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

Literary Department.

CHAPTER XI.

RE-UNION IN THE BRIGHT BEYOND. Let us now turn backward to the hour when Kate Jones received the summons that called her to the joys of spirit-life. Alone in the house, save the presence of the servants in the lower rooms, she had seated herself at her little table, and taken her pencil in her hand, hoping that some word or token of love might be granted her from the husband she missed. Quietly she sat, communing with her own sad thoughts, when suddenly upon her tear-dimmed eyes there came a burst of light, illuminating, flooding the room with splendor. She essayed to rise, as in the midst of the wonderful glory she saw the form of her lost one, who, with outstretched hand, stood before her, as natural and as life-like as he had been on earth. There seemed to be something holding her back, as though she was bound to the chair, and with a great effort she gave a spring forward. There was a sensation of something giving way-as though the cord that bound her had snapped asunder, and she stepped forward esgerly, hast-

ily, and oh I how gladly, into the arms of her beloved. In the rapture of that pure embrace, and in

the excitement of the moment, Kate did not know that it was her spirit alone that had bounded forth to meet her companion, and that her physical casket still remained in the chair, fast stiffening into a cold, gray semblance of herself. But very soon she realized that this experience was something different from anything that had come to her before, and learned that she was now forever free from all trammels of the flesh. It was the spirit struggling to loosen itself from its outer covering that had snapped the cord and set itself at liberty.

There was no regret nor sorrow in her heart at this sudden leave-taking of earth. It all seemed to her to be just right, and in divine accordance with her horoscope of life. She was only too happy to be reunited to the choice of her heart, and she felt contented to feel his presence, and to sense the strong, uplifting power, that always gave her such a feeling of security when he was near.

"And I am really with you, Eben," she said in accents of joy, "and we are really in spirit-life! Oh! how sweet! But where is lda, and mother?"

her heart, as she strolled from one apartment me. Nothing but my books, and the classes of to another, or paused in some dourway to gaze out upon the beauteous landscape.

She knew she would have much to do to keep up the perfection and beauty of this home. Not in dusting and sweeping, after the manner of housewives on earth, but in cultivating a freshness of spirit, a geniality and sympathy of heart. in preserving a taste for genuine and, if need be, self-sacrificing labor for humanity, in pursuing a straight line of study, of thoughtful effort and of unceasing usefulness; for she had learned that the homes of spirit-life, with all their appointments and possessions, grow brighter and diviner as the souls of their proprietors are firm and faithful in good works, or wax dim in brightness and become tarnished if their inmates grow careless and indifferent in their own soul-cultivation or in thought and attitude toward their fellows.

Here in this charming abode Kate was to make her home with Eben and little Ida for companionship and loving association, while close by she found the fair dwelling of her beloved mother, so sweet and attractive in its every part, where she knew her dear fatherwhose earthly scenes were drawing to a closewould soon appear to find his new life.

Very soon after her arrival in the spiritworld Kate Jones met and received a warm welcome from her old friend, Susie Raymond, and the pleasant intercourse of years past was renewed between the two friends. The Westons, too, and John Raymond came in for a share of her friendliness, and a cordial intimacy was soon established between the homes of these harmonious souls.

Our readers may be certain that, ere she had fully entered upon the realities of her new condition, Kate was approached and accosted by an exceedingly bright intelligence, whose features shone like the sun and whose countenance of mild benevolence beamed upon her with an expression of peace and of purity. The figure of this man was tall and commanding, and clothed in a long azure robe, girdled at the waist with a silver cord. One could not tell from his appearance whether he had seen fifty or an hundred years, so strong, so full of vigor denoting great wisdom and experience, and an expression of thoughtfulness on his brow and in his eyes that denoted that many years of study, of reflection and of labor had been his. This being introduced himself to Kate as "Angelo," her former spirit-guide, and he assured her that she still remained his charge, and that it was his duty to conduct her in her search for knowledge and to initiate her into the great Temple of Truth, whose devotees dedicated themselves in useful work to humanity and wasted no time in the practice of useless cere-monials. Through the agency of "Angelo" Kate became familiar with other bright spirits been an uneventful one. At first he could do with paralysis, John Raymond called upon him who were his associates and who from time to no more than make a comfortable living for time had visited her in the development and himself and mother, but soon after the transiexercise of her mediumship on earth. These tion of that loved parent to the higher life, his pure souls dwelt together in fraternal love. in prospects brightened and his income increased. a spacious dwelling that shone like silver so as to permit him to wed the woman of his and stood upon a commanding eminence. In choice and provide a pleasant home for her octhe inner part of this structure was an apartment walled around with vines of living green, through which the light streamed cool and dim. Seats of carved workmanship, and desks | quite a considerable property, and was fully formed of a material resembling burnished silver, made up its furnishing. Here, at stated intervals, the members of the fraternity gathered, clothed only in the robes of white held sacred to this place, and worn on no other oceasion. With devout hearts and tranguil minds they came, invoking the influence of more celestial souls who dwell in worlds heyond their own, to receive the benediction, or the lips of such of their number as were sensior to sit in the quiet atmosphere of the place, on them, and so elevating to their souls." Kate soon became an initiate into this assembly, and before long she began to show signs of new mediumistic nower. Her experience and discipline as a medium on earth had prepared her to fill a place here, and in a little while she became an instrument for the voicing of spiritual instruction and guidance to the carnest souls who sought for wisdom from celestial spheres. Meanwhile, friends of earth were not forgot places of which she had heard. Her mind felt | ten; in company with others, those whom we have followed to spirit life, she frequently sent words of love and remembrance to young Charles Raymond, through the agency of William Stone, never forgetting to leave friendly greeting and encouraging messages for that worthy medium and his wife. When Charles bade farewell to his friends and turned his steps from Stirlingville, these faithful spirits still kept watch and ward over him, and held him in their care. Charles and the Stones maintained a correspondence that was quite vigorous for a time. In his first letter he described his arrival in the city, his search for a lodging-place, which he had found in the upper story of a third-rate to set out in quest of some employment. His next was full of disappointment because of hope deferred, for work was not as active as he had expected; and the third continued in the same strain, only lighted here and there by the record of a few small jobs he had found the opportunity of doing for a little pay. A few. more weeks passed, and Charles wrote that he had reduced his living expenses to a minimum. "It is so hard to find employment," ran the lines, "and as yet nothing steady has the room and closed the door. thous!" were the words constantly willing from I tell how terribly lonely and dreary this life is to briakly.

the evening school I have entered, keep me from utter despondency. This free school is a blessed institution, and a boon to me. I am studying physiology and anatomy, as well as the science | here by your friends the Stones." of geometry. Meanwhile I have paid for my room four weeks in advance, and have just ten dollars ahead."

Before the end of the four weeks, another letter announced that its young author had succeeded in finding a situation in a large office, where he was expected to do a man's work for a boy's wages, but it was an opening through which he hoped to climb to higher things; and it would at least pay for his bread and shelter till something more lucrative was found.

One year after Charles Raymond's departure from his native town, a large, tall, heavily bearded stranger arrived in Stirlingville, making inquiry for the widow Raymond and her lay upon the painted floor. Two chairs, a buson. He was told of the mother's death, but for information of the boy he was referred to William Stone as the one most likely to know of his whereabouts. People wondered who the man could be, but only one or two old friends recognized him as Robert Weston, the long absent son of the late Charles Weston. From Stone he sought news of the party he desired to find. Seated in his little parlor with the stranger beside him, William read aloud the last letter of his friend, "I have been very ill," he read, "with a severe attack of congestion of the lungs. I am much reduced in flesh, and wholly so in means. I must get to work at once, though not weary you. Do you remember hearing I am almost as weak as a baby. I am fighting fate, but I mean to conquer or die."

As he read, raps, loud and strong, echoed from an old desk in the opposite corner from Stone. It was the same piece of furniture Susie Raymond had earned for her husband, and had been left in charge of William by her son Charles. Many times had it served as an instrument of communication for returning spirits, and it was now being used for the same purpose.

In answer to the stranger's wondering look, the medium explained the mysterious sounds. Weston had heard of Spiritualism, he was hospitable to though not familiar with it. Once or twice he had received what purported to be and power did he seem; yet there were lines news from the "far country," and now he listened with interest as Stone spelled out the message ; " Take the next train ; find the boy. Be quick ; love from mother. Lydia Weston."

The message was urgent, and he felt it must be obeyed. So bidding farewell to his informant, whom he promised to see again, Robert Weston | parents were poor people." hastened to the railroad station.

OHAPTER XII.

AT LAST-AFTER MANY DAYS.

For the first few years succeeding his father's

"Yes, sir; please be seated," and the young man pointed to a chair.

"I have just come from your old home," continued the stranger, "and have been directed

"Oh! how glad I am to see any one from there, and how I wish William had come with you."

"I wish so too, for you evidently need a friend's care; pray lie down; you are too weak to be up," and the gentleman laid his hand kindly upon the trembling arm of the youth. I hear you have been ill.'

Charles sat down upon the bed, and his visitor glanced around the apartment. The feeble rays of the lamp disclosed the simplicity of the furniture, but its appearance of neatness redeemed it from plainness. A braided rug before the bed, and another in front of the small table, reau, a washstand, the table covered with a crimson cloth, and supporting a pile of books; a trunk covered with a similar cloth, and the chintz-covered bed, completed the furnishing of the room, save a couple of very good engravings and a swinging case filled with well-thumbed books upon the wall, and a pale green shade at the window.

Turning to the lad with a smile, he said, 'You must pardon me if I seem rude; but I always gather an idea of a person's mental and moral proclivities from his surroundings. I see that a studious mind is here. But I will either of your parents speak of their old friend Charles Weston?" abruptly plunging into the subject of his visit.

"Oh I yes; and I remember the dear old gentleman, though somewhat imperfectly. I was quite a favorite of his. I was named for him, sir."

"So I am aware. Do you also remember his son Robert?"

"But dimly; I do not think I saw much of him."

"No? Then you will be surprised to learn that I am he-my name is Robert Weston. Do not rise," as Charles started forward. "Though I am very glad to shake hands with you," taking the outstretched hand from the bed. "Now, another question, Did you ever hear either of your parents speak of a sum of money they loaned my father, that was never repaid?'

"Never. I think they could not have done that. Your father was a business man, and my

"Nevertheless, it is true that John and Susie Raymond loaned Charles Weston the sum of forty-five hundred dollars, and received his note for the same. Owing to financial troubles and business reverses that note was never lifted. When my father, struck to the heart by the death, Robert Weston's business career had calamity that ruined his business, was smitten

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The deceased spiritual medium, CHAS. H. FOSTER, of Salem; is the only person we ever saw who could lift a material substance without touching it. Some years ago he gave a sitting to three journalists in this city, of whom we were one, at a house on Charles street, and after, apparently causing music to come from a violin in the room, he took the instrument and threw, it eight or ten feet from him on the floor. We saw the instrument lying there, further from him by the width of the table than from us, and found 'it creeping into our lap. We took it, looked at it, felt all over it, to know whether wire or string was attached, and found nothing ; and to this day we never could conceive how it was done. This was more convincing of an unseen power, subject to man's will, than anything else we have ever witnessed in Spiritualism. - Valley Visilor, Newburyport, Mass. Sand San I Side

Bome one ought to invent a system of transfusion of brains, one ought to invent a system of transfusion of status, ont in Detroit, and, pump a few gallons of grey matter into the head of the doctor who gave fracture of the skull as the sales of the doctor who gave fracture als. When a physician who performs the operation of opening the skull due it of simmally that he mistakes has dwy werk to that of mundered it would be almost too good inf him if he ware treated on the homeo-mistak and the size of the same kind. Bottow

"They are here, dear wife-look," and indeed there did appear before her two forms, the fairer of which it was difficult to tell. The younger, a beautiful maiden, with flowing looks and beaming eyes, springing to meet the tender love of her new-found mother : the elder, fair and stately, with an expression of gentle serenity upon her countenance that lighted it up with wondrous grace, hastening to give a mother's loving welcome to the daughter thus restored to her.

It was a scene which angels might love to look upon-this joyful meeting between the three-the experience of which well repaid each one concerned for anything of sorrow or pain she had ever known. Oh ! there are many such glad reunions in the bright beyond, when the weary and sad of earth turn their faces toward the spirit-land to find home, friends and loving greeting over there. Is it not worth one's while to listen to inspired words of advice through to patiently bear the burdens of the flesh, doing his work faithfully until the end, when he | tive to the control of those higher intelligences, knows that every hour of a useful, of a patient life is fitting him to receive and enjoy such to sense the power and influence streaming upcompensations in the sweet hereafter ?

There was no sense of weariness, no touch of anguor about this arisen spirit. She was cast into no magnetic slumber. No feeling of drowsy indifference to her surroundings came upon her. She had not drifted out of earth under the pressure of a wearying illness. Her spirit, strong and powerful, had simply snapped the chain binding it to material conditions, and stepped forth; buoyant, radiant and free.

She was eager' to see the spiritual things and expansive, as though it could take up much at once. Her spirits were bounding in unison with all the beauty and light she saw around her. There was a sense of exhilaration throughout her frame, as though she had tasted the wine of youthful vigor, and could never feel fatigue any more. There was no lagging in her movements ; she felt as though all the universe was hers to explore and to investigate.

The more act of breathing, the very sense of immortal life, were invigorating in themselves, and she felt no need of repose. One laughs at the idea of taking rest when he feels strong, and wide awake, and full of : vital force, and so it was with this quickened, alert, sentient spirit, who was at once ready for any work, project or discovery that might lay before.

She was at once, conducted to her own waiting, beautiful villa in the spirit-world. The green banks, of verdure, and the perfumed thickets and sheets of blooming flowers around it, seemed transcendently beautiful to her admiring eyes. The interior of those delicate, alabaster-like walls that framed her home. seemed loveller to her than any spot she had ever imagined ould exist. Each room glowed like a gem of light, or flaabed like a bower of

cupancy. Within the last two years his success had been great. Every business venture he made turned out well, and he had now amassed prepared to fulfill the injunctions laid upon him by his father's last words.

We will not follow him on his journey of more than a hundred miles by the late afternoon train, but will precede him to his destination.

It was evening. The street lamps of the city gleamed dimly through a rising mist. The church clock in the neighborhood of a large and rather dingy-looking house standing upon a back street had just struck the hour of eight. Lying outstretched upon a cot bed in an upper room of this house we find Charles Raymond, pale and much worn with illness, and now panting as though it were difficult to breathe freely.

As he had written his friend. Charles had been suffering from a severe attack of congestion. brought on by exposure while overheated in the dampness of the cellar of the establishment where he was at the time employed in packing some boxes of goods. To-day, after three weeks of enforced idleness, he had ventured to return to his work, feeling the necessity of earning his weekly wages. He had not been able to accomplish much, and nightfall found him weak and exhausted, and almost unable to reach his lodg- | first he could not realize that this good fortune ing. He had come in late, and after lighting a small lamp, and removing his hat and shoes, he had flung himself upon the bed, too tired to care for anything but rest. He was discouraged and dismayed. The day's experience had shown him he was not able to do the manual labor required of him by his employers. Want stared him in the face, and ill health was upon him. Oh I how he sighed for a few days of rest away from the noisy city. He believed that a breath of the delicious October air out of town would revive his energies and restore his strength.

It had been a brave fight the young man had made with the world. He had done his best, and had succeeded in keeping out of debt, in living above the temptations of a large city, boarding-house, and that he was then about and in storing his mind with useful knowledge by hours of careful and painstaking study at night, and by strict attention to his duties. But now he felt the forebodings of an anxious heart that could not be silenced.

> There was a sound of footsteps ascending the stairs, followed by a low rap upon the door. Scarcely heeding, Charles made no response, until a louder and sharper knock caused him to struggle to his feet and open the door.

> A stranger stood before him, who stepped into

and insisted that the loan was no loan, but a free gift, which he never wanted repaid. My father would not accept this, but his generous creditor went home and got the note, intending to destroy it before the sick man's eves. Father was too ill to see him on his return, and Ravmond left the packet containing the note with my mother, with the instruction that it be burned.

Like an obedient wife, she laid it beside her husband that night, in a moment when he was calm and free from pain. He gave it to me an hour before he died, with the injunction to sometime pay it to the uttermost farthing. I have kept his parting request religiously in mind. It should have been fulfilled before this had it been in my power. For years I was unable to make much of a saving, but latterly I have succeeded beyond my highest anticipations. This is a debt of honor, sir, that I come to pay. Principal and interest shall be discharged at once." And taking a large wallet from the inner pocket of his coat, the speaker abstracted from it a paper, yellow and worn with age, but with the clear lines of Charles Weston's promise to pay John Raymond's loan still visible upon it. This he laid before the astonished youth, and beside it another paper, which he then filled out. This second paper proved to be a check for the original forty-five hundred dollars, with interest added, and represented a goodly sum of money.

We cannot picture the amazement, the joy and the gratitude of Charles Raymond. At was his, nor could he for a long time be convinced that he had a right to take the money. But Weston assured him that he could amply afford to pay it, and in no other way could he feel that his father's last will had been fulfilled.

It was late when they parted, and it was then decided that the following day Charles should visit his friends at Stirlingville for a vacation, his further movements to be decided after he should get there. Robert Weston would accompany him on the journey, as he wanted to learn more of the mysteries of Stone's powers. The close of the following day found our friends seated in the cottage of William Stone with himself and wife. These two worthy people had listened in wonder to an account of the good fortune that had come to Charles, and they rejoiced at it as though it had been their own. They were now waiting for news from the spirit country. William had held out his hands, scarred and seamed by the oruel thongs that had been bound around them time and again, with the request that they be so secured that there would be no possibility of his producing the phenomena that might arise. But Weston had said : "We do not need this. I can trust to your honor. I would not so degrade my beauty, so, bright, so daintily finished and ar-been secured. Now and then I find a day or two , "Do I see Charles, son of John and Susan manhood as to insult you by treating you as a ranged was it in every details of the bound to prevent my being I imposed upon. You, may have your own con

LIGHT. OF BANNER

JANUARY 16, 1886.

ditions. I can use my reason and judgment as to what comes."

The result of that harmonious seance proved eminently satisfactory. Lights were shown, raps were heard-spelling out messages-from articles of furniture in the room; hands were felt by each sitter, and the perfume of flowers greeted them ; a communication from the elder Weston, speaking of the private affairs of his son, and showing how he had been aided by spirit-influence, was given ; also one from his mother, blessing Robert Weston for his fidelity to her in her declining years, and for his faithful fulfillment of his father's last request. At the final moment the darkened room became suddenly illuminated, and in the mystic light hands were seen on every side, waving in the air or touching the sitters, while a perfect shower of raps attested the jubilant greetings of the spirits. In this light the medium was seen sitting quietly in his place and taking no part in the demonstrations. Thus did his unseen guides themselves provide the conditions that proved his honesty, and thus will the spirit-world ever do when humanity comes to trust its workers and to properly treat its instruments.

The day following this remarkable séance Robert. Weston took leave of his friends, but not before placing a substantial recognition of the worth of the spiritual demonstrations he had received in the hands of William Stone. That gentleman had become well known as a medium of much power, and his home was constantly sought by investigators from far and near, eager for a sitting, so that he had now no difficulty in earning a comfortable living by the exercise of his medial gifts.

It had been decided that Mr. and Mrs. Stone should accompany Charles Raymond into the country for a month's vacation, the spirits having declared that the rest would be beneficial to each one.

"Be sure you write me of your plans and occupations," said Weston to Charles at parting. "As you wish it, I will see that your money is well invested, and any advice I can give you on your affairs will make me happy."

The country air, the much-needed recreation, with his freedom from anxiety, wrought such a change in our young friend that ere the expiration of the allotted month he had so far improved in looks and activity as to astonish his best friends. Consultations with the spirits only confirmed his growing desire to enter a medical college and to inform himself in materia medica. He desired to study surgery as well as the practice of medicine. He was very well read in the subjects of anatomy and physiology, and all his tastes and inclinations lay in the direction of investigating the laws of pathology and seeking to control or to regulate them as far as possible, for the benefit of humanity. Acting upon this desire, Charles communicated with Robert Weston who entered the name of his young friend upon the books of a first-class medical college in the city where he lived, and the following winter found the young student engaged in the pursuit of a three years' course of study in the institution.

Rapidly the months rolled by into years, bringing only an increase of knowledge and an added measure of mental strength to Charles. At the close of each season of study he found himself prepared to pass through the closest examinations and to emerge from them with honor. His summer vacations were usually passed at some mountain 'or seaside retreat in company with Robert Weston and his family, and Mr. and Mrs. Stone, and these pleasant reunions were full of enjoyment to all concerned, while the spirits never failed to put in an appearance with jubilant greetings.

When the three years for which Charles had entered college were completed he graduated with all the honors of the school. In his case the sheepskin diplomas received attested well to his preparation for a medical career and to his adaptability for the work. A well-known physician in the city who had watched his progress in college became so favorably impressed with his thoroughness and application that, on the close of the school course, he offered to take the graduate into his office as an assistant. This offer was gladly accepted, and for three years Dr. Carmen felt that in any case of human suffering that required the application of surgical skill or medical precision or careful attendance, he need not hesitate to trust his young subordinate. At the end of that time Dr. Raymond entered into practice for himself, and soon succeeded in securing a liberal and extensive patronage. Although familiar with the whole pharmacopola of medicine, he seldom resorted to its drugs in his practice. Occasionally he found it necessary to select some simple herb or other medicinal substance, as an assistant to nature in restoring the wasted energies of a patient, but not often, unless the sufferer felt easier to be "taking something," and then he always thoroughly magnetized the remedy before it passed from his hands. People liked the young physician. The well were charmed with his personal manners, the sick felt relieved and encouraged when he came among them. He was so genial, so cheerful and so full of hope, that none could feel long depressed in his presence. His frame was so charged with a healthy, vital magnetism, which both he and his invisible attendants understood how to diffuse around a sick person, that those who were weak and in need of strength could not but feel and be uplifted by it; while his habit of giving no bitter and heavy doses of disagreeable medicine made him very popular with his patients. The poor loved Dr. Raymond, for when sickness or pain or accident befell them, they were sure of his ready and gratuitous services. The rich were willing to pay him well for his attendance upon them, for they always felt renewed in spirit and body after one of his professional visits. Years have passed away since the return of that "bread cast upon the waters" by his parents-when he was but a child-which had enabled Dr. Raymond to acquire that practical knowledge of the human body as to make him. a successful practicing physician and surgeon. He is still a young man, still interested in his work and laboring for the advancement of a liberalizing element in his profession. In the large and convenient apartment that serves him as an office, an old and well-worn desk: stands between two windows. It is the same that Susie, Raymond, presented, to, her, husband many years ago, and that has served as an instrument of spirit-power so often. At this deak Charles Raymond sits when penning his thoughts on "Science in Medicine," or on some one of the many pathological and hygienic subjects ; for he often finds himself, a contributor to the more advanced medical journals and scientific magazines. Frequently, when en-ground in the elaboration of his theme, tiny

raps and movements upon the desk attest the presence and approval of those unseen visitors whom he is ever pleased to welcome and entertain.

He has recently made the study of the brain and of the nervous system a specialty. The care and treatment of the insane is a theme which engages his attention, and upon which he has some very humane and practical ideas. His success in caring for insane patients has induced a certain medical board to offer him the charge of the ward for the insane in a large hospital, which charge he has accepted for the time.

But Dr. Raymond has a pet plan in his mind that he believes will be accomplished in the near future. He intends to establish a large and convenient sanitarium among the mountains, where pure air and beautiful scenery abound, that will afford an attractive home for the insane patients who are brought to him. Each patient will be studied carefully, and just that amount of amusement, of light labor, of attention, and of quieting or of stimulating surroundings as he or she requires will be provided. Only those who are susceptible to the highest spiritual influence, who are humane, sympathetic and gentle, and who bring an earnest desire to bless and benefit the unfortunate under their care, will be secured as attendants and helpers in this institution, and only the zeal to elevate mankind will be its moving power. William Stone and his wife have promised to come forward as assistants in this retreat when it is opened, and Robert Weston assures our friend that his cooperation shall not be asked in vain. Reserving the sum placed to his credit, that had come back to his father's son after so many days, for this laudable and philanthropic purpose, Dr. Raymond works steadily on, watching its growth with kindly interest, while the angels, who love and guide him, and whom we have seen in their homes of light, smile in approval upon his plans, and direct him. through mediumistic sources, how to realize the practical results for humanity for which he labors and walts.

THE END.

January Magazines.

WIDE AWAKE opens with a bright little sketch, The Dumb Betty Lamp," which, with a handsome frontispiece, "Floyd Ireson's Ride," are contributed by Henry Bacon, the artist, who sends the picture from his studio in Paris. Continuing the series of "Royal Girls and Royal Courts," Mrs. Sherwood gives an account of the early training of Queen Margherita of Italy. "A Revolutionary Turn-Coat," and "Mistress Margery's Pin Money," are two stories of historic interest. "Through the Heart of Paris." with its twenty pictures, gives one a vivid impression of a visit to the French Metropolis. Of the poems, one by Cella Thaxter, "The Lost Bell," a legend of the island of Rugen, with very five illustrations by Hassam, is worthy of special mention. D. Lothrop & Co., Boston.

SIGNS OF THE TIMES contains a five-page article upon "Astrology; what it Really Is, and its Utility "; remarks upon Heredity Disease, and its relation to planetary conditions at the time of birth ; gives a "Table of Celestial Influences for the Month," with suggestions for each day, and a full almanac for January, etc. Grant & Co., Boston.

MIND IN NATURE enters upon the second year of its publication with this month's issue. R. W. Shufeldt, in an article upon "The Occult World," combats the pledge of secresy subscribed to by the Theoso phists, binding them not to divulge the knowledge they profess to be in possession of ; failing to see, as others doubtless will, what we are to gain by a system of philosophy that disdains to make itself known. Mr. I. Lancaster gives at some length his thoughts upon Evolution, John Alden, M. D., discusses the "Philos. ophy of the Three Pathles," and Prof. Beeker has an essay upon "Thought." The Cosmic Pub. Co., Chicago HERALD OF HEALTH .- The editor continues his instructive articles upon "How to Strengthen the Mempry." the present being No. 9 of the series. Additional to this, in the general department, "Our Dual Brain," "Temperance Physiology," "Health in the Home," are subjects considered, while the pages assigned to Studies in Hygiene," etc., are well filled. M. L. Hol-

brook, M. D., 13 Laight street, New York. THE ELECTRICIAN gives information in aid of a so Telegraph?" continues the report of the Board of Managers of the Franklin Institute upon the competitive tests of Dynamo Electric Machines in Philadel phia, with numerous engravings and diagrams, and supplies its readers with much that must be invaluable to them. Electric Publishing Company, 115 Nassau street. New York. THE QUIVER.-This periodical will be appreciated by all who desire the dissemination of examples of and incentives to humanitarian effort. In this num ber "Shy Poverty," a sketch of London Life by Anne Beale, enforces the truth that often for the term " poo and proud," should be substituted " poor and shy.' 'Agnes Bryant's Work" is another story in the line of good deeds. Of the several poems, " The Brother's Promise," with its full page engraving, is extremely touching in its allusions made by a "street arab," dving in abject want, attended only by his child-sis ter, to the bright and happy home to which he is going. Cassell & Co., New York.

Original Essay.

EGYPT AND THE LOTUS.

Hymn of "Soleph-mi-en Ra," Priest of Ra, in On, to . the Blue Lotus.

Oh I nymph within the lotus flower, Caressed by Nile's blue stream, Whose heart unfolds to greet the power Of Ra and love's warm gleam ; Oh! ope thy sun-fed heart to me, A shrine where I can worship thee.

Nymph sleeping 'mid the petals blue That hide thee from mine eyes, Oh i ope thy glory to my view, List to my heart's love sighs, Come forth with blue eyes like the sky Where Horust is enthroned on high.

Blue-eyed I celestial love and peace Burround me with thy radiant smile, Thou com'st, and gloom and sorrow cease, And love dwells with me for a while;

Oh I nymph of the blue lotus heart, Rest thee with me, and ne'er depart. Thou, like great Neith, the Queen on high,

Within the blue ethereal light, Shine on me with thy spirit's eye

That I may drink thy soul's delight, And float with thee adown time's wave Beyond the carth, beyond the grave.

Thy sisters they are white and red, Like lilles pale with roseate flush, Like marble cheeks when life is fied, Like maiden with first love's warm blush ; But thou art blue like heaven's deep calm, Oh ! shed on my weak heart thy balm.

Symbol of mind, of thought's repose, With heart at rest, and soul serene, Whilst time's dark Nile still onward flows, Be throned within my heart as queen ; And when I pass from earth's dark land Let us pass onward hand in hand.

Oh i nymph within the lotus flower, Blue lotus of the dark blue Nile, What hopes throng round me like a shower Falling from heaven 'neath Hathor'st smile ; Fond hopes are mine, inspired by thee, Bright flower of hope on life's dark sea.

Blue-eyed 1 thou gazest up on high, Beeking thy home in sun-lit spheres, In yon blue ether of the sky

Where Atums rules o'er endless years ; Life's sunset past, Osiris reigns Lord of the dead in western plains.

And when Osiris weighs my heart, And gentle Horus states my cause. When Isis takes the woman's part, And pleads for love above all laws, The judge will see my heart all thine, Enshrined within thy heart divine.

Who rests within the lotus flower, And gives his heart to her alone, Is overshadowed by Love's power Which dwells upon the Triad's throne: The lotus screens him from all harms, Hathor receives him in her arms.

His soul is weighed-nor wanting found, His heart upon the equal scale Sinks down upon the sacred ground, Wise Thoth records the human tale: Osiris bids the soul depart,

Enshrined within its lotus heart. In Aslu's bright sun-lit lake My lily lotus blooms anew,

Her heart unfolded for love's sake, Her eyes a deeper, heavenlier blue, And I the sun for whom she rose Above time's waves and weltering wees,

Oh i let us love in Aälu i I 'll dwell with thee forever near. Thy blue eyes I shall ever view, Thy throbbing heart each day more dear, Caressed by Love on heaven's calm sea, I know no God but only thee.

God dwells within each lotus heart, Made manifest by love alone;

Each heart that loves of him a part. Can only thus attain Love's throne ; Oh! blue-eyed lotus, naught but thee Can fill my heart's lone mystery. Oh! "two in one !" oh ! mystic flower !

That blooms within celestial spheres, greet even no Forerunner of the sternal years : My heart sinks down thy calyx white, Within whose heaven there comes no night. that is, of "Osiris the Judge," where the priest, chanting litanies, sprinkled water on the floor, at the same time swinging a censer containing fire. A survival of these old ideas and rites may be seen in any Roman Catholic church, in the holy water and the censers of incense.

The lilles held out to Mary, in the pictures of the annunciation by Gabriel of her approaching maternity, ought, in truth, to have been lotus flowers, following the older symbolism, but the esoteric meaning is the same, and the lotus is a water-lily. Mary-that is, the theologic Mary-was but a transformation of the older Isis.

This lotus plant appeared every year in immense quantities at the time of the overflow of the Nile, and hence it was an ever yearly recurring symbol and proof that life, the generative powers of nature, never died, that the good gods are never destroyed, and that life is ever renewed and immortal. The sacred river, a manifestation of Osiris, is never finally conquered by any evil Typhon, and the same god, Osiris, another of whose manifestations to man is the sun, appoints the course of the river whose overflow ocours at a fixed period of the sun's course. The myste-rious god, velled behind both the Nile and the sun, was the same Osiris, and he also was the night sun shining in Amenti and the blessed fields of Aklu, when he was both the just and kind judge and the shepherd of the dead..

In death Osiris quickens the soul with the waters of ife, just as he quickened Egypt, his beloved Isls, with the Nile waters, after its apparent death in the scorching heats of summer. The lotus plant, this beautiful offspring of the Nile and the sun, naturally came to be a symbol of water, of salvation, of life, of hope, and of renewed life after death.

It was doubtless in this river symbolism that the rite of baptism had its origin-" without water, no life," no salvation, no purity.

Lower Egypt itself, the Delta, was the product and creation of the Nile water, hence it was in Egypt that the theory that all things came from water naturally arose, and was subsequently brought from Egypt to Greece by Thales.

The Isis and Osiris legend and its symbolization in part by the lotus, thus represented the history of the

course of the Egyptian year. Proklus says of the lotus (De Sacricio et Magia, p. 276): " It folds its leaves together in the darkness previous to sunrise, but when the sun appears on the horizon it opens its calyx, and the higher the sun ascends the calyx opens wider and wider, until at sunset its petals again close. It appears, therefore, that this plant, by the opening and shutting of its leaves and petals, adores the sun as much as do men by the movement of their cheeks and lips, and the folding of their hands."

This apparent act of worship of the rising sun caused the lotus to be a symbol of Horus, " Horus of , the horizon." as he is styled on the monuments : the new-born sun, the symbol and proof of eternal youth and new birth.

Harpocrates (Har-pe-chruti), "Horus the child," ap pears on a gem, sitting in the calyx of a lotus, just as Brahma and Vishnu are also represented in the analagous Gangetic symbolism as sleeping in the calyx or on a leaf of the lotus.

The lotus was also sacred to Atum, the god of the setting sun, the Syrian Tammuz, for whom the Jewish hierodoulen mourned in the temple. The word Atum is supposed to mean the "inaccessible." In a Theban tomb a beautiful female head rises out

of a blue lotus calyx, as may also be seen on many Grecian vases.

In a fresco in the grotto of Silsele, young girls+ nymphs-are represented with unblown lotus flowers n their hands ; and it was a universal custom at feasts that both men and women were crowned with garlands of lotus flowers, a fresh supply of which was kept at every feast to renew those that had become faded. In a "Song of the Harper," a poem of the eighteenth dynasty, this passage occurs :

"Wreaths of lotus are on the arms and bosom of thy sister. Dwelling in thy heart, sitting beside thee."

'Egyptian ladies also wore splendid necklaces made of imitation in gold of the lotus flowers, and necklaces of the natural lotus have been discovered on mum mies.

In a fresco the lotus flower is placed above the five zoned world egg, and a kneeling figure worshiping be side it, with the emblem of the origin of organic lifethe crux ausata in one hand, and the Nile key resting on the knees. In a sepulchral inscription, Osiris com forts Thebe (the deceased) with the words, " Thy flow er will again arise." A lotus flower was also the hi eroglyph for joy. The fruit of the lotus was eaten, and the roots

ground into meal, but its use was, confined to the people, the priests being forbidden to partake of it, on account of its symbolizing the mysteries of the gods and their birth. In this respect the Egyptian priests differed from many Christian priests, who think they do eat their God in the sacrament.

selves. It is no wonder that the nymph of the pure and godly lotus should have fied the land polluted by the abominations of Mahomet and the fatalism of Islam. Why should the nymphs remain in jost and fallen Egypt? A nymph is etymologically a fountain of delight, an oracle of God, a water oracle, an Omphe -the fountain of Om, the Triad God, the water oracle ain-ompha. What have women deities, female spirits, goddesses, to do in a land where women are no longer

fountains of delight or oracles of wisdom? It is curious that in the legends of all the Aryan tribes water nymphs are represented as having the gift of prophecy, and being teachers of wisdom, which curiously corresponds with the supposed etymology of the word nymph.

Neith is the goddess of the lower heavens, and is often deploted with outstretched wings covering the earth, her body forming the blue vault sown with stars. The word Neith is supposed to mean, "I came from myself"; she is, therefore, the great uncreated mother of all things, styled "Goddess Mother," or "Mother of the Gods"; she was worshiped at Sals, where was the celebrated temple sacred to her. She is represented with the lotus in her left hand, and she is often painted on the inside of the mummylid, overshadowing, as if to preserve the dead body with motherly arms, after having received the soul in her celestial realm of the stars. She has much in common with the Greelan Athene, the Dawn Goddess, and like her, at last, as the divine light, came to be identified with heavenly wisdom, intellectual light. The lower heavens, the realm of Neith, is the place where the dead accomplish the evolutions of the life beyond the tomb. The foregoing rests upon authorities collected by Creuzer, in his now old though still valuable work, "Die Symbolik " Plutarch's "Isis and Osiria," Beauregard's" Les Divinitès Egyptiennes," Champollion's "L'Egypte," Sharpe's and Birck's "Mythologies of Egypt," Payne Knight's "Symbolical Language of Art," and Inman's " Ancient Faiths."

The words of Danté in the Paradiso, canto 30, verse 38, might be applied to this realm of intellectual light of Athene-Neith :

"Noi semo usciti fuore Del maggior corpo al ciel, ch'è pura luce ; Luce intellettual piens d'ancre, Amor di vero ben pien di leitala, Letizia che trascende ogin dolzore,"

which has been translated by the lamented Longiellow thus :

thus : "We from the greatest body Have issued to the heaven that is pure light ; Light intellectual repiete with love, Love of true good replete with ecstasy, Ecstasy that transcendeth every sweetness." A. J. C.

Verifications of Spirit-Messages.

EMMA G. CHANDLER.

The BANNER OF LIGHT of Dec. 5th contained a communication from Spirit EMMA G. CHANDLER. Several mediums are mentioned, and the controlling spirit who spoke for the lady said : " We cannot tell if the friends of this lady knew these mediums." The friends of the spirit do know the mediums she mentions. "Ida," one that is mentioned, did pass-over the river two years ago, as stated. The full name is Ida Barker, a good medium, with whom Mrs. Chandler was acquainted. Mr. Gardner, the gentleman mentioned as a medium she had tried to control. is not a public medium in the sense of giving his time to mediumship, but spirits daily talk to and through him, in hours not devoted to his regular business. Ida Barker comes to him, but he has not recognized Mrs. Chandler as yet. Mrs. Chandler was quite a young woman, as mentioned, and did pass to the higher life about four years ago, as stated in her communication. She resided at Charlotte, the place of residence given, which is seven miles from Rochester. She was a Spiritualist, and, with her husband, was accustomed to attend spiritual meetings in Rochester. Her husband's name is given as George B. Chandler ; it should be George V. The letters sound so much alike the reporter evidently misunderstood. I knew the parties. Mr. Chandler, who was a Spiritualist for many years, has, since the departure of Emma, followed her to the spirit world. I saw much of him in his last sickness, and he was faithful unto the end. I rejoice that so many come back and give such unmistakable evidence of their identity. MRS. SOPHIA HICKS. Rochester, N. Y., Dec. 14th, 1885.

In the BANNER OF LIGHT of Dec. 5th inst., is a mesage from EMMA G. CHANDLEB, given through the controlling spirit of the circle. Mrs. Chandler was well known to me, and to many others here. The message was given Oct. 18th, and states that she had been a resident of the higher life about four years. This was correct, as she passed over Sept. 5th, 1881. I do not know her precise age, but presume the control was correct in saying it was " perhaps " twenty-three years. She lived on the Boulevard, about six miles from the center of this city, and one mile from Charshe mentions, is a gentleman and a medium well known here. The young medium Ida, who passed to the spirit-world about two years ago, was doubtless Ida Barker, who has left sisters here who are good mediums. Mrs. Chandler was a native of Canada, a lady of intelligence, and of pleasing appearance and manuers. Her husband was a gentleman highly respected, and had been a firm and intelligent Spiritualist for many years. He has followed her to the higher life. The only mistake I find in the communication is in giving his name, George B. Chandler, while his name was George V. Chandler, doubtless an error of the amanu-Truly yours, A. E. TILDEN. M. D. ensis. 56 Sophia street, Rochester, N. Y., Dec. 25th, 1885.

FLOBAL CABINET .- In a border of flowers the reader s greeted with good wishes for the new year. Valu able instructions for the treatment of housed plants. are given, new ones described, and in home decorations and housekeeping generally, the ladies, for whom

this periodical is chiefly intended, are supplied with much desirable information. Cabinet Co., 22 Vesey street, New York.

THE SOUTHERN PROGRESS is a new bi-monthly de voted to health, happiness and the advancement of the South, D. C. Robbins, M. D., editor, Progress Pub. Co., Chattanooga, Tenn.

OUR LITTLE ONES .- "A Christmas Carol," by L. A. France, introduces many stories adapted to the season among which are. "The Doll's Christmas Party." Susy's Christmas Present," " Ohristmas Carol of the Birds,"etc., the last page illustrated by a fine emblematic border enclosing pretty verses, entitled, "Wish You Merry Christmas." Russell Publishing Company, Boston

NEW ENGLAND MAGAZINE .- This is the Bay State Monthly with a new name-one adapted to its enlarged scope, which includes all the New Bugand States, instead of Massachusetts' only as hitherto. . The new plan will make it of great, value to all New England, people, especially to libraries and historical societies." The frontispiece of the January number is a line engraving on steel of Chief Justice Waite." Brown University is the subject of an illustrated paper by R. A. Guild, M. D. Bev. A. Titus describes " Social Life in Barly New England," and much else of interest fills its entertaining and instructive pages. Bay State Monthly Oo., Boston.

PHRENOLOGICAL JOURNAL .- " Indications of Oliar ater in Handwriting" is the subject of an article that with its several illustrations will prove an Interesting and suggestive study. Of equal attractiveness to searchers for new lines of thought is the article upon "Biometry," a new department of science, named by the Hon. Wm. Cassidy of Albany, from the Greek words, Dios and Maron, "The Scientific Measure of Life." Fowler & Wells Co., New York. CASSELL'S FAMILY MAGAZINE OPENS the year with two: new serial stories, "A Willful Young Womah," and "Lynden of High Oliffe,", It also, gives several short stories, s number of poems, instructive articles. upon household matters, and a record of new inven-tions and discoveries, with numerous illustrations. Cassell & Co., New York.

Oh ! days of love in Aklu ! Oh ! heaven of love ! Oh ! realm of light !

Where floats my lotus ever true, Whose eyes are laden with delight,

In Alilu, blest Allu, Death comes not there, for Love is true.

Lucerne, Switzerland. A. J. ORANBTOUNE.

The Lotus was the sacred flower of the two most sared and renowned rivers of the ancient world, the Nile and the Ganges.

The Nile Lotus was the "Nymphona Cornles." the Indian was red, the Nymphosa Indica, or Nelumbium speciosum.

As the above is an Egyptian hymn, we have said othing of the Indian Lotus (Lotus Indica) and its equally interesting religious symbolism. It is largely used in Hindu and Buddhistle myths, and no temple in Thibet or Nepoul is found without the lotus ornamentation. Indeed the Buddhistic law is styled a lotus, as in the celebrated work. "The Lotne of the Good Law."

This beautiful plant was called a Nymphosa, or Nymph, for several very interesting reasons, opening up curious and recondite speculations; it is enough tere to say that it was so called because it was a water or river plant, and afforded an appropriate symbol of a nymph, according to the original meaning of that word, in fact of the Yoni of the Hindu phallic cult.

To the initiated Rgyptian priest, accustomed to er body all theological ideas, as well as language, in hieroglyphic symbols, this beautiful water-lily comprised within itself and in its natural history a complete treatise upon theology, an important chapter in his sacred Bible of symbols in which he might read in the very language of nature, which is the universally understood language of God, the occult doctrines of his nature-religion.

As Greece was said to be the "Mother of myths," so Egypt was the fruitful ? Mother of symbols." and ust as the symbol was older than the myth so the civilization of Egypt was older than that of Greece, and hence the Grecian and other myths were in truth the explanation in words of the older visible symbols. The sun and the Nile were the great symbols of Raypt, out of which the priests formed its great Naure-Religion.

To an Egyptian priest, the lotus, born of the sacred Nile, floating gracefully on its mysterious, life-giving waters, symbolized the mysterious origin of all things -of organization, life, beauty, springing up out of the darkness of the watery deep Mant, whom the Greeks called Rhea, the ever flowing, one, the "natura naturans."

rans." The lotus was the symbol of the productive power of listure by the agency of heator free (sin) and water; fire and water, in an atter and when man begin to form philosophical system to by to account for the unaccountable, were inshe the symbols of aptrit and matter, the two constituents of the informer. Happen fire and water were, seeing as the ancient world, and were specially worshiped in the temples of ferapter

2 4 d

The lotus eaten by the Lotophagi was a totally different plant ; a land plant, which grew on the African shore of the Mediterranean.

The petals of the lotus flower are shaped like a triangle, which caused a further adaptability for its being used as a sacred emblem, for in the Phallic cult the symbolism of which pervades all the ancient nature-religions, a triangle symbolized the male and female elements and their product, and was used to des ignate the sacred Triad of Osiris, Isis, Horus-father. mother, child-the Egyptian Holy Family. It is well known how many of the myths and symbolisms of this Osirian legend gradually, during the early Christian centuries, became grouped around the heads of the Christian Holy Family, particularly round the head of esus, the Jewish teacher and philosopher, who would have been astounded if he had known that he should come down to after ages as an Osiris, Horus God, and his mother, Mirlam, as a new myriad-named Isis, and, like Isis, be the "beloved of God," and "mother of God." the name Mirlam indeed meaning " beloved of Amun."

Soteph, the Priest of Ra, evidently having an intui tion or inspiration of the modern doctrine of "the two in one" revealed by Swedenborg, and so much insisted on by T. L. Harris, addressed his love hymn to the nymph of the lotus, the "joy" within the lotus flower. To him this mystic flower represented daily to his loving eyes and heart a living prophecy of the ultimate union in the angelic sphere of man and woman as one perfect, angelle being.

It was an old doctrine-as old as Lao-Tsze-that no human being can attain true perfection without com-bining in one the male and female qualities, the womanly and the manly; and hence Goethe, inspired as he was, affirms in the last two lines of "Faust"-in the mystical chorus-almost the last words he wrote (Faust symbolizing man), that "the eternal womanly leads him onwards and upwards"; and a few lines be-fore, he makes the Mater gloriosa say to Margaret, who had asked permission to go down to meet the soul of her lover, Faust, who had lately died, and who was ascending up the spirit spheres in his "upward path"

The modern name of the lotus is "Nuphar," connect ed with "Nofr"-good ; the letus was indeed the sign and symbol of the good of Egypt, whose welfare depended on the overflow of the Nile waters, out of whose mysterious depths the joins sprang into life and joy. It was a common saving, "The more buises the more Nile" ; and at the commencement of the over-flow women and children greeted the coming of the waters with lotur flowers the their slands, sloping : "The lotust the louis I the Mile 1 the Mile I !! and "The lotus lithe lotus I had Mile I the Nile I Handler Dome writees pay that the lotus of antiquity no long-of grows in Kaypi II wills be true, it might, almost be regarded as a fund consequence of the degradation and degrafal of the sadred land of Khemi, over since the old unities diffine drappeared, and with it the for a regarded as a fund or supported, and with it the for a data interval and the country. The goals of which the sadred flower was the 'symbol' have disappeared from the more dispitant fills i not dead, but neglected ; for bottom goins of religion, under the baneful infinence of which all culture madually disappears, and the same the year with mr Womah," gives serviced a. Lis Neith, the daughine of Pointer a Value in the Price of a Mail with the point of the horizon, "When your and hidty and thing amount of new inven-illustrations, a. The Neith, the daughine of Pointer a Value and hidty and the Price of a Mail with the point of the horizon, "When your and hidty and thing amount illustrations, a. The Neith a bar of the horizon, "When your and hidty and thing amount illustrations, a. The Neith a bar of the horizon, "When your and hidty and thing amount illustrations, a. The Neith a bar of the horizon, "When your and hidty and thing amount illustrations, a. The Neith a bar of the horizon, "When your and hidty and thing amount illustrations, a. The Neith a bar of the horizon, "When your and hidty and thing amount illustrations, a. The Sold of the watting with a bar of the the point and the poin

IDA MAY DODGE.

In the BANNER OF LIGHT of Dec. 19th is a communication from IDA MAY DODGE, which is correct; and we are made happy in knowing that our daughter, who passed to the higher life four years since, came back and manifested in the way she did, and shall ever feel grateful to you and Miss Shelhamer for keeping the avenue open by which our dear ones can bring messages of love and sympathy from their home "over there." I have often felt an earnest desire that she would come in the way she has done, but must say I was surprised when her name was announced. Ida had many friends here who are glad to hear from her. The editors of the two papers printed in Rochester kindly copied the message in their issues of this week, and it will be read by many who know nothing of Spiritualism, who, I trust, will be led to investigate and learn something concerning our beautiful faith. During Ida's sickness, which was short but severe (her disease being brain fever), she said to the trest rest in heaven "; in her message she says she had found "sweet rest in heaven." and "loves to liston to the music of the angels." I know the message came from her. Music was her forte, and she learned very easiw. She was fitting herself for a teacher of music. I have taken the BANNER for, twenty-three years, and feel richly repaid in this one communication. Good angels bless you in the cause of truth.

Deputition Statistics MRS. RLIZA S. DODGE. Rochester, Minn., Dec. 31st, 1885. 19 19 1946.

1.11 ROBERT SCOTT.

ROBERT SCOTT, whose message was, published in the BANNER of Dec. 19th, lived in Warsaw, Ill, during his boyhood, and after his arrival at the age of manhood he became connected with a band of bankrobbers. They robbed a bank at Quincy, Ill., and one at Northamptoh, Mass., and some of them; Including Sout, were convicted of the crime and sentenced to the penitontiary. I was not aware of his decease nntil I saw the message, which I think clearly charac teristic of the man. bu Yours in the cause of truth, Springfield, 111, Dec. 2818, 1885. (1997) (1990) from

TROMAS PICKETT. /Istona Distan My wife takes the BANNER OF LIGHT she calls it a part of heaven, a least to her son!. She had been away from bone, taking care of a slot, woman, and

The Bostrum.

The Condition Necessary for the Return of the Spirit.

A Discourse Delivered at the Funeral of Mr. Clifford Thomas, (one of the Directors of the Previdence Spiritualist Association,) of Pawinckei, B. I., Nov. 39, 1885,

BY DR. FRED. L. H. WILLIS.

(Published by Request.)

There come times in the lives of us all when, in the midst of the bustle and whirl of life's activities, we are called upon to pause and look within to find the hidden springs of our life. There can be no question but that life was

joyment, what we term sorrows, trials, afflic-tions, i.e., and the series mapped out for us like, the traveler's journey. We enter peaceful valleys, we climb rugged steeps; we stem the 'maning' corrent or 'ford the limpid stream. 'We gather flowers and honey or bit-ter herbs and poisoned waters.' We feel the soft, sweet breath of summer and the chill of winter, and still we go on and on. There is no retrograde. We cannot go back and, start again under better auspices; but it is ever on and on. Ever fresh experiences and, new trials meet us. To some the pathway is beautiful with the serenity of hope and peace; to others it is rough with its labors and pains. We all of us know what it is to encounter obstacles in our way. Most of us know what bitter trials mean, as 'they set themselves like shadows, gloomy

us know what it is to encounter obstacles in our way. Most of us know what bitter trials mean; as they set themselves like shadows, gloomy and dark, across our path. I speak of. my own experience now, when I say that this day has come to me splritually as outwardly, shadowy and obsoure. A faithful and true friend, a brother, has apparently fallen by the way: an honored, and loved fel-low-laborer has left familiar scenes, and, the places that knew him in the mortal form shall know him thus no more. I cannot tell you with what a shock the an-nouncement, came to me of his death. When, after months of, struggle with the angulas and wearingss of disease, I was sent for to minister to his physical needs, in my office of physician, I found him racked with pain and misery, so distressed he could not lie down with any com-fort, and the sweet ministrations of sleep had forsaken him. My first strong impression was that the forces of nature were too far exhaust-ed to rally again; and then I thought of his dear ones and how much they needed him, and I felt that he could not, that he must not die; and, inspired by this thought, I summoned all my forces, laid aside my fears, and strowe to stay the work of dissolution that my external senses told me had already begun, and you, friends, know how much we had to justify us stay the work of dissolution that my external senses told me had already begun, and you, friends, know how much we had to justify us in the belief that the precious life might be spared to those who needed it so. You know how in place of the pain and restlessness came ease and comfort and sweet, restful sleep; how the swollen limbs began to assume a natural appearance; and all the expressions of diseased action seemed to take on a far more encourage-ing aspect, and we could but take heart of hope and believe that the life-forces would rally and renew the mortal form and give it back to us again. again

But infinite love, infinite wisdom, decided

Bain. But infinite love, infinite wisdom, decided otherwise. The close of the day, the morning of which brought me the daughter's assurances of continued improvement, brought me the son's telegram, with the brief announcement "Fa-ther died to night." Can you wonder that, the announcement was a shock to me?. Can you wonder that with all my faith my heart laments? Yes, though I know that death is if/e; yet the sorrowful tread of its: coming sounds like a dirze in my ears, and I feel like bowing my head, dear sorrowing friends, and blending my tears with yours. Yet why should it be thus, my friends? Is it not all wrong? I do bellove, yea, I know, that my friend has lifted the veil that separateth the life to come from the life that is. I do know that death is but another name for life. I know that even while with tearful eyes we look through the dim shadows of earth, he opens his eyes upon the radiance of splrit. And yet I turn with longing wish to familiar places, and ask that I may again behold the pleasant frace may may may again behold the pleasant

and ask that I may again behold the pleasant face; may meet again the cordial glance, may take again the steady hand, and hear once more the gentle voice. And as I send forth thus the longing wish of my heart, what do I hear in re-

sponse to the questioning of my soul?

ومهمات والمراجع والمراجع

Doily as we do well and noily here can we find the beduilful and blessed state we desire hereafter. A life misspent can by no possibility bring at recompense of joy, for the spirit can feel only those joys it has won for itself by its adherence to right. Every soul that enters the spirit-life othermical dissolution that we call death re-leased it from the feesh. All the affections, all the faith, hope, loye, charity; all the good will, the gentlenses, the purity, the strength; all the nowledge, wisdom and power, these all live in the spirit, as apiritual attributes, spiritual forces, spiritual possessions. They have noth-forces, spiritual possessions. They have noth-also, all the weaknesses, all the failings, all the shrub, the flower, then, are, we taught, by the future for mithe infinite, speaking to us of that the sure results of this life in bringing us future peace or future pain f . This faith in the certainty of the future, and the sure results of this life in bringing us future peace or future pain f . This faith in the certainty of the future, and the sure results of this life on the next, should be the constant inspiration of our alify life. . It cannot be said that we wakk by faith alone; we to whom have come the glorious revelations, the positive demonstrations of Spiritual align. The positive demonstrations of Spiritual sole. . We not have come the glorious revelations, the positive demonstrations of Spiritualing life. . It cannot be said that we wakk by faith alone; . We to whom have come the glorious revelations, the positive demonstrations of Spiritualing life. . The suble the said that we wakk by faith alone; . We to whom have come the glorious revelations, the positive demonstrations of Spiritualing life. . The tase as the said that we wakk by faith alone; . We take and the said that we wakk by faith alone; . We take and the demonstrations of Spiritualing life. . This faith in the certainty of the future, and . the positive demonstrations of Spiritualing life. . This faith in the certainty

the sure results of this life on the next, should be the constant inspiration of our daily life. It cannot be said that we walk by faith alone: we to whom have come the glorious revelations, the positive demonstrations of Spiritualism, have *knowledge*. We have left the shadowy, uncertain realm of mere belief, and entered the positive sphere of knowledge. We do *know* that the spirit-world is not far from this, and that no limitless space separates its life from ours, but that closely linked by the laws of spirit, life touches life through the medium of love, and one electric love chain binds earth to heaven, spirit to spirit, father to child, husband to wife, friend to friend. And yet we need faith to teach us the ligher truths that flow from this knowledge. We need faith in the in-finite Good that governs all things; faith in the sublime laws of the universe. Truth speaks to us in death, and faith becomes knowledge. And now let me speak a few words concerning the friend who through this experience, this cir-cumstance of life called death, is now applying a test to our faith, by repeating the same sorrow-ful lesson of separation and the same trium-phant words of hope. We shall henceforth miss, sadly miss from our midst the bodily pres-ence of a man respected by us all, and endeared to very many of us; a man of so enlarged relig-ious tendencies that no sect, not seven the most liberal, could bind him; a man who thought not timidly but earnestly, and with his con-science soting harmoniously with his intellect, bidding him what to do as well as what to feel. a man of so much honest worth that no one feared to trust him ; a man whose personal ap-pearance was so unostentatious, so unpretend-ing, that comparatively few appreciated him or knew what was really beneath, the surface. I had not the privilege of a long acquaintance with him, but I have seen him in his home life, shared his genial hospitality, sat with him at his table, held conversation with him upon the books he had read, upon the views he cheri

a man of so much honest worth that no one feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust him ; a man whose personal ap feared to trust personal feared to the second second him is the original (a more the personal feared to the second to trust him is approximate to the feared for his table feared to the feared to feared him feared to the second to the second him is approximate the feared to the second second him approximate the feared to the second him is approximate the feared to the second him to the feared to th me, I am as giad. I love harmony best of all. Toan give up anything or do anything for that. But if the world was all like ime I fear little would be accomplished, for I see that socie-ty needs men who will rouse it up, men who will oppose themselves, and stir up things; but I am not one of that sort. I can sit and listen to others, and if their words suit me I can accept them, and if not I can reject them without quarreling. I can also let others carry out their plans, and I can work with them as far as I can do any good." There was to me in this a genuine revelation of his real char-acter. actor. It is not for me to point out to you who lived with him so many years in the tender, holy re-lations, the sweet and sacred associations of lations, the sweet and sacred associations of domestic life, the characteristics of him you knew so well. They are the rich, the priceless legacy he has left to you all. You will cherish them, and they will grow brighter through all the coming years. If with love you cherish them they will become golden bands, binding your life to his, his to yours, until you, too, shall put on the immortal and realize in blessed conscious of the close of the they here here

BANNER OF LIGHT.

May the lessons of this event be all to us that we need, and though sorrowfully and tearfully we go to place the body in its sepulchre, let us listen for the glorious words, "He is not here; he has arisen." Yes, as on that resurrection morn the angels spake, saying, "He has arisen; why seek ye the living among the dead?" so beside every tomb an angel speaks, saying, "He is not here; seek him among the living." And so may we be able to turn from the dead body to the living spirit; from the tomb to the heavens; from the sorrow of mourning to the joy of rejoicing.

heavens; from the sorrow of mourning to the joy of rejoloing. It is not death that has come to us, but the angel of life. Let us welcome him, even if our hearts be pained and our cycs dimmed. Yea, we will seek our brother and friend not among the dead but among the living. Let us open our spirit-eyes that we may behold him, and there, beside the still waters in the heavenly fields, we shall see him enjoying the full frui-tion of life, and entering the truly spiritual joys of a spiritual existence.

Banner Correspondence.

Washington Territory.

ORONDO LANDING .- John Brown Smith writes : "In a former letter I proposed to donate twenty acres of land, with a grove upon it, at Orondo Landing, Entiat Rapids, on the east bank of the Columbia River, to a Spiritual Camp-Meeting Association. I now expect to have the title perfected so I shall be able to perform my promise next August.

many indications that the Association is destined to grow rapidly, both in numbers and influence, several applications for membership having been received from prominent and respectable parties. What we stand most in need of at present is a good materializing and developing medium. Any such passing this way may find it to their advantage to give us a call. Our rooms will be found pleasantly situated at No. 1346 St. Catherine street."

New York.

NEW YORK(CITY.-The following is received, bear-ing date of Dec. 29th, and signed L. E. Waterman, Pres. ident, A. Woortendyke, Becretary: "Herewith we enclose a copy of the resolution which was unanimously adopted by our Society, and it was voted that your paper should be requested to publish the same :

Whereas, Mrs. Amelia H. Colby's engagement for eight ectures before the First Spiritual Society of Brooklyn, at Conservatory Hall, is finished with the eloquent discourse of this avenues, therefore

Conservatory isal, is inished with the eloquent discourse of this evening; therefore, *Resolved*, That this audience be permitted to express their high and unqualified appreciation of ber kindly and generous efforts in giving us her best inspirations through her spirit-guides by heartfeit role of thanks, accompanied with their prayers that she may be bleased with the best of health to continue her good work for many long years to come."

Connecticat.

MERIDEN.-F. A. H. Loomis writes : "A. E. Tisdale, of Norwich, Conn., would like to make further engagements with negotiating parties. He has delive ered eighteen lectures in Hartford during the past seven weeks to interested and increasing audiences, and in the near future is to be recalled to lecture in the Opera House there. Mr. Tisdule has delivered six very acceptable and instructive lectures in Meriden; has lectured in the following places also: New Haven, Waterbury, New Britain, South Manchester and East Hartford-delivering twenty-nine lectures during the space of three weeks. Has had only one Sunday of rest since closing his camp-meeting engagement, and that occurred through a misunderstanding."

The North Pole and its Mysteries. To the Editor of the Banner of Light:

The appended, from the New York Times of Sun day, Nov. 15th. conveys information derived through the mediumship of Mrs. Otto Hesse, of No. 138 West 46th street, New York (formerly Mrs. E. S. Phillips). It is important to the cause of Spiritualism that this fact be made public-that when its verification by exploration occurs, its anticipation through these sources may be well understood. R.

To the Editor of the New York Times:

To the Editor of the New York Times: The mastery of the north pole has engaged the thought of every age in the past, and though the com-mercial aspects of the question were practically set-tied long ago, there is yet a persistent determination universal among civilized nations to clear up the doubts or confirm the convictions of many thousands in every land upon this question. That an impulse has been given to this investigation quite independent of a world's traffic is evident to all who have followed but a limited number of the expeditions during the past twenty-five years. This pursult has recently derived new interest from the carefully written work of Presi-dent Warren of the Boston University, entitled " Para-dise Found," In which many mythical legends of the early history of ancient nations are brought to prove that the home of the gods, Homeric and others, was at the north pole, and also the more concise and conclu-sive argument in the monograph, by G. Hitton Scrib-ner, "Where Did Life Begin?" which admits of little doubt as to the life which once existed at or about the centre we call the north pole. These works have at-tracted public thought to a degree of interest in this problem. My purpose is to add, it may be, to this interest by a

problem. My purpose is to add, it may be, to this interest by a statement of what I believe to be an absolute truth in this connection, which may require many years for demonstration, but as I feel assured that this conclu-sive proof will be reached within a limited period, and possibly very soon, I desire to state: K'rete—That the north pole, so called, or the region around that center, is at present the seat of a civiliza-tion more ancient than any existing elsewhere upon

of years, but that communication existed at a very early period between some of the nations known to our history and the inhabitants of that region is be-yond question; that traditions exist in Greek, Scandi-navian and other mythologies, which refer specifically to that civilization, and which cannot be satisfactor-iy explained on any other basis, and, beyond doubt, some names known to our history are also known to thate. some names known to our history are also known to theirs. Fourth—That it will yet be discovered that at a cer-tain point in the northward movements current will be made apparent moving so differently from that by which the explorer approaches as to be perceptible, and so near that a stone could be thrown from one to the other, which current taken will lead the investi-gator to the centre of this veritable "Ultima Thule." I well appreciate the ready denial of the possibility of truth in these statements, the doubt, and even the ridicule with which they will be received ; but the col-lateral proofs of this possibility are so strong that 1 do not hesitate to affirm them, with the hope that hon-est thought may interrogate this problem and hasten its early solution by arousing public interest, that men and means may be forthcoming for the penetration of the barrier which has held the doubling investigator for many ages, but which must yield to those affirming that so grand a problem may yet have this interesting solution, and that the facts should be conclusively demonstrated by the wealth and energy of this nine-teenth century. Thursday, Nov. 12th, 1885;

BANNER OF LIGHT:

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THE

$\mathbf{NEXT} \ \mathbf{WORLD}$ INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors,"

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iswer comes to us.

what answer comes to us, on i friends, in this season of our sorrow, as consolation and hope, as promise and prophecy? A state of the sorrow Oh I listen to the sweet assurance I. Hear, the soft echo coming through the ages. "He that i asketh shall receive." What means it? Shall wasking give? Shall the wish bring the desire? aking give?: Shall the wish bring the desire?
So says one who had tested the power of that asking. And for what are we asking to day?
Is there not a great wish in our hearts? Are we not asking that we may still retain the pressence of our friend? "Are we not entreating that we may feel less the loss, and more the gain that has come to his life?
And yet, listen again, for still other words of assurance come for us. How sweetly and tenderly they fall upon the listening ear: "I will not leave you comfortless, I will come to you." Yes, the prophet proclaims the desire, and the fulfillment also.
By the law of love we do know that this assurance is for us.

The first prophet proclams the desired and the set of the set of

the disposal of the grounds. I intend to deed the land in trust perpetual, without the power of sale of any portion of it, giving the Trustees power to collect a reasonable rental of campers to pay for improving the ground, and help toward paying the expenses of the meeting, etc.

I would like to hear from all speakers and mediums who will be able to attend the Camp-Meeting at the earliest moment. I shall be glad to answer all letters of inquiry in which stamp for postage is enclosed. Will all who contemplate attending the Camp-Meeting please write me, so that I may know what provision to make for the accommodation of the Spiritual and Liberal public? Address, Badger P. O., Douglas Co., Washington Territory."

Massachusetts.

Passed to Spirit-Life

Mrs. Rebecca Howard, of Conneaut, O., one more of the old veterans and readers of the BANNER OF LIGHT, passed

old veterans and readors of the BANNER OF LIGHT, passed to the slient shore Nov. 21st, aged 70 years. For over thirty years she was a faithful and consistent Spiritualist, possessing these superior qualities of mind which enable one to view the foture conditions with rea-soring ability. She had taken the BANNEB for twenty-even years. Although poor health the last six years pro-vented her reading much, yet she could not feel reconciled without each weekly issue paid her a visit. Miss E. M. (Glesson, inspirational speaker, of Genora, U., conducted the functal services to the satisfaction of sil. G. W. H.

From Tyson, Windsor Co., Vt., Dec. 22d, 1885, Martha, wife of Hotace Tenny, aged 55 years.

who of Horses firm believes in the truths of Spiritualiam, and in her long sickness was sustained and conforted with the assurance that are would meet these gone before. On the day appointed for services over the remains, the guides of Mirs. Barah A. Wiley delivered an eloquent address to the assembled friends. HATTIE A. LESLIE.

Ellish W. Dickinson, the undertaker, who died at the Elijah W. Dickinson, the undertaker, who died at the State-street home of his son, F. W. Dickinson, Wednes-day night, Sept, sith, 1885, in Springfield, Mass., at the age of 69 years, was a man whose figure has long been a familiar one in Springfield life, and who witnessed not a few changes in the community. He was a descendant of Nathaniel Dick-inson, who came to this country about 1600 and made his home at Halley in 1630, although the town was not setted till the following year. E. W. Dickinson was been feb-inson, who came to this country about 1600 and made his home at Halley in 1630, although the town was not setted till in following year. E. W. Dickinson was been feb-inson, who came to the care of which came down in the family from this ploneer, and attended Hopkins Academy in his youth. He came to Springfield in 1840 to teach the Hill district school, to the care of which Charles Barrows succeeded. He was married here to Mary A. Orossett, of Northampton. . . . Mr. Dickinson has been connected with all the principal undertaking establishments in the four nor forty years. He joined the First Church on coming here and became one of its descours. He was one of the found-ers of the North Church in 1846, and also one of its first decours. Subsequently heembraced spiritualism and with-drew from the church with his wile, becoming with flutus Elimer a local ploneer in the two never came back into the church, although urged to do so. He was a man much given to reading, and had a mind of more than usual strength. He was once in the Gommon Council, and in its years received several nominations for high places by the greenbackers. He leaves two sons—F. W., his partner, a.d Arthur S. Dickinson, who is engaged in orange culture. His wilfe died in 1850.—Springfield Republican. State-street home of his son, F. W. Dickinson, Wednes-

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed that number, twenty eints for each additional line will be charged. Ten words on an average make a line. Ho postry admitted under this heading.] . ",bobas and tollass a dutes in

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Or, Elementary Lessons in Christian Philosophy and Transcendental

Medicine.

BY W. F. EVANS,

Author of "Mental Cure," "Mental Medicine," "Soul and Body," and "Divine Law of Cure,"

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CITAP.	2	Application	of the	Idealistic	Philosophy

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- OHAP. 5. Happiness and Health, and Where They are to be Found.
- CHAF. 6. The Real and the Apparent in Thought, or the Impossible and Contradictory to Sense is True
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- CHAP. 14.—Executing Judgment upon Ourselves, or in Thought Beparaing Disease from the Real Self. CHAP. 15.—The Creative Power of the Ideal, or the Exter-nalization of Thought.
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SPECIAL NOTICES.

AF In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the express on of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

The varied shades of opinion to which to response his give Mar We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a peuril or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Ha N Eng geet to press every Tuesday.

insertion, must reach this office on Monday of as the HANNER goes to press every Tuesday.



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remble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge,—Spirit John Pierpont.

Communion with Spirits.

It is an ill-considered desire that seeks the enjoyment of communication with the invisibles without regard to any preparations on the part of the seeker, or to any conditions that may of necessity be imposed by the spirits. Such a high privilege certainly ought not to be expected on any ordinary terms. To think of coming into the recognized presence of spirits clothed in our common moods and without purification of the thoughts that dwell constantly on mundane things, is of itself confession of a profound ignorance of the spiritual, which needs no corrective so much as that of plain instruction.

How is it to be supposed, simply regarding things in their right relations, that the spirit encased in its mortal tenement can hold converse, however brief, with spirits excarnated and invisible, unless it first be understood that there are certain indispensable qualifications for the interview to be ascertained and complied with ? unless it be known that the veil is not to be hastily drawn aside, nor rent with violence, nor removed by a mere impulsive command? Were it indeed thus, then surely the visible and invisible would already be one and identical, and the great fact of continuous life hereafter would require no conditional demonstration. But since it notoriously is not so, and the world has waited in eager and aching expectancy through the long and darkened ages to be brought into the light of the truth which sheds its growing illumination in our own clear day, it must be a more than sacrileand refuses simple compliance with terms of whose real meaning it can as yet know nothing whatever. We have had enough of this arrogant and ignorant denial of the need of any conditions which spirits, in obedience to higher spiritual laws. suggest to us as at present essential to open communication with us. They are bold braggarts who assume to tell the invisibles what they themselves best know. Such a temper is the outcome of the coarsest materialism. If itbelongs to the nature of so-called positivism, it is after the highest order of defiant conceit. There is not a trace of spiritual desire in it from beginning to end. Only those utterly destitute of spiritual knowledge will be guilty of conduct which necessarily repels the advances of the invisibles by creating a distance they would only too gladly abridge. We do not presume to come deliberately one into the presence of another without at least taking some thought of how we are to govern our speech and conduct so that the expected interview may yield the best satisfaction. Shall we then presume to come unbidden into the presence of the invisible spirits, no matter on what plane they may for the present dwell, not only without a thought of respect for them or a care for the reception proper to be tendered them, but tumultuously defying all their claims to much more than human consideration, and insolently informing them that if they refuse to meet us without regard to conditions they need not come at all? The question is one that must carry its complete answer with it. Surely, spiritual work is not to be done wholly on the material plane. If we ourselves exist only in accordance with certain conditions, are we to assume to deny other and high er conditions of existence and activity to those who have gone beyond? It is time that, among professing Spiritualists at least, this essential matter of preparation for the enjoyment of spirit-communication be better understood, and that it be thoroughly known that the invisibles come to us only as we interiorly invite them.

Proving Too Much!

The blind and unthinking attacks urged against Spiritualism by the pulpiteers of this country are often ludicrous, indeed, when examined in the light of reason, and carried out to their full and logical sequence : In their unthinking rage these zealots dash forward bruiting their wrath in high-sounding phrases; which frequently, if they can be considered to mean anything at all, really prove too much for the theologic position of their utterers : thus showing their wild fanaticism in its results to be closely akin to that "vaniting ambition which o'erleave itself, and falls on th' other side.' One of the most remarkable instances of this occurred not so very long ago, in the course of a diatribe against Spiritualism delivered by the Rev. Walter Barton, and published in the At-

BANNER

tleboro', Mass., Chronicle. This harangue was couched in the vein with those who know nothing about the subject of spirit return, and do not wish to-while they seek to prejudice and keep in ignorance the

people they assume to instruct. The Chronicle remarks that Mr. Barton "handied "the subject of Spiritualism, and we should say that is just what he did. He certainly did not consider it, and it is obvious enough that he never investigated it. His text was the familiar one about the "wizards that peep and mutter," which is alone convincing evidence of his astonishing originality. Of course he insisted on Spiritualism being a "delusion" at the start. They all do that as regularly as the mariner fixes his rudder before he sets sail.

He laid it down as a fundamental rule that the "right religion" for mankind could be determined only by its fruits. True as such a statement unquestionably is in theory, in point of fact it would signify simply that mankind are as far off from the "right religion" as they ever were, for the "fruit" is, most of it, the sourest sort of eating. He assumed, however, to pick out Spiritualism, rather than Orthodoxy, to apply this test to, and concluded off-hand "that Spiritualism was one of the worst trees in the orchard of necromancy. Why, pray? For the reason, as given by this preacher on fruit, that it "takes advantage of the weakness, melancholy and sorrow of people, to empty their pockets of treasure and their minds of truth." 'How can that be, now? Let us stop and look into it. Why are those who have had the benefit all along of the "right religion," broken down as he describes them to be, so that Spiritualism or any other belief is able to "take advantage" of them? Why should they be cast down at all? Spiritualism lifts them up by restoring them to a true belief. Why, then, is not Spiritualism the "right religion" instead of the wrong one? It would seem to the ordinary observer that this rever-

logical muddle from which it will be hard for

him to extricate himself.

A Specimen.

end denouncer of demonstrated immortality

has in this case proved too much for his own

side of the argument, and gotten into a theo-

An instance illustrative of the outrageous course pursued by men in the employ of the United States Government toward friendly Indians, is reported in the January number of The Council Fire, Washington, D. C. It appears that a dispatch was sent to the press on the 24th of December, informing the public that Roman Nose, a Cheyenne Indian, had been turned over to the civil authorities of Kansas and lodged in jail at Leavenworth on a charge of killing a woman during the recent outbreak at Cheyenne and Arapaho Agency, and that Attorney-General Garland had directed the United States District-Attorney for Kansas to prosecute him. The singular part of this case (as vouched for by The Council Fire)-or rather it would be were not similar wrongs against the Indians common-is no outbreak occurred, and no woman was killed at the time and place stated. The only tragedy with which Roman Nose has been connected, so far as the writer was informed, was one in which gious temper that sets itself up to command the disappearance of all conditions of communion murderous conspirate of certain white men: murderous conspiracy of certain white men: the leading points of which, as testified to by a reliable white man at Fort Reno and others. are as follows : In Aug. 1884, a post interpreter at Fort Reno had a quarrel with Roman Nose. and threatened to kill him. About two weeks afterward he engaged with four white men, hree of whom were United States soldiers, in a conspiracy against Roman Nose, and near midnight they went to his camp for the purpose of killing him. They fired into the tent, wounding Roman Nose and a little Indian girl, the girl receiving four distinct wounds, one in each hand, one in the neck, and one through the left The firing having aroused the other Inlung. dians, they ran to the scene, and the conspirators, fearing discovery, escaped. The next day the agency physician visited the girl, dressed her wounds, and expressed hopes of her recovery. Roman Nose was found about a mile and a half from the agency, exhausted by loss of blood from four flesh wounds. Three weeks after the shooting, the principal offender compromised with the family of the little girl, by paying two hundred dollars. It was thought at that time the girl would recover, but she afterward died from her wounds. Notwithstanding the aggravation Roman Nose had received, he expressed a willingness to meet his assailant on friendly terms. He expressed great sympathy for the little girl, saying : "If she only gets

The Banner of Light Poor Fund.

OF LIGHT.

As those who are familiar with the history of years past endeavored to maintain, with the assistance of the sympathetic and generous hearted in various parts of the continent, a fund wherefrom the pressing necessities of the poor and suffering coming under our direct notice might be met and supplied. This God's Poor Fund was organized in the early days of the paper, at the earnest request of the Spirit Band then controlling at our Public Free Circles. We have in this work distributed thousands of dollars, and been enabled to do excellent service.

The demand upon this Fund constantly exuseds the receipts, by donations, for its support-we have, in fact, been obliged in this work to pay out our own money far in excess thereof. We therefore trust that the kindhearted among our patrons will remember the unfortunate in this inclement season, and forward to this office their donations (however small) to the Fund, to aid a true humanitarian enterprise. All such receipts will be acknowledged in the BANNER OF LIGHT columns.

The following words, recently spoken in our Public Séance-Room by Spirit JOHN PIEBPONT, President of the Banner Circles, demonstrate the interest still taken by the denizens of the better land in this effort toward the pecuniary assistance of the stricken ones in earth-life :

As a member of the Banner of Light band, one of those spirits who desire to lessen human suffering and to benefit mankind in practical ways, I wish to appeal to the public through your columns in behalf of the needy and unfortunate who apply to us for material assistance. The winter is upon us with its inclement weather, its severe conditions, when those who have not worldly means must experience more or less of suffering. Many frugal, respectable persons are sometimes obliged to appeal for assistance from those more fortunate than themselves. Sometimes we are applied to by mortals whose cases are extremely necessitous, who lack the clothing they require to protect them from the weather, the food to sustain their bodies, and sometimes even a shelter. We cannot attend to the wants of these people unless we have material means It will not do to offer spiritual consolation when the body is suffering for want of outer comforts. It would be like offering a stone where bread was needed, or mocking words where spiritual light was desired : therefore we would appeal to our sympathetic friends, to those who have the means to assist us in this work. assuring them their contributions will be gratefully received, and faithfully devoted to the needs of those who come to us. Friends, everywhere, send in your mite, however small, and we will bless you for it. For the assistance rendered in times past, for the prompt responses to our appeals for "God's Poor," we return our thanks, while soliciting a continuance of the same in the future.

😥 We have no confidence whatever in slan-

derers and backbiters, although such call themselves Spiritualists. We are sorry to be compelled to say that this class is multiplying, notwithstanding Spiritualism teaches that each and all should do as they wish to be done by. This is a grave matter. Besides, it is getting to be an intolerable nuisance. Stabbing good people in the back, while preaching from the rostrum the broadest charity, is an enigma we are unable to solve. Under such circumstances is it to be wondered at that liberal-minded people who have left "the church" because of its habitual bickerings, and are ready and willing to join our ranks—as many have—are becoming disgusted with the hypoorisy so often manifested among professedly leading Spiritualists who have "axes to grind "? No matter how much one may do for such people, pecuniarily or otherwise, the moment one ceases catering to their idiosyncrasics, that moment these "wolves in sheep's clothing" secretly wag their venomous tongues. They not only belie their betters, but often run into the public press, with productions from their pestiferous pens, thinking thereby to gain notoriety for themselves. Is it not high time, we ask all good honest Spiritualists who believe in and inculcate the spirituality of Spiritualism, that a protest should go out condemnatory of this class of people, who mistake license for liberty, and thus pander to their lower natures, to the almost utter exclusion of the higher and nobler attributes they would make their fellows believe they possess We have been led to make the above remarks on receiving letters from several of our ablest writers and lecturers in various parts of the country deprecating the sad condition of things in certain quarters at the present time. One writes: "You now have a very forcible illustration of how little value to some people is a thorough spiritualistic experience....Such persons I regard as a curse to the cause of spiritual reform, for they repudiate everything that is spiritual.... You see how little harmony and charity these people manifest, when the spiritual teachings are entirely in the direction of love and peace !... I will have nothing to do with these contemptible squabbles-will rather retire from the entire movement. I am not, and never was, or meant to be, that kind of a Spiritualist. Still I sympathize with you, and hope sincerely you will be spared-notwithstanding your present dangerous illness-and that you will withstand all this senseless clamor. to the end that the angel-world workers may more fully imbue mortals with their holy teachings, which are continually pouring down from the heavens to bless mankind." And now as another anniversary of the advent of Modern Spiritualism is near at hand, when great gatherings all over the country will take place, we earnestly hope all honest speakers upon the rostrum will denounce, in the strongest terms possible, the incessant blokerings in our ranks, to the end that peace and love and progress may take the place of all the inharmonies which have of late so retarded and are still retarding the onward march to victory of our glorious Cause. Rev. Frederick Arnold, in his work just now published on Rev. Frederick W. Robertson. of Brighton (England), gives a chapter to anecdotes and sketches of Lady Byron. The following paragraph alludes to her interest in Spirituthe order named - the following discourses, alism: "Lady Byron seems to have been a believer in what is called 'Spiritualism.' She writes: 'I have a mind to say something about the "manifestations." I 'omit "spiritual" designedly, as on that word the question is begged. It appears to me that no one who has accepted the resurrection as an historical fact, can refuse assent to the accumulated evidences of these reappearances." In fact, Lady Byron came to look on these appearances as satisfactory evidences of the resurrection of Christ-which she said otherwise rests on "testimony in a remote age, and by no means completely satisfactory."

Correspondents, Pro and Con.,

Are still harping on the Beste flasco at Hartthe BANNER OF LIGHT well know, we have for | ford. As both parties in the controversy thought fit, at the start, to ignore the BANNEB OF LIGHT, and to conduct their quarrel in newspapers outside the spiritual ranks-thus compelling us to go to the daily press for the facts-we have mainly confined our treatment of the case to the printing of such statements as we culled at second hand.

We were certain that when the time arrived that the matter had no more value to the daily press as an item of news, the attempt would be made in this instance-as it has scores of times before, and in relation to other mediums -to overload the BANNER columns with an aftermath of angry personalities and recriminations reaped and gleaned at the eleventh hour. We are determined that such an effort shall not succeed at this time : We have better use for the BANNER's space than such action on our part as yielding to the pressure now exerted would imply.

With this article the Beste controversy must stop as far as this paper is concerned. If Mrs. Beste is a genuine medium, time, which proves all things, will tell, and no one will be more pleased than ourself to see the demonstration made; but a heated controversy in the spiritual press will settle nothing, and we decline to be a partner in any such proceedings.

Not desiring to do injustice to any person knowingly, we give place, in closing the consideration of the Beste imbroglio (as far as our columns are concerned), to the following extracts from a somewhat lengthy reply furnished us by Col. S. P. Kase of Philadelphia, to certain questions by Mr. Beach, published in the BANNEB for Dec. 12th :

BANNEB for Dec. 12th : "In answering Friend Beach, as I am a kind of mat-ter-of-fact man. I necessarily must use plain lan-guage. The story he speaks of originated by the lady referred to seeing a small bundle dropped from a win-dow after a certain scance held by Mrs. Beste. My-self and Mrs. K. were soon informed of this, and I at once inquired of Mrs. B. whether that was the fact. She admitted it was : said that her spirit-guides sug-gested to her that if they had some material clothing near they could much easler materialize, etc. I immediately informed her of the consequences of such action, and was sorry that she had lent herself to such acceptive influences. As a medium she was lay-ing herself open to criticism and arrest—which I con-sidered was the work of deceptive spirits who were seeking her ruin. But we never turned her from our home, all assertions to the contrary notwithstanding. I desire further to say that Mr. Beach has misun-derstood the facts when he says the lady giving the information reported that we captured the parapher-nalia for personating spirits in her (Mrs. Beste's) pos-session—she having the gauze and tapestry wrapped about her person wherewith to palm off upon her pa-trons and friends these disguises as genuine spirit-materialization. To this declaration I reply that nothing of that kind

trons and friends these disguises as genuine spirit-impterialization. To this declaration I reply that nothing of that kind or nature was ever told him either by myself or Mrs. Kase. Indeed, I do not know that I ever conversed much with Mr. Beach upon the subject; and Mrs. Kase says that she has no recollection of ever making such a statement. The declaration is therefore to be attributed to a misunderstanding on his part. I again say, without hesitation, that with all the eo-centricities of Mrs. Beste she is a wonderful medium for materialization and volces."

The Prayer Week.

The first entire week of the New Year is habitually set aside by an association called the Evangelical Alliance, to be observed as a season of special prayer and exhortation. This association is composed of what are known as the evangelical Protestant denominations. Daily prayer-meetings were held by its members, and under its general auspices, during the week ending January 9th, not only in the leading cities but throughout the entire country. As has been stated in regard to this service of prayer, the idea is to begin the year with a distinct recognition of Divine Providence, just as one would embark on a sea-voyage or set out on any other perilous journey, offering prayers to his divinity for safe conduct through any trials to come. These supplications are made for strength to resist the temptations of the world and to enable those making them to faithfully perform their duties during the year.

While this is admitted to be a perfectly proper proceeding for those who profess to believe that God only is able to bring about on earth that state which is described as the ideal one, in which all the present evils of social life will be swallowed up and disappear, it is well enough to inquire if these same churchmen will rise from their knees with a ready willingness in their hearts to strictly obey the commands and follow the example of the Christ they profess to worship. For if they will but begin to do that, they will unconsciously and unannounced start such a social revolution as never was known before on this planet. "By their fruits ye shall know them."

JANUARY ,16, 1886.

Show Them Up!

The New York Medical Advocate contains the subjoined plain language regarding the Allopathic M. D.s. and their prospective plots against one of the dearest rights of the people : () and (

"The attempt is to be made in all State Legislatures which may be found sufficiently pliable, to procure the enactment of statutes that shall effectually place the practice of medicine in the hands of the old school. Such statutes have been put in force in Virginia and Mississippi, and are operated in a manner totally adverse to common civilization. It is purposed to try it on in Pennsylvania, Ohio, Maine, Wisconsin, Michigan, and other States. The principal features of the bills are set forth as follows :

of the bills are set forth as follows: I. The sole power of granting licenses for the practice of medicine in the Biate to be vested in a single Board. II. This Board to have no connection with any corpora-tion engaged in medical teachings. III. The doings of this Board, including the determina-tion of the fitness of applicants for the license to practice, to be public, and matters of record, and the records open for public inspection. IV. To secure the efficiency of the Board against snown-petent membership and the pressure of partiesn politics, its medical profession or its reportentiatives to nominate to the Governer a list of persons qualified to perform its duties, from which list the Board should be appointed. The Reite Medical Society of Pennavirania has ap-

The State Medical Society of Pennsylvania has ap-

pointed a committee to propose such a bill, and a lobby to procure its enactment. It is their boast, that with such a statute the old school of Ontario have rooted the Belectics out, and are fast getting rid of the Homeopathists. They aim to do it here. Perhaps since the Dark Ages there has been no medicoval barbariem darker than characterizes the average 'regular'; ..., and the current stupidity even excels the savagery. This is the dish which the advocates of medical

statutes have set out for us. It is unnecessary to some ment on it. A viler accumulation of medical carrion was, perhaps, never offered to a respectable, civilised people."

John Ruskin on Ireland.

What John Ruskin has just written to the Pall Mall Gazette on the subject of Ireland and its people, is no more true now than it has been for a great many generations, only nobody has had the insight to see it, and the genius to state it in such clear terms before. "Would it not be well," asks Mr. Ruskin, "to take some account of the following uneradicable virtues of the Irish race, in our schemes for their management? First, they are an artistic people. and can design beautiful things and execute them with indefatigable industry. Secondly, they are a witty people, and can by no means be governed by witless ones. Thirdly, they are an affectionate people, and can by no means be governed on scientific principles by heartless persons. Permit me," he adds. "to observe further that as Scott is authority for Scotch character. Maria Edgeworth is authority for Irish, and her three stories of 'Ormond, 'Ennui,' and 'The Absentee,' contain more essential truths about Ireland than can be learned from any other sources whatever." There speaks the man who possesses deep insight into human character, with sympathies to corre-

spond. Yet politicians, thirsty for power and money, are listened to long before him.

J. J. Morse in Boston Next Sunday.

On Sunday last the above-named able and earnest advocate of the present day gospel of angel-life was the medial instrument of two excellent and instructive addresses to the Spiritualists of Newburyport, in this State, which the Herald, published in that town, gave special commendation to in its issue of the following day.

Mr. Morse's controls will deliver their last Sunday lecture in Boston during their instrument's present sojourn here, on Sunday next, at Berkeley Hall, the Spiritualistic Phenomena Association having been induced to secure his services in consequence of the great satisfaction his controls afforded the meeting, as above, on the occasion of their previous efforts there.

Mr. Morse speaks in Haverhill, Mass., the two final Sundays of this month; and during next month in New York City.

We learn that Mr. Morse has been fully ocoupled during his sojourn in Boston with social courtesies and professional duties, and he speaks in warm tones of pleasure at the great cordiality extended to himself and family. All letters for Mr. Morse to be directed care

of this office.

🖅 Gen. Sheridan has, under date of Jan. 2d and in answer to requests for further informa-"tion explanatory of his recommendations in his last annual report regarding the Indian question-issued a lengthy circular from army headquarters, whose drift has been thus aptly epitomized:

"The Indian reservations of the country are as large as twenty five States like Massachusetts, or more than three times as large as the whole of New Eng-land, occupied by about 300,000 Indians. Gen. Sherl-dan proposes to settle these Indians on the space of three Etates like Massachusetts, and set aside for them the interest on the remainder at \$1.25 an acro. This would give them about \$4,500,000 a year in the aggregate, or \$18 for every brave, squaw and pap-poose. This money, less than is appropriated under the Indians to steadily improve their condition, and to become civilized, self-sustaining beings." The Indian reservations of the country are as large

.

well, I do not care for myself." "This," says the narrator, "is the whole story briefly told. If Roman Nose has ever been mixed up with any other killing I never heard of it, and I was at the Cheyenne and Arapaho agency from September 23d, 1881, to May 27th, 1885, and have been in correspondence with Indians and white men the whole time since."

We have received and shall print in the two succeeding issues of the BANNEB-and in which we feel assured will be found of interest by our readers :

"THE HOME," by Mrs. H. S. Lake, a lecture whose effort is to demonstrate the blessedness and utility of the Home on earth ; and

"HOMES IN THE HEREAFTER," delivered by the guides of J. J. Morse, before the Spiritual Temple Society, Horticultural Hall, Boston.

Mrs. Carrie Grimes Forster, in ordering a copy of "The Next World Interviewed," speaks of Mrs. Horn's mediumistic and literary service in the following pleasant vein : "I am indeed pleased to welcome the new work, as I regard the former one, 'Strange Visitors, an intensely interesting volume, making the other spheres so natural and attractive-just the place where wearled humanity can repose after earth's conflict has ended."

With its issue of Jan. 9th the Deutsche Zeitung, an enterprising secular paper printed in the German language at Charleston, S. C., enters upon the thirty-third year of its publication by the present conductors. We congratulate the proprietors (who are carnest Spiritualists) upon their success, and trust their offorts in the future may be amply rewarded.

In Memory of C. H. Foster.

Sunday afternoon, Jan. 24th, will, it is announced by Mrs. Mary A. Newton, be devoted to a memorial service to the late Charles H. Foster, by the First Society of Spiritualists and the New York Conference of Spiritualists, at Grand Opera House Hall, Twenty-third street and Eighth Avenue, that city.

Mrs. James A. Bliss has removed from 121 to 129 West Concord street. Boston, We trust the Spiritualist friends hereabouts and also those who are investigating the phenomenon of materialization, will extend their aid and sympathy to this medium, who, in the midst of her present domestic troubles, needs encouragement. Many correspondents of this and other papers have declared themselves satisfied with the excellence and reliability of her seances, and she certainly deserves on such grounds a share of the public attention.

13 Wm. Johnston, writing from Clarencetown, New South Wales, Australia, says:

Whith New South Wales, Australia, Bays: "I have been a subscriber to and reader of the BAN-MER OF LIGHT for many years. I have no hestitation in saying that as an exponent of Spiritualism in its highest, noblest and best form it is unsurpassed. It, admire its conduct toward, mediums, its fairness, toward all parties, but above all its Pablic Circle, with its consoling messages to hundreds—I may say thou-sands upon thousands. Although at the Antipodes, I watch your career with great interest, and wish you-every success, as I am sure you well deserve it."

15 The Social Drift, published at Muskegon. Mich., by A. B. Wood, makes a lengthy extract from the editorial in our issue of Dec. 19th. entitled "The Scales Falling from their Eyes," and endorses the excerpt with the words: "As will be seen, it strongly favors the idea of the oneness of spirit so often advanced by us in these columns."

23 Information reaches us that on Sunday evening, Jan. 7th, the Spiritualists of Fall River, Mass., convened at the home of J. L. Marshall, and an organization was effected-the following officers being elected : President, Charles Crooher; Secretary, J. L. Marshall; Executive, Committee, John Buckley, John Scott and Geo.

A short time previous to the transition to the higher life of Helen Hunt Jackson ("H.H.") a friend told her of a poor woman whose husband had left her with an infant child to care for, and Mrs. Jackson directed that some articles of her own wardrobe should be given to the object of their sympathy. The woman in her gratitude gave her daughter Mrs. Jackson's name. After her death the poor woman took up her child one day, and calling it by name, said : "Oh ! my little girl, the lady who was so good to you never saw your sweet face, and she never knew how I loved her." At that moment, the woman related, a hand was laid on hers, a sweet motherly face bent over her, and said : "I am not dead. I am here." The woman had never seen Mrs. Jackson, but she described her perfectly in feature, voice and manner. The paper from which we condense this account states that its truth is vouched for by several women of San Francisco whose reliability is beyond all question.

23 We are in receipt of circulars from England asking aid for the medium Eglinton, who, it would seem, has fallen into pecuniary straits. We are unable to understand why the Spiritualists of the mother-land cannot provide for and assist their own mediums when in trouble. Certainly the burden of such work cannot be expected to fall upon the friends of the cause in America, where all the aid which can be obtained is scarcely equal to, the task of sustaining the needy workers on this continent. Strangers to us, claiming to be trance, inspirational and other medial instruments, also write us from Great Britain, asking as to the prospect of success should they come to Ameria. Our advice is adverse to their coming at the present time. The speakers now on the spiritual rostrum in this country are continually complaining that they are not adequately sustained, and there is much truth in these complaints, we are sorry to say.

By reference to an advertisement on our fifth page it will be seen that a volume containing a fine .collection of Inspirational Lectures and Impromptu Poems, by W. J. Colville, can now be had at the reduced price of 50 cents per CODY.

ET The Spiritual Wreath is finding its way into many homes in the land. The beautiful inspirational poetry and pleasing melodies it contains will gladden the hearts of both singers and hearers.

We understand that Mrs. Cora L. V. Richmond delivered the closing lecture of her present engagement in New York City last Sunday evening. She returns to Chloago.

BANNER OF LIGHT.

Attleboro', Mass.

A correspondent writes us that free and liberal thought is finding good expression in this town-as the following excerpt from a discourse pronounced there recently by Solon Laver on "The Duty of the Hour" will show :

there recently by Solon Lauer on "The Duty of the Hour" will show : "While we do not want to destroy those spiritusi re-alities which sweeten the life of man, while we do not wish to crush one single flower of religious sentiment, we must show that the life of To DAY is holy; that the Tising and setting of the sun include as many hymns of praise and carnest prayers as can be found between the lide of any book. The life of man is sacred, and its every care and joy are fit for prayer and song. The deeds of man see holy, and they merit every rike that worshipers perform on bended knee before the altars of the church. The joys and sorrows of the human sonl are fit to be embalmed in sacred verse, and every sigh that rises from the human breast is prayer for help as eloquent as any chanted words of priest. The blood that pulses in the verse of the spirit, throb of brain, when in that thought gemmed done the light of inspiration comes, filling the chambers of the soul with rays trutb-laden. In every act of life, in love and hate, in hope and fear, in God-like action or drive re-pose, man is a theme for song ; and, when the between ly muse descends to carth, she sings most sweetly of that carth god Man. Religion, too, must own his worth, and in her temple celebrate his praise. His daily life must be her bighest care. Her hands must isbor for his good. The God above needs not our help or praise. The cesan needs no fountain's thy stream to finise there in the sings most sweetly of that earth god Man. Religion, tour dis finise and self-complete. He fills the universe's vast extent. From him we draw our life, not he from us. Before our woes, the kind hand wiping from our eyes the tear of man to swell its volume. The sun has need of no ignoble taper to increase his light. Our doit is infinite and self-complete. He fills the universe's vast extent. From him we draw our life, not he from us. Before our woes, the kind hand wiping from our eyes the tear of griet-these do we need; and aweret Beligtion is worth most when in thi

Aid for A. C. Cotton.

In a recent issue of this paper we called attention to the calamity which had befallen Mr. Cotton, the enterprising publisher of The Rostrum, at Vineland N. J., through the destruction of his home by fire-resulting in a total loss to him of some \$2500-there being no insurance. The Rostrum for Jan. 10th acknowledges the receipt from Prof. D. F. Morrill of \$100, Mesars. Colby & Rich \$50, and divers smaller amounts from friends at home and abroad, which show that Mr. Cotton's case has appealed powerfully, as it should, to the generously disposed in the move ment. Pecuniary assistance can be sent direct to The Rostrum office, and names and amounts will be published in its columns.

The same issue of The Rostrum contains a call signed by J. B. Dunton, J. C. and R. S. Blaisdell, et al., wherein it is set forth that Mr. Cotton is eminently worthy the assistance now asked for him in that he has been always a sturdy worker for humanity, an earnest Spiritualist, and a strong friend of true mediums :

appeals and take measures to help according to their best ideas?"

The Boston Spiritual Temple.

A. B. French, Esq., the eloquent orator from the West, will speak for this society at Horticultural Hall on Sunday, Jan. 17th, at 10:30 A. M. and 7:80 P. M. Subjects, morning : "The Value of Spiritualism"; evening, "A Look Ahead, or, 'The World's To-morrow." Mr. French has been listened to by large and enthusiastic audiences throughout the country, and the citizens of Boston and vicinity should not fail to improve the present opportunity to hear him.

THE SPIRIT MESSAGE DEPARTMENT OR Bunker Hill our sixth page opens with the usual Invocation Questions, under which heading the queries of

ALL SORTS OF PARAGRAPHS.

THE NEW YEAR. THE NEW YEAR. Lo i another New Year Lies before ; All its days are pages Thou must store : Write thou then with steady hand Thy record, for it aye shall stand When heaving seas and solid land Shall chafe bo more i

Some idea of the popular growth of America may be gained from the contemplation of the fact that in 1756 the population of metropolitan New York City Itself was just about as large as Baratoga Springs can boast of to-day.

It is motive that weighs in God's scales and not deeds. A wish on earth is coin in heaven.-S. J. Jennings.

A freshet at Montreal has been destructive to property, and the cause of much suffering among the poor in the lower portions of the city.

W. Irving Bishop, the alleged mind-reader, has, as we expected, lost the heavy suit for damages which he instituted against Henry Labouchere, editor of London Truth, who took the trouble to speak dispar-agingly of B.'s performances. The Transcript records that " so far from getting even the conventional sixpence, the verdict in Mr. Labouchere's favor carries costs with it."

FIRE !-- Clinton Block, Boston, was the scene, on Tuesday, Jan. 12th, of a severe configration, involving a loss (as judged by a city contemporary) of from \$75,000 to \$100,000.----Several large mills at Kensing-ton, a suburb of Philadelphia, were burned Sunday morning, 10th, involving a loss of \$1,000,000.----There was a \$100,000 fire at Newark, O., Saturday night, 9th.

"Rapid Transit Lager Bier" is the sign over a saloon in a neighboring city. "We know of nothing more appropriate." says an exchange; "it affords a quick passage from wealth to poverty, respectability to disgrace, healthy to bloated bodies, and from this world to one of reckoning beyond."

The gale of Friday night and Saturday morning, Jan. 8th and 9th, was the most disastrous to shipping expe. rienced on this coast for many years. There were seven lives lost in Boston harbor, and two vessels were totally wrecked. There were also a number of casualties. It is estimated that about forty vessels were wrecked or badly damaged on the New England coast.

At a recent meeting of the London Anthropological Society, a modern philosopher read a paper on the game of hop scotch, in which he traced the origin of the game to a period anterior to the introduction of Christianity, and showed that in early Christian times children had some rough idea of representing in this game the progress of the soul through the future world, and that the division of the figure into seven courts was on account of the belief in seven heavens.

It is said that the mercury is dancing just above zero at this time (Jan. 12th) in Georgia.

Mr. Bland is Chairman of the Finance Committee, and so the mints will continue to grind out for an indefinite period the useless and menacing millions of the silver dollar coinage.

JUSTICE TO THE INDIAN.—The efforts and expen-ditures now made in their behalf are not for the pur-pose of protecting the peace of the country or for the security of the frontier, or on account of their hin-drance to our national growth, but simply because the honor of the Government requires that they should be protected against destruction by the very agencies that build up our prosports and greatness. Humani-ty and not policy directs their present treatment.— Nashville American.

CREMATION IN ENGLAND. - Noting the fact that the prefect of the Seine has sanctioned an expenditure of £8000 on the establishment of a crematorium at Pere la Chaise, the Pall Mall Gazette speaks of the English: crematory at Woking as "an abortive erec-tion." It is nothing of the kind, indignantly rejoins the London World; although cremation's progress is slow, the Woking building is in use from time to time and the body of a lady was successfully cremated therein recently.

Faith overleaps the confines of our reason, And if by faith, as in old times was said, Women received their dead Raised up to life, then only for a season Our partings are, nor shall we wait in vain Until we meet again ! -Auf Wiedersch

-Auf Wiederschen.

Daniel Lunt of Newbury, Mass., has the gun of Capt. Ezra Lunt, his ancestor, the man who first volunteered in the Old South Church of a Sunday, and marched to

A transatlantic paper we wot of records that a -the next exercise in order being Answers to Scotchman who had just had considerable difficulty in establishing his right to the benefits of the extencorrespondents and others concerning the re-sion of the franchise, was asked for his vote by one of cuperation of impaired nervous and physical the candidates for office; whereupon he got quite instrength, scientific knowledge and its relation dianant, and cried angrily: "Gie ye ma vote? It's

Australian Itoms.

The Victorian Association resumed its Sunday evening services Nov. 15th, the President, Mr. Rutherford, opening the meeting with preliminary remarks, in which he urged upon its members that they join hands and work with Spiritualism for Spiritualism to the best of their ability, "that the goodness, grandeur, beauty and use of Spiritualism might become visible, through the effect of the harmony it establishes among" themselves. A reading was then given by Mrs. Greenham, from Denton's "Soul of Things," followed by a lecture by Mr. Cunningham and remarks by Mrs. Addie L. Ballou. The annual picnic of the Melbourne and Richmond

Progressive Lyceums was held Nov. 9th. The morning exercises consisted of Holden Chain Recitations, calisthenics and marches. Dinner was served at 1 o'clock. The afternoon sports included jingling matches, foot races, etc., various prizes having been contributed by friends.

From the Harbinger we learn that the South Aus-tralian Times of Nov. 21st contained a bold, outspoken article over the editor's name, giving his experience with spiritual phenomena during investigations recently made by him in Melbourne and Adelaide.

English Items.

From London we learn that it was Mr. Eglinton's intention to leave the early part of this month for St. Petersburg and Moscow, to remain one or two months, and at the end of that time visit Berlin, Hamburg, Muntch and Vienna.

Florence Marryat is awakening an interest in spiritual phenomena, by interesting accounts in Once Week of her personal experiences therewith.

Information reaches us from New York, via England, that "Oommodore' Vanderblit's daughter, Mrs. Le Bau, inspired by the example of the donor of the Spiritual Temple in Boston, thinks of building one in New York."

The new monthly magazine, the initial number of which was announced to appear this monthin Munich. is to treat Spiritualism historically and experimentally, and occasionally illustrate its contents with engravings.

Washington, D. C.

To the Editor of the Banner of Light: Mrs. Helen Stuart Richings, who has been spend-

ing some weeks in Washington, was tendered a farewell reception on the evening of Dec. 29th, at the heme of Mr. and Mrs. Downey.

Over a hundred persons were present to " speed the

Over a hundred persons were present to "speed the parting guest" with many expressions of regret that the "good-bye" must be said. On New Year's Kve Mrs. Capt. Cabell's parlors were the scene of another gathering which also had Mrs. Ellohings for its centre. On this occasion a brilliant and unique entertainment was provided for the guests, who, on being scated in the front parlor, were each handed a dainty souvenir programme, bearing on its reverse side a picture of "The Naughty Little Girl." The rear parlor having been transformed for the nonce into a stage-the handsome portiers serving admirably as a drop-curtain-a Spright yone act com-edy was charmingly rendered by Mr. and Mrs. Rich-ings, succeeded by two powerfully delivered recita-tions by the latter, the programme closing with "The Naughty Little Girl," which Mrs. Richings gave in Costume.

costume, This most enjoyable evening passed all too quickly, although many of the guests remained until the boom of cannon and ringing of bells announced the New Year's advent.

Children's Lyceum at Onset.

To the Editor of the Banner of Light:

Notwithstanding the severe cold of Sunday last there was a good attendance at the Lyceum. The exercises opened with singing. After the Banner March recitations were given by Nellie Bannard, Guy Park-er, Brainard Bates, Winnie Bourne, Fred Bourne, er, Brainard Bates, Winnie Bourne, Fred Bourne, Austin Ballou, Louie Williams, Esterbrooks Bates and Bertha Blackwood; songs by Etta Shea and Let-tie Bates. Mrs. Wanser read her answer to the ques-tion, "Why do I come to the Lyceum?" Readings were also given by Mr. Besle of East Warebam, Mrs. Fairbanks and Mrs. Barnard. Mrs. Pearce and Mrs. The session closed with singing "Roses Underneath the Enow." In connection with the Lyceum a dramatic associa-tion has been formed, and their first entertainment was given Friday evening. Jan. 5th, for the benefit of the Lyceum Industrial Union, at the Onset Avenue Theatre, in Williams Building. It consisted of panto-mime, songs, dues and recitations, concluding with the farce, "The Feliow that Looks Like Me." A orowded house rewarded their efforts, netting the ladies a handsome sum. D. N. Fond, Conductor.

D. N. FORD, Conductor.

Newburyport, Mass.

To the Editor of the Banner of Light:

J. J. Morse, the inspirational trance speaker, of Lon-don, Eug., gave two excellent addresses last Sunday on "Matrialization" and "Heaven." Sudden illness on the part of your correspondent's wife, necessitating his withdrawal from the hall, is his excuse for not pre-

Meetings, etc., in Dover, N. H. To the Editor of the Banner of Light:

Bunday afternoon, Jan. 3d, Miss L. Barnicoat deliv-ered a lecture at Sawyer's Mills, "Engine House," to a full audience, on "Justice," which was fully appre-ciated by all present, after which she gave a large number of psychometric readings, clairvoyant de-scriptions, etc., which were acknowledged to be true in detail; one or two were disputed at the first, but she kept up the reading or description to such au extent that the parties rose to their feet and said. "Yes, I remember it." "It is true." A more appreciative au-dience I do not remember having seen inside of those walls. The interest is still increasing; we have in-stituted a "Guarantee or Emergency Fund," which is meeting with a goodly number of patrons, and we feel confident that ere long more will be added to our number. As I noted in my last letter to the BANNER a lecture to be published in the Antimosopolist of Rootnester, N. H., by W. J. Colville, on "Future America," I have received letters from north, south, and west for copies, which will be supplied as soon as published. a full audience, on "Justice," which was fully appre-

Haverhill-Good Templars' Hall.

To the Editor of the Banner of Light: J. W. Mahony, of England, spoke for the First Spiritualist Society of Haverbill and Bradford, Sunday, Jan. 10th, at 2 and 7 o'clock P. H. Mr. Mahony com Jan. 10th, at 2 and 7 o'clock P. M. Mr. Mahony com-menced the exercises of the afternoon by reciting the poem by Eliza Cook entitied "The Heart's Charlty." The subject of hislecture was "Civilization Under the New Spiritual Dispensation," his remarks upon which held the closest attention of the audience. At 7 o'clock his subject was, "Is Life Worth Living?" Both lec-tures were replete with sound common sense, and were listened to by audiences that at their close pro-nounced them deeply interesting and instructive. Mrs. E. Trask Hill, of Boston, will occupy the same platform next Sunday, Jan. 17th. W. W. C.

Novements of Mediums and Lecturers.

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

Mrs. M. M. Pratt is at present located at Aurora, Ill. Mrs. M. M. Pratt is at present located at Aurora, Ill. Hon. Warren Chase lectures in Somerville, Ot., Jan. 17th; in Manchester, N. H., Jan. 24th and 31st; in Woonsocket, R. I., Feb. 7th; in Fall River, Mass., Feb. 14th and 21st; in New York City, at People's Meeting, Feb. 28th; in Louisville, Ky., during March and April; in Evansville, Ind., May 2d. Charles Dawbarn of New York speaks twice in Providence, R. I., Bunday, Jan. 24th—his subjects be-ing "Individuality " and " Progress." Mrs. 6. Willis Fletcher will lecture early in August at the Neshaminy Camp-Meeting. J. Frank Barter is open to a few week evening en-

J. Frank Baxter is open to a few week evening en-gagements during the last of January, previous to his departure for Washington, D. C. to fil appointments in February. He lectures in Rockport Wednesday evening, Jan. 13th; in North Ablugton, Thureday evening, Jan. 14th; in Haverbillon Sunday, Jan. 17th, and in Woonsocket, H. I., on Tuesday evening, Jan. 19th. 19th.

Bishop A. Beals terminated his engagement at Chatsworth, Ill., last Sunday, and commences another at Topeka, Kansas, next Sunday, Jan. 17th.

Topeka, Kansas, next Sunday, Jan. 17th. Dr. J. K. Balley spoke at Jamesburg, N. J., Dec. 6th; at Prospect Plains, 8th; at Lakewood, 13th; at Spruce Creek, Pa., 24th and 25th; at Wheeling, West Va., Jan. 2d, 3d and 4th; at Bellaire, O., 10th, at 2 P. M., and at South Wheeling, West Va., at 7:30 P. M. He has also visited other points, a correspondent in-forms us, and accomplished good work at healing the sick. Address bim, Box 123, Scranton, Pa.

Dr. Dean Clarke speaks in Providence, R. I., Jan. 17th; in Haverbill, the 24th; in Brockton, the Sist; would like to make engagements for February at once. Address care of this office.

J. William Fletcher has been engaged for the Ne-shaminy Falls Camp-Meeting next summer. All letters addressed Ashland House, New York.

A Room Full of Spirits.

A Room Full of Spirits. The Rev. Charles J. Young, the eloquent pastor of the First Presbyterian Church, said in his sormon last Sunday morning that the room was full of spirits, but he added: "We cannot see them." This is a somewhat strange assertion for a Presbyterian clergyman to make; but if he wishes to strengthen his statement he should invite Dr. W. B. Mills into the pulpit to sup-plement such sermons by giving names and de-soriptions of spirits present.—Saratoga (N. Y.) Eagle, Jan. 0th. Jie Listw^{*} **DROF. BEARSE.** Astrologer, 259 Meridian st., Kast Boston, Mass. Your whole life written, housecope thereof free of charge. Reliable on Business, Marrisgo, Dicease, said all Finnelai and Social Affairs. Seud ago, stamp, and Aour of birth if possible. Iw^{*} Jiejj

107 There is only one way to advocate Spiritualism-and that is the honest, emphatic and dignified way of doing it. We want advocates who shall be incapable of fraud, and who shall teach the higher truths and sincerely demonstrate only the facts of spirit communion. He who mixes genuine phenomena with demonstrations of how to commit fraud, will be condemned by the public, and discountenanced by all honest Spiritualists .- Light for Thinkers, Atlanta, Ga.

Horsford's Acid Phosphate. Tonic for **Overworked Men.** Dr. J. C. WILSON, Phil-adelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dys-pensia of overworked men, with satisfactory results."

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5

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MIBERY, A NEW METHOD MUST BE ADOPTED.

BY JOSEPH RODES BUCHANAN, M. D.

CONTENTS:

to values in the spirit-world, conditions in California, the alleged prependerance of male con-trols, the "Milky Way," "electricity," and hatred as a means toward Christian discipleship, are answered by the Controlling Intelligence; T. J. Caystile, late of the Times, Los Angeles, Cal., speaks in a practical vein regarding the paper, and his friends, for whom he cherishes kind remembrances in the eternal world-he further, and rightly, objects to being regarded as a "disembodied" spirit, saying : "I do not like the term; it is too much of a contradiction, for I have a body; I am incarnated ; I have not been divested of form or feature, and how it is possible for me truthfully to say I am a disembodied intelligence I am at a loss to understand"; Mrs. J. M. Chandler of Hartland, Vt., brings words of encouragement and oheer to those she loved while on earth: Lewis T. Washburn of East Cambridge assures all who knew him that he is very well in the spiritworld, and that he would be pleased to talk with such as will afford him the proper opportunity; C. K. Ferris sends a message to A. J. Ferris of Plainville, O.; Clara White speaks to friends in Brockton, Mass.; Minnie Bowles of Boston has a pleasant word concerning her life and its surroundings in the spirit-sphere ; Gen. John A. Reid of Kansas City, Mo., announces his purpose to materialize through the assistance of a medium in that place if he can compass the right conditions; William H. Hunt of New Orleans, La., desires "to come into more vital and closer communication with those who are dear" to him; Rachel Saunders of Frankfort, Pa, has an encouraging word for her friends yet in the body ; Mamie West of Boston wishes to talk with her parents in a more private way ; the Controlling Intelligence gives messages for Robert Elwell and Hannah Stearns, and Hattle Hall of New York City would have her kindred feel that her transition was all for the best : "I have only been taken to a brighter world."

NOTICE TO MEDIUMS .- John G. Wire, Chairman of the Committee of Correspondence for the New Orleans, La., Association of Spiritualists, writes us, under a recent date, that that organization is desirous of obtaining the services, during the present winter and coming spring, of one or more mediums for independent slate-writing in the light, materialization. transfiguration, etc., through whose instrumentality it may be able to present to the public these "proofs palpable" of the verity of spirit-return and communion. The request of this friend in the South is placed before our readers that it may fall under the eye of the medial workers. Mediums who desire to correspond regarding the matter can address the gentleman for terms, references, etc., at No. 340 Calliope street, New Orleans. ي الأخير ا

no likely. I had far too much deeficulty in getting mysel to gie it awa to anybody."

A newspaper is like a pretty woman in many re-spects. To be perfect it must be the embodiment of many types. Its form is always made up. It is chased. It has a weakness for gossip. Taiks a good deal. Can stand some praise. Is awfully proud of a new dress.— The Sedgwick (Kan.) Pantagraph.

Europe is still ruled by the old men. Mr. Gladstone has just celebrated his seventy-sixth birthday; M. Grevy, at the age of seventy eight, has been reflected President of the French Republic for a term of seven years, and the Emperor William, verging on his ninetieth year, has completed a quarter of a century on the Prussian throne.

A remarkable instance of religious devotion was ex-hibited the other day at Indianapolis by an old couple named Steinberg, who permitted themselves to die from suffocation by coal gas, because they would not lift a hand on the Sabbath to adjust the stove-pipe which had failen. When their neighbors found them they were so far gone that it was impossible to resus-citate them. Some clergymen we know would rather die thas read a Sunday newspaper. Some day it is to be hoped that we shall get beyond such absurd fanati-cism.-Boston Herald.

The rough seas of winter-Coals and colds.

NEW PAPERS.-We are in receipt of the following new papers : The Spiritualist News, published monthly by the Glasgow Association of Spiritualists, Glasgow, Scotland. The May Flower, published monthly by Mary A. Parsons, Winsted, Ot. The Father' Love, a monthly, W. A. Spurlock and Franklin Bhoda editors. San Francisco, Cal. The Secular Age, pub lished weekly by Mallonee & Stoll, Cleveland, O. Polymathical Investigator, published weekly by W. Mo-Niel, Little Eim, Texas. The Rising Sun, M. Fosdick, Kalamazoo, Mich.

A Vermont man recently went into his yard and whistled for his dog, but a bear answered it instead, Whereupon the man fied. Some men are never salis. fied.—N. T. Graphic.

Mrs. K. R. Stiles, of Worcester, Mass., with her husband, purpose leaving that city at an early date on a trip to Florida, which will consume some three months. While she is in the South we would recommend her to the attention of the Spiritualists of Charleston, Savannah, Jacksonville, New Orleans, and other places, as an excellent séance medium, also as a speaker. 1.1.144

EF The Twentieth Anniversary of the organization of the Cleveland, O., Children's Progressive Lyceum will be celebrated next Sunday at Weisgerber's Hall. See card of Thomas Lees on eighth page.

Mrs. E. A. Cutting will visit Springfield, Mass., next week. Those wishing to know of her medial powers can consult her while there, or address her at her Boston office. See advertisement, fifth page.

EF Attention is called to the announcement made on our fifth page by Dr. C. T. Buffum, who returns to Boston after an absence of some two years. and a first a sea Tailea an sea .ŭ.1

Contraction of the second s Second second

bis withdrawal from the hall, is his excuse for not pre-senting a synopsis of both addresses. Miss Jennie B. Hagan, inspirational speaker, unable to fail an enargement a few weeks ago by reason of ill-mess, will be with us noxt Sunday. The Ladies' Aid Society on Thursday last reflected Mrs. N. A. Easson, President; Mrs. T. W. Goodwin, Vice President; Mrs. John S. Fike, Becretary, and Mrs. William P. Hoit, Treasurer. Mrs. Maud E. Lord closed her engagement here Sat-urday morbing last. She gave a circle at Amesbury Thursday night (7th), and was so well liked that she was engaged to hold several more this week. The Spiritualist Society will hold a candy pull and dance on Tuesday evening, the 19th inst., and anticipate a large attendance and good time. Mrs. Laura E. Dainty, the charming little actress, and a Spiritualist and me-dium as well, was in town last Friday, in her new play, "The Mountain Fink."

Haverhill-Britten Hall.

To the Editor of the Banner of Light :

Last Bunday Edgar W. Emerson of Manchester, N. H., occupied the platform at Brittan Hall, attracting large andiences afternoon and evening, notwithstand ing the zero weather.

In the afternoon he was controlled by the late Bey. Henry Jewell, Universalist clergyman of Merrimac delivering an excellent address upon "The Utility of Spiritualism."

Spiritualism." In the evening he was forcibly and suddenly con-trolled by a stranger to the audience and the medium, who spoke in an interesting and instructive explana-tion of the mystery yet simplicity of spirit control, and in a locid manner described the process by which he was able to control his instrument, describing the pro-cess as similar to that of a mesmerist when controlling a subject.

At the conclusion of each address there were giver At the conclusion of each autress there were giver thirty or more descriptions of spirits present, nearly all of whom were recognized; many of them gave in teresting messages to friends. Next Sunday the plat form will be occupied by J. Frank Baxter. E. P. H. Haverhill, Mass., Jan. 12th, 1886.

Meetings in Keene, N. H.

To the Editor of the Banner of Light : Our lecture season opened Sanday, Sept. 18th, when Dr. C. H. Harding addressed, both afternoon and evening, appreciative audiences. He is one of the best psychometric readers that has been in Keene, and

psychometric readers that has been in Keene, and after each lecture gave his audiences tests which were listened to with great interest. Bept. 20th we had Oapt. H. B. Brown ; Sept. 20th and 30th, J. Frank Bax-ter; Oct. 18th and Nov. 20th, Hon. Warren Chase; and Dec. 20th, George A. Fuller. Mr. Fuller is one of the finest inspirational speakers upon the spiritualistic platform. He holds his audi-ence spelibound by his cloquence and by the glorious truths he utters. All who have the pleasure of meet-ing Mr. Fuller can but wish him every success in this his, knowing that a glorious hereafter awaits bin in the Summer-Land. Dr. E. H. Amaden accompanied Mr. F. and gave a soance at the residence of H. G. Hawkins, for physical and musical manifestations, which were very fine, and all went away feeling well repaid. *Keene, N. H., Jan. 9th*, 1886.

New Bedford.

Frank T. Ripley has met with a success in New Bedford; Mass., that must be very satisfactory to those who have been benefited by his labors, and highly encouraging to himself as a lecturer and test medium; so we are informed by Geo. Y. Nickerson and J. H. Thomson, who write in eulogistic terms of the service he has rendered in that city on the public platform and at private scances.

Soott's Emulsion of Pure Cod Liver Oil, with Eypophosphiles, Is More Nutritious and Strengthening than any other combined or single remedy. The

Medical Profession universally attest this fact, and prescribe it in Consumption and all wasting conditions with splendid results.

STROMATING STRUGGER

or to attend funerals. Address him No. 46 Clarendor street, Boston, Mass.

To the Homeless and Needy.

The ploneers of the Spiritual Philosophy were the Shakers, who are to this day true Spiritualists. Their drors are open to those who will come out from the world and live a pure, clean, temperate, industrious life. Their locations are the most beautiful in the land, and every comfort is supplied, while the soul finds new joys in spiritual life and the kingdom of heaven on earth. Further information will be given by writing to L. HOBTON.

L. HONTON, 78 Pearl street, B. Somerville, Mass.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fiftern erais for each subsequent in-sertion on the seventh page. Net insertion. Business Cards thirty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Fayments in all case in advance.

AP Advertisements to be renewed at continued rates must be left at our Office befare 18 M. on Raturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to wouch for the honsety of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that diehonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-plance.

SPECIAL NOTICES.

PROVED CUSHIONED EAB DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Always in position, but invisible to others, and comfortable to wear. All conversation and even whispers heard distinct-ly. We refer to those using them. Send for illustrated book with testimonials, free. Address F. HISCOX, 853 Broadway, N.Y. Mention this paper. A.15.6m*

Andrew Jackson Davis, Physician to Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 9 to 12 A. M. Consultation and advice, \$2,00. tfJ16

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 83 and 10c. postage, 4w* D26 \$3, and 10c. postage.

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 em-braced in the Universal Postal Union.

H. A. Kerney, No. 1 Newgate street, Newcastle on Tyne, will act as sgent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J. of Colt Morse.

The first two editions of this work were published under the title of MORAL EDUCATION, but the title proved m inadequate as to render a change necessary. Cluth, pp. 405. Price \$1,50; postage 10 cents. For sale by COLBY & RICH.

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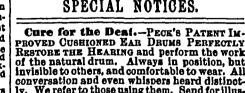
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ng Gospel. Large 8vo. Cloth. Price \$3,00; postage 14 cents. For sale by CULBY & RICH.

WAS JESUS DIVINE? A Critical Exam-ination of Hiblical Theology. By M. B. CRAVEN. Paper. Price 10 cents. For sale by CULBY & BICH.



TANUARY 16, 1886 JANUARY 16, 1886.

Message Department.

Fublic Free-Circle Meetings Are held as the BANNER OF LIGHT OFFICE, 9 Bosworth Street (formerly Monigomery Piace), every TURADAY and FRIDAT AFTERNON. The Hall (which is nued only for these stances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisit, at which thus the doors will be closed, allowing no erross until the conclusion of the stance, encept in case of absolute necessity. The public are cordicily iswited. The Measures published under the above heading indi-eato that spirits carry with them the characteristic of their earth-life to that beyond-whether for good or will that these to traceive no contribut for the safe the reserve to reseive no contribut for the safe the reset to reseive no contribut for the safe public these columns that does not comport with his or her res-on. All express as much for thm the stary pressive-mo

these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no

Bon. All express as much of truth as they perceive no more.
 Ti is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Aff Natural Rowers apon our Circle-Room 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 pleasare to place upon the altar of Spiritual-ity their doral efferingt. May We invite suitable written questions for answer at these charces from all parts of the country. (Miss Whelmare desires it distinctly understood that ahe gives no private sittings at may time; neither dees the re-eliev visitors on Tuedays, Wednedays or Fridays.) Aff. Letters of inquirf in regardto this department of the BANNER should not be addressed to the medium in any Case. Linwis B. Wilson, Chafranas.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Nov. 13th, 1885. Invocation.

Report of Public Seance held Nov. 13th, 1883. So **Invocation.** Angels of love and peace, bring our souls into a con-dition of receptivity to your tender influence, your heavenly power! We incline our hearts to the worlds beyond, and would be submissive to the divine com-mand of the spirit, which bids us do our duty faith-fully, be earnest in well-doing, be upright in thought and deed. The human heart is sometimes weak; it cannot always see clearly the way before it, and it needeth guidance and strength from heavenly sources. Oh i ye bright visitants from another world, from you it would receive light and understanding; from you it would receive light and understanding; from you to cannot always see clearly the way. Whether it be the word of consolation, of cheer, of encouragement, or of admonition that shall call tup from the darkness and lowilness of life to a higher plane, a more quickened comprehension of its duties and possibilities. Oh holy oues, ye who ever faithfully follow the law with-in, ye who go forth on errands of mercy and of tender-ness, bearing grand tidings and lovely influences, we would come under your instruction this hour. Give unto every soul here assembled just that amount of power and of influence it may need; give to these re-tuning spirits who are seeking light and knowledge that opportunity for expression that is most desired. May each one who gathers here at this time, and at all times, receive from angelic life just that supply which nature demands, and the soul craves for. Amen. **Questions and Auswers.**

Questions and Answers.

CONTROLLING SPIRIT.-Your questions may now be presented, Mr. Chairman.

now be presented, Mr. Chairman. Ques.--[By a subscriber to the BANNER OF LIGHT.] Can the Controlling Intelligence give advice as to how to repair nervous and physical strength that has been abstracted by living for years in unfavorable conditions, and among human years in 2

years in unfavorable conditions, and among human vampires? ANS.—It would be necessary for a person so conditioned to have a change of locality and occupation, and to be removed entirely from the scene of her labors, where there had been such a draught upon her vitality, and to have, perhaps, magnetic treatment, or support from some congenial, sympathetic, healthy person, whose own magnetism, combined with that spiritual vitality supplied by invisible be-ings, would assimilate with that of the suf-forer. It would also be necessary to detach the mind from anxiety and care, either of a physical or mental nature, and to live largely out of doors, that is, spending most of the time in the open air, that the system may absorb in the open air, that the system may absorb within itself draughts of magnetism, of vital electric force from the atmosphere. Each spe-cial case might also require particular instruc-tion, but what we give would be applicable to any one suffering as your correspondent de-

Q.—Is it advantageous to an individual after arriving in the spirit-world to be learned in material science, such as astronomy, geology, etc.?

etc.? A.—Yes; if the person is really learned, and has not gathered up false ideas of these sol-ences, which act as mere rubbish to the mind and must be cleared away before an intelligent comprehension can be attained. If the indi-vidual in question has closely and carefully studied these sciences, and gained step by step perceited, knowledge in relation to them then practical knowledge in relation to them, then this information will be valuable after passing from the body, as it would be while living on the earth. Whatever tends to increase knowl-edge in the human mind tends to enlarge the individual, to expand the powers, to quicken the faculties of observation and understanding,

perity and with all its relations in life. I have listened to what has been said concerning the unpleasant influences cast by spirits, but I do not very well understand it. From my obser-vation and experience with life in California I can most truly say that I have found there a most liberal element, disposition and tendency in the human mind to broaden out, not to be warped by narrowing ideas and opinions, but to give every one an opportunity of expressing himself. It is true there has been an element which you call Catholicism in some of the old parts of California, and perhaps there are rem-nants of Spanish superstition remaining in vaparts of California, and perhaps there are rem-nants of Spanish superstition remaining in va-rious places, but I do not understand how that would degrade or retard the development of any individual mind that desires to learn and to grow. There may be a law in operation which I know nothing of, but as a former resi-dent of the State, as one taking a pardonable pride in its reputation, I feel called upon to express my opinion in regard to these things. I would not like to have it go abroad that Cali-fornia is noted for its ignorance or the bigotry

I would not like to have it go abroad that Call-fornia is noted for its ignorance or the bigotry of its people, nor that it is wont to encourage an intolerance of opinion, because this is not in accordance with the facts and with the statis-tics of the intelligence of its people, so if I rise to explain I trust you will grant me pardon. Perhaps some other intelligence will come and tell you a different story. No two men ever saw the same thing precisely alke, and there may be a side to this question which I have not seen. I should be very happy to learn anything seen. I should be very happy to learn anything in regard to these or other matters, for I think it is our duty to foster a spirit of inquiry and to

In regard to these of other matters, for A third it is our duty to foster a spirit of inquiry and to try to learn all we can on every issue and ques-tion of importance to human life. I passed from the body a year ago last spring. I have not been all this time taking a little journey to Boston, though I understand I am here at the "Hub," not as a man encased in flesh, but as a disembodied spirit. I do not like the term ; it is too much of a contradiction, for I have a body ; I am incarnated ; I have not been divested of form or feature, and how it is possible for me truthfully to say I am a disem-bodied intelligence I am at a loss to under-stand. If my friends will believe that I return to them from the eternal world, bearing with-in my heart kind remembrances of my former relations, and also desirous to meet with them again in fraternal fellowship and association, I

shall be most pleased. I am interested in the concerns that were of value to me when here. I had an interest in the Los Angeles (California) *Times*, a publica-tion which I think I can truly say aims to pro-mote the interests of the human family, as moto the interests of the human family, as well as to circulate the news and important oc-currences of every day life. I am interested in it now—not financially, materially, but spirit-unly—and wish to see it put forth its best ef-forts for the benefit of mankind. It would please me very much to communicate through some such avenue as this to friends in the old

It may be said by some that in the very spot

It may be said by some that in the very spot where I dwelt there is an atmosphere of bigot-ry and superstition that perhaps may prevent me from manifesting as I would like, or from finding an instrument that I could use; but I shall endeavor to open a way, and I have great hopes of being successful. I trust I shall have the privilege of coming again sometime to speak to my friends. This is important to me. I feel that, as a conscious, living man, it is my duty to return in some such way as this to my friends, and help give them an understanding of what is going on in another life. You may simply call me T. J. Caystile.

Mrs. J. M. Chandler.

It will soon be thirteen years since I passed from my earthly home to enter upon the expe-riences of the spiritual. I was in the prime of life, yet my spirit could not withstand the physical ailments that came upon me; the de-bility of the body was such that I was obliged to pass out; yet I was not unhappy in conse-quence, though leaving loved and loving ones of earth for I know something of the higher of earth, for I knew something of the higher life and of the home prepared for me, where I might again take up the duties and studies of

Spiritualism has been a great comfort to me Spiritualism has been a great comfort to me on both sides of life. When here, it brought me consolation and joy, and since passing over it has been a great blessing, for through its power I have been brought near to my dear friends on earth. I have been able to watch over and to give them my influence, and belp them over the rugged ways of life; so I feel thankful that Spiritualism has been given to the world. the world.

I have seen changes taking place with friends since I passed on. I have welcomed some dear ones to the other side, those whom I knew, those whom I would be pleased to call neigh-bor and friend. They have come to the realiza-tion of a real life, as I did; there has been reunion and association on the brighter side.

I come to day to send love to those who are yet here, to bring them words of encourage-ment and cheer. Though sometimes the road ment and cheer. ment and cheer. Though sometimes the road of life is rough and cloudy, yet it leads unto a bright condition, where there is sunshine and peace, and 1 bid them go onward, doing their work faithfully, knowing that by and by the crosses will be removed, and only crowns of a beautiful life will be given them. I am Mrs. J. M. Chandler. My home was in Hartland, Vt.

vice concerning them which might be benefi-cial to parties here. Some things I see clearer as a spirit than I did on earth, and perhaps there are other things that I do notsee as well. However, if I can come to my friends and have a talk, I know it will please myself, and I think it willdo them no harm. I want them to know that I live and that I do look around occasion-ally.

BANNER OF LIGHT.

that I live and that I do look around occasion-ally. There are many things to be gone over, con-nected with both sides of life. I am satisfied with the change; first, it has proven to me the continued life of a being; then it has given quite as large a field of operation as this mortal existence does, and there are points that I can take hold of and work out to my own satisfac-tion, therefore I am satisfied and pleased. I have met friends on the spirit-side who send re-membrances to those who remain on earth. C. K. Ferris.

Clara White.

Clara White. The friends and the relatives to whom I wish to send my simple message live in Brockton. I bring them my love. I wish them to know I am happy in my spirithome. I have not wait-ed so long from choice, before I come to tell them how pleasant everything has been, but because I could not speak before. I suffered before passing from the body. I was weak, and it took me some little while to feel rested and strong when I came back near in the spirit world, with those bright and dear friends who gave me welcome and guided me to that home which is so bright and pleasant to me, I felt well enough to work, to move about, Triends who gave me welcome intu kultean me to that home which is so bright and pleasant to me, I felt well enough to work, to move about, and take part in the movements around me; but when I came back among my friends or near to mortals, a sense of the old weariness and prostration took hold of me, and I have not done anything by way of making myself known. That is my excuse. But now I feel well and strong when I come near friends whom I love; I can see what they are doing and know what is taking place in their lives, and I can help them, for I know they sometimes feel my influ-ence and respond to my thoughts. When I am sure that if they will do a certain thing, or go to a certain place, they will be pleased and benefited or helped in some way. I try to make them do that thing, and I have seen them act accordingly. They did not know they were im-pressed; they did not realize a spirit-friend was near, guiding them, but it was just as pleasant to me, because I felt I was of use. When I come near a medium now I do not feel were and the to though I

to me, because I feit I was of use. When I come near a medium now I do not feel weak and distressed, but I feel as though I could help her, or him, and assist spirits who are too weak to make themselves known to friends, so I am pleased to come in this way and

to bring my love. Please tell my friends that I am not idle. I had ambitions; simple though they were, they were important to me, but I could not see them realized. I felt sometimes that I had powers within me which might be utilized. They are growing in the spirit-world, and I can do there as I wished to do here. My friends will under-stand, because they knew my hopes and plans, and felt sad that I was stricken down with dis-

and felt sad that I was stricken down with dis-ease, and could not do as I would. I hope before long to come privately and give some words that I know are needed. My friends have powers that may be used; some of them are mediumistic, and I only hope they will try and cultivate those faculties, so that I and others can get near enough to give them what we wich without coing to strangers or to what we wish without going to strangers, or to what we wish without going to strangers, of to distant places to give our words. All the dear friends join me in love, and all are happy to think one of their number has succeeded in coming to earth and saying even these few words. I am Clara White.

Minnie Bowles.

Minnie Bowles. My name is Minnie Bowles. I lived in Bos-ton. I live here now part of the time, but not always, for my spirit-home is away from earth and its conditions. I have been in spirit-life quite a number of years. I was young when I passed away—a solool-girl. I was thinking of preparing to become a teacher. My friends thought it would be best for me, and I studied bard but I graw weak. my head disturbed me hard, but I grew weak, my head disturbed me very much, and in that way I passed on to the spirit-world.

spirit-world. I wish to say to them that because I shook off the body I did not leave my studies, and the desire for knowledge was not lost, but in a lit-tle while, as soon as I grew rested, strong and notive, I was privileged to go to school in the higher life, for there were many kind teachers and guides who took an interest in me. Under their training my leasens group wery simple their training my lessons grew very simple and easy to uuderstand. I had no difficulty in retaining them, and as I gathered up one after another, my mind seemed to grow strong-er, so that it was a pleasure to launch out more broadly into other studies and investigations. I now, at last, have been privileged to become

but it isso real to me, it almost seems as though everybody must understand it. I bring them my love. I want them to feel it was best for me to go, it was right I should leave the body, because I could be more useful where I am. My physica: frame was delicate, and it would have been a constant trouble to me. Now I am free from all that, and can make use of my am ree from all that, and can make use of my powers in a better way. I have welcomed a dear friend since passing over. She was much surprised at the new life, and astonished to find me; she seemed to think that after **death a spirit** had no positive thoughts, that it was only one of a great num-ber mingled in a sea, and had no especial indi-ber death a sea, and had no especial indiber mingled in a sea, and ned no especial indi-viduality of its own, so: when she found me alive and well, and following my studies, she could not understand it. My friends will know to whom I refer, and she wished me to send her love to all who are here, and tell them she is more than satisfied with the change that has come to her.

stats, which, calling a fonceton of a down to astronomers under this name. Q.-What is electricity? A.-Electricity is supposed to be a vital subtle force or fluid permeating the universe, and un-der special conditions communicable to certain bodies and objects. This vital fluid when com-municated to a body may be investigated, almost handled-certainly experimented with by ad-vanced minds. The results of this experimenta-tion with electrical force are shown to day in numerous ways, or are explained by science. But electricity itself-who can measure, who shall explain its source, its power, its com-position, or aught that really pertains to its origin? Something of its results, something of the evidence of its existence, may be known to man, but all that we can really tell is that there is a vital subtle force permeating the universe and surcharging it with power. When we are able to explain God, we shall be ready to understand the universe itself, with all its pow-er and force. Q.-[By L. H., Boston.] Your correspondent clipped the following paragraph from a late number of the Boston Investigator. As the ed-itor of that paper has volunteered his views, I am anxious to obtain those of the spiritual in-telligences who answer questions at the Banner Circle in regard to the quotation in question : "'If any man come to me and hate not his father, and mother, and wife, and children, and breth-ren and sisters, yea, and his own life also, he cannot be my disciple!' It strikes us that if we have got to get up this large amount of hatred we would rather not be his disciple!' A.-From all the records that exist in the spiritual world concerning the man Jesus, and

have got to get up this large amount of nated we would rather not be his disciple !" A.—From all the records that exist in the spiritual world concerning the man Jesus, and from all we have learned of that tender being, in connection with mortal life, we are convinced that such an expression as the one quoted as taken from the Scriptures could never have been utered by him. We believe that Jesus considered himself an inspired being, under the guardianship and guidance of wise spiritual intelligences; that he felt burning within him the thought, the principle of truth, which prin-ciple and thought he strove to express. No doubt Jesus really did say, at this time, that it were best for man to leave all that the world offers him by way of allurement, and follow truth, not seeking compensation for his self-saorifice, not seeking reward for well doing, but simply for the truth's sake, that he may be upsacrifice, not seeking reward for wen doing, but simply for the truth's sake, that he may be up-lifted to a higher plane of living and of thought. Jesus admired the home-circle; he could point to the tender relationship of husband and wife, parent and child, brother and sister, and draw beautiful lessons from this association for those who came to him seeking instruction; therewho came to him seeking instruction; there-fore it follows that he never could have de-sired his disciples to leave father and mother, home and child, and hate these endearing ob-jects of their affection, in order to be qualified to follow him, or, in other words, to follow the truth. We have to take many of the state-ments regarding the Nazarene and his life, as well as many other affirmations of the Bible, with a large grain of allowance for the time and for the difficulties attending the transmis-sion of these utterances to posterity; theresion of those utterances to posterity; there-fore if every intelligent, reasoning human be-ing who reads these affirmations or statements will only exercise his judgment and reason, it will not be difficult for him to understand whit hot be uniquit for him to understand what may have been intended, nor will it be hard for him to realize the true. spirit of that work, which we look upon as a historical record in part, and in part as a compendium of moral philosophy.

Gen. John A. Reid.

Gen. John A. Reid. [To the Chairman:] I salute you, sir. A few days ago I happened to meet with a spirit who told me that very recently he manifested from this place, and he advised me to enter here and solloit an opportunity of speaking. This spirit I greeted as a fellow-citizen, as he belonged to the same place from which I hail, namely, Kan-sas City, Missouri. I am a man who feels it quite time to return from beyond the grave and speak to his friends. I passed from the body suddenly and by acci-dent. I fell from a train upon the Pacific Mis-souri road. I cannot say that I was prepared to go from the body, nor do I think any man is really prepared unless he gives his time and attention to the consideration of things not be-longing to the material. One cannot do that who is actively engaged in the external life, and my powers were vigorous in outward ex-pression. Some time has elapsed since my de-parture from earth, and I come to report my-self. I wish my friends to know that I am well situated. I am not a high officer in any depart-ment of state; I am not standing in a high po-sition; indeed, sometimes when I look around me I feel very humble, and as though I am but a small grain, a very little part of life; but I know that each existence must be a necessary part of the great whole; and so I gather myself together and press on; looking forward to some-think by this I am dissatisfied : Not at all. I I now, at last, have been privileged to become a teacher in the spirit-world, to have under my care a class of young minds who are in need of instruction, who have passed out from earth ignorant of every phase of life, of all that is of importance, and it is a pleasure to me to look after them, and train their thoughts and ideas. I don't know as my friends will care to be-lieve this; it may seem very strange to them; but it is a real to me, it damost seems as though existence; but opportunities of learning are existence; but opportunities of rearing are given to every soul. During my earthly career I was elevated to office in the State to which I belonged, and I tried to do my duty to the best of my ability. I do not care to speak of this now; my friends; can tell whether or not I succeeded in doing that which they expected of me. dan tell whether or not I succeeded in doing that which they expected of me. I am trying to manifest in Kansas City through a medium there, who, I learn, has the power of furnishing material for spirits to use in show-ing themselves to their friends. The spirit whom I spoke of as coming to you recently, has kindly afforded me much information concern-ing this subject; he is called Matt. Clary, and with his assistance 1 hope to be able to come so palpably to those who knew me on earth as to identify myself beyond a doubt, for I am inter-ested in this Spiritualism, and I want to make my friends on earth, to whom I bring my re-gards and kind wishes, interested also. It was, near Lee Summit that I met with the accident of which I spoke. Now, to me, it seems no ac-cident, because I am well and strong, and quite active. I was known as Gen. John A. Reid.

true there are spirits at strife with one another, but they do not create such disturbance as would entangle countries in a state of war. fare: they only work out the element of discord within themselves; and after a while they are brought into a condition to know something of the beauties of peace and of harmony. I crave pardon for coming here to speak even in this feeble way. I know I am unfamiliar-with the use of such an instrument as this. I know that my manipulation is crude, and that what I have said may seem weak to those whom I once knew, but perhaps I shall be given the privilege of coming again and be able to mani-fest more satisfactorily. Meanwhile I am grate.

privilege of coming again and be able to mani-fest more satisfactorily. Meanwhile I am grate-ful for this opportunity. My name is William H. Hunt. I was born and bred a Southerner. My interests were mostly in the South. I claimed Louislana as my home, although not born in that State. I was proud of New Orleans, and was anxious for its welfare. Yet I can truly say that I felt somewhat cosmopolitan in spirit, and worked for the interests of my country earnestly, and in returning here I can pay the same allegiance for the interests of my county earliesty, and in returning here I can pay the same allegiance to the North as to the South; and claim the en-tire country as my home, for I loved it, and I wish to call myself one of its citizens.

Rachel Saunders.

Rachel Sauuders. I feel tired in coming here, but I feel strong and well when I am away. I thought I would like to come and tell what a good life I have found—a home of rest and peace—and all things are quiet there. I lived a long life. I saw seventy-nine years pass away, and the coming on of the eightleth, before I was taken out of the body. I have only been gone a few months, for I went home in the summer-time, and now winter is coming to the earth; but where I find my home there is no winter; it is bright and sunny, and I am glad to be there. I wish to tell the friends how good the change has been, and I come with love to them, asking them to be cheerful and strong in spirit; the way is not long, and they will come, one after another, to join me in the bright home above. My name is Rachel Saunders. I lived at Frankfort, Penn., on Worrell street.

Mamie West.

Mamie West. [To the Chairman :] Can I come? I do want to say I send lots an' lots of love. My name is Mamle West. I s'pose it is Mary, but my mam-ma always called me Mamie, an' that's what I tell everybody. I've got some little blue flow-ers for my mamma. Her name is Sarah, an' my papa's name is William, 'cause my mamma calls-him "Will." I want to send ever so much love, an' tell 'em I aint dead. I aint all cold an' white an' stiff, be 1? I guess I aint. I lived in Boston, I did. I guess 't was a good while ago. I don' know. It seems a good while. 'cause I've bcen goin' to school, an' learnin' lots o' things I could n't when I was here. I am growin' a big girl. Yes, I be, 'cause I've had some birthdays since I went over into the other place where I live now. My grandpa comes, too, an' he wants to send his love to my papa. He's real nice. He was n't a real old grandpa.

place where I have how. my knamps comes, too, an' he wants to send his love to my papa. He's real nice. He was n't a real old grandpa-when he went away. He's been gone a long time. He never could come back an' talk ; he tried to lots, an' so he sends his love by Mamie. My mamma looks at my picture a whole lot, she does. I used to see her cry when she did, ever so much. She don't now as much as she did, but I want her to know I'm bigger than that now. She's got some hair she cut off my head; she put it away, an' she said she was go-ing to have something made of it. She did n't do it. I see her look at it sometimes. You tell her I got a lot of hair now. I guess she'll find it all right when she comes to see me where I live. I want to come an' talk with her, an' give her a real good hug, an' lots of kisses. I want her to go somewhere where I can talk give her a real good hug, an lots of kisses. I want her to go somewhere where I can talk

Hattie Hall.

with her.

I am hoping to reach my friends and relatives who live in New York City. My name is Hattle Hall. I have been gone from the form some little while, but I know they have not forgot-ten me. I know they sometimes think of me with love, and are sad because they think I was out off from the pleasures of life so early. I do n't feel that 1 am cut off from any enjoy-ment, for I can participate in enjoyments now more fully than I could when here: I grow tired easily: it did not take me long to wear thred easily; it did not take me long to wear out the body; but I never grow weary on the spirit-side, and sometimes it seems as though everything was as beautiful as it could be, only I would like to have my friends know I can return and watch over them. I love them very much. They do not understand about the return of the spirit; they do not know how we found to them twing to make our show how we come to them, trying to make ourselves heard, asking to be received; but perhaps they will, in time, and so we wait and hope. I thought I would come and just send them my love and tell them I am satisfied, and they must not feel sad and think I was cut off early in life; they must feel it is all for the best, and I have only been taken to a brighter world.

and therefore must be of benefit. A knowl-edge of any solence or of any subject that is of importance to mankind, that belongs to the universe or has a relation to human life, must be valuable to any progressive spirit. Q.-Not long since a spirit said, when con-trolling a medium, that in California the spirit-world was as undeveloped as the material world, and that mediums were being sent there to

world was as undeveloped as the material world, and that mediums were being sent there to change these conditions. What did it mean? Can it be that the spiritual is dependent upon the material?

A.—The spiritual is never subservient to the material save where it is dependent upon the external or physical life for its expression in material ways. Probably the statement made by your correspondent was intended to convey the idea that the localities mentioned-certain parts of California-have been the abode for many years of persons who have been igno-rant, superstitious and bigoted, in a mental sense; that these persons, in passing from the body, have still maintained their old conditions, olung to the surroundings which were theirs while encased in the flesh. Not having risen to the heights of spirituality, of heavenly attain-ment, they still grovel in the dust, clinging to sensual existence, caring only for the perpetua-tion of their own peculiar and special ideas and opinions, and having no desire to learn of more exalted souls-beings so self-sufficient, as to be lieve that they have obtained all the knowledge of spiritual life that is worthy of attainment. Such is the case, in part, but not universally in California, or in other portions of this globe. There have been spirits dwelling in the flesh in those localities, as elsewhere, who have paid more attention to ceremonial, or outward ob-servance of religious exercises, than to the inner development of the spirit itself and its higher faculties. When these spirits were removed from the body they were not necessarily re-moved to a higher condition. a 'toblar place of lieve that they have obtained all the knowledge faculties. When these spirits were removed from the body they were not necessarily re-moved to a higher condition, a 'nobler plane of being. Those whose tendencies are all earth-ward, who delight in commonial, in the out-ward achibition of grandeur and power, cannot find these in the spirit-world, and they natu-rally cling to that condition of 'life where it is manifested. Such spirits are unally very posi-tive in mind, in will-power, and have the fac-ulty of exercising an influence over those whom they approach. In coming in contacts with sen-sitive people on earth they are positive, and their oppressive magnetiam would be fell even though its source was not understood, and in that way might be spired abroad. Probably the spirit referred to meant to express this, and to say that spirits to call them up from their low-ly condition, and assist in breaking the chains which environ: them, and thus sweep away the influences binding them to outward life. There are hosts upon hosts of istelligent, humane, be-nevolent spirits, who are working for this end, not only in Galifornia but in the thost por-tions of the earth : in every quarter where there is an atmosphere of ignorance, bigotry and self-iah threaked. tions of the earth : in every quarter where there is an atmosphere of ignorance, bigotry and self-ish thraildom propagated by spirits who love power and authority, whether in the body or out; and as mortals cooperate with the higher intelligences for the purpose of breaking this condition, and of assisting humanity to rise to a higher level of thought, the chains will be snapped asunder, humanity will be assisted in its landable efforts to grow, to liberalize itself, to expand in spiritual life and light.

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Lewis T. Washburn.

Lewis T. Washburn. I come to friends in East Cambridge and in places near, to give them my affectionate regards, and to say that I am very well in the spirit-world. I passed over safely; there was nothing to fear, nothing very bad to encounter, although many things were strange. I have been taking hold of the new life and entering upon new pursuits that are pleasant and profitable to me as a spirit. I think I bring a good report. I have had the privilege of looking back over my past life and seeing it as I never did before, taking up its various parts and analyzing them. Some things I would like to make over, others stand very well as they to make over, others stand very well as they are. I think if I was here now I could improve upon it, and improve opportunities as I did not here-as probably no one does on earth; but I cannot do that, and I am happy to know I can take up a new life and work it out to a more satisfactory conclusion

satisfactory conclusion. I thought I would be able to tell many things I thought I would be able to tell many things in coming here, as I have been preparing for it some time. I looked in a while ago and watch-ed the spirits coming in, how they managed and what they did. I took observations, then I went to work to get ready to come myself, and I am here; but in coming, I feel so much as I did be-fore passing from the body that it affects me unpleasantly. I had a bad throat, difficulty in breathing and swallowing, and I feel that sen-sation now.

sation now. It was in February 1 was sick and passed out from earth. I lived thirty-seven years in the body-quite a little lifetime of experience, but body-quite a little lifetime of experience, but it seems very small and brief in looking back over it, because I can take up the thoughts and events of my past life now one after another. I can hold them, as it were, in my hand, and so it seems as though they were few. I know I have a long, long time before me; knowing that I have died, and am still alive, I have reason to suppose I shall always live; and so, in compari-son with that which stretches on, the past seems very brief indeed. very brief indeed, I want to talk to my friends. In coming sgain

1 will feel differently, and I hope they will give me a chance to reach them.

C. K. Ferris.

C. K. Ferris. I shall be greatly favored. Mr. Chairman, if I can get a few words to A. J. Ferris, of Plain-ville. Ohio. I have been two years hoping to send a line in this way. Now it almost seems as though it would make no difference which her I did or not, as affairs that I wished to speak of at first have been settled satisfactorily. I hope, to those here who are connected with them. I cannot change them, and so I will say nothing about them. I don't know as I would have changed them materially; there were a few points I was very anxious about, and one mat-ter which I wished to explain. I do not come to disturb any one, and I have no idea that I will do so. will do so.

I only come hoping to reach friends in that T. J. Caystile. I am a Californian, Mr. Chairman. I identi-fied my interests with the State, with its pros-licon of the country where i belonged, and ed. I have looked over some matters in Ham-licon County and have thought I could give ad-

Report of Public Béance held Nov. 17th. 1885. Questions and Answers.

QUES.-[By W. L.] Patterson.] Are trance. and inspirational speakers, almost without ex-ception, controlled by male spirits? ANS.-We very much fear that your corre-spondent is not conversiont with the statistics concerning the controls of trance and inspira-tional speakers. While it may be true that the controlling influences of most public inspira-tional and trance apeakers are of the masculine gender, yet we are wall informed that of the tional and trance speakers are of the masculine gender, yet we; are well informed that, of the great mass of such mediums, many of whom are unknown to public life, the principal con-trolling influence is of the feminine gender. But we will answer your correspondent accord-ing to our ideas in this bonnection. The male is known to be of a positive nature, and in most instances calculated to gain and to hold con-trol of a negative subject coming under his ob-servation. He is also owing to natural disservation. He is, also, owing to natural disservation. He is, also, owing to natural dis-position, education and training, and other con-ditions, most likely to press himself forward in any prominent work, therefore he has been giv-en prominence in any position requiring the exercise of the elements of a positive nature. A male spirit may perhaps gain control of a medium, be that sensitive male or female, and A male spirit may perhaps gain control of a medium, be that sensitive male or female, and through repeated experiment with that instru-ment find himself able to hold vital control of its magnetism. A band of spirits may be formed, having in view a special work to be so-complianed in connection with that medium. This band of spirits is composed of a number of intelligences, male and female, but understand-ing that the instrument can be brought under the full control of one of their number, it is placed in his charge, they extrating their pow-er through that guardian spirit, and making use of the instrument in connection with him. There may be many reasons why the principal controlling influence of a medium may be a male; but we know that in many cases the measunger spirits of mediums, are females— young and tender spirits, themselves under the guardianship is and guidance in or other spirits, both male and female and we talso know that their work is accomplished well. Q.-Of what is the "Milky Way" composed ? A.-Of light the is in means path, composed of the light of an innumerable number of fixed

of the light of an innumerable number of fixed

William H. Hunt.

I have been invited to step in and announce myself to day, and I am very much gratified for the privilege. I came here merely as an in-terested witness of the proceedings, not daring to hope that I should find an opening through

to hope that I should find an opening through which to give even my name. Like the gentleman who preceded me, I also held public positions conferred upon me by my fellow-citizens, and by the State government, also by the head of the nation, and it was while in the discharge of my, public duty that I, passed from the body. During my life I was accustomed to confer with my fellow-associates, and to exercise my own reason more metters of accustomed to confer with my fellow-associates, and to exercise my own reason upon matters of jurisprudence and other questions that came before me for adjudication. Since passing to the higher life I have still been similarly exer-cleing my judgment. Upon this great subject of Spiritualism I have for some little time been using my reason and common sense, and I only wonder that I did not understand it more fully.

while in the body. My early training led me, at all times, to ponder well any subject that came to my notice, not take the ipse dixit of other minds, but to receive all evidence brought before me, subto do this in my spiritual home, but lam learn-ing. I am content to be a pupil, and not a tu-tor, for 1 really feel like a child just entering school. school

school.""" My object in coming here is not to discourse upon-any-legal, social, or political question, nor even upon the merits of Spiritualism-al-though I would like my friends to investigate that subject and try to understand something of its disims-but to come into more vital and closer communication with those who are dear to me in earth-life, and impart to them my ten-der and loving influence, and to receive their loving thoughts in return.

der and loving inimende, and to receive their loving thoughts in return. It was while representing the interests of this mattom at a foreign Court-Bussis-that I was summoned to a higher tribunal: In the spirit world. I find people of all nation-alities. living in unity together informations in spirit, and with no thought of conflict. It is

Controlling Spirit,

For Robert Elwell and Hannah Stearns. ROBERT ELWELL.

ROBERT ELWELL. ROBERT ELWELL. A spirit has been trying to control who has been attracted here by the strong magnetism from the platform. He is unable to take pos-session of the medium, and we speak briefly for him. He was a sea-faring man; he lived to a ripe age in the body, and was gathered home a few years since. He desires that it may be known to his friends that he has anchored in a safe harbor up aloft; where no rude gales come to disturb his bark. He brings a hearty, cor-dial greeting, is one possessed of a warm heart beneath what might be called a rugged exteri-or. He is well satisfied with his spiritual ex-perience, as we can see, feels hale and vigorous, and brings a strong magnetism, an uplifting influence; to those whom he approaches in this life. He has friends, we should judge, in vari-ous parts of this State, and 'probably in other places. We gather "Quinoy" from him, as be-ing a town where he held magnetic attraction. He does not wish to have it understood that-his interest centres there : it is found in many places in old Massachusetts. We get the name of Robert Elwell;

HANNAH STEARNS.

HANNAH STEARNS. HANNAH STEARNS. Another spirit has been very anxious to send a message from this place for a long while. She is unable to take control of our medium, and so we speak briefly for her. This spirit gives the name of Hannah Stearns. Her friends are in Boston. They are not Spiritualists, and know little of our philosophy. Those to whom she de-sires to come are much agitated in mind; they have a sorrow which distresses them. She can bring them consolation and pesce, and is seek-ing an open way through which to express what she has to give: She saids love to these sorrowing friends. It is not because of her death, they grieve, for, ahe has been a resident of the spirit-world a number of years : it is not because of the death of any friend : it is because of some shadow that has fallen across them which they feel too hard to be borne. This spirit would have them understand that the affliction will soon pass away, and the one for whom they sorrow will be the means of sweep-ing aside this cloud, and bringing sunlight to their homes, We think, the message will be seen by some one who will undarstand and con-vey it to the friends of this spirit.

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JANUARY. 16, 1886.

BANNER OF LIGHT.

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BOSTON, SATURDAY, JANUARY 16, 1886.

8

Spiritualist Meetings in Boston:

Diff actualists accounting a fit Doscon . Banner of Light Circle-Room, No. 9 Boswerik Bireod-Every Tuesday and Friday alternoon at avclock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Besten Spiritani Temple, Horiceliarni Hall. Locturesevery Sunday & 103, A. M. and Y.F. M. B. Holmes, President; W. A. Danklee, Treasurer. The Ladies' Industrial Society meds every other Wodtenday alternoon and evening at 176 Tremont street, Room A. The next meeting will be Jan. 18th. Berkeley Compression.-Permanent lecturer, W.

Weddenday affernoon and evening at 1/3 Tremont street, Econ A. The next meeting will be Jan. 13th. Terchester Congregation.-Permanent lecturer, W. J. Colville. I'mbic service in herkely fiall, Odd Fellows Building, Tremont street, every Sunday at 10% A. M. and TM F. M., also Friday, 7% F. M. Weekly meetings in Lang-them Hall (aljointur): Monday, 8 F. M., Questions and An-ham Hall (aljointur): Monday, 8 F. M., Questions and An-ter Conference; Wednesday, 2% F. M. Ladies' Union; Fr. M., Musical and Literry Solfee; Saturday, 3 F. M., Lec-Breand Conversation. Everybody welcome: Unione Fark Hall.-The Bhawmut Bpiritual Lyceum ments in this hall, corner Union Park and Washington strests. everySunday at 10% A. M. All friends of theyoung meinvited to visit us. J. B. Hatch, Conductor. Frame Memorial Hall. Appletem Street. moor-dialy invited. Bon, P. Weaver, Conductor. Francis B. Woodbury, Cor. Soc., 48 Indians Pisco. Fracts Meeting. Herticentium Hall. every Bunday

Focta Mortings. Horticultural Hall. every Sunday t 3 P. M. L. I., Whitlock, editor of Facts magazine,

Chairman. First Npiritual Temple, corner of Newbury and Exciter Nirecta.—Services every Bunday atternoon at 3 o'clock and every Wodnesday ovening at 7%. All are cor-dially invited. Beats free. 1031 Washington Nirect.—First Spiritualist Ladies' Ald Boclety. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Secretary. College Hall. 34 Essay Mirret.—Bundays. at 10%

Mrs. Henry O. Torrey, Secretary. College: Hanil. 34 Easex Mirreet.—Sundays. at 10% A. M., 2% and 7% r. M., and Wednesday at 2% r. M. Eben Cold, Conductor. Easte Hanil. 310 Washington Mirreet.corner of Easter Hanil. 310 Washington Mirreet.corner of Easter.-Sun 1878. at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 F.M. Able speakers and lest mediums. Ex-cellent music. Proscott Robinson, Chairman. Solutionalistic Photometra Americation bolds

cellent music. Proscott Robinson, Chairman.
Spiritanaliatic Phenomena Amorinion holds meetingseverv sunday atternion in Berkelev Hall, 4 Berke-ley street, at 2% o'clock. H. S. Cook, President.
1031 Washington Mircet, Ladics' Aid Parlors.-National Developing Circle meets every 8-inday at 3 P. M. James A. Bliss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

New Errs Farlors, 170 Tremont Mireet. - Davelop-ng circle, 1054 A.M.; tusts and speaking, 2/3 and 7/5 P.M. 5, A. Cutting, Ohairman.

E. A. Cutting, Chairman. Fraternity of the White Cross, 12 Femberton Square, Room 0.-Meetings second and fourth Thurs-days of each month. Service of Science on Saturday even-ing. The Messenger will be at the roomstaliy frem 9 A. M. HILLF. M., to give information respecting the Order.

Chelsen.-Spiritualist meetings at Pligrim Hall, Odd Follows Building. Sunday, at 3r. M., W. J. Colville, Sub-ject for lecture to be taken from the audience. At 75, Thos. Knoce, for medium, will occupy the rostrum. Dodge and Logan, Managers.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday, according to announcement, Mrs. Susle Willis Fletcher, under influence of her spirit Susie Willis Fletcher, under influence of her spirit control, addressed the audience in the morning upon "The Ten New Commandments," previous to which Mrs. Clapp's quarterite gave excellent vocal selections from "The Soiritual Harp." Ans. Fletcher remarked that the Ten Commandments, said to have been given to Moses on the Mount, has been before mankind several thousand years, and that it was full time they were ex-amined with a view if they could be better adapted to the world at its present stage of development—could be revised, what is good retained, and what is of doubt-ful utility be discarded. She then passed them in re-view, and suggested wherein improvements might be made. For instance, she thought no advanced mind would endorse the statement that "the Lord thy God is a jealous God." He is, rather, a God of love- and man is to be attracted to him by love, not driven to him by fear.

is a jealous God." He is, rather, a God of love-and man is to be attracted to him by love, not driven to him by fear. Let the off repeated quotation "that ye love one another," be repeated until it is practiced. If you are ever condemned it will be for want of love. Loving your neighbor as yourself-who does it? I love all good people. I cannot love bad ones. "Love is the fulfilling of the law." Bhe closed by praying that Bpiritualism would develop those laws that shall lead **all to a purer devotion to humanity.** The evening services were introduced by Mrs. Clapp's quartette singing "I Stand on Alem'ry's Gold-en Bhore." Beveral questions were presented the speaker, from which ahe selected the following for consideration: "Why do not Spiritualists, as a body, observe the Babbath as a holy day?" "Is the Hpiritu-allst heaven superior to the Orthodox heaven?" "Do Spiritualists believe in capital punishment?"" Will you give a further elucidation of the remark that the time will come when the body will lay in a stupor while the spirit leaves it for a lime to rest and then return to continue a renewed life?" As to keeping the Sabbath boly, the speaker asked. How is that done? Is tt by a cessation of secular labor, donning a new dress and attending church? Is it to be constant at church, observing the latest fash-lons? or is ft to take the air and exercise for health, sometimes labor to preserve from ligury what the sea sons have provided? Is it not better to keep every day holy? that is, devote each to the best good of hu-manity? Employed in this way, it would be better to have two days of rest in seven than one, especially for Americans, with whom there is so much activity that it seems, necessary that there should be more rest or change. that it seems necessary that there should be more rest or change. On capital publishment I think, as a class, the Spir-itualists do not believe in sending spirits with mur-derous and revengetul feelings from their bodies, as such may return as spirits to seek others through whom to execute their designs. I said last Bunday that a materialized spirit said to me that the time would come when the spirit would leave the body temporarily for rest, and return to it again with renewed strength and continuance of life. There is but one force. Force is spirit. The body is said to change its particles every seven years. The spirit takes the finer for a spirit body. Jesus was forty days in the wilderness without food. A Brook-lyn girl has lain in a trauce for a very long time with-out food, so long that physicians declared her to be dead. History mentions many cases of individuals passing into spirit-life, which is but an extended dream, and being thought dead, but they returned to earthy consciousness, and lived long and active lives. Comparing the descriptive heavers of Spiritualists and Orthodox-one pleases the lover of gold, pearls, precious stoues and fine display, the other the natural, the practical, and the enjoyment of what is earned in this life.

man, but a bellef in Iago's tales against his wife led him to shed innocent blood, and take his own life when he found how false had been the rumor against Descenons and even against Cassio. Had Emilla's counsel been followed, her policy pursued, there would have been no tragedy. Bhe was a good wo-man, and therefore not racedy to doubt a sister's loy-aity. The pure-minded are not suspicious, and yet they are of all people the most able to detect wrong, as it is allen to their sphere. Let us ever seek to re-form, never to condemn, and by turning our back on slander force the sinderer to keep silence or else ad-dress the air. Pleasing poems followed the lectures, and inspired invocations prefaced them. Mme. Fries Bishop and Mme, Deitrich Strong gave much delight to the audience in the rendering of the music. Bun-day next, Jan. 17th, Mr. Colville's subjects will be, at 10:30 A. M., "What is Salvation, and from What does the World Need Saving?" at 7:30 P. M., "Spiritual Lessons from 'Macbeth."" In LANGHAM HALL (adjoining) Mr. Colville's Mon-day evening receptions and Friday, evening lectures are attracting excellent audiences. A great variety of questions are answered on Monday, and an instruct-ive and interesting lecture is delivered on Friday. The topic on Friday, Jan. 15th, is "The Religion of the Greeks; Some of their Spiritual Conceptions." The Wednesday evening enterfainments are very en-joyable; an excellent programme is always offered-admission only ten cents. The last two Wednesdays the children have been highly gratified with the dis-persion of pressnis from the Large Christma tree, which has only just been stripped of its latest adorn-ments. W. J. Colville is open to engagements out of Boston

persion of presents from the large Christmas tree, which has only just been stripped of its latest adorn-ments. W. J. Colville is open to engagements out of Boston on Tuesday and Thursday of every week; he can also attend funerals. Address for all particulars, Langham Hall, 4 Berkeley street, Boston. His system of Meta-physics, or rather that of his guides, as taught through his lips, is a tiracting great interest. The private classes bil rapidy, and those who attend declare they receive great benefit as well as instruction from the spiritual surroundings. For the accommodation of parties unable to join the classes, Mr. Colville will send his private written instructions to any address on receipt of \$2 and postage. W. J. Colville wishes to inform societies between Boston and California that in accordance with the de-termination of his guides, he will start for 8an Fran-cisco next summer, and is open to engagements on the route. If Western societies will kindly notify him at their earliest convenience if they desire his services, arrangements can be made for lectures in various places in consecutive order, thereby avoiding unneces-eary travel and expense. Address all communications to W. J. Colville, Langham Hall, 4 Berkeley street, Boston.

Boston.

Facts Social Seance.

Notwithstanding the severe storm of last Saturday, a goodly number congregated in the evening at Lang-ham Hall to witness the physical manifestations of

ham Hall to witness the physical manifestations of Mrs. Nellie Whitney. After an hour spent in social conversation, there were psychometric readings by Dr. Fred Crockett, and music by Miss Lincoln, all of which was highly appreciated by the audience. During the time a small cabinet, formed by a black cloth covering a wooden frame, was placed upon the platform. This was inspected by those who desired. In it, upon the floor, were placed bells, tambourine, guitar, block of paper, pencils, iron rings, etc. In front of the cabinet the medium was seated, covered with a black cloth, her hands belng filled with flour. Under these circumstances, with every gas jet lighted and burning at full head. a very remarkable scance took place. In fact, Mr. Whitlock pronounced it one of the most satisfactory be had ever seen, a full ac-count of which will appear in the February number of Facts.

count of which which which we special of the state of the state of the second state of the state

Facts Meeting.

At the Facts Meeting in Horticultural Hall last Sun-

At the Facts Meeting in Horitcultural Hall last Sun-day, Prof. A. E. Carpenter gave a short lecture on mesmerism and mediumship, in which he related striking illustrations of the power of spirits to show themselves to persons whose inner or spiritual vision was opened to behold them. His remarks were calcu-lated to help all interested in the subject of Spirita-ism to an understanding of the subject. After his lectures he invited those who wished to be put in the mesmerie state to step forward, and, if found to be subjects, he would use them. He illustrated the pow-er of mental impression upon the sense of feeling, the vocal organs, etc., and closed his experiments by open-ing in some the inner or spiritual vision to such an extent as to cause them to be entirely lost to all the surroundings of this world. As Mrs. Maud E. Lord was among the Professor's subjects and well known to be a fine medium. Mr. Whitlock called upon her to make a few remarks, which she did, closing with tests that were acknowledged to be correct: Next Sunday the subject will be '' Healing.'' and all who have had any experience in this direction are in-vited to be present and relate the facts in the case.

SHAWMUT SPIRITUAL LYCEUM - UNION PARK

HALL .- Notwithstanding the severe cold of the morning, a large number of children were present, ready ing, a large number of children were present, ready with their efforts to help along the Lyceum cause. After the usual opening exercises, Conductor Hatch read a poem, Rosie Wilbur, Sadie Forcelain and Rosie Issacs gave recitations; Bimer Packard a poem; Jeunie Porcelain a song; Prof. Gardiner a cornet solo; Eddie and Charlie Hatch a duet, which met with great lavor. A fine reading was given by Mrs. M. A. Brown, followed by Mr. Cock, President of the Phe-nomena Association, who told the children how he be-came convinced of the truth of spirit return. The Target March closed the session. ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, Jan. 10th, 1886.

cock and Miss May Waters. Among our guests were those who always receive a warm welcome: City Councilman W. P. Cherrington, and Mr. and Mrs. Roscoe, of Providence, R. I.
 FRANCIS B. WOODBURY, Cor. Sec. C. P. L.
 45 Indiana, Place, Boston.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. —The Annual Meeting of this Association was held at the Ladies' Aid Parlors, Jan. 6th. The following officers were chosen for 1886: Directors, M. S. Cook, U. K. Mayo, J. H. Lewis, W. O. Vaugho, Hannah Tower, J. M. Foster, Hattle E. Jones, A. E. Blinn, L. P. Barnes, J. D. Moore, C. H. Danforth, F. D. Rd-wards, D. J. Elcker, Fannie M. White, F. B. Wood-Dury; Recording Secretary, William O. Vaugho; Aa-sistant Secretary, O. H. Danforth, Treasurer, U. K. Mayo ; Corresponding Secretary, F. B. Woodbury. A large company was present, the meeting was most harmonious, and the election was a unsnimous vote in every case. The Treasurer's report showed the finan-cial department to be in a flourishing condition, not-last three monits for fectures, mediums, etc. The ob-ject of this Association is to use all moneys received in placing the phenomena before the support of many prominent Spiritualists who are connected with no other association. Every Spiritualist in New England should join this Association and thus aid in the good work. At Berkeley Hall last Bunday afternoon, the exer-THE SPIRITUALISTIC PHENOMENA ASSOCIATION.

other association. Every Spiritualist in New England should join this Association and thus ald in the good work. At Berkeley Hall last Sunday afternoon, the exer-cises were opened by Prof. Milligan with a plano solo. Mrs. H. Mason and daughter then rendered accepta-bly "Shall We Meet in that Beautiful Home " After an inspiring invocation by the guide of Mrs. M. A. Ricker, President Cook introduced the veteran me-dium, Mrs. M. Carliste Ireland; " Uliola" gave a lengthy but very satisfactory descriptive scance. Mrs. I. also answered a large number of mental questions. Mrs. M. Chandler gave the following names as tests of spirit presence: Dr. George Russell, Joseph King, Ellen Mayo, Alice Maynard, Alonzo Sullivan, George Winslow, Nellie Clifford and Henry Bradford. Dr. H. F. Tripp gave psychometric readings; he possesses the rainer extraordinary talent of being able to read two articles at once. Several excellent vocal selections were rendered by Mr. George Loure will be given by the guides of J. J. Morse of England before this Socie-ty. The celebrated "De Wolf Sisters" will assist in the musical part of the entertainment. *FHANOIS* B. WOODIURY. Cor. Ster. S. P. A. 45 Indiana Place.

AT NEW ERA'PARLORS, 176 Tremont street, last

Sunday, Jan. 10th, Mrs. Hancock gave the full name and particulars of the last days and obsequies of a young lady whose parents were present for the first time, giving them much satisfaction in the ovidence it afforded of the presence of their spirit-daughter. The exercises of the afternoon opened with prayer and ad-dress by Mrs. Collings, remarks by Miss Maggie Keat-ing, and several psychometric readings. Full names and descriptions of spirit friends, with messages to absent ones, were given by Mrs. Unestant of Chelsea, Mrs. White of Sometville, and Mrs. Collings of Bos-ton. These meeting was the most interesting of the season. The same mediums will be present next Sunday, also Dr. Tripp and Mrs. D. F. Dilling ham of Lynn. MRS. E. A. CUTTING, Conductor. and particulars of the last days and obsequies of a

Spiritualist Meetings in New York.

Spiritulians meetings in New 10rk. Grand Opera House Hall, Sih Avenue and 32d Nireet.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. Sud 7% F.M. Miller's Arcanum Hall, 54 Unlon Square, bo-tween 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 3% and 7% F.M., and every Friday afternoon at 2%. Frank W. Jones. Conductor. Wallace Hall.—The services of the Theodore Parker Spiritual Frakemity are held every Sunday at this hall, 121 West 38th Street, corner of Broadway, at 3 and 8 o'clock, where all friends of the cause receive a warm welcome. Metropolitican Church for Homanify. 26th West

Metropolitan Church for Humanity, 251 Wes Sta fired, Hev. Mrs. T. B. Niryker, -Bervices ever Sunday, at 11 o'clock A.M. and 7% o'clock P.M.

New York Letter.

To the Editor of the Banner of Light:

Amidst the wild gayety that seems to be the chief end and aim of this centre of fashionable life in Amer ica, there are those to be found who are seeking to

ica, there are those to be found who are seeking to know something more than the life of to day, and as-siduoually striving to lift the veli that separates the two worlds. It is a wonder that there are any who bave a moment to think of spiritual things, and I pre-sume there would be few indeed were it not that the great Angel of Death finds his way into the most fes-tive scene and among the gayest revellers. To be sure, New York does not present the advan-tages for investigation or thoughtin study that Bos-tou does, nor are there as many highly developed me-diums, yet at the same time the voice of the spirit is heard, and not wholly lost in the mad endeavor to find pleasure at any cost. There probably would be much more evidence of the strength and growth of the move-ment if there was more unity among the workers and believers.

ment if there was more unity among the workers and believers. Many of the prominent Spiritualists hold themselves quite aloof from participating in the work, quite will-ing to enjoy mediumship when not expected to bear the odium unfortunately attached to it. This is seen by the wofully small attendance at lectures. If the prominent men whose names are associated with this truth here were conscious of the responsibility that knowledge should bring, they would not sit quietly at home, and leave the public all unmindful of the num-berless blessings that heaven and the aprict-world have beriess blessings that heaven and the spirit-world have showered upon them. The prominent churches at the beginning of the

Social Meeting.

To the Editor of the Banner of Light: The monthly social meeting of the Ladies' Spiritualist Ald Society of New York will be held on Saturday evening, Jan. 16th, at the residence of Mr. and Mrs.

Henry J. Newton, 128 West 43d street. The friends are cordially layited to be present. Mrs. Brigham has promised to be with us and give symbol readings, a new and interesting phase in her mediumetho medlumship.

Spiritualist Meetings in Brooklyn.

The First Brocklyn Seclety of Spiritualists holdsits meetingsevery Hauday in Oonservatory Hail, Bed-ford Avenue, corner of Fulton street. Breakers engagedt January and February, Mr. J. William Ficthers and others: Marning service at 10 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall. Character the Mar Spiritual Hierature on sale in hall.

cordially invited. Bpiritual literature on sale in hall. Church of the New Spiritual Disperanation, 416 Adelphi street, near Fulton. Brookiyn. N.Y. Bunday ser-vices 11 A.M. and 74 P.M. Mediums' meeting 34 F.M. La-dies' Aid Bociety. Thursday, 3 to 10 F.M. John Jeffrey. Prosident B. B. Nichols, Vice-President: Miss Lub Beard, Bocretary: A. G. Kipp, Treasurer. Bpeaker augustod: Jan-uary and February, Mrs. A. L. Luli Of Lawrence, Kan. The Brockiym Spiritual Union holds its meetings every Sunday in Fraternity Booms, corner Fourth and Bouth Becond streets, as follows: Member's Developing Circle, 10% A.M.; Children's Lyceum, 2% F.M.; Confer-enco, 7% F.M. Beats free.

Brooklyn (N. Y.) Lectures.

The First Society, holding its lectures at Conservatory Hall, still moves on in the even tenor of its way. Mr. J. W. Fletcher, so long a favorite here, and who during the past three years has given this society all his available time, is now among us again, and the stirring force of his splrit guides is feit, as they enun-ciate with clearness the truths of Spiritualism and the

ciate with clearness the truths of Spirituansman. Iaws of spiritual science. Mr. Fietcher is now giving a series of Sunday morn-ing lectures on "Man's Spiritual Powers," which are proving of great value to the student and investigator, inasmuch as the best methods of unfolding these gifts are indicated, and many apt illustrations are made. The lectures are followed by very marked clairvoyant tests, of such a nature as to inspire the listener with greatest interest. The subjects next Sunday are, A. M., "The Mystery of Sieep," and in the evening one from the audience. Com.

J. Frank Baxter in Providence, R. I. To the Editor of the Banner of Light:

On Sunday last, Jan. 10th, Mr. J. Frank Baxter again lectured, sang and gave spirit delineations in again lectured, sang and gave spirit delineations in Biackstong Hall, under the auspices of the Spiritualist Association. The lecture of the morning upon "The Social Status of our Country" was listened to by an appreciative and most intensely interested audience. The lecture dealt with the live and demanding issues of the day, showing causes which in many cases un-suspectedly led to the present condition of affairs, par-ticularly as pertains to the relative position of labor and capital, and the remedies, not alone for extrica-tion from existing difficuities and settlement of intri-cate perplexities, but also for the amelioration of the laboring and oppressed classes in all future time. It was in the reaim of ultra-reform, but it is to be noted

was in the reafm of ultra-reform, but it is to be noted that everything suggested was apparently practical, and nothing whatever utoplan. Every capitalist, as well as laborer, could have listened with profit to this timely lecture. In the evening Mr. Baxter took "The Value of Phe-nomena" for his theme, and a very large audience, considering the rigors of the evening and condition of travel, listened to the effort, and many congratulated him and the management upon the marked success of the day's work. Mr. Baxter was the recipient of a large and beautiful bouquet solidly constructed of pinks and rare roses.

large and beautiful bouquet solidly constructed of pinks and rare roses. Of Mr. Baxter's spirit-descriptions, which were nu-merous and explicit in minutim, it need only be said, so many are familiar with his manner and success, that they were true tests of spirit power, and if any-thing, better even than any ever given through him previously in this city. Dean Clarke will speak for the Association next Sunday, Jan. 17th, and it wasannounced that on Tues-day evening of this week Mr. W. J. Colville would lecture in the parlors of Blackstone Hall, on "Meta-physics."

PORTLAND, ME .- The report of last Sunday's service reached us too late for insertion in this week's issue ; it will appear in our next. The platform in that city is to be occupied next Sunday by Mrs. A. P. Brown, at the close of whose lecture Dr. Merrill will give tests.

Our Twentieth Anniversary.

The twentieth anniversary of the organiza-tion of "The Children's Progressive Lyceum of Cleveland, O.," will take place in Weisgerber's Hall, Sunday, Jan. 17th, when an attractive 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. a good time is anticipated. THOS. LEES, Conductor C. P. L.

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Disyiqualing Humors, Humiliating Eruptions, Itch-ing Tortures, Eccems, Pooriasis, Borotias, and In-fantile Humors, cured by the Curicura BEMERDERS, CUricura RESOLVENT, the new blood purifier, cleaners the blood and perspiration of impurities and poisonous ele-ments, and removes the eausy. Curicura, the great Skin Cure, instantly allays Itching and Infammation, clears the Skin and Scalp, beals Ulcors and restores the Hair. Curicura 80 AF, an exquisite Skin Beautifier, is indis-pensable in freating Skin Diseases, Baby Humors, Skill Biomianes, Chapped and Oly Skin. Soid everywhere. Price: Uuricura, 50c.; BOAF, Sc.; REROLVENT, 81,00. Propared by the Fortas DERU AND CHEMICAL CO., Beeton, Mass. AF Bend for ' How to Cure Skin Diseases.''

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FACTS.

Materialization-How I Was Convinced. Mr. T. H. Bussey. Are Dark Séances A dyantageous as Proofs of Spirit Pres-ence? Mrs. L. Louise Ingraham. Mrs. L. L. Whittock's Experiences with the Above Me-dium. Mrs. L. L. Whittock. The Opening Scance of the Berry Sisters. Mr. L. L. Whit-loc Piers Market Market

lock. Her First Psychometric Test. Mr. Charles W. Hidden. What Had the Cane to Do With It? Mr. Jacob Edson. Home-Developed Mediums. Dr. A. S. Hayward. A Spirit Knows His Friends at a Distance, Mr. L. L. Whitlock. A Sealed Letter Answered at Facts Meeting. Banner of Light.

Whitees, A Scaled Letter Answered at Facts Meeting. Banner of Light. Diagnosis by Dr. R. O. Flower. Mrs. E. McNell. An Afternoon with Mrs. Sawyer. Mrs. L. L. Whitees, Materialization as Promised. Dr. F. L. H. Willis. The Recognition of a Spirit, and its Dematerialisation. Dr. James V. Mansfield. MIRCELLANEOUS.

MISCELLANEOUS, EDITOBIALS,---Will You Do It? Facts and Not Fraud. Give us the Truth Always. The Relation of "Mesmerism" to Spiritualism, Prof. A. K. Carpenter. E. Carpenter. What is New in Modern Spiritualism? Prof. Henry Kiddle. Poem. Mr. J. T. Langford.

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JUST ISSUED. **A WORK OF THRILLING INTEREST!**



JANUARY 16, 1886.

his life. At the close of the lecture Mrs. Fletcher gave psycho metric readings of three prominent ladies of the So-ciety, which were declared to be remarkable delinea-tions of their lives and surroundings, being acknowl

edged by them to be true. Mrs. Fletcher has won many hearts by the fine lec-tures given, the beautilina print of trust she has shown in the spirit controls around her, and her pleasing ad-

dress. A. B. French, Esq., of Ohio, an eminent lecturer, will address the Society the three remaining Sua-days of January. W. A. D.

Berkeley Hall Meetings.

On Sunday last, Jan. 10th, W. J. Colville lectured, On Sunday Iast, Jan. 10th, W. J. Colville lectured, in the morning, on "The Star of Bethlehem," and in the evening on "Othello." Bothlectures were replete with deep thought and valuable suggestions, and were highly appreciated by large and thoughtful audi-ences. The morning discourse opened with remarks upon astrology and the knowledge of the Persian magi concerning stellar indications of temporal and spiritual events. The Star of Bethlehem has often been declared to be a periodic visitor to that portion of the heavens visible to man. It is supposed to have been accurate the moder of years ago, and is ex-pected to abortly relpopar. Some imagine it to have been a comet, others think it was a phenomenal light; "Haled" takes that view; others regard the matter alegorically. The spiritual teaching to be derived from the story of the star, as told in Matthew, does not in any way depend upon these outward conjec-tures, but rests in the fact that wise men, highly cul-tured, great scientists and eminent philosophers were led by some light beyond that of earth to discover a new truth and a new source of human enlightenment. At the time when Jesus is said to have been born Greek and Roman enlither had flooded the world with intellectual prodigies; learning was as common as sli-pand view wat hand in-hand with ecclesiastical wor-ship and collegiate wisdom. A new lamp was needed to guide the lootsteps of humanity; it was to be found enly in spiritual unfoldment, in the application of the spod it is only right and natural for us to direct our special effort toward the attaining in the schools, berslore energy needs to be put forward in that di-report is a lack of manual for us to direct our spod its is only right and natural for us to direct our spod its only right and natural for us to direct our spod its only right and natural for us to direct our spod its only right and natural for us to direct our spod its lealers, but le tarining in the schools, berslore energy needs to be put forward in that di-restion. Ther in the morning, on "The Star of Bethlehem," and in the evening on "Othello." Both lectures were replete

SHAWMUT LYORUM SOCIARLE. The fifth son lable of the Shawmut Lyceum was held at the house of J B. Hatch, jr., on last Friday evening, Jan. 8th, and a right good time was enjoyed by all present. The guest of the Lyceum the Sunday previous (J. J. Morse) was with us on this occasion. The post of honor was given to Conductor Hatch, who presided in his peculiarly happy manner, and with a few interesting remarks opened the exercises by introducing the Shawmut Quartetie, assisted by Prof. Longley, who sang "All Are Watting Over There," followed by reolitations from Gracle Dyer. Kimma Ware, Louise Irvine, Rosa Wibur, and Mr. Kimer Packard, character readings by W. F. Rand, and humorous readings by Treasurer Sheihamer and Assistant Conductor Rand, and a song by Guardian, Mrs. Sheldon, with a duet by Charite and Rddie Hatch. Mr. J. J. Morse belog called upon, said it gave him B. Hatch, jr., on last Friday evening, Jan. 8th, and a

Eddie Hatch. Mr. J. J. Morse being called upon, said it gave him much pleasure to meet with Lyceum workers. Public speakers should recognize the Lyceum workers. Public should carry with him the bright memories of this hour, and ever wish that the work of Lyceums might prosper as an auxili-ary to his own. Wishing the Shawmut and its workers success, he concluded his remarks and gave us a read-ing of Longfellow's "Wreck of the Hesperus;" Miss Morse then gave us two songs, which were warmly re-ceived.

Morse then gave us two songs, which were warmly re-ceived. The entertainment part of this sociable, which was creditable to those who managed it, closed with the appearence of "The Merry Six," introducing Mr. and Mrs. J. B. Hatch, ir, Charlie and Eddle Hatch, Miss Shelhamer and Dr. Shelhamer in the Mother Hubbard style of dress, with Nursery Rhymes sung by each, making the whole affair replete with pleasure. After-ward all followed their incilnations in the matter of annsement, concluding with the injunction given by Conductor Hatch, that each and every one should take our English friends by the hand and wish them good speed in the days and weeks to come. It was the next will be at the house of Miss Emma Ware, who fills the position of Leader. A. D.

PAINE HALL-BOSTON SPIRITUAL LYCEUK .- At a well-attended meeting of our Association, held at Paine Hall Jan. 6th, the following officers were chosen for weil-Richnool meeting of our Association, hend at rame
Hall Jan. 6th, the following officers were chosen for
the ensuing year: President. Mr. Bidney 'Whitney;
Vice-President, Mr. Benj. P. Weaver; Corresponding
Beeretary, F. B. Woodbury; Financelal Scoretary, Mrs.
John Huff; Treasurer, Mr. Franklin Stevens; Board
of Directors: Mr. John Huff, Mr. H. Barnard, Mrs.
Buaseli, Mrs. V. Havener, Mr. Horaco Johnson; Conductor, Mr. Benj. P. Weaver; Assistant Conductor,
Mr, Francis B. Woodbury; Guardian, Mrs. Josie Halden; Assistant Guardian, Miss Helen Peters; Librarians, Mr. Henry Logan and Miss Amy Peters; Chief of Guarda. Mr. Philip Faverett; Leaders, Mrs. B. J. Petera, Mrs. V. Havener, Miss Annie Clark, Mrs. Lahnam, Mrs. John Huff, Mrs. Waller, Mrs. B. Denlis and Mrs. Russell.
Mrs. Doinn Huff, Mrs. Waller, Mrs. B. Benlis and Mrs. Russell.
Mrs. Dailely, of East Boston, one of our most earnest workers, reported that she had solicited the sum of ten dollars in ald of the Lyceum from some of its friends. This report was received with applause, and a vote of thanks was also tendered Mr. and Mrs. Roscoe for thanks was also tendered Mr. and Mrs. Roscoe for thanks was also tendered Mr. and Mrs. Roscoe for thanks was also tendered Mr. and Mrs. Roscoe for thanks was also tendered Mr. and Mrs. Roscoe for then shool.

their kind offer to give an entertainment in aid of our school. The report of the Treasurer, Mr. Franklin Stevens, was received with applause, as from it we learned that we entered the new year free from debt, and with a little "neat ergy" in the treasury. The Lyceum numbered eighty five at the seasion Jan. 10th. After the March, Instructor and Leaders' Les-son, and a responsive reading of Longfellow's "Golden Bunset," Miss Maria Falls read charming a fine spir-timal selection entitled "Not Long Parted." Mr. Charles Builtran, an old friend of the school, was warmly greeted, and made a brief address in memory of the "good old daya" He also complimented the school on its fine appearance, especially in the Banner-March, and sang "Bockming Hands," and several other selections.

Hards, and sang "Beckming Hands," and several other selections. Miss Baulah Lynch (entertained all with an annusing selection, Master Hashell Baxter's choice was "Papa's Letter," which was finely read. Mrs. Molatosh, by invitation, sang "Goldan Days are Passing By "very secondarily. Beschings were also given by Miss Helen M. Dill, Alice Russell and Linian Rich; vocal selec-tions by Miss May Waters; dust by Miss Alice Har-

showered upon them. The prominent churches at the beginning of the year seud out cards of invitation to come to them; they send their messages to every hotel, and each guest is favored with an urgent appeal to "oome to Jesus." Yet one searches the daily journals almost in vain to find even the announcement where Spiritu-alist lectures are held, so carefully, or carelessly, is the "candle hidden under the bushel." Mrs. Richmond's very able lectures have drawn a goodly attendance at Cartier's Hall. The lecture last Sunday evening was pronounced a very remarkable One, forcible in style, clean in thought and eloquent in delivery. The Parker Fraternity is another organiza-tion doing a fine work. Dr. Everett, who speaks there, is a profound scholar and a gebtleman. I have no doubt but what those who are reached by these lectures are made the "beiter for it," while the lec-tures at the Opera House attract the usual number. It is, however, among the phenomenal mediums that the real power of Spiriusilem is seen and feit, and these workers are surely sowing valuable seed which, it the public efforts were properly conducted, would bear very rich results. Dr. Bogers, of 19th street, a quiet geniteman of refined bearing, is as remarkable On entering the room it is notunusuit to see the chairs move simultaneously toward the centre of the room, to hear houd raps, and witness the table dance about, doing everything but "taik." I had not met him be-fore, and was a stranger, yet as I held the clean slate under the table, I felt my hand and head touched, and, on removing the slate, found this message writ-ten upon it: "." Vowng Friend-I sm again by your side, never ten upon it :

"My Foung Friend-Ism scale by your side, never resting until I have in some way righted the wrong I was in part responsible for being done you (etc.). JANE STEVENS."

part responsible for being done you (etc.). JANE STEVENS." JANE STEVENS." The subject matter here is omitted, but fully covered the side of the state. I know the truth of Spiritual-ism, of course, yet when I looked at the cramped handwriting and read what had been to me such a sorrow so clearly understeed by this spirit, who was scatcely known to me on earth, but who has come to me many times from the spirit-life, I felt as if indeed my cup of joy was full to overflowing. I found many visitors waiting, and heard of so many remarkable tests, that if the world could only be made to understand what was soing on at its very door, there would be a thousand fold less misery when the angel of slience bears away its loved one. At Mrs. Williams's the scance rooms are thronged to overflow-ing, especially since the "pirit grabber" found his hands clasping thin air, in iten of the spirit grabber, i thick "we'd better put him on the list. I'm sure he won't be missed," or if missed, his company can be spared. Dr. Henry Rogers is, to give a series of developing

won't be missed," or if missed, his company can be spared. Dr. Henry Royers is to five a series of developing sances, to begin at his residence, of West 19th street, New York, the first Tuesday in February. The death of Charles H. Foster has called forth very silrong editorials, for the most part flattering, although a few bave forgoiten that: to speak til of the dead is one degree worse than, making war on the weak. Whatever faults he may have bad, he was generous, always kind to the poor, and one of the flatter mediums our country has produced. Let us r. member, this. All honor to this worker, 'released from the shadow of earthly pain, and born into the light of that world where many will call his name blessed. Those who smoothed his pathway and made light his burden wille here, may well feel; grateful for the opportunity of rendering a service to one who did so much for our case.

of rendering a service to one who git so much for our cases. There are many more things I meant to have spoken of, but I shall trespass, I fear, too much. Let us all bope that this new year muy be one of blessedness, that we may forget our differences, and with beart to beart, and hand clasped in hand, under the Bannet of beart, and hand clasped in hand, under the Bannet of beart, and fruch, work for God and humanity. Yours fraternally, J. WM. FLETCHER. Ashland House, New York, Jan 6th, 1886.

"The Parker Spiritual Society."

(Incorporated May 1866.) President, Mrs. K. A. Pa-rent; Treasurer, Mr. G. L. Gadan ; Director and Sec-retary, Rev. O. P. McCarthy. This Society will schol its Brat public service this year on Sunday pert. Jan. Jith, at Sociolek (after-noon), in Socney: Hall, 114, Wess 16th street, (opposite 16th street Theatre.) New Tork City, when the Herv. O. P. McCarthy will deliver an society upon "Its Alma and Objects."

nd Objects," , "By order of the Beard of Directore. Ontalization P. McCahrretty, Director and Scordary. 75 East list street, May Terr Oity.

B. Sampson, of Plymouth, Mass., daughter of Samuel and Rebecca Sampson, aged 39 years and 2 months.

In Memoriam.

D. Sampson, of Arymouth, mass, daughter of Sampson, and Rebecca Sampson, aged 39 years and 2 months. The circumstances under which she went are exceedingly sad. She was a compositor, and on her way to the office of the Pres for sails for a couple of hours, she was about to cross the "riown Aquare" when she heard the cracking of the "Old Town Tree" (which is very large, being one hundred years old), and ran down Leyden street to escape from it, but unfortunately one of the large branches struck and instantly killed her, fearfully mangling the body. In one hand she held a letter addressed to myself. It was a shout to the entire community, to friends far and near, for she was widely known and greatly lored and respected for her stering worth. The family are completely paralyzed with this sudden affliction. She was the staff upon which her parents depended, both being invalids, and requiring almost constant care. She was a devoted, self-sarring almost constant care but the sorties not carbo, so it is often and in stand in the first and the parents degree by the knowledge and assurance that our loved one is with us still. for, with the help of my spirit-bund others, she was enabled to ray puon her casket and give her family and nearest friends an opportunity to converse with her, and it has indeed proved a greet consolation. One of her most was devoted by a still do the still for the part of the structure of the still was the still do the still was the staff upon which her parents depended, both being invalids, and requiring almost constant care.

One of her most valued friends. Mrs. Sarah A. Byrnes from out the fullness of her heart, in most elequent and comforting language addressed the funeral assemblage Dec. 29th. Wordsmore appropriate could not have been spoken. ANNIE LORD CHAMBERLAIN.

Tremont street. Mattapan. } Boston, Mass., Jan. 3d, 1886. }

At a regular meeting of the First Spiritualist Ladles'

Ald Society, of Boston, held in its parlors Friday, Jan. 1st, 1880, the following expression of sympathy was adopted :

was adopted : Death, the inevitable, comes to all somewhere, and nat-urally produces feelings of sadness. It is very hard to con-vey in words the sympathy we feel at such simes for our friends bowed in sorrow. Yet in the recent departure from their mortal forms of two members of the First Spiritualist Ladies' Ald Society of Boston, we, the members who re-main, do sympathies deeply, and feel our duty incomblete until we in assembly express our sympathy with the imme-diate familes bereft: "Faceas, The Angel of Death has again entered our midst and home away to the higher life our sister, Mirs, Lizzie Temple, who was ever ready with a helping band as far as her feevile health wou d permit, and gave cheerfully of her means whenever called upon so to do: Resolved, That we tender our heartfell sympathies to her mother in her ioneliness and sorrow. Resolved, That in the departure of Mirs, Lucretis Bich-ardson, after most intenses wirering and most trying afflic-fion, we can but rejoice in her release from pain; while we ever strive to emulate her devotion to duty and truth, as we shall ever keep her memory in our hearts. Resolved, That these Resolutions be printed in the Bax-NaE OF Light, and that written copies be forwarded to the immediate families of the deceased members. MIRS. E. C. BAXTER.

MRS. E. C. BAXTER. MRS. M. H. CHAMBERLAIN, Commillee.

The Verment State Spiritualist Amociation

The Vermaoni State Spiritualis Association Will hold its next Quarterly Convention in L. G. Ham-mond's Hall, Ludiow, Jan. 22d, 22d and 24th, 1886-com-menting at 10:00 A.M., Friday, Jan. 22d. The Speakers for the occasion will be: Mr. Albert E. Stanley, Leicester, Vi.; Mrz. Fahnie Davis Bmith, Bran-don, Vi.; Mrz. Buma L. Paul, Morrieville, Vi.; Mirz. Ab-bis W. Oresett., Durbury, Vi. Mrz. Lisziet, Manches-ter, Weet Handulpo, Vi.; Mrz. Barah A. Wiley, Rocking-ham, Vi.; Mr. Alonzo F. Hubbard, Tyson, Vi. Other speakers and mediums will be present and take part in the Convention. Two and Okcels Madiums: Mrz. Gertrude B. Howard, East Wallingford, V.; Mrz. Hannah Turner, Duxbury, Vi.; Mr. Ludius K. Colours, Bennington, Vi. Other good mediums may be expected b be present on bia occasion. Good music, both vocal and instrumental, will be furnished for the occasion. Ludiow is on the Ruland Division of the Central Ver-mont Hallroad, is easily accessible from all points, and is a good place to bobd Covention, as a start frame, and is a good place to bob Covention, as a start frame, and is a good place to bob and and ascommodation at the Ludiow House for 51,00 per day. Hores traping, 60 of the Ludiow House for 51,00 per day. Hores the plate, for the orthor bar of the Gentral Ver-mont failroads to the swith be sumi fail. Secretary: Tros who have so kindly and generating the ludiow House for 51,00 per day. Hores traping, 60 of the Definers astwa its part cristic sum quarterly fe sants in defraying argentas, will be some a start of the Conserver. Tros who have so kindly and generating the Generative Mana the date of the Generation. *Was Beakers With and seconsets of the Conserver*. Tros who have so kindly and generative for the same astwa its part cristic man quarterly fe same in the forsame arter and the Generation. *Was Scanters* and the Generative Researce and the Generative Mana and a structure for a sum of the Scanters and the Generative and the same and the same to the same for the same for the same for and the sam

If Not Beings from Another Life, What Are They? BY E. A. BRACKETT.

This work is iff two Parts; the first containing carefullyprepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; the second, opinions and theories concern-ing the same. The investigation appears to have been pursued in a truly scientific 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 phenomena in question. Aside from its positive testimony, the 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

CONTENTS: INTRODUCTION

INTRODUCTION. PART I. --Materialization and Dematerialization of Forms and Objects; My First Héance, and What Came of It; Per-sonification by the Medium of Materialized Forms; Mate-rialization and Dematerialization under Test Oundition s: An Un-expected Séance; Séance with Mrs. Carrie M. Sawyer; Sé-ances with Mrs. Fairchild; téance with Miss Helen Berry at Onset; Séance at the Berry Sisters' in Boston; Material-is Séance is the Berry Sisters' in Boston; Material-"PART 11. --Opinions and Theories; A Giance Behind the Ourtain; Exposures of Mediums; Public Séances; The At-titude of Scientists; Fublic Opinion; Conclusion. ILLUSTRATIONS. --Disgram of Mrs. Fay's Séance-Boom; Diagram of the Misses Berry's Séance-Boom. The work contain 182 nages, 12mo, and is printed in Isrre

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Good, "and imaging him in wisdom, initialities discertaining The reader desirous of getting the kernel of the doctripes of Plato, Orpheus, Eumoines, and their feliow-laborers, as well as of the Alexandrani Eclectics, will obtain invaluable and from this treatise. Which, so. Price 52.00. For sale by COLBY a BIOH.

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