose \$1.00, look of hair and stamp (no sittings) Address FRED A. HEATH, 27 Lawrence street, Oharles town District, Boston, Mass.

MRS. DR. COLLAMORE. MAGNETIC PHYSICIAN, Chiropodistand Manicure Corns, Bunions and Ingrowing Nails cured without pain. Gives Electric and Vaporized Medicated Baths. Office 25 Winter street, Room 15, over Chandler's store take elevator.

MRS. E. C. HATCH WILL hold Full-Form Materialization Séances every Sunday, Tuesday and Thursday evening, at 80°clock. Also Wednesday and Saturday afternoon, at 20°clock. Ladies admitted to the afternoon Séances for 50 cents; gentlemen \$1.

MADAM FURMONT,

CIFTED TEST MEDIUM in Business Matters, Descring Persons, giving Names, in or out of the Form; of Great Healing Power, Describing Diseases and Prescri ing Medicine. Residence, 484 Trement atreet, Boston. Jan. 17.—2w*

DR. J. N. M. CLOUCH. MAGNETIC and Electric Healer, 688 Tremont street Boston. All diseases treated without the use of medi cines. Diseases of Eyes, Nerves, Brain and Lungs, spe cialties. Will visit patients.

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cele-brated "Acid Cure," Office, No. 777 Washington street, Boston. Patients received from 9 to 8, Jan. 24,—1w

A. S. HAY WARD. Magnetic Physician, 443

A. Shawmut Avenue, Botton. Hours 9 to 4. Other hours will visit the sick. Has had signal success for fitteen years with his powerful Spirit-Magnetized Paper. Two packages sent by mail on receipt of \$1. Consultation free.

Jan. 3.—13w*

DR. A. H. RICHARDSON MAGNETIC PHYSICIAN, has taken Rooms 174 and 175 Waverly House, Charlestown. Will visit patients at their residence.

JOHN BISHOP,

MAGNETIC HEALER, 227 Tremont street, Boston. References given. Will visit patients. Nocure, notec. Jan. 8.-4w*.

FRED CROCKETT. MAGNETIC PHYSICIAN and Medium, gives Sittings daily. 123 West Concord street, Boston.

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 42 Winter street, Boston.

Jan. 10.—4w*

MRS. H. B. FAY HOLDS her Materialization Séances Tuesday, Saturday and Sunday at S. P. M., and Thursday at 2:30 P. M. No. 156 West Concord street, Boston.

Mrs. Julia M. Carpenter, MEDICAL Treatment only. Tuesdays, Wednesdays, Thursdays and Fridays, 3 Concord Square, Boston. Jan. 8.—4w MISS L. BARNICOAT, Magnetic Physician, treats general diseases. Specialties: Paralysis, Catarth, Neuragis, and all Nervous Difficulties. Lectures and gives tests; also Business and Test Sittings, at Evans House, 175 Trement street, Boston. 4teow—Jan. 10.

MRS. LOOMIS, Test and Healing Medium, answers six questions on business by mail for 50 cents; and brief diagnosis from lock of hair, age and sex, 50 cents. Diagnosis at omce free. Medicated Baths. 123 West Brook-line street, Boston, Mass.

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, 48 Winter street, Room 11. Jan, 17.—2w* MRS. S. S. PROCTOR,

MASSAGE TREATMENT, 223 Shawmut Avenue, Bos-toria delours 10 to 5 141 (20) 10 10 14 (20) Jan. 17. AUGUSTA DWINELS.

SEERESS and Trance Medium, 21 Winter street, up one flight, Boston. MRS. H. E. YOUNG, MAGNETIC PHYSICIAN, of State street, up two nights, Boston, Hours 9 to 4. 2500w Jan. 10. MRS. MATTIE HOUGHTON CHAMBER LAIN. Clairvoyant Examinations gives; also Magnetic Healer. No. 22 Beacon st., Boston. Office hours 12 to 4.

JOSEPH L. NEWMAN, Magnetic Healer, No. 816 Bosworth street (formerly Montgomerr Place), Boom 4, Boston, Mass. Office hours; from 1 to 6 F. M., July 8,—18w* July 8.—13w*

MISS C. W. KNOX, Test, Business and Medical Medi

Voices, A NEW Monthly Spiritual Magazine, published under the auspices of the National Developing Circle.

GEORGE A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Associate Editor. DR. JAMES A. BLISS, Business Manager. Terms, invariably in advance, \$1,50 per annum. Single oples 16 cents.

Address.

Address.

Address. JAMES A. BLISS,

Jan. 24.—1w* 121 West Concord Street, Boston SOUL READING.

Or Psychometrical Delineation of Character. Or Paychometrical Delineation of Character.

M. 88. A. B. SEVEBANCE would respectfully announce
A. to the public that those who wish, and will vist her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of dispositien; marked changes in past and
future life; physical allesses, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married.
Full delineation, \$1,00, and four 2-cent stamps. Brief delineation, \$1,00, and four 2-cent stamps.

M. B. B. B. B. B. B. B. B. B. C. G. C. C. C. C. C. C. White Water, Walworth Co., Wis.

3 Printing Press Pown
Card and Label Press 2. Larger sizes is to
Printed directions. Bend 2 stamps for Catalogue of Presses, Type, Cards, &c., to the logue of Presses, Type, Cards, &c., to the factory, Kelsey & Co., Meriden, Coun. Dec. 27.-18w

Mrs. Fannie H. Barker. NORMERLY MRS. WILCOX, Trance, Test and Business Medium. Private Sittings daily, at 233 Fountain treet, Previdence, R. I.

Blackfoot's Magnetized Paper, To Heal the Sick. Price, 10 cts, per sheet, or 12 sheets for \$1.00. Address, JAMES A. BLISS, 121 West Concord street, Boston, Mass.

PROF. WOOD, of London, Astrologer, reads accurately entire life. All business and social events dealt with. Send sox, nearest time and place of birth. Terms: Outline Nativity, one dollar; Full Reading, two to three dollars. Letters only. 1911 Washington st., Boston. Jan. 10.—4tecw*

MRS. BEECHER, Trance, Test and Develop-ing Medium. Privatesittings daily, except Thursday, No. 77 Beaver Avenue, Allegheny, Pa. 18w - Dec. 6.

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, In the place and use money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1, Consultation fee \$1, at office, 23 Washington street, Boom 9. ence, for a rect. Room 9.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1684, Boston, Mass.

The Writing Planchette.

The Writing Planchette.

BOIENCE is unable to explain the mysterius performances of this wonderful little instrument, which writes intelligent answers to questions saked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its seeney, and no demestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends;

DIRECTIONS.—Place Planchette on a place of paper (printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a part of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLARGHETTE, with Pentagraph Wheels, 60 cents, securetypeached in a box, and sent by mail, postage free.

NOTICE TO BESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by expressionly, at the guardens of the mails, but must be forwarded by expressionly, at the guardens of the mails, but must be forwarded by expressionly, at the guardens of the guardens of the mails, but must be forwarded by expressionly

DR. RHODES' FAMILY MEDICINES.

Furely Vegetable Medical Confections. SUITED TO OLD OR YOUNG!

APERFECT Liver and Ridney Removator and A Blood Pariner. Cleanes the entire system from all Billoumest and Blood Perinder. Cleanes the entire system from all Billoumest and Blood Pelsons from Malaria, etc. And cure. Menaches, Darrinera, Beakmann, Side and Stomschnecks, Diarrinera, Dysentery, Palus in the Limbs, Languesce, Munhamesa, Constipation. Hiera, Works, Physpepsia, Consumption, Bervessen, Ridney and Blackler, and all other unitary allments; etc. Also, Elsenmenters. Neuralgia, and in jest almost all the various allments of humanity. PRICES: Trial box, 25 cents—by mall; 20 cents; second size, 50 cents—by mall; 30 cents; second size, 50 cents—by mall; 20 cents; second size, 65,00; large boxes. E. Cl.

ATARRH Diphtheria, and all Throat Discusses, carable by the use of DBR. E. HERIGAN'S THEREAT HERICALLY Mr. Andrew Jackson Davis writers. Dr.: Hrigh's Throat Hemsely for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, St centry or bottle. Sent by arress only.

For sale by OULBT & BIOH.

New Books.

AN EXPOSITION OF THE MYSTERIOUS UNION OF

Soul, Brain and Body

NEW SYSTEM OF THERAPEUTIC PRACTICE

WITHOUT MEDICINE, BY THE VITAL NERVAURA, ELECTRICITY AND EXTERNAL APPLICATIONS, GIVING THE OULT BOLDEN AND EXTERNAL APPLICATIONS, GIVING THE HEAPPUTICS MAGNETISM AND ELECTROTHERAPBUTICS, DESIGNED FOR THE WEE OF NERVAURICI AND ELECTRIC PRACTITIONERS, AND ALSO FOR THE USE OF INTELLIGENT FAMILIES, FOR THE PREVENTION AND CURE OF DISEASE, AND MOSAL AND PHYSICAL DEVELORM.

VOL. I., NEBVAURIC.

BY JOSEPH RODES BUCHANAN, M.D., The Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Oliegae successively, and formerly Dean of the Belevich Medical Institute, the Parent School of Medical Relecticism.

THE above is the title of a long-expected work by Prof. Buchanan, which will become indispensable to every Magnetic and Electric Physician as the scientific basis their practice and vindication of its truth. It presents a Science based on Experiment, and long taught by an emient Professor in Medical Colleges. As a new departure in Philosophy, establishing Spiritualism on a scientific basis of Anatomy and Physiciogy as a portion of the Healing Arts and Sciences, it will be a necessary volume to all who desire to understand the mysteries of life and to practically utilize them. The subject will be completed by a second volume, in which Electro-Therapeutics will be more fully developed.

developed.

This volume is a large octavo. Price \$2,50 by mail postpaid, or \$2,25 at the effice of the Banner of Light. Angel Voices from the Spirit-World: Essays taken indiscriminately from a large amount written under Angel Influence.

BY JAMES LAWRENCE, Dial and Transcribing Medium, and Reputed Author. These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contrast to the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, How beautiful tith is it. It is a religion worth having; it satisfies the min d; it rests the heart! Cloth, pp. 400. Price \$1,00.

For sale by COLBY & HICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by COLBY & RICH. Sent free on application to COLBY & RICH.

Poems.

BY MISS EDITH WILLIS, Daughter of Dr. F. L. H. and Love M. Willis.

This neat brochure contains the following poems: Day This heat orderer contains the following poems: Boy the Organist; Contoocook River; The Grape-Vine Bloom loy; Fireside Dreams; To the Straw in a Horse-Car; Agas-Beiler; The Morning Glory At North Conway; Moun Washington; Saco River; Sweet Peas; May; Hancock Valey; To H. D. P.; The Swallow; God in All; The Snow. Fine tinted paper. Price 50 cents.

For sale by COLBY & RIOH.

The Use of Spiritualism. BY S. C. HALL, F.S.A.,

Editor, during forty-two years, of the Art Journal, Lon don, Eng., and author of "Retrospect of a Long Life." Being a Letter addressed to Clergymen and others, containing a Reply to the oft-repeated question, "What is the Use of Spiritualism 1" Cloth. Price 75 cents. Postage free.

From England. Cloth. Price 75 cents. Postage free. For sale by COLBY & RICH. NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25 cloth-bound copies, \$2,50,

OAHSPE.

The New Bible, in the words of Jehovih and his Angel Embassadors. History of the Earth and her Heavens for Twenty-Four Thousand Years.

(Written automatically through the hand of an elderly man of New York.) Not to supplant the old Bibles is this. It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dictate or command; nay, more, it shows you how to make Bibles of your own. It teaches you how to attain angelic gifts; reveals the occupations and resurrections of angels into other worlds, and makes the past bistory of the services head to the past of the services are new book. urrections of angels into other worlds, and makes the past history of the earth as an open book.

Oahspe, The New Bible, is quarte, large size, over nine hundred pages, in elegant style, bound in sheepskin, brown, and sprinkled, and half-sheep (library), and is put at the low price of 7,50, so as to come within reach of all.

For sale by COLBY & RIOH.

MODERN SPIRITUALISM:

The Opening Way.

BY THOMAS B. HALL,

Author of "Three Articles on Modern Spiritualism by a Bible Spiritualist," 1863. "The pervading spirit and tone of the book are thoroughly Christian."—Christian Register.
"One of the best statements of the moral and religious bearings of true Spiritualism I have ever seen."—A. E. Neuton.

12mo, cloth, pp. 72. Price 60 cents; postage free. For sale by CULBY & RICH.

Neuton.

12mo, cloth, pp. 72. Price 60 cents; postage free.

For sale by COLBY & RICH.

DOEMS AND RHYTHMICAL EXPRES—

SIONS. BY DR. D. AMBROSE DAVIS.

The contents of this volume consist of embodiments in verse of the ripened thoughts of one who, seeing good in everything, has, as occasion offered, and in compilance with the inspiration of the moment, placed before the public the innermost feelings of his own soul, with the hope that they might fraternize with the thoughts of others, and cheer, bless and strengthen his fellow-pilgrims on the road to eternal life. 'An appreciative notice of the author and his writings is given in a preface from the able pen of Judge Holbrook of Chicago, in which he says:

"I have often read them with pleasure, and found them fall of good, ripe thought of high moral and religious tone, and I wonder not, now that the author is in the 'sere and vellow leaf' of autumn, and the time of fruitage will soon be past, that friends have besought him to garner up some of the pearls and give them a proper setting as a memento of himself and for the benefited the world. I think all will be amply rewarded by a perusal of the collection."

Contents: Dedicatory: Introductory; Prefatory; Did all Things come by Chance? Humility Inherited; What shall my Mission be? Fraternity; The Prayer of Jesus; Nature's Theology; The Answering Voice; Supernal Guests; The Anthen of Nature; We Go Not Out Introductory; Royers and Caks; The Little Angel Minnewa; The Boulof Beneficence; Soul-Matting; The Ascended Wm. Lloyd Garrison; The Anthem of Nature; We Go Not Out from Nature; Inscrutable Providence; A Kindly Whisper; The Voice I Heard; Never, Never Lost; Tyranny; How Blett was in Giving; The Little Guest at Supper; The Lost of Earth Forever in God's Keeping; Leaves; Valedictory; Robert Burna's Nuprilals with Highland Mary in Spirit-Life; The Dying Poot.

Oloth, 12mo. Price 75 cents.

For sale by COLBY & RICH.

THE SABBATH QUESTION Considered by A Lavman, showing the Origin of the Jawish Sabbath—

For sale by COLBY & RICH.

THE SABBATH QUESTION Considered by a Layman, showing the Origin of the Jewish Sabbath—How Jesus Observed It—The Origin of the Pagan Sunday—How it Became Christianized—and the Origin of the Puritan Sabbath. By ALFRED E. GILES.

This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

"Accomplete armony of unanswerable facts and arguments in favor of a rational use of Sanday as a day of rest and improvement." Those who wish to know what a mountain of limsy presence has been built up to invest Sunday with undue sacredness, should read this little work of thirty-six pages. It is from the pen of Alfred E. Glies, and is complete in its aim."—Commonwealth, Jan. 17, 1874.

Paper, 10 cents, postage free; 25 copies \$1,50, postage 20 cents.

For mis by COLRY & RICH.

For sale by COLBY & RICH.

For sale by OOLBY & RICH.

CPIRITUAL HARMONIES: Containing nearDiy One Hundred Popular Hymns and Songa, (without
music) with the Belief of Spiritualists, and Readings appropriate for Funeral Occasions. By DR. J. M. PEEBLES.
This book may be considered wastum in parce, containing as it does a definition of Spiritualism—the leading docstrines of Spiritualism—readings and responses—about one
hundred popular hymns and songs adapted to Camp-Meetinga. Grove-Meetings, Spiritual Scances, Social Circles,
and Congregational Singing, together with Funeral Readings, original and selected, appropriate for Infants, Children; and the Agod.
Price, boards, 25 cents: 12 copies boards, 27,50. Cloth,
Illuminated covers, 55 cents.

The Call E. EROM THE OTHER WORLD.

DEOPLE FROM THE OTHER WORLD, By R. S. OLCOTT. Containing full and illustrative descriptions of the wonderful stances beld by Ool. Olcott with the Eddys. Holmess, and Mrs. Compton. The arrier continues himself almost containing to the philosophic of Spiritualism; to those facts which must elevate it seems or later to the position of an established science. The work is highly lituatiated.

In fine English cloth, fasterfully bound, \$1,00.

For sale by OOLBY & HOH. on great there to be a term of the land

Acw Pork Advertisements.



A Handsomely Illustrated Paper for Beys and Girls. Every family should take it. Subscrip-tion price, \$1.25 a year. Send three cents for am-ple copy. A premium for every subscriber. HEARNE & CO., Pub'rg, 178 Broadway, N. Y.

Mention this Paper. Nov. 15.—12teow Any Person Can Play Without a Teacher.

meous Guide to the Piano and Organ will enable you to play 20 familiar airs on either instrument atonce. You require no previous knowledge of music whatever. It will teach you more music in one day than you can learn from a teacher in a month. Sond for it. It will not disappoint you. Every house having a Piano or Organ should have a Guide has brought much happiness to my family. My husband says it is the best purchase he ever made. My children derive much happiness from it. The Guides are sold in handsome folio seta, with 20 pieces of Popular Music, for \$1,00. Just think of it! you would pay more than that amount for a single leason.

The set complete will be mailed free on receipt of price.

HEARNE & CO., Pub're, 175 Broadway, N.X.
Any person sending \$2,50 for two subscriptions to Hearne's Young Folks' Weekly, will receive a set of Seper's Guide and 20 pieces of music free.

Mention this paper.

HANDSOME Wooden Box of Liquid Water Colors, A With printed instructions by which any one may be ceme an Artist, sent anywhere for One Dollar. Former price, \$10,00.

SECRET OF BEAUTY A delightful Tollet Preparation for Ladies, imported from France, producing a clear, smooth, and beautiful skin. Warranted absolutely harmless, Bent anywhere by mail for 50 cents.

1000 AGENTS WANTED for these and other Novelties. Address, with stamp,

ELITE NOVELTY MANUFACTURING CO., Room 10, 82 and 84 Nassau Street, New York.

The New York Beacon Light, An Independent Semi-Monthly Spiritual Journal, giving Messages from Loved Ones on
the Spirit-side of Life, and Containing
Matter of General Interest Connected with Spiritual Science.
Free from Controversy
and Personalities.

MRS. M. E. WILLIAMS, Editor and Publisher.
Tarms of Superpictor 41 Occurrent Educations.

Terms of Subscription, \$1,00 per year, 50 cents six months, Single copies 5 cents, each per line for each insertion.

Advertisements 5 cents per line for each insertion.

POSTAGE FREE,

Specimen copies sent free on application.

All communications and remittances should be addressed mins. E. WILLIAMS, 232 West 40th St., New York City, N. Y.

Oct. 25.

MRS. M. E. WILLIAMS'S MATERIALIZING SEANCES, 222 West 46th street. New York. Béances: Monday, Tuesday and Thursday evenings, at 8 p. M., and Saturday afternoon at 20° clock. Seats secured in advance, personally or by letter. Jan. 3.—13w*

DR. DUMONT C. DAKE, REMOVED to 5 East 12th street, New York City? Cares in uncurables, "Magnetism a specialty. Remedies sent by Express. Diagnosis by correspondence. Send for Circular.

MARGARET FOX KANE. ONE of the original Fox girls. Sittings daily at 41 Greenwich Avenue, New York. 2w*-Jan. 17. MRS. L. M. MARSH,

229 WEST 40TH STREET, New York City, Magnetic Healer and Developing Medium. 4w - Jan. 10. MISS V. ROBERTS, Materializing Medium. Séances Sunday, Tuesday and Friday evenings, 8 o'clock. No. 45 West 18th street, New York City. Jan. 24.—4w*

SPIRIT MESSAGES GIVEN through the Mediumship of MRS. J.O. JONES. 342 State street, Brooklyn, N. Y. 4W*-Jan. 3.

RUPTURES OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N.Y. [Mention this paper.] Jan. 17.—18w*

The Spiritual Offering, ARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO

THE ADVOCACY OF SPIRITUALISM IN ITS RELIGI SCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. M. FOX, Publisher.

D. M. & NETTIE P. FOX EDITORS. EDITOBIAL CONTRIBUTORS.

Prof. Henry Kiddle, No. 7 East 130th st., New York City.

Prof. J. S. Loveland, San Bernardino, California.

"Oulna, "through her medium, Mrs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ill. Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical and Spiritual subjects, Spirit Communications and Messages.

TERMS OF SUBSCRIPTION: Per Year, \$2,00; Six Months, \$1,00; Three Months, \$0 cents.

Any person wanting the *Ofering*, who is unable to pay more than \$1,50 cer annum, and will so notify us, shall have it at that rate. The price will be the same it ordered as a present to friends.

In remitting by mails Fost-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdealers 3 cents, payable in advance, monthly or quarterly.

By arrangements made with publishers of the Phrenelogical Journal, we can offer the following liberal clubbing rates: *Offsring and Phrenelogical Journal*, \$3,25; with premium bust, \$4,50. The subscriptions at clubbing rates cannot be for less than one year.

RATES OF ADVENTISING.—Each line of nonparelitype is cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

AT The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for advertisers. Address.

SFIRITUAL OFFERING, Ottumwa, Iowa.

Jan. 23.

MIND-CURE.

THE Mind Cure and Science of Life, published by PROF. A. J. SWARTS, at 425 West Madison street, Chicago, Ill., is a Scientific, Progressive, Monthly Magazine, of special interest to the affiliced, and to every Doctor, Healer and Reformer. It has very able contributors, alting whom are Eminent Progressive Physicians, and the most Distinguished Authors on the Mind, on Disease, and on Psychic Laws. It is charitable toward all honest workers in every system, yet it makes no combromies through fear nor Distinguisned Authors was the Coward all honest workers in Psychic Laws. It is charitable toward all honest workers in every system, yet it makes no compromise through fear hor to obtain favor. To advance all, it can allow the sule M.D. who senses the change of base, and the advancing Magnetic Healer to speak in its columns, but from its onlight the strictly Mental Curs will wave, and let no man attempt to pull it down. Remember JOHN A. DIX. Per year, \$1: Six months, 50c. ** Send at two cent stamp for specimen covy.

La Lumiere. A JOURNAL devoted to the interests of Spiritualism in A all the species. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, 41,20. In remitting by mail, a Post-office order en Paris, France, to the order of J. DARCY, Manager, 75, Boulevard Montmorency.

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 65 cents, postage free. For sale by LA LUMIERE, Paris, France.

The Boston Investigator,

THE class reform fournal in publication.

Price, 21.00 a year.

11.50 for six months.

So wis your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.

Address J.P. MENDUM.

April 7.

April 7.

April 7.

April 8.

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1.50 per annum.

G. W. KATES, Editor.

May 19.

A. C. LADD, Publisher.

Devoted to Spiritualism and Reform.
EDITED and Published by MRS. J. SCHLESINGER.
Le at No. 8846 Broadway, Oakland, Cal. Subscription
price One Dellar per year.

11—Jan. 10.

THE CARRIER DOVE.

Bisbee's Electro Magnetic Flesh Brush
Will be sent by mall, postage tree, on receipt of \$2.00.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 24, 1885.

Spiritualist Meetings in Boston:

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

Horifemitaral Hall.—Boston Spiritual Temple. Lectures Sundays at 10½ A. M. and 7½ F. M. B. Holmes, President; W. A. Dunklee, Treasurer.

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

visitus. J. M. Haten, Conductor.

Paime Memorial Mall, Appleten Street, near
Tremont.—Unidren's Progressive Lyceum No. 1. Sessions Sundays, at 194 o'clock. Benj. P. Weaver, Conductor, All are cordially invited. Seats free.

or. All are ordinary involved. Scale 1982.

Herkeley Hall, 4 Borkeley Street, corner of Tremont.—Public service every Bunday at 10½ A.M. and 7½ F.M. Permanent lecturer, W. J. Colville, Organist, Hudolph King. The public cordially invited. Bouth End Spiritual Temple, He. 20 Worcester Square (in conrection with Berkeley Hall Society).—Sunday, public service at 2r. M. Monday, Ladies' Union 124 F.M., public meeting, 8r. M. Wednesday, concert and lecture, 8 P.M. Friday, lectures on health and healing, 2r. M.

The Working Union of Progressive Spiritual-ists holds public services at Berkeley Hall Sundays at 2½ P.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. Wm. H. Banks, Secretary, 77 State

Society of the Perfect Way.—George Chainey lec-tures in Unickering Hall every Sunday at 2:45 P.M. Wells Memorial Hall, 987 Washington Street,— The Spiritualistic Phenomena Association holds meetings errors Sunday afternoon at 2% o'clock. Alonzo Danforth, Corresponding Secretary.

Corresponding Secretary.

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

The Mediamistic Phenomena Association holds
meetings regularly on Sunday mornings at 10½ at Ladies'
Aid Parlor, 1031 Washington street, Boston.

The Mediums' Camp-Meeting of the "Two Worlds" will hold its sessions at the Ladies' Aid Parior, 1031 Washington street, Boston, at 8 o'coke P.M. Sundays, College Hall, Rd Facon, at 8 o'coke P.M. Sundays, College Hall, 84 Essex Street.—Sundays, at 10% A.M., 2% and 7% P.M., and Wednesday at 3 P.M. Eben Cobb. Conductor.

;one, Conductor.

Harmony Hall, 34 Easex Street(1stflight).—Sun-ays, at 10½ A. M., 2½ (seats free) and 7½ F. M.; Thursdays, t 8 P. M. Prescott Robinson, Chairman.

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

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 2 and 7½ r. M.

The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock, Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 Mariboro' street. Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sundayevenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. After the introductory exercises last Sunday morning, E. B. Packard gave a reading, followed by Alice Cummings, Ruth Parkhurst, Aldie Bradford, Miss Coffin.

mings, Ruth Parkhurst, Aldie Bradford, Miss Coffin, Louise Irvine. Rosa Wilbur, and vocal selection by the Shawmut Glee Club.

Mrs. Maggie Folsom Butler has generously offered to award prizes to those pupils who work most effectually for Shawmut Lyceum. She also gives us reason to look forward with pleasure to the appearance at an early date beforeour school of the wonderful mediumistic child planist, "Little Marguerite." We were also favored on this occasion with the presence of our friend, Charles W. Suilivan, who gave a fine vocal solection, accompanied on the plano by Mrs. Carrle Hatch. He was followed with singing by Charles L. C. Hatch, the youngest member of the "Shawmut." In preparation, the Shawmut Old Folks' Concert, in this hall, Thursday evening, Feb. 19th. Many of those who participated in the concert given in Rochester Hall, ten years ago, will assist in this.

ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, Jan. 18th, 1885.

PAINE HALL.-Our "Instructor" lesson on the morning of last Sunday was upon "Wisdom," and "The Triumph of Truth"; all participating heartily in the exercises. After exquisite music from Barrows's Orchestra, choice recitations were given by Carrie Huff, Hattie White, Bessle Cohen, Maria Falis, Mattie Pierce, Emma Ireland and Mazy Howland. Mrs. Francis's eloquent reading was full of radical, progressive truths. The members of the Lyceum have a good reason to be proud of the musical talent developing in their midst. Miss May Waters and Miss Jennie Smith—who have so often contributed their service of song to aid in harmonizing our sessions, thereby drawing around us the denizens of the spirit reaims—are constantly improving. Their selection to-day was highly appreciated by a critical audience. Little Eva Morrison's bird-like voice is especially adapted to such selections as was her choice to-day, "Angel Faces." An old favorite. Miss Helen M. Dill, contributed a vocal selection. Four professional elocutionists were present at this session. Miss Lena Onthank kindly read one of her best humorous pieces. Miss Minnie Nickerson chose as her selection "The Widow's Light," and while she with dramatic pathos rehearsed the story of the drowning of the widow's daughter, many a tear was called forth. Master Haskell Baxter caused much merriment with "On the Fullman Train." Our "The Triumph of Truth"; all participating heartly in a tear was called forth. Master Haskell Baxter caused much merriment with "On the Pullman Train." Our friend, Mr. Rich, also was present with a basket of little bouquets, which he distributed among the chil-

Mext Sunday we shall celebrate the anniversary of Thomas Paine's birthday. Our Lyceum Instrumental Quartet will alternate with Barrowe's Orchestra in furnishing excellent music. Miss Miunic Nickerson, Master Haskell Baxter, and others will read, and tests

Master Hasker Baxter, and others will read, and tests will be given by several prominent mediums. Admission free. All Spiritualists and Liberals cordially invited to attend.

Six new members have recently been proposed as members of our Association.

FRANCIS B. WOODBURY, Cor. Sec.

45 Indiana Placs.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its usual services last Sunday in Wells Memorial Hall, the time being chiefly devoted to the phenomenal Hall, the time being chiefly devoted to the phenomenal phases of the Spiritualist Philosophy, as illustrated by various mediums, including Dr. H. F. Tripp in Psychometry, and Mrs. Maud E. Lord, Dr. Thomas and Mrs. A. E. Cunningham. Miss Minnle Nickerson, a young and talented elocutionist, not entirely unknown to the Spiritualists of Boston, recited with pleasing effect "The Old Sergeant's Story." The quartet, consisting of Mrs. Edwards, Mrs. Carr, Mr. Fossett and Mr. Milligan—the latter gentleman also playing the accompaniments—contributed not a little to the interest of the occasion. The recently elected Board of Directors of this Association have chosen for the ensuing ors of this Association have chosen for the ensuing year Mr. H. S. Cook as President, Mr. Jas. H. Lewis 1st Vice-President and Col. Geo. M. Atwood 2d do. G. O. PAINE, Cor. Sec.

THE MEDIUMISTIC PHENOMENA ASSOCIATION listened to an address from the guides of Geo. A. Fullistened to an address from the guides of Geo. A. Faller on Sunday, at 10:30 A. M., at the Ladles' Aid Parlor. They took for their text, "He giveth his angels charge over thee." This saying was reiterated by one who knew of the authority for its truthfulness. Jesus, his disciples, apostles and the Christian fathers, knew that under the symbols of what were preserved as sacred writings were divine meanings, and that angels had charge over and communed with them. This gave them strength to endure the cruel persecutions of those who would crush out Spiritualism in those early days, and the cry, "not my will but thine be done," was uttered in the full confidence that they with martyrs for truth, and were sustained and compared by angels. The communion of spirits and their imporest and assistance in the every-day duties of life have been overlooked by the Church for nearly fifteen hundred years, but the manifestations of the last thirding of the mortality and the communion of angels.

"Boden Spiritualism has come to work a regeneration, and make itself felt in our homes seven days in the week, and angels have charge over us to encourage us to erect for ourselves a temple from the rocks of human character. Visit an artist's studio; the rough, rude rock upon a pedestal may offend your eye, but in it the artist sees a model of beauty, which only requirement clearing away of the chips to reveal its mistery proportions. Spiritualism, although derided in the past, has become the most popular ism in the supersectivities conductors of the secondary with ler on Sunday, at 10:30 A. M., at the Ladies' Aid Parlor.

world.

a Mr. John Wetherbee favored the Association with his characteristic conclusions of a very interesting and instructive lecture. The meeting will convene next Sunday morning at the same time and place.

JAMES DODD, Rec. Sec.

THE MEDIUMS CAMP-MEETING OF THE "TWO WORLDS" held its regular session on Sunday evening last at the Ladies' Aid Parlor, Boston. James A. Bliss, Ecq., opened the meeting with a few remarks relating to the practical work of the Company, stating that maps were jubilished, and lots of land would be for sale immediately. He then introduced Mr. George A. Friller, who fater speaking of its favorable location, asked what was to be done at the Champ, and how were we to shappy at that higher irrbunal for the responsibility we use taken upon ourselves; would we discuss the higher problems of life, seek to know of the laws which govern mediumship, and so make better conditions, in order that the sprife, world onay minds the higher life?

"He fam the the best of sprife, world onay minds the responsibility were supplied to the latter life?

"He fam the the best we delive that it was simmer in the laster than the sprife, world that he springly that it was simmer in the laster life and the theory was presented to be thought that was simmer in the laster life and the theory of the laws when laster last at the Ladies' Ald Parlor, Boston, James A. Bhas

to rapid advancement. Mr. Dean Clarke of California then gave in an animated and interesting manner his experiences on the Pacific slope. He was glad the enthusiasm of the camp had extended to nearly every State and Territory of the Union, even to Oregon and Washington Territory. At a late hour the meeting closed, to hold a "flower seance" on Sunday next at 8 o'clock in the Ladies' Ald Parlor, Mrs. Adams being the medium.

James Dodd, Sec.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY. Owing to the inclemency of the weather, the Friday evening meeting of the 16th was not as largely attend evening meeting of the 16th was not as largely attended as on former occasions, but this did not prevent the literary exercises from being of their usual excellence. A quartet sang several pleasing selections, and an inspirational address by Mrs. Alice Waterhouse was listened to with close attention. Miss Minnie Nickerson and Miss Lucette Webster gave several of their pleasing readings. After being "shadowed" by Mr. John Wotherbee, the audience joined with the quarter in singing Auld Lang Syne, and was then dismissed.

MRS. HENRY O. TORREY, Secretary.

EAST SOMERVILLE - HADLEY HALL. - Mr. David Brown of Boston occupied the platform at this hall last Sunday afternoon. The audience, though smalllast Sunday afternoon. The audience, though smaller in numbers than was hoped for, were much interested in the speaker's remarks. The tests given were recognized in every instance, and were, in most cases, quite accurate as to details, not being so much of a general character as oftentimes heard, but of a more personal and convincing nature. We hope to hear him again.

Next Sunday afternoon, at 2:30, Mrs. Maud E. Lord will conduct the service at this hall, at 2:30. Give us a full attendance.

full attendance.

The Boston Spiritual Temple. Another day of successes for the Temple at Horticultural Hall was last Sunday, Jan. 18th, 1885. Notwithstanding the many attractions to Spiritualists and withstanding the many attractions to Spiritualists and Liberalists of Boston elsewhere on that day, this Society has every reason to feel encouraged, and Mr. J. Frank Baxter, the speaker, cause to feel flattered in view of the large audiences which listened to him. Surely when we consider the status of the Sunday meetings in Boston, to say nothing of the many in the vicinity, the Spiritualists and Liberalists have cause for great jubilation. Berkeley, Wells Memorial, Palee Memorial, Eagle, College, Horticultural, Chickering and other halls, as well as last Sunday, Boston Theatre, nearly all crowded to repletion with eager and interested listeners, speak decidedly of the progress of public sentiment and of the great demand of a growing humanity.

Mr. Baxter last Sunday morning took for his subject, "Prayer," and dealt especially with the alleged

gress of public sentiment and of the great demand of a growing humanity.

Mr. Baxter last Sunday morning took for his subject, "Prayer," and dealt especially with the alleged interposition of God in the affairs of men, and the recent prayers, resolves and efforts of the members of the Boston ministers' meetings and the Evangelical Churches to the effect that men should be taught to see and recognize God's hand and judgment in all calamities and vicisitudes. The subject was handled in an entertaining and instructive manner, replete with anecdote and logical conclusions. The "square" by which any theology or religion could be measured, and particularly such as might be entertained by the Church, was presented in the following syllogistic form, and applied at every turn and method of the adherent to the "Special Providence" belief: "God is Love" (Bible); "Love worketh no ill to his neighbor" (Bible); Ergo, God worketh no ill to his neighbor" (Bible); Ergo, God worketh no ill to his neighbor" (Bible); Ergo, God worketh no ill to his neighbor" (Bible); eneeded study for mankind to pursue is man. Majorities were learning at last that God is unget-abable, and fast finding that a deal of time and thought, of energy and spirit, has been little better than misspent in the effort, when to have spent equal time in efforts to find out who and what we ourselves are, from whence, and whither tending, would have resulted in a greater elevation of mankind. All Materialists are nonplussed in considering the origin or significance of human desires, dreads and aspirations. Mankind not only want to live, but shriuk from death. Wipe out all that education has done toward this, still the universality of these intuitions shows their implantation from other sources. "If these things," the Materialist replies, "argue an origin in spirit, and a tendency to spirit again, 4.6., argue immortal, where in the progress of development is soul or spirit interpolated?" Mr. Baxter was unusually interesting just here. He would not deny immortal lif

graduates from earth are they, or hidgenous to the spirit land? Possibly both. No attempt is here made to give the arguments, or even a synopsis of the lecture, but only to briefly show the line of certain thoughts.

Leaving this alluded to side-questioning Mr. Baxter took up the question demanded, "Where Did Spirit Originate?" and spoke of the many who dented its existence because no satisfactory answer is given. He would answer such by asking whence matter originated? but he would not be so foolish as to declare matter was not, because no acceptable answer could be given. The fact is, spirit and matter are coëxistent and coëternal. But where is an individualized spirit first intimated in nature? Life appears to be the development of some brain-power. The advance was traced from the dot up to the highest cerebral development in man, and a complete evolutionary process presented. It was stated by the materialistic opponent: "If the soul or the spirit be not conceded at the point wherever brain power is manifest, then its interpolation at the point where man appears is superfluous," as though this would weigh against man's possession of a spirit, inasmuch as brain-power is manifest in animals. But Mr. Baxter unexpectedly in development even, brain-force existed, an immortal soul most likely was asserting. When intelligence appeared it is to be noted its actions were not to be bounded by earthly circumstances. The interpolation were brought to bear in showing the growth and development of the spirit as the focus advanced to birth and man walked the earth independently.

The education of the spirit as the focus advanced to birth and man walked the earth independently.

The education of the spirit sould naturally live and progress, unless to a world of realities—a world of action and law. Mr. Baxter claimed it was from the indeplications, approvings and reprovings came; that, in fact, the spirit was the man, and mankind had stopped in the progress and desires to ours—a world of action and law. Mr. Baxter claimed it

intense interest to new listeners. Both forenoon and evening descriptions were given.

Next Sunday Mr. Baxter will lecture again at the same place at 10:30 A. M. and 7:30 P. M. The evening lecture will be designed to cover many inquiries that have been made during the month relative to matters and points pertaining to his lectures and his work, also to the position and action of Spiritualists as well as the methods of Spiritualism. Mr. Baxter speaks here again through the month of May.

W. A. D.

Society of the Perfect Way.

The subject of George Chainey's discourse to a large audience last Sunday was "Walt Whitman." large audience last Sunday was "Walt Whitman." He cited numerous unfavorable criticisms which have been passed upon the works of that poet, and then gave the opinions of others who saw in him a true poet, filled with the spirit of purity and love for his fellow-men. Among the favorable critics was E. W. Emerson, who paid a high tribute to the genius of the poet. He said it would be difficult to find any man or book so cried up and down as Walt Whitman and his words. Poets did not recognize him as a poet, because he refused to write in accordance with laws that have become authoritative from hoary custom. He would be free, and asserted his independence of art by adhering to his peculiar style. He said freedom from the chains of conventionalism is demanded by the people. They long for it themselves, and appreciate it in others. Speaking of the church, he said is he great stronghold of Conservatism. People have no freedomical is stiff and conventional. Why do people going to church walk with downcast face and dragging feet? Because most of them go merely from a conventional sense of duty. They do not believe in the doctrines taught there. Who can look out upon the smilling fields, dotted with daslets, and think of total departity? Who can gaze upon the uplifted heads of mountains, bathed in roey light, and go into a church to sing "Hark from the tombs a doleful sound"? He said that Walt Whitman uncovered the diseased spots in social and political life, and boldly presented them to the world. He treated the fallen with pity, and showed that they are as closely related to us as our own hands and feet. Whitman is the poet of democracy, said the speaker. He teaches that democracy means, if any be wise, they shall guide the footsteps of the foolish; if any be strong, they shall protect the weak; if any rich, they man une their riches to better the condition of the poor. He cited numerous unfavorable criticisms which have

of the poor.

After the lecture Mand B. Lord made a few pleasant remarks, and then gave descriptions and tests to skeptical persons in the audience, rousing in several minds deep interest, which will evidently result in further investigation.

Oxygen and chairs in as been operved that the evil arealing from ancessive by sin-vert are non-velently by that a been in the public selective of Scotland, a kinden has cannot be quite as in profession. But in the public selective in English seconds, a selective in the public selective in English seconds, and profession of the superior qualities of calculations the fact to the superior qualities of calculations are not to the superior qualities of calculations in prior and nerve food. The firstless Election Conditions in the superior calculation of the superior calculation of the superior calculation.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MASSACHUSETTS:

We, the undersigned citizens of Massachusetts, believing that the laws against malpractice, etc., now upon the Statute Books will, if enforced, effectually protect the people of this State against deception and misdemeanor connected with the healing art, whether the system of practice be known by the name of "Regular" or "Irregular": and believing that no one mode of eradicating disease embodies all of truth and science in remedial practice (and that hence no infallible standard of cure is yet established), earnestly desire that all modes of healing the sick shall be left free, and on a standing of equality before the law, in this State—sublect to the same rewards and penalties;

Therefore we request that your Honorable Bodies, in General Court assembled, will not allow yourselves to be made instrumental in passing any restrictive and self-seeking medical law, framed in the interests of so-called "Regulars" in medical practice, which are aimed at the dearest rights of the "Irregulars" in the State of Mas sachusetts aforesaid: a law that will deprive the people of this Commonwealth of their constitutional privilege of employing any practitioner they may prefer, or mode of treatment that they may have confidence in or may desire, when disease afflicts either themselves or their families.

Berkeley Hall Meetings.

W. J. Colville will lecture in Berkeley Hall Sunday next, Jan. 25th. Subjects: 10:30 A. M., "A Review of Col. Ingersoll's New Lecture, 'Which Way?'" 7:30 P. M., "Emanuel Swedenborg, the Seer and the Philosopher." Public freely invited. Voluntary collection to defray current expenses.

At 30 Worcester Square.

W. J. Colville is delivering a special series of inspirational discourses on "Shakspeare; his Genius and Inspiration," at 30 Worcester Square. Two have already been delivered; the third will be given on Wednesday, Jan. 23th, on "The Merohant of Venice." These lectures are delivered between the parts of a most attractive and entertaining concert, at which many leading artists assist. Hitherto the charge for admission has been twenty-five cents, but as a large number of persons have expressed their wish to attend and pay something, though their circumstances do not permit of their paying that charge, it has been decided to admit the public for ten cents to the next entertainment. The concert will be first class, and it is hoped the spacious rooms will be thronged to hear excellent music, choice readings, and a brilliant lecture and poem, with so nominal an entrance fee. On Friday, Jan. 30th, at 3 P. M., Mr. Colville will lecture on "Ontology," the new name for the healing art recently brought before the public. He will, after the lecture, gladly answer questions in any way bearing on the preservation and restoration of health. Admission ten cents.

Every Monday

Meeting of ladies for benevolent work at 2:30 P. M., and public reception for answering questions, etc., at 8 P. M. Free admission to all.

Special Notice to New York and Brooklyn

Friends. W. J. Colville will lecture before the Eastern District Conference, Composite Rooms, corner of South 2d and 4th streets, Williamsburg, on Wednesday, Feb. 4th, at 8 P. M. Arrangements are being made for his deliver two other lectures on the two following evenings, Feb. 5th and 6th. Full particulars will be announced next week. We are also given to understand that a course of lectures through the mediumship of W. J. Colville will be delivered shortly in New York City.

The Working Union of Progressive Spiritualists.

This Society held its regular meeting at Berkeley Hall at 2:45 P. M., last Sunday. After singing and an invocation, Mrs. Dyar announced as the subject of dis-

Hall at 2:45 P. M., last Sunday. After singing and an invocation, Mrs. Dyar announced as the subject of discourse, "Marriage as Viewed from a Spiritual Standpoint." "There cannot be," said the controlling influence, "a complete and perfect marriage in earthlife, because of imperfection in the physical and material life of all humanity," and advised that the manifestation of a spirit of forbearance toward each other would make the pathway of married life brighter and easier; that it would be manly and womanly in all to forpice, it any occasion should require it to be done.

This subject of marriage, which was thoroughly enlarged upon, naturally enough brought up the question of divorce; and it was claimed that there should be no divorce, even if inharmony existed and cruel treatment occurred; but that apparation should take place instead. By the adoption of this course, it was suggested that inharmony and wrong treatment would be ended, and in many cases the two separated roads might come together again; and result in happiness for the remainder of life. The Eleventh Commandment, "Love ye one another," so strongly advocated in this hall in the morning lecture by Mrs. E. H. Britten, seemed very applicable to the subject in the afternoon—that commandment being an all important factor toward happiness in married life.—The meeting was closed with a song by Miss Fisher, and a benediction by the speaker. A large audience listened attentively to the earnest thoughts expressed.

Next Sunday in Berkeley Hall, at 2:30, the subject will be, "The Duty We Owe Ourselves." All the scats are free, and no collections made.

"The Benevolent Union of Ladles" connected with this Society meet at No. 170 West Chester Park every Saturday afternoon for charitable work. Send in the needy children, and they will be made comfortable and happy.

WILLIAM H. BANKS, Secretary.

No. 77 State street, Boston. T. W. Fletcher in Providence,

The above speaker has continued with uninterrupted success his lectures before the Blackstone Hall Society, and the audiences have increased each Sunday,

ed success his lectures before the Blackstone Hall Society, and the audiences have increased each Sunday, attracted not only by the remarkable tests of spirit identity, but by the charming music and brilliant orations. It seems as if this speaker had never been heard to better advantage than at the present, for every detail about the meetings is carried out in a manner that of itself is inspiring, reflecting great credit upon all connected with the Society. The daily papers devote columns to friendly criticism, giving to Spiritualism a prominence not accorded to any other religious service.

Mr. Fletcher's lecture on Sunday morning was upon "Life Beyond the Gates Immortal," and was as fine a piece of word-painting as we have ever heard. He showed how the ruling passions and desires of earth became a part of the man, and that he held it in his own power to lift his soul from the mire of selfishness into the clear light of God's sunshine. To-day this great busy world is unmindful of evrything save the demands of the hour, and the mighty kingdom of self is the only one, to many minds, worth upbuilding. How will it affect me? is asked, and if in trade or in society the effect upon yourself is flattering to your vanity, principle and right and truth are sacrifieed. Money that may be obtained by legalized fraud will exalt a man in this world where the honest devotion to duty and to justice could not take him. But all this is for to-day, to-morrow, by the law of spiritual gravitation, each soul finds its own level, and is robbed of all external power. How changed the picture. Verily, those of "low estate" shall enter the kingdom of heaven before thee," is verified. No matter how grand the earthly dwelling in which he may abide, unless he has developed those grander powers within that reveal the innate power of the soul he is a poor man. And yet nothing is given from pishment; all that comes is not from God's anger, but from man's lack of development. When he has put his foot upon selfishness, and bowed in humble adora

In the evening a very large audience listened to another pronounced discourse upon the "Unfoldment of Mediumistic Power," which was followed by a long

of Mediumsia Lower, """

test séance.

Next Sunday Mr. Fletcher will speak upon "Shall we meet and know our friends in Heaven?" and the entire evening will be devoted to different controls.

W. L. L.

Saratoga Springs, N. Y.

Mrs. H. Morse-Baker was the speaker to interested audiences in the Court of Appeals Room, Sunday, Jan. 11th, morning and evening, her jecture in the evening upon mediums and mediumship being of special value. Dr. Rahyon of lows spoke at both meetings with such acceptants that he was invited to lecture on the Monday evening following, which he did, upon "The Harmony of Ancient or Bible Spiritualism with Modern Manifestations." The next evening Dr. Kenyon was tendered a reception at the hospitable residence of F. J. Hurd on Park Place. The attendance was large and the occasion informal and thoroughly agreeable. The guest of the evening entertained the gathering for an hour or more, relating the remarkable experiences of his carear, followed by a burst of inspirational eloquence. Frank Drew, the comedian, sang a song which provoked languiter and applance. These social gatherings are so promotive of good feeling and impart such a social attemptoning to the Spiritualist Society that President Thompson's proposition that they be continued was heartly seconded by all present.

The New of West Chester, Pa, in giving some reminiscence of the battle of Brandywins, relates an incident connected with a British officer on Gen. Howe's Staff! Just before roles into the hattle be said us he looked across the hills. I have seen this country before I shall probably meet my fate here. He gave his country here is the said and reported a prother officer, with his private papers, to be universed to his family schooled he sattle held and received a wood or which he died the matter day.

Meetings in Haverhill, Mass. To the Editor of the Banner of Light:

Mrs. Isabella Beecher Hooker was the speaker last Mrs. Isabella Beecher Hooker was the speaker last Sunday at Brittan Hall, attracting thither large audisnees, morning and evening, in which were represented Congregationalists. Baptists, Methodists, Unitarians and Universalists. Her morning theme was "Bible Spiritualism"; in the evening she considered the subject of "Mediumship." The conservatism of Mrs. Hooker consists in holding fast to the old Bible record of Spiritualism, finding therein a sufficiently sure foundation upon which to reasonably and consistently base the great fact of spirit-power and spirit-communion, of which she has become thoroughly convinced by her own researches and experience, all of which have been given strength by the scientific research of other minds, whose conclusions and discovered facts she has wisely coupled with her own knowledge, forming the basis upon which she stands, preclaiming without reservation the great facts of spirit-communion and return, through clairvoyant and clairaddent methods, as also by materializations, by gifts of healing and other forms of manifestation. Her persuasive speech, her spiritual candor and earnestness won for her an entrance to many evangelical hearts who would gladly avail themselves of another opportunity of listening to her. While, as she says, the church is becoming "riddled" with Spiritualism, it is manifest that she is in just the position to lead thousands out of the vale of doubt and shadows into the marvelous light which first broke upon the plains of Judea, and is now having a new dawn. Her addresses here have attracted much attention, and have become the themes of debate in religious circles. E. P. H. Sunday at Brittan Hall, attracting thither large audi-

Springfield, Mass.

Sunday, the 18th, Gill's Hall was pretty well filled in the evening to hear F. O. Matthews. Dr. Ide, formerly a prominent Baptist clergyman of this city, controlled Mr. Matthews, and made an effective speech, exhibiting so much of his old peculiarities, that many of the audience who had known him feit sure it was he even before his name was announced. The tests which followed were numerous and mostly recognized. One of the most marked was that given to an Advent man who had come to the meeting secretly. He received astonishing messages from some of his dead relatives, all of which he admitted were true. At the close of the séance, Mrs. Hattle E. Mason, our popular singer and test medium, was controlled to sing by one of the noted sopranos of the past, and rendered quite well a selection from one of the Italian operas. It was a surprise to the audience, who responded with cheers. On Sunday, the 11th, Mrs. Mason gave descriptions of spirits—one of which was to a man who had come from the Pacific coast, a stranger to all present, including the medium. Mrs. Mason, under control of her guide, "Sunshine," gave him an accurate description of several of his relatives who had died in that distant land, with names and such facts as fully satisfied the stranger, who expressed himself as amply repaid for coming so far to hold converse with his beloved dead. Next Sunday Mr. Matthews again speaks and gives tests. a prominent Baptist clergyman of this city, controlled

To the Editor of the Banner of Light:

Will you kindly allow me space in the columns of your paper to reply to the many letters of inquiry and appreciation which have come to me from various parts of the country since the publication in your issue

parts of the country since the publication in your issue of Jan. 10th of the article relating to the psychographic and physical manifestations occurring in my home?

I am deeply grateful for the many expressions of confidence and words of encouragement thus received, and coming, as most of them have, from persons whom I have never met, they bring to me a feeling of cheer, and inspire me with the hope that the narration of those occurrences may not only be provocative of thought, but lead to invostigation which shall result in the attainment of knowledge. Adverse criticisms I expect, but—

They that are true cap afford to wait.

They that are true cap afford to wait,
Justice will come to them soon or late.
What though the doubting cry, 'Nay, nay!'
What though the toorld turn from them away—
They need not sorrow or be dismayed,
Justice will come, though it be delayed.

Justice will come, though it be delayed.

It is the wish of my guides that I state to those who have solicited independent written communications, that they cannot at this juncture of the work now in process of development comply with all such requests, but whenever they see that it can be done without hindrance to the more important work, they will cheerfully yield to such solicitations. As yet they have written for but few persons outside of our own home, as they wish to keep the forces concentrated at this point for the present.

Trusting that this explanation may meet the approval of all inquirers, I am,

Very respectfully yours,

Worcester, Mass., Jan. 14th, 1885.

Letter from England. To the Editor of the Banner of Light:

Dear Sir-The Spiritualists of Blackburn, Eng., have a new, large hall in course of erection. One of the members, a Mr. Richard Walsh, is going to defray all the cost of the building. Three years ago last October Mrs. Britten came and lectured for us, and, so to speak, inaugurated our society. The members last night held their yearly meeting and elected officers for the coming year. Afterward they desired me to write to America and ask if Mrs. Britten would be likely to leave that country and return to England within the next two or three months. If she would, they would like her to be the first speaker in the new hall. The smaller venture has succeeded so well that they would like to have her inaugurate the second venture. The hall will seat about a thousand persons when completed. The builders can finish it about the middle of March, if the weather

permits.
Yours truly, R. WOLSTENHOLME.
Blackburn, Jan. 5th, 1885.

Catarrh Cured.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, af-ter trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-address-ed stamped envelope to Dr. J. A. Lawrence, 199 Dean street, Brooklyn, New York, will receive the regime free of charge the recipe free of charge.

J. W. Fletcher gives business and medial sittings daily at 2 Hamilton Place, Boston.

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

Arcanum Hall, 57 West 25th street, corner 6th Avenue, The People's Spiritual Meeting (removed from Froblemer Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor. The Ladies' Aid Society meets every Wednesday af-ternoon at 8 o'clock, at 128 West 43d street.

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

Spiritual literature on sale in hall. Wm. H. Johnson.
President.
Church of the New Spiritual Disputible holds.
Services at their new hall on Adelphi street between Pullon and Greene Avenues every Sunday 1.11 Lyand 1/2.2.
Conference, under clasing of 5, B. Michola at J. Sch. Str. 1.2. Lillie, will because every Sunday to suly the public correct of the Spiritual Commission of the Spiritual Com

DYSPEPSIA AND NERVOUS PROSTRATION 15 OLIVER STREET, BOSTON, May 11th, 1838.

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

Yours very truly, E. A. CARTER.

RHEUMATISM.

Having been smileted with a severe attack of rhoumatism, I was advised to try OZONE WATER, and after using a few bettles I was entirely relieved. I therefore recommend it to any one troubled with rheumatism.

O. MOKELLOP, 13 Bastorria street, Boston.

CATABRH AND HEART DISEASE. catarn very badly, so that if she were in the room but dve minutes the air was so offensive we could not stand it. Four bottles of the Concentrated Ozone Water cured her. It she had a wonderful effect on my son's wife, who suffers with heart disease. It was prescribed by her physician.

JOHN F. OARTER, Many/acturer, Heverly, Mass.

IT IS A PERFECT DISINFECTANT.
SOLD BY DRUGGISTS, Pamphlet free. THE CHEMICAL OZONE MFG. CO., 194 and 126 PURCHASE STREET, BOSTON.

PREMIUMS FOR

FACTS Magazine. LIST OF PICTURES OF MEDIUMS, LECTURESS, ETC.,

Which we are ready to deliver. We have secured pictures of the following wall-known persons, and have the promise of others, which we shall add as soon as possible:

MRS. M.E. WILLIAMS, New York Oity.
MRS. BERTHA FAY, Boston, Mass.
MRS. BERTHA FAY, Boston, Mass.
DR. J. V. MANSFIELD, Boston, Mass.
DR. J. V. MANSFIELD, Boston, Mass.
MR. JOHN WETHERBEE ("Bhadows"), Boston, Mass.
MR. JOHN WETHERBEE ("Bhadows"), Boston, Mass.
MR. GEORGE A. FULLER, Dover, Mass.
MR. GEORGE A. FULLER, Dover, Mass.
MR. EDGAR W. EMERSON, Manchester, N. H.
MR. EBEN J. COBB, Boston, Mass.
MR. JOSEPH D. STILES, Weymouth, Mass.
MR. L. WHITHOOK, Providence, R. I.
These pictures are taken on 8x10 glass, and are over twice as large as regular cabinets. They will be finished in the best manner, and sent postage free at the following prices: For each picture, without mounting, 50 cents; mounted on thin beveled boards, \$1,00. Or, as premiums, your choice as follows: To each subscribers, 41,00, one unmounted; for two subscribers, \$2,00, one of whom must be a new one, a picture mounted on thin beveled board; for three, two of whom must be new ones, \$3,00, a picture on thick, glit-edged beveled board. These pictures are all of the same quality; and the unmounted ones can be mounted by any picture-frame maker as desired, or at any photographic gallery.
Now, friends, will you help us, and by subscribing and persuading your neighbors to subscribe, put us under obligations, as well as securing for yourselves these beautiful pictures?

Samples can be seen at the office of the Banner of Liour, and all advantages gained which can be by address-

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

Messes. Colby & Bich are our regular wholesale and retail agents. No. 9 Bosworth street, Boston.

A full list of pictures will be published as soon as completed.

18—Jan. 24.

BAKER'S

BREAKFAST the strength of Occos with Starch, Arrowroot or Bugar, and is therefore far

COCOA.

ening, easily digested, and admirably adapted for in-valids as well as for persons in health. Sold by Grocers every-

COLD MEDAL, PARIS, 1878.

Warranted absolutely

pure Cocos, from which the excess of Oil has been re-

clous, nourishing, strength-

W. BAKER & CO., Dorchester, Mass.

KIN ANS G

PIANOFORTES. UNEQUALLED IN

Tone, Touch, Workmanship, and Durability, WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Balti-more. No. 112 Fifth Avenue, New York. E. W. TYLEB, Sole Agent, 178 Tremont street, Boston. Nov. 8.—13wis

FACTS Premiums.

34 HOHOOL STREET, BOSTON, MASS., }

L. L. WHITLOCK, ESQ.—Dear Sir: I had an opportunity of seeing a number of photographs to be used as premiums for the magazine called "Facts." and being Egresably surprised upon seeing anything like a "New Departure" in photography, I hasten to express my admiration bly surprised upon seeing anything like a "New Departure" in photography. I hasten to express my admiration for the portraits, which are very valuable, being, as nearly as possible, pure photography. The art of re-touching, as practiced now-a-days, is more than likely to destroy what resemblance the camera may have portrayed, and consequently we have a picture, maybe, but not a truthful representation of the sitter, Buch a portrait will have no historical value whatever in the future, and what must be done now in collecting portraits and data for the future history of Spiritualism, is to sacrifice everything to accuracy and "Facts." In many of your photographs I see the highest artistic ability, combined with a respect for truth, that is to me as an artist highly gratifying.

I remain, dear sit.

Jan. 24. John Worthington Mansfield.

PHILADELPHIA, PENN.—MRS, DR. J. M. WRIGHT, Business and Medical Sittings daily, 22.4 Spruce street.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, by ALBERT MOBTON, 210 Blockton street.

SECOND THOUSAND.

LIFE AND LABOR In the Spirit-World:

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

BY MEMBERS OF THE SPIRIT-BAND OF

miss m. t. shelhamer,

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

ences of which they write.

To the thousands who have from week to week read with pleasure and instruction, and many with strengthaned hope pressure and instruction, and many with strengthened of the RAM-and consolation, in the Message Department of the RAM-NER OF LIGHT, the spirit communications received through the mediumship of. Miss Sheihamer, nothing, need be said to commend this volume; to them stwill be doubly velocine, while the general public cannot full to read its place with

in one volume of the pages, nestly and substantially bound a cloth. Price \$1.56, postage 19 white; nin glit, \$1.56. output from the page 19 output fro postage free.
For sale by COLBY & RICH.

SPINITUKA TERMENE more of the district of the control of the control