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CONTENTS.

FIRST PAGE .-- The Rostrum: The Light of the Ages. SECOND PAGE. - The Reviewer: Protestant Sectarian Mis-Spiritualist Services in Christening an Infant. Strong Proof of Spirit Materialization.

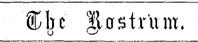
- THIRD PAGE,-In Memoriam. Banner Correspondence. Items from Kansas City, Mo., and Letters from Massachusetts, Pennšylvania, and Canada. Everett Hall Spir-tual Conference. *Pottry:* The Whispers of Angels, Conference of Spiritualists and Liberalists, Spiritualist Meetings. Holiday Books, etc.
- FOURTH PAGE, A New Year, To our Subscribers, and the Public Generally, Spiritual Communion Tracts, The Editor at Large, etc.

FIFTH PAGE.-Brief Paragraphs. Spiritualist Meetings in Boston. New Advertisements, etc.

SIXTH PAGE. - The Free Circle-Room : Replies to Questions given through the Mediumship of W. J. Colville, Spirit-Message Department: Messages given through the Medhunship of Miss M. Theresa Sheihamer and Mrs. Sarah A. Danskin.

SEVENTH PAGE. -- "Mediums in Boston, " Book and Miscollaneous Advertisements.

EIGHTH PAGE.-Everett Hall Spiritual Conference: Mrs F. O. Hyzer in Brooklyn; New York Lyceum. P. Events. Steel Plate Engravings Free.



THE LIGHT OF THE AGES.

Lecture Delivered by Spirit William Ellery Channing, through the Medial Instrumentality of

MRS. CORA L. V. RICHMOND, Before the First Society of Spiritualists of Chi cago, Ill., Sunday Evening, Sept. 7th, 1879.

[Specially reported for the Banner of Light.]

INVOCATION.

Oh, thou Eternal Source of Life; thou Infinite and Divine Presence; thou Life-giving Soul thou Sublime and Perfect Being; within the temple of the universe fashioned by thy hand. before the shrine of the human spirit wherein thou dost abide, we lay our offerings of praise upon that altar consecrate to thee, the altar of aspiration, of prayer, of earnest endeavor. Oh. thou Immortal Name, by whatsoever name man has praised thee in the past, whether God, Jehovah, Lord, still we praise thee as the source of life and light ineffable, as the spirit whose all-pervading presence and power fills the universe with matchless glory. Thine the law that fashions in the starry firmament the orbs that glitter and beam in constellations bright ; thine the law-through which the earth, atom though it is, compared to the larger worlds, flits forever in its orbit responsive unto thy breath ; thine the law whereby, through millions and millions of years, the uncreated worlds are evolved at last in space by majesty of thy supreme dominion: thine the law, through which the suns and stars march forever on in their ceaseless course, yielding to life, order, harmony ; thine the law that peoples every planet with living souls, each born to the inheritance of immortality and passing through stage after stage of life that the immortal nature may be made visible and the outward be vanquished by the soul within. Thou art the Supreme Conqueror thou art the ineffable Life and Light moving in and through matter to the supreme work and word of creation, summoning souls to thy bidding, fulfilling forever the law of that harmony abiding in thee. Oh, may thy children, immured in time and sense, still bound and fettered by earthly form, perceive the glory o that life and light; may thrillings of that divine harmony pierce the atmosphere of time; may the glory of that ineffable light shine into the prison-house of clay, illumining its darkened chambers and pouring floods of light through the deep, dark avenues of human existence Those who are sorrowing, may they be uplifted; those who are in doubt, may they become cer tain; those who are despondent, may they be cheered by this immortal splendor, until all of darkness shall disappear and the radiance of thy love shall beam upon the earth even as the splendors of the heavenly firmament beam through the clear atmosphere of this night, or as the glorious orb of day lightens the darkened valleys and deep ravines of time with murmur. ings and tremblings of light till flower and shrub and leafy tree respond with ever-living voices of bloom and beauty. Oh, thou Divine Ardor! Oh thou Supreme Soul! Receive our praises and thanksgivings for every good and perfect gift. May the human voice join with the choirs of spirits and of angels who sing forever thy praises in the light of perfect love.

world certainly has great reason to hope. The enthusiast, the sage, the religionist, the poet, always are expected to do this; the critic, the misanthrope, the cynic, never.

In the first years of human history, those ages that are somewhat veiled in the night-time of misinterpretation, we still have a prevailing consciousness that the lofty hope of the world lifted it from the dark cesspool of time into the broad region of the eternal, the infinite good. But for the most part the historian and student encounter the struggle of humanity in the primal ages of the world toward one goal. Along the dark borders of the Nile, in the deep ravines and fastnesses of the mountains of the East, all through Syria and even through the Orient. tremblings of one supreme idea were uppermost; that idea, that thought, pervading the children of Israel in their bondage, leading them out of their bondage; that thought, rising upon mountain and valley where the shepherd kings kept watch by night and by day; those supreme and living tremblings of hone were the exaltation of a prophecy that even in the darkness of past ignorance kept the light and life aflame in the human heart. Another light glowed still in the ages that intervened between the glory of the Eastern religion and the dawn of Christianity, a light that pierced through Roman darkness and enshrined itself in the hearts of the Roman counselors, a light that did not slumber in Greece, a light that kept Athens aflame, and thrilled and pervaded the Hellenic nations with dreams far beyond any that seemed to have preceded them, a hope that the mighty Casars encountered, a hope that pierced the darkness of the reign of the Pharaohs, a hope that illumined the plain, the desert, the wilderness in the far East-I mean the hope of free-

dom-thrilling through the monarchies of Western Europe, kindling its sacred shrine and altar upon many a nation, receiving there also its death-wound, having there its funeral pyre, yet ever floating on before the advancing tide of civilization, until even here in this remotest country, this largest and greatest nation, this youngest and proudest of the daughters of the world, freedom has had her final resting-place.

This hope of the world was then in its infancy. Each nation has possessed it in an earlier day. It is the hope of growth that leads to manhood; it is the feeling of the child before the thought has departed that all of life is in individuality ; it is the power that leads the young man out from the parent roof into the world, to encounter whatsoever may beset him, rather than to be bound and tethered by authority, or even by affection-rather than be limited in his

range of growth and action. It is the feeling that has led to the reforms in every clime and age ; it is the thought that has uplifted the patriot in his dungeon cell or on field of battle; it is the theme

ance of all things good-if he can do thus, the | humanity; he realizes that he is something | of final uplifting for humanity? The same | and energies in the pathways of servile toil and with the whole by the greater and grander ties of his nature, that he must not simply burst the bonds and fetters of life, and walk forth alone

into the world, but that doing this he meets face to face at every hour and every moment of his pilgrimage other bonds and other fetters, other belongings and other duties that are supreme in their command and mandate over him. He is not only an individual, but he is a member of society. He is not only bound and fettered by the loftiest thought of humanity, but he must do his part in that great human strife and struggle-not only do his part for individual effort and maintenance, but do his part for the whole. that society may not suffer by his existence, and that governments may be ennobled by the fact that he is a portion of the body politic. In larger regions of thought and endeavor, in philosophy, poesy, art or religion, he is more than the individual; he belongs to the fraternity of art, of poesy, of philosophy; he is linked by a thousand indissoluble ties to that eternal brotherhood that constitutes the idea that he represents; he is a prophet, he is a prince, perchance, among those who are all prophets, a king among those of kindred thought, and feeling, and pursuit. Thus the man enters, by the individual freedom, a larger and more comprehensive bondage. By bondage 1 do not mean slavery, but a more comprehensive tie, that unites him to the great world of human thought. and he can no more burst asunder these thoughts and fetters than he can dissever the arteries that lead to any individual portion of his being and still survive.

The feeling of the child, when it would learn to walk, is, perhaps, to break away from the first bonds that enthrall, without knowing, or entirely unconscious of, the larger obstacles that may be encountered, of the greater bondage that may be attained. The feeling of the youth in growing to manhood is that of the desire of personal endeavor, of individual aim, of a world to vanquish, of all things to be conquered : but speedily manhood ripens into consciousness that the larger the freedom so also the more binding are the obligations-the greater the powers, so also is the sacredness of the trust-and he finally learns that the whole social fabric- is made up not only of individual freedom, but of that kind of individual obligation that is linked to every other department in the universe, and makes the social scale, one mind interblending with the other, until at last it rises supreme and grand in the recognition of the entire human family.

The Saviour sought by Judea for the purpose of vanquishing mortal enemies, of gaining physical supremacy, of attaining temporal liberty, was aking, a lord, a ruler. The saviour of individuals, in the earlier history of the world, was somewhat of the same kind. Each nation pursues the same pathway, desires the same stronghand to lead it to victory, and then rejects the truth; for each must belong to the other, and strong hand that would hold it in bondage. Those who wish for rulers or kings, wish for them that they may win victory over others, but never wish them to prevail over themselves. The king that Judea sought and still seeks-the Messiah, the ruler, he who shall be exalted above others-is the one that shall strike down the enemies of the House of David, shall build up Israel in its physical sense, they suppose. Ah ! but what shall the true king be? The Prince of the House of David unrecognized came into Judea, unannounced took possession of the throne, and gave the world his kingdom. The kingdom that to my mind establishes more fully than any other that which humanity seeks. is not simply and only freedom, but is the larger dispensation of light and truth. What Moses was to the children of Israel, physical power and supremacy is to man. What Christ was, such is the living truth that answers for the name of humanity. What light is the world seeking to-day! What gleaming of intelligence! What vanquishing of armies! What storied treasures in the Orient! What vast supremacy upon the seas! What searchings after science and knowledge! What probings into the depths for whatever may be hidden there ! And yet it is not satisfied. What other light is trembling through the darkness of time, is shining out above the dim labyrinths and strivings of human intellect ! What other light than science pierces through the fastnesses of time and gives such glimmerings of its power and brightness that man leans forward to see, and listen whether he shall hear a voice that shall bid him come forward! What other light has led men all through periods of revolution of scornings, of degradation, of imprisonment, of servitude, of slavery'. Ask the poor negro at the South, who was led through years of bondage, by what light he was uplifted, and he would answer, by the light of the love of God. Ask the traveler on the desert, beset with many obstacles and surrounded with arid wastes, by what light he presses forward to home, to friends. to the allurements of native land, to flowery pathways and verdant fields : it is the ineffable hope that Love is best, and that life will triumph over death. By what light does the mariner far out upon the sea perceive the sail, the mast, the shipwreck, and still hope on through the dim night for succor, himself buoyed up by the strong hand and power of that life that is inevitable? It is the hope that somewhere a kindly hand will reach, an invisible power will be extended, to send some one to do his bidding or release him from death ; elsewise he still hopes on, that in the infinite and immortal realm an abiding place is there, and he shall not perish forever.

poet, philosopher and teacher to breathe of freedom, breathes at this hour a word of another and a higher import.

Christ was not a heralder of freedom ; he was not a teacher of liberty; but beyond Liberty and above Freedom he taught Truth, the ineffable, spiritual and sublime mandate that; have such supreme privileges. greater than freedom, crowns the world after freedom shall have been attained.

tion and pursuit ; the philosopher hopes to win open by which to attain it.

follow had we only freedom? The bird may humanity. have freedom to fly in the air, but if there space, to what do we attain? We may have rive anywlfëre?

The mistake with many is that they account | I mean Humanity. his small avenue, this pathway by which humanity must mount, to be the finality, the goal, sung of poets, taught of statesmen, wreathed warriors, believed in by humanity. The hope them, I say, to where, having nothing beyond ing upon which to fasten our freedom or our emperors, principalities and powers, but as the liberty. We might as well unfurlour flag in leader of humanity. That escutcheon which, sail mon the spread

more than an individual, that he is connected light and power that prompted martyr, sage, endeavor to no aim, then it will be because, having accomplished a higher freedom and won a loftier power, the spirit itself and the mind discover that there is too much in the supreme

wish of the soul for the body to have the entire ascendency; too much in what the spirit desires to attain for mere physical existence to

Your fathers fought for freedom- the right to pursue happiness in their own way - but We seek a lofty temple; we desire to pass to chiefly, I say, the right to worship God accordsome serene height; we ask of king or govern- ing to the dictates of their own conscience. ment the right of way, but the temple is ours if This means that the supreme attainment of the we attain it. Freedom is the pathway by which | human spirit is other than the physical'; it the world hopes to attain the highest truth. means that the highest requirement of the The man of science expects to wing it through mind is toward that which leaves to the Infinite the labyrinths and mazes of human investiga- and recognizes the infinite possibility; it means that not only the dust, the clay beneath your it by both speculation and sublime contempla- feet, may be yours ; not only the air above your tion; the poet wins it with his art; the artist head, the sunlight and the wintry storm, but with his forms' and colors; the religionist with, also that that other and higher atmosphere, that his belief; but humanity expects to win it with a loftier and purer possession of spiritual quality the sublime thought and opportunity that knows of the mind, the enduring 'nature of the soul, truth itself is there, if there is only a pathway the possession of the infinite may flow freely and continuously toward you.

The great value of our measurement of hu- Man covets freedom not simply to build vailman thought is in this; that we must not at-Fways and palaces, not Elinply to delye in the tach too much importance to the means, forget- earth for gold and to plow land and sow it for ting the end. Many persons suppose that when the harvest-time of the earth, but for those liberty is attained for a nation that it is the su- (other and grander privileges - that the seed-time preme, the entire, the utter achievement. Has and the harvest of the mind may be of his awn it not been too much so with our own country? seeking, that he shall have the privilege, as he Did we not pause on the threshold of that free- has also the capacity, to seek. God in his own dom won by our forefathers, thinking this was | way, and find him in whatsoever voice miniseverything? believing that all things would ters to his spirit, and what soever power uplifts

I proclaim it here at this day and this hour, is no eyric yonder, or if there be no resting-, that America, so far as the freedom of her social place and no object to attain, shall the bird's or political institutions is concerned, would be wings last forever? We may seek freedom in valueless to the world but for another and a highits fullest and largest capacity and strength, for er progression hinted at in her very existence. every endeavor, for every purpose, for every I proclaim it here that neither Italy, France, longing of the mind; but if we have not an ulti- Germany, Russia, England nor the Orient could mate aim, something that is beyond this mere afford to look to the Occident for the sublimo ideal of the nations of the earth, unless in the freedom to walk forever, but shall we never ar-spiritual atmosphere were the tremblings and the possibilities of a higher word than freedom.

If the God of Israel was a king, the Saviour of Christendom was a man- the Christeman born to plead not only with prophets and kings but round with eloquence of ocator, fought for by | with governments and peoples for the sake of man himself. If the saviours of the Orient were of the world has led mankind astray and led chad in armor and girded round with physical strength, if Egypt wore the conquering armor this, their feet must needs falter; they must of the world, and Romo subjected nations for a needs lose the ground and the stronghold they thousand years, Christ, the man of truth, forehave attained. Unless the next step beyond, told a dynasty greater than these, whose herifeedom is truth, we have no endeavor; unless tage is not of earth but of the spirit, and came as the next goal to be won is truth, we have noth-{ the conquering here of what? Not of kings, paraded before the world, gives -seething whirlpool, as to seek freedom without physical need of man in the liberty to toil, labor and delve as he pleases, shall sink into insignificance compared to the loftier standard raised above it, pictured high in the heavens, revealed in a thousand armies, not with swords but with banners of rejoicing and love. I mean thrilling within every heart, that somewhere and at some time in life's weary pilgrimage there will be room for love, time for faith and prayer, opportunity for earnest endeavor of mind, and sufficient leisure in life to consider eternity. I mean that hope of humanity which says : "By-andby we shall have time for these things;" that through the turmoil, the strife, the contention, the daily routine of mortal life uplifts the world by the supreme hope that somewhere is ineffable peace and rest and truth in the attainment. of the spirit.

THE LECTURE.

As early as 1848 Thomas Carlyle, the despiser of men, the critic, the cynic, in answer to a question asked by a lady friend, which was undoubtedly a question concerning future rewards and nunishments, wrote in substance as follows : "The question which you ask is difficult to answer-has puzzled the philosopher and sage for ages ; but this is undoubtedly the best philosophy : that evil, to say nothing of the penalty for evil, is of brief duration ; that good alone is imperishable; that our actions and thoughts shape themselves in immortal conformity to the laws of the universe."

That which is good is harmonious in duration-represents the sublime and the imperishable; while that which is evil is like the discord in an anthem, and is perceived only to the limited sense, while the harmony has rules of its own that cause the anthem to soar, and at a distance all the inharmony is merged in the harmony.

The sublimest philosophy, the loftiest religion, the most exalted hope promises this : If he who can criticise men for their foibles, despise them for their meannesses, and with all possible satire visit upon them the keen rebuke of simply a freed man, but he is bound by ties of his clear and searching mind, yet turn with in- society, he is fettered-albeit willingly-by the effable confidence to the sublimity and endur- larger growth of his own nature that includes | hold its course serencly toward the one point

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the statesman, the philosopher and the poet it has inspired more thought and eloquence than any other word save that alone of Religion, save that alone of Love; and yet Freedom is a term, it is a means and not an end.

Unlimited freedom is nothing, is valueless, has no possession; it is a condition, not a possession. If the nations of the earth struggle for freedom, to what end? Is this alone the light that shall set itself in the darkened places of time, redeeming, regenerating man? "After Freedom, what?" The voice of the prophet in the wilderness, the voice of the Messiah upon Olivet, the voice of religion in every land, is the crown for which freedom is the pathway. Freedom your forefathers sought, not for name and title alone, not for individual possession alone, but freedom to "tworship God according to the dictates of their own consciences": not simply freedom from taxation, not freedom from servitude to the monarch, not freedom from the gall ing chains and bondage of an aristocracy, not freedom from the servile toil was enjoined upon all who beneath the tyrant yoke might seek to work out release from a life-long period of misery; not-freedom from unjust persecution merely, but freedom to worship.

Ah! Here is the aim, then-the supreme obect. Not freedom from Jewish thralldom; not freedom from Romish empire merely, but the freedom of the spirit of Christ breathed upon Olivet, announced upon Calvary, revealed in many a sign and token in Galilee-the freedom to worship God.

The ancient kings of Judea set up the divine shekinah, the sacrament, the ark of the covenant, the glories of the inspiration of the Most High, as evidences of the pouring out of the unseen and Divine Spirit, whose name they did not know, but whose presence was manifest under the various names and titles of Jehovah. Lord or God. By what light did they surrender the power and supremacy of their kingdoms to this invisible yet potent agency? by what supreme command could the ambitious kings of Israel be made to yield their power and fervor at the voice of prophet or inspired teacher? by what light could Solomon, the supreme ruler with all splendor and magnificence, still be led to the divine contemplation of loftier purpose by what power could the shepherd and peasant kings be inspired to do the bidding of an unseen yet all controlling agency, save alone by the power of that Supreme Light, greater than Freedom loftier than individual Liberty-the thought. the inspiration, the hope, the power of immortal possession !

The thought that I would present to you this night is, that while the early nations struggled for freedom, the later humanity struggles for somewhat beyond this; while the individual in childhood seeks individual liberty, the later humanity conserves that liberty to the attainment of other purposes, and man after youth is not

By what light to-day does the world, in the multitudinous and labyrinthian paths of belief, of creed, of dogma, of skepticism, of doubt, still

one is the stepping stone to the higher attainment.

The Saviour of the Jews was the king to lead them to freedom from the bondage of their foes; the Messiah of Christendom is the truth that comes after freedom. By what subtle lines and links of following, through what dreamy pathways of philosophy and metaphysics, by what ynspoken words of dreamer and poet, through what announcement of prophecy and prediction, by what revelation and pathways of warfare the world shall win this truth, I leave for you to judge. But glimmerings of it are perceived in every land; tremblings all along the corridors of time, that espousing freedom there is something more, and that the highest effort of humanity is after freedom is attained-which is the pathway to point to the ultimate of the journeythat which shall be gathered and won by the wayside, that which shall constitute the real achievement of life. We begin to study when we have the privilege to do so; we begin the attainment of knowledge when the pathway is open to us by preliminary education, and with those achievements that shall afterwards be counted to be our immortal possessions, we pave this pathway of freedom to our divine abode, the serene temple of which is the supreme thought, the uplifting power, the divine mandate of the world.

The vanquishment, therefore, of the physical foes of men, of poverty, crime, disease, social disorder and even death itself, is not the ultimate. It is not enough that you shall be uplifted from the thralldom of fear, of bondage, of servitude and tryanny, of supremacy of human passion-from the bondage of time, of sense. or of the fear of death-this is not enough. Then you begin to live; then your freedom becomes valuable; then you have somewhat to do, and time to do it in. The world is working now for the means to attain that end; for the pathway that leads to the good; for the freedom of the high seas beyond which the harbor must be found. The world is working now for opportunity, not for truth; working now for circumstances, not for the highest height. The world is wishing now to be released from the fetters and obligations of time and sense to the degree that the mind, with its surpassing powers, and the spirit, with its immortal destinies, may have better opportunity for expression. Every day and hour leads you more nearly to this conclusion. If there shall be fewer wars in the future ; if by and by bloodshed shall be the exception, not the rule; if finally the world will have no time to make battles, no time to have physical contest, no time for commercial degradation, no time for brutal and enslaving labor, no time for that form of human existence that wastes its best energies in futile effort to be supreme in some physical direction of life; if the world shall ultimately conclude that it cannot afford to spend its entire time of faith or bellef; while humanity, Christ,

This, then, is the light that gleams upon you. the immortality; and this, then, is the hope that illumines beyond freedom, the possession of truth. This, then, is the guerdon toward which all paths are tending, the supreme manhood, the divine conqueror, the uplifting power, the evidence of that which is within man."

If Christ were only an ideal character he would still be the saviour of the world; if he only represented the possibility of man, if he was only the work of the poet, the priest, fab-, ricated in the choice cloister of his brain as the only supreme hope of the world, he would still represent an ideal that in itself would constitute human salvation... A humanity to be uplifted beyond the trammels of the dust, to be released from the bondage of time and sense, unfettered from the supremacy of the body, is a humanity for which poet and prophet have alike predicted the highest treasures; and as Christ represents the ideal man so illumined, the reality, the conquest becomes double, the victory greater, and mankind is illumined by that promise to the contemplation of the individual freedom that is yours.

The light of this present century is the dawning glow of this superior and more supreme promise—not a promise that is meted out to you and doled out in parcels, not a promise that is given grudgingly at the hand of priest or king, not a promise that comes by authority or mandate, and is limited to the narrow groovo of individual philosophy or thought, not a promse that reaches only to this or the other line of human life, leaving all others untouched and neglected, but a promise that enters now into your own estate, uplifts you by its encircling pinions, breathes out upon you its immortal opportunities, vanquishes the very bond by which you are enthralled, and makes you free in the midst of your duties, exalts and elevates by its continued presence, and rendess the divine, the immortal, practicable, even while yon are denizens of this house of clay.

The religionist removes your heaven too far. fixes it remotely far away; makes it something to be won or attained by narrowest thread

makes it the possession of each; tells you that the line of faith and prayer is within; that you attain it daily and hourly by the vanjuishment of the daily and hourly obstacles; that the supreme, the eternal, is with you, is abiding, is a present consciousness, and contact, links over by a thousand invisible bonds to the would of spirits, and counts nothing impossible that galong the line of the ascending pathway and formal light,

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"Hew little, a dark place in the earth affects the surrounding atmosphere of day 1. How little the markew he be in the wall of the crevice in the tock can be discorned in the brightness of the monida som ' But how brightly even in the midadaptions gleans out one new of light. One cape, dimines the definess, while a the day of the firm ment, and glennes the theorismals and utilities of miles of a se to you that light is imperishables? a surfittle darkness affects not the glos A CONTRACTOR Wood a field a of the infinite Light. (The small) operforwardlin which kumanity have hidden 1 2 et line being, é ests no shadow up a it self. the orthonology glory and buildiness. When valuespecies from this diffices, you behold that the hight has always been there, steadfasthimz, torever cleaning, and that it is the tendency of light to be cumulative, and the reach the highest height, all rays conversant into one splendor. Non-will remember that your flarkness cannotsexist in the light, but that light penetrates, dissolves darkness - You will remember that your discord cannot affect the general harmony, but that harmony drowns the discord, in the language of Thomas Cars, more, tyle, whom I quoted. You will remember that gion the hatsh and distant bounds of earth grow harmoni ers at a distance, and that if, is a law of the universe that the ascending scale, or order and rule shall be Larmenious, and consesquently all imperfections, are merged in the perfect in the distance, in the vastness of infinitude, in the height and light of eternity.

It will please you to know that the little imperfection's and foildly, the failings and the shadows of human existen reliave peceffect upon the effertual harmony that the eternal fitness of things only receives and encourages in its final expression that which is perfect within your 4f will to be you to know that whatever may be the darkings and dreamness of dime to you, to The definition of the earthward side of the Laste and mists; that beyond the earth and we'the horizon of time there is brightness, that the lines of darkness do not traverse space, his trees of light extends everywhere, that the for its early bent in the universe that variphishes the is just as finalous vanquishes seior addread for address that trath deself is of so 3.5. and Switegt, and supreme, and mights Prate of the fill patterns the Markins spills arous the storing population the obstances into fight, while ทั้งสูงให้สูงสิ่งสุบัยธุรการเอย่างส่งจากประโสนิกษณฑิม

That which is divine in formation, foreverever van finst eit is hepe. Dear Estenever everconsector that which is sublime, and the beroism of the past bloches the encouragement for the an estates tesent and fatures

Off with other additional the with what one a cost of the with which undiffine power you Canalog intellig late and dieverlasting light 1. It Juffle, vierents and at sustains and uplift's you . Harmander's methods the to the impotential on the brough offset that, in space, but they do nof pferms its foughtness prophygipsen worlds plant from artitude (f. 3) and they are feeling compared to the train frinch for wheat the apprendation of ferring wheat (from a feeting won'n he herselast wiersen trine, the arbitic an provide subjective, the taken is related and Beddenber "West strue af Berlie Berli, ur on quarte griff is other within the others of other areas. They bears on a thready the database of death in the base of the base of the base of the base of the the second structure they be the second structure the s enor dead of they speak the view with the third in the second sports in the past ; the Physic Constraints in the William of the Second msphatter offen exation highestique yer with their dochar has at the line of a light of with matesty at a any solidit, they are freighted and polided with row that shine suprement on the operation of each light. They are bein of that mentable 3 ay, they are producting that spiendet. Heper Estimate your avenues of approach in the signers buy by where sits enthroned the Ever Living Light, that will not desert humanity that will not full that is the Strength, the Ghiry and the thirp is of every life othe sublime. the abdofute Int ensphered and enshrined in the universe, whose, immortal name is a heritage to the world ; who builds her sufficience kingdoug in the human heart ; whese velce and power are grided round with Steen the like the lightning's dash, likes the stars isteady glow; and foreger chiward ofer human pathways of consquest and as belision you attain af hist forthat subline heritage, you behold it is there -Humultiple respective dest in Touts.

And after fair Freedom, uplifted above. No more on the Earth here show Then the Earth strove once more fair Heaven to move-"On, give me," said she in soft tone

And suppliant voice, " one still other boon That shall last forever and aye, Whose haht shall not fade ere the sun's bright noon Has passed in the earthly day,

But forever endure as the day and the night, And all things that share in that heavenly sight."

And then came a soul out of heaven, as fair As the lify; of flowers, in the idessidbut of heaven as a star that, perfect and rare.

All suns' splendors have ever caressed. And beamed o'er the earth and tonehed her wan face full life ages frembled to hight, And the paths grown dark with oblivion's trues

Shone with splendor surpassingly bright . Adown Egypt's couldors felt for bright flame

O'er many a plain dark and drear She lighted the pathway of each sacred name With letters of glorious and clear-Not the kings, not the princes, the proof of the carth,

I've the brinkle and be tylef forth And where there was warfare bright flowers budge to

White datases and death seemed to be a going or shared and enshrounded the found. SALD with not eternally. And an onget humanity sphered in Truth Wore the tadeless crown of immortal youth !

BUNEDICTION?

May the light of thy loving spirit, oh, Supreme-Source of Light, be around and within every heart, until, folded in its rapturous flame, each soul shall abide in thy breath and life forever-

The Reviewer.

PROTESTANT SECTARIAN MISSIONS -PEARY CHAND MITTRA'S "SPIR-ITUAL STRAY LEAVES,"

[8] BA [A-L14110, 15] 041.085.

"too West ?" was the advice of Horace Greefey to a young man who asked where the could find the most fertile lands and the best field for enterprises "the East !" might be the answer to The inquirer after the birth and dwellingplace of the best and highest culture of human ouls. Light-solar light and spiritual light-contestition the East. As useless as carrying egals to New astle, appear to us the operations. of mix-ionary societies, to propagate the Gospel in India; not unlikely is it that thence may ome four Western people as much, it not, more, true religion and honest morality than we can ever there provided. When missionary adefies were formed-about seventy years ago an New England' multi-error and little truth prevailed among Christmis in respect to the re-By with the layse of time, and through free and wide intercentse with them, light has diwined at on us.

The translition into Englishin the year 1781. of the Bir voy vir Ginary, one of the sadred books [of the Hindows, revealed to Westein scholars meydiat of the spirituality of the religion of Brahma, Probably not one of the originators of the American Board of Commissioners for Potei in Missions in the year 1812, when its charthe was granted, nor of their associates for many vents afterwards, had ever heard of or seen, and much less had studied the book : but since then translations of the Vedas, and of other sagred books of the Hindows, have brought evidence to many intelligent weedle that Brahminical and Buddhistic oreligion and directure are, in comof excellence, not inferior to that derived from Dolais or arChristian souther.

During some few years past certain Hindee 4-days have published somewhat of their re-d liders beliefs and sentiments in the English language. It is far-more satisfactory for truths soul? Another the Egyptians the onion was more "seeking Western) copie to thus learn, their re- or less venetated, probably because its concenligious views directly from themselves, than trie spheres suggested or emblematized to them her, in Boston, unconsciously voicing the conthrough the intervention of Christian mission spiritual coats or states of mind. Emergence viction that many free thinkers are often too diumship of Mrs. Stewart, at Terre Haute : aries. Sectarian direludices, for imperfect acquaintance on the part of the physionaries with spheres is a blittle of the soul. It appears, there-Hindow thought or language, is very likely to bias fore, that the doctrine of a spiritual or a second with shanding a very honest intention on their | which certain Cluistian seets are apt to regard part to report the truth, they may give to their readers in missionary magazines; misstatements has been for lages and is now known and beand erroneous views of so-called heathen faithse lieved among the people of India. The quotaand juactice. Mr. Peary Chand Mittra, himself, tion given by Mr. Mittra from the "Gita," a a native East Indian, a scholar and a merchant living in Calcutta, has occasionally in the last me or two years published valuable articles in the Britani of Lightand London Spiritualist on Spiritual subjects. Within a few months Messrs, Thacker, Spinkel lime? [We know of nothing in Christian or a Col. of Calcatta, have published a collection. of thirteen of Mr. Mittra's essays, including one or two interesting tales ; and delightfully pleas- i Hindoos, such knowledge as can now be readily ant pictures do these tales present of East India scenery, home-life and conversation. Though only a pamphlet of 100 pages, bearing the modest from "The Spiritual Stray Leaves," of Mr. Mittitle of "The Spiritual Stray Leaves," si yet it | tra, would have much modified the missionary contains so clear a statement of Buddhistic re- zeal of our college president, for he was conligion and illustrations of true Spiritualism, servative, large-a inded, and, though not carthat, it is quite probable that an intelligent ried about with every wind of doctrine, yet was reader of it will readily infer the uselessness-ves, the almost criminal folly of all Protestant sectarian missions in India : yet it does not disself. He also was a benevolent and very worthy rectly discuss, or mention, or even allude to man. At one time he was a representative from missions or missionaries. But while reading it, Boston in the Congress of the United States. a thought -it has since become a convictionoccurred to us, that the importation of Bud-1 sionary Society, which accepted and dissemidhist missionaries into America would far more i nated some of the Boomiest tenets of Calvincontribute to premote pence on earth and good will among men than does the existing system heathen weighed aron him. Its burden was of exporting thither Christian missionaries. Let some few extracts, taken almost at random Swhich pressed usen Bunyan's Pilgrim. from Mr. Mittra's pamphlet, give some idea of his religion, and from them let the reader an- operations was, that the heathen did not know swer to himself the question whether the sub-" that they had souls, for said he, it was Jesus and stitution of any Protestant sectarian system, in the alone who devealed knowledge of a future "Herrof Buddhism, even if it were possible, would state, by Bringing life and immortality to light be of real value, either in this world or the through the gospel. He believed that Christ next, to the people of India. Opening at the was the great sacrifi & for sin, and that he alone Table of Contents, to see what chapters therein are most likely to be pertinent to the matter the good deacongtor such was his office in his herein broached, there appears "The Psychology of the Aryas," p. 1, "The Psychology of the that gospel among the so-called heathen. Now Buddhists," p. 27,..." God in the Soul,", p. 33," God and the human soul, their nature, origin India," we find Hindoo views on heaven and hell and destiny, are the core and substance of all religions, among all people and through all by sacrifice, which if the worthy deacon had actimes. Let us, therefore, turn to page 33 and cepted and believed, would have relieved his read what Mr. Mittra writes of "God in the | mind of all anxiety for the heathen. Instead of Soul ":

The wise by spiritual exercise know Him and become free from nervous delight and grief. "Those who see God in their souls are always

"Those who see God in their souls are always happy. "God is invisible to the eye: cannot be touched by the hand, cannot be reached by any direc-tion, cannot be recognized by any sound, cannot be brought within the reach of thought. It is the soul which gives proof of His existence. He is above all mindane virtues. He is tranquil, zwod, and without second. It is not by many good words, or by exercise how Him reaches Him. God reveals Himself in the soul of such a worshiper who wills to know Him reaches Him. God reveals Himself "Any person réally anxious to be spiritual is assisted by spirit-friends, a fact I know from personal experience. The visits of spirits do not solely end in the external manifestations which they make to produce a conviction of the the standard statement in the soule of the statement in the soul of such a worshiper."

assisted by spirit-friends, a fact 1 know from personal experience. The visits of spirits do not solely end in the external manifestations which they make to produce a conviction of their existence; such manifestations should therefore be looked upon as the first stage of their aid, and the providence of God isclearly appreciated as we rise from the natural to bighter states. When divine effulgence is seen in the soul, creeds appear in their true colors. They are the outcome of some state or other of the mind, or sentient soul; but not of the soul thene we have to make large allowance for There we have to make large allowance for organizations, and go on thinking of the exter-those who propagate or follow the erreds. They had but not the real Savior—the soul within, do not possess the splender within, they mistake and through its light realize the Divine efful-darkness for light, or shadow for substance."

The allusion in Mr. Mittra's last sentence to those who propagate or follow the creeds, is ap- ; of Mr. Mittra's pamphlet, the question arises, plicable (whether so intended or not) to evan-, of what possible use or benefit are Protestant gelical missionaries and their supporters. They consume and expend large sums of money in Millions and perhaps tens of millions of dollars their efforts to propagate their creeds among the have been expended in establishing and carry-Hindoos and other people : and to substitute ing on missionary operations. Is it a judicious among them, in lieu of their own God, the missionaries' God, the Jewish Deity, Jehovah, to save heathen souls, or improve their religion known at the present time only through historic or their morals? It is well known that the records. Who is the idelater ? the Aryan who greater part of the converts that Protestant seeks for and sees God in his own soul, or the missionaries make in the East come from the Christian missionary, who obtains his knowl- lowest and most ignorant part of the people, who edge of God primarily and principally in his Bi-daccept the missionaries and their instruction ble ? - "Who so blind," says Isaiah xlii : 19, "as | mainly with a view to improve their own social the servant of Jehovah ?" However, in the kindly spirit of Mr. Mittra, let us make large medans and followers of Confucius gladly acallowance for evangelical missionaries and their supporters, who mistake darkness for light Christians, but not their religion. They are and shadow for substance.

It was while we were attending a Bible-class | inferiority to their own religion. ome years ago, that its instructor, who was a college president, a moral philosopher, and a is vulnerable to honest and effective criticism. most honest, upright and conscientious man, The morality of the Judaic God, which is a corremarked that mankind 'new little or nothing | ner-stone of Christianity, is questioned by some of the Soul. It was spoken of, said he, in the brave thinkers, and set aside by others as not Bible, as something distinct from the Body; it applicable to pure and honest people. In a pubwas therefore not matter. Beyond what was lie oral discussion between a Buddhist priest revealed of it in the Bible he could not say, for Land a Christian clergyman, held not long since all our knowledge of P came from the Bible, j at Pantura in the Island of Ceylon, and which Recollection of this remark of the venerable college president now occurs to us, perhaps by the claimed, and the evidence tended to show, that contrast to it, which appears on page 183 of Mr. i don and literature of the people of the Orient, | Mittra's "Spiritual Stray Leaves," as follows :

> and the higher, the covering the more elevated is the state, exhibiting, as we are elevated, the border-land between the soul and the non-soul. border-land between the soul and the non-soul. In the soul region there is 'one eternal day,' as the soul is 'knowhedge' and 'light itself.' It is a spiritual entity, and hot a consensus of faculties, which the mind is. The soul is em-hedded in the whole body. It is undeveloped and sensuous while under the nervous influ-ence, and is called sensuous soul, or mind; but when its means is deviated it view above the

In the foregoing extract it appears that Hindoublinkers recognized coats or coverings of the or growth of the soul from its surrounding ervert their apprehension of it is so that not- | birth, which was a marvel to Nicodemus, and as one of their vital and exclusive mysteries, sacred Brahminical poem, will doubtless eatch the special attention of the reader. Among what people or in what era can be found a verbal expression of the wonderful nature of the human soul in one eloquent, subtile or sub-"Judaic books that, surpasses or even equals it, Doubtless acquaintance with the religion of the acquired from translations of their sacred books (they were scarce forty years ago), or open to the indux of new truth. His brotherin-law was of the same religious sect with him-He became treasurer of an Evangelical Misism. Therefore anxiety for the salvation of the , probably no less heavy or ceaseless than that A great argument with him for missionary was the Savior of mankind. For many years, church, labored unselfishly to spread abroad in Mr. Mittra's chapter on "Soul Revelation in and future punishment, and propitiation of God lamenting over their ignorance of his theological dogmas, he would have found that they had is that tool is in the human soil, and that the soul is the reflex of God. Its progression, when liberated or disembodied, is gradual but end-less. The Aryas look upon God as 'truth, wis-dom, ininite, blissful, source of immortality, franquility, good; One and without second.' "God lives in the soul and in its very depth." ages before gone through them, had outgrown them, knew them essentially far better than the did himself, and that their sages had sounded deeper into the human soul, and consequently into the mysteries of God, than any Christian theologian had ever conceived of. If proof here ages before gone through them, had outgrown theologian had ever conceived of. If proof here-; of be asked for, the following extracts will give

error, the wise man is set free.' The doctrine contained in the Gita as to future punishment is higher and nobler than the Bible. It says The Almighty receives neither the vices and virtues of any one. Mankind are led astray by their reason being obscured by ignorance; but their reason being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, then wisdom shineth forth again with the glory of the sun, and causes the beity to appear. Those whose understand-ings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their of-former and or forenegative that here we had fences, and go from whence they shall never re-

"It is no wonder that men who dread sin and God because they have been taught to believe that he punishes sin, should accept a creed which assures them that God will be propitiated by specifical. "Using anticulu the model of the

As we read the foregoing and other portions Evangelical missionaries to the people of India? expenditure? Does it really save or even tend condition. Well educated Buddhists, Mohamcept some of the civilization and science of keen-sighted and perceive its defects, yes, its

. The Christian religion, with all its excellences, has since been published in a pamphlet, ^ it was the tone of morality is higher and the practice of charitable deeds is far more prevalent in "The Hindoophilosophers, by depth of thought Buddhist than in Christian countries. Accordand magnetism of meditation, say what was soul and what was necessful. They separated the different coats and coverings of the sould history of Christianity and the phones of the history of Christianity and the quarrels of the churches, it is not surprising that the better classes of people in the East avoid its prophets, the missionaries.

Some mistakes of Moses are pointed out by Ingersoll, an honest infidel statesman, and other mistakes of Moses are demonstrated by Colenso, an honest Christian bishop. There is ence, and is called sensuous soul, or mind; but when its power is developed it rises above the nervous system and appears in a non-molecular poschie or subjective state. Then we realize the teachings of the Gita—'The weapon divid-ch it not; the fire burneth it not, the water corrupteth it not, the air drieth it not away; for it is indivisible, inconsumable, incorrupti-ide, and is not to be dried away; it is eternal, aniversal, permanent, immovable; if is invisi-ble, inconceivable and unalterable.'' at the present time a conflict, notwithstanding more of their zeal and folly, than of wisdom or true religion. "If political economy be true, and Ingersoll be right," said Hon. George R. Wendling publicly, on the 19th of last Novem-

From the Cleveland (O,) Plain Dealer for Dec. 15th,] **Spiritualist Services**

IN CHRISTENING AN INFANT-CEREMONIES AT HALLE'S HALL.

The Spiritualist devotional exercises at Halle's Hall. n Sunday were varied by the baptizing of an infant. We believe this is the first public coremonial of the kind in this city, and as a matter of general interest, we give the full ritual, together with the addresses made.

After singing by the choir and Lyceum scholars, which was followed by reading from Mark x, 13th to 16th, Mr. Thomas Lees, officiating, spoke as follows :

which was followed by reading from Mark x, fifth to 16th, Mr. Thomas Lees, officialing, spoke as follows: Andrew Jackson Davis, the eminent seer and teach-er of the modern spiritual philosophy, makes Christ and Arabula synonymous terms, and says: "Christ is the Arabula synonymous terms, and says: "Christ is the Arabula synonymous terms, and says: "Christ is the Arabula in the great heart of the world—living, loving, inspiring, working, approving, puntshing, start-ing with each person at birth and accompanying him under all chreumstances, both through this life and through all the life that is to come." In this broad sense of the term we accept Christ, and wish on this occasion at least that this congregation may become a "Church of Arabula." In publicly presenting this, infant for haptism we recenize clearly the desire of the parents to identify this their child with the new, the heaven-born dispensation—Spiritualism. The old Orthodox idea of the heritage of original sin through the transgression of Adam and Eve, and that all chil-dren are "conceived in sin and born in bioutity," and doomed to eternal punishment if not "born anew of water and the Holy Ghost" through baptism in the Lord Jeeus, and that there is no other way of escaping from this original sin but through this narrow ordi-nance, is to us faltacious, and is not our reason for performing this ceremony this morning. We take it that "original sin" is original ignorance, which noth-ing short of knowledge through chucation can ever lift us out of. We do not claim (and it is a debatable ques-tion with many outside of Spiritualism) that the ordi-nance of baptism alters the moral status of the child, but if, through this form, we can bring about the co-operation and assistance of those in spirit-life, and so infinence those who participate and witness the cere-mony to do what they can in the early life of this liftle on tho unfold its spiritual nature free from sectarian bias, we shall think ther time weil spen tism a blessing.

The ceremony continued as follows :

The ceremony continued as follows: *Question*—Who besides the parents appear here as spiritual sponsor for this little one? *Answer*—1, Tillie H. Lees. *Question*—Do you, Tillie H. Lees, voluntarily take on yourself as a true Spiritualist, in conjunction with the parents, the spiritual and moral unfoldment of this infant, agreeing as far as within your power to protect her from all sectarian influences and instruct her in the beautiful teachings of the spiritual philosophy until she arrives at that age capable of judging for her-self?

Answer-1 do. [Addressing the parents.] Are you willing that this berson in conjunction with yourselves should so act? Answer-We are.

Then, on taking the infant from the god-mother, Mr. Thomas Lees said: "Please name this child." The name being given, he continued: "Using this clear and sparkling water as an emblem of purity, I christen thee, Tillie Lees Collier, in the names of truth, love and progress."

On handing back the child to the god-mother he said: May this Trinity and the beautiful teachings of Spiritualism be to her a beacon light through life, and may its pure and ennobling ethics guide her safely through the rough and dangerous places along the pathway of life, especially its morning, so that when she arrives at maturity she may have so grown in knowledge and goodness as to be enabled in herself to regulate her life at its noon, so as to be a blessing to her parents, a credit to her god-mother and a lasting consolation to herself that the life she has led has fitted her for the approaching ccening and prepared her for the new birth into the life still higher-the realm of spirits."

After singing by the choir, the following beautiful peroration was made by Lyman C. Howe, the present speaker of the Society :

speaker of the Society : "Every action is a ceremony. In proportion as they express high purposes and deep convictions are these ceremonics impressive and useful. Our lives are molded by circumstances from the cradle to the grave. Impulses imparied to childhood may govern our destiny. This act, the purpose of which is un-known to the infant-may mark a psychological epoch in its history that will relied, and repeat itself with a strength that is in the ratio of increasing years. The object of this form is not to fasten a cred upon the soul, but to fortify it, through the associations it may help to create, and render spiritual bondage impossi-ble. Thoughts and feelings impress-themselves through words and actions that reach the senses. But the spiritnal heavens reach deeper than sense, and every act which invites and makes easy this supernal access helps our growth, and prepares us to resist access helps our growth, and prepares us to resist evil. May we all feel the blessedness of this purpose, and share the baptisms of love which our spiritual at-titude invites upon this precious child."

Strong Proof of Spirit Materialization.

The following extracts are from a letter written by Mrs. Griffith, a lady of intelligence and good social position, residing in San Francisco, Cal., and give evidence of a decided character in favor of the genuineness of the materializations witnessed by her through the me-

THE SUPEEME GIFT

When the builth was young as the built of a travel V - A point not unfolded to light: Sto whispered unto the Heavenly Power rich, signemest in my slabb, are mere blessing a been that shall last Where all other draces and gifts are past t.

Out of the angels must wise and good, The angelic forong that filled all space The infinite sent one, and earthward he shood - With the light of the sumin his radiant face. And he leade earth to build over Ezypt's plan Fair monuments, siying, "These shall retain Their beauty ; when all other things pass away These still shall shore to the light of day."

But the cirtle uns distical claimed her boon, And sold, "These will fulr and pass unto death Fre the morning stur's shall reach their noon For behold t dread obliviou's breath Will vangulsh these: though they stand to day. In the commutine they shall pass away."

Then another form from the shining world. Where the angels dwell supreme And near to God, whose glory unfurled O'er earth its radiant beam Sped downward with magie breath and light. Kindling fervor in the air. And gave unto STavery's dark night 5. The pure name of freedom rare, And to ; the nations worshiped on earth At the vestal shrine of fair Freedom's birth !

Far over the castern lands she sped. But the tyrant hunted her down ; O'er myriad plains of strife she fled, And 'neath full many a crown She lifted her eyes of magic light. But ever was vanquished from earthly sight.

Then she fied as a spirit far over the sea, Bringing Freedom unto this shore-A light and a guide to humanity Forever and ever more: And Art rose, too, and Learning proud, And Science fair and bright, But for these, each and all, was woven a shroud,

And each sunk to oblivion's night ;

"The most important teaching of the Aryas is that God is in the human soul, and that the

• Though the retail price in Calcutta of ATTINE SPIRITE VI . Though the relation of a least that O^{-1} that SPIRITY and STRAL LAVES. If S2 rupes, equivalent to about 90 cents (which, with freight and duttes added, would make its price in Boston about 8, 25, yet in consequence of a slight damag by dampness or mildew to ft, which does not prevent 4 from freing rasily read, the panyhelt is offered at 20 cent 4 per copy at office of Banner of Light, -Ep, IL, or L, (

courteous to utter, "every church spire is a monument of stupidity, and the investment of three hundred and fifty-four million dollars in this country, for religious purposes, is a waste." Vre not Protestant Foreign Missions equally audacious memorials of unwise expenditures? "Science is creating a new idea of God. It is due to science that we have any conception at all of a living God. If we do not become atheists, one of these days, under the maddening effect of Protestantism, it will be due to science." Such were the words of Rev. O. B. Frothingham in one of his public discourses not long since, in the city of New York.

Genuine religion is inherent in and peculiar to the soul of each and every man. It has its roots in the very core of one's being. Its manifestations are as diverse as the individualities of mankind. Religion cannot be propagated outside of the individual soul. There is its germ, growth, and development.

Superstition is the exaltation of an external God-above that contained or revealed in the soul. Superstition is offtimes mistaken by its devotees as and for religion. Superstitions can be propagated ; but a convert from one superstition to another does not necessarily thereby become a better person. "Ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves," was the comment of Jesus to the Orthodox missionizing religionists of his day. To a like result is the evidence of many travelers, in and observers at the East, other than missionaries themselves. Their testimony is that the morality of the Christian converts is in no wise superior, but often is inferior to that of their heathen brethren. Why, then, should Protestant sectarian Missions continue to be sustained in the East ?

Hyde Park, Mass., Dec. 2d, 1879.

Buddhism and Christianity Face to Face, or an Oral Discussion between Rev. Migetuwatic, a Buddhist priest, and Rev. D. Silva, an English clergyman. &c., with an in-roduction by J. M. Peebles, M. D. : 10 pp.: price 25 cents, For sale at the office of *Bunner of Light*.

The Spirit-World. To the Editor of the Banner of Light:

I have read the work bearing the above title, by Dr. Prowell, as given to him by his father, who has been in spirit-life over fifty years, and the spirit of R. Dale Owen, whom we all knew only to love and honor. I have no hesitancy in pronouncing it, in my judgment, the best book that has ever been given to man. Its description of the different heavens, in most respects agrees with the beautiful heavenly vision that I have had the pleasure of seeing, as a clairvoyant, when under the control of the angel-world

Every Spiritualist should read this book and study It in order to appreciate it and drink in the knowledge it contains. May God bless, as I know he will, all those who have been instrumental in giving it to us.

a clue to the evidence: "One of the Sankhya doctrines is that 'the virtuous are born again in heaven, the wicked are regenerated in hell, the fool wanders in

the materianizations witnessed by her through the me-diumship of Mrs. Stewart, at Terre Haute: The best defense of every true medium is to always insist upon test or fraud-proof conditions. Yet such conditions would not have satisfied me; nothing but the unquilided recomition of my friends could have doneso. My judgment of conditions might not be wise, but I never mistake a free. For example, last June 1 saw a Spanish gentleman on the street in Oakland, and said to the lady with me, "He is an old pupil of mine." Afterward, in the depot, while talking to a former mem-her of the Board of Education, the same Spanish gen-tleman entered, and I repreted the assertion, and to prove it spoke to him. Upon comparing facts with Signor Manuel Gonzalez, I learned that it had been fourteen years since I had seen him, when he was a had of mine. Then is it not likely I would know my own husband, with whom I lived almost twenty-six years? Besides, emember, I went to Terre Haute alone, was a perfect stranger to every one there, and was very careful to give no hint regarding my friends. I desired the furth so much that I had taken a long and expensive journey to test it. I was critical, and I know I was not psychologically impressed. Naturally I am not an enthustast, and my position as Principal of a large. School for fifteen years, has added to the positiveness of a very practical and unimaginative character. As for my truthfulness, I confidently declare that not the slightest shadov can be thrown moon my word.

of a large. School for infeen years, has added to the positiveness of a very practical and unimaginative character.
 As for my truthfulness, I confidently declare that not the slightest shadow can be thrown upon my word. Moreover, this testimony is unsolicited; and having paid full price for my sciences, I owe nothing but to the cause of truth and a sense of duty, which compels me, against my pride, to testify. For I confess I shrink from being called a Spiritualist. It is difficult to overcome prejudice, and but a few years ago I considered all Spiritualists either knaves or fools. But to be brief, I found public sciences unsatisfactory, as a rule. Invariably the features of the manifesting spirits gained in direct ratio to the decrease of the number in the circle. At my first private science I invited Mrs. Burke, of. Covingtion, Ky, to be present.
 Of course I expected my husband, but the first form was that of a little girl, wearing a peculiar plaid dress. Not recognizing her, I tasked If she had ever been a member of my changhter's class) flashed into my mind, and was spoken by me. She schook her head. The name of Emma Mentel (a child who had died while a member of my changhter's class) flashed into my mind, and was spoken by me. She schoel her whose brain was Emma Mentel formed, whose likeness even I had never scen, yet whose pleture I fully identified upon my return? Two years later, Mrs. Burke visited me, and not only identified the same, but also the likeness of my fulle, the same Conference, and of others that she saw at my private scence.

erence, M. E. Church; of my brother, Rev. Wm. M. Co-hant, of the same Conference, and of others that she saw at my private scances. After the child left, most unexpectedly, a Mrs. Nagle cante. Remembering the peculiar way in which she wore her hair. I asked her to show me the back of her head. Immediately she did so, and her hair was the exact duplicate of her carth-style. Besides, she sent tests to her mother that her mother pronounced true, and of which I knew nothing. My husband came next, and was perfect, even to his manner of walking, a manner totally unlike that of any one else I ever saw. He also remained out so long, not on the plat-form, but standing upon the floor by my chair, that his size decreased until he was not aller than I sitting in my chair. My old father came enveloped in a light, from head to foot, a light so strong that even his gray eyebrows were visible. My nephew, whom I could not entirely recognize, to his evident grief, until I sug-gested - I had never seen him with heard, stepped into the cabinet, and directly returned with the beard removed, when I knew him perfective. So I might continue with peculiar tests received by me dur-ing June, 1876, but enough has been given to prove that the Terre Haute marvels are not all a fraud. Yours for the whole truth, AurELIA GRIFFITH. 824 Lombard street, San Francisco.

AURELIA GRIFFITH. 824 Lombard street, San Francisco.

E Sir Thomas Chambers says, of 155 persons admitted at the small pox hospital in the parish of St. James's, Piccadilly, 145 were vaccinated. of St. James's, Piccadilly, 145 were vaccinated. At the Hampstead Hospital, up to the 13th May last, out of 2965 admissions, 2347 were vac-cinated. In Marylebone 92 per cent, of those attacked by small-pox were vaccinated. Can any one after this be found to contend that vac-cination is a protection against small-pox ?

J. H. RHODES, M. D. 440 N. 9th street, Philadelphia, Pa.

Written for the Banner of Light, IN MEMORIAM: VIOLET REDPATH CHORPENNING.

Gratefully Dedicated to my True Friends, Major and Mrs. George Charpenning.

Said the Northern mystic grand : In the holy Summer-Land Where there falls an infant's foot There responsive flowers take root : God alone can raise the dead-Roses rise where children tread !

So across my frozen soul Once a tiny footsten stole -Lo! responsive to its tread, Swift my heart gave up its dead : What had been a waste of lee Soon became a Paradise.

Faint and fainter grew the tread : There is wailing : "She is dead !" But the flowers, my heart, still guard, Listening, as thy rare reward. To their perfume-breathed refrain : "Tend us till she come again !"

New York, Dec. 21st, 1879. JAMES REDPATH.

Banner Correspondence.

Items from Kansas City, Mo. To the Editor of the Banner of Light:

I have been sojourning in Kansas City, Mo., for about one month, and expect to remain here this win-ter, and being strongly impressed from "the signs of the thoes" that this section of the country will in the near future produce additional evidences of the power of departed spirits to return to their former sphere of action and communicate, which no doubt will be of such a nature as to be termed "new and startling de-velopments," I thought perhaps a few words to your many readers in regard to some of the workers and the condition of Spiritualism here, in general, might be interesting. I am sorry to learn that there is no active organization of Spiritualists here at present, yet there is abundant element out of which to form several. I am creditably informed that in this city there are a large number of avowed Spiritualists, and very many more who are convinced of the truth of Spiritualism, but not yet prepared to allow themselves to be called Spiritualists for different reasons. Some have the ex-cuse, "II don't pay; it will hurt my business to be known as a Spiritualist," others, "I could never think of having my dear friends know that I am a Spiritualist, I am arraid that I should lose my posi-tion in society," &e., &e. Yet this is boasted free America I A man, for fear of losing his business or friends, dare not say he believes a truth after having been convinced of it! Sometimes I question if the world does move. the times" that this section of the country will in the

America 1 A man, for fear of losing his business or friends, dare not say he believes a truth after having been convinced of it! Sometimes 1 question if the world does move. Notwillstanding there are so many Spiritualists and freethinking people here, who I believe are in the majority in this city, yet the enemies of our glorious cause have been at their underhanded work of at-tempting to do, by persecuting our mediums, what they are convinced they never can accomplish by argument or fair dealing, viz: stop the progress of Spiritualism; and have in every case failed-except in causing some of our noble workers' the loss of time, money, and much suffering. I refer to the arrest and trial here of Mrs. Margaret Jameson, the test-medium, on the charge of being a fortune-teller and prosecu-ing her business without the required license, and also the arrest, trial (?) and imprisonment of G. G. W. Van Horn, magnetic healer, on the charge of healing the sick without being able to exhibit a diploma. An account of both cases having appeared at the time in the *honer of Light*, I will not take up your space, but only refer to them as evidences that the same spirit that tortured the so-called wilches of Salem, years ago, is file to-day, and will be put in practice when-ever and wherever the enemies, of truth and progress may think they are sufficiently in practice when ever and wherever the our a digrem display. Jameson, is to-day stronger and more determined in her work than before her perscention ; and many who were wont to look sneeringly on the phenomena of Spiritualism, and before, and during her trial were even assisting in her perscention, have shee been compelled, through tests given by the very object of their perscentions, to ac-knowledge their error, and are now earnestly seeking for more light. I find here many who have been con-verted to a belief in Spiritualism through Mrs. Jame-son's mediumship, from all conditions of beliefs—from the most frigid materinalist to the most zealous Metho-dist—and Spiritual

work, but to know that Mrs. Jameson, who has lived here for verrs and practiced her mediumship daily, commands the highest respect from both friends and foes of the cause.
 On my arrival here I called on Mrs. Jameson, a perfect stranger, and made an appointment for a sitting, not even telling her I was a Spiritualist. At our first sitting a spirit announced its presence by moving the plauchette that is so adjusted in a frame that it can be moved along a strip-on which are the alphabet, numbers, and several words, such as father, mother, etc.). I asked her to spell her name, which she did without hesitation, "Sarah Granville," giving her age at death, the discase she died with, etc., etc. Since then I have had several sittings, and have received some of the best tests that have ever been given me. Mrs. Jameson has also very good clairvoyant powers, and is being developed new for different phases of mediumship, with the assurance of excelling in them, as she does in those she is now working in. She is kept busy, and I advise all coming, here, or passing through Kamasa (IV, to give Mrs. Jameson a call.
 G. G. W. Van Horn, magnetic healer, who seems to have been the object here for the persecution of the medical profession (with one or two honorable exceptions), is in the field again, giving many the benefit of his remarkable healing powers. Occasionally we hear of a grand "expose," and the enemies of mediumship have heardly goten through with their *jubiler*, before the same much-exposed (2) mediums are it work, giving more convincing proofs of their mediumship than ever pose that bave been filly recognized by the sitters. This development is awakening quite an interest here, and as soon as his powers are fully unfolded he will no doub be keep toys. It is produced several spiritient is ave been give that there is a power upholding the strengther including the effect of proving the old adage. "In mit the assistance of Spiritualist centering here, and as soon as his powers are fu

ceive ; and that "the liberal man deviseth liberal things, and by liberal things shall be stand." *Rible, Resolved*, That a c-py of the foregoing resolution be transmitted to Mr. Childs,

Canada.

Cannada. TORONTO (ONT).—John L. L. Chancey, President of the First Spiritualist Association, 403 Queen street, West, writes: "As we have started an association, and as we have had more than satisfactory meet-lings, I thought that your readers would like to hear of progress in the spiritual field. We have had Mrs. Hamilton, of Port Huron, with us for three months, and we hold open, free meetings. Our hall is erowded every night; we often have to send many away. So you see Toronto is getting to come to light at last. Mrs. II. has given the best of satisfaction here. Her tests with some parties were really aston-ishing. She lectured on Sunday, under control, and Thursday evening's proceedings were more of a test meeting for the public. The reat result of Mrs. Ham-itton's lectures will never be known; hundreds who have been to hear her have started circles to investi-gate in private. May the spirit world use Hisinfluences and give them in their homes what they least expect, so that they may come out boldly and show their col-ors. We would like to hear from some of the mediums on your list, and it may be that we might be able to engage one of them."

Everett Hall Spiritual Conference, Brooklyn, N. Y., Saturday Evening,

Dec. 20th. 1879.

At the present time there is no one subject that so attracts the attention of the thoughtful minds in our country as that as to how the great problem of labor and capital can be solved in equal and exact justice to all. The great army of unemployed men and women in this country, and the constant invention of laborsaving machinery, make this problem more difficult of solution, and much attention has been and is now being given to the subject of "Cooperation."

The speaker who had been invited to address us this evening, Mrs. Hope Whipple, of New York City, took for her theme "Christianity in Association, or Religion made Practical." Mrs. W. is a lady of fine presence, and her very able lecture was listened to with a deep attention by the large audience that filled our hall, notwithstanding we had rainy weather and sloppy, muddy streets. Her lecture was rapidly read from manuscript, occupying nearly an-hour in its delivery.

py, muddy streets. Her lecture was rapidly read from manuscript, occupying nearly an-hour in its delivery. The speaker said in effect: Adam and Eve do not represent two individuals, as I think, but the men of the most ancient Church, whose new creation or re-generation itself is described in Genesis. Their new creation or regeneration listelf is signified by the creation of heaven and earth in the first charler, their wisdom and intelligence by the Garden of Eden, and the end of that Church by their earling of the Tree of Knowledg. The serpent symbolizes self-love, which is denoted in the Bible by the head of the serpent, which is to be bruised by the seed of the woman-that is, by Jesus Christ. When the human race had multi-plied so much that it became necessary for men to emigrate to those regions which no longer voluntarily produced the means of supporting life; when it be-came necessary for man to assist Nature in productive activity, he nyoke to the consciousness of that neces-sity ratif as industry in its beginning was hard and palnful, the desire to avoid work must have arisen in man's head. And he satistied that desire by reducing his weaker brethren, reduced them the bread and thus tore the bond of Love which united the mem-bers of the first Church, or the first humanity. Hence-forth violence forged the sensual pleasures of a few tyrants, the Immense majority of men were chained to slavish habor. the immense majority of men were chained to slavish

forth violence forged the social chain, and in order to do homage to the sensual pleasures of a few tyrants, the immense majority of men were chained to slavish labor. Henceforth all independent activity, all free'develop-ment of the innate powers of the soul was impossible. Bondage was the lot of a greater portion of mankind, and the sensitive principle was especially bowed down by the most terrible despotism. Labor was eursed: "In the sweat of thy face shalt thou eat bread "" What a horible subversion of destiny! Industry, that divine inheritance of man, his title to glory and to similitude with his Maker; industry, a channel of wealth, a source of joy and health; industry, the kingdom of peace, liberty and order, transformed into an arena where fallen man is writiding in the bonds of necessity, where he sows tears and reaps angulish and pain ! Henceforth man's doom was scaled; he called the aris industrial efforts he was rewarded with contempt; everywhere bondage and tyranny. All the science of the rulers was now employed in sancifying this un-natural social order and preserving social unity, which, he it evers so artificial and unjust, is neverthe-less indispensable to the development of industry, the necessary vehicle of all social life. Itellgion, science and haw enveloped themselves in the forms which necessarily resulted from the disorder of society : in the hands of the chosen they became the safeguards of tyranny and the sauctifying priests of slavery and pain. And it was indeed necessary that religion should assume the form of self-denial, of self-sacrificing love in a society, the fundamental principle of which was then and now is a conflet of interests and passions. The origin of their rights; they took what was handed down to them from their fathers, and de-fended their property at the sword's point. This be-ing the condition of society, what was the only form in which religion could accompilial its destiny in that so-ciety—the realization of society, what was the only form in which religio <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

BANNER OF LIGHT.

ye mighty of the earth, that you may not be tempted to use your people as instruments of your selfish ends? Whe the sweat from the peasant's brow, and let the industry of the citizen be sacred unto you? Le hum-ble, ye poor who are baded with cares; bear your lat with resignation; plant the vine, and learn to re-nounce the julee of the grape; build palaees, and suf-fer the rich to inhabit them. Ituality can alone give you satisfaction; the humble man does not abuse his-power; does not elevate binseff above his means; he suffers wrong without thirsting for vengeance; mis-fortune does not bend him down, nor does good for-tune make him proud. The speaker traced in her line of argument the power of this divine love to reach and capital when per-meated by this Christianity of Jesus in its parity and simplify; and regarding the praver of Christ to the "Father, she said, There is no formal of parity and simplify; and regarding the praver of Christ to the "Father, she said, There is no formal of parity had showed by this Christianity of Jesus in its parity and simplify; and regarding the praver of Christ to the "Father, she said, There is no formal of prayer that expresses this desire of unity in a more comprehensive manner-that prayer onits nothing. The conclusion the speaker said. This is the problem a swe shall have the necessary means. Where, is man the neighborhood of a large city, upon a good and fertile soll, and within the reach of an alom-dant supply of fuel and water for domestie and indus-trial purposes. "Dow". This question is cannot be an isovered by any

dant supply of fuel and water for domestic and indus-trial purposes. *How:* This question cannot be answered by any single individual. I am convinced that the first Pha-lanx, which is to be as perfect an illustration as possi-ble of the principles of societary harmony and altrac-live labor, must be planned by the united wisdom and the united love of all true friends of the great reform of which I have shown the necessity and practicability. The first thing to be done is, therefore, that the friends *should unite* their wisdom and their love in one universal alliance. The chief object of this union should be, that the members thereoi shall pledge them-selves to remain united in Love and Wisdom for the purpose of constructing a Phalany: 181. To constitute a sacred legion in the service of

purpose of constructing a Phalanx: Ist. To constitute a sacred legion in the service of God and his suffering humanity. 2d. To accumulate as much weath as possible in our respective avocations, with a view of ultimately de-voting it to the realization of a Phalanx. 3d. To distinguish ourselves by the most conscien-tions and persevering fulfillment of the duties which are now incumbent upon us, so that whatever we un-dertake, and whatever we say, may be looked upon as the words and deeds of good men and women. 4th. To remain thus unifed in love and wisdom, each of us laboring with conscientions zeal in the position which he or she holds in society, until we shall havo accumulated the means necessary to the realization of a Phalanx.

which he or she holds in society, until we shall have accumulated the means necessary to the realization of a Phalanz. 5th. And then, after these means have been ac-quired, to hols the seven-colored flag, and at once re-duce to practice the mode of realization which during the period of preparation we may have agreed upon as the most adequate. Until the motion of realization has come, the members of the Legion ought to remain united in faith, write and love; they ought to stand by each other; they ought to do ordinary labor with pleasure, and even enthusiasm, knowing that they are constantly working for the Phalany; they onght not, they need not to be ashamed of working for money. feeling that it is for Humanity that they work; they may be in constant communication with each other; they way meet at regular periods, they may exchange their views, discuss them, and thus be sure of ulti-mately discovering the best mode of reducing their, principles to practice. Such an alliance may extend all over the globie; wherever Love and Wisdom penetrate, we should look for light and practicel assistance. I have nothing else to add except that 1 humbly re-jolee at having been permitted by klud Providence to bear witness to Humanity's holy cause. After the conclusion of Mrs. Whipple's exhaustive

After the conclusion of Mrs. Whipple's exhaustive address, ten minutes' specches were made in harmony with the religious teachings as exemplified in the doctrine of Love as shown in the life and teachings of Jesus, by Judge Wm, A. Cort, Judge P. P. Good of Plainfield, N. J., Henry Kiddle of New York City, and Col. Wm. Hemstreet-all of whom paid high compliment to the speaker's magnificent lecture, and held that while they were not familiar with the plan of Coop-

it, and that it might be the solution of the problem that is now agitating the whole civilized world. S. B. NICHOLS.

eration, they could not see anything impracticable in

467 Waverly Ave., Brooklyn, N. Y.

Written for the Banner of Light, THE WHISPERS OF ANGELS.

BY M. THERESA SHELHAMER.

When the cares of day are pressing On the aching, weary heart, And there comes no gleam of comfort To relieve the burning smart ; When the soul grows faint within us, O'er the path our feet must go.

And we see not for the darkness Veiling everything below ; Then a gentle, subtle whisper,

Stealing through the purple gloom, Sends a ray of golden glory Through our lonely, quiet room : Tender volces in the twilight.

Coming from no lips we see, Sneak in loving, joyful accents Of the life that's yet to be.

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 Newton. We read in the ensusport is now and the progress of the Society of the Life Beyond and the society of the transformer of society of the transformer of the society of t to nees have come anome spontaneously, to an appear-tances. The scientific observations of course, has own theory in explanation of such cases, and usually dis-courses learnedly on the strange character of that pro-teau matady, hysteria, assigning to it the chief place in the disordered mind and body of a person who may have astonished a community by his sudden tetturn to apparent health. Whatever may be sudd, however, by social or speculator, the fact remark, that marvels may have been wrought, and many are still accom-plished in the bodies of sick and moritonial people. The worl of power, the sentiment of faith, have raised from the bed of gain many a man and woman for whom pill and potion had no virtue. This encourse perperts to be sampling recent of coses in which the worl of apparent to he highly induced, and will apparent be help in any a other of the world of power, and work nor whom pill and potion had no virtue. This encourse perperts to be sampling recent of coses in which the worl of apparent to he highly induced, and will appeared to the nonger who exceeds a law proves. The text is many the managehavior reise of like power. The text is many up chiefly of textinoidals fundshed by those who had-been treated by Dr. Newton, and constitutes a strong body of evidence. - The Phreiological Journal (New West Const.)

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. Society of Spiritualists moets at he Brooklyn Institute, corner Washington and Concord feed, Sandyy, Lectures at 3 p. M. and 75, p. M. Mi-harbes R. Miller, President Remainin 75, p. M. Mi-harbes R. Miller, President Remaining 1, French, Vice restance, Childraw, Secretary, Nathaniet B. Conco-restance, Childraw, Secretary, Nathaniet B. Conco-President: I fod ffacham, secretary: Nathander B, Brendi, Vice President: I fod ffacham, secretary: Nathander B, Beeves, Treasane, Chilken's Progressive Lycenau meet al neg A, M, Jacob David, Conflictor; W, C, Rowen, Ac-dynat Conflictor: Mes. C. E, Smith, Fonacham, Mr., Hattio Dickenson, Asostant Guardian; Mr.s. Belle Reeves, Musi-cel Director Miss. C. E. Smith, Secretary and Treasanter, The Recolling Spiritoral Conference meets at Evenett Hall, 38 Fution (reef, Sanrolay evenings, at 7 5 5 lock, S. J. B, Niches, Guardiana).

evening in the same hall at 75, o'clock, Mrs. Ella Dob, m

CHIRCAGO, LLL. The First Society of Spiritualists holds regular meetings in the Third Entatian Church, con-ner of Ladin and Monroe streets, every Sinday at $\log_3 x$, m_1 , and Γ_3 P. N. Dr. Loois Bushnell, President; A. R. Tuttle, Vice President; Miss. Nettie Bushnell, Treasurer; Colling Extent, Secretary.

Eaton, Secretary, **CLEVELAND, OILLO**. Spiritualists' and Liberal-lists' Sunday School. The Children's Progressive Lycenn meets regularly every Sinday at 125 pt w. fn Hallers Halt, an Superior street, Charles Collier, Conductor; Mrs. P. T. Rich, Guardian Mr. George Benedict, Secretary, The pub-lic are condulity invited. *Checks* are field by the West Side Society every Sunday at 5 pt M, at Hall No. 3192 Pearly street, West Cleveland, A, Dundap, President; L. G. Turner, Secretary: Smith, Treasurer.

(Feasurer, RAPIDS, IOWA, Society of Spatimarists meets in Postcollice Block every Sunday, at 7 (P. M. In-splitational speaking, Dr. W. S. Hamilderont President: Mrs. Namile V. Warren, Vice-President: Goo, II, Beck, Treasurer; Dr. Hamilton Warren, Secretary, Allare cor-dially invited.

Poems from the Inner Life.

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The Principles of Light and Color:

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Visions of the Beyond,

It a Sec of Toollay give, Statistic Teachings from the Higher late. Edited by Hearing Stow, The especial value of this work constdering a very graphic presentation of the furtheory spintraking in their holder former of a from flux-trating particularly the infinite norms of the only work and the vital relations of tween the present and future work and the vital relations of tween the present and future work for this spintraking is transfer for the latest of the tool performmenchang is transfer for the latest of the form (1). The present and the future of the form of the latest spintraking and the strangle transfer of the latest of the performance is the spintraking performance of the form (1). The present of the spin spintraking performance of the spintraking performance of the spintraking performance of the spintraking (1). The spintraking performance of the spintraking performance of the spintraking (1). The spintraking performance of the spintr

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Treasurer: F. C. Column. Collector: **SAN FRANCISCO. CAL**, "The First Spiritual Union Societyholds a conference and scance every Sunday at 2 P. M., at B nal Brith Hall, on Eddy street, above Mason, Aso meetings for bettures in the evening." The Children's Progressive Lycenne meets in the same half at 19 y, w.

(Progressive Excernin meets in the same had at 10 v. M. SANTA BARBARA, CAL., "spiritual Meetings are held every Sunday at Crane's Hall, Children's Progressive Excerni meets every Sunday at same half at 05 p. M. Com-ductor, Mrs. H. F. M. Browni, Assistant Conductor, Mrs. Mary A. Ashey: Guardian, Mrs. Mary F. Hunt; Secretary, Mr, Gioo, Childs; Musical Director, Mrs. Emma Scaryens,

Mir, Geo, Childes; Musleal Director, Mrs. Emma Searyens, SALEM, MASS. Conference or loctures every Sunday at Pract's Hall, conter of Essey and Liberty streets, at a and 7 P. M. S. G. Hooper, President, VINELANB, N. J. - Meetings are held every-Sinday morning and evening, John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Mien, Corresponding Scretary, Children's Progress- ive Lyceum meets at 129, P. M. Dr. D. W. Allen, Coar- due to:

WORCESTER, MASS. - Meetings are held at St. George's Hall 460 Main street, every Sunday at 2 and 752 P. M.

Passed to Spirit-Life:

From Newark, N. J., Dec. 16th, 1879, of consumptive foieumonta, Mrs. Hannah Van Winkle.

juiounonda, Mrs. Rannah Van Winkle. She had passed her fifth year, and was an active worker in the cause of true spiritualism for the ast twenty years. She has ever heen moted for Lindness and devotion to her family and medhins. The inneral services took place at 10 y, M. Tinosday, Dee, Joth. from her late residence on Congress street. The attendance was very large, and all distension the yeary evenient remarks by Rev. Geo. A. Shinonson, pass-form the Fifth Baptist Church, who took occasion very polificity or introduce (re. L. K. Coonley, of Vinchard, who has been invited to take put in the eveneties, because her was one well acquainted with the decreased, and was in har-mony with her real-gious held. The her services, because her was one well acquainted with the decreased, and was in har-mony with her real-gious held. The alter and a well known spiritual becture, occupying inch a pestion with gender due to that acceptance of the triends present. Higority cerms to be passing away.

From Coe Bldge, Dover, Ohio, Oct. 63th, Cycles E. Barnum, aged St years.

num, aged st years. For more than twenty years a subscriber to the *Banner of Light*, he was a firm and consistent believer in its beautiful teachings, and his pathway to the grave was made bright by the faith that when this life was done he would pass to the heatth that when this life was done he would pass to the heatth it spirit-kand, there to joint he many loved ones who had "gone before," A_{i} A, B,

From Bellows Falls, VL, Dec. 1st, 1879, Bufus Casa,

It out with an accelent in the mill, which proved datal. His holy was taken to Ashland, N. H., and laid beside that of his wife passed on some three years ago. His hi-sight into Spirituation tennoved all feat of death from his mind long ago. The writer officiated at the foneral of Mrs. Cass, and, in compliance with his special request, also at-tended the timeral of the husband. *St. Johnshorg*, 17. Aus. A. P. BROWN.

Oblinary Notices not exceeding trenty lines published gratultanshy. When they exceed this number, toenty cents for each additional line is required, payable in ad-rance. A link of agale type averages lep words. Patry inadatssible in this department.

5 The Vermont State Spiritualist Association

Will hold its, Quarterly Convention at Waterbury, on Fri-day, saturday and Sunday, Jan. 24, 34 and 40f, 1889. Besides a large amount of State talent, E. V. Wilson will be present and hold two public scances, and also speak during the Convention. The different radiroads will grant free re-turn checks to all wishing to attend the Convention. Roard and lodging St perday. W. H. WILKINS, Socia, South Woodatock, Pt., Nor, 25th, 1879.

Connecticut Association of Spiritualists.

Connecticut Association of Spiriniandis, The Quarterly Convention of the Connecticut Association of Spiritualists will be held in the effy of Meriden on the 34 and 4th of Janmary, 1880. The Convention will need at 10:33 A. M. of Saturday, and the exercises continue through the ensuing Sanday. Fer order, Lesten Robinson, Sceretary.

Ancient, Meddevid and Medern Spiritualism. By J. M. Perbles, This volume, of near λ 1 \pm pages, or large the plenomeneous Spiritual in through fields, Expl. Phonicka, Svita, Pet is, Greece, Reme, down for hirst's thing treating of the While down , the Churchal down, He Natural desis. Bound in herebol bouries, \$2,00 postage Forents,

Parker Memorial Hall Lectures

On Salvation, Prayer, The Methods of Spirit Inductors, and the Nature of Death, By J. M. Prebles, Pajora 25

Bible Marvel-Workers.

And the Power which Helped or Made them Perform Mighty Works, and utter Juspired Words, 'together with some to somal traits and characteristics of Products, Abessome personal traits and characteristics of Prophets, Apose lies, and beens on-New Readings of $(2400 \text{ Miracks})^{-1}$ By Alten Putnam, A. M. The character and in (its of this book need only acqualitance buy to make it a popular layor-lie, (30000 kps) because to reach

The Identity of Primitive Christianity and Mödern Spiritualism.

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SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 3, 1850.

PUBLICATION OFFICE AND BOORSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor.

WHOLENALE AND REPAID AGENTS: THE NEW ENGLAND NEWS COMPANY. 11 Frinklin Street, Buston.

THE AMERICAN NEWS COMPANY, in and W' Samter's Street, New York

COLEY & RICH,

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A Yew Year.

"The first impulse of the Branch of L. 1st. on Transing the threshold of a new year, is to wish that it may bring the largest possible measure of happiness to all its readers and friends. In the sincere wish for a Happy New Year is inelified all that fright drips can propose and love, at peal to the sympathy of one, appeal to the suggest. We can none of us stand reflectively. at this interiour granting of the wave for which the Claistnas II didays are so beautiful a preparation, without balancing the review with the prospect, and fiving to twist inter one istrand the post field the future. It is a temple framestands of to which we all some new, e.m. felling us this tend thought in the nidst of our festivities, and to non-entary reflectiveness even while we would be the most powful, and glack. um division of time intervents forces upon us thoughts su true inight not come to the surface. of the mind it all but for this, and convinces us of the fact that the outward and the inward; the mechanical and the spiritual, are separated In our lives by only a very thin, partition - We look back goes the goal contr, such as it has been instances initial total. In gorder to note the measure of groups swill be baseloon made, and sadge of the usefulness of obstacles in stimulating full of valuable suggestions?

We can see "advancement, and we are hole to see detroatession. I'r mess mi'r be egimated. These who turn away from it with affected conby striking a fail average of the two tendencies, steral ', and those who do not yet know its sig- the important-line of thought which the title One thing is certain, menely, that the great nifeance, and the sacred import of its teachis being for ward with a work of Sphare Mas steady and visible 46% aveleft ower, in spite of all the obstructions who hadronance or ambition are inclined to throw in Starth. Through opposition it gathers new strength, and those who would champion it only to compel it to serve their personal ends are unconsciously jueparing the way for their own spiritual bankruptcy. No lesson better deserves to be learned. and thoroughly learned, than this: that it is through humility and a self-sacrificing spirit only that spiritual work can be advanced on earth by human alency. It should be too obvious a truth to need restating, that none of us can preside to delp the work of the angels without striving to become like the angels ourselves. And this similitude entirely clears the conduct of everything like envy and strife, of efforts to lead, to control, and to dictate; and of every suspicion of self-seeking and conceit. We are internally instructed to become spiritual in the truest sense if we desire or expect to contribute to spiritualistic progress. Any other supposition at once implies a contradiction of terms. They only can consciously do good who do it through striving to be good. And in this, steady effort what yoy is daily born to the human spirit, what happiness is continually dif- always ready messengers, communicate of his fused over the whole nature ! And what time in human life, as we measure life; is more truly appropriate than the coming it in its gift to reorganize, and reconstruct, and of a New Year for the recasting of former habits of thought and feeling into new and more lovely forms -for running over the worn old prejudice and envy and selfishness in a new mold, and resolving to make the purposes and draughts of the love which is poured forth in this New Year comes forth, like a green blade such streams from the upper world. Spiritualists, out of the earth, from all the buried years of the may form new resolutions at New Year's which those formed by any others. For such resolu- ful. Let us no longer cling to what is gone when tions pertain to the best good of others equally ; the new future is here at the door. with themselves ; are not inflamed with selfish ambition and desire for preference; and regard the happiness, the emancipation, and the an original thinker and a forceful writer, has exaltation of all around with a fondness that a contribution on our second page (and to which amounts to devotion. sit alone with themselves and compose a deeply missionary system and its workings, as known serious purpose of this character for future in India and elsewhere; and further, speaks guidance and inspiration, will not fail to find it, appreciative words concerning "Spiritual Stray a welcome occasion in their lives, and to re- Leaves," by Peary Chand Mittra, and "Budmember it with gladness while memory lasts in a dhism and Christianity Face to Face," by J. M. their being. It is chiefly on this side and in | Peebles, M. D. this aspect that we would seek to make the present transition from the Old to the New impressive in their thought, that there may be an Philadelphia Spiritualists writes us as follows awakened sentiment of duty as well as beauty, , in the course of a private letter, renewing his and of right as well as satisfaction in all hearts. subscription : "Allow me to congratulate the This is the time that is péculiarly appropriate for calling for a new baptism of belief."

gal bulwarks, is, without really knowing it, preparing to let in the light of heavenly truth in fresh and Litger streams. Solargely human as is its composition, it naturally resists the approach of the influences which are destined to work for it the most good. It inveighs against Spiritualisnitione vizorously than against its open enemics, because it is be oming more and smore constitut that all spiritual expansion which is not of its own ordering and according to its own statutes is inspired from the Source over which P has no exclusive control. Insteaded welcoming the new-born influences with open frunk it compels, its members, as individuals, to a squire their knowledge of, the upper realms in a Surreptitions manner, concealing even from one another the fact of their pissession of goutinually increasing angle priceless riches. Such an institution cuts, itself, of from the main supply of its life, and inevitably falls into a state of more or less rayid decay. The question of time in connection with such decay is of wholly minor importance, it is enough that the simple fast of decay is fairly established. The institutions which have hitherto clustered around the churches, and leaned on them for the peculiar , support they were able to give, are visibly disengaging themselves from the old association, and entering on a career of independent influence and usefulness that is fed from other s drees.

People who formerly went to church, now compound for regular attendance by regular money. contributions. Members who used to give crea dence to every priestly assertion with a blind Belief that it contained some indefinable mystery of truth and only needed to be swallowed. and digested; are now asking for a deeper insight, a clearer revelation, a higher and larger statement, and a loftier and puter inspiration than the sermen's of preachers can give them; and years by year they turn away dissatisfied. calling for the nourishing meat of knowledge in place of the milk for babes which is all that is to be get from the mysteries which no longer feed their souls. Light is everywhere flooding places which but a little time ago were darkand feablidding. The golden rays of truth are all the while stealing silently into the prisonhouse of the mind. Human hearts know that all triffle is not yet, regaled, and therefore eagency seek it lat the source from which it is derived. The old Past fails to satisfy the aspirations of the new age into which we have been dorn. The new Future distons acress the broad field of view like the turiets and walls of the New Jerusalem: The world confesses to the prevalence of an entirely different class of inductores from the old onese. Charity abounds, more and more. Brotherhood is supplanting diates and gealousles. Social-intercourse is con-Shieted on a larger scale. The sufferings that sympathy of all the adamantine walls of the centuries" are melting and disspating from view, leaving bit open for the light of love to shine in and don't sperfect work.

It would be idle to deny that to the advent of Modern Spiritualism much of all this is due, that by reason of these timely happenings. the field is being cleated for Spiritualism to enter and accomplish its high mission. Two simifar events never same so close together without carrying a specific meaning between them. The would was made ready for the coming of Christ-In fore the event took place, so that his purely spiritual teachings fell on good ground, and took root instantly. So is it with Modern Spiritual-Ism. Events have been steadily preparing the (way for Sts, approach,'s e that when it dinally came it found the field in great palt ready, and began its work with effectiveness. The last year is enough to satisfy us of the progress it is energy and deepening faith. Brief as the personaking. If it is widebing its influence: it is respect is for a single yo duit is nevertheless deepening it also all is no hasty and shallow work that it is doing, but something that is to be permanent, recenstructive and abiding. discourse was well received by a large audiings, alike confess, to its silent, power by either unconsciously adopting its 'teachings or paying increased respect to their results. Sufficient is it to be able to say, on this threshold of a New Year, that Spiritualism'is abroad among men, arresting their attention, arousing them from life-long thoughtlessness, forcing them to recast, their old opinions and fling away. their prejudices, and opening to their eyes views of possibilities of which they never before dreamed. This is not only the outcome of it in this country, but all over the civilized world. The records of the ended year are full of testimony to the rapid spread of the knowledge of Spiritualism among the mations of the earth. It will not answer for the sacerdotal class to stigmatize the new, belief as irreligious merely because it has not been first manipulated by themselves; the significant fact about it is, that it breaks down the superstitious creeds, the meaningless mysteries, and the partition walls which long-continued ecclesiastical rule has established, and appeals directly to human hearts to feed on the heavenly word for themselves. Is there anything derogatory to true religion in this? Does any one presume to deny that the All-Father may, through his countless and purest truth to mortals who are hungering to be fed with its? But we hold that Spirifualism has reinspire the old institutions and methods, without apparently destroying the forms of any so far as they are still adapted to human needs. What is good will always remain, and what is worthless must fall away, whether we will or aims all over new by inviting angelic influences no. The New Life, of which Spiritualism is but to come in and take' possession, and taking deep; the promise, will emerge from the Old just as past. Nothing is thereby destroyed or overhave a meaning far deeper and larger than thrown, but all is conserved and rendered use-

To Our Subscribers, and the Public

Generally:

In the course of a recent address delivered by Rev. Cyrus A. Bartol, of Boston, regarding "Art and Character," that eminent Unitarian divine gave utterance to many truthful and

practical views, and to none more important than those embodied in the following excerpt: "If you' think that the production of the attist is merely a *transfer*, or copy of Nature, you are mistaken, for in the artist's observing yudy, he not only reproduces what he sees in study, he not only reproduces what he sees in Nature to charm us, but his painting mirrors his own soul, and shows us in what, a superior light he views things that, to our uneducated minds, appear, commondate and uninterestinz. There are three elements in a picture, and they are Nature, Art, and the artist's soul."

This statement is full of interior meaning to the intelligent Spiritualist. In this day and generation, the close connection existing between this world of sense and the subtle sphere of causation, is recognized as never before ; and (to say nothing of the various classes of proven phenomena) the realm of soul-inspiration-which to the ordinary body of thinkers is embraced by the term "genius"-is shown to broaden out and take on new characteristics in its demonstrated effects everywhere, and particularly in the field of art. A soul clear in its purposes, spotless in its life-expression among men, full of enthusiastic answer to the inpressions that come to it from the supernal would, is sure to exert, at this day, even a wider influence than ever, before in the world's history. Such a soul incarnated among men was the angel-illuminated artist JOSEPH JOHN, of whose wonderful work, while yet on the physleaf plane, we have taken frequent occasion to speak, and with whose grand painting of the Spirit Indian maiden, SURINGFLOWER, all visitors to the Banner of Light Bookstore are appreciatively familiar.

This noble toiler wrought on during his brief life-he passed to the better land at forty-four, a victim of consumption-hand in hand with his angel guides, and fully conscious of their presence and assistance-of which fact we are personally cognizant, both from, letters, written us by him and in conversations held with him while he was yet in the mortal.

Anything which came from his studio was sure of embodying careful and conscientious attention to every detail, and to be, further, illuminated with that splendor which flowed to him from over the contines of the border-land. He has gone to his reward in the world of souls. but "his works do praise him" still on this side of life.

While it has not been our custom in days past to enter into the bestowal of premiums as a means of extending our circulation chaving done so only in the case of the photograph entitled "The Spirit Bride," some years since() we purpose to commence, with the New Year, the sending out to our yearly subscribers (either new subscribers or renewals), copies of various of the leading works of MR. Jonn, which have been rendered on steel with unmistakable fidelity from the canvas of this artist, by engravers whose names stand high on the rolls of their important profession. The titles and full descriptions of these standard and really beautiful steel-plate engravings will be found fully stated in the advertisement of Colby & Rich, in another column, to which the reader's attention is respectfully called. But such are the varied claims to recognition that Mn. Jons's life-work puts forth to the Spiritualistic public, that it would seem the extremity of remissness of duty for us to fail to speak of him individually as he deserves in this connection.

----Parker Memorial Hall.

W. J. Colville lectured last Sunday afternoon at this place, his theme, which was furnished by the committee, being "The Sanctity of Mediumship both Ancient and Modern." His ence, and followed succinctly and eloquently would seem to prophesy to the reader. We shall again reverting this address in a future issue. At the conclusion of his remarks his spirit guides answered several pertinent questions proceeding from members of the audience-notably one on the verity or otherwise of the phenomenon of materialization. On this point the guides "asserted that materialization was an incontrovertible fact, and cited instances of the remarkable phenomena of this order which the medium (Mr. C.) had witnessed in the presence of several medial instruments, particularly Wm. Eglinton, of England, to whose proposed tour to America and Australia the speaker pleasantly referred. During the course of the meeting good music was furnished by the choir, and at its conclusion "Winoona "improvised a poem (themes by the audience on "The Birth of Osiris," and The New Year."

Spiritual Communion Tracts.

Under this comprehensive and deeply suggestive title our venerable friend and untiring co-worker in the cause of Spiritualism, Thomas-R. Hazard, of Rhode Island, has published a se-Nes of handy little Tracts, primer-like in point of size, which are a timely and welcome contrirender to the cause.

sixty to seventy pages, is entitled, Modern Spiritualism Scientifically Explained and Illustrat- sponses of those who have already contributed ed by a Band of Spirits through the Mediumship | to the fund for this purpose, together with the of the late John C. Grinnell, of Newport, Rhode | rapidly-accumulating evidence that the Spirit-Island, in the presence of the compiler, Thomas R. Hazard. And its chosen motto, which most left the writer no reason to question either the appropriately answers for the series, is the scrip- wisdom of the proposal, or the ultimate success ture text-"Whosoever shall not receive the of the measures to be adopted to secure a wider Kingdom of God as a little child, shall in no and more righteous recognition of the signifiwise enter therein." Some of the communica- | cant facts and sublime realities of the great tions are on themes like these: Soul and Spirit ; Love Inspiration; Trance-Speaking Mediums; Thought ; Many Personalities in one Person ; cient service in the further dissemination of The Spirit's Expression; Mind; Spirit, Soul, truth and the advancement of the spiritual and Body; the Mortal and Spirit Sphere ; Uni- interests of mankind - a cause second to no ty ; Charity ; Immortality ; Individuality ; True other in intrinsic importance and its far-reach-Harmony ; Spirit-Life ; What is Truth? Resurrections of the Spirit ; Public Speakers : Mate- assurance that many others will hereafter come rialization; and the like. They are all brief and pointed, and each one may be read in a very few assigned me, and shall enter upon the work minutes. So much the better are they as seedcorn in the field to be sown.

The second, third and fourth tracts in this truly missionary series are named-Essays: journal in which Spiritualism and the true in-Moral, Spiritual and Divine, addressed by a spirit wife and daughters through the mediumhip of the late John C. Grinnell, of Newport, R. L. to a husband and father, in the presence ble of fair dealing, we may reasonably expect of the compiler, Thomas R. Hazard. These essays are brief discourses on a great variety of to dishonor their profession as they have done subjects : they are chosen apparently for their in the past. Our experience, however, warrants practical rather than their speculative service : and the spiritual tone that pervades them, in every thought and sentiment, is at once attractive, impressive, and interiorly instructive. lation and commanding influence. From a prefatory sketch of the medium by Mr. Hazard, it is conclusively evident that these short discourses, so diligently compiled by him to whom they were delivered, are indeed from intelligences outside the form, and all bent on doing good and kind service for mortals.

Some of the topics treated in these essay discourses are such as the following named : Spirit of thousands of readers through the New York Advice : The Realization of Immortality : Soul Union : God and Creation : A Spirit Wife's Appeal; The Mission of Love; The Ecstasy of Spirit-Life ; Good Deeds : Spirit-Love ; Spirit-Healing ; Humility ; Passing to Spirit-Life ; Prophecy; What is Evil? Immortality; and others. Throughout the whole, from the close and tender relations existing between the communicating spirits and the compiler, there runs a sweet domestic strain of sentiment, of these facts it will be perceived that the mere a fond love that has grown stronger and deeper for the visible disruption of the old ties. which imparts a fresh interest to every page. Although the larger part of these communications are personal to the compiler, in the inner sense, they contain what will do lasting good to all.

There is something besides the purely emotional in these transcripts of spirit discourses. chiefly proceeding from a beloved wife and daughter in the spirit-land. They contain precepts for daily thought and practice that are gems to be worn in sight in the common life. They briefly reveal, in glimpses, revelations of spiritual science and philosophy. They touch, with a quick but thorough insight, upon themes such as all the time more or less arrest and engage the individual attention. Each one contains its own special lesson. And all are calculated to advance the knowledge and practice of Spiritualism among, the mortals of to-day. It was in the spirit of love that these messages were originally given; they were written down by the entranced medium, and are published almost precisely as he wrote them: and it is in the prise throughout the country. The Committee, same spirit that they have been brought out in their present form for the benefit of humanity. It is touchingly beautiful to see a physically aged man, whose active dife on earth is almost over, devote his time and labor in such singleness of spirit to a cause near to his heart, which other men usually leave to be done by a paid class called the clergy. Here is a venerable man who feels the urgency of the summons to all of us to do good to the end of our days. In a very true sense indeed is he an apostle of Spiritualism, yet without assuming any such profession. He lives to benefit and bless his fellow-mortals. Enriched by the spirit affection whose power continually works in his being, he desires to distribute of such precious wealth among those who at present are not yet blessed with his experience. He rounds out a long and useful life nobly in this manner, and is daily laying up treasures that moth and rust cannot corrupt, nor thieves break through and steal.

JANUARY 3, 1880.

The Editor at Large.

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TO HIS PATRONS AND THE PUBLIC ; The Spiritualists who read the Banner of Light are presumed to be familiar with the correspondence elicited by the proposal to employ the undersigned in the capacity of EDITOR AT LARGE, whose duty, as already defined, will be bution to the popular literature in the spiritual to vindicate the just claims of a Rational Spirfield. From their character and aim, they are | itualism - and such general interests of the calculated to do a great amount of practical and Liberal Religion and all Practical Reform as immediate good. Their wide distribution would the terms may be understood to imply-in the be an excellent service for any Spiritualist to scientific, religious and secular journals of the country. The enlightened and unselfish spirit The first of these little tracts, running from in which the Proprietors of the Banner have seconded the proposal, and the generous re-World has made the enterprise its own, have Spiritual Reformation.

With an earnest desire to render more effiing and beneficent results-and fortified by the to the aid of this enterprise, I accept the place with the least possible delay. It is not to be expected that we shall succeed at once in getting our views fairly before the readers of every terests of the liberal classes may be unjustly assailed. Since there are men whose private aims and selfish ambition render them incapathat some journalists will in the future continue the conclusion that we shall often succeed in securing the ends of justice in the proper recognition of our cause by journals of wide circu-

As I am writing this for the information of Spiritualists who are presumed to be well informed, it is hardly necessary to remind them that, for many years, the present writer has been a frequent contributor to the columns of the secular press, and that his own articles in defense of Spiritualism have reached hundreds Herald, Tribune, and other widely circulated papers. Some of these contributions have been direct replies to the most virulent assaults of our enemies; and it gives me pleasure to record the fact-as an evidence of honorable improvement in the character of American journalism -that they have been conspicuously published, under displayed lines, and without a single word of editorial detraction or qualification. In view speculators in the chances of our obtaining such recognition, and the captious critics who imagine it will be necessary to raise a separate fund to pay for the insertion of such contributions as advertisements, have no more substantial foundation for their opinions than the idle vagaries of the unwilling mind, and a manifest lack of knowledge of what has already been accomplished.

Articles forwarded to the press from the Editor-at-Large Bureau, if finally declined will probably be published in the Banner of Light. together with such reasons as may be assigned for their rejection. The results of this experiment will enable us to determine who among our secular, scientific and religious journalists believe in justice, and do not fear the result when truth and error meet in an open field. We shall also be able to give all merited distinction to those who insist on nothing but Ex-parte testimony, and the discussion of only one side of the great question of the ages.

It now only remains for me to solicit the most earnest cooperation of all friends of this enterwhose Circular will soon appear, want many additional subscriptions to the Fund, to the end that nothing may be needed to render the work thorough and complete. The undersigned will thank the friends everywhere to forward to his address marked copies of all papers, magazines, pamphlets and books in which the interests of Spiritualism are assailed or misrepresented. In the hope of promoting a righteous cause. and with assurances of fraternal sympathy with all who love Truth, Justice and Humanity, I have the honor to be and to remain, one with you in spirit. S. B. BRITTAN. 80 West Eleventh street, New York City, December 29th, 1879.

even the past year with open-eyed intelligence, rious directions, to the detriment of the cause

22 A. E. Giles, Esq., of Hyde Park, Mass., the reader's attention is specially directed) They who are ready, on this New Year's, to wherein he gives his views as to the Evangelical

E-Z ' A gentleman high in position among the Banner of Light upon its consistent course in keeping free from that controversial and acri-It cannot escape any one who looks back over monious spirit which is often manifested in vathat the Church, with its numerous social and fe- that is so dear to every true Spiritualist."

Mrs. Corn L. V. Bichmond.

This world-renowned-trance speaker will occupy the platform at Parker Memorial Hall for the four Sunday afternoons of January, beginning her labors there at 2:45 P. M. next Sabbath. She will, in addition to her work at this place, continue the meetings at Berkeley Hall, which Mr. Colville has instituted for Sunday mornings ; and will answer questions in his stead at the Baomer of Light public Free Circle Room, on Friday afternoons, during her stay in Boston. No doubt whatever exists in our mind that the glad ovation of welcome which greeted Mrs. Richmond's appearance in Boston last year, will be duplicated on the occasion of her forthcoming visit to this city.

"Orthodox Seances."

In the Banner of Light for May 17th, 1879, was published an interesting article entitled as above-which caused much comment at the time it appeared -setting forth the conclusive nature of sittings held for the last three years by "Mrs. A." Our readers are informed that the medium is Mrs. Mary F. Lovering, of East Boston, Mass. Mrs. Lovering is spending the winter at Saratoga, and the work begun in Boston is carried on there, and many are finding angel light to their footsteps through her mediumship, even within

87 Sarah A. Burtis writes, Dec. 23d, from Buffalo, N. Y .: "Mrs. Twing, of Westfield, has been here, attracting the attention of the people with her, wonderful power of giving convincing tests, both from the public rostrum and in private. She is to be in Rochester early in January. J. Wm. Van Namee is to speak here next Sunday. Both these workers attended our late convention in Lockport, and with Mrs. E. L. Watson, Mrs. Colby and others combined to make it one of the best ever held in Western New York."

A Hard Case.

A Hard Case. In one of the suburbs of London the other day a medical district officer, called in to see the children of a man named layley, sick with an 'eruptive disease, declared that they had small-pox, and ordered the whole family to go into hus-pital. When they had been there a fortnight they were dis-charged with the consolutory assurance that the doctor's diagnosis tars cronous, that they never as a matter of fact had small-pox, and that what the children had caught was chicken-pox, and into uses form of infantile disease. Thus the whole family had been exposed for a lengthemed time to the contagion of a most mortal and loadhsome mal-ady; the bread-whiner lost his situation and two weeks' pay, and the local authorities, by way of compensation, mag-nationally offered the sum of five shiftings in money, two shiftings' worth of groeerles, and four bayes of bread. A family is broken up, a house disinfected at considerable root, and no end of mischief done because the health officer could net distinguish between variola and variedla ! The foregoing paragraph is going the rounds

The foregoing paragraph is going the rounds of the press, and ought to carry with it its own The Regulars in medicine, it is well moral. known, "rule Britannia" with a rod of iron, so of course this "health officer" was a member of that fraternity. Just such titled ignoramuses as these are in the United States clamoring for laws putting the government of the whole province of medical treatment into their sole and competent (?) hands. These monopolistic Uzzahs who want to "steady" by law the ark of the public health, read aright the signs of the times. They really need legal protection for their antiquated, unprogressive practice, and feel that they so need it; for if the law does not soon step in and oblige the sick to employ them, (instead of the improved methods of cure now in vogue) they will in coming time (and that time not so far away) be reduced from want of patronage to a condition pecuniary and physical compared with which the starveling apothecary in "Romeo' would rate as a millionaire and an alderman 1

THE END OF SLAVERY IN CUBA.-On the 1st of the present month, it has been announced, emancipation will begin by order of the Spanish Government in their wealthy colony of Cuba, and on the same day, 1890, it will be completed, and the last slave in the Spanish possessions befreed from his shackles.

Special Notice.

In consequence of the absence of Mr. Colville, Miss Shelhamer will hold a séance at our Public Free Circle-Room on Friday afternoon next at the usual hour. On the following Friday afternoon, Jan. 9th, Mrs. Cora L. V. Richmond will preside and answer questions, by letter or otherwise, she having consented to fill Mr. Colville's place during his absence in Chicago.

ET It gives us much pleasure and gratification to learn by letters we frequently receive of late from the friends in different sections of our country, and likewise from the Old World. that Spiritualism is drawing to its embrace many good people who have heretofore only been inquirers concerning it. This is sure evidence that our beautiful religion has fully reached the hearts of these people, and that faith with them has given place to knowledge of the fact of immortality. This evidence, we are assured, comes principally through investigations of the phenomena of trance and physical mediumship. 'In this light alone it is therefore of paramount importance that all mediums, public and private, should be cared for and protected by Spiritualists. It is high time that the cry of fraud, when there is no fraud, should altogether cease. Bigots and hypercritical individuals of infidel tendencies will continue to rant and bluster against the phenomena-this is to be expected-but professed Spiritualists, who so fully understand the subtle laws which govern mediumship, should be the last people in the world to condemn these sensitives. Instend of doing so, as some heedlessly do, they should take these instruments of the spiritworld by the hand and encourage them in every way possible to live pure and true lives. They need aid in many ways, and especially the sympathy of those who have been brought to a knowledge of the truth through their beautiful gift of mediumship.

Bor Read what "C. R. M.," has to say (on eighth page) concerning the work of Mrs. F. O. Hyzer in Brooklyn.

the precincts of the church.

A. Baron, Mallager, PANE MEMORIAL BARR, Children' Progress-web volume No. 4 folds (ISSESSION 1991) Studies unspilling web volume.

We Lycenin No. 4 fields its sessions every studied meaning at this half. Appleton street, redemented at the help of the The public confidely for the t. D. N. Foul, Confector,

The public contrary invited (1), N. 1900, Conductor, **ANDRY HALL**, Children's Productive Value and No. Smears in this half, corner West and Washinghes streets, acry Sundry at heg. v. M. J. R. Halth, Consistency, **REFINETERY HALL**, Service every Social Art at 40 A. M. in this half, I Berkeley Street, corner of Tremont

street. **EAGLE HALL.** Splittual Meetings for tests and speak-ing by well-known speakers and meetings, are hold at this had, 66 Washington street, ettner of Essex, every Sunday, at 105 Å, M. and 25 and 75 P. M. Excellent quarterite sing-ing involved.

ing provided. **PNTHIAN MALL.** The Receive's Spiritual Meeting (formerly held at Eagle Halt) is removed to Petitian Halt. 157 Tremont Street, Services every Sunday montaing and afternoon. Good mediums and speakers always present.

EVENING STAR HALL, Meetings are hold in this hall, No. 7 City Square, Charlestown District, every Sun-

NO. 157 TREMONT STREET. The Spiritualist La-dies' Ald Society meets every Thursday attacks

dies Ald Society meets overy Thursday atternoon and even-ing at this place, up one flight. Business meeting at 4 o'rlock, Mrs. John, Woods, President: Miss M. L. Barrett,

PAINE HALL-The joyous Christmas time is upon

us, and though the festive day is past, let us hope the

beautiful sentiment of the hour may still be upper-

beautiful sentiment of the hour may still be upper-most in our minds : " Peace on earth and good-will to all mankind." May we not forget, in our happiness, the many of God's children who are destinute of even the necessaries of life, who at this moment may be hungry and cold, and without the means of obtaining even scanty relief. The value of the fift is not in its intrinsic worth, but according to the necessities of the case and the spirit of the giver. Let all give cheerfully and in a spirit of love; not to impoverish ourselves, however, for charity may begin at home, though it should not always stay there. The world is full of bounties; there is enough, and to spare mome need to give only of their abundance of worldly goods. But physical need is not the only need in this life : the un-happy and sorrowin meed our sympathy and aid; do not withhold these precious gifts from them, for in the giving we but curche ourselves in giving them happi-ness, ever bearing in mind : "That one kind act, or gentie word, et suite, when thuely i

"That one kind act, or gentle word, () suile, when thusly given, May chance to lead, when felt of heard, an erring one to heaven. "

Our hall was well filled, as usual, and the groups as

Our hall was welf filled, as usual, and the groups as well, and though the exercises were somewhat shorter than common, we had a delightful time, the schertons being very appropriate and interesting, consisting of an overture, singing, responses and Banner March; orchestral selections; readings by Misses Helen M. Dill and Allee Bond; reclitations by Allen C. Prescott, May Waters and Jennie Bicknell; songs by Wille Newton, Nellie Thomas and Hattle L. Rice encored; calisticates, led by Miss Dill; closing with the Target March. WM. D. Bockwood, Cor. Sec. Children's Progressive Lyceum No. 1.) Boston, Dec. 28th, 1879.

Secretary.

The British National Association of Spiritualists. To the Editor of the Banner of Light :

At a meeting of the Council of the British National Association of Spiritualists, held last evening, I reported that I had transmitted to you the programme of our Discussion Meetings. and that you had courteously given it insertion in your journal, and had moreover transferred to your advertisement' columns particulars respecting the terms of membership of the Association, its aims, and the advantages it offers.

I was requested by the Council to transmit to you in return a special vote of thanks, and to inform you that the Association very highly appreciates your kindly action in this matter. The Association, I am happy to inform the

American friends, and all who are interested in the success of the principle of Organization among Spiritualists, is doing excellent work, with entire harmony and unanimity of purpose. Recent secessions, deplorable, as evincing a spirit of antagonism which we much regret, but which we cannot prevent and do not reciprocate, have been compensated by a steady accession of earnest workers; and I have no doubt that a future of useful and harmonious work lies before us.

I avail myself of the opportunity of expressing to you and to your readers, among whom I count many esteemed friends, cordial good wishes for the coming year.

W. STAINTON MOSES, M. A., Vice-President and Chairman of General Purposes Committee.

London Eng., Dec. 10th, 1879.

ES We have been permitted to peruse a private letter recently received from Henry Kiddle, Esq., by a gentleman in Boston, and cannot resist the temptation to give our readers the benefit of the following items of interest conrained therein :

"I have recently spent some time in Phila-delphia, having delivered four lectures there, and have seen something of the mediumship of Mr. and Mrs. Bliss, though I had previously at-tended materializing scances of the latter in this city. To me the evidence is conclusive of the reality of the phenomena, although I have never been so fortunate as yourself in witness-ing materialization — that is, in recognizing friends. However, there is enough evidence of the truth of spirit-humifestations to convince the world, if people would reason. I rejoice to be a co-worker with yourself and others in this grand cause."

BF It will be seen by reference to the Message Department that one of the invisible visitors to our circle-room has a good word to offer in behalf of the much-abused Terre Haute mediums. Also, Spirit Fanny B. Felton pays a well-merited tribute of praise to the Ladies' Aid Society, of Boston, as well as the Helping Hand Society of Spiritualists in New York City. Both these societies are charitable institutions, are doing much in aid of the destitute poor, and should be kept in funds by those who are able to donate money or clothing.

RF F. A. Searle, Steam Job Printer, 262 Washington street, has issued his Calendar for 1880. We have also received admirable specimens of calendar work for the same year from Alfred Mudge & Son, printers, 34 School street, Boston ; Wild & Stevens, 28 Hawley street, Boston; John I. Brown & Son, Boston; T. C. Evans, Advertising Agency, No. 252 Washington street, Boston, and Rand, Avery & Co., Commercial Printers, 117 Franklin and 67 Federal streets, Boston.

195- By reference to our fifth page, it will be seen that Dr. J. Rodes Buchanan, the discoverer (an established fact) and teacher of Psychometry, will give psychometric descriptions of character and constitution by mail or on personal application. Long acquaintance with this eminent scientist and close student has convinced us of both the value of his attainments and the sincerity of his interior nature, and we earnestly recommend all desirous of information in the matters above specified to avail themselves

1 BRIEF PARAGRAPHS.

A HAPPY NEW YEAR :

A HAPPY NEW YEAR : When Christmas morning comes: they say, The whole world knows it 's Christmas Day : The very cattle in the stalls Kneel when the blessed midnight falls, And all the night dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Long ere the dawn the children leap With 'Buste of a light dynne, Of joying friend and kindred dear ; Of joy he '' Merry Christmas'' prayer : While through it all, so sweet and strong, I is heard the holy angels' song – '' On earth be peace and helpful love !'' And on the street, or hearts within, The Christmas carolings begin. is latest maryel wrought by electricity is the cu

The latest marvel wrought by electricity is the cure

of cataract. The New York Churchman records a second instance of its successful application. So electricity is to give light to the blind, as well as to the rest of the world.

Out of joint-December snows - Com. Bul.

HAPPY NEW YEAR! Let it run -Glad as river to the sea. Flashing like the noonday sun,

Sounding loud its jubilee ! Let it go to homes oppressed By the heavy weights of life, With a message manifest ;

Joy, for sorrow; love, for strife ! Dr. W. L. Jack, of this city, we learn, has recently given dramatic readings to private parties in the west-ern part of this State, as well as in Boston and vicinity, much to their gratification and delight. Within a short time he has taken a few private lessons in clocutton, and his progress in that direction has been, it is said, almost marvelous. It is expected he will soon appear before the public-as a reader.—*Haverhill Daily Bul-tetin*.

The Congregationalist tells of a clergyman who, "on account of continued ill-health, has retired from the ministry temporarily, and gone into the banking busi-

A POSER.—Maud—" Mamma, where do people go to when they die?" Mamma—"Oh, you must not ask such questions, dear; you will understand all about it when you are older." Mauta (after thinking it over for some minutes)—" Mamma, do you know all about it?" —Harerard Lumnoon. -Harvard Lampoon.

We call the attention of our readers to the advertise ment of the Sterling Chemical Wiek. A wick that very rarely requires trimming or attention, and has no odor. must be a great boon to those who light their house with kerosene.

It is sometimes of God's mercy that men in the eager pursuit of worldly aggrandizement are baffled; for they are very like a train going down an inclined plane -putting on the brake is not pleasant, but it keeps the car on the track.-H. W. Beecher.

The Free Religious Association of New York, as an organization, is out with a card to the public, asking for added membership, and purposing to extend its methods of operations and usefulness. "Contributions or membership-fees," so says the circular, "may be sent to the President, Felix Adler, 744 Lexington Avenue, New York, N. Y., or to the Secretary, Wm. J. #Potter, Graniville, Mass., or by contributors in Bos-ton and vicinity may be left personally with H. P. Hyde at the present office, 231 Washington street."

"Will your mother ever marry again ?" he inquired. "Not with my approval," she answered; "such is my opinion thus far, and not a stop father," - Brooklyn , Union-Argus.

A rich Scotchman at the point of death said to his pastor, "Do you think that if I left ten thousand pounds to the Presbyterian Church my sonl would be saved?" "I can't promise you anything," answered the good man, after a second thought, "but it's worth trying."

"Why is it, my dear sir," said Waffles's landlady to him the other day, "that you newspaper men never get rich ?" "I don't know," was his reply, "except It is that dollars and sense do not always travel together."

There is an encouraging reliction in favor of the de-velopment of local talent for the advocacy of Spiritu-alism. Spirit-bands must soon become the leading feature of the Movement. The spirit world is near to every mind to inspire it with light and truth. Do not let us bury our head in the sand like the foolish os-trich, and think that others can be wise for us and do our spirit-work for us.—Medium and Daybreak.

Movements of Lecturers and Mediums

[Matter-for this department should reach our office by Tuesday morning to insure insertion the same week.]

Spiritualist Meetings in Boston.

PARICER MEMORIAL HALL. The Thirt Society First Society of Boston Spiritualists of a spiritualist bold meetings at this place on some a start atternances, at 24 of the K. The public control of control of the public control of the spiritualist start of the public control of the spiritualist start of the public control of the spiritualist start of the spiri

THE

EVERY SUNDAY AFTERNOON PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the restrian will be occupied by the well-

known and popular lestner,

MRS. CORV.L.V. RECEMOND, Good singing will be furnished on this occasion by a quarterite Choir under direction of MISS_NELLIE_M. RING.

Services commence at 2% of clock,

W. J. Colville's Meetings.

On Friday, Dec. 26th, a Christmas Entertainment took place in Berkeley Hall, which was well patronized and proved a perfect success.

On Sunday, Dec. 28th, the usual service at 10.50 A. M. was largely attended. The musical arrangements were unusually attractive ; Mrs. Marshall' presided at the organ and sang assolo with fine effect; her son accompanied the organ through a part of the service with the violin, both instruments blending pericetly. Christmas hymns were well rendered by the choir, and the congregational singing was heartily participated in.

W. J. Colville's inspirational discourse was a review of the past, and though not in the slightest degree leonoclastic, was fully abreast of the liberal spirit of the most advanced rational Spiritualism of our day. Wincona's Improvisation was on "The Old Year and the New" and "The Power of the Human Soul," This service closed Mr. Colville's ministrations until the second Sunday of February, when he will resume his place as regular speaker. The congregation assembling in this hall presented Mr. Colville with a Christmas present in the form of a purse of gold, amounting to one hundred and fifty dollars. He gratefully expressed his thanks publicly for this token of their friendship and esteem, during last Sunday's service, and desires that his grateful acknowledgments shall receive yet wider publicity in these columns. He has many warm friends in Boston, and trusts that in the future the ministrations of his spirit-guides may be more helpful and profitable than ever in the past. During January Mrs. Cora L. V. Richmond will speak in this half every Sunday at 10:50 A. M., and on the first Sunday in February the platform will be occupied by Mrs. Laura Kendrick, who is a regular attendant at the services whenever her duties do not call her out of the city.

Kennedy Hall, Warren street, was well filled last 'Mass, Sunday at 7:30 P. M. The vesperservice was effectively rendered, Mr. R. Cooper officiating as organist. W. J. Colville's guides lectured very acceptably on the origin and significance of the Christmas festival. This service closed the Sunday lectures in Roxbury. When Mr. Colville returns to Boston he will hold two services every Sunday in Berkeley Hall, and a free reception in Kennedy Hall on Friday evenings, particulars of

W. J. Collyille requests all letters to be addressed to him care of Mr. Collins Eaton, 14 N. Canal street, Chicago, 111. He is desirous of delivering lectures in the vicinity of that city on week-day evenings during

Funds received and pledged to date : ---

 Amount Received.
 \$ 50,00

 Jerome Fassler, Sr., Springfield, Ohio...
 \$ 50,00

 Jerome Fassler, Sr., Springfield, Ohio...
 \$ 50,00

 A Friend of the Ramer of Light.s.
 \$ 50,00

 L. Downing, Jr., Concord, N. 11.
 \$ 10,00

 A Friend, Boston
 \$ 50,00

 Mrs. Flora B. Cabell, Washington, D. C.
 \$ 0,00

 Mrs. Flora B. Cabell, Washington, D. C.
 \$ 0,00

 Mrs. Atmira P. Thayer, N. H.
 \$ 50,00

 Mrs. Atmira P. Thayer, Vernon, V1
 \$ 200

 Mrs. Atmira P. Thayer, Vernon, V1
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 Ameida A. Fordtram, Industry, Texas
 \$ 2,000

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 \$ 1,000

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Mrs. E. Bruce. Wm. Luther H. Brady, Benson, Minn Nelson Cross, New York City... E. Samson, Ypsilanti, Mieh E. C. Hart, Oberlin, O. Amos Kent, Rock Island Arsenal, III. W. H. Croeker, Port Allen, Jowa.

For ALLAYING HOARSENESS and Irritation of the Throat, it is daily proved that "Brown's Bronchial Troches" are a mild remedy, yet very efficacious.

AUNTRALIAN ROOM DEPOT. A for the BANNER OF LIGHT. W. H. TERRY, And Agency for the BANNER or LIGHT. W. H. LERING, No. 81 Russell Street, Melbourne, Vastralia, has for sale the works on **Mpivitunitism**. *LIBERALAND REFORM WORKS*, published by Coley & Roch, Boston, U. S., may at all times be found there.

5

PACIFIC AGENCY, SAN FRANCISCO. The Banner of Light, and all the policy of solution by A Rich, also all other statistical spin too, its Liberth, and Ro-hom. Works: Catalogues and Chronian in nobel how, Ad-dress HERMAN SNOW, 19,0, Roy 117, Sun Franciscus at a

2 NT. LOUIN. MO., ROOK DEPOT. MRS. M. J. REGAN, 520 North 5th street. M. Lonix, Mo., Keeps constantly for sale the BANNA from 146417, and a supply of the Spiritumi and Reformatory Works published by Colley & Rich.

ADVERTISEMENTS.

LOOK! LAMP WICK.

A STERLING CHEMICAE WICK costs but a convention with a contrast them a common with a data basis five in lenger of two suders with entries without relot, and result in the performance of the performance o 48 3.44.3

Regin the New PRAYER MEETING MANUAL Containing a theme with References. Thoughts she and Containing a The met with References. Thoughts, and an appropriate Hymnic to each week in the year, **72** Pages, Pitter 9900018, or \$1,00 per down. Mation (per P. GARREET & CO., 78 Ch. (put St., Philadelphia, Pa, Jan. 3, [20]

MISS NELLIE CHAPMAN, CLAIRVOYANT, white H or Write your it's all through by sending age, lock of hair, st for private sitting s g by letter. 91 Green street, Boston. IN Stan, it

Dr. Charles T. Buffum, CLAIRVOYANT PHYSICIAN, Business and Test Bie-dhum, Hotel Cherry, Cherry Street, Boston, 24 Suite-Take Shawhugt Avenue car. Ewel Jan, 3,

M. Stawmin, Pole RESA SHELHAM RER, Medium, Pole R, Thistiert, fortwein H and tsts, South Inston, Mass., presenting to air kindsid diseases. Nervon, Utstoders, Werkness of Stomach, and Kulav Companies, specialities, Unividiation and presentiption fee, street, Other hours with the on Monday's and Thrussdays only. The there, to missible attention, must contain fee stamp, and Jan, 3.

MARY A. CHARTER, Test and Developing Medium, Station street, Reston, Mass. House, to t.

TTCCHING PILLES are heast the, dis-though physical words crawing in about the plats are cased, particularly along the two words of the plats and change direction about the plats and cased particularly along the two words of the plats of the plats of words of the plats, we want to the plats of the static sciences. Due to want the plats of the basis first of the static sciences. Wallies to any address of the static plats, we want to the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the static plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the plats of the basis first of the plats of the plats of the plats of the plats of the basis first of the plats of the p And h. Sold by leading druggists, odd by COLBY A. RICH, 9 Montgomery Place, Boston, istr. Jan. 4.

SAN FRANCISCO. BANNER OF LIGHT and Spining ton Book, for the MABURT & E. C. MORTON, Spinit Modons, No. 11 O'Fartell street, 1511 Nov. 15.

TO LET,

A T.S. MONTOOMERY PLACE, one large square room and two smaller back rooms, suitable as offices for gen-demetric all heated by steam, and supplied with g is and wa-ter. Termistica one-dide. Apply at Room by New Sci. Mont-gomery Place, Boston, Mass. Is Dec. 5.

THE SPIRIT-WORLD:

ITS INHABITANTS.

NATURE, AND PHILOSOPHY

BY EUGENE CROWELL, M.D.,

Applier of "The Identity of Primitive Christianite and Mutera Spiritualism."

CONTENTS. Introduction.

CHAP, J., The Spirit and Soul: Death, the Bitth of the "Ppivit: Temporary Depention of the Body by the Spirit, CHAP, 2. General View of Do Henrieus;

(1) we do not the transformation of the barth Sphere: Conduction of Bigoded Sectamans. (4) A. The Higher Horecas, The Indian Beavens; Description of the Higher Horecas; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens.

(1) A. S. The Right How and Continuets. Heavenly Marsheaven Homes, Garments, One means, and other Ob-perts, Landoyments of Spirits, Means of Supplying other Wants.

Wants, ULAP, 6. Higfor, Horocas continuoud). Similar Observ-ance: Titles and Names in the Heavens: The Personal Ap-perance of Spirits: Language in the Heavens: Prevision of Spirits: The Insure (Spirits) (Language).

CITAN, 7, 7% Higher House as continued). Wherein Sphilts Differ: Marriag on the Heavens: Family Relations in the Heavens: Children in the Heavens: Annual in the Sphilts World.

CHAP, S. The Movement's of Spirits: The Returnet Spirits To Faith, De Ancient Spirits and Spirits from other Worlds Visit the Earth? Cityren, Guardian Spirits: Spirits on Different Planes Communicates Differenties Attendant on Spirit-Lifter-

contee, CHAP, 10. The Philosophy of Spirit, Information, The Momenty and Knowledge of Spirits.

The MARY HA Visial Perception of Material Observive sprifts; The Mality of Sprifts to Hear, and Understand on Con-versation; Power of Sprifts to Pass Through Solid Master; Splitte in Relation to the Lie ments. CHAP, 32. Materialization: Form Manifestations: Phan-tom slaps and Ranyay Trabs: Rappings and Moving of Material Objects: Transc and Visions. HAP, 14. Splitts in Relation to Animals; Do Spirits In-terest Themselves by our Business Atlants? There is Room in God's Universe for AB. Conclusion.

AMORY HALL.-The following were the exercises at this place for Sunday, Dec. 28th : Overture by the or-

will be given on Tuesday evening, Jan. anh. J. B. HATCH, JR., Sceretary

ive, Lyceum No. 2 of this city held its first Christmas Tree Festival on Thursday evoluing, Dec. 25th, at Amory Hall, and the occasion was in every respect a decided success, every available scat being occupied. The hall was fastefuily decorated with hags and ever-green. The platform was set with scenery represent-ing a drawing-room, in front of which was a double arch, the two semi-circles bearing the word's "Merry Christmas" and "Happy New Year." Suspended be-neath each arch were two white dovers in the centre at the top was a beautiful floral star; upof the right hand columns were placed the names of the different localities where Lyceums now exist, such as Cheveland, New York City, Brooklyn, Roekland, Plymouth, San Francisco, Baltimore, etc. Upon the left were the names of workers in the Lyceum movement : Lees, Newton, Smith, Dickenson, Ford, Carver, Cozho, etc. There were also letters arranged as an aerostic, which), when defined formed the *Banner of Light*. At the top of the right hand column was the monogram "C. P. L. No. 1 Roston," at the left "C. P. L. No. 2," with clasped hands in the ceutre. The top of each column was surnomited with a halo of flags. The cutter for tisplece was decorated with Ciristmas eggs, ever-green, &c. At the left of the stage was the eustomary Ciristmas Tree Festival on Thursday evening, Dec. 25th, at

Cashed hands in the centre. The top of each column twas surnounded with a halo of flags. The cuitre fron-tispiece was decorated with Christmas eggs, ever-green, &c. At the left of the stage was the customary Christmas Tree, standing in the centre of an obelisk surrounded with minature colored candles. The tree was heavily laden with rich fruit to be distributed to the children. "The exercises were opened by an overture by the Lyceum Orchestra; after which the Conductor, J. B. Hatch, read a Christmas Poem written by a hady of Bockand, Mass.; at the conclusion of which the follow-ing pupils were introduced in turn, and took part in the hereafter mentioned exercises: "Song of Wel-come," composed by Miss Suise M. Adams, and recited by Kittle May Bosquet; duett by Messer and Lambert : recitation, Hattie Morgan; recitation, Dannie Welch; reading, Nettie Latz: plano solo, also song, Hattle Davisof, recitations, Lizzle Hunter; recitation, Has-kell Burker; reading, Kitty May Bosquet; recitation, Has-kell Burker; reading, Kitty May Bosquet; recitation, Mas-Neille Welch; recitations by Nelle Nugent, Hattle Young, Ida Brown; song, Mabel Hall. Miss Lizzle J. Thompson and Mr. E. D. Stickney gave two selfet readings with fine effect. A cornet solo by Mr. J. A. Roach was alsogivel received. At this point Conductor Hatch led upon the plat-form Mrs. May L. Biggs, the efficient Guardian of the Lyceum, and In a few remarks presented that hady with a sliver calce-basket, in behalf of the officers and leaders, as a token of their appreciation of her as an able worker for the children in the spiritual field. Mrs. Biggs was taken wholly by sirprise, and bowed her thanks, which action spoke honder than words. The committee had provided, through the aid of kind friends, a large supply of pretty and valuable presents for the pupils, and as cale name was caled their young hearts heat with joy, and those who had con-tributed were fully repadi ha the manner in which their gifts were received by the children. After the distribution

chestra; vocal and instrumental music and recitachestra; vocal and instrumental nuisle and recuta-tions by the following pupils: Kitty May Bosquet, Gracie Fairbanks, Neille Nugent, Arthur Rand, Hattle Davison, Nettle Latz, Albert Rand, Haskell Baxter, Mr. Fairbanks, Mr. James, Sidney Lothrop, Annie Fernald, Bertle Hall, Hattle Morgan, Nelle Welch; re-marks by Mrs. M. A. Carnes, Hattle Bichards and Mrs. L. W. Litch; closing with Target March. The next entertainment and dates of the Lyceum with basican on Proside vocume Jan. eth. Children's Progressive Lyceum No. 2.

which will be announced in due course. CHRISTMAS EXERCISES .- The Children's Progress-

January.

The Editor-at-Large Project.

Amount Received:

Amount Pledged,

5,00

10,00

2.00

of his professional services.

87 The numerous friends of Epes Sargent, Esq., will be pleased to learn that his physical condition has greatly improved of late, and that he will soon be able to be out again. Mr. S. is a true and devoted Spiritualist, and has in many ways been instrumental in advancing the cause nearest his heart; and it is to be hoped that he may be permitted to remain in the mortal for many years to come, as his services are needed at this time more than ever.

KT A correspondent writes us from New York City, under a recent date, forwarding an item of information, and adding : "Were I not in my old age dependent on those who are startled at the mention of the word Spiritualism, I would blush to present my name without a liberal subscription for the Editor-at-Large plan."

15 The Banner of Light for one year and \$10 worth of highly finished steel engravings will be furnished any one sending \$5 to Colby & Rich, No. 9 Montgomery Place, Boston. For other advantageous terms see the announcement by that firm in another column.

ST A friend in Great Britain writes us, in the course of a business letter : "I look upon the Banner of Light as the great teacher, from whose columns I have learned more of charity and more of spiritual truth than from any other source."

107 We understand that Amory Hall has been engaged by a Committee of the Ladies' Aid Society of this city for the 31st of March, upon which occasion the Thirty-Second Anniversary of the advent of Modern Spiritualism will be duly celebrated.

83 An excellent article, entitled "Testing and Non-Testing Mediums," containing conclusive evidence in favor of materialization, has been prepared by Hon. Thomas R. Hazard, and will appear in our forthcoming issue.

127 Wm. Young, 8 Neeld Terrace, Harrow Road, London, England, is publishing an excellent series of Tracts, exposing the fearful consequences of vaccination. These tracts should have a world-wide circulation.

85 We shall print next week the current installment of Dr. G. L. Ditson's reviews of our foreign periodical exchanges.

gor Since our last issue the editor of this go²⁵ Since our last issue the editor of this paper has been called upon to surrender the companionship of an infant daughter to the wiser guidance of the angels. On the 26th of November. 1879, the spirit of Rosa Lee, daugh-ter of C. W. and Frances I. Newnam, quit the tenement which it had occupied but fourteen days, and is now in the care of angel-friends.— The Texas Spiritualist.

J. Frank Baxter will lecture in Lynn, Mass., on Sunday, Jan. 4th ; in Rockland, Mass., Jan. 6th ; in North Scituate, Mass., Jan. 7th, and Sunday, Jan. 11th, in Worcester, Mass. Address him at 13 Walnut street Chelsea, Mass.

Charles E. Brooks informs us in the course of a letter which we shall insert next week; that Mrs. C. Fannie Allyn, Mrs. F. O. Hyzer and Thomas Gales Forster have been doing excellent work for the cause in Baltimore, Md., for the past few months.

Mrs. M. S. Townsend Wood has recently lectured in Leominster, twice in Rockland, once in West Duxbury and also in East Dennis. She had appreciative audiences in each place. Her permanent address is West

Newton, Mass. Abble N. Burnham spoke in Haverhill, Dec. 12th, 14th; Boston, Dec. 21st; Haverhill, Dec. 28th; and

will lecture in Peabody Jan. 4th. The Holmes media are in Washington, D. C.

Mrs. M. B. Thayer, having finished her circles in Springfield, O., Is now located at No. 916 12th street, Washington, N. W., D. C., where she will remain for the winter.

Dr. L. K. Coonley's address for the present will be No. 802 West Eighth street, Wilmington, Delaware. He will answer calls to lecture and hold séances, give tests, etc., Sundays or week evenings in that vicinity. Terms within the reach of all.

Mrs. Nettle Pease Fox will speak in Philadelphia the Sundays of January. Will answer calls to lecture in towns and cities near by on week day evenings. Address her, care Gen. Roberts, 713 Sansom street, Philadelphia. Mrs. Fox's congregation in Rochester. N. Y., will be supplied by other speakers during her

Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y.

These meetings occur at 71 P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows :

Jan. 3d, W. H. Atkinson, M. D., of New York City—"A Diversity of Gifts, but the Same Spirit." Jan. 10th, Henry J. Newton, President New York First Society of Spiritualists—" Man's Nat-ural Attributes."

Jan. 17th, Henry Kiddle—"The Christ-Spirit." Jan. 24th, Prof. J. R. Buchanan—"Heaven and

Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference. S. B. NICHOLS, Chairman.

God's Poor Fund.

Received since our last acknowledgment:

J. O. B., \$5,00'; Amos Hutchinson, Medford, Mass. 50 cents ; Ira W. Russell, Keene, N. H., \$2,00 ; Mrs. M. H. Clapp, Dorchester, Mass., \$1,00 ; Mrs. E. Barrows, Sherburne, Mass., \$1,00; A Christmas Present, \$1,00. Thanks, dear friends. May the angels bless you-and they will-in consequence of your charitable deeds.

Paine Memorial Corporation.

The First Annual Meeting of the Paine Memorial Corporation will be held in Paine Memorial Building. Appleton street, Boston, Mass., Jan. 19th, 1880, at 11, o'clock A. M., for the election of officers and the trans-action of other business. A full attendance, in person or by proxy, is respectfully requested. ELIZUR WRIGHT, President. J. S. VERUTY, Treasurer. E. MENDUM, Sceretary.

on Friday—full one hundred and fitty couples partici-pating in the exercise. The success of the celebration was due to the kindly and coöperative efforts of our filends, and we fully ap-preciate the assistance received. In the audience we noticed quite a delogation of our sister Lyceum of this effy, and were gratified in having the pleasure of tak-two them by the hand.

Indeed quite a discussion in having the pleasure of tak-ing them by the band.
 While we would return thanks to all for their very liberal add, we wish to mention specially a few of the veteran workers in the cause from whom we have re-ceived many acts of kindness, viz. Messrs, Colby & Rich, Moses Hunt, Esq. Zenas Howland, Henry Brow-er, John Wetherber, Esq., Miss Rebecca, Bowker, Mrs. Bigelow, Hattie Richards, and the audience at Eagle Hall, who contributed nobly. Friends, if the hour ever comes when you are in need of our assistance as a Lyceum, I can assure you we will be pleased to respond. We now gird on the armor for another year, and may we prove to you by our far-monious actions that we are worthy of your friendship. *A.* B. HATCH, JR., Sceretary *Children's Progressive Lyceum No.* 2. Boston, Dec. 25th, 1879.

Boston, Dec. 26th, 1879.

PYTHIAN HALL-An unusually powerful influence ervaded this place last Sunday morning, which seemed to rest in a quiet manner upon all present. It seemed to to rest in a quiet manner upon all present. It seemed to be more for developing and healing than for speaking. Not much was said, but to appearance much was ac-complished. Several testimonies were given as to great benefit derived from our sittings for the sick. This was very encouraging to us, who believe in the efficacy of "concentrated force" as a healing agent. The afternoon conference was a lively and interest ing one-the main tople being "Faith"--and was par-dicipated in by Mr. Danlet Came, Dr. Wheelock, Dr. Court, the manager of the meetings, Abbot Walker, Mrs. Folsom, Mr. George and others. Next Sunday morning, being the first Sunday in the month and first in the year, we propose to have a "New Year's Refinition and Love-Feast," and In the afternoon a mediums' "New Year's Conference and Experience Meeting."

EVENING STAR HALL-CHARLESTOWN DISTRICT.-

Sunday, Dec. 28th, the exercises in this hall were very interesting-commencing at the usual hour, 3 P. M. A interesting—commencing at the usual hour, 3 P. M. A large and intelligent audience were present. After a song by the choir, very interesting remarks, showing the beauties and uses of the Spiritual Philosophy, were made by Dr. I. P. Greenleaf. At the close of Dr. Greenleaf's remarks, Prof. Fred Heath, the blind nu-sician, favored the audience with a beautiful song; after which Mrs. M. C. Bagley gave several very line tests, describing spirits and pronoutneing names, which were recognized as correct. The arrangements for next Sunday, Jan. 4th, will be announced in the papers for Seturday. C. B. M.

MAY CHAPMAN will give a course of twelve lectures (each involving a thirty minute address, to be followed with phrenological examinations) in Wesleyan Hall, Boston, commencing Wednesday evening, January 7th, and continuing on successive Wednesday even-ings, excepting January 28th.

When a man gets drunk and abuses, his family, he is called a brute, which is a gross libel on the dumb animais.

-"That medicine goes right to the spot, refresh es, revives and cures."-A patient on Hop Bitters.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent inertion

MPECIAL NOTICES. – Forty cents per line, Minion, each insertion, BUSINESS CARDS. – Thirty cents per Une, Agate, each insertion.

Payments in all cases in advance.

47 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AP Electrotypes or Cuts will not be inserted.

43" Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant1—For Diagnosis send lock of hair and \$1,00, Give name, age and sex. Address Mns. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.8,

THE MAGNETIC HEALER, DR. J. E. BRIGOS, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City.

Npecial Notice. `

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice. -----

J. V. Mansfield, TEST MEDIUM, answers sealed lefters, at 61 West 42d street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J.3.

J. WM. FLATCHER, No. 22 Gordon street, Gordon Square Near Special Agent for the sale of the **Banner** of Light, and also the Spiritual, Liberal, and Reforma-tory Works published by Colby & Rich. The Banner will be on site at Steinway Hall, Lower Seymour street, every Sunday.

NAN FRANCINCH BOOK DEPOT. ALBERT MORTON, II O'Farrell street, keeps for sale the Npiriumi and Reformatory Works published by Colly & Rich 'olby & Rich,

The author, in his introduction, says: "The problems of the ages have been. What are, were Whence came were and Whitners are we found? Of these the fast is the most mo-mentous, and it is the obsert of this work to add in the solu-fion of this problem, so that "obser lives were all and whitners in advancing a step (uttleer, and in theil furn en-lighten the paths for others who may succeed them in nex-ploning the real these and maysteries that would to which we are all fastening, and of which ever a fill the knowledge may be of "service" in preparing as the our introduction to fit. "The methan who has been the channel of communit atom with my splith instructors is CHARLES fit. KENNAL, of Brodekin, Y., who is controlled even with we with a middened for the revelations contained in this solume. These are may there and in the fit may not even and courge Henry Reemark the latter in this lift having been a coffee and shipping increduant at. New Orleans, from which place the passed to splitching about years ago." Cloth, 2000, Plice (1.5), postage 10 cents, For sale by COLBY X RICH, Publishers,

JUST ISSUED.

SIXTEEN SATIORS OR NONE:

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AN ASSWER TO JOHN T. PERRY'S

"SEXTEEN SAVIORS OR ONE;"

AN EXAMINATION OF ITS

FIFTEEN AUTHORITIES,

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TWO HUNDRED AND TWENTY-FOUR ERBORS,

BY RERSENGRAVES. Author of "The World's States Cravified Saviers" "The Rible of Bibles," and "The Riegenphy of Saton."

 YOUR LETTERS.
 J.3.

 FULL-FORM MATERIALIZATIONS.
 MR. WM.

 ROMERTS WIII 'hold a series of select Material-izing Scances every Sunday, Tuesday and Friday evening, at 8 o'clock, at No. 207 East 62d street, New York, until further notice.
 Mr. Perry, who is the liferary editor of the Cincinnati Grattle, is one of the uset learned and able efficies, and one of the test listorical schedus of the age in the Orthodox entities and one of the uset learned and able efficies, and one of the test listorical schedus of the age in the Orthodox entities all the schedus of the infide work deagainst the data equation in the schedule work is the infide work deagainst the data equation in the schedule work is the infide work deagainst the data entities, and work but to have net and anowhere entities all the schedules, is the infide work deagainst the data entities and one of the test listorical schedules of the work of merchied Saviors.

 BUSINESS CARDS.
 It is an off the fillography of instruction on all the infide work deagainst the data entities and and hortoging dominished all of Mr. Perry's witheres and annother examines all of Mr. Perry's witheres and annother, show work of merchied station b. New York.

 Notifies To OUR ENGLISH PATRONS.
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 A. J. Moltifies the weils known English beturer, with are not qualified in act as with every in a diverse of the associated for the work is really inageneric to the ablest ap-sociation of the work is really inageneric to the ablest ap-sociation of the work is really in and instruction.

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 The Banner of Mr. Graves' is his schealed from many of the ablest ap-social and th

infidelity. The work comprises about 200 pages. Cloth, \$1,00; paper, For sale by COLBY & RICH.

Sabbatarian Laws, Considered from a Christian Standpoint. By BYRON ROARDMAN, Four-jage Tract. Price 1 cent per copy: ten copies, 5 cents; one hundred copies, 40 cents; ony thou-suid contest of 55 instance 55 cents. ten copies, 5 cents; one numered to sand copies, \$2.75, postage 45 cents, For sale by COLBY & RICH,

The Free Circle-Loom.

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RERLIES TO QUESTIONS. а ранска колана мата и - М., Д., СОД, У.Т.Д.В.В.

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Questions and Answers

QUEST Jesus, after his resurre tid, said, "They also believe doubt take up serpents and drin't deadly things without i near" Ind he amply a condition become the reached death?" the address of the reached death? When very according to the reached death? The address of the reached death? When you have the reached death? When you have the reached death? The reached death? When you have the reached death? The reached death? When you have the reached death? The reached death? When you have the reached death? The reached death? When you have the reached death? The reached death? The reached death? The reached death? When you have the reached death? The reached d

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cans do to be five near out from this necessity, say in a spirit grow this descre, and then the spirit on the day we are used, and then no spice of the dogwed is transported to some other dates where it has doe useful to some other lamat to ng addean spitts bong transferred feasible they are most useful. When they have d to their work in correction with one in more the other work the correction with one. in microfice set of grow, then otherwise we work by dedificance the with spinal other monitor of other marked by committee constitutions where given of dedpace of developments, themale, qubit devices the interpreters, and other splitts indicated by with which were use the infinite and been place in every sphere, the mining and been place with which were use the infinite the average is with which were use the infinite which the well of not decrease into attend, upon you relay double the ergl, continuing preters in set and the 1.10 stratian. What amount of reliance can be duced that spirit communication where the relation that spirits in the nuterial form give relation that spirits in the nuterial form give relative communications through scentingly honest me-dium of also that reliable spirits while dedicents of eighthelife beturn from spirit-life and control mediums, making statements, concerning their earth-life acts, which are known to be interteed? medium's, making statements, concentring their -entil, life acts, which are known to be incorrect?. As the regivery of the first partner of the ques-tion, we would as, year why an endedicated which may not control another endeside and "Mes-caretism demonstrates the fact that you can be controlled by a spirit when is yet in the fields we defy any one to prove the contrary. Mes-neric experiments have taken place all over the levilized globe, demonstrating the existence of the possibility of a human being yet in the focu-hering controlled by another human being in the form. If yer are theory human being in the form of year are the good globe we state of main and you in America, and if he wishes so to influence you, and you are in a passive state of mind, he can speak through you as well as 1 can speak through my medium. The fact of my being a disembedled spirit does not give more outload this instrument. The fact of my pessessing a mind and will-power smelter and congenial to the medium enables me to constrain his organism. If I were yet, in the material form, if I had suffi-cient courted even my own body, and knew my elent control over my own body, and knew my power, there would be notifically in my reply. ing to these questions, if I were to sit behind the medium on the platform. There is no reaing to these questions, if 1 were to sit helid the medium on the platform. There is no rea-son why this medium should not speak words under the control of a person yet in the flesh, provided there be spiritual relationship between them, the mind being able to traverse distance, whether embedied or disembodied. Thought is not confined to the limitations of the physical concore. Barcate sometimes invariant how have not confined to the limitations of the physical senses. Persons sometimes imagine they have been incorrectly informed, and that the split purporting to control has not controlled, when you in the flesh would find out on further inves-tigation, if acquainted with spiritual laws and principles, that the spirit in the flesh had really controlled. Such an one might have controlled when his body was asleep, and on returning to the merinal state did not remember havier done the normal state did not remember having done so. The fact of a person not remembering that he has controlled another would prove nothing. No one at any given moment representers every-thing he has done; especially do they not re-member everything they have dreamed, or that member everything they have dreamed, or that they may have done during their sleep. In re-ply to the second portion of the question, we would say that oftentimes a spirit when he first controls a medium labors under very great dis-advantages, and thinks when he first commences fully through the instrument. What does he find? That his own ideas are becoming mixed with the ideas of the medium, and that he very imperfectly expresses himself. So the spirit, after the first time, is more careful, and when

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bet de mes esta (1)thed my, O. D. De die jaaindee (1)the die jaaindee ed. Not not have not have seen to be avoid the from a boat all or spirite who was indeed as 3500 m state between Orthodoxy and perfect B benation from forced all transmess. We do hot bedue is it is possi-lable for low spiriteer any mortal when is in comthe tata spirit of any morial wave is in con-naction with this carth to gain experience on poin-it, to be able to explain fully the origin of all this so pather do we know of any spirit who be acceled giving such an explanation: the network and be of giving such an explanation: the network ould explain the origin of all things. would have nothing more to leave e would have nothing more to learn with a forever progressing and learning groof scheetling before unknown to him, desire (or wer something higher will use the line ssant encource) of the give the communications given through the dimawd p is the author of the book may be and a particity transmission will disposed spirit reach a perfectly well-disposed usedium; but it at the same time the assumption; from our standy out, is too arrogant, no arise the book claims to do rather too much with has not had nor will it have the same acceptance at the bands of thoughtful people as though it claimed less. We consider it contains a share of truth. Q. Did Christ ever come the second time upmearth? on earth? $\Lambda_{i\gamma}$ Jesus appeared in neaterialized form up-in the carth, after his resurrection; but the term Christ, as we have explained a hundred times at Jeast, cannot be applied exclusively to one individual, because it is a title, not a sur-name; Jesus the Christ signifying Jesus the Anointed Leader of Teachers: Thus Christ, the Anointed Lieader or Teacher. Thus Christ, the Anointed One, will be, at any given time, what-ever spirit is anointed with power to fulfill a certain divine mission upon earth. Thus teach-ers in the Orient, notably Buddha and Chrish-na, were inspired from celestial sources. Thus Confineius, the philosophier, the moral reformer, was capable of accomplishing a vast amount of good in China. Those persons who received inspiration from other sources than, those from whence the Christians received their ideas, were not left without the baptism of the Christ-Spirit. Whenever a Christ comes, some spirit comes who is anointed to perform a spespirit comes who is anointed to perform a spe-cial spiritual work. If Jesus of Nazareth has home the title of Christ more fully than any one else, it is simply because he was able to ex-press more of truth than any other teacher who has yet appeared. When the New Dispensation fully dawns you may not have a personal re-turn of Jesus, of Nazareth, but you will have the power of the Spirit manifesting through whatever human personality is capable of giv-ing expression to the Christ-Spirit.

Multiply in the stand provide the stand prov We define the same description of persons of the same description of

Q .- Did Jesus come into the world without a physical father? A. Certainly not. The law of nature does

not require to be set adde in order that a given result may be accomplished. To argue thus would be a libel upon the Deiry i it would be sayfounding, they might give birth to an immacu-late child. It is only the absence of perfect purity of love between the parents which pre-vents every birth from being an immaculate conception. The law of God is perfect enough (your obedience to that have is imperfect chough does not require to change his law in order to produce a perfect child. Q. Then the record of the way in which he didnessing systems?

which exacted as to become unconscious of all who'visit mediums should never go until they related surjournings, and very likely the moth- understand something of the law of spirit con-

in the duality of the spirit we behold the blessed relationship which creates life and makes of all being a grand and harmonious sight to human eyes. For the beautiful blossoms of life we bless thee; for the surrows and sadness of human hopes we praise thee: for the joys and gladness of existence we adore thee more and more as the days pass by.

Celeste.

[To the Chairman.] Some time since, sir, it was thought best by a large spirit-band to send one of their number to the *Banuer of Light* Cir-cle, to speak out in behalf of some mediums To the Chairman.] Some time since, sir, it was thought best by a large spirit-band to send one of their number to the Bannor of Light Cir-cle, to speak out in behalf of some mediums whom others have striven to east under the ban of reproach; and as one best fitted to assimilate ber spirit with the solution of the medium. I was selected to come and speak as best I could the sentiments of that grand and mighty band of spirit-power to humanity; who endeavor to through the power of the spirit over matter; and so, striving to do the best I cond, I return this afternoon to speak in defence of the Terre Haute mediums. I have good cause to speak in their defence, sir. I have manifested there in there, whether my friends were persent or not, there, whether my friends were persent or not, genuine. The mediums have been more simed against than sinning. This, Mr. Chairman, I state, because I feel it a duty and because it is the desire of the spirit hand. I would say that the desire of the spirit hand. I would say that the desire of the spirit hand. I would say that the desire of the spirit hand. I would say that would be a libel upon the Deity; it would be say-ing that he had made a bad law, and was obliged to set it aside in order to a hieve a good result. The law of parentage is the law of God. If tathers and nothers were in a condition to be roune such, with purity of motive, with lowe sur-rounding, they might give birth to an immediate the desire of the spirit band. I would say that the distrust and suspicion of mortals creet such The main and simplify the provided the realms of chemical hardly be surmounted. They are indeed great-er than any material obstacle that can be raised. Those spirits who have investigated, hawknow and understand how to work upon matter; and, sir, it is comparatively easy for them to do so, provided they are afforded suita-ble conditions. And I want to say that those who visit mediums should never go until they understand something of the law of spirit con-trol, and appreciate the delicate conditions ne-cessary for the spirit to take possession of a forobstacles in the way of split-power as can hardly be surmounted. They are indeed great-er than any material obstacle that can be raised. Those spirits who have investigated, examined and explored the realms of chemical cessary for the spirit to take possession of a for-cign-organism or to work through material things. I would like also to send my love and

JANUARY 3, 1880.

those in need: that it will go where it will do

the most good. 1 would also call attention to the "Helping Hand Society," of the City of New York. They too are performing a noble work; they are go-ing abroad here and there, gathering in the poor and needy, and caring for them. It is the ing abroad here and there, gathering in the poor and needy, and caring for them. It is the grandest and noblest of works. They benefit mediums who have not the means to provide for themselves, mediums who need assistance, and who heaven it has an averaged out heart the themselves, mediums who need assistance, and who, because they are crowded and kept down under baneful influences, are denied the higher-light that would draw them upward. So the members of this society are going forth, helping these mediums, bringing about them beautiful influences to develop their powers, and doing good wherever they can. Remember the "Help-ing Hand Society," of New York, when you are going to make donations, and the angel-world will bless you. By this I don't mean to say, do not look after any others you may meet. Wher-ever you can give a penny, or a meal, or a loaf of ever you can give a penny, or a meal, or a loaf of bread, do not fail to do so, and you will indeed find a heaven of rest in the future life. I am happy to meet you at this time, and to speak as it is given me to speak. Fanny Burbank Felton.

Lotela.

[To the Chairman:] Me am come, talking-chief. To the Chairman; Me am come, taking chief, Put me down Lotela. Does you know what me-here for, chief? Me bring a shiner. A talking-chief gave me that shiner to put in the poor-box. Me come to do it meself, because, do n't you know, the pappooses be wanting blankets. Me freeze down on the plains, me did, heaps of moons ago. Do n't you know the Indians did have to gave be what you call the illack Hills. Nov. 25.

MESSAGES TO BE PUBLISHED.

Mrs, Sarah A, Danskin, in Baltimore, Md.

Q.-Was Christ infallible?

A.—The Christ isinfallible, but Jesus of Naza-reth, as a man, was not necessarily infallible. If he had been infallible, then the temptations If he had been infallible, then the temptations and the earthly experiences to which he was subjected would only constitute a farce. If Jesus could not have sinned, it would have been mere mockery for him to have been tempted to sin. If Jesus was absolutely perfect at the com-noncement of his career, he could not have ; "grown in favor with God," as we are told in the Bible narrative he did. There are multi-tudinous passages in the New Testament which would entirely conflict with the idea of the ab-solute impercability of the nature of Jesus. You are told he was made perfect through suffering. If he had been perfect before he suffered, this would have been an impossibility. Jesus may have been infallible at the termination of his earthly career—that is, he may have been infal-

ence and ten station which is passed through by any one human being must fall to the lot of every other individual soul on the road of pro-

A. Not necessarily. There must be an equiva-alent of experience. That which you may re-quire in order to make you a musician may not be required to make your brother a sculptor or-a jointer, but he may expend as much time and and us but he may expend as much time and energy in becoming proficient in his art as you expend in becoming proficient in yours. So in a mechanical direction the energy may be equally a nucleanicability of florenergy may be equally great, the anomat of effort made may be equal. In both instances, two spirits will have to make an equal anomat of effort before they can reach a condition of stiritual equality, but, the effort may be made through different surroundings, because of spirits are not destined to occupy exactly the same niche in the universe, yet the effort may be grantly great, though in different results directions, in grater to attain different results spiritually: the same standard of interior un-foldment is reached in different external ways.

spiritually: the same standard of interior un-foldment is reached in different external ways, Q_{e-1} If the universe is founded upon the prin-ciples of love and justice, why must not the de-gree of life leep pace with the knowledge of that love of the principles of the universe? Λ . That the world is continually improving no one can deny who really studies the records of the past and compares the past with the present. The world is much better to day than it ever has been. If you are told more about crime, you are only told more about it because ienses are more discussed with it now; it is rsons are more disgusted with it now; it is persons are more disgusted with it now; it is taken notice of and put down more than for-merly. The world is growing better every day: with the increase of knowledge the world does become better; but that every individual should be compelled to live up to the entire amount of knowledge he possesses would be to argue that the individual responsibility of every one should be taken away. In that light you would reduce humanity to a standard of more automata. The humanity to a standard of usere automata. The world does become better with the increase of knowledge: every individual is free and responsible within a limited circle to make use of the knowledge which he has acquired or can acquire.

Q.-Is it not absolutely necessary to have ma-terial things in order to have spiritual exist-

the matrix things in order to have spiritual exist-ence? A.-It is necessary to have material affairs adjusted so that the spirit can work through the material, or else the manifestations of the spirit will be clude and imperfect. The tract distributor had far better distribute soap and water and show the scene monle that living in distributor had far better distribute scap and water, and show the poor people that living in immorality is a consequence of dirt; by practical effort and example the way to keep their dwell-ings clean; by taking an interest in their phys-ical well-being, seeing that they have the ne-cessities of life, and so preparing the way for moral and spiritual unfoldment through the cultivation of the beautiful. The person who lives in a dirty attic is not likely to be so moral a person as the one who lives in a beautiful.

blessing to my dear father, and to say we are all with him, a happy family, frequently, and are doing the work that he is so pleased to think

we are engaged in. I would say that the band desires me to give thanks to Mr. Roberts for his noble defence of mediums. We do not know but that he is con-identify the medium of the second sidered aggressive at times, but when we feel the importance of the noble stand he has taken in the face of persecution in defence of medifrom the spirit-world open for the angels to de-seend and manifest to mortals, we feel that we sector and real mannest to informat, we refer that we can allord to bless him abundantly; so we send out a blessing to him. I want to say that Carrie Miller, who is with me, sends out love to her friends, sisters and parents. She is also en-gaged in the work that we are engaged in. She will perform a great work, and fulfill a beauti-ful mission here on earth, which will exceed anything now expected. I thank you, sir, for your indulgence. Please say it is from Celesté, to Honry LaCraix to Henry LaCroix. Nov. 25.

Joseph Bradford.

I have friends in Providence and Newport, whom I would like to reach, also very dearones in Fall River who I hope will see my message and believe I have returned. It is something of a rough pathway to my feet, but, such as it is, I mean to pass over it, and to pass and repass wherever I can tind an avenue that-will give me opportunities by-and-by of returning as I would like to do, that in this way I may convince my friends that I live and bogunsa Live that will opportunities by and-by of returning as I would like to do, that in this way I may convince my friends that I live, and because I live they will live also. Many months have passed since I went out of the body, and I do not know that now my friends and associates think of me as often as they would were I here before them. "Out of sight, out of mind," is the old saying. I don't object to it at all, only I just return to remind them that there was such a being as myself, and to tell them that life is very beauti-ful over here, provided we live a beautiful life in the body : but if we are selfish and cold and careless in the body, life is very rough and un-even, indeed cruel in the spiritual, as I under-stand it. I am satisfied with what I have got, only I hope to be able to make it more bright and beautiful still. I did n't really want to die and go to another life : I was satisfied with this world, such as it is—satisfied to remain as long as possible : but I had no will in the matter—I had to pass out. I was extensively engaged, at times, in business ; was known among coal dealers pretty well, I think. I want to say to those with whom I was associated in business, if they want to be happy in the other life, they must deal squarely in this. That is all the religion they will need. I am Joseph Bradford. Nov. 25.

Fanny Burbank Felton.

Fanny Burbank Felton. As one interested in the power and in the welfare of mediums, I return this afternoon to make my plea to the readers of our beautiful and valuable paper. I want to ask them to look well to those in need this coming winter, for there is great want and need of friends throughout this land. Many little ones are suffering, and will suffer for the necessities of life; many older ones are in despair be-cause they know not which way to turn. We see that the influence, so to speak, of suicide is abroad; and, sir, I feel that unless every mortal on earth does what he or she can to provide for the necessities of those in need, every mortal is a person as the one who lives in a beautiful, artistically furnished apartment. However, simple and rude the materials may be, provided of they are clean and artistically arranged, they will develop the moral sense and increase the purity of those whod well in such surroundings in grant that they should always be kept in subservience to the mind and spirit; that they should suggest the point of the vicious; consequent low what is around them, instead of being at that each one throughout the land will do all the surround the more surroundings in your homes, so that your children, when at home, will be always led onward and upward ing. So I return to make this plea, asking the surround that is around them, instead of being at that each one throughout the land will do all the surround them.

Emma Friedbrine.

My name was Emma Friedbrine. I was thir-teen years old. I died in June. My father's name was Robert: my mother's, Elizabeth. They lived on Saratoga street, Baltimore. It is nice to die and go to heaven and be with all the bright angels and sing songs of praise, for in heaven we know our Redeemer lives. Until an angel come here and rive a message for my father and come here and rive a message for my father and come here and give a message for my father and mother, to let them know that I was still living, and without any pains or aches or distress of any kind ny kind

Everything looks to me just as it did before I

Everything looks to me just as it did before I left, only brighter and more beautiful; and then the angels talk so nice and soft to each other ! We have great enjoyment over here in learning lessons of wisdom. Wisdom, they say, will take us beyond the confines of earth and place us nearer and nearer to our God. So now, mother and father, weep no more for me, for I am far happier in heaven with the an-gels than I could ever have been on earth. Dying is not hard, for we close our eyes but for a short time, and then when we open them we know nothing about the grave or death, for the angels of wisdom caress and console us. Thus you see I am on the stage, and soon I will pass to one of still greater beauty, and then I shall learn how still greater beauty, and then I shall learn how to speak more like the large angels. I am told now to speak just as I feel and as I know. Oh, I am so happy, for everything is so beautiful in heaven!

_Quintan Knowles.

Quintan Knowles. I was fifty-six years old, and I died in Brooklyn. I lived on Schermerhorn street. The brevity of time since my "death," and the anxiety to make known my continued and the anxiety to make known my continued life, prevents, in a great degree, the spiritual faculties from working as consistently as I would like. The whole earthly material or the materiality of my composition has not yet faded away. It takes time and culture to make one away. It takes the spiritually strong. It takes time and culture to make one

I have passed over the river, and have found everything beautiful and satisfactory to my imagination. Back again only to say that man does live beyond the grave, with attributes bright, beautiful and useful.

Adeline Ludd Gideon.

Dear husband, do not grieve for me, for I am safely housed from all mortal strife, enjoy-ing that blessedness which comes from a clear ain stately housed from all mortal strife, enjoy-ing that blessedness which comes from a clear consciousness of having done my duty. Not an irksome duty, but duty that ever involved love and affection. Mine eyes see now the beauties of the interior life, mine ears catch the melo-dious sounds not sung but breathed by the an-gels. I do not tell you to have confidence in the Power Supreme, for I know that is registered religiously within yourself; but oh I what a sweet balm it is to me to breathe prayers of love and affection for you. Though the body has taken on the form of death, still the spirit lives with all the buoyancy of an eternal life-watching and guarding your sacred footsteps in going or coming. A beautiful day will come, when I can see your spirit take its flight to the home where now I dwell. The gladsome word will vibrate, Welcome, welcome home I Farewell till the day comes when we will meet to part no more. Adeline Ludd, wife of Stephen Gideon, Unity, N. H. I was sixty-seven years old.

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totation differences that the start destination of the start destinatio indice, vast his structure, that will not only contain a large lecture room but encle rooms, libraries, read-ing focus, and homes for mediums distudy ordained

the extrest men and women composing this conference

phoese. When the floor was cleared, dancing commenced, When the floor was cleared, dancing commenced, and was enjoyed till almost morning. The following is the graph come : March, Fathnitza, Miss L. Phillips; opening address, May Hunt; reelta-flon, "Little Drops," Beala Hoffmyer; German song Chara Lowenstein; recriation, "How Maud Kept Watch," Lena Hyde; plano ductt, "Cy Baby Waltz," Datys Bleight and Manne Egglestone; reeftation, "Pear Trees," Louis Hyde; song, "Foolish Little Malden," Sellie Egglestone; regitation, "The Same as it Leset to floe," Grade Myrick; song, Amella Hyde; ree-ftation, "Kinst Davison; recitation, "Star," Aggle Kelch; recritation, "Oui Babies," Naoul Leach; song, "Little Duddeen," Willie Robinson; recitation, "Tak-ing the Pictures," Miss Maggle Shoring, "C, D,

....Passing Events.

To the Edite not the Barmor of Light . There has been no meeting of the Psychologicale Society of Great Britain since the sudden death of Edward E. Cox, Esq., its President and founder. The Society will be affected very much by this great loss, for he was the life of **BANNER**. great consideration for all, succeeded in making I have read many accounts of his long and useful life, but by far the best appeared in the columns of the Daily Telegraph, After speaking of his qualifications as a judge and writer upon Law subjects, it says : "But in addition he was " an indefatigable writer upon other subjects. A protocal and enthusiastic boliever in Spiritualion, he lost no opportunity; by pamphlets and tractates from his pen, of giving expression to the faith that was in him : upon psychology he was also a constant and diffuse writer," &c. It, is certain that in both public and private life placed it among the never dying series. the true Spiritualist he "is not lost but gone be-

I am glad to chronicle a pleasant condition of attairs at the National Association of Spiritualists, and to say that everything seems to be moving along very favorably. On Monday evening next the Rev. Maurice Davis is to read a paper there upon Spiritualism, and there will be without doubt a large another in attendance," as the paper will be of unusual interest. I think the present year has been a very trying one in more ways than one, and those who are sensitive Are of course more deeply affected, which probably accounts for many discords, which, for the time being at any rate, lead to much unpleasantness; but the worthy President of the Association, Alex. Calder, Esq., is a Spiritualist in heart as well as head, and, seconded by the Rev. Stainton Moses (Oxon M. A.) and others, the usefulness of this working body has been preserved, and I trust will continue. There is to be a solve, the 18th of December, which I am certain will be a success. Mrs. Florence Corner has also given a series of most successful séances under the auspices of the Association, which have already resulted in an accession of new members

Mr. Alfred Firman gave two geoncerts, followed by spirit-materializations, at Langham Hall, last week, but owing to the very bad weather and other causes, the affair was rather time has yet arrived when the public are ready for such manifestations. When any one can drink from the fountain, it is passed by. And Materialization is so grand a phenomenon that the mind must be prepared ere it is ready to receive it. Mr. Firman has given some very excellent private seances, and for the present it would be

served the vote of thanks unanimously accorded them To Miss, Robinson, as Directness of the entertainment streat prace is due for joins verside and statistications that at one time threatment is increated and the electric uses less. The opening speech, written by Mr. Robinson, and spoken by Miss Manne Hunt, was talented and effective. IMPORTANT ANNOUNCEMENT.

FROM JAN. 1st, 1880, UNTIL FURTHER NOTICE.

Any Person sending us \$3.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection: and for each additional engraving 50 cents extra, the choice of the engravings to be mentioned in the letter containing the money for the payment of the subscription. .

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ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS. TO THE

OF GHI, the success and popularity of these discussions. MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART, FREE, BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

"NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been ""music hallowed, ""translated into many languages and sung by the civilized world. Its pure and elevating sentiment, charming versification and molody of music, have

DESCRIPTION OF THE PICTURE. A woman holding inspired pages sits in a room around which Night has trailed his presence will be much missed, although to her disky roles. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the ritical clouds and the partially curtained window, produces the soft light that falls over oman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one blea at a glanes, it is still a study. It has the character of an elaborate composition, notwith standing its simplicity of effect. The becoming drap-ry/all of the accessories, the admirable distribution of light and shade—all these defails, hiddspensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect the embodying of pure devotional sentiment. As we gaze upon it we insensibly impute the spirit of its inspiration.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES,

THE RETAIL PRICE IS \$2.50.

LIFE'S MORNING AND EVENING. FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A tiver, symbolizing the life of man, whils through a landscape of hill and plain, bearing on its current the time-wora bark of an aged Pligrim. An Angel accompanies the boat, one hand resting on the holm, while with the other she points toward the open sea-an emblem of eternity reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide, " they may belike " Life's Evening, " fitted for the "crown of immortal worth." A band of angles are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of lefters and words that whisper to the youthful pligrims on the shore, "Be kind," Near the water's edge, mingling with the sunlit grass, in Subset to the youthut purphies on the shore, "The study "The study "The water's edge, minging with the subit grass, in flower letters we read, "God is love," Just beyond sits a humble, waif, her face radiant with Innocence and love, as she lifts the first letter of "Charly," Just by Patht" and "Hope" being already gamped in the basket by her side. Over the dising ground we read, "Lives of Great Mens?" Further on to the left, "So live" admonishes in that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "They will be done" has fallen upon the bow of the beat, and is the vegager's bright ultering of faith. Training in the water from the shell of the boat is the song of the beat only messengers. It Gently we'll wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scene

thinly attended. It is a matter of doubt if the SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES

THE RETAIL PRICE IS \$2,00.



much better to continue those. The Davenport Brothers were only ready for public work after long years of experience.

The Medium and Daybreak seems to be deeply engaged in spiritual work and disseminating the truths of opiritualism. A Christmas number is announced, and among other attractions is a photograph of a spirit called "Ski," to be given away with each number. It is stated that a thousand copies will go to India, and a thousand more to America, so without doubt, there must be a good result from all this work. Among the ablest contributors to this journal is W. E. Oxley, Esq., whose article on the Pyramid excited profound interest, and A. T. T. P. The latter gentleman furnishes a record of his seances with a medium, and these experiences are of the greatest value. What many of our Spiritualist papers need is more about Spiritualism and the teachings of the higher spirits. I am pleased to announce that the lectures at Goswell Hall and at Steinway Hall are both well attended, and are destined to do much good. Already many inquirers have been brought to the subject by and through their instrumen stality. Mr. J. J. Morse is to lecture in Goswell Hall the last Sunday in the year. And a Christ-Mrs. F. O. Hyzer in Brooklyn-to Spenk | masservice will be held at Steinway Hall. The next night after the death of Sargeant Cox the following message appeared on the arm

of W. E. Eglinton, the celebrated medium, at a séance : "I was mistaken — man is a soul. Edward E. Cox." He had solved the mystery ! A Merry Christmas to all my friends in Amer Yours faithfully, ica.

J. WILLIAM FLETCHER.

London, Eng., Dec. 12th, 1879.

B-à We wish to call the special attention of our readers to the advertisement of the Banner of Light, which appears in another column. It is the best paper of the kind published in the world, and as you will see, it has a long list of able writers, two of which are residents of Hammonton.-The Hornet, Hammonton, N. J.

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a least, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm crased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that by by her sole, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stroam-a little haven among the rocks. The boy, of more-tender age, and not controlled by that mysterious influence, in despair feil toward his herole sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

THE RETAIL PRICE IS \$2,00.

"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the khell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plots his weary way," and the thred horses look engerly toward their home and its rest. A boy and his dog are engerly hunting in the mellow earth. The little girl imports life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." " Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and pollshed rhythm, have faseinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds cloquent expression. Here the "finspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

Homeward" is not a Steel Engraving, but Stein----Copied in Black, and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00.

"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order. optimular relegraphy legan is governed and many ing inserved in structure out it have been otherwise than a "work of with his subject and its dawning light, how could it have been otherwise than a "work of ove " and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another-the "immortal Franklin"-robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, 14 the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a niked hill, almost lost against the bank of clouds ; and between that and the house stands the fair and fullful crehard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES.

THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

