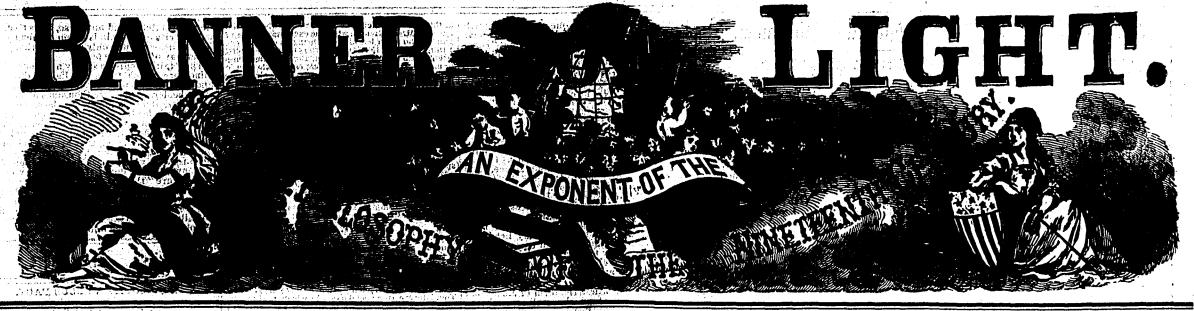
## JANUARY 9, 1880.

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VOL. LVIII.

# COLEY & RICH, Publishers and Preprietors.

# BOSTON, SATURDAY, JANUARY 9, 1886.

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Written for the Banner of Light. AFTER MANY DAYS. BY M. T. SHELHAMER, AUTHOR OF "OUTSIDE THE GATES," "HERE AND

Literary Department.

BEYOND," ETC., ETC.

**UHAPTER IX.** BESULTS OF MEDIUMISTIC WORK.

It soon became noised about that Jennie Stone was sitting with Mrs. Jones, who she claimed had power to hold communion with the dead. The bereaved mother did not hesitate to tell how she received unmistakable evidences of her Willie's continued existence. The neighbors flocked in to hear the wonderful story, but most of them were incredulous, and considered the woman weak and foolish to believe such things. Mr. Stone, a sensible young mechanic with very little sentiment about him, at first refused to investigate the claims made by his wife, but she importuned him so constantly, and his indifference seemed to pain her so much, that he consented to invite Mrs. Jones to his home for an evening séance.

That lady was reluctant to comply, but she felt impelled to do so by the influences that pressed around her, and accordingly at the appointed time she seated herself in the little parlor of the Stones to await developments. The result of that little sitting proved more than satisfactory to all present. The spirits never manifested greater power than on that occasion. The heavy table, upon which the hand of

the medium lightly rested, swayed and rocked, and was finally lifted half way to the ceiling, and suspended a moment in mid air. Raps, loud and distinct, were heard upon the chairs, the floor and the ceiling. A message was writ-ten through the hand of Mrs. Jones, claiming to be from the spirit of Mr. Stone's mother, and signed with her full name.

. In this message the truth of spirit communion was asseverated, and the duty of every one who received its light to give it prominence was emphasized. The spirit mentioned facts long since forgotten by her son to prove her identity. She claimed that he was a physical medium of great power. The vigorous manifestations of the evening wore produced through the superabundance of physical force emanating from his organism, which they, the spirits, electrified by means of the subtle fluid at their command, and thus rendered it an instrument obedient to their will.

The statement was made that a great work lay before the man, which would be shown him reception of Willie Stone into the spirit-home of his grandmother, and many tender messages were given from him to his parents. All the skepticism of William Stone vanished The stolid man broke completely down and sobbed like a child as he realized that here in his humble home the gates of death had been rolled back, disclosing the long-lost mother and his idolized child to his awakened perception. The spirit-world might well rejoice at the achievements thus won, for by that hour's manifestation they had succeeded in obtaining a hearing in Stirlingville that could never be denied them again. Reports of the wonderful meeting circulated abroad. A reporter from the "Local Press" sought an interview with Mr. Stone and received an account of the wonderful seance, which appeared in the next morning's issue of that paper. While the many doubted and

held occurred on the night of this appointment. In place of diminishing the occult power, the presence of the strangers seemed to increase it. Movements of objects, rapping, tipping of furniture, the flashing of bright electric lights, came in rapid succession. Soft touches upon the heads and hands of the sitters were plainly felt, although in the dim light of the room nothing could be discerned that produced them. Messages were written and rapped out, and it was shown that a developing power was at work for the further utilization of spiritual forces.

Under the direction of the spirits, one evening a week was devoted to the reunion of the number, and on every Thursday night this same company assembled to commune with the spirit-world. And now, unfamiliar messengers appeared, one after another, writing their communications through the hand of Mrs. Jones, or spelling them out upon the table. These were always accompanied by the name of the spirit, and contained allusions to events and incidents of the past for purposes of identification. A request that the message should be sent to the party indicated by the controlling intelligence never failed to be made. Mrs. Jones would have hesitated, but the members of the circle overruled her objections, and whatever com-

munication appeared was sure to be forwarded to its destination the following morning. The receipt of these weird letters created

consternation and terror in the heart of more than one recipient." Others doubted, and did of unseen presences are upon you. So live that not hesitate to hint of imposture in their composition. But a few received them wonderingly, yet gladly, and sought to know more of their origin.

Both Messrs. Miles and Gould-the new members of the circle-were well known for their intelligence and respectability, and their word had great weight with the thinking portion of the community. These gentlemen signed their names to a document attesting to the facts they had witnessed, and had it printed in the "Local Press," from which it was copied into other iournals. &

The liberal-minded residents of Stirlingville sought to learn more of these strange marvels, and the Joneses and the Stones were appealed to to teach them how they might receive knowledge. Under the great pressure brought to bear upon her, Mrs. Jones was compelled to see and talk with one after another of the earnest inquirers who sought her door. More than once at such an interview her hand selzed the pencil and hurriedly dashed off a few lines, which always proved to be some pertinent or test communication to the party present.

So matters stood, when the spirits announced the following month, they would deliver an address through their medium, to the public, on 'Spiritualism ; Its Purpose and Its Aim." Steps were immediately taken to carry out the programme thus planned by the invisibles. All concerned but Mrs. Jones were highly interested and pleased at the prospect, but that lady, in a high state of trepidation, declared begged that the proceedings should be stayed. All appeal to her guides was useless. They were gentle but firm in their advice to her.

The most remarkable circle that she ever | reaching outward for truth and wisdom, by | its ald become purified from the ills that affect

> The concluding portion of the lecture was replete with instruction as to the forming of spirit-circles and the development of mediumship : "Let your sittings be held in an earnest, pure-minded spirit. Silently request the attendance of the tender souls you have missed from your lives. They are all about you, waiting for a recognition from your hearts. They love you still, and will gladly respond to your advances. Invite them by supplying proper conditions for their coming; make a quiet, gentle, home-feeling atmosphere around you; let the smiles on your lips reflect the sweetness in your hearts. Bring flowers and music and tender song, if you can, to greet them, for such beauties are the harmonious accompaniments to their lives in the spheres, and are fitting tributes to their return. But, above all, be patient ; be not easily discouraged ; behopeful and full of kindly cheer. Admit none but those who can be in utter sympathy with you and the blessed ones whom you invoke. Follow these simple rules, in well-ventilated apartments, and at least every other one who sits will discover signs of mediumistic power in his organism."

The closing words were an eloquent exhortation to all present to live such lives of usefulness and honor that their end should prove only a source of satisfaction to themselves. "Ever remember that you are not alone; the pure eyes no act you perform, no word you speak, no thought you think, will convey pain or sorrow to the friends who love and watch you from beyond the tomb."

The discourse produced a profound sensation among the towns-people. It was the theme of conversation in many homes the following day. The papers published an extended report of it, and an interest was created in Spiritualism such as no religious revival had aroused for itself for many a day, Of course many who listened were incapable of understanding or incorporating its teachings into their lives. Some of these dismissed it from their minds with but little thought, and others "pshawed" and 'pooh-poohed" at the subject. But the greater number pondered, and were eager for more of the same instruction.

Not a few families undertook to inaugurate circles in their homes, and set to work to discover if there was "anything in mediumship." Nor were their efforts unavailing, for in due time signs of spirit power appeared, and one after another received little tokens of the companionship and guidance of angels.

Mrs. Jones afterward stated, that as she faced at one of the regular sittings that if the gentle- her audience, fearing only failure, she lost sight | fatigue incident to this manual work, added to in the future. Then followed an account of the men present would secure the use of the largest of the walls of the room. She seemed to be the heavy draughts made upon his physical hall in town for the evening of the fifteenth of standing upon a green hill, and a great light powers by the spirits who employed him as streamed upon her. She could hear the words | their instrument, not to speak of the exhausuttered through her lips, and feel the impression of interest, or wonder, or curiosity they made upon different minds in the room. She saw the Stones, and her husband, and other friends on the platform, and knew that lines of magnetic light streamed out from them to herself, but what gave her the greatest ease was she "never could go through with it," and the consciousness that her beloved guide "Angelo" held his hand upon her head, stimulating her brain, and giving through it expression to his ideas. After this, the messages continued to be given her for various parties outside her home. At the solicitations of a few friends she instituted a more public weekly seance, where uninformed mediums might be received and assisted in their development. A new power seemed to go out, and envelope all who were receptive to its light. Charles Raymond, now a lad of sixteen, grew stronger in magnetic power, and under the guidance of the spirits manipulated the heads of the sitters, never failing to relieve the headaches or other pains of the afflicted, and in several cases developing the dormant medial faculties of those he approached. William Stone, who had now become a powerful instrument for the production of physical phenomena, consented to give seances at his home, and to submit to any tests his sitters might exact from him. Ignorant men, who were determined not to be imposed upon, would bind him with cords until the cruel thongs cut into his flesh, and yet the manifestations of invisible power continued without abatement.

vice through Mrs. Jones, with tears in her eyes and indignation in her heart at some outrage that had been inflicted on her husband; for

NO. 17.

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the pathway of mediums was one that, if here and there strewn with roses by the hands of friends, yet held many thorns to pierce their bleeding feet, and all were not thinkers or even gentlemen and ladies who sought to avail themselves of their spiritual gifts. The counsel of spirits was ever that of "patience, for the work is grand." and the poor human instruments pressed on anew.

Meanwhile Mrs. Jones continued her more quiet ministrations. The class seeking her services were less turbulent and unrefined than those who frequented the more boisterous sittings of Mr. Stone ; yet the spirit-world knew that each class of manifestations, every phase of mediumship, was required in the great work of bringing the truths of immortality to the comprehension of man. And the importance of all was maintained by wise intelligences from beyond.

Since the delivery of her public lecture Mrs. Jones had come into direct communication with her spirit-mother and the little angeldaughter she had so long mourned. These and other dear friends visited her frequently, and their angelic ministrations more than repaid her for the sacrifice of personal feeling she was obliged to make through the public exercise of her powers.

During all this time Mrs. Jones received no recompense, in a material sense, for her service to humanity, nor did she exact anything of the kind. Having a sufficiency of this world's goods to supply her daily needs, she was contented to freely bestow that which had so freely come to her.

William Stone, too, seldom 'received pecuniary return for his mediumistic labors, and it was not till the wear upon his house and furniture became so great, owing to the rough treatment they received between so many visitors and demonstrative spirits, that the loss was heavier than he could bear, that he consented, on the advice of friends, to charge an entrance fee to his séances.

It was wonderful how most of those who had urged him to domand payment for his services dropped off at this time, and Mr. Stone was obliged to admit that they had presumed on their advice to him that he would exempt them from the fee he might expect from others. But if he now had less visitors, those who did come were of a less curious, selfish, dominant class than had before appeared, with higher motives for their inquiry than to "lay in wait for trickery," and to ruin if they could not rule.

The man had until this time continued to labor daily at his bench in the shop; but the tion of nerve force produced by the harrowing scenes he was sometimes called upon to pass through with the more ignorant and boorish of his visitors, began to tell so heavily upon his frame, that "Angelo," the wise spirit-guide of Mrs. Jones. admonished him that either his material or his spiritual work must be suspended if he would preserve health and reason. William Stone was doing a grand work in his way. The more thoughtful and intelligent minds who witnessed his manifestations could not but see that some invisible intelligence governed and directed them. The skeptic who was not so eaten up by superstition or by mulish obstinacy as to refuse to see the truth. found food for thought, as well as a battering ram for his doubts, at the seances of this simple mechanic. Both the spirits and the members of Mrs. Jones's private circle assured Stone of the importance of his spiritual calling, and advised him to continue it. He himself, knowing the genuineness of the phenomena produced in his presence, was unwilling to turn against it, and at length he decided to give up his place at the bench and devote his time to the cultivation of his mediumship. The pathway of mediums is not all sunshine and joy. Those sensitives who are surrounded by loving friends and congenial associates, who have a sufficiency of worldly means to supply their wants, cannot realize the hardships, the bitter trials, the sorrowful experiences, ay, and perhaps the fierce temptations that may assail a brother or a sister sensitive who is obliged to battle with the prejudice, the scorn and the indifference of the world, in striving to obtain the necessities of life. Public sentiment has not yet become so strongly in favor of Spiritualism, nor so awakened to the grandeur of its revealments, as to surround its human instruments with the comforts and amenitles that sweeten life. In the days of which we write it was far more difficult for a public medium to receive a satisfactory recompense for his services or a recognition of his real worth than it is to-day, and William Stone soon found that to depend wholly upon public patronage was to sometimes retire for the night with grave fears as to the ability of his guides to protect him and his wife from actual want. But the discipline only strengthened his character, and as, day after day, he found himself not wholly deserted, but some visitor brought to his door who was seeking light, he learned to trust his unseen guides and to turn to them in every hour of trial. Thus step by step he moved along, fighting with the odds against him, until he not only won the respect of his fellows, but had succeeded in converting so many to a recognition of the facts of Spiritualism as to command quite a popular feeling in his favor, that returned him's fair support for the medial labors performed.

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# At the burial of Dr. Elisha Mulford in Sleepy Hollow Cemetery, in Concord, recently, Dr. S. Munger, one of the most intimate friends of the departed, made a brief final address to the company, in which he said : "Among his last distinct utterances was the thought that the other world was not greatly unlike this, and that probably there was a clearer knowledge of this world there than there is in this world of that. This conviction was in accordance with his thought and his philosophy; for he held that that is a world of light, where all things are seen more plainly than they can be in the twilight of this world."

EF Louisville, Ky., taxes mediums. At the "BET Louisville, Ky, taxes mediums. At the coming relinion we want to possess sufficient strength to cause this infamous act to be re-pealed. We must have our guaranteed rights. If we are not willing to demand and defend them. then we should not chais under the gall-ing of chains placed upon us by tyranny and superstition. Light for Thinkers, Allanta, Ga.

And and appropriate the back of the social o

scoffed at the narration, a few wondered "if there was not something in it," and requested the story from Mr. Stone's own lips.

Mrs. Jones now became besieged with applications for an interview, from various quarters. Letters from outside the town poured in upon her from parties requesting a meeting with her, or inviting her to their homes, or who wished to question her of her mysterious powers. Declining all invitations, and refusing to

be interviewed by the strangers to whom she attributed motives of curiosity or impertinence, the lady moved on in her usual way, only now and then holding a circle in her own home, at which none were admitted but her family and Mr. and Mrs. Stone. The manifestations of spirit-power at these gatherings were never

uncertain; they were always prompt and convincing. The use of the alphabet had been adopted, and a code of signals agreed upon by which the spirits, rapping on chairs or tables, could spell out their messages to those present with the surety of being understood.

Eben Jones, although no conversationalist, was ever ready, when questioned, to give information on any subject that he understood. He had held many conversations with a couple of intelligent men who evidently desired to know something of the subject of Spiritualism, that had now made considerable progress in this country, and which was beginning to gain a hearing through the large cities and towns. These men had approached Mr. Jones in a courteous manner. Understanding that he was informed upon the subject they desired to investigate, and, meeting them in the same spirit, he had formed quite an acquaintance with them; but not until the spirits themselves dictated a personal message through her. hand to one of these gentlemen, requesting the presence of himself, and his friend at the next

though she disapproved of it.

"She must obey-they would guard her. She had only to trust in them. The time had come for a public work." And so she was fain to submit, but with the stipulation that the regular members of the circle should be seated on the platform with her, as she knew she should fail without their presence as a battery.

The evening of the 15th of October arrived, clear and cool and orisp in its invigorating freshness. Long before the hour appointed every seat in the spacious town hall was crowded, and the expectation printed upon the faces of the eager audience was plainly apparent.

Mrs. Jones, with pale face and half-closed eyes, felt as though she should swoon, as in response to the presentation made by Mr. Gould she stepped forward and faced the multitude. But in a moment her vision cleared, all fear and trembling vanished, her face lighted up with joy, as, in a clear, full tone, eloquent with the earnestness of her theme, she launched forth upon the truths, the purposes and the revealments of Spiritualism.

There was silence in the crowded hall as the speaker reviewed the religions of the past and touched upon the superstitions, the theories and the assumptions growing out of them. Dwelling upon the affectional nature in man. she affirmed that through all the ages of the past it had refused to be satisfied with the cold agnosticism that confronted 'it in relation to the whereabouts of its departed loved ones: and that no religion, no theory could answer the questions and satisfy the eager longings of the soul. Only a direct revealment from the very heavens could do this; and this revealment had come to be known to man as Spiritualism. bringing light, hope, reunion and a knowledge of immortal life to man.

The speaker then proceeded to define the mission, the aim and end of Spiritualism. While its work was to bring mortals into direct personal communication with their beloved dead, and thus prove conscious immortality for every soul this was not its whole object in coming. It was also to show man his condition of ignorance, and lead him on to study himself and his duty to his fellows. It was ready to enscance, did Mrs. Jones, consent to admit them ter. every department of life, and with its to her home. But knowing that the law of co- searching gaze reveal the imperfections, that operation is one to be stilled by mediums in they may disappear. It was destined to teach their association with advanced spirits, she did people to think on every subject of importance, not venture to demur at this request, even that existing wrongs might be righted, inharmonies adjusted into tune, and humanity,

at land white

## CHAPTER X.

#### CHANGES AND TRANSITIONS.

When the laws of mediumship are more fully understood, and mortals become willing to act under the direction of the chief workers-the spirits themselves-far grander evidences of the presence and power of intelligent though invisible beings will be afforded them. William Stone, in his anxiety to convince his kind of the great truth that had come to him, submitted to the martyrdom imposed upon him, for however severe the tests proposed by his committee he never murmured, but cheerfully accepted their infliction.

But even after he had consented to give a séance and to submit to all sorts of insinuations against his honesty, allowing himself to be handouffed, or encased in fine netting, or otherwise bound by his visitors; and when he had succeeded, after all this ignominious outrage against his manhood, in receiving the manifestations that proved some power at work outside himself, it was not an unusual thing for him to be repaid with the scorn and insults of those he had accommodated, and to be told to his face that "If he did n't produce the 'phenomens,? no doubt his wife and his particular friends knew who did."

The summer came, with all its wealth of Many times Mrs. Stone sought spiritual ad- | bloom and beauty. Stirlingville had develop-

ed into a large and handsome town ; there was some talk of making it a city, but the people were divided on the question and had not yet come to an understanding. Eben Jones had prospered so well in his little store that he decided to enlarge its capacity, and to add many new attractions to his stock in trade. The repairs were now completed, and Mr. Jones had made preparations to start on a trip to New York, to purchase certain new goods for his fall trade and to inspect certain stocks that promised well in their investment.

There had been some talk of taking Charles Raymond along, but on the last evening but one before his departure he decided not to do so, feeling, as he expressed himself. "that things will go more smoothly at home if Charles is here." The good-byes were spoken, the last charges made, and Eben Jones, with mind full of the prospects before him, departed on that fatal journey.

His wife had been reluctant to let him go. "I suppose I am nervous," she said, "but I feel a great weight upon me. My condition of mind has barred out my guides, and I can get nothing from them. I shall not have a moment's peace while you are gone."

"Oh! yes, you will, Kate. You are only tried because I am going. It's only your nerves. You have been used so much by the spirits that you are tired out. You must have a little rest when I return. We shall only be parted a week."

After he had gone she tried to settle herself to some light task, but she could not command her thoughts sufficiently to accomplish it, and, taking up her pen, she commenced a letter to her aged father. "I do not know what is the matter with me," she wrote. "Eben has gone to New York for a few days, and 1 am as uneasy as I can be. We have been together so long, and our sympathies are so blended, that even this brief separation affects me. I rely on my husband for magnetic support in my mediumship; he is a strong battery of power for me. To-day I feel the connection has been severed, and as though my stronghold of power is exhausted. I already long for his return."

The next day news came of a terrible accident upon the Sound. The New York boat had met with disaster and was a perfect wreck. At first, reports were conflicting, but in a few hours the news was confirmed, and there was no doubt that many on board had found a watery grave. From the first moment that word of the disaster reached her, Mrs. Jones knew that her husband was among the victims. In the middle of the night following his leave of her she had been aroused by a presence in her room, and looking around she saw the form and features of her darling Ida dimly visible through a white veil. Following the motions of the celestial visitor, her eyes fell upon a dim shape enveloped in mist by the doorway. As she gazed, the shadows around the head lifted, and she beheld the face of her husband smiling sadly yet sweetly upon her, and she started up with a cry that echoed through the house. There was no more rest for her that night, and morning dawned upon her as she lay haggard and worn by the terrible certainty that had fallen on her heart.

It was only too true. Eben Jones was reported among the lost on the fated steamer. Friends came with condolences and words of sympathy, but the stricken widow could see no one but the son of her adoption. It was wonderful how she clung to him in the hour of her trial, and piti-ful to hear her falter : "I am so weak ! I will be better soon, and then I shall see to things. But now I can do nothing. So much of my strength came from him, and now he is not here." And she would lay her head upon the arm of Charles as if to gain the strength she craved.

On the afternoon of the third day they found her sitting quiotly in her arm-chair by the table, her hand clasping the pencil which had so often traced characters of love and intelligence from spirit-friends. It was as though she had attempted to get some message from the beyond. Her head was thrown back, and a sweet smile encircled her lips. "Dead, quite dead," they said, and added that "heart disease was

# Spiritual Phenomena.

BANNER

Under the above heading the BANNER OF LIGHT pub-lishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except these we have witnessed and personally endorsed: Writers in de-scribing the phenomena they have seen, must alone bear the responsibility of their statements, -- Publishers B. of L.

## MATERIALIZING MEDIUMS IN BOSTON. To the Editor of the Banner of Light :

After visiting, of late, nearly all the materializing séances of our city, the question comes to me: "Why is it that those who have labored in the past so earnestly, through the dark teachings of a cold and soul-starving theology, to prove the immortality of the soul, should now so strenuously object to proof palpable of this fact as seen daily at public seances ?"

Immortality is the prevalent belief of all religious sects. With the Spiritualists it is a fact proved beyond a doubt; it is knowledge; while to those of a theological mind it is simply bellef. Well may the Rev. Minot J. Savage say 'that Spiritualism has furnished more proofs of immortality than all the teachings and religions of the past." This beautiful philosophy brings to us a full knowledge of the "new birth"-what has been and now is considered by many as death or annihilation-also to an understanding of the laws that control and govern our actions, desires and motives in physical life. Through it our inner vision or spiritual sight is unfolded and brought into active use. A knowledge of its laws removes from the mind the terrible nightmare gloom which theology, bigotry and superstition hold over their victims. It rejoices in a great natural and loving Father, and not in a jealous God of wrath and vengeance. The dead have remonstrated against the term "death," by their personal appearance to the living.

THE BERRY SISTERS.

On Friday evening, Nov. 8d, I attended a séance at the new and elegantly-furnished home

of the sisters, No. 55 Rutland street. Mr. Albro, the efficient manager, has caused a cab-inet to be made of light materials, and about five or six feet square. It is so arranged that it can be rolled into any part of the room, before the scance, and open to inspection on all sides, and visitors are allowed to thoroughly inspect

it. On the evening mentioned Mr. L. L. Whit-lock was permitted, after the scance had com-menced, to sit behind it, while my seat was at one of the front corners, giving me a full view of the front and one side of the cabinet. A part of the audience was so seated that they commanded a full view of the other side. Per-sons were then allowed to again enter the cab-ingt. Under these conditions the medium. Miss inet. Under these conditions the medium, Miss Helen Berry, took her seat within, when there Helen Berry, took her seat within, when there immediately came from its curtains a beautiful spirit, who was recognized by one of the com-pany as a dear friend. Immediately upon its retiring behind the curtain, there instantly came out my two spirit-daughters, "Sweet Brier" and "Daisy Bell," who seldom fail to make their appearance as angels of love and purity at every scance I visit. My seat being beside the cabinet gave me an

purity at every scance I visit. My seat being beside the cabinet gave me an excellent opportunity to observe and see all go-ing on. Mr. Whitlock, sitting behind the cabi-net, would often ask: "Mr. F., are there any forms coming out?" I at one time replied: "Yes, there are two now in front of the cabi-net." "Well," said Mr. W., "they did not come this way!" During the scance I count-ed fifty-two forms that came from the cabinet. and these forms varied from children to aged adults. Among them was a sprightly female

ficiently to enable every one to see the spirit-forms that come into view. From what I have witnessed I conclude that the "cabinet" is not absolutely necessary for the production of these spirit-forms, as it is no uncommon phase with this medium to have forms appear outside of the drapery and walk to their friends, and, if not readily recognized, to give their names. At one of these scances I was asked to step to the cabinet, and as i left my seat the figure of a young man stood before me, and the volce of "Annty" was heard to say, "You were not quick enough, and I wanted to show you that we can come without the cabinet." The appa-rition before me apparently smiled as I criti-cally looked at it, and said, "John Magee," and also, "I am glad to meet you here. Dr. Cutter is present and will try to come." As the spirit said this "Aunty" said, "He cannot come now, for he has fallen all to pieces." I had taken the hand of the form and spoke to him of "lang syne," when he said, "You have doubts: place your hand upon my head." I did as requested, and the form commenced to sink, and in a few moments all but the head had apparently melted into the form. I a flash that was gone, and my hand rested upon the carpet. I turned to take my seat, when I was called back, and where the form of Magee had just disappeared stood the well-remembered face and form of my dearly-loved slater Sarah. She was also glad to see me, and said, "Broth-er, these wonders will increase," and then, without turning, floated back into the cabinet. These two forms were evidently sent to remove some little doubt which had been in my mind upon this matter of spirits appearing outside of the cabinet. At this scance more than forty spirit-forms appeared, some of the company receiving as

OF

upon this matter of spirits appearing outside of the cabinet. At this scance more than forty spirit-forms appeared, some of the company receiving as many as four calls. A friend of mine was called, when, as he approached the cabinet, a male form stepped out and saluted him as "dear father." The recognition was mutual, and the spirit-visitor said, "There are many of your friends here to day," and disappeared without entering the cabinet. He turned to take his seat, when a form rushed out, placed her hand upon his shoulder, and, giving her name, re-entered the cabinet, saying, "Wait !" when seven different forms, one after the other, came out to greet him, nearly all giving their names. names.

names. Mrs. Fay's scances are always interesting, and investigators and others will always find that every opportunity is afforded to all who with friendly, loving feeling wish to meet their spirit-relatives.

### MRS. BESSIE HUSTON.

I learn, has located at 488 Tremont street, in I learn, has located at 483 Tremont street, in this city. I had the pleasure of attending two of her scances the past summer, one at Lake Sunapee Camp and another at a gentleman's private parlor, in this city, both of which were a success, she exhibiting a fine mediumistic power and of a high order, which cannot fail to increase in strength as she continues her sit-tings. She has of late been giving scances in Manchester, N. H., and Newburyport, Mass.

MRS. C. M. SAWYER.

Last, alphabetically, though not least, this lady continues to hold forth at No. 4 Concord Square. I have attended several of her so-ances. Her mediumship is of a high and exalted order. I have seen as many as five splri-friends standing before me at one time, to which may be added the beautiful and child-like control, "Maudie." HIRAM E. FELCH. 16 Brattle Square, Boston, Mass.

SPIRITUAL EXPERIENCES OF THOMAS

#### R. HAZARD. NUMBER FIFTEEN.

 In the theory scale of visit.
 My seat being beside the cabinet gave me an occellent opportunity to observe and see all going on. Mr. Whitlock, sitting behind the cabinet, and offen ski'. 'Mr. F., are there are list on owin front of the cabinet.
 'Yes, there are two now in front of the cabinet and these forms varied from children to gave dults. A mong them was a sprightly female and these forms varied from children to gave dults. A mong them was a sprightly female sprit, who alted the company by valaring the free forms varied from children to gave dults. A mong them was a sprightly female sprit, who alted the company by valaring the free forms varied from children to gave dults. A mong them was a sprightly female sprit is a favorito with all. Durting the scale of the about twenty fave or thread to a doorway between two spritty in the sprit is sprit is sprit is sprit is sprit is sprit is a favorito with all. Durting to meterialized noi may fave set the about twenty fave or thread to a my side materialized on about twenty fave or thread to a boot twenty fave or thread to a sprit family is concerned, with the niece of Mr. E. A. Brackett, the sculptor materialized to along, and highly satisfactory of the company.
 MRS. JAMKS A. DLISS.
 On the evening of Oct. 22th I had the plear esting the sprive set for the scale of the cabinet. This was the arrow ing for of Mr. B. Brackett, the sculptor materialized noise, form setting the setting for materialized non the setting for materialized noise in the setting for the sprit family to constance two for the scale set in the setting for the setting form the setting and the room filled with a delightidi fragrance-thus bestowing on her father a baptism of holy water in-deed! After Constance left, her eldest sister. Mary, who passed from earthat two and one-quarter years of age, together with her sisters Fanny, Gertrude. Anna and Esther (who all died in early, womanhood), came in turn and affectionately salited me as their mother and sister Constance had done, followed in like man-ner by Lity, a sister who, like Constance, had grown to womanhood from the embryonic state entirely in the spirit spheres. Two of my spirit-daughters (Ger-trude and Esther, I think) essayed to collect liquid fragrance from th- atmosphere as Constance had done, with which they both sprinkled my head and the heads of the two ladles who sat on either side of me, although they did not succeed in collecting and dispensing so much of the fragrant liquid as their sis-ter Constance had done. I would require the space of several columns to marrate all the beautinu manifestations that occurred on this delightful occasion, so I will forbear, and, after stating that owing to a weakness of lunge (as her guides allege) spirits only speak in whisper through the organs of the divinely gilled medium who presid-ed over the partially described seatore, I will proceed to narrate, to the best of my ability, a fraction, and a small fraction only, of what T witnessed at a seauce (the first I ever attended) in the presence of that most accomplished form-materializing medium, Mrs. Helen Fatrohid, 314 Shawmit Avenne, Boston, on the atter-noon of Wednesday, Sept. fish, 1885. A striking peculiarity of Mrs. Fairchild's medium-ship is that from the beginning to the close of her es-ances she remains in full view of all the company pres-ent, on the outside of the curstain of the cabinet.-her mission belog, so far as it appears to mortal senses. Ilke apirit-form; who had the appearance of a secomplished form materialing medium. Mrs. Helen Of the and placed his akeptical gentleman from East Boston by the hand and led him hot de him hot for the second of the colore of the colore of the de him hot for the second by the hand and the dotter hand upon the medium and placed his other hand upon the medium and placed his other hand upon the medium big is that from the beginning to the close of her eshapt of the second here the here the second here the second here the second here the here the here the second here the here there the here the here there the here the here there the here the her It is now the cabinet must be "specific," but here were actors, how setting and held is the point of reasoning the setting and the cabinet were actors, how setting a setting and the cabinet were actors, how setting a setting and the cabinet were actors at the setting of the setting at th

LIGHT.

si this sense, which was conducted, without asistizate, by Mrs. Fairchild, with the exception of the optimity friends who came singly, in pairs, and compliance there of the optimity friends who came singly, in pairs, and compliance diputitified and came sense in the sense in the optimity of the sense in the optimity of the sense in the optimity of the sense in the sense inter, the sense is the sense inter, inter, the sense inter, sense sense, sense, the sense is sense, sense, sense, the sense is sense sense, sense, the sense is sense, sense, the sense is sense, sense sense sense is sense sen

To gratify one or more individuals present, before the close of the scance a curtain was drawn across a vacant corner of the scance-room. After going behind vacant corner of the scance-room. After going behind this curtain for a few moments, undoubtedly to mag-netize the space within, Mrs. Fairchild came out, and romained on the outside, as usual, in full view of all until the scance closed. The medium was followed out of the improvised cabinet almost immediately by a female form, and quickly afterward by several other forms, two of whom, a male and female, came out to-gether. gether. I attended two scances at Mis. Carrie M. Sawyer's I attended two scances at Mrs. Carrie M. Sawyer s, No. 4 Concord Square, Boston, the first at 2 r. M. Sept. 10th, 1885, and the second at 2 r. M. Sept. 22d, 1885, both of which were satisfactory, although I have not space to enter into details. At the first scance one of my daughters materialized her form outside the cabinet. Mrs. Sawyer has been one of the best abused mediums in the spiritual ranks, which I have ever found to be a sure guarantee of a medium's genuineness and supe-riority. Thomas R. HAZARD. Vauchusa, R. J. Vaucluse, R. I.

# JANUARY 9, 1886.

no more material and no less so, inits mechani-cal exercise—the brain is as mechanical as the fuger-ends—but it is only an adaptation in an-

inger-ends—but it is only an adaptation in an-other way of the same power. The "faith " cure is simply a branch of the mind-cure, which takes a religious direction, and in this sense it approaches more nearly the spirit-healer. There are thousands of magnet-ic healers, and even mediums, who do not claim or acknowledge their mediumship in their healor sournowledge their mediumship in their heal-ing. So it proves, whatever your shortcomings may be in different directions, spiritual gifts may be exercised, and they are exercised for the purpose of showing that the gifts need not be consistent with your ideas—nor even show you how they are done. In the theory of the "mind-oure" there is a calling into existence of powers and capacities in individuals that often elevate and make them for the time he of powers and capacities in individuals that often elevate and make them, for the time be-ing, perhaps, sware of new energies of life: But all this would die out in a day if there was no spiritual power behind it.

# free Thought.

PHILOBOPHY VERSUS FACT. BY CHARLES DAWBARN.

To the Editor of the Banner of Light;

The presentation of forms by spirit power has been the battle-ground of philosophy and fact during much of the lifetime of Modern Spiritualism. Many believers have yet to learn that a fact is one thing, and the inference to be drawn from that fact quite another. Nevertheless there is a general agreement as to certain facts demonstrated by what are now called "cabinet manifestations." First, we have the undoubted possibility of form-materialization by unseen intelligences at rare intervals, and under conditions requiring great harmony. Next we have learned, as a matter of fact, that an interesting phase of mediumship called transfiguration is often substituted by the spirit chemist for what we mortals call the genuine article. And thirdly, we have had lamentable proof of attempts made from the mortal side of life to simulate spirit appearances. So we have had three possibilities at every seance where formmanifestation has been the desired result; and experienced Spiritualists have in consequence often turned away from this attractive phase of our phenomena.

Investigators have been delighted by the recent discovery that there are sensitives through whom invisible forces can work without any of the secresy that demands a poor medium shut into a dark, unventilated cabinet as its first condition. Since every new phase soon repeats itself throughout the country, it will not be long before the medium will remain outside the cabinet almost as a matter of course. It is the philosophy of this "new departure" that I propose to discuss, and to place side by side with the facts thus welcomed by our experienced investigators.

If the medium remain in open sight in a fairly lighted room during the entire seance, it is obvious that the changed conditions must prevent all possibility of what is termed "transfiguration." The forms that appear are limited to two possibilities: they must either be genuine spirit appearances, or else they are mortal confederates. There can be no option. Every form that appears must be either spirit or confederate.

I am very glad that we are free from the possibility of transfiguration. I have no grief over its departure. It is a phase we can do without, since it never stands squarely on its own merits, but has always been posing as spirit-form. But we must not forget the spiritplea for its use. We have been told a thousand times that genuine materialization demanded conditions that were often absent from the miscellaneous public circle; and that the medium's own form must in such case be presented properly transfigured for the occasion.

Yet further, we have often been told by spirits in and out of the form that no medium could be used for genuine form-materialization at stated intervals and at advertised hours, regardless of conditions; and that "transfiguration" had thus become a necessity to relieve the

the cause." "Died at her post," William Stone said, when told where they had found her. And those who understood her best believed that the long drain upon her vital forces through the exercise of her mystic powers had depleted her own system of strength, and that its supply had been drawn from the magnetic support of her husband. The sudden withdrawal of this, together with the shock produced in her system by his death, caused the termination of her own useful life on earth.

The burial of the remains of his loved friend and benefactress was over. At the funeral, Charles Raymond, though a boy of seventeen, was inspired to speak such words of tribute as only love can utter. The Unitarian minister also gave expression to words filled with consolation and peace, for he was a liberal-minded man who believed in the ministry of angels, and was in sympathy with the religious views of the Spiritualists. Loving friends had arrayed the beautiful form of the departed in robes of softest white, and it lay embowered amid the sweet floral tributes brought by tender hearts. There was no trace of sombre mourning, only sunshine and the scent of flowers, and peaceful words and sacred song floated over the calm, still form that bore the impress of rest and tranquility upon its placid features. It was such a service as she would wish, and we know her soul perceived and rejoiced at it.

Death had come so suddenly to both Eben Jones and Kate that they had left no will, and all their property reverted to some distant helrs, who were strangers in Stirlingville. Thus Charles Raymond was left homeless, but not quite penniless, and not without friends. For a month he stayed with William Stone, but deciding this was not his place, he concluded to take the hundred dollars he possessed, together with his box of clothing and books, to a distant city, where he hoped to find employment for his hands, and opportunity for study for his brain.

#### [Concluded in next issue.]

"Spiritualism is a science which proves by experimental method the reality of the ex-istence of the soul and its immortality. It furiscence of the sour and its immortanty. If fur-nishes us the certainty of communications be-tween the living and those we call dead. Spir-itism is a philosophy which responds to all the aspirations of the heart and the reason."-Allan Kardec.

A selfish man is a man who goes out of his way to get in the way of some other man.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophesphiles. In Tuborcular Diseases of the Lungs. Dr. JOHN BADINGTON, Corunna, Mich., says: "I have prescribed Scott's Emulsion with satisfactory results in Tubercular diseases of the lungs and Mesentery glands, also in Neuralgia, due to defective nerve nutrition." in the second second

MRS. JAMES A. BLISS. On the evening of Oct. 25th I had the pleas-ure of attending a private scance given by this lady in the parlor of Mr. Billings at the Derby House. Mr. B. has for some time been earn-eatly and fairly investigating the claims of this, to me, grand philosophy. The very earnest-ness of his nature caused him to engage Mrs. Bliss to sit in his room. Some ten or twelve persons were invited, myself and wife among the number. Mr. B. removed all clothing from a closet and suspended a black curtain before the door; it had served as a wardrobe, and for this occasion it was to be the cabinet. Mrs. Bliss entered it, wearing dark clothing, and could not have had time to fairly seat herself when a beautiful form robed in white made its appearance at the opening of the curtain. More than thirty forms came from the closet during the evening, embracing men, women and children fac of whom my wife and warde

during the evening, embracing men, women and children, five of whom my wife and myself recognized; among them were our daughters, my sister and my wife's mother, as well as a young man known to me when living. As this was a scance in a gentleman's parlor chamber, each person present being on friendly terms of chamber, each person present being on friendly terms of intimacy with the proprietor, and only a small part of the audience Spiritualists, the ex-citement was more than ordinary. Among the gentlemen present was a man of prominence from East Boston, who was very desirous of learning what became of these different forms, for. said he, they are all sizes, and it would be unjust to say the medium made them all, and he was sure there was no ortical from that be was sure there was no outlet from the closet. Just before the scance closed a child-like spirit-form, who had the appearance of a miss about filteen years old, came from the cabingt and took this skeptical gentleman from

#### THE BRIDGE OF PRAYER.

The bridge of prayer, from heavenly heights sus pended. Unites the earth with spirit realms in space,

The interests of those separate worlds are blended For those whose feet turn often toward that place.

In troubled nights of sorrow and repining, When joy and hope seem sunk in dark despair, We atili may see, above the shadows shining, The gleaming archway of the bridge of prayer.

From that fair height our souls may leap and listen To sounds of music from the further shore, And through the vapors sometimes dear eyes glisten Of loved ones who have hastened on before.

And angels come from their celestial city And meet us halt way on the bridge of praye God sends them forth, full of divinest pity, To strengthen us for burdens we must bear, prayer :

Oh I you, whose feet walk in some shadowed byway Far from the scenes of pleasure and delight, Still free for you hangs this celestial highway, Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernal, And happiness walks hand in hand with care, And faith becomes a knowledge fixed, eternal, For those who often seek the bridge of prayer.

#### In Re "The Mind-Cure."

[At a recent meeting in her present course at Cartier Hall, New York City, the guides of Mrs. Richmond, being asked for their opinion on this topic, gave It as here appended. They, to our mind, spoke truly when they said: "All this would die out in a day if there was no spiritual power behind it."-ED. B. OF L.]

wear and tear of the medium's nervous system. and at the same time earn the dollar necessary for his support. Yet further, when genuine spirit-forms have been seized by daring skeptics, we are told that spirit-power has been used to instantly place the medium in the profane clutches of the "grabber," that the spiritform might be reabsorbed and the medium's life saved. But we see that so long as the medium remains outside the cabinet such changes or replacements have become impossible, and we would fervently thank those spirits who have succeeded in thus simplifying matters for the dull perception of the mortal.

Yet a moment's consideration will show that there is a difficulty remaining to be surmounted before we can feel assured that the medium is outside the cabinet to stay. Spirits are subject to law, and when dealing with a mortal medium are subject to the law that dominates that medium's mortal organism., The appearance of genuine spirit-forms will ever be dependent upon conditions, without regard to the medium's position inside or outside his cabinet.

As an humble student of the philosophy of Spiritualism, I have a question to ask just here : If transfiguration was often necessary when the medium was inside the cabinet, why has it become unnecessary now the medium remains in plain view ? And further, since we know that conditions will not always be favorable, I ask, what is the spirit substitution for the old transfiguration?

I now venture, in the light of philosophy, to advance a step further. If it be true that genuine spirit forms cannot be supplied at advertised hours to miscellaneous gatherings several times a week, then if forms do actually and continually appear at such seances, they are and must be in many cases the forms of mortal confederates, since transfiguration, or direct fraud by the medium, is impossible if you have

him in sight all the time. It is at this point that my "philosophy." Joins issue with "fact," and may possibly be degried

# JAKUMAY 9. 1850.

# JANUARY 9, 1886.

# Banner Correspondence.

#### Massachusetts.

PLYMOUTH.-Nathan Churchill writes that he has been a subscriber to and reader of the BANNER from the commencement of its publication, as also of other spiritualistic journals, and being by such reading fully informed of the alleged expositions of mediums, feels himself competent to place the origin of them where it rightly belongs. He therefore attributes the bulk of the opposition to the Church, and considers the prevailing enmity to mediums for full-form materialization to come in its greatest strength from it, for the reason that that, phenomenon is the most advanced, convincing and positive proof of the truth of Spiritualism. He admits the possibility of transfig-uration and personation, and thinks that on them the opponents of the truth mainly rest the lever with which they hope to move it out of their way ; but they cannot, therefore will not, for" truth is mighty and will provail,"

BOSTON .- "W. A. D." reports that at the close of the morning lecture of J. Frank Baxter in Horticultural Hall, Sunday, Dec. 27th, the spirit of Emma Milis presented herself to Mr. B., who gave a description of her by which she was recognized by her moth-er. He then gave the hame of "Trapper Ben "-Ben-jamin Litchfield-" Not Peter," he says, "but Ben." In the evening Mr. Haxter clairvoyantly and clairaudiently saw a group of young ladies, and heard them singing, "I Come, I Come from my Spirit-Home." They said they came as introductory to the exercises. Names given were Rmma Durell, Lizzie Park, Hattle Hopkins. "A man appears with a speaking-trumpet in his hand and holds it at his mouth ; says, 'All ready. No. 5'; resided at 117 Bolton street, South Boston; gives his name as Capt. William Henry Ford, His wife, Mary, also comes. They were interested in the Lyceum by sending their children to it ; 'Also,'he says, '2 Temple of Honor.'" Recognized by the Lead-er of the Group of which their three daughters were members. Minnetta and Henrietta Chittenden come to Charles-Charles the father and Charles the husband ; Henrietta passed away Oct. 20th, 1885. Philo Sampson, and his wife with him, belong to the northwestern part of the State. (Recognized.) William Joslyn, uncle to the recognizer. Loyal Loveloy, 7 Chester Square. 'Jo Wetherbee is my son-in-law'; Causeway street, Boston. (Recognized.) William Parkinson, 158 Canal street, Boston. A long hay storage building, 23 Green street, Charlestown, July 19th, 1884. Says he started to go down cellar for kindling; supposed he slipped and fell; all he knows. Some called it apoplexy. (The circumstances named were recognized by a woman present.) Andrew G. Gavett says he and Charles Main married sisters, Attended Mrs. Fannie Conant's séance, say twenty-five to thirty years ago."

WORCESTER .- An occasional correspondent says : "Hon. Warren Chase has occupied our rostrum as speaker for the Spiritualists the four Sundays of Decomber, and given excellent satisfaction to large audiences by recounting his experience during many years of study and observation of the phenomena and philosophy of spirit intercourse. He seems familiar with the history of all religions, especially of Christianity, which he considers as unfounded in science as any of the ancient beliefs, coupled with nearly as much idolatry as any of them. He considers it utterly impossible for Ohristianity to become the religion of the world when enlightened by the discoveries in science, and especially by the revelations of Spiritualism, which he thinks will remove all forms of idolatry and belief in supernatural interference in the affairs of man. He handles the subject of Evolution as familiarly as a well-skilled schoolboy does the multiplication table, and asserts that no person can understand and accept its conclusions without becoming a Spiritualist, as it leads directly to that as the next step in life which cannot end in the production of mind and intelligence. He is a firm friend and defender of the mediums, and seems to have more charity and sympathy for those who have been denounced as frauds by a prejudiced press and popular opinion than many speakers, claiming that a large percentage of the exposures are of the frauds that pretend to expose. He holds that the single exposure of a medium, even if guilty at the time, does not destroy the facts of genuine mediumship before and after, as a person may be allured into bad company, and by it be led to wrong doing without. having his manhood or integrity irremediably impaired. He would not discard, but test them thoroughly, and admit and use the genuine, from whatever source it came, as a bank redeems all genuine notes without regard to counterfeits. Mr. Chase has many warm friends in Worcester, where he has given many lectures during the past thirty years or more."

under this head an article on Heredity by a corre- bas agreed to do so."

West 12th street, New York, is the most peculiar. She was developed as a medium to write out prescriptions for various forms of disease, and recipes, among which was one she was told to call 'Losomere,' for coloring the hair ; another, for removing freckles from the face, to be called 'Zephyrus'; another, for promoting the growth of hair and to prevent its falling out, to be called "Flossee'; another, for cataract, called ' Lens Ointment'; another, for rheumatism, to be named Losolene.' These have all been proved to be excellent, and superior to anything ever discovered by the profession. It does seem as though the spirit world was anxious to aid us on this side of life, and to benefit this worthy medium, who is in need of patronage for support. Those who wish to benefit themselves and ald a worthy woman, can obtain circular and information by applying to her as above."

#### Illinois.

CHICAGO .- J. H. Randall writes : "Since taking up my residence here the past year, I have had ample opportunity to attend meetings and scances, and to meet Spiritualists, mediums, and all classes of investigators, and to realize that they are very numerous here. Among the noted mediums Dr. Henry Blade made a short stop here, and confirmed many in the knowledge of immortality, converted many more, and put many on the path of inquiry. William R. Colby, independent slate-writing medium, 288 West Madison street, is doing a work very similar to that of Dr. Slade. Mrs. Minule Marshall, 555 Fulton street, is another medium of the same remarkable order. I have witnessed many, and heard of many more wonderful tests of spirit power and continued life after death, through each of these mediums.

Henry B. Allen, many years known as the 'Allen Boy,' is holding three scances a week at my residence, and going, for the accommodation of private parties, to their residences the other evenings. I hear dally of wonderful tests of communion with loved ones gone before, that the visitors to his séances realize. Beside being a wonderful phenomenal medium, Mr. Allen takes a great interest in the constructive work of Spiritualism; bis correspondence the past year with persons representing all phases of mediumship, for the purpose of getting them tugether, has been very ex-tensive, and the effect of it, I am assured, is to culminate in the organization of a camp-meeting to be held annually in Vicksburg, Mich., under the management and, control of mediums; from present indications there will be the largest number of well-known mediums at that place next year that ever assembled. Mr. Allen's idea is a meeting where all mediums

shall have a fair chance with the normal workers in the interest of the cause, and at the same time furnish a Mecca for the friends of Spiritualism, and to make the most favorable conditions and circumstances for both investigators and mediums; he is also having prepared a brief autobiography and history of some of the many wonderful manifestations and tests that have been given in his presence during the long period covered by his mediumship. His address is here.

A new organization has recently been formed here \*The Society of United Spiritualists.' It has adopted the Oakland, Cal., Society's Articles of Association, and has for its officers : Dr. J. H. Randall, President Judge J. H. Wood, Vice President ; Mrs. M. Galagher, Secretary ; Mrs. C. Carrigan, Treasurer ; J. H. Randall, J. H. Wood, Mrs. S. F. DeWolf, Thomas S. Desmond, and Mrs. Harriet Danforth, Trustees. It starts with fifty members, and will hold meetings every Sunday at 2730 State street, at 11 o'clock A. M."

The opening lecture was delivered Sunday, Dec 18th, by the President, and Dec. 20th and 27th Mrs 8. F. DeWolf and Mrs. Sarah Kingsbury were to ad dress the Society. When other speakers cannot be had, the President will fill the want to the best of his ability with a lecture not exceeding thirty minutes.

### New Jersey.

TRENTON.-Isaac Marks, Secretary of the First Association of Spiritualists, writes that on Sunday, Dec. 20th, the Society elected the following officers : President, Albert Shulz ; Vice Presidents, John John son and Mrs. Annis Tamms ; Recording Secretary, Thomas', Marshall ; Corresponding Secretary, Isaac Marks; Treasurer, William Davenport; Trustees, A. Ueldermier, W. Davenport, P. Volpp, R. Purvis, M. Baker, D. Manko, C. Martino. Executive Committee, J. W. Royle, P. Volpp, R. Purvis, J. Johnson, C. Martino.

"The Association was incorporated according to the laws of New Jersey, and is in a prosperous condition. Our late President, J. W. Royle, has been de-veloped as a trance speaker, and his controls have for the last six months addressed us with so much satisfaction that our hall is too small to contain those who desire to hear. His tests are remarkable. Our members'are so well pleased with the discourses of Bro. Royle that they voted unanimously to secure him (if BOSTON .- In the BANNER for Nov. 14th appeared | possible) to occupy our rostrum for one year, and he

the same, " Recollections of a Private." Many excel lest poems enrich this number, by Cella! Thatter, "H. H.,"G. P. Lathrop and others, and Brio-a Brac is, as usual, bright and blithesome. The Century Co., New York. Oupples, Upham & Co., corner School and Washington streets, Boston.

THE MAGAZINE OF ART .- A number of great excollehoe opens with a continuation of the iseries of sketches of "Artists' Homes," the residence of Harry Fenn, at Montelair, N. J., being described, and illustrated in four engravings. The artist who ranks first among the portrait painters of modern Germany, Franz Lenbach, is the subject of an interesting article by Claude Phillips, secompanied by three specimens of his work-portraits of Franz Liszt, Oito Von Bismarck, and Pope Leo XII., "Beds and Bed-rooms" will be read with interest bythose of an historical turn of mind, and its illustrations, going back to mediaval times, attract special attention: Other of the contents, all finely illustrated, are "Art in Assyrin," "Japanese Painters," "The Upper Medway " and "The Romance of Art." A fine, full page engraving is that of "A Polish Village: November," from a picture by Wierusz-Kowalski. The artist has elaborated his work to its minutest details. Cassell & Co., New York.

MAGAZINE OF AMERICAN HISTORY .- Paul Revere, in equestrian statue of whom Boston is soon to place in one of its public squares, is the subject of a deeply interesting paper by E. H. Goss; the illustrations, of MADIGON ALLEN, Home School, Ancorn, N. J. MHS, R. AUGUERTA ANTIONY, Albion, MICL. MHS, R. MUGUERTA ANTIONY, Albion, MICL. MHS, R. MUGUERTA ANTIONY, Albion, MICL. MHS, R. MUGUERTA ANTIONY, Albion, MICL. MHS, N. K. MADUERT, ANTIONY, Albion, MICL. MHS, N. K. UGUERTA ANTIONY, Albion, MICL. MHS, N. K. MADUERT, Cheotham Hill, Manchester, Eng. MHS, R. W. SCOTT Fluitolian, Ciolennin, Mass. MHS, R. W. SCOTT Fluitolian, Ciolennin, Mass. MHS, R. W. SCOTT Fluitolian, Ciolennin, Mass. MHS, R. M. MALENY, P. O. Hox the Fernheim, Pa. G. H. BHOOKS, 124 Obstrier street, Malhon, Vis. J. H. BUELL and MHS, DR. HUELL, Indianapolis, Ind. MHS, A. P. HROWN, SL. Johnshurt Center, VI. HHS, S. A. BYLINES, MILL & Adams sta., Dorothester, Mass. J. B. BATLEY, MILLEN, Denver, Col. MHS, ALBYN, MURNHAM, 1148 Washington at, Boston, Mass. HHS, ABRYN, BURNHAM, 148 Washington at, Boston, Mass. HHS, C. B. HATLEY, HARM, 2000, Col. MHS, ALBRYN, SLOHANNY, 22 OFORT Pice, Clinchall, O. MHS, LILES, 47A HARM, 23 Colorent Pikes, Clinchall, O. MHS, H. MORRE-BAKER, GRANVILO, N. C. Clinchall, O. MHS, H. MORRE-BAKER, GRANVILO, N. Y. AN, A. H. HILSS, 47A HYNR, 22 OSCIENT Pikes, Clinchall, O. MHS, HARM, CORT, BARNER, J. PORTA, Clinchall, O. MHS, HARM, CORT, BARNER, J. MARKIN, S. C. MISS, MARK, C. CONTRA, MASS. MIR, J. MULLSS, CARTER, GRANVILO, N. Y. A. G. COTTON, VINEIMAN, M. J. Bastin, Burnas, N. Y. A. O. COTTON, VINEIMAN, M. J. Bastin, Burnas, N. Y. A. O. COTTON, VINEIMAN, M. J. Bastin, B. MASS. MHS, J. ANZE COORTR, Holdonnin, O. MHS, HERTTE CLARKE, GRANT, GUISTON, MASS. MHS, J. ANZE COORTR, J. C. 2010, MASS. MHS, J. ANZE COORTR, J. C. 2010, MASS. MHS, J. ANZE COORTR, J. C. 2014, MASS. MHS, J. ANZE COORTR, J. C. 2014, MASS. MHS, J. COCKE, GOS THOUND ALBORN, MASS. MHS, J. COCKER, GRANTROW, J. MASSING, MASS. MHS, J. COCKER, GRANTROW, J. MASSING, MASS which there are upward of a dozen, include a portrait of Revere, a view of the house in which he was born, now standing in North Square, and a "View of Boston and Landing of British Ships in 1768, engraved, printed and sold by Paul Revere." "Baldy" Smith contributes to "The Civil War Studies" an account of "Operations Before Fort Donelson," and Maj. W. H. Mills "From Burnside to Hooker." Transfer of the Army of the Potomao, 1863." Gen. John A. Logan treats upon "Slavery in America ; Its Origin and Consequences." The reprints in this number of original documents are of great value and interest, one being a letter from London to Benedict Arnold, 1781, the other a letter from John Hancock to Gen. Washington in the same year. An amusing production is a ballad of sixtyeight stanzas, in "John Gilpin" style, printed in 1810, and having reference to "The Bladensburg Races." Published at 30 Lafayetta Place, New York.

BT. NICHOLAS continues its line of holiday attractions, and leads them with & story by W. D. Howells, entitled "Christmas Every Day"; Sophie May follows with another, "Sauta Claus on Snow Shoes"; A. T. Bellew gives a charming sketch, "Ohristmas Stars," and Mr. Butterworth "My Grandmother's Graudmother's Christmas Candle." "Captain Bright Eyes and Lady Quick Bar." is the "bit of talk for young folks," by H. H.; "A Chinese Game Song" has the peculiar flavor of a far-away people, and the remaining stories. sketches of adventure, (of which "The Brownies Te. bogganing," with its quaintly humorous illustrations, "takes the cake,") poems, riddles, etc., and a profu-sion of engravings form a capital treat for the young folks. The Century Company, New York; Cupples, Upham & Co., 283 Washington street, Boston.

THE HOMILETIC REVIEW. - The contributions to this periodical concerning "Current Religious Thought of Continental Europe," by Prof. Stuckenberg, of Berlin, is usually the most informable of its contents. In the current number, remarking upon the materialistic tendencies of the day as affecting various departments of philosophy, and in direct allusion to a book on "Hypnotism," by Dr. Rieger of the University of Wurzburg, Prof. 8. says :

"The mind can be understood only from its own processes; and with these we are more directly and more intimately acquainted than with the material operations of the brain. It is a total perversion of true science to altempt to account for mental phe-nomena by some materialistic hypothesis, instead of taking the facts themselves and drawing the laws from them."

This is precisely what all intelligent Spiritualists call for, but which "scientific investigators," as certain university and other committees of inquiry claim to be, are very loth to grant. All that Spiritualists ask is that the facts (phenomena) be taken, and that they be judged in conformity with their own laws, not with those these psychical researchors assume should govern them. New York : Funk & Wagnalls.

### **Passed to Spirit-Life**

From her home, 29 Tremont street, Lynn, Mass., Dec. 18ib, Miss Alice M. Gould-youngest dughter of Mr. Dan-iel and Mrs. M. A. Gould-aged 25 years 3 months and 17 days,

lei and Mrs. M. A. Gould-aged 25 years 3 months and 17 days.
After long and severe suffering—during which all was accomplished for her ald which medical skill and parental care tould swill-she has found the land of rest. Her strong will-power alone retained her spirit in the form as long as it did remain. Her anowledge of Mpiritualism was so perfect that her only regret on departing this life was leaving the belowed of earth.
Bhe leaves parents, sister and brother behind, to whom she was a deeply attached, also numerous other relatives, as well as a host of young friends with whom she was a favorite. A few weeks before her departure she had a vision of the spirit-world, and in it saw her little sister Gracie (who paased on and said to her. 'Worl yet.'' While informing the verter of the fact, she did not seem to feel any more contervo of the had bad (and the bad). Her mother is a clairvoyant physician, and has many friends in the rioss.
Her mother is a clairvoyant physician, and has many friends in the rioss.
Geo, A. Fuller officiated at the funeral, speaking fitting words of compliate to the departed.
From Salem, Washington Co., N.Y., on Monday, Dec.

The Verment State Spiritualist Association

The Verment Sinte Spiritualist Association Will hold its next Quarterly Convention in L. G. Ham-mond's Hall, Ludlow, Jan. 224, 224 and 24th, 1858-com-mencing at 10:30 A.M., Friday, Jan. 224. The Speakers for the occasion will be: Mr. Albert E. Stanley, Leicester, Vi.; Mrs. Fannie Davis Bmith, Bran-don, Vi.; Mrs. Koma L. Faul, Morrisville, Vi.; Mrs. Ab-ble W. Crossett, Buxbury, Vi.: Mrs. Liztle B. Manches-ter, West Handolph, Vi.; Mrs. Barah A. Wiley, Bocking-ham, Vi.; Bir. Alonzo F. Hubbard, Tyson, Vi. Other peakers and mediums will be present and take part in the Convention. Test and Uirris Mediums: Mrs. Gertrado B. Howard, Faat Wallingford, Vi.; Mirs. Hanah Turner, Duxbury, Vi.; Mr. Luclus B. Coluurn, Bennington, VI. Other good mediums may be spected to be present al, this befurnished for the occasion.

Good music, both vocal and instrumental, will be furnished for the occasion. The execution scalar of the short, to give more time for rest, social visits, or for holding circles, as those present may desire. Ludiow is on the Rutland Division of the Central Ver-mont Railroad, is easily accessible from all points, and is a good place to hold Conventions, as past experience has faught us. Good board and accommodation at the Ludiow House for \$1,00 per day. Horse keeping, 60 cents per day. Free return checks will be furnished as usual over the ya-rious railroads to the so who have paid full fare over the roads to attend the Convention. Those who have so kindly and generously pledged them-selves to pay certain sums ourstoriy to assist in defraying expenses, will please send the same to JANUS ChossErt. Treasure, Waterbury, Vt., if not present at the Conven-tion. Per order Board of Managers, Stows, Vt.

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JUST PUBLISHED. THE

# NEXT WORLD

## INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors,"

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# THE TOP LITE BANNER OF LIGHT.

ondent, "Franklin," which put that writer on record as saying marriage was particularly a marital relation, whereas he writes us, subsequently, he intended to have it read a material relation. He is quite ready, he affirms, to say that marriage, properly so-called, is spiritual and intellectual; but an educator on the spiritual plane-who is to educate the people of the future-must see to it that the material side is more studied : " I think unless we do, we will not improve the race or prevent sad failures."

#### New York.

PECONIC .-- S. D. Corwin writes : "During a recent visit to friends in Brooklyn, N. Y., I attended with my wile five scances at Mr. and Mrs. Joseph Caffray's, 590 7th Avenue, New York. Previous to these visits I had never attended a scance for materializations. My wife has been subject to spirit control the past twenty-two months. Through her own organism we were promised great satisfaction at the scances mentioned.

During the independent slate-writing all could see the slates from the first until messages were read from them. After Mr. O. placed the slates together, with a bit of pencil between them, he frequently gave them into the hands of one of the company, the writing going on as well, seemingly, as when held by himself. Twice Mr. C. placed the slates upon the floor ; the scratching of the crumb of pencil was heard by the greater part of the company,

ALOUF first seance there were three messages for us: One from our spirit daughter ; one from a friend ; the third from my wife's guide, signed ' Frants' ; this last being an excellent test, as the name was given more than a year previous, as that of my wife's principal control. During the five scances thirty five messages were written to the company, and in every individual case said to be correct in references and signatures. In materializations, forms appeared, male and female, from the adult to the infant in arms; nearly all were recognized. Forms materialized and dematerialized outside the cabinet; at times four and ten feet distant; often at the very feet of the sitters. In one instance aix forms were in sight at one time. Frequently two and three were greeting friends at the same mo. ment. Twice it was my good fortune to sit in the cabinet with Mrs. C., she stemingly unconscious. The first time I had no sooner become seated, and taken her hands in mine, when a hand and arm came down from over; my left shoulder, the hand grasping my wrist, their raising my hand, :: I lrose, and at my side wrist, incer remaining a few specends, then turned, going. film & Co., publishers, Boston, Mass. net, there remaining a few specends, then turned, going. film & Co., publishers, Boston, Mass. net, there remaining a few specends, then turned, going. film & Co., publishers, Boston, Mass. Dack into the cabinet. The second lime I observed a. THE CENTURY.-A portrait of. Verdi, the operatic pale light against the right side of the medium ; it very guickiy became while, enlarging by rising neward and works by F. A. Schwab, illustrated with a view of his birthplace and a fac simile of two pages of the original score of " II Trovatore," given in 'connection -the time than ten seconds from the first appear. other of a fac simile of two pages of the original score of " II Trovatore," given in 'connection -the time than ten seconds from the first appear. medium and; myself, then placing its arms about my "this number of the series of papers on " Typical Dogs." neck, kissed me most affectionately, with andcaring 12 Some European Bepublicans "are described with ords of greeting, calling me 'dear papa,' and saying "I am Jessie." We stepped from the cabinet, and my wife coming forward she also was greeted by our daughter. Jessie appeared twelve times ; her greet-ings and manner wholly characteristic of herself when in the earth life. The form also was well represented. Other dear, relatives and friends in spirit life came, affording to us syndences beyond a doubt of their pres-ence. My wife's guide called her forward three times;

m familiar, that of Mrs. F. B. Dockum, No. 9 Bull Run," illustrated with maps and pictures, and of

# Rhode Island.

1 - S

PROVIDENCE .- W. G. Wood writes: "On the evening of Dec. 25th, I attended a materializing séance, Mrs. William H. Allen, medium, at her residence in this city. Twenty-eight spirits came, all of whom were recognized. Names were given, and incidents referred to that could come only from those knowing the circumstances. Flowers were produced fresh and beautiful. Many of our radiant visitors passed along the circle of sitters, chatting with friends. My sister Harriet came twice, the last time presenting me with two white pinks.

The correctness of the message published in the BAN-NER OF LIGHT of Oct. 10th. from Capt. S. A. Gardner. formerly of Newport, R. I., is vouched for by a friend who knew him, Mrs. Little."

#### Connecticut.

HARTFORD .- Mrs. Electa L. Weaver writes : " My husband, H. B. Weaver, left his body last May, after suffering many years from creeping paralysis. The BANNER OF LIGHT was our greatest comforter through all that weary time, and remains so to me now that I am left old and all alone. I always read with great satisfaction in our paper the kind words expressed to you, which always make me feel the desire for the ability to do the same, and no doubt there are thousands who feel the same way."

#### January Magazines.

THE ATLANTIC begins the twelvemonth with the opening installment (two chapters) of Charles Egbert Oraddock's new serial, "In the Clouds"; Mr. Aldrich contributes "Two Bites at a Cherry"; O. W. Holmes gives vent to "A Cry from the Study"; John Fiske furnishes an article on "The Political Consequences in England of Cornwallis's Surrender." which ought to be read by every one who desires to know the secret springs of human action is: recorded in the an chives of the past-the paper proving this gifted writer ito be equally at home on philosophic or his toric ground; "The Princess Casamassima;" and "A Country Gentleman," by Henry James, jr., and Mrs. Oliphant respectively, are interestingly continued; and poetry worthy the name will be found in its pages from Edith M. Thomas, the late "H. H.," and Julia K. Wetherill. Other articles, not here named, are also comprised in the present lisue. The departments, etc., etc., make an appropriate conclusion to

some known in equilations are described with anecdotal incident and warmth of personal admira-tion, by W.J. Linkon, with portraits, including a ful-page one of Mazzini. Some remarkable creations of pature are shown in engravings accompanying de-scriptions of "Frathered Forms of Other Days," by Dr. Shineldt, U.S. A. Highly resensiting is ex-Minister Dither dear, relatives and triends in spirit life came. My wite's guide called her forward three times, productions and dwalling blaces couplets well: in fast NEW, Works, Off The Borner, L. M. Comings writes ; abort stories is re-silved. Was flories ? Applied to the standard of the standar

From Salem, Washington Co., N.Y., on Monday, Dec. 14th, Mr. Anson Atwood, formerly a resident of this city for many years.

for many years, The funeral obsequies took place on Wednesday, the lefth. Mr. Atwood was one of the earliest outspoken spiritualists in our city. He was the first man to receive the Fox girls into his family, and introduced them to the Troy public. When the ladles were jeered, spurned and threatened, he stood up nobly in their defense. Immediately following their vitit to our city, his youngest daughter, Mary At-wood, 10 years of age, was ideveloped as a very due medium, and for years his residence was open to the carnest lavesti-gator seesing after the truth. Very many in that early day received their first evidences of spirit intercourse and a life beyond through Mary At-wood-our brother, Benjamin Starbuck, who passed on a few years along, being one of the number. Mr. Atwood once took a very deep interest in our city affairs, and was prominent. He was atone time largely en-gaged in the store business in this city, and was quite a remarkable inventor. His wife at Balem, and daughter Mary, who married Col. Harry Benton of Denver, Col., survive him. Troy, N.Y.

From Fairhaven, Mass., Dec. 15th, Capt. Benjamin T.

From Fairhaven, Mass., Dec. 15th, Capt. Benjamin T. Briggs, aged 60 years. In his long course of eas-going life, Capt. Briggs had met with many hardships and losses by alibureck, which be bore with true manip courage, and unfaiteringly kept at his masthead his spiritual flag, though storm and tempest of struck low the "stars and stripes," as for more than a quarter of a century he carried them over the ocean's high-ways to all nations. Unasuming in manner, yet as a man almong men he was of firm and happy conviction and expression concerning the new light the Spirituai Philosophy has long afforded him; and though departed for another and a last veyage, his testi-mony is left with many who know him. His fumeral took place on the 18th at his home in Fair-haven, and as Jennie B. Hagran had so beautifully officiated at the burial of his aged fainer some years since, is was his desire, as woll as that of his family, that also now who had stood so fcarleasiy for the truth as had, the departed one. Her poem, in conclusion, was deeply inspiried, and all pres-ent could but feel that it was well to go to the nones of there good neighbor at paring and bid him rest. *New Bedford, Mass.* WM. F. NYZ.

From West Washington, D. C., Dec. 4th, 1885, Bowman

From West Washington, D. C., Dec. 4th, 1885, Bowman Saller and Anne C. Saller, the father and mother of C. C. Beller, Esq., a prominent Spiritualist of Washington. Together, these two (both past 60 years of age), after a married life of aver 59 years, isy down to sleep, and in the morning swoke to the Joys and beauties of the spirit-land. Their life-work was ended, and it can be truthfully hald they were ready for that life that comes as a crown after the certhy crosses have been borne. The funeral, service was held at the son's house, in the presence of a very large concourse of people. The foral of-ferings were very beautiful. Mar, J. William Fietcher gave the address, which was lifened to with profound attention and interest. Mrw. Helen Stuart Richings read a poem, and also made closing remarks at the grave.

Near Jacksonville, Fis., Dec. 16th, 1885, of consumption,

Mrs. Emma E. Ohase, aged 75 years. Mrs. Emma E. Ohase, aged 75 years. Mrs. Chase was much loved and respected by all who know her. Being of a cheerful and happy disposition, ale seem-cit to forget self in trying to make others Rappy. Although a great sufferer for years, none ever Deard, her complain. The reward of well doing is now her heppy possestion. Bostow, Mass.

San Francisco, Cal., aged 61 years 10 months and 21 days. He was a good man, and a believer in spirit-return. (Troy, N. Y., and Ban Francisco papers please copy.)

Bin T. C. R. VOULELANGE MICH. Structure Control of the second seco

"Will also attend funerals.

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# Interviews with Spirits.

Interviews with Spirits. Joan of Arc: Napoleon Bonsparte; Ignatius Loyola; Prince Leopold; Queen Elizabeth; Hannah Moore; Marga-ret, Fuller Ossoli; Rev. John C. Dirke; Josephus; Danké Josephus; Hortnee; Contactine; Mario Antoinette; George Washington; Charles Lee; Thomas Jefferson; Fran-cis Fauquer; William Small; Michael Angelo; Beethvon; John Knox; Hypatia; Cleopatra; Eusoblus; Milman; Fran-cisco Pitzarro; Tho Homes of Joan of Arc, Bonsparte, Jo-sephine; Hortace Greeley; Thomas Paine; Prince Albert, Alice and Leopold; Bearice; Voltaire; John Bace; Dred Scott; Joachim; Murat; Morart; K. V. Wilson; William Denton; Wendell Phillips; John Brown; Patrick Henry; Madam Roland; Charlots Cushman; Easiph Waldo Emer-son; Hobespiorre and Danton; Abraham Lincoln; Extract from Horace Greeley's Evening Journal, published in the Fourth Sphere; Gen. Robert E. Lee; John Wilkes Booth; Madam Burrati; Philips, Barrick, Father of Maau E. Lord; Maris Louisa; Goethe; Prof. Agassiz; "Stonewall'" Jackson; William C. Bryant; Michael Faraday; Lord Bal-merino; Mr. Bowles Reports His Own Progress in Spirit-Life.

By SAMUEL BOWLES, late Editor of the Springfield (Mass.) Republican. CARBIE E. S. TWING, Medium. Paper, 50 cents. For sale by COLBY & RICH.

# The "Delusion" of Spiritualism

# COMPARED WITH A BELIEF IN THE BIBLE.

COMPARED WITH A BELIEF IN THE BIBLE. Those who have been interested in PROF. J. W. OAD-WELL'S "Experiences" in the Bauner of Light may be glad to know that he has just published a small work of fity-two pages bearing the above title. If the listory of the Creation and Fall of Man is not true, there is no need of a Jesus to save from the fall. In this book it is proven marree by the Bible itself; therefore a bellef in Jesus to save you is necessarily the greatest "delusion" the world has ever known. Biptitualitet, this book will defend you as no other work ever issued has from the ancers, insults and misrepresenta-tions of the ensels of Spiritualism. Get it to read, po loan or to give to your inquiring neighbors and friends. It is of itself a sharp reply to the vident tirdes of Taimage and other defamers of Spiritualists. It size contains in-structions for obtaining development for all phases of me-diumably.

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(Othenry Fotoer abt according twinif lines only fotoer grandfordig. When they encout that study is block on an overage make a line. Ho poetry admitted under the heading.)

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Before the oncoming light of Truth, Creeds tremble, Iguorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plerpont.

#### Nin in the New Theology.

If it needs to be proven that Old Theology is the parent of and responsible for a host of superstitious sentiments, let attention be directed to what it has always had to say about the nature and the consequences of sin. The darkness of the whole accursed system begins at that point. The New Theology is credited with making a new statement respecting it. It is called a new statement of an old system. We have read a recent discourse preached on this subject by Rev. Dr. Townsend of Jamestown, N. Y., who has courageously out loose from old associations and come out for the use of reason in place of a blind subscription to the old superstitions. He asserted that a great change had come over the thinking of the people in the last twenty years; that ministers do not preach as they used to preach; that they do not hold so strictly to the old doctrines; that if a minister preaches upon the doctrine of eternal punishment, he "covers its ugly thorns with the rose-leaves of explanation, tells you it not see why there should not likewise be progress in the department of religion. He said that, as in other studies, there ought to be a more simple and natural method of studying theology. Did God ordain that Augustine, John Calvin, John Wesley and Jonathan Edwards shall be the creed-namers for all time?

Was the thought of these men fixed as a barrier that could never be passed? We should not be afraid of all the light that can be poured on these problems. The old theology taught

and long experience, and many experiments, before they can learn their true place and work. Our faculties all need discipline and training. This human race must have made innumerable mistakes before the perfect use of faculties came. Knowledge came slowly, little by little, years by years. Once the cholera was believed to be a visitation of God; now we know it to be a visitation of dirt. The angel of cleanliness destroys this dragon of dirt. In this case, the disobedience of ignorance is not sin. Then, again, many are disobedient because of the cruel conditions to which they are subject-

BANNER

ed. Thousands upon thousands are everywhere living where the air is foul, the water is foul, and the house is foul. Men are not to be expected to rise in such places as these. Pauperism is the natural parent of prostitution. Conditions hold us all as in a hand of iron, and we would be just like the fallen ourselves, if our conditions were like theirs. Cleanse the out- twice over." "You can always safely set down side, and you cleanse the inside, and raise men morally.

There are multitudes who are living lives of disobedience without being responsible for it. What, then, inquires our progressive preacher, what is sin? He himself answers-it is conscious and voluntary disobedience to this divine urging, this divine impulse in the souls of all. Sin is a descent to the lower, when the higher is possible; it is descending from the higher levels to the lower. The men who live up high, and violate this divine impulse in their souls consciously and voluntarily, commit sin. Surrendering voluntarily to the animal, as the psalmist David did, causing him to become an adulterer and a murderer, and afterward penitently to cry out in prayer, "Deliver me from blood-guiltiness, oh ! God," is what makes the sinner and constitutes the sin. Some men, too, inherit large spiritual capital. They commit no overt sin, but they add nothing to the stock they have received, a slow rust eats out their natures; they deteriorate, and, as the years go by, they continually go lower down. This is sin. For it is the duty of such persons to obey the heavenly volces. On the great sea of duty on which our barks are launched, the higher voice calls on us to sail forth, while the lower voice says, beware of the treacherous waves. To disobey when we might obey is sin.

Long Ears.

We should judge, from an article on "Table Rapping" in the Toronto (Canada) News of December 21st, that "Bottom, the Weaver," had undertaken to write for the press over the assumed name of "Pica." As pica is the name of a certain kind of type familiar to typographers, the writer in question must have been possessed of a desire to have the readers of his dreary drivel measure him by the standard of the type which he does not honor in employing for his own name.

Not to make more of what an intelligent correspondent of ours has pungently styled " a fool " than he deserves according to the laws of common sense, it still may be just worth the while to give a shake to the bough on which he roosts and crows as we pass under it, and so let him down again upon the ground where he belongs. It seems that somebody had written "Pica," asking him if, in the plenitude of his wisdom, common and uncommon, he could give the public an explanation of " table rapping," wishing to know from him whether it is "magnetism, Spiritualism, or what?" To whom "Pica," more wise than the bird of Minerva, responde with the promptitude of one who invariably knows nothing of what he is talking about, that "there is not one person in twenty, in Canada, believes (sic) in table-rapping except as a trick"; while he states that scores of times he has "fairly winced (the galled jade !) at their stare of disbellef," when he had asserted that "such a thing dld exist and was capable of demonstration."

After having so far committed himself, he sees that people are going to turn around and tribes to day an insoluble substance in the cident and death do not any the less abound, call him a Spiritualist ; whereupon he makes body politic, refusing to assimilate with the for the city mortality rate is not unusually low, is "nothing of the kind." For ourselves, after said: What are we to do with the Indian toreading his "crazy quilt" article-for it is only day? Conditions are different from what they says the Record, "that the profession is feeling a piece of patchwork-we are quite inclined to ever were before. We have reached a crisis in believe he pictures his true condition in con- the Indian problem. The Indian is leaving the cious fostering of habits of medical pauperism. fessing, as he does, that he "had never run last acre of his heritage. The cattlemen are cohoots with any spirits except those of an al- driving the Indian rapidly to bay. Yet he is increasing numbers of young doctors, who simcoholic nature." He seriously thinks, in a so- as numerous as when our ancestors landed on ber interval, that spirits "have something better to do than frightening silly people by transmigrating unnatural power into inert matter." There we have the entire inside of "Pica's" skull laid bare in a single view, his extraordinary linguisticskill included. For our own part, we do not fancy it would hold the attention of visitors at a dime museum even for a momentary glance. Nevertheless, he has to admit "all the same," as he expresses it, that table-rapping is a "reality," and "a most amazing one at that." "Pica" is to be thanked, as the current phrase goes, for nothing. He proceeds, however, to initiate his readers into the mystery of the matter by describing the proper table to be used in experimentation, to instruct them how they ought to place themselves at such a table a mere act of Congress. A man comes up himand in what numbers, and to explain in his entirely unique way the rationale of the process of evoking movements from the table, giving the reason for turning down the lights, for closing the eyes, and for keeping quiet. If the company does not succeed in obtaining anything after sitting twenty minutes, he gives it as his authoritative opinion that "they may as | it all. Mr. Dawes asserted that the resolutely well quit," though they may try again and be successful. We need not follow him through his silly recital of further details; in the current idiom, it is mere "trash," and of the poorest kind at that. After "so much in explanation," as he methods of treatment which have been tried complacently calls it, he comes somewhat to have only shown that they do not deserve to be the point and sets out to answer his corre- tried again. First they were treated as inspondent's question. He confesses that is easily thus in the development of the individual is done. Evidently it is as easy for him as it is Then the government bought them out, and seen the development of the race. But there is for the oriminal in court to answer "not gave them the deed of land in the Indian Terriguilty." "Pica's" answer is just as plain : "I don't know what is the cause of this wonderful now something else must be tried. A law stands transformation of all known natural laws." His | on the statute book, that when a white man opinion is, however, that it is animal magnetism, electricity, matter controlled or moved by mind. "I may be wrong," he prudently admits, but he says that "careful examination has led me (him) to this conclusion." His report of the conditions that are favorable for the production of the phenomena is more amusing than instructive, and but slightly amusing at that. And the same is to be said of his attempt to report his personal experiences with tables. Now comes the ripened fruit of this flower of experiment and experience on his part. "Pica" feels very confident that "science will turn over a new leaf some of these days, when it discovers the secret of the power of mind over matter, as illustrated in table-rapping." Well,

that very thing. "Pica" refuses to believe sent soldiers to bring them back. They anthat there ought to be any more difficulty in nature in overcoming weight than in overcoming distance. But he qualifies it by adding that he is afraid to tell all he believes on these subjects, for which his shuddering readers certainly ought to be thankful. If he were to tell them, he is afraid they would be likely to "discount" him "as a sober, sensible person." There cannot be much question that they have done that already.

OF

This local and private wiseacre closes with a conveniently sweeping assertion that "mostly" Spiritualists, mesmerists, clairvoyants, etc., are " frauds, sometimes dupes, generally clever enough to make fools of credulous people." He declares that "most spiritualistic mediums are merely poor sleight-of-hand men," and that "a prestidigitateur like Hermann or Anderson could discount the whole spiritualistic tribe a professional medium as a fraud," he says; and they and all others who know anything about the matter under discussion will be even more ready to set down "Pica" as an ass, with a poor bray when he brays his best.

He announces that he could expose (?) a score of the late Charles H. Foster's tricks "if he only had space." His not being allowed sufficient space for such interesting work ought to excite the suspicion in his mind that the proprietor of the Toronto News, who permits him to air his unspeakably ridiculous diatribes in his columns, is in league with Foster against him. But he prudently says nothing, if he suspects it. As it is, he does go into a spasm of an attempt to show how Foster produced the blood-red characters on his arm, and undertakes to tell others how they can play the "trick" too. He says that one only has to take "a thin piece of steel, with a rounded edge, so that it will not out the flesh," and "mark on the arm the outline of any letters wanted." But he fails to tell how the operator is going to know what letters are wanted.

Mesmerism and "second sight" he polishes off in a brief paragraph, and a quotation of three verses, and then subscribes his name, which he would have no one forget is "Pica." We are a little afraid we shall forget it, and no doubt he hopes by this time that we shall. What the fellow has said on the subject, after all, it would puzzle a white weasel to discover. There is one thing he has done, however, and that is-written himself down an ass; and more than all, he appears to take unbounded pleasure in doing it. Therefore we expect to see him keep it up, though we may ourselves never help him on to fame again.

#### The Indian Problem.

Senator Dawes spoke on this subject in Cambridge, Mass., on Tuesday evening, Dec. 29th, before the Cambridge branch of the Indian Rights Association. Rev. Mr. Longfellow, who introduced the speaker to his audience, remarked, by way of preface, that a few things seemed to be growing clearer, namely, that the Indians are not to be exterminated, that they are always to be treated with justice and humanity, that different tribes are to be approached in different ways, different methods being used in the application of justice to special cases, and that tribes with their immense tracts of territory are to be limited and drawn into narrow quarters and to hold their lands individually.

Senator Dawes said he had spent a good deal of time among the Indians, trying as well as he could to comprehend their character, their possibilities, their necessities, and our duties to them. He confessed his deep interest in the subject, which is both an interesting and important one in this country. It is one that has always been with us and is with us to-day. Our fathers found | itorial-that "there never was a time when the Indian two hundred and fifty years ago just about where we find him now, in character, in life, and in modes of life. We find the Indian to explain that it is not because slokness, ac-

swered that they would die before they would go back. In a temperature which General Sherman described as arctic, a party of them took shelter in a building, and for seven days they were without food or fuel. But they would not yield. Their leader was entrapped and put in irons. Frenzied from hunger, they breke through the lines of the soldiers and fied to the mountains, the soldiers shooting down seventytwo of their number.

LIGHT.

Another Illustration : under treaty protection, the Ponca Indians in Dakota had built 168 houses and a church. They were supporting themselves without the help of a dollar from the Treasury, when one morning the agent informed them that they were ordered to the Indian Territory. They refused to go, standing on their guaranteed rights. They were driven out experiment with Indians. Public sentiment at last was aroused, and no further attempts were made to drive the Indians into Indian Territory. Another experiment which had been tried was the sending of seventy-two of the wildest young bucks down to St. Augustine, Florida, to be held as prisoners of war until further orders. After a year the Government decided to send them back, but twenty-three of them would not go. The commandant, Capt. Pratt, interceded, and some of them were sent to Hampton to school and others to New York; and twenty-two of them are now citizens, filling respectable and worthy situations in civilized society. Capt. Pratt was allowed by the Interior Department to take Carlisle Barracks, in Pennsylvania, for a training school, and he now has about five hundred Indians under his care. This last experiment has fully establish-

ed the fact that something could be done for

the Indian, by making something out of him.

The next question is, what is to be done with the Indian when he comes out of school. Different methods of treatment are to be employed in different cases. The people of the United States, said Senator Dawes, are to take hold and tell him how to build and plant and work, and give him materials to do it with. The people of Connecticut are doing this very thing today, lending money in small sums to build houses with. The Senator remarked that the reflex influence of this agitation upon Congress is worth something. The sum of \$230,000,000 has been spent upon some three hundred thousand Indians by the government [nominally, we would prefer to state it, since through the conspiracy and connivance of the whites it is an outrageously patent fact that but little of that large sum has managed to reach the red men in reality]; one-tenth part of it will make the Indian a worthy citizen. But we must expect to diversify the work. Above all, we must keep faith with the Indian. According to Gen. Sherman, we have made a thousand treaties with the Indians, and broken every one of them. The people of the United States finally recognize the fact that they must take hold of these men in a rational and honest way. They understand that they owe the Indians a debt ; the wrongs of the past ory aloud for recompense and for justice.

## Low Tides on the Medical Coast.

The Medical Record is the organ of the oldschool doctors in New York City, and, therefore, fully represents the profession. It has a very large circulation as a matter of course. In a comparatively recent issue of the Record appeared an article which strikingly reveals the real purpose of those who are trying to shut out from practice those who are styled irregulars in the medical ranks. As will be seen on its perusal, it is a complete "give away." The Record says-for the article in question is edphysicians have so uniformly complained of hard times and light practice." It feels obliged nore extended than ever. The true reason is

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nal, "to accept hospitalities in a house whose inmates are unable to agree as to the manner in which such hospitality shall be shown," All this means, as fully explained by a secular exchange, that "a self-opinionated and narrowminded set of allopathists have practically prevented the successful assembling of the International Medical Congress in the United States," who the same exchange describes as 'charlatans," imagining themselves the entire

profession. These specimen admissions on the part of the Medical Record and Surgical Journal above mentioned, exhibit the true state of the medical camp. The same secular authority just quoted plainly tells the pachydermatous allopaths that they will find it hard work to prove to European scientists "that they are not remarkable for ignorance, bigotry and prosoriptive intolerance." We should say so, too. But of their homes at the point of the bayonet. It all this helps to confirm the old adage about cost the Government \$334,000 to try that little what will be sure to happen when doctors disagree. Evidently they are having enough hot work just now in their own camp, or they would not be willing to call off their dogs from the liberals and rationalists and progressives in the art of healing.

### J. J. Morse's Work.

As will be seen on reference to the usual report of the Spiritualistic Phenomena Association, meeting in Berkeley Hall in this city. the controls of the aboven-amed eloquent English worker gave a fine address before a large and highly-pleased audience on Sunday last. On Sunday next, Jan. 10th, Mr. Morse will address the Spiritualists of Newburyport. On Friday evening, the 8th inst., he will attend the Social of the Shawmut Lyceum. On Friday, Jan. 15th, he will attend the meeting of the Boston Ladies' Aid Society. On the last two Sundays of the month he will speak in Good Templars' Hall, Haverhill, Mass.

Mr. Morse is open for engagements during April and May. He may be addressed care of this office.

#### A Woman's Triumph in China.

Science, in its issue of Dec. 25th, contains an interesting sketch of medical work in China, and in connection with it reproduces from a pamphlet published in Shanghai, an engraving representing Dr. Elizabeth Reifsnyder, who graduated from the Women's Medical College of Pennsylvania in 1881, in the act of removing a tumor that weighed thirty-three pounds, the success attending the operation being indicated by the fact that eleven days after the patient sat up. This occurred the 25th of last Oct. It was the first ovariotomy done in Northern China, and speaks volumes against the assumption of those who aver that women are by nature incapaoitated for such delicate and responsible work.

# Onset Bay.

More buildings have been erected on Onset Bay Grove this year, it is stated, than in any previous year of its history. A project is announced to build a hall for the use of the Onset Children's Progressive Lyceum and for other purposes, to cost \$1500, or possibly more, by a stock company made up of those interested in this latest popular movement at the grove.

From George A. Bacon, Esq., of the Agricultural Department, Washington, we have received a copy of the Report of the Commissioner, giving a summary of the doings of that important branch of the national government during the year just closed. Of the many subjects treated upon no one possesses greater interest, or is more allied to the physical wellbeing of the community at large, than that considered under the heading "Counterfeit Butter." in which it is said, "It is not competition with dairving that is deprecated, but the simulation of true dairy products, the deception of misleading names, the use of impure substances, and the dishonest sale, at high rates, of products otherwise of little value-practices which demoralize trade, defraud honest indushaste to call out at the top of his voice that he civilization around them. The question is, he and the work in hospitals and dispensaries is try, and endanger health." In order to prothe nublic from the evils aris imposition, the Commissioner recommends that Congress enact a stringent law to prevent its continuance. This department published last year six hundred and forty-six thousand five hundred copies of various documents prepared under its supervision, varying in size from 29 pages to 229 pages actavo each. MRS. MARY E. WALLINGFORD, better known to the Spiritualists of the country by her maiden name, Miss Mary Currier-daughter of Walter W. Currier, Esq., of Haverhill, Mass. -now lies at the point of death at her home in Maplewood, Mass. She was long and prominently engaged-commencing almost in her childhood—as a wonderful medium for physical. musical, test and other phenomena. She is now ready for the change which comes to all." The consolations of Spiritualism, a knowledge of which she has done so much to advance, are with her abundantly in this hour, and may they as surely sustain the parents and other loved ones when the time for material separation . shall come.

that sin came into the world because of the totally depraved nature of man, and that in consequence of his total depravity he could never repent or come to God. This doctrine, said Dr. Townsend, is contrary to the facts of life. Christ never made any allusion to such a doctrine, in all his teachings, parables and sermons. He never once spoke of any Adamic taint. The poison that Adam was supposed to pour into the stream of human life thousands of years ago cannot have a very perceptible influence in the great ocean of the human race. The new theology, said he, maintains that the first man, instead of from some inaccessible height of holiness and perfection, commenced in the valley, with all this great mountain to climb. In the words of Scripture, "First that which is natural, and afterward that which is spiritual." The inferior first, the superior afterward. First the lower, and afterward the higher. Perfection is approached by a long series of ascensions. It was a very long time before this earth became fit to be the habitation of man. The discourser amplified at this point with numerous illustrations of the progress of things geologically, botanically, and proceeded to show that the evolution of man from the natural to the spiritual condition went on in the same manner.

As the words of the old theology are restoration and re-creation, so those of the new theology are evolution and education. The new theology looks differently at the history of man and the way in which he comes to himself. The evolution of man from babyhood tells its own story with perfect clearness. Animal desizes first, then opening intelligence, then facts put away in the memory, then reflection, and at last deep and strong human affection. And out of the latter spirituality, which opens henevolence, faith, prayer, duty, reverence. And no development without a struggle, and a persistent one. There is a continual opposition between the animal nature and the spiritual nature, and in this conflict is to be discovered the cause of sin. "The flesh lusteth against the spirit," as Paul says, "and the spirit against the flesh." Every man hears a voice in his soul which appeals to him to rise up to his full manhood, to live not for to-day merely but for all the future, for truth, for God. Every man likewise hears the call of another voice, which tells him to stay where he is, to eat and drink and live for to-day. Macbeth and Faust powerfully illustrate the presence and conflict of these two natures in man. Not all disobedience is sin, but all sin is disobedience. And our preacher went on to explain the difference, as follows:

Disobedience comes to men because they are imperfect ; because they have not had sufficient opportunity ; because, naturally, it takes time,

STALL TROUGH

these shores, probably more numerous. Something must be done with him.

If, continued the Senator, we had an army of nearly three hundred thousand men to maintain, we should cry out at the burden ; yet it would cost no more to maintain such an army than it does to take care of these nearly three hundred thousand Indians. Our treatment of them, he said, has been based on the false theory that they would gradually disappear-that sooner or later the last of the race would pass away. But, on the contrary, the Indians are increasing. Since, therefore, the red man is not to disappear, we must either support him in our midst, but not of us, every day growing a grave peril, or absorb and assimilate him into a part of us. The latter cannot be done, however, by self, or he does not get up at all. The elevating power is not external, but from within. The Indian is to be improved. He possesses the elements of a man if they are properly developed and trained.

For two centuries and a half he has been buffeled, starved, frozen, shot down, and has survived heroic spirit of the Indian will make in the future the best specimen of man and woman in America. As for any definite plan of improving him, it is much easier to lay it down than to carry it out to success. The numerous dependent nations within different States. tory. Everything, however, has failed, and makes a contract with an Indian, it is optional with him whether he shall keep it or not. We then established the system of reservations, running lines around country which the white man did not happen to want that very day, and put the Indians inside, and told them to make the best of it. That system had to be abandoned because there was nothing for the Indians to live on. Thus we have had new policies almost with every new administration, and sometimes the same administration has tried two or three different policies.

The polley of driving the Arapahoes of the North down into the temperate climate of the Indian Territory was described. Of the number of Indians thus expelled, three hundred died in a few years. Then two hundred and

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the inevitable results of many years of injudi-It is also feeling the results of the continually ply swarm throughout the city and country.... The sum total of their activity is felt by older men in established practice."

And now comes the pinch of the matter. It is, as the Record goes on to say, that "this increase in the number of young men affects practice not only by drawing away cases, but by obliging many to put down their prices to almost insignificant sums." The Record thinks it is quite time that some serious attempts at checking these evils, that every year grow worse, were inaugurated." It gives it as its plain opinion, that the "medical societies would do themselves more credit and the profession more benefit, by looking out a little for the material affairs of its members." It advises, that "instead of wasting a thousand dollars in trying to imprison a few quacks," it would be better to spend the same amount "in ridding the medical profession of the incubus of medical paupers and impostors, in fighting useless dispensaries, badly managed hospitals, and even colleges, if need be." Here we have the whole trouble at last exposed. The same jealousy that has characterized the relations of the regulars to the liberals and progressives of every school and no school, is now showing itself toward the young comers into the old school itself. In short, the regular ranks are getting crowded, and the old fowl want the young killed off for spring chickens.

In another column of the Record-still editorial-it is laid down in black and white that "that which does not pay for itself should not | fore the Commission." succeed." This remark is aimed at some of the hospitals, which the Becord intimates are "bolstered up by a rotten system of fraudulent representation." It would have all free hospitals shut up that fail of support from "a heartless community." . If there is any wrong in this, the Record declares that the wrong can be righted "without the aid of missionaries or hospital managers, even if it should cheat the latter out of the opportunity of proclaiming their so-called charity on the housetops." The word charity, it believes, is too often "used as a trade-mark for selfish motives on the part of ambitious trustees, scheming medical men and sectarian oranks." Then there are "medical men" who are given to "scheming." Thanks ! And now comes forward the Boston Medical and Surgical Journal and speaks on the subject of the proposed International Medical Congress. It feels compelled to admit that the prospect for its success is "very small." It does not think that men of scientific stainments will cross the water to take part in a Congress about which there is "so much misunderstanding." matter, as illustrated in table rapping. Well, und in a low yours. Another old homes, and we "It is exceedingly unpleasant," mays the Jour

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THE SEYBERT COMMISSION .- We had their pleasure of meeting the Chairman of the Seybert Commission in Boston recently-he having temporarily journeyed from Philadelphia to the East on business connected with that enterprise. He reported the work of the Committee as still in progress. From another source we learn that Mr. A. W. S. Bothermel of Brooklyn, N. Y., held a seance before this Commission in Philadelphia on the 29th ult., at which about thirty persons were present, and the results satisfactory. Mr. Powell, who is traveling with Mr. Rothermel, will also, it is said, appear be-

"Spirit Voices," published as a monthly magazine during the past year, has been discontinued, and is succeeded by The N. D. C. Axe and True Key Stone, a four-page weekly "devoted" to the development of mediumship and the interests of the National Developing Circle." James A. Bliss assumes its editorial management, and W. J. Colville, W. L. Thompson and Geo. A. Fuller are named as contributors. Publication office, 474A Broadway, Boston.

HT The Louisville, Ky., reunion of the Southern Association of Spiritualists will be held March 28th to April 4th.

IF A new monthly magazine published in the interests of Spiritualism makes its appearance this month in Munich.

B Dr. J. C. Street has an announcement on our seventh page to which the reader's at-

Bend the announcement of the Investigator Hall Lybrin Entertainment-fifth page.

#### Foreign Items.

[Translated Expressly for the Banner of Light.]

The Monitour of Brussels says its neighbor the Ga tte has copied from the first number of the new jour nal, La Pensie Libre, an exact account of some communications through a table, and adds the following : "In spite of the great seriouness with which it speaks of the experiences, there are some people who are not yet convinced. However, La Pense Libre publishes some attestations which ought to disturb their skepticism, as we may judge by the following speciment:

their skepticism, as we may judge by the following speciments: "Banlah the phenomena of Spiritualism; give them no attention i that would be to bankrupt the truth."-Victor Hugo. "I believe the spirit rappers of America are attested to by fourteen thousand signatures."-Augusts Vac-querie, Editor in Chief of the Rappel. "I say that I believe in Bylritualism, and I know what I say."-Napoleon III. I have laughed, as the world is spt to, at Spiritual-ism. I call it the laugh of Voltaire, or the idiot's laugh, the latter being much more common than the first."-Eugéns Bonnemére, of the Society of Mere of Letters. After these four testimonles, to which can be added many others from men of science and of letters. the reflection by the editor leads us to ask him is this delusion? is this a point of doubt? We do not know where to place him, but have some hopes."

The Monitour pays its respects to a new paper, Le Spiritisme, as follows : "A new organ of the spiritual press, of which we have received the first number, and which is named to make a sensation. This is not at all a work of speculation, for as soon as the cost is covered, the subscribers will participate in the annual profits; it is then a work of devotion to propa-gandism. It will avoid metaphysical, ideal and hypothetical conceptions, limiting itself to basing our new philosophy upon science. It will avoid especially personal questions. Le Spiritisme says: 'We will combat the arguments of the Materialists with scientific facts, and ask that they deduce their causes or sources. It is what they cannot do without recognizing that our doctrine has a rational and logical for interrupting the then pleasant activities, as the foundation.' The wisdom of this plan is evident; It is year was drawing to a close, he called upon Dr. Moore the direct way that leads to the end in view without deviation, like some journals by secondary questions, often trifling, resulting in divergence of opinion, con-troversies and hurtful disputes, putting beyond reach the main object. It is, then, a serious journal which will neither give nor take the sarcasms of skeptics, and will aim to guide Spiritualists in their discussions with the incredulous."

Le Spirilisme prints the following from the savant professor, Du Presie of Berlin, upon the phenomenon of materialization of spirits: "It is very illogical to deny the short materialization of a transcendent being when one is not astonished at the long materialization of our life. It is impossible to deny the comparative when the superlative is an admitted fact. If we press the communications to their consequences, then humanity returns to a belief which has always walked with science except for the past one hundred and fifty years; the faith in immortality. That is not the true happen then, that humanity will be radically cured of its materialism."

La Revue Spirite relates, under the heading " Mediumistic Apparition," how one of its friends, M. Tissot, a talented painter, was present at a materialization seance at the home of the medium Eglinton. The following is the account: He recognized one of the forms very distinctly as a young woman he had known. and who presented herself to him at the same time as being the spirit-control of the medium. It was this apparition that he has had good success in rendering in a painting unmistakably true and startling to all those present at this scance for materializations. The picture in his studio has been reproduced by a photographer on a large cardboard. People desirous of proof of the phenomena which are, produced at these materialization seances can do so at the house of Charles Delorière, who has the photographic reproductions.

The literary religion held in honor of Allan Kardec was a grand success. Constancia devotes much space to the details. So great was the rush, that the Goldoni Theatre was packed, although the clerical press tried to ridicule the movement, and the priests preached against it from the altar. The entire secular press, La Nacion, La Preusa, El Nacional, La Repub-lica, El Orden, Diario, El Correo Español, L'Inde pendent, are unanimous in their commendations and the demand for particulars is so great that the Society "La Fraternidad," under whose auspices it was held, have determined to publish the entire proceedings in pamphlet form. We notice an account of a materializ-ing scance held by the medium Eglinton, taken from Light, of London, and Senor Angel Scarinchia has translated the opening chapters of the spiritual story; "Here and Beyond." which appeared lately in our columns from the pen of our medium, Miss M. T. Shelhamer.

La Fraternidad also gives an account of the Allan Kardeo relinion, and promises its readers that the pamphlet containing the entire proceedings will be published without delay.

We are in receipt of a wood out of Senor Rafael Her-

rights infringed upon by the unjust and unconstitutional law ; also will give reasons why the law should be repealed as set forth in the petition. The reasons given, also the facts and evidence furnished in the pamphlet in question, will be found equally applicable in all the States where the restrictive medical laws have been ensoted.

BANNER

The questions of the hour are simply these : Shall all of the citizens of a State be placed under State medical guardianship, on the ground that there are imbeciles not competent to know their needs and wants? Are the restrictive medical laws made in the interests of the people-for their protection-or to enable the regular practitioners to "hold the fort" and compel the people to employ them?

#### Watch Night at the Berrys'. To the Editor of the Banner of Light :

The friends of the Misses Berry, the popular materializing mediums, gathered in number about forty at their house, No. 55 Butland street, on the evening of Dec. 31st. It was a very harmonious spiritualistic collection of their intimate friends, evidently an informal affair. Some of those present had attended a "watch

night" seance with them three years ago, which proved to be not only interesting, but somewhat extraordinary, and such expected something unique in the way of spiritual manifestations, and were not disappointed.

After some pleasant social intercourse previous to 10 o'clock F. M., which though late may be said to have been the beginning of the affair, the guests were invited into the adjoining room, where a table was temptingly spread, and all at once became interested in refreshing the inner man, and shortly before 11 o'clock Mr. Albro, who has proved himself so good a scance manager, proved himself a good manager of what is sometimes called "the feast of reason" that often follows a more substantial feast, and apologizing for a few remarks, who responded, highly complimenting these mediums, bearing testimony of them during their whole mediumistic life, and closed by handing to Miss Helen a token of esteem as a present from the friends present. The latter replied, expressing her appreciation of the gift, and the kindness that prompted it. Mr. Albro then called upon their tried friend, Mrs. Dr. Julia Crafts Smith, for a few words. She spoke appropriately, and then read a very interesting poem which she had written under influence in their presence during the evening, which was very happy, and closed with a prayer which was eloquent and earnest enough to have been heard, and probably was, Mr. Albro then called upon "Shadows," who had come in late. He responded very briefly, thinking that the audience was getting anxious for something more than pleasant words, and thus had the good sense to be brief, and was applauded, probably therefor. There years; the faith in immortality. That is not the true was enough talent then left in the room to fill up the science, but a science infatuated with itself, which suffers from the acceptation of facts. This will only late, only twenty minutes left of 1885. So the manager accepted the will for the deed, and adjourned at once into the seance room to see the old year out and the new year in, and in connection with the spirits, who were now coming to the front as the next course in order.

> It was, as I have said, a remarkably harmonious circle ; just such an one as would please well-ordered departed spirits, and they signified it by what was done and the way they presented themselves. I do not think there was a person present but who felt that the manifestations were genuine and what they claimed to be, and satisfaction was sure to follow, and did; and this part of the evening willlong be remembered; so will all of it, as to that. I am always averse to being monoto-nous, so will not lengthen this article by relating the phenomena in their details ; will only say many spiritfriends came and were recognized. There were forms also that came in an emblematic way; in fact this was the marked feature of the manifestations. A form came out and visited all present; on her semiilluminated dress were bright golden letters that all could and did read, the words, love, harmony, justice, peace, and some others -- I have them not in my mind, only the general fact. The apparition was unique and delighted every one. As it was dark she stayed out quite a while, and repeated the visit several times, and bore quite close examination. At 13 o'clock an illuminate circle appeared on the wall, containing the twelve figures of a clock, and both hands point-ing at the hour when the old year ends and the new one begins. We can assure our friends that if it was not a materialized one, it was a visible, intelligent one, and formed no part of the tangible contents of the room. A female figure of rather large proportions came out, superbly decorated, and seemed to be studded with jewels and insignia that glistened brightly. It was a form of great attraction, and interested all the circle. A sister of charity came out, dressed the usual way. She was introduced as Sister Margaret, and was attracted there by one of her friends who was present.

It is hardly necessary to say, but which I certainly do say, that it was absolutely certain that the only effect. In the Senate there was not a vote against it, human being in that cabinet of slight structure was Miss Helen Berry. It was in the center of the back half of the seance room, ample space all round it, so that when I state this so positively, the reader will understand that I know what I am saving. Out of that cabinet thus situated (and empty except Miss | tal by a jury of a man tried in that town for shaving Helen), came often two and three spirits at a time. In one instance while I was talking with a spirit standing near the cabinet, a spirit materialized out in the room behind me and promenaded among the friends, while the medium, under the control of Charley, was answering a question asked by Mr. Albro, so that all present had absolute cognizance of three personages at the same time, while knowing also absolutely that they were none of the circle, and that only Miss Berry was in the cabinet. I state this with all the positiveness that I ever stated anything in my life. I mention only this one, but there were a dozen occurrences of this kind. I will not extend this, only to say at 1% o'clock in the morning of the first day of 1886 this pleasant party broke up, feeling that they, In the language of earth, had been dealing with the dead, but in the new order of things we all know that "all is life," " there are no dead."

ton, Mass., Jan. 17th; Amesbury, Mass., Jan. 24th, and Oheisea, Jan. 31st. He will also visit Worcester about Jan. 8th, with Dr. B. H. Amsden, for the pur-pose of managing the Doctor's scances there for physi-cal and musical manifestations, Address for engage-ments 138 Chandler street, Boston.

OF

LIGHT.

ments 136 Chandler street, Boston. Dr. Dean Clarke will lecture in Frovidence, R. I., Jan 17th, and in Haverhill Jan. 24th. He will speak week-evenings, officiate at funerals, or perform mar-riage rites. So emicents worker should be constantly employed. Address in care of this office. Frank T. Ripty lectured and rave platform tests in New Bedford, Mass., Jan. 3d. He speaks there again Jan. 10th. Would like congrements to speak and give tests anywhere in Massachusetts on moderate terms. Address him at New Bedford, Mass.

A. W. S. Bothermel's present address is 2010 Bran-dywine street, Philadelphia, Pa.

### ALL SORTS OF PARAGRAPHS.

#### MODEBATION.

MODEBATION. I ask not, oh i my God, for worldly fame, For love, for fortune, for the thousand things My neighbor's restless prayers forever claim, Vexing thine ear with valu importunings; All these may pass, nor will they pass ismented; Give me the moon and I will rest contented. L. A. W., in Lippincott's Monthy Magazine.

Lieut. Greely, the Arctic explorer, arrived in Washington Friday night, Jan. 1st. His health is greatly improved and he is now quite robust. He greatly enjoyed his stay in Great Britain. Wherever he went he was heartily welcomed.

The decrease in the public debt in December was over \$9,000,000.

"After studying spiritual phenomena four years I do not say they are possible; I say they actually exist." - William Crookes.

A marked case of suspended animation recently occurred in Stratford, Conn., which furnishes another instance of the necessity of caution in the interment of the supposed to be deceased : A woman was regarded as dead, and to make sure her fingers were burned ; but even this, which is regarded as an almost infallible test, failed in her case-all the while she was perfectly conscious of what was going on, yet could not move a muscle. Just as she was being transferred to the coffin an arm dropped from position, and produced a pulsation in the wrist that was noticed, and the application of a galvanic battery soon brought her to life.

The Journal de Lidge is publishing, in a series, many of the strange facts observed and recorded by persons of position in India, including M. Jacollot, the Judge of Chandernagor. Who could have foreseen that the Journal de Lidge, so long and persistently the oppo-nent of magnetism and Spiritualism, should at last have become a disseminator of facts still held to be impossible by our universities? Well, changes come with time.—Le Messager.

Busy housewife, somewhat anxiously: "You know that cake I made for the dear boys, and sent away on Saturday? It has never arrived. I wonder what's the reason?" Much worried domestic: "There was a postman took to the hospital in great agony on Monday, ma'am. I should n't be surprised if he knows !"

A board-school inspector, finding a class hesitating over answering the question, "With what weapon did Samson slay the Philistines?' and wishing to prompt them, significantly tapped his own cheek and asked "What is this?" His action touching "the chords of memory," the whole class instantly answered, "The jawbone of an ass !"

Among the distinguished men who passed to spirit-life during 1885 are Ex-President Gen. Grant, Vice-President Hendricks, Ex-Senators Gwinn, Fenton, Bharon and Tcombs, Ex-Secretary Thompson, Ex-Governor B. Gratz Brown, Gardinal McCloskey, Dr. Stephen H. Tyng, Dr. S. I. Prime, Dr. Benjamin F. Tefr, Sir Moses Monteflore, Dr. Nachtigal, ihe Artican explorer; Franz Abt, the composer; Gens, McCleilan, McDowell and McDougai; John McCuilough, the trage-dian; Col. Burnaby, Dr. Joseph Allen, Schwijer Col-fax, Bichard Grant White, F. J. Feargus ("Hugh Con-way"), Mrs. Helen Hunt Jackson, Hinton Rowan Helper, Henry W. Shaw ("Josh Billings"), William H. Vanderbilt and Dr. John C. Draper.

Mr. Howard Paul, when asked in what part of Switzerland he felt the heat most, replied, "When I was going to Berne,"

The losses by fire in 1885 in the United States and Canada are estimated at \$94,200,000, or fifteen millions less than for 1884.

Severe storms in Pennsylvania during the past fev days have caused very disastrous floods in the lumber regions, the loss being estimated as high as \$3,000,000 Harrisburg, Emporium, Cameron and other places have been roughly visited. Several lives were also lost by the falling of a railway bridge at Sherman's Creek, Duncannon, which had been undermined by the flood.

"Thanks to patient observation, I have acquired the certain proofs of the reality of the phenomena of Spir-itualism."—Prof. Alfred Wallace.

Women may now be admitted to practice law in Oregon, the Legislature having passed a bill to that negative. In an hour after its first introduction it had passed three readings in both branches, and become a law.

Subscriptions Received at this Office FIRE SPIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Voz. Peryes, \$2,00, THE OLIVE BRANCH. Published monthly in Ulica, N. X. \$1,00 per sonum. Lidit's Journaldevoted to the Highest Interests of Hu-manity, both Here and Hereafter, London, Eng. Price \$3,00 per year. manity, both Hart and Hereafter. London, Eng. Price \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Bpiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THEOSOFHIST. A Monthly Journal, published in India, sud sent direct to subscribers from India, \$5,00 per annum.

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

Advertisements to be renewed at continued rates must be left at our office befare 12 M. on Satarday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements which appear fair and honorable upon their fare are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of periles whom they have proved to be dishonorable or unworthy of con-fidence.

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Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 un-til 1, at No. 20 Worcester Square, Boston. J2

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* D20

To Foreign Subscribers the subscription price of the BANNER 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.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

### ADVERTISEMENTS.

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In Investigator Hall, Paine Memorial Building, Wednesday Evening, Jan. 18th, 1886.

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November and December, 1885.

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THE N. D. C. AXE

And True Key Stone.

(Successor to SPIRIT VOICES.)

nandez, who is entitled "The defender of Spiritual ism in Buenos Ayres." This gentleman, who is a prominent member of the Government Board of Civil Engineers, is not only outspoken in his views, but always ready to defend them, so, when Senor Peyret, a mem-ber of the National College, attacked Spiritualism, Senor Hernandez announced his intention to answer him. The Opera House was engaged for the occasion, and over two thousand people attended. According to La Fraternidad the speaker was overwhelmed with applause, which almost too frequently interrupted the discourse, and at its completion was literally crowned with flowers.

From Revista de Estudios Pelcológicos, we learn of the publication of a new work entitled " Ki Espiritismo es la Moral," seemingly a spiritual catechism, which the editor earnestly recommends to his readers. We notice the advent of a new spiritual paper, El Universo, published in Utuado, by Don Oswaldo Alfonso Fuerte. One of the signs of the times is the action of Et Oasis, published in Lima, which, though claiming to be a purely secular paper, publishes rules for holding séances, giving directions as to the necessary conditions, etc.

El Criterio Espiritista publishes the conclusion of "Un Dualismo Imposible," by Dr. Don Lorenzo Montufar. In this article the doctor deals principally with Catholicism in Spain, and reviews the principal points of each reign, laying before his readers, the political reasons for their being now encumbered with the "Church?" The doctor is most certainly to be congratulated on his articles.

The Revista Espiritista of Montevideo opens the ball with sixteen articles, demanding total separation of State and Church ; that Article 5 of the constitution, which declares the Catholic Church to be the only recognized form of worship, be abolished ; that the clerics, who receive their support from the Government, be declared dependent on the Government : that the free schools be independent of the Church-in short, a recapitulation of the nine demands of the "American Secular Union." This is in accord with the movement now taking place, whereby the various governments of South America are endeavoring to free themselves from the old entanglements with Rome.

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El Faro Espiritista appears in a new dress and en larged to eight pages. It publishes the proceedings of the Congress of Delegates of the various spiritual societies, creating it their official organ.

#### New York Medical Petition.

We are informed by those having the matter in -charge that soon the petitions for the repeal of the medical law of New York will be called for-that is, that the announcement will be made as to where these petitions are to be sent for presentation in regular form to the General Assembly-therefore the friends of medical freedom who have such petitions in charge should see to it that they are well filled up and ready to be sent to parties hereafter to be named, who will place them before the Legislature. We learn by a correspondent that one of these petitions is in highly successful circulation in Saratogs Springs, where the people have seen to a marked degree the effects of the restrictive medical law among them.

We are also informed that the anti-medical monop-olists are preparing a sixteen-page pamphlet which will be sent to each member of the General Assembly; This pamphiet will give facts, evidence and argu-before highly appreciative andience; Jan. 3d. He ment saint to show that the people have had their will speak at East Frinceton; Mass., Jan. 10th ; Brockwill be sent to each member of the General Assembly;

result of the second states in the second 

JOHN WETHERBER.

THE SPIRIT MESSAGE DEPARTMENT will be found of special interest this week, both as to the answers given by the Controlling Spirit to questions, and the views expressed by the returning intelligences; 21 Fight Of the

#### Movements of Mediums and Lecturers.

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

J. H. Randall (who has a letter this week under "Banner Correspondence") announces that he is ready to answer calls to lecture and attend funerals. Address him 431 West Madison street, Chicago, Ill. G. W. Kates lectured before the Atlanta, Ga., Spir-itualists Dec. 27th, on "Childhood of the World." Miss Zaida Brown improvised a song and poem under spirit control. Prof. G. H. Brooks will occupy the platform each Sunday during January, both morning and even-ing.

ing. Ing. The Spiritualists' meeting at Portage City, Wis., Dec. 11th, 12th and 13th, was addressed by Mrs. Bishop and Mrs. Bpencer, of Milwankee. Mrs. Bpencer gave two scances in a public hall, which were largely attended, Nearly all of her descriptions of spirits were recognized.

Amelia H. Colby lectures for the Worcester Associ-tion of Spiritualists the Sundays of January and Feb-ruary. Her address is 514 Main street, care of Lizzie Adams

Adams. W. L. Jack, M. D., of Haverbill, writes us that al-though by reason of ill health, he is still unable to an-swer any calls for lectures, etc., he desires to re-turn thanks to those who have remembered him with expressions of kindness and offers of engagements. He will announce his readiness to resume work when he has far enough recovered to render the step practi-cable. able.

9th. J. Frank Baxter is now lecturing Sundays in Provi-dence, B. I. On Wednesday evening, Jan 13th, he lectures again in Pigeon Core, Bockport : Thursday evening, Jan 14th, in North Abington, Mass.; the week following in Woonsocket, B. I., and Fall River.

The Fort Worth, Texas, Gazette reports the acquiton Sunday.

The sixty-second annual meeting of the Franklin Typographical Society was held, in Boston on Saturday evening, Jan. 2d, and the following officers were elected for the ensuing year : President, William An-dergon ; Vice President, Daniel T. Duhig ; Secretary, Marray C. Upham. The various reports of the officers were read, that of the Treasurer showing the receipts to have been \$2038 and the expenses \$1960,29, leaving a cash balance of \$77,71 on hand. There has been \$350 received from donations during the year, and there is now \$7535,71 in various banks to the credit of the society, or \$424,42 above the standing funds, and the society is \$600 financially better than it was a year ago. The Treasurer of this society (now on his fifteenth term) is Hon. Hugh O'Brien, Mayor of Boston.

Horsford's Acid Phosphate for Women and Children. Dr. Jos. Hour, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

#### Special Notice.

The date of the expiration of every subscription to the BANNEB 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 COLBY & RICH, Publishers. the work.

The Prof. Phelps, of Andover, having endeav-ored to inangurate a new crussde on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHERAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-tor berging and ton, have it on sale.

**SC** Read "ZORLINEB'S TRANSORSDENTAL PETRICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bos-worth street, Boston.

DR. E. C. Highland District. Roston, Mag-metic Physician. Test and Doveloping Medium, gives Baths with his Electrized Rileumatic Bathand Vapor, which are superior to the Turkish, and are a sure cure for Rheu-matism, Neuralkis, etc. Under his new development he electrizes water, which is medicated to suit the case of each ratient. Developing Circles Monday, Wednesday and Sat-urday evenings. Admission, 25 cents. Private sittings for tests or development, \$1,00. Examinations by lock of hair or jetter, \$1,00. Baths, including magnetic treatment, \$2,00. Patients from out of town accommodated in the house. Of-fee hours 9 to 5 daily, except Sundays. Free consultation Thursdays. 2w<sup>\*</sup> JP C. H. JOHNSON, DEVELOPING, Test and Business Modium. Bittings daily. Developing Circles Bunday at 11 A.M., and Wednesday at 7:30 P.M.; Test Circles Sunday and Friday at 7:40 P.M. 6 Haucock street, Charlestown District, Boston. J9 MRS. BASSETT, MEDICAL and Business Medium, also a true Card-Reader. No. 19 Warrenton street, Boston. 4w\* J9

A Development of Mediumship and the interests of the National Developing Circle. INDEPENDENT IN EVERYTHING. Per Order Committee of Arrangements. J9 1w FRANCIS B. WOODBURY, SEC. Dr. J. E. and C. M. Steers's

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TERMS; \$1,50 per annum; 75 cents for 6 months; 40 cents for 3 months; Bingle copies 5 cents; Sample copies

Advertisements 10 cents per line, each insertion, average 7 words nonparell to the line. 474A Broadway, South Boston, Mass. Until further notice this offer will hold good: To every yearly subscriber to THE N. D. C. AXE and True Key Stone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS. J9 Developing Medium N. D. C.

THE

# Eleusinian

**Bacchic Mysteries.** 

A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry." "Iambli-chus," "Proclus," "Aristotle," etc. Third edi-

tion. Edited, with Introduction, Notes, Emendations, and Glossary, by ALEXANDER WILDER, M. D.

ALEXANDER WIDDER, m. D. In the Mysteries, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and re-ligious sentiment of the archaic world. The men and wo-men initiated into them were believed to be thenceforth un-der special care of God, for this life and the future. So holy and interior were the doctrines considered which had been learned in the Banctuary from the two tablets of stone, that it was not lawful to utter them to another. What was seen and barned elsewhere might be admirable; but the exer-cises of Eleusia and Olympia had in them the something di-vine, and inose who observed them were "the children of God," and imaging him in wisdom, intuitive discerment, and ber. The reader desirous of getting the kernel of the doctrines of Plato, Orpheus, Eumoipas, and their follow-laborers, as

The reader desirons of gotting the keiner of the decimation of Plato, Orpheus, Edmohas, and their follow-laborers, as well as of the Alexandrian Eclectics, will obtain invaluable ald from this treatlse. Cloth, Sto. Price 53,00. For sale by COLBY & RICH.

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The state of the second second

P. O. Box 3408, Boston. 1w<sup>\*</sup>. J9 DB. F. M. COBURN'S Circle for Transmis-tion of Vital Energy and Psychic Untoldment, every Wednesday evening. The o'clock, at No. 12 Pemberton Square, Boston, Boston \*. J9 ing a statistic for another the second decreases and the second statistic second second second second second s Anne statistic for the first of a second s

make a higher instep and give a pretty shape to the foot make a higher instep in the prior prior painty such to the total they are splendid; laides rdmire them. Sent safely by mail everywhore. Wrap 2 ten caut pieces in separate paper, put in envelope and direct to **P. J. H. Co.**, No. 78 Byringfield street, Boston, Mass., or inclose \$1 for 4 pairs. They make a preity present to lady or gentlemen friends. Send for 4 pairs, and be stylish and happy. Please read this once more. 2w J9 **At Facts Meeting** Next Sunday, PROF. CARPENTER will speak on PSYCHOLOGY.

J9

JANUARY 9, 1886.

#### LIGHT. BANNER OF

YIMYAN

# Message Beyartment.

#### Public Free-Circle Meetings

**Public Free-Circle Meetings** Are held at the HANNER OF LIGHT OFFICE, 9 BOSWOTH Street (formery Mengomery Piaco), every TUREDAY and FRIDAY AFTRENCON. The Hall (which is used only for these seances) will be open at 3 o'clock, and services com-mences it o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the mences it o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the seance, every in case of absolute necessity. The *Proble* ers cordially savided. The Meanges published under the above heading indi-cate that spirite carry with them the characteristics of their erst that spirite carry with them the characteristics of their enth-life to that beyond—whether for good or evil; that these who pass from the earthly sphere is an undereloped state, eventually progress to higher conditions. We sai the reader to receive no doctrine put forth by spirits in these columns that does not comport with his of her ree-con., All express as much of truth as they percive—no more.

these columns that does not compute when y perceive-no son, All express as much of truth as they perceive-no more. AGP It is our earnest desire that those who may recognise the measures of their spirit-friends will verify them by in-forming us of the fact for publication. AGP Natural flowers opnour Circle-licom table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Bpiritual-ity their floral offerings. AGP Net invite suitable written questions for answer at these scances from all parts of the country. (Mias Bhehameridesfree it distinctly understood that she gives no private sittings at any time; neither does ahere-felve wildors on Tueslays. Wednesdays or Fridays.) AGP Letters of inquiry in regard to the medium in any Case. Lawis B. WILSON, Okafraga.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

#### Miss M. T. Shelhamer.

#### Report of Public Séance held Nov. 6th, 1885. [Continued from our last issue.]

#### Capt. Matt. Clary.

I was no preacher, and had but little respect for those religions that cramp the mind and keep human beings in ignorance. I believe in free thought, in free speech, and in the free exercise of a man's individuality, and I believed in Spiritunlism. I suppose when a man comes to believe all these things, he finds or thinks himself quite

all these things, he finds or thinks himself quite after the set of the set of the set of the set of the and confined, and he knows something of the enjoymonts of life. I am glad to be here to speak from your plat-form to friends, and to bring words of love to my dear little family. They know that I am often with them, that I watch over and guard their interests, and that I feel myself quite as much at home with them now as I did before I passed from the body. It was only just step-ping out of one coat, slipping off the outside garment; that was nl; and it had no unpleas-ant effect on mo. I knew I should be myself just as well after the change as before it, and I have no regret concerning that, only, of course, I would like to have stayed here with my wife and children, to have stayed here of them, and have no regret concerning that, only, of course, I would like to have stayed here with my wife and children, to have taken care of them, and fought the battles of life for them myself: but that was not to be. I am glad to know I can still throw an influence around them which will be protecting and sustaining. I have done it, and I shall continue to do it. I send Jennie my best love, and encourage her to keep right on, to be brave, and I will help her. All those things that come up for her consideration will be straightened, and I know she will be able to effect all that is necessary for her own and the ohildren's good. I want each one of them to be strong, and good, and brave, and help mother along, to be kind and thoughtful for her always. I do n't find any fault with them ; they are dear children. I know they will be glad to get their father's love, and to know that he is looking upon them, watching their little ways and in-terests, and helping them out with their plans. I have manifested as a spirlt before, and I in-tend to do so. I feel it is my life-work to mani-fest intelligently, that those who once knew me may still understand that I live and that I return. If I can only give a rap, I will do it, hoping it will rap agone knowledge into the

me may still understand that I live and that I return. If I can only give a rap, I will do it, hoping it will rap some knowledge into the minds of those who are ignorant. I have mani-fested in full form, and have shown my face so that it has been recognized and my friends knew I had returned from beyoud the border to communicate and convince them there is no death. I shall continue to do this: wherever I find an onportunity to make myself beard or and an opportunity to make myself heard or known there I will go, because there are hun-dreds and thousands of spirits who desire to dreds and thousands of spirits who desire to reach their friends, but have not the power; they do not find an opening through which they can squeeze and get back to earth: Per-haps I can accomplish this work for some of them; I can bring a message, say a word, give a rap, or do something that will show their friends there is immortal life, even though they do not got the message direct from those for whom they seek. I believe this is a noble work. I believe every medium will be sus-tained and will be bleased for the work consci-entiously performed. I believe that every work-or in the spiritual field will be rewarded some-time; that in some measure and manner there tained and will be rewarded some-time; that in some measure and mannet there will be a grand compensation for the experi-ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think it is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is ences that have come to them; and I think is is the would like to speak of to them. She takes a one who is living here, in whom she takes a the wishes to speak of those will be a grand compensation for the experi-ences that have come to them; and I think it is all we can do to press forward, faithfully de-termined to do our best and to leave the re-sults with higher powers. I am obliged to you for opening this way. Of course I knew about this place, and of course I made up my mind I would come here and see what you are doing, what the spirits are doing here. I have done so before, but could not gain a hearing. To day I have been privileged to step in, and I am very thankful for the same. If I were to call myself Capt. Matthew Clary perhaps nine out of ten of my friends would sny, "It is he;" but if I announce myself simply as Matt. Clary they will all say. "We know him very well; he is the same old fellow that he was when here."

I have dear friends, and I know they love me as I love them. They may be pleased to know I have come again to send them a little word and token of affection, asking them to be full of cheer and hopefulness, and to press on with their burdens, for there is light before them, a new day will dawn for them, and by-and-bye they will reap the harvest of life, for they have been useful and true. I do not come simply to speak for myself; I should hesitate to do that, because there are some spirits who want to come, but who are un-able to make use of the medium, and who retire time after time disappointed and sad. I come not speak for a few of those spirits who can-not speak for themselves, who wish to express to mortal friends their affection, and to have them know that they live-that they have not departed from all life and thought and being, but that they still maintain an active, vital ex-isience. istence.

#### CAPT. CHARLES MILLER.

I have frequently seen a spirit, and he comes here to-day, as though he thought perhaps he would have an opportunity of sending a word to his relatives. He has tried to manifest through word have an opportunity of schuling is word the bis relatives. He has tried to manifest through this medium at times ever since he went out of the body, but could not control her. He sends his love to his friends. There is one in particu-lar, who sometimes has felt anxious about him, and would like to know just what his condition is. He does not want that friend or any other to feel uneasy concerning him. It is true he has had to encounter many strauge experiences since he went out of the body. He has been obliged to review his past life; he could not get away from it; it was impossible for him to turn aside and refuse to contemplate it, and there is much in connection with it which he would like to see made over. This man was of a free-hearted, pleasant, genial disposition. It seems to me there is much about him that one could not but admire in knowing him, yet he has been obliged to feel that there was much time wasted—many opportunities were neglected— the budy did not make a did not make a not but admire in knowing him, yet he has been obliged to feel that there was much time wasted—many opportunities were neglected— that he had powers which he did not make a good use of, and that his life might have been grander and nobler in many respects. He has been forced to look at this since passing from the body, yet the experience has been good for him. He has not encountered anything too hard to be borne, it has only nerved and strengthened him. He is now, as a spirit, working for oth-ers, not cramped and bowed down, not confined entirely to the physical life. Although he flads many attractions here, and much to take up his attention, yet he also turns to the spiritual side, and finds vast opportunities and means there for his advancement and growth. This spirit has been greatly assisted by his mother, who is with him, and who is continually encouraging him to make strong efforts to reach up and to rise. He is necompanied by another. I will give you the name of the first : Capt. Charles Miller. Another spirit comes with him, a near relative, who gives the name of Henry. This spirit has been in the higher life longer than the first, and was one to greet him when he came over. He, too, joins in love to relatives and friends who remain in the body. And still a third, by the name of Andrew, long in the spirit-life. They appear in a group, all sending their love and sympathy, and all united for good labors in the spirit-world. FRANK HELLEBERG.

#### FRANK HELLEBERG.

Now I wish to speak of a young man who has also long tried to come and communicate with his mother, his sister, brothers and friends, all who are bound to him by ties of endearment. He desires to have them know that Spiritual-ism is true. Certain members of his family be-lieve this; others who are dear to him do notism is true. Cortain members of his family be-lieve this; others who are dear to him do not-they reject the testimony of returning spirits, and will not accept what their friends say to them, but he wishes to come and bring evidence of his identity. He wishes Emma Muir to go alone unknown to any one, to some medium who does not know her, and he will do his best to come and give her such a message as will assure her of his presence. He is very anxious to do this. He wishes every one to know how happy he is in the spirit-world. He suffered much previous to his departure; it seemed to be a case where the entire blood was badly poisoned. Emil came for him and helped bim to be released from the body. He had plans and hopes, he feit that he could rise in the world and make his mark. He was not al-lowed to realize this, but he wishes his mother and his friends to know that he can outwork all the powers of his being in the spirit-world, that he is happy to do so, and will come to them whenever possible, bringing words of cheer and messages of love. His name is Frank Helleberg. These spirits are all from Cincinnati; they be-long where I belonged myself. Before I give you any other messages, I will announce myself as Jennie McKee. HABRIETTE W. JOHNSON.

one who is living here, in whom she takes a deep interest. She wishes to speak of those who are with her on the other side. There is indeed much that she would say, if she had the power of doing so, in private. She comes here hoping to attract the attention of some friends, bringing her love and asking them to give her a chance to come. Her name is Harriette W. Johnson.

well known. He died suddenly, at night; his body was found in the morning, cold and life-less. He does not feel that he is dead, he feels stronger and happier than he had done for a long time before he passed away. It was the winter time when the change came to him, yet it seemed like the beautiful spring as he awak-ened in a new life. He is glad on his own ac-count that death came suddenly. Yet perhaps, if he had known it was really approachinz, he might have given words that would have been helpful to others. He does not complain, he is satisfied, and he wants his friends to know he nome; that he remembers them with kindness, would like to meet any of them, and have a talk, and hopes to do so at some future time.

HER WIND BOY

#### Report of Public Séance held Nov. 10th, 1885. Invocation.

Acport of Prublic Scance held 1905, but, about Invocation. Oh I thou whom we call God, whom we recognize as the eternal, everwatchful, all-loving parent of life, we worship thee in spirit and in truth. We would grow in nearness to thee; we would understand thy laws, and work in conformity with them; we would listen to thy volce as it avereps in tender iones across the sca. or dies in soit cadences amid the branches of the for-est trees, or breathes in the budding blossom of spring-time, or sights in the paling leaf of autumn; we would interpret its tones to our souls, realizing that they speak and teach of life, of change, of power, and know that thou art indeed the Supreme of Life and Being; We would behold thy smile as it lights up the count-less orbs of space at night, revealing itself to the eye of man, or as it finahes forth in the sualight of day, illuminating, gladdening, quickening earth with its beauty and joy, and realize that it speaks of love, of care, of perpetual watchtuness and tenderness for man. And thus, in studying thee through thy works in nature, as thon art manifested to the outward sense of our souls, may we not gain light and a quicker com prehension of thy laws, and be brought into nearness with thee and thy method of work? Of the out Father, we praise thes, and we ask thy blessing to rest upon our lives. We would be aspirational in nature; we would reach out into thy life and gain from thee and thy ministering angels influences that will bless, quicken and inpire us to be more fathful, more wor-thy of thy care and thy keeping. Amen.

#### Questions and Answers.

# CONTROLLING SPIRIT. - We will now attend to

CONTROLLING SPIRIT. -- We will now attend to your questions, Mr. Chairman. QUES.-- (By W. M. Gaines.) Please explain First Episile of John, fourth chapter, first, sec-ond and third verses. What proof can you give that Spiritualism is not the "Anti-Christ" therein referred to ? As the questioner has never heard of a spirit in these times confess-ing Jesus as being divine, does not the text show that all returning spirits are evil? ANS.--The injunction in the first verse re-ferred to by your correspondent is one that we recommend to all, to try the spirits-to see whether they are of God; or, interpreted ac-cording to our present conception of the lan-

whether they are of God; or, interpreted ac-cording to our present conception of the lan-guage, we should say, Try the spirits—each one that comes to you: ascertain whether it is good, whether it bears to you teachings of puri-ty, of goodness, and points to a brighter life. A tree is known by its results. If of the for usefulness or of no value. So Spiritualism may be known by its results. If its teachings A tree is known by its frait, whether it be for usefulness or of no value. So Spiritualism may be known by its results. If its teachings are good, if they are useful to mankind, if they make humanity better and nobler, then sure-ly the source from which they spring must be good. But if they make humanity unhappy miserable, and lower the tendency of the moral nature, and hold man back, instead of urging him on in the path of progress, then they are evil and should be shunned. One cannot judge the fruit without trying or testing it. When you receive an installment of fruit which you have never seen before, you test its qualities by partaking of it. It may prove palatable and wholesome, and do you good, and the more you partake of it the better for you. You inform your neighbor, advising him to procure some of the same fruit, but he rejects the ides; it does not appeal to his fancy, and he does not desire to taste your fruit, and will not believe that there is any good in it; and he advises others to have nothing to do with it. Should not the evidence of him who has partaken of the fruit, watched its effects upon his system and proven its good results, be far stronger testimony con-cering the value of this fruit than that of him who has rejected it because of some precon-ceived opinion? Spiritualism, we declare, is not evil, for its teachings are heavenward; it calls the human heart upward and outward, advising men to make noble endeavors, to live pure, true lives, inculcating moral principles, and ever pointing upward to something higher and grander yet to be attained. If you have spirits returning who appear to be low and un-developed in character and general knowledge, it is only because you send such spirits to the spirit-world. They are still human beings, and while they may retain for a while their condi-tion of ignorance, yet they are capable of pro-gress, they can expand in knowledge and pow-er, outgrow their crude condition, and arrive at a stae of power to a denere withe their condi-

There's a spirit here who wishes to reach her friends in Charlestown, Mass. There are cer-tain matters connected with hereift to be set-tain matters connected with hereift to be setas to awaken in their souls a consciousness of their condition. Teach them, if you can, how to rise into a grander state of aspiration and of knowledge, and in place of finding evil in Spir-itualism you will find only that which is good for your souls.

GHTT. To know positively that splrits, prior to their birth on the morial place, exist either as male spositively whether, prior to my relitence upon tellise arch-plane as John Pierpont, I had an in telliget, individualits and through the medium ta section of the contennal anniversary of my mortal birth. I speak in the first person noise that I may define my position clearly as John telline. The section of the contennal anniversary of my mortal birth. I speak in the first person noise that I may define my position clearly as John telline. The section of the contennal anniversary of my mortal birth. I speak in the first person noise that I may define my position clearly as John telline define my position clearly as John telline define mortal plane more than on the sector of my mann-te used in the sector in the sector of the contral plane, previous to my birth on the mortal plane more than of the sector of the sector of the salued the experience and discipline necessary powers. As has been stated on this platform to do so the the structure and short has platform to do so the the sector of my mental and splriters to the so their birth as mortal glane of the splriters to the solutive or megative principle to do solution that man beings, end the galance that is, they are human 'beings, end to the solutive or megative principle to the state of infane is the as mortal solution the splriters that principle through a material or the stimulus through nem existence in the section of the sective or megative principle to the state of infane is the ordinal dentifier-tructure the state of infane is the solution was asplrite as any more is like the sector the principle through a material or the stimulus through some outward contact with the state of doing grant down is not maintain the splrite stimute in the condition was asplrite in for the solution was in trovi-ter the state of doing grant down is not more in the solution was asplay to be solution was in trovi-ter spirits as have never had an expression, an ex-perience or contact with outward sensual life.

#### I. C. Withington.

I. C. Withington. As I listened to the words spoken by the spirit who has just left I felt as though I was in some tample or grand ohurch where the true gospel was being preached, and that this was a place of praise and worship as truly as any placed called sacred by man. These are new and strange things to me. Your experiences are different from what were mine on earth, but they are interesting, and, to my mind, they bear the stamp of truth. Having experienced the change called death, and come up into the life called the immortal, I can stand here and positively say that it is a truth-spirits do re-turn and speak to their friends; that they have a life apart from the body, a natural life, one filled with pursuits and occupations adapted to the wants of the soul. My friende perhaps will not think of hearing from me. I am dead, because the body has gone to decay, but in reality, I, as a man, am more keenly alive than I was at any moment during the sizty-one years of my mortal career. I come back to tell this, because I want it known by my friends that I do live. I see so many around me, here and everywhere, men and women, full of activity, with bright faces, who are anxions to have it known they have not really died, but that they have a life which they wish to reveal to their earthly friends; and I come as one fortunate in gaining the privilege of expressing himself to those who remain. I trust my friends, aleo, will feel them-selves fortunate in receiving even a word from one who has passed beyond the earthly life. I formerly belonged in Kingston, N. A At the time of my physical decease, a few years ago, my home was in New York City. I have friends in New York and in New Jersey, and to them all, especially to those nearest and dear-est to me, I send my love. I send them these words ' Theore is life other and one are and are sourds ' Theore is life other and the medean

friends in New York and in New Jersey, and to them all, especially to those nearest and dear-est to me, I send my love. I send them these words: There is life eternal, and one need not fear the changes that death will bring, for they only usher him into a wider world, upon a larger plane, where he can work to better ad-vantage for himself and for others than he could do here.

Benjamin Daniels. Good aitornobn, Mr. Chairman. I have only a few words to give, but I have been several years trying to give just those few words as a greeting to my friends. My home was in Provi-dence, R. I. I was sixty two years old when I passed from the body. I left friends here whom I wished to speak to, as soon as I realized that. I could move and manifest intelligently; but I found that a spirit is limited. Not but what there is greater opportunity for spirits in some directions, but when it comes to communicat-ing with mortals, we frequently have to wait a very long while.

In rections, but when it comes to communicat-ing with mortals, we frequently have to wait a very long while. There are certain little circumstances con-nected with my former life and its affairs which I would like to talk over with two Individuals on earth, but I do not propose to do this in pub-lic; it is not what the world would care about, perhaps: but at the same time, a certain few might prefer to have it discussed more quietly. I think I can bring some knowledge that will be beneficial to parties here, and I would also like to tell them of the spirit-world, with its sur-roundings. There is much that is different from what my friends believe, so I think it would do them good to get a little information concerning it from one who has really passed over, and learned something by experience. This is all I have to say now, but I hope it will be accepted, and that I shall be invited by my friends to come again. Benjamin Daniels.

#### Isaac P. Osgood.

Isaac P. Osgood. Years have passed since I was called to my final home-years that have brought changes to those I left behind, as well as experience to me. I would be called a very old man could I stand before you in the body I left-but age does not come to the spirit as it does to you here. I do not feel old and broken down, I feel strong and active, and just like speaking here, for perhaps some one who knew me and my life, some one who cared for it and its affairs, may hear of my return, and gain knowledge.

life, some one who cared for it and its affairs, may hear of my return and gain knowledge, and perhaps hope and encouragement, from the fact that I have come, speaking of the good things which life has to bring to every soul. Nearly five years ago Mary Ann came to me. She had lived long here, had seen the storms and sunbeams of more than eighty years, and felt quite broken down; but if her friends could see her now, in her spiritual life, straight and strong and active, busying herself in many ways, they would thank God for death. When the bodily powers fall, even though the mind remains keen and alert, life becomes a bur-den; when one cannot get around sprightly. den: when one cannot get around sprightly, aud take an active part in the affairs of the only usher him into a wider world, upon a larger plane, where he can work to better ad-vantage for himself and for others than he could do here. There is a party over in Brooklyn to whom I would like to manifest. I have tried to do so, but in some way have failed. I was told by a spirit whom I am acquainted with, who knows something of this manner of communication, to come to this place; he said I might be better able to accomplish my wish after having tried my powers here, therefore I come here with a double purpose-to send regards to those I love and also to gain an experience for future work. I. C. Withington. Good afternoon, Mr. Chairman. I feel at home in Boston, as this was for a number of years my dwelling-place. I first saw the light places in the world, and are struggling with its cares, its turmoils and perplexities. We would like to help them all in our power, give them advice if we can, and do all that is possible to brighten their lives; and we would like to tell them of our present home and its conditions, because each one is surely to reach their place by and bye, and it is well for a man or woman to know something of the country for which he is bound. We send our love to friends in Roxbury. The old place is familiar, and yet not familiar; it has passed through changes, and yet its ground is familiar to us, and we take an interest in the place. I do not know as there is anything more I can now say. There seems to be something for a spirit to do, if only to come and let friends know that we remember them ; and I, among many, come in that way. Isaac P. Osgood.

Val is with me, and sends love and much sympathy and kindly greetings; he is a working spirit, and that expresses much. From Kansas

#### Jennie McKee,

For Capt. Charles Miller ; Frank Helleberg ; Harriette W. Johnson ; J. Kretchman ; Samuel Willard ; Martha Hall ; Lawrence Johnson.

Those who on earth gave their time and pow ers to the service of the spirit-world, with only the one aspiration and desire to be of use to humanity, to bear the truth to mourning hearts the one aspiration and desire to be of use to humanity, to bear the truth to mourning hearts that they might be comforted, to be messen-gers of light to those who were in need of in-struction, still take an interest in earth and its people after they pass from the body. I have seen many on the spirit-side who were really earnest workers for humanity, who were teachers for the spirit-world, who loved to do the work assigned them by returning intelli-gences; they may not often express themselves to you, giving their names, but they are often in your midst, working earnestly for your wel-fare, hoping to bless and encourage you along the way of life, to make you desire to live nobly and truly, so as to gain the highest degree of development here; and I have seen many of them trying to speak and to give some outward token of their presence, hoping and belleving that it would be of use to mortals on their road in life. I know that all the workers, all the earnest, scalous souls who unselfably tried to do their duty here, are still doing the same on the other aide, are working for both lives, this and the higher, that you may be blessed, and that spirits may be assisted to grow better and and the higher, that you may be blassed, and that spirits may be assisted to grow better and brighter.

I was a humble medium here—I am a medi-um still in the spirit-world; for there are in-telligences beyond the sphere in which I dwell, high, exalted and noble, who send their influ-ence, their inspirations down to those with whom I mingle, that they may be diffused, spread abroad for the benefit of others, and I serve as one of many instruments in that world for those more advarieed intelligences. So I am trying to be of, use, yet I downt forget friends on earth; I do not cease my efforts to help those here; I try to bring measages, influ-ences or magnetism, as the case may be, such as are most required by those whom I come into connection with. In that way I hope to stimulate their lives, to help them to grow. I amd my love to all my friends, and tell them 'b have never for one moment regretted my dourse in life. I knew that I had guides invisible, but still near and dear to med. I have that what they gave through my organ. I have the truth, and I could not nor ild. I wish to deny it. To-day I can affirm that my warking work only prepared me for the higher. was a humble medium here-I am a medi

earthly work only prepared me for the highe work in the other life.

#### J. KRETCHMAN.

A spirit comes who has been in great distress. He went out by fire. It seems to me he was burned to death. There is much that agitates him. He would like to get to his friends, for there are matters that have been somewhat there are matters that have been somewhat confused, or at least he is confused concerning them. He did not know he was going to die, and things were very different from what he would have left them had he been prepared to go. He was not, for some little time; aware of his true conditions, but now he knows more of the spirit-world and his surroundings, and wants his friends to know that he lives and would like to get to them. There is a strong, positive influence about this spirit; he would control the medium; he desires to, but he does not know how. From New Centreville. Penn. not know how. From New Centreville, Penn I get the name of J. Kretchman.

#### SAMUEL WILLARD.

BANUEL WILLARD. Now a spirit whom I would call an elderly gentleman comes up. Yet we do not often speak of age in connection with a spirit. He has not been out of the body many months: In-deed, he can count the time since his departure by weeks, but he is already anxious to send his lowe to friends, and tell something of his expe-riences since passing from the body. His name is Samuel Willard. He has many friends in Hingham ; he has in other parts of Massachu-setts relatives and friends to whom he sends greeting, and wishes them all to know he has asfely arrived on the other side. He has en-tered as good country, has found all his dear ones established in homes of their own, con-tented and happy, and well-to-do. They have been obliged to work to earn what they have gained, as he is doing, but it is all pleasant, and he is glad to send back such a good word to those who remain on this side. The man may have seen threescore years and ton on earth:

#### "..... MARTHA HALL.

MARTHA HALL A young woman gives the name of Martha Hall. She lived here in this city, and has friends in Boston. She has been gone several years: She wishes to bring her love. She says are sees a change for one near to her, who is to pass soon to the spirit world. She wishes that friend to feel reconciled. She will be well cared for, will be received by friends when she comes over, and there is nothing to fear; the change will be much better. There are somewhat hard conditions here, and it is best for the spiris to pass to the heavenly home. There is a barbain shrinking at the thought of death that will pass away: In a little while iblichtes, from beyond will bring quieting conditions to smooth the passage to the grave. The spirit brings love to all who care to hear from ber, and wishes it un-derstood she is happler now than she was on earth. Here she was limited, conditions were hard, and sorrow came to her early in life. Now all sadness has passed way; ahe is happy and free she was not construct to the she is happy and free she was have a sorrow came to her is happy and free beat site in the state in the

A man who gives the name of Lawrence. son comes ; he has a good many friends in Fall River, where he lived a long time, and was quite

A CARLEN AND A CARLEND AND A CARLEND

Q.—While Spiritualism claims to admire the oharacter of Jesus, the whole philosophy rejects his divinity and atonement, without which, if Christianity be true, man cannot be saved.

A.-Spiritualism teaches that no man can be saved upon the merits of another, for every life. must work out its own salvation through high endeavor and through noble practices, through unselfish devotion to duty and to truth. Spirunselfish devotion to duty and to truth. Spir-itualism does not accept any man as divine. While it is ever ready to recognize and acknowl-edge all that is divine in any human soul, it can also recognize that which is finite. human. Spiritualism teaches that there is a divinity in every life which may be outwrought, developed, strengthened and expanded, until man univer-sally shall become not merely a little lower than the angels, but an angel himself, clorified, be-atified in every part and portion of his being. We, as spirits, do not teach the divinity of Christ. We believe the Nazarene was a man, human and sensitive, a loving, fender spirit, who, realizing the wrongs and needs of human. who, realizing the wrongs and needs of buman-ity, was ready, as far as he could, with the as-sistance of spiritual helpers and inspirations, to benefit its condition, and to draw mankind up-ward to a higher conception of truth and of

ward to a higher conception of itrath and of right living. Q.--What does Spiritualism offer mankind in lieu of Christianity in given that is con-ducive to the best interests of the race. Spirit-ualism offers knowledge of the future ; in lieu of faith in immortality it presents the positive evidence of a life beyond this; and also brings to human conception teachings and lessons con-cerning the life of those who have passed from the body. Spiritualism offers to mankind some-thing beyond that which is a life of endless punishment, a state of unending torture for the sin-sick soul, who has enforted and errod through its mortal life: While Spiritualism does not

of earth about sixty-five years ago at Exeter. N. H., and for a number of years I lived in that N. H., and for a number of years I lived in that State, and became somewhat familiar with va-rious places there; but later in life I drifted to Boston, making it my home, and finishing up the greater part of my business career here. I was quite well known among real estate agents as one of their number. Materially speaking, f accumulated quite a little property, and was what might be called a man "well-to-do in the world." I don't know as I need to speak of what I acquired spiritually. Of course that is of the most importance to me now, for I an diof the most importance to me now, for I am di-vested of the mortal life, yet not altogether separated from its concerns, for I am interested in much that was a part of my existence here. I am interested in the members of my family who remain on this side. I would like to watch their affairs and help them along if I can with their affairs and help them along if 1 can with my influence; so I cannot say I am altogether concerned with spiritual things independent of the earthly, but I rather mix them up, and try to extract the best I can from both. I come to bring a greeting to my friends. I would express myself more tenderly in private than I care to in a public way, but if my friends wish to hear from me and know of my concerns now, of my existence as it has hear since pres-

now, of my existence as it has been since pass ing from the body nearly three years ago, I would be very much pleased to talk with them through some private avenue. I am satisfied there are many in Boston through whom I could reach my friends.

reach my friends. I passed away in Washington, and in coming back, strange to say, I feel a little of the un-comfortable conditions that accompanied my last illness, a disturbance in the head and other unpleasant sensations. I know this is not my physical body; I realize that I am merely ma-nipulating another's brain to make it convey my thought as best it can; yet the memory of my last hours seems to bring me again these sensations.

my last hours seems to bring me again these sensations. If my friends should complain that I have not expressed myself very fully, I orave their par-don. I am somewhat in the position of a man who tries to manipulate the keys of a musical instrument for the first time. The strains awakened may not be very smooth or penetrat-ing, for he will require practice before he can produce the harmony which he feels, attirring within him; so I realize that I will have to come through such an instrument more than dince before I can express those thoughts which are before I can express those thoughts which are welling up within me to my nearest ones, and which I feel might be of use. Perhaps I may be able to come scain: I thank you very much, Mr. Chairman, for this priv-llege, which I appreciate. Tam Albert Brown.

#### or tort or wat 11. 12. See Carrie Hill.

#### Mary Harvey.

My name is Mary Harvey'; I have a boy and two girls in St. Louis. I cannot get to them, and as I cannot make them hear my voice or feel my thoughts, I come here, I send my love and that of their. father to my children. We are happy in the bright world beyond. We had much of toll and sorrow and care here; it was a struggle to get along with our little fami-ly, and we laid away the forms of more than

one, in tears, not knowing that the future would bring them to us again. Ours was a sort of pioneer work; it was al-ways up hill until my last days. 'After my dear husband had been taken to a better life, my ways up init until in last days. Alter my dear husband had been taken to a better life, my pathway was smoothed by the care of my chil-dreness in the past, and to tail them how I have watched their lives and tried to help them since I went from the body. They have heard of Spiritualism, and are a little interest-ed in it, and wish to know something more about its claims. This is pleasant to me, for I wish them to learn. I will help them all I can; I will, give them all the knowledge I can bring, if they are really in earnest to know. Our family on the other side is a united one. When the dear ones, who are here come to us we shall be a happy band. The struggles and trials of the past are all swallowed up in the sunshine of the present. So it will be with those who are here: if they are faithful, do their duty as best they can, try to live right; and to do well by their fellows, they will find that all the sorrow and discipling that was hard here will melt away, and become a part of a beauting life it the other world

bere will melt away and become a part of a beautiful life in the other world,

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#### LIGHT. $\mathbf{OF}$ BANNER

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# BOSTON, SATURDAY, JANUARY 9, 1886.

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Boswerth Biroot-Every Tuesday and Friday atternoon at So'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

sixth page. L. B. Wilson, Chairman. Boston Spiritual Temple. Horitoniural Hall. Loctures every Banday at 10% A. M. and 7% F.M. B. Holmes, President; W. A. Dunklee, Tressurer. The Ladice' Industrial Society meets every other Wednesday after noon and evening at 15 Tremont street, Hoom A. The next meeting will be Jan. 13th.

Weintedly Aiternoon and County Jan. 13th. Boom A. The next meeting will be Jan. 13th. Berkeley Comgregation.—Fermanent lecturer, W. J. Colville. Public service in Horkeley Hall. Old Follows Building, Tremont street, every Sunday at 10% A. M. and Tyfer.M. also Friday, Tyfr.M. Weekly meetings in Lang-ham Hall (adjoining): Monday, SF.M., Questions and An-wer Conference; Weinesday, 3% F.M., Ladies' Union; SF.M., Musical and Literary Bolree; Baturday, 3 F.M., Lec-ture and Conversation. EveryBody weicome. Union Fark Hall.—The Shawmut Spiritual Lycoum meets in this hall, corner Union Fark and Washington streets, everyBunday at 10% A. M. All friendsof theyoang are invited to visit us. J. B. Hatch, Conductor.

are invited to visit us. J. B. Hatch, Conductor. **Paime Memorial Wall. Appleten Street, acaz Tremont.**-Children's Progressive Lyceum No. 1. Bee-sions Hundays, at 164 o'clock. Beats free, and all are cor-disily invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Flace.

Facts Meetings. Horticultural Hall, every Sunday at 3 P. M. L. L. Whitlock, editor of Facts magazine, Chatruan.

First Apiritumi Temple, corner of Newbury and Exciter Mirceta,—Services overy Sunday attornoon at 3 o'clock and every Wednesday uvening at 7%. All are cor-dially invited. Secta free.

diali invited. Seats irec. **1021 Wrahington Nirect.**—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Nireet.-Bundays. at 10% A. M., 25 and 7% r. M., and Wednesday at 2% r. M. Eben Colib, Conductor.

Eben Coh, Conductor. Engle Hall, Gid Washington Street, corner of Essex, -tunizys, at 10% A.N., 25% and 75% P.M.; also Thurstays at 2 P.M. Able speakers and test mellums, Ex-collent music. Prescott Robinson, Obsirman.

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E. A. Cutting, Chairman. Fraternity of the White Cross, 19 Pemberton Nguare, Room 9.-Mostings second and fourth Thurs-days of each month. Service of Stience on Saturday oven-ing. The Messenger will be at the rooms daily from 9.A. till 2 r. M., to give information respecting the Order.

**Chelsen.**-Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 r. M., W. J. Colville, Sub-ject for lecture to be taken from the audience. At 7½, J. W. Currier will occupy the rostrum. Dodge and Logan, Managers.

#### The Boston Spiritual Temple at Horticultural Hall.

The announcement of the appearance of Mrs. Susan Willis Fletcher on the platform of this society last Sunday called out a large and appreciative audience. Mrs. Clapp's excellent quartette of vocalists introduced the services of the morning, and Mrs. Fletcher, having stated the subject of her lecture, "Have We having stated the subject of her lecture, "Have We as Spiritualists Made the Most of our Spiritualism?" proceeded in a clear, logical and forcible manner to clucidate it, interspersing her remarks with a number of, very apt illustrations cuiled from her varied and interesting experience. Alludin, to life and its vi-clestitudes, to the circumstances that make each indi-vidual what he is, she meutioned meeting in England with one whom the law termed a criminal, who said to her: "If my father had not been a drunkard before my birth and my mother had not died when I was two years old, I might have been better. If I had received a mother's love to draw out mine, if she had guided my mind into the right path, I might not have been what I now am." We talk about table tipping and raps as if they were among the things of the past. They are the alphabet of Spiritualism, and though is there that can do without it today? Has not what we bay received come to us through this alphabet? [At this time a dore appeared on the scenery of the stage over the speaker, and remained during the ser-vices.]

Nices.] Bib referred to the custom of Christmas presents distributed to the family, and do they forget those "over there"? The speaker referred to the first ex-perience she had in her father's home; how her par-ents' interest was awakened by a medium telling facts, and then increased by home experience around their own table, all of which was lucidly described by the speaker.

speaker. Mrs. Fletcher referred to the time when she lost her

Mme. Detrich Strong is now the organist of the Soci-ety, and gives great satisfaction. Mme. Biahop's solos are a great attraction. IN LANGHAM HALL, on Thursday, Dec. 31st, a fine musical and literary entertainment was given, colla-tion served, and social converse enjoyed. At 10:45 F. M. the annual Watch Night service was held, con-cluding five minutes after midnight. Mr. Colville lec-tured at 9 and 11 P. M. The attendance was large. On New Year's Day at 8 P. M. a lecture was given by Geo. A. Fuller. The announements for coming meetings are as fol-lows: Friday, Jan. 8th, Lecture on Astrology by W. J. Colville. Service begins 7:45 P. M. Every Monday evening at 8, and Saturday afternoon at 3, a public re-ception for answering questions of general interest. Wednesday, Jan. 13th, at 7:45 P. M., Bhakespefian recital by Mr. Mahony; musical entertainment and poem by W. J. Colville. Admission ten cents. It is to be hoped that this gathering may be liberally par-ronized, as Mr. Mahony enserves such recognition. Mr. Colville's new class in Metaphysics commences Friday, Jan. 8th, at 3. P. M., at 40 Builand street. Terms, \$5 for twolve sessions; intending members abould join at once. W. J. Colville lectures out of Boston prove fully

Terms, \$5 for twelve sessions; intending members should join at once. W. J. Coiville's lectures out of Boston prove fully as successful as those delivered in the city. He ad-dreased a fine audience in Providence, Tuesday, Dec. 29th, and will lecture in Blackstone Hall, in that city, Tuesday, Jan 12th, at 7:65 P. M., subject, "The True Philosophy of Mental Science; or, How the Mind Cures the Body." He can be engaged on moderate terms for Tuesday and Thursday evenings, also for funerals. Address Langham Hall, 4 Berkeley street, Boston.

## A Pleasant Reception.

As was announced, the reception at the parlors of James R. Cocke was held Thursday evening, Dec. 31st. In spite of the pouring rain the attendance was 31st. In spite of the pouring rain the attendance was large. The exercises opened with inspirational sing-ing by Mrs. George D. Fuller, which was enthusinsti-cally applauded; Mr. L. L. Whitlock followed with some excellent remarks, kindly referring to his early experiences with Dr. Cocke; a banjo solo by Master Wessie Bartlett was exquisitely rendered, and was en-cored. Psychometric readings were then given by Mrs. O. E. Bell for the first time in public. She is a new medium and gives promise of fine success. Tests by "Flossie," control of Mrs. A. E. King, the pre-sentation of a spirit drawing by Mrs. E. Stearns to Mr. Whitlock, remarks by Mr. Fay and others, were greatly enjoyed.

greatly enjoyed. A short and interesting address by the medical con-

greatly enjoyed. A short and interesting address by the medical con-trol of Dr. Cocke, and some excellent music given through his imediumship, formed not the least pleasing part of the entertainment. After a few moments spent in social converse all joined in singing "Auid Lang Syne," and separated with hearty expressions of good will. All of the me-diums who took part in the exercises were developed by the guides of Dr. Cocke.

## Facts Meeting.

## Last Sunday was a very interesting day at Horticul-

tural Hall. These meetings are attracting many peotoral Hall. These meetings are attracting many peo-ple who know but little of Spiritualism, and, as a gen-tleman remarked, are so free from prejudice, and Mr. Whitlock's manner is so houest, that all feel he de-sires to give every one a fair opportunity to know the truth. Frof. A. E. Carpenter gave a very interesting jecture upon Psychology, illustrating with subjects upon the platform his ideas of spirit control. He an-swered several questions upon these subjects, and all were invited to assist in the experiments. Prof. Carpenter will continue this subject at the Fact Meeting next Sunday, when it is hoped all who have questions they would like answered will have them ready.

#### Facts Nocial.

Langham Hall was well filled with a pleasant party last Saturday evening, music, reading, and the exer-

cise of mediumship rendering the occasion an enterclass of mediumship rendering the occasion an enter-taining and instructive one. Mrs. Fuller sang, under control, Mrs. Able Burnham gave psychometric, and Miss Jennie Rhind typical readings. Lucette Web-ster, Dean Clarke. Judge Dowling, Mr. Toiman and others participated in the general exercises. Next Saturday evening Mrs. Neille Whitney will hold a só-ance for physical phenomena in the light.

SHAWMUT SPIRITUAL LYCRUM -- UNION PARK HALL.-Instrumental music by Messrs. Milligan and

Gardner opened the exercises at this hall last Sunday. Singing and Reading from "Educator" were then in order, followed by recitations from Jennie Porcelain, Little Edith. Gracie Dyar. Rosa Gasaviour, Rosa Isaacs, Gertie Rich, Rosa Wilbur; vocal selection by Shawmut Quartette, and cornet solo by A. L. Gardner. After a few introductory remarks by Conductor Hatch regarding the Lyceum cause in the past, and the old Boston Lyceum meeting in Rochester Hall some ten years ago. Mr. Hatch said he bad the pleas-ure of now presenting one who at that time was an in-terested visitor, and who still had for the Lyceum movement a warm place in his appreciation: Our guest, who had been for so many years the London correspondent of the BANNER OF LIGHT, Mr. J. J. Morae. Singing and Reading from "Educator" were then in

them they must gain all the information they could in the Lyceum work that would make them good men and women in the juiure, so that the outside world, which is always asking the question, "Of What Use is Spiritualism?" would see in the early teachings and their after effects, that society would be rendered better in the juiure. In the short address given, much good advice was listened to, and it is hoped that our children will profit thereby. The speaker closed his remarks by wishing the school a Happy New Year. The next social gathering will meet at the residence of Mr. J. B. Hatch, jr., on Friday sening of this week, on which occasion our English friends, Mr. and Mrs. J. J. Morse, will be with Us. ALONZO DAWNORTH. Sec. of S. S. L.

ported verbatim, and will shortly be on sale at Banner of Light Bookstore.
Bunday next, Jan. 10th. Mr. Colville's subjects will the phenomena are derided by the world at large, he said that to Spiritualists and honest investigators they phenomena are derided by the world at large, he said that to Spiritualists and honest investigators they pring the conviction of immortality. The allied powers of materialism and infidelity are arrayed galant the goepel of truth, and strive, though in vain, it o stay its progress. Spiritualistic phenomena are derided by the vord and infidelity are arrayed galant the goepel of truth, and strive, though in vain, it o stay its progress. Spiritualistic phenomena are derived, and social conferee onjoyed. At 10:45
r. M. the annual Watch Night service was held, conducing for minutes after midnight. Mr. Coiville key in a star on the discovery of a new star. The speaker dwelt at some length upon the logical effects of the Orthodox plan of saivation, and thord in arryelous power and beauty. The tailor, and Mrs. Hattle Mason several tests. Mr. Ohas. Wr. Suilly and star 7:45 P. M. Shakesperian recital by Mr. Mahony; musical entertainment and power suisfactory renderings of consideration of marvelous power and beauty. The tailor, and Mrs. Hattle Mason several tests. Mr. Ohas. Wr. Suilly an also contributed to the interest of the meeting by very satisfactory renderings of considered interest. with a perioration of marvelous power and beauty. The tailor, and Mrs. Hatte Mason several tests. Mr. Ohas. Wr. Suilly an also contributed to the interest of the meeting of very satisfactory renderings of considered interest and the admenter and the several tests. Mr. Ohas. Wr. Suilly an also contributed to the interest of the meeting by very satisfactory renderings of considered interest and the several tests. Mr. Ohas. Wr. Suilly an also contributed to the interest of the meeting by wery satisfactory renderings of the admenter and the several tests. Mr. Ohas. Wr. Suilly an al

AT NEW ERA PABLOBS, 176 Tremont street, the developing circles were well attended last Sunday, morning and evening. The afternoon lecture upon morning and evening. The attention fecture upon "The Teachings of Spiritualism," by Dean Clarke, was listened to with undivided attention, and elicited many expressions of satisfaction and delight. Dr. Tripp and others gave several readings and com-munications that were pronounced correct. Dr. Tripp, Miss Keating and Mrs. Collins will assist in the ser-vices next Sunday. MBS. E. A. UUTTING, Conductor.

COLLEGE HALL .- We, the undersigned, take this method of showing our appreciation of the labors of our sister medium, Mrs. L. A. Coffin, one of our psychometric readers and test-mediums. Having worked together in perfect harmony for several years, it is with regret that we find she is about to leave us for Chicago. Our best wishes go with her. We hope she will find warm friends, and that loving angels may guide her footsteps as in former years. Mr. and Mrs. Eben Cobb, Mrs. M. A. Chandler, Dr. H. F. Tripp, Dr. C. H. Harding, C. H. Johnson, Mrs. Tracy.

Christmas Festivities in Cleveland, O. To the Editor of the Banner of Light:

Although Spiritualists as a rule attach but little importance to Christmas as a season of extra religious service, the good time it and Santa Claus bring is heartily shared by young and old of all denominations,

service, the good time it and Santa Claus bring is heartily shared by young and old of all denominations, Spiritualists not excepted. The Piata Dealer of this city reported our festivities by saying that "Weisgerber's Hall was packed by the East and West Bide Lyceums, numbering about two hundred children. The platform was decorated with flags, and across the stage was the motto." Happy Greeting, 'made of frosted leiters, the whole set off by a beautiful Christmas tree loaded with presents and reaching to the ceiling. The programme was as follows: Instrumental music, Charles W. Palmer and Philip Molirath ; introductory remarks by Mr. Thomas Lees and Mrs. A. Bmith, conductors of the Lyceums; under the direction of Mr. Samuel Russell 'Ohristmas Bells,' by the Lyceum choir ; recitations by Master Norman Ellsworth, Misses Lillie Root and Vivian Davis ; planoforte solo, by Mr. William Beck; ballad, by Miss Mamie Shepard. 'The Cricket on the Hearth ;' instrumental music, violis and plano, by Masters Fred and John Schroeder and George Graves ; recita-tion, Miss Katie Derby, 'Un Primo Baclo ;' waliz song, Miss Tillie S. Payton ; serenade, Lyceum chour; recitations, Miss Almeda Weich and Master Arthur Davies. Miss Shepard was recalled, as was Miss Fayton. Mr. Thomas Lees's original poem. 'The Heralding of Santa Claus,' was recalled by Master Arthur Davies with capital effect, producing intense excitement as Santa Claus, was recalled of Master Arthur Davies with capital effect, producing intense excitement as Santa Claus, was receited by Master Arthur Davies with capital effect, producing intense excitement as Santa Claus, was receited by Master Arthur Davies with capital effect, producing intense excitement as Santa Claus, was receited by Master Arthur Davies with capital effect, producing intense excitement as Santa Claus, was receited by Master Arthur Davies with capital effect, producing intense excitement as shate Claus, date by a corps of assist-auts. Each child received a present. Refreshments were served at the

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

The services at Blackstone Hall were unusually in-teresting last Sunday, the platform being occupied by

J. Frank Baxter. His opening songs, full of the spir-

 order, followed by recitations from Jennie Forceiain, Little Edith, Gracie Dyar. Rosa Gasaviour, Rosa Isaacs, Gertie Rich, Rosa Wilbur; vocal selection by Shawmut Quartette, and cornetsolo by A. L. Gardner, After a few introductory remarks by Conductor
 Hatch regarding the Lyceum cause in the past, and the old Bostou Lyceum meeting in Rochester Hall some ten years ago. Mr. Hatch said he had the pleas ure of now presenting one who at that time was an in-terested visitor, and who still had for the Lyceum movement a warm place in his appreciation: Our guest, who had been for so many years the London, correspondent of the BANNER OF LIGHT, Mr. J. J. Morse.
 Mr. Morse then spoke to us of the occurrences of the period when he was with us, and of the great interest in the hydroid endavor to speak to the othidre in a man-ner by which the ycould understand him. He told then they must gin all the information they could in the Lyceum work that the outside world, the Lyceum work that would make them good men and women in the future, so that the outside world, the fast advance on the future, so that the outside world, the fast advance on the future, so that the outside world, the fast advance on the future, so that the outside world, the fast advance on the future. In the short address given, much and women in the future. In the short address given, much and women in the future. The speaker closed his torildren will profit thereby. The speaker closed his torild a fast gathering will be school a diapper school address given, much and which weishing the school a diapper the speaker closed his torildren will profit thereby. The speaker closed his torild a fast profit thereby. The speaker closed his torild sole with ours. Sociel gathering will be profit the speaker closed his torild a fast spathering will meet at the residence of M 

Why Jews Live so Long.

The New England Medical Monthly comments very favorably on the proverbial long and healthful lives of the Jews. Dr. Picard holds that this superiority is due to their stringent health laws. The Mosaic, like the older Egyptian code, is very stringent regarding the eating of flesh and other articles of food. Of the animals examined, a large proportion are always condemned as unfit for food. People who eat meat indiscriminately are very prone to disorders of the blood and of the kidneys, for meat is composed of nitrogen, which the kidneys have to remove from the blood, and of course they cannot do this successfully except by the aid of Warner's Safe Cure, the best kidney strengthener, unless it is temperately partaken of and only the very best meat is used. Jews also use alcoholic liquors very sparingly and thus keep up good digestion, and then again they are a holiday-loving and Sabbath-observing class.-Housekeeper.

#### Onset Bay Lyceum.

New scholars continue to come in, and on Sunday, Jan. 3d, nearly fifty were in attendance. There was unusual interest in the Lyceum exercises. Our quarunusual interest in the Lyceum exercises. Our quar-tette club finely rendered two selections, "Shells of the Ocean," and "Silver Hair that Once was Gold." Ice-itations were given by Guy Parker, Minnie Finny, Dodo Disdebar, Dalsy Union, Ernest Bullock and Aus-tin Ballou; songs by Gerite Fairbanks and Etta Buea, and a harmonica solo by George Bourne. After the calisthenics the question "How can I make the Lyceum interesting and profitable?" was answered quite generally. By request Mrs. Wasser gave a recitation. Remarks were made by Mesrs. Bes-sle, Griffin and Traverse. The exercises closed with singing. D. N. FORD, Conductor.

Haverhill-Good Templars' Hall. To the Editor of the Banner of Light :

Edgar W. Emerson of Manchester, N. H., spoke for the First Spiritualist Society of Haverhill and Bradford, Sunday, Jan. 3d, at 2 o'clock and 7 o'clock P. M.

ford, Sunday, Jan. 3d, at 2 o'clock and 7 o'clock F. M., to large and attentive audiences—with the exercise of his beautiful mediumship at the close of each session, by which a large number of spirit-friends were report-ed, nearly every one of which descriptions, etc., were fully recognized. Mr. Emerson is recognized by the people of Haverhill as one of the very best platform test-mediums in the country. Mr. J. W. Mahony, of England, will occupy the same platform next Sunday, Jan. 10th. W. W. C.

## Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualisis holdsite meetingsevery Sunday in Conservatory Hall, Bed-ford Avenue, corner of Fultun street. Speakers engaged January and February, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

cordially invited. Spiritual literature on sale in hall. Church of the New Spiritual Dispensation, 415 Adeiphi street, near Fulton. Brooklyn, N.Y. Bunday ner-vices 11 A.M. and 72 P.M. Modiums' meeting 3% P.M. La-dies' Aid Society. Thursday, 3 to 10 P.M. John Jeffrey. Prosident; S. B. Nichols, Vice-President; Miss Luiu Beard, Secretary; A.G. Kipp, Treasurer. Speaker engaged: Jan-uary and February, Mrs. A. L. Luil of Lawrence, Kan. **The Brooklyn Spiritual Union** holds its meetings by yunday in Fraternity Rooms, corner Fourli and Houth Becond streets, as follows: Membors' Doveloping Chrole, 10% A.M.; Children's Lyceum, 2% P.M.; Confer-ence, 7% P.M. Beats free.

The Brooklyn (N. Y.) Spiritual Union. To the Editor of the Banner of Light: The annual election of officers of the Brooklyn Spir-

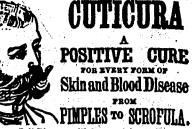
itual Union was held Jan. 3d, with the following re-

Itual Union was held Jan. 3d, with the following result: President, N. A. Conklin, reclected; Vice-President, Mrs. E. W. Mills; Treasurer, N. A. Schroder, recliceted; Scoretary, Miss E. Miller. Mr. W. O. Bowen occupied the platform in the evening, taking for his subject "The Light of Science," and in his usual eloquent manner plotured the science of Spiritualism as lighting the dwelters of the science of Spiritualism as lighting the dwelters of the state as shining in the dark places, and the science of the leature, Mr. F. O. Mathews gave several spirit descriptions, including those of the father and sister of the speaker, as they appeared during his address. In acknowledging the accuracy of these descriptions Mr. Bowen took occasion to bear witness to the frequent proofs he had received of Mr. Mathews's wonderful powers as a seer. Next Sunday morning Mr. John Slater will occupy the platform in giving tests. The afternoon scance will also lecture and give tests in the evening. The Lyceum has settled down to work with cheerful hearts after the holiday jublice. E. L. MILLER, Sec. 242 Lorimer street, Brookim, E. D. Jan. 4th 1880.

E. L. MILLER, Sec. 242 Lorimer street, Brooklyn, E. D., Jan. 4th, 1886.

## Our Twentieth Anniversary.

The twentieth anniversary of the organiza-tion of "The Children's Progressive Lyceum of



3.5.8 U.S.R.M. 9. 1888. JANUARY 9, 1886.

ECZEMA, or Balt Bheum, with its agonising itching and burning, instantly relieved by a warm bath with Curr-CUBA BOAP and a single application of OUTICUBA, the great Skin Cure.

This, repeated daily, with two or three doses of OUTIOURA EXSOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure

Eczema, Tetter, Bingworm, Psoriasis, Lichen, Praritus, Bcald Head, Dandruff, and every species of Itching, Scaly and Pimply Humors of the Skin and Scalp, with Loss of and Pimpiy Humors of the Skin and Scalp, with Loss of Hair, when the best physicians sand all known remedies fall, Sold everywhere. Frice: OUTIOUHA, 50 cents; Soar, 25 cents; BESOLVENT, 61. Prepared by POTTER DEUG AND OHEMICAL CO., BOSTON, MASS.

KIDNEY PAINS, Strains and Weaknoss Instantly re-lieved by the CUTIOUBA ANTI-PAIN PLASTEE. New, elegant, infallible. KNAB PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship, and Durability, WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, more. No. 119 Fifth Avenue, New Yor Balij-E. W. TYLER, Sole Agent, isi3w 178 Tremont Street, Boston. N28

CONTENTS DECEMBER NUMBER

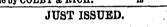
FACTS.

Materialization-How I Was Convince4. Mr. T. H. Bussey. Are Dark Séances Advantageous as Proofs of Spirit Pres-ence Mrs. Louise Ingraham. Mrs. L. L. Whitlock's Experiences with the Above Mo-dium. Mrs. L. Whitlock. The Opening Séance of the Berry Sisters. Mr. L. L. Whit-lock.

The Opening Scance of the Berry Sisters. Mr. D. J., Will-lock. Hor First Psychometric Test. Mr. Charles W. Hidden. What Had the Cane to Do With Ity Mr. Jacob Edson. Home-Developed Mediums. Dr. A. S. Hayward. A Bpirit Knows His Friends at a Distance. Mr. L. L. Wittlock. A Sealed Letter Answered at Facts Meeting. Banner of Lipht. An Afternoon with Mrs. Sawyor. Mrs. E. McNeil. An Afternoon with Mrs. Sawyor. Mrs. L. L. Whitlock. Materialization as Promised. Dr. F. L. H. Willis. The Recognition of a Spirit, and its Dematerialization. Dr. James V. Mansfield. Materialization.

Dr. James V. MARSHEIG. MISCELLANEOUS. EDITORIALS.-Will You Do It? Facts and Not Fraud. Give us the Truth Always. The Relation of "Mesmerism" to Spiritualism. Prof. A. K. Carpentor. What is New in Modern Spiritualism? Prof. Henry Kiddle, Foom. Mr. J. T. Langtord.

Single copies 10 cents. §1,00 per year. For sale by COLBY & RICH. is D19



A WORK OF THRILLING INTEREST!

Materialized Apparitions:

# If Not Beings from Another Life,

What Are They?

# BY E. A. BRACKETT.

This work is in two Parts; the first containing carefully-prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concerning the same. The investigation appears to have been purand in a truly solentific spirit, by one possessing more than ordinary qualifications for the purpose, and with unusual facilities—the results being correspondingly positive and overwhelmingly conclusive regarding the reality of the phetion of "The Children's Progressive Lyceum of Cleveland, O.," will take place in Weisgerber's Hall, Sunday, Jan. 17th, when an attractive work affords many valuable suggestions to investigators as to the proper manner of proceeding in order to attain the best results. The following is the table of

speaker.
Mrs. Fletcher referred to the time when she lost her first born and consolation was needed. She asked it from the pastor, but found he had no sympathy to express, nothing but cold logic; but a poor colored woman who had buried five of her own loved ones knew how to take the young mother in her arms of sympathy to the press, nothing but cold logic; but a poor colored woman who had buried five of her own loved ones knew how to take the young mother in her arms of sympathy, and prove to her that she could have her splittual child with her. The whole discourse was listened to with absorbing interest.
Mrs. Fletcher spoke in the evening on "Materialistic Splittuality." Bhe remarked at the commencement that the terms seemed antaconistic, and proceeded to explain what materialism reality is, not what usually passes for it. She quoted from l'aine, Voltaire, Strauss and Ingersoll, to show while they do not see a looking forth to or for something beyond the visible material nature of man. The logical reasoner is hard and eold; his words do not carry an awdience; while the eloquent and soulful speaker carries his audience with him. There are five senses to the natural; these are subdivided, and behind these are splitual senses, clairaudience. clairvoyance, etc., that may be developed. Mrs. Fletcher related an incident of a woman meeting her splittic daughter in a scance-room, and closed by giving several interesting psychometric reatings.

rendings. Next Sunday morning Mrs. Fletcher will speak on "The Ten New Commandments." Evening subject to be given by the audience. W. A. D.

THE LADIES' INDUSTRIAL SOCIETY held their fortnightly meeting at 176 Tremont street, Wednesday evening, Dec. 30th. After the afternoon business and evening, Dec. 30th. After the afternoon business and sawing-meeting, the ladies provided a supper, to which gentiemen were invited to be present. The evening opened with music, and a poem written by Mrs. Mary F. Lovering, "A Tribute to the BANNER or Louint." Mr. W. A. Dunkice related some of his personal experiences in answer to the question, "Why am I a Spiritualiat?" and has promised to give more as opportunity offere. Inspirational and tranee speak-ers followed, including Dean Clarke, Mies Barulcoat, Mirs. Mason, Mrs. Jackson, Mrs. Clara A. Field and Mrs. Flint. The evening passed away so pleasantly that ten o'clock, the hour of closing, came too soon. Their next meeting will be at the same place Wednesday, Jan. 13th, afternoon and evening. Those desirous of joining the ladies in their work are invited at 2:30 P. M.

#### Berkeley Hall Meetings.

On Sunday last, Jan. 3d, W. J. Colville lectured in the morning on "The Spiritual Outlook for the New Year." He first called attention to some of the great Year." He first called attention to some of the greats and noted personages who have been called from the stage of earth during 1885, and pointed out one of the greatest causes of their success in their respective heids of eminence. Whether we consider the career of Victor Hugo, Gen. Grant. "Hugh Conway." Dr. Dam-rosch, Cardinal McCloskey, or any other of the many celebrities whom 1886 has garnered home, we shall find in every one the same indomitable spirit of per-severing industry. All loved their work, entered heart and soul into it, and impressed upon it their own pecu-liar thought. All these men, who have naturally called forth much public comment, are representative types of mind, and the success of cach should be an incen-tive to every elass of laborer to realize that success depends far more upon character and effort than upon circumstances or position. We must not content our-selves with endeavoring to become adjusted to our en-vironment; on the contrary, it is man's work to ad-just his environments to himself. The needs of soci-dy, not the fixed laws of a State, must be the basis from which we work. This principle involves revolu-tion, which is really reconstruction. The struggles of to-day affecting labor and capital, and causing an up-heaval in the businees worid everywhere, are simply pains cocasioned by growtb. The Knights of Labor movement is one of the most important signs, of the lights of men, in-stead of the rights of a privileged class. The out-some of all prevalent agitations, will undoubtedly be an improved condition of affairs everywhere; but till the leaven of the new thought has worked a few more years leavening the lights of meas into green cally in the direction of the rapid progrees of fiberal thought and the carrying of advanced ideas into pro-cially in the direction of the rapid progrees of fiberal thought and the carrying of advanced ideas into pro-cially in the direction of the rapid progrees of fiberal thought and the carrying of advanced ideas into pro-cially in and noted personages who have been called from the stage of earth during 1885, and pointed out one of the

ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, Jan. 4(h, 1886.

PAINE HALL-BOSTON SPIRITUAL LYCEUM.-Our committee on entertainment, realizing how all had labored who are connected with our Lyceum during the last three months, determined that the first ses-sion of the year should be a reception session compli-mentary to them. Fifteen minutes after the time an-nounced for opening of the exercises every available seat was occupied. Among our guests were Mr. J. M. Ordway and wife, old time workers of Haverhill, Masss; Dr. W. L. Jack (whose health we are pleased to learn is improving); Mr. and Mrs. Roscoe of Provi-dence, R. I., who received a most cordial reception; J. V. Mansfield; Mrs. Mattle Houghton Chamber-lain, and Dr. A. H. Richardson. After a selection by Barrows's Orchestra, Instructor Lesson and responsive reading, Banner March, etc., Miss Mae Dinsmore was introduced and gave two ex-celient readings, her refined taste being shown in the selections she made for the occasion. Miss May Wa-ters's vocal selection was received with applause. Miss Jennie Magee and Miss Flossie Butter gave several excellent readings, and the latter impersonations. Master Bertie Knowiton rendered a plano solo; Miss Luiu Morse was as chertaining as ever, as was also Miss Kay Morrison; Miss Jennie Smith's vocal abili-ties are well known. labored who are connected with our Lyceum during

Miss Eva Morrison; Miss Jennie Smith's vocal abili-tics are well known. Mr. Roscoe, introduced by Conductor Weaver, ad-dressed the school in regard to the entertainment tendered the Lyceum by himself and wife, Jan. 13th, In Investigator Hall. In closing he gave a reading that aroused the interest and sympathies of the little ones to a remarkable degree. "Moses," through his medium, delivered an address instructive and enter-taining, and closed by sloging "Old Black Joe." Con-ductor Weaver then closed the scorelses. All who desire to aid this school should remember. Mr. Roscoe's entertainment. He and his wife give their services for its benefit. Mr. Roscoe will be pres-ent at the next session of the Lyceum. RHANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

LADIES' AID SOCIETY .- At the business meeting of the First Spiritualist Ladies' Ald Society, held in its parlors on Friday, Jan. 1st, 1836, the following officers were elected : President, Mrs. Abbie A. Woods ; Vice-President, Mrs. E. O. Baxtor ; Secretary, Mrs. Alice P. Torrey; Treasurer, Mrs. Ann E. Binn ; Directors, Mrs. Amanda Botterfield, Mrs. N. Maris Adams, Mrs. Abbie Foster, Mrs. Barah Stone, Mrs. Neilie Baxter, The entertainment of the evening consisted of singing by Miss Amanda Balley; reading of the Annual Re-port of the work of the Society. A purce of \$18 was then presented to Miss Amanda Balley, it being her sixtieth birthday. Remarks by Dr. Street. Mr. Joseph D. Silles, the well-known test medium, read an orig-inal inspirational poem. dedicated "To the Ladles" Aid," following it by tests, all of which were recog-nized. Singing by Miss Balley. Remarks by Mr. Dowling and Mrs. Abbie Barnhan. Mrs. ALICE P. TORREY, Sec. parlors on Friday, Jan. 1st. 1886. the following officers

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. Sunday, Dec. 27th. After singing by Mrs. Mason and daughter, an invocation by Jos. D. Stiles and singing daughter, an invocation by Jos. D. Billes and singing by Geo. LeChair. Dr. A. H. Richardson made an ad-dress, and was followed by Mrs. Foudre of New York. and Mr. LeChair, each with a pleasing voni selection. Then Mr. Billes, gave a descriptive beanes, during which he announced the names of upward of one hun-dred and twenty-five spirita, most of whom were re-cognized. Lass Bunday, Jan. 3d, the meeting was opened with singing by Mrz. and Miss Mason, the reading of a poem by Mrz. J. J. Morse, and a protain solo by Geo. LeChair. Mr. Morse, as the speaker for the antistration, then announced as his subject. "Boirtualistic Phe-stonena, What Have They Done, and What Do They

#### Portland (Me.) Spiritual Temple. To the Editor of the Banner of Light:

Dec. 27th, Mrs. Clara A. Field, of Boston, closed her engagement with our Society. She had appreciative audiences both afternoon and evening, and her lectures and tests were highly spoken of by all present.

tures and tests were highly spoken of by all present. Her lectures were of a practical and original nature, and called out some of the best thinkers of our city; while among the names given of the unseen friends present were several of our own number whose mem-ory is dear to us, who have been called "up higher" within the last few years. Mrs. Kield's labors with us have done much good--many expressing themseives to that effect--and made many friends, who will be glad to have her visit us agato. She is one of our pioneers, has done good service in our ranks when it cost something to be a Spiritualist--let alone being a medium--and has given the best years of her file to the promulgation of spir-titualism. She has the best wishes of the Portiand spiritualists for her future success, which they feel she richly deserves. Bunday, Jan. 3d, Dr. H. F. Merrill was welcomed to our city by a full house--this being his first visit to Portiand. He gave about effity names and communi-cations during the day, which were mostly recognized. He is an earnest and willing worker, and is deserving of much success.

MRS. ANNIE D. FISHER, Cor. Sec.

### Newburyport, Mass.

To the Editor of the Banner of Light: Mrs. Maud E. Lord has awakened a great interest in Spiritualism, Fraternity Hall being filled as never. before to listen to a medium. Her tests were exceedbefore to listen to a medium. Her tests were exceed-logly fine. As a result, abe is discussed everywhere, on the streets, in the cars and in the stores. She will remain here until Jan. 9th, holding circles in the even-ing in the Ladies' Aid Parlor, and private sittings dur-ing the day at the residence of Mrs. Dr. Green. At the Sunday afternoon meeting the Society was pre-sented with a couple of elegant chairs for the plat-form, the presentation speech being made by Charles W. Hidden. They were purchased through the per-sonal efforts of Mrs. O. B. Pratt, who is entitled to the thanks of the Society for the much needed gift. J. J. Morse will be the speaker next Sunday, and the friends of the cause anticipate a rare intellectual treat. Joseph D. Stiles lectured and gave tests at Amesbury on Sunday, filling the house and giving the best of satisfaction.

# Haverhill Brittan Hall.

To the Editor of the Banner of Light : Mrs. A. L. Pennell, of Boston, again occupied the platform at Brittan Hall before the Spiritualist Assoclation of Haverhill and Bradford, last Sunday, speak-

clation of Haverhill and Bradford, last Bunday, speak-ing and giving interesting tests to a fine andiencein the aftersoon, and to a trowind house in the evening. Mrs. Fennell was in empellent condition and under su-perior control, giving with distinctness and accuracy what came to her allivroyant, vision and clairaudient ear. Many descriptions wave given of invisibles pres-ent, which were in many every instance fully recog-nized, and much satisfaction expressed by those to whom the tidings mans. She remained on Mooday and gave a public satisfaction on Tuesday evening. Mir Hall. The Ladies Ald Society gave a support and so-cial assembly in the hall, on Tuesday evening. Mir Edgar W Experiment in Manshester, N. Hi, will speak in Brittan Hall next Sunday. Marwidt, Jean tempola, 1000

The Missouri Cremation Bostety has four hundred members, twenty-five of whom are women. 

programme will be presented. All the mediums of the city will be especially invited, and all the old workers and scholars are cordially asked to be present, particularly the ex Conductors and Guardians. The founder of our Lyceum (Andrew Jackson Davis) has been invited, and a good time is anticipated.

THOS. LEES, Conductor C. P. L.

#### Married:

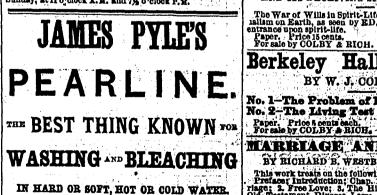
Dec. 30th, at the Belvidere Seminary, New Jersey, by Rev. J. Do Hart Bruin, Dr. Benjamin Franklin Clark and Miss Eliza L. Bush.

Spiritualist Meetings in New York

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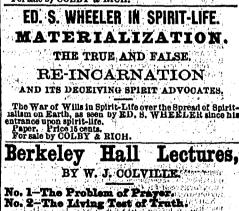
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