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Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

The Revue Spirite, Paris, for November, is like an early spring morning, fresh and flooded with golden light. "The Study of the Vital Principle." in which the forces physico-chimiques, the necessary cooperative energies in the work of the organization of the human body, as being wholly insufficient to account for what is there observed, is the first article in the present numher that will command attention. It is too lengthy even to admit of a synopsis, and is from the pen of M. Fois Valles, Inspector General

honoraire of public works, &c. From Mansourah (i. e., the field of victory), a village of lower Egypt, comes an interesting account of spirit-interference in mundane affairs that is no less startling than novel: "Francois Ulivi, of the tribunal of Mansourah, died at Cairo on the 10th of September last, after a long and painful illness. From that time his house remained closed. Day before yesterday, the 20th, his widow arrived at Cairo, and took lodgings with her brother-in-law. Soon it was announced to the family that there was a fire at the late Mr. Ulivi's. All ran to the place, and, When some dissent was expressed to Mme. Sarby the aid of some natives, we soon overcame don respecting her vision, she replied with the flames. Fortunately only the bed was much vivacity: 'Oh! but I saw it!'" (She had burned. Many conjectures as to the origin of lonce before made a like asseveration when some the fire were of course advanced. Some supposed that thieves had pillaged and then fired the dwelling, and others thought it the work of rats with matches; but there were no matches on the premises, and nothing had been taken away. It occurred to me persistently that the spirit of the late occupant had been the cause of the trouble, and I had recourse to psychography. Here (much abridged) is a translation of what was written in Italian by the spirit of Ulivi: 'I thank you sincerely for having evoked me, and for all you have done in my favor and for my widow. Strange that I was the author of the fire that occurred at my house! Why was my bed alone burned? How could I have accomplished it? My long suffering, which I bore with resignation, and which finally took me to the tomb, was endured principally upon that bed. I did not destroy it from any evil motive, but because it was impregnated with unwholesome fluids; and as the one who was deeply in sympathy with me might sleep upon it to her detriment. I acted thus. Aided by other spirits, I found in a neighboring house some fulminating cotton, and by the force of my will I ignited it after placing it between the mattrasses. When the bed had been burned, aided by my companions, we assisted those who came to extinguish the fire. Pray for me. Adieu. F. Ulivi': and the signature was very naturaltres-authentique. It appears to me that this is worthy of examination by my brethren more learned than myself in psychological matters. It is the second of the kind, though differing somewhat, that has recently attracted attention, the former being at Zaforana, Sicily, Inoticed heretofore in the Banner of Light] where the effects belonging to the Mayor of the town were consumed while everything else remained intact." The above is from a letter written at

Mansourah by the Count de Nichichievich. Dropping into the middle of some able reflections on the relationship of soul, spirit and body. learnedly developed by M. René Caillié, I will quote a few of his expressions: "The body dies and is decomposed; the spirit, perisprit, retains its acquired form, ready to re-materialize itself by attraction, by affinity, by selection. One can well conceive of a law created by God, following which a grain, an embryo, develops itself regularly under the effects of a force having for its mission the decomposition and utilization of matter. An atom of earth is put in movement by the vital principle that takes possession of it, s'empare de lui; the plant takes possession of mineral, vitalized; the animal of the plant; and soon this animal, which lives upon herbs, affords nourishment to something higher, . .

always the earth animalized, its quintessence. Finally when the attraction of its saturated périsprit can no longer produce any effect, that instant separation has come, the league is broken—the animal spirit becomes a human spirit. In proof of this there are men who still possess all the defects, passions, and vices of animality. Ido not know what philosopher has instant separation has come, . . . the league

ty." Illustrating the faculty of this périsprit in other than human creatures, Humboldt is quoted as the author of this touching little episode in ornithologic biography: "A swallow, sitting upon her egg, suddenly died. Her companion with bill and claw gently removed her and took her place; but ere long, finding that he was not suited to the situation, flew away. The next day he returned, but not alone. He brought with him one who assumed all the responsibilities of his departed spouse, hatched and reared the young with becoming devotion.' Plants, too, are credited with spiritual attractions, affinities, loves, &c., and are said to think and to work to sustain themselves. Much is given as a happy illustration of these affirmations. The writer, however, seems to make no distinction between the périsprit and l'ame, or

soul, which he also calls psuke. Of Mme. Sardon in lethaigic sleep and her voyage in space I must quote a little. Mme. S., sixty-two years of age, made the following statement to the narrator, who was then (1868) employed as a coastguard: "About twelve years since I was in the hospital at Lyons, and died, to all appearances, and so remained for twenty-four hours. I had no consciousness of what was passing around me. During this time I went up, up, till the earth appeared blue, like the heavens, and then was out of sight On I went. Finally I arrived in front of a magnificent chapel, gleaming with indescribable beauty, and in which there was a light of surpassing brilliancy. Attempting to enter, I was warned that I was not yet pure enough; that I had to return to the earth and suffer much. and then I should be admitted to this paradise. I then went on without knowing what impelled me, till I looked upon a vast, arid, boundless field. There I saw a prodigious quantity of

persons all bent toward the ground, which they vere scratching vigorously with their two hands, as a dog scratches with his paws. I saw here priests of all ranks, the religious of all colors, people well and ill-dressed. I was astonished. Looking on one side I saw une dame blonde; it was a very beautiful woman! There is none upon earth like her. She did not speak to me, so I said: 'Madam, what is this, all this multitude?' 'My child,' she replied, 'this is Purgatory.' 'Where, then, is hell?' I asked. 'There is none,' was the reply; 'it is here that penitence is made. See, my child, these had upon the earth all they needed, but were never satisfied, wanting always more, and never doing any good to their fellows. Look yonder,' she said, extending her arm, 'see those down there, down there afar off; it is two thousand years they are there, two thousand years! doubt had been expressed.) "These earnest replies," continues the writer, "proved abundantly the sincerity of her recital. When the spirit of Mme. Sardon returned to her body and awoke it, she found her friends were about enwrapping it for its final disposition. She screamed and drew many persons about her bed. To these she related her voyage and experience, and she was assured that she had seen the Virgin Mary. She suffers, as was predicted by the angel; and, not unmindful of her vision, she says sadly when she sees a person in affluence withholding a farthing from the needy, 'See still another who is going to scratch the earth.'''*

For the above, of which I have given but a faint outline, we are indebted to Mr. Deprèle, of Lyons. Suffice it to say, the woman was persecuted for her faith, and even threatened by the clergy; and her house. No. 54 rue de la Reine, was named the Folle-Bretonne. It is time the Spiritualists should take the aggres-

It seems that the Petite République Française has taken up the subject of the "Marvelous" in connection with Spiritualism; and though this journal pretends to be liberal and enlightened, it displays an amount of ignorance and conceit that is really incredible. It considers Messrs. Zöllner, Flammarion, Wallace, Ulrici, Weber, Crookes, etc., etc., as so many dunes. without any solid judgment; men of talents, perhaps, but visionary. M. J. Jésupret, fils, replies nobly and ably, in the Revue, to the calumny, the gratuitous, senseless assumptions of the would-be critic of the really petite (in more than one sense) journal, having the dignity of truth to sustain him, and the force of verifiable phenomena with which to batter the flimsy fortress of this charlatan.

"Divine Prescience and Free Will" is a subject that was most ably elucidated at a séance of the "groupe" called Progress Psychologique; while through the mediumship of Mile. Bvery impressive discourse on Greek mythology was delivered. This purported to be from Homer himself, and was reported, with confidence in the authority, by M. René Caillié. I regret that I must so briefly touch upon these inviting themes.

ITALY.

Annali Dello Spiritismo, of Turin, for November, continues its extracts from "Catholicism Before the Time of Christ" (the celebrated work of Viscount Solanot), enlarging upon the origin of dogmas and faiths, religious or culti; on the Puranassas sacred writings; the exactitude of Brahmanic chronology; on sacerdotal intolerance, and on Manu, Moses and Mahomet as law givers; holding Manu as the first grand legislator who gave character to tradition and history.

Psychische Studien.

S. Rinaldo Dall' Argine communicates from Florence some interesting though melancholy facts which came under his own observation. They are (largely abridged) as follows: "Luigi-Bassegio, born of good family in Rovigo, being passionately fond of music, became a teacher of it in due time. Falling in love with one of his pupils, Mile. Adelaide Nigris di Udini, who had had their adepts the author of Clementine, but are too lengthy to be curtailed to any ada magnificent voice, he eventually married her, and they visited professionally the principal cities of Europe and America. Having accumulated a competency they returned, and in 1863 settled in Florence. Mmc. B., impressed with the value of Spiritualism, attended some of the many séances held here. At my house, and at Cavalier Fraschetti's, we often met the distinguished lady. One evening at Sig. F.'s, in company with Prof. Castagna and wife, Dr. B., the Signora Countess G. M., and others, while sitting at a table, and invoking the spirits, Paul announced himself. This was on the 11th of April, 1878. When the spirit was questioned concerning manifestations, he replied that their sitting that evening would be of short duration. as he had to attend an unfortunate, departing this life. He was asked to give the name, and the table spelled 'Bass'--; then, as if regretting that so much had been revealed, made confusion of the remainder. That day Sig. Bassegio had been persuaded by his wife to defer for a season an excursion into the country, as the weather was yet unpleasant. He had, however, sallied out in the evening, had visited a cate where he had taken some wine. He then went to the Arno, in which the next morning he was found. It appeared that it was near the moment when he drowned himself that the Spirit Paul announced the name 'Bass (egio') and the call that the 'unfortunate' was to make upon him at a certain hour that evening."

The editor of a secular paper of Turin gives here also a short account of what he calls Nightly Groans," which he himself went to hear in a certain street. He met there a vast crowd, who finally heard, with fear and trembling, a scream, prolonged and prolonged as if from a woman in agony. Some said it came from above, and some from the earth below. For eight days, every evening, this had been repeated, but all investigation had failed to un-

ravel the mystery.

Sig. Bertone, writing from Turin, about his own experience in spiritual things, says that he was at first very skeptical, but soon discovered, where "; "Charles II. Foster," (from the New that he was a medium of no mean order. The York Era,) "An Apparition," (from the Banner;) about a year ago, corresponding so nearly to the first spirit that mannested came with a peculiar noise, with remarkable intensity, dry, incisive. I found myself in the dark," he writes, "but in that moment a dazzling light filled my room, and a line of fire passed and repassed before my face. This lasted three or four minutes, then vanished, when I felt my hair vigerously pulled, and some little fingers, lukewarm, placed upon my cheeks. My hand, though heavy, wrote rapidly at first, and crudely, but soon with unusual regularity and distinctness. On the 6th of September last I invoked Livingstone's spirit. A heavy blow seemed to be struck near me, and I heard a sharp hissing sound which recalled that made by the flight of the Indian arrows, and I wrote with much agitation and violence: 'The savages of Zambesa, commanded by Buana, attack my convoy with arrows, and menace my men: I give, in spite of myself, order to fire, regretting that to save my life I must put in danger that of my friends the blacks.' "Spiritualism is the true light, the science and the life, while it is the glory of the present century."

RELGIUM.

Le Messager, of Liege, up to Sept. 15th, has been received. I will quote first from one of its articles relating to demons. "Matthew. Mark and Luke recount how Jesus cured a great many persons 'possessed,' during his earthly career. The reality, and even the possibility of 'possession' is, however, to-day denied. . . . The Old as well as the New Testament teaches that there exist bad spirits, grounded in evil, bringing and wishing evil to man. These have two different names, demon and devil; but this last, in the Bible, is restricted to the chief of the bad angels. The word demon it seems signified cognozens or dividens. The sacred writers have handed it down to the profane, who have given it a more precise meaning. In Homer, demon is nearly synonymous with God. Hesiod (I: 108) makes a distinction between gods and demons; these last are the souls of men who lived during the golden age, and were benevolent. The pagan authors did not at first write of demons as bad. Philon refers to angels as both good and bad. Josephus gives the same sense as the evangelists. The daimon of Greek tragedy is often malevolent, the bad genius of a family; that of Agamemnon for example. A man governed by a furious passion and thus precipitated into crime, is represented as under the power of an evil spirit. Plate, in his Bouquet, considers the daimon as a messenger between God and man. Socrates recognized one as a sort of interior oracle that gave instructions to him which he obeyed."

"Apulée de Madoure" is the heading of an interesting article in La Revue Politique. Here Apuleius is named as an illuminé of paganism. in the second century of Christianity. "He had entire faith in supernatural influences, never doubted the existence of 'prophetic chil-

Regarding demons as designating the souls of the dead, see St. Justin, Apol. I., i. p. 75; St. Chrysostome, De Laure, I., p. 732. Compare Acts, xvii, 19.

Much of the remaining portion of the present number is taken up with extracts from other periodicals—"Future Life," from La Religion Laique; "Reïnearnation," from the Revista of Montevideo, and "Joseph of Conortius" form said that the dog was 'a candidate for humani- | The authority of Sir Wm. Jones is very properly | dren' (enfants prophetes). '1 am persuaded,' | is an excellent article on "Spiritualism and its body, its immortal and divine nature is re-stored to it, and it can presage the future." able lecture, by our distinguished countryman, The writer then refers, in connection with this, Prof. Buchanan, on "The Army of Heaven." to Mesmer and Cagliostro; to the author of The Banner is here called the "glorioso," in an Philosophumena, who says: "The Pagan Spirit- article referring to its protection of mediums. ualists could divine the thought, and show the response to questions on paper burned before tober, has several valuable articles from the pen the inquirer, to the Christians, for the theurgie, of its able, devoted editor, D. J. de Espada, taking in St. Peter and Simon de Gitton, named vantage. Some extracts from foreign journalsthe Magician: also the gnostic Marcus, who "Reason and Faith," for instance, from the changed water to blood." Here is also recalled Buen Sentido, of Levida - and a number of minor the eagle on the head of Tarquin-the-ancient, items, complete the present number, the flame on the forehead of Servias Tullius, the prophetic verses of the sybils, and finally, how Tertullian and St. Cyprian are in accord-

with Apuleius. M. F. Clavairoz (Leon Favre) Consul Générale. de France, at Trieste, has a very interesting letter in The Messenger, on the fact that "There is something in it" in Spiritualism-"which, in its triumphant march, is to carry the world with it; that, like the teaching of Jesus, it has no dogmas; has come when the people are detached from religion by indifference, and the viz: "Alfred Firman's Mediumship": "Facts scientific by intelligence; has arrived when in Spiritualism," "Thaumatology"; "Legends Catholicism envelopes itself in the slime of the of Schlosvon Kercie"; "Allan Kardee"; "Miss syllabus, etc. Christianity had its debit in Florence Cook's Medium-ship": "The Phenomemiracle, while Spiritualism is revealed (refeb) through the aid of phenomena, and its mission is to divest evangelical teaching of all its material envelope," etc. After an able exposition of the relation of Spiritualism to science, and how marvelously it is spreading over the entire globe, he says that "Catholicism is giving to it its last battle under its temporal banner, and the negation of human liberty."

The Flandre Liberale has an article on the progress which our faith is making in Germany, and refers especially to the publications in this department, of Prof. Zöllner; to Dr. Jaeger, professor of zoölogy, as being seduced by it; to Dr. Ulrici, professor of philosophy at Halle, as being a convert, etc.

The Messenger apologizes for not having sooner called attention to Rev. Charles Beecher's book, ("Spiritual Manifestations.") The cause was in some inadvertency in the delivery. Now Mr. B. "as belonging to a righly endowed family, and as an honest intelligent man, is brought by his investigations to a conviction that the manifestations called (spiritual) are produced by spirits," &c.

"Familiar Spirits": "Spiritualism Everyalso a "Musical Phenomenon" as portrayed in French journal. "The subject appears in a lit-litualist will feel an interest in it. I was not tle theatre at Stockholm, a petite Norwegian ; asleep, but sitting in my library with eyes closed. child of four and a half years, who, between the I seemed to be so lifted up that the earth apacts, plays the piano in a simple way, yet mas- | peared somewhat below me. Its bare convex tering certain difficulties, hardly ever looking at the instrument, but regarding the audience, who all had their backs toward me, but so situwith a smile. She does not know a note, and began to play when a year and a half old." Some remarks on reincarnation, as evidenced in this juvenile genius, are added.

SPAIN.

I have in hand three numbers of El Eco

able lecture, by our distinguished countryman,

The Regista Espiritista, of Montevideo, for Oc

MISCELLANDOUS.

Licht, Mehr Licht! (Light, More Light) should have been noticed among the reviews from France, for, though in the German text, it is published in Paris A rue Trevise. Few periodicals have a more inviting aspect than this. Its form is convenient, its typography excellent. and the quality of its matter of the highest order. It is a weekly, and five numbers, up to Nov. 9th, have been received. I can only notice some of its many taking communications, non of Materialization": "Mediumship of Rev. Dr. Monek," from the pen of D. G. Damiani, and" Miss Kate Cook," with a score more of important articles, and some valuable "Correspondence." The German world will certainly rejoice over the fair aspect and high promise of such an exponent of our faith. Our prayer should be that it may have a long life and a patronage equal to its deserts.

From Vienna comes a rather extraordinary announcement, which is that the "Old Catho-Hes in an assembly adopted the following resolves : 1st. Participation of the laity in the government of the church; 2d, Suppression of compulsory auricular confession; 3d, Suppression of celibacy of the clergy; ith Reform of religion, and the use of the national language respectively; 6th, Reduction of the number of festivals; 7th, Suppression of the abuse of indulgencies.' '

From Leipsic, from the pen of M. G. Gentzel, there has been published an interesting sketch of Guiseppe Da Copertino, Born in 1603, he was of an exceedingly spiritual nature, and, among other marvels, was frequently transported through the air.

In a note I have referred to a vision I had unique one noted above that I think every Spir surface was dotted over with those little figures ated that if they had looked up they would inevitably have seen the tall angelic form that stood upon the margin of the globe, awaiting, apparently, recognition. I thought it to be simply illustrative of our lives here.

I have in hand three numbers of \$El Eco
 de la Verdad of Barcelona, embracing the 234
 and 20th of October and 12th of November,
 Though of limited dimensions, the \$Eco will
 doubless grow in favor, as it is largely made up
 of articles from the pen of the distinguished
 wither and poetess, Lady Soler.

 El Criterio Espiritista, of Madrid, comes as a
 double number, which embraces the September
 and October issues. It has many learned dis quisitions from such writers as Dr. A. G. Lopez
 ind Manuel Gonzales; but I must, confine my
 self to the shorter articles: 224% have received,
 says the writer, "a medium site work of extraor dinary merit, executed by a medium of the 'So ciety of Spiritualists of X-Zaragoza. It consists
 of a portrait of Isabel the Catholic, made with a
 penul, and is a work truly admirable. It is said
 be an exact copy of one preserved in the Boyat
 Museum of Painters of this Court. Many thanks
 are tendered to the Zaragozan Society for this
 lightly appreciative present.

 From Corunna is announced the formation of
 a new spiritualistic association.

 Truler the title of "Nicodemo, or immortality
 and Rebittin," Don José Anigo has published a
 work that is destined to do a great deal of
 soft the case of Spiritualism.

La Revista de Estudios, etc., of Barcelona, con times to publish its notable articles on the
 "Science of Religion." "The inspired aithor
 have now thank nowledge of his subject, which
 has a profound knowledge of his subject,

but not the absent,' says Victor Hugo."

In the "Grupo" named above they have an excellent medium who represents with great force and fidelity the character of the various spirits who take possession of her.

From the Banner the Constancia continues to produce the "Avadi." Following this extract

Dr. Lorimer produced the following sentence that no critic has as yet identified as a placiatism: "Which the sun of hope is eclipsed, and a penumbra of skepticism alone remains; when the Cimmerian desert of worldliness, the Styglan stew of victousness, or the tonebrious shades of eypress-molancholy forms its beritage, then the soul calls upon Christ."—No, no; it wou't do! Joseph Cook never used such common-place language as that.—Boston Post.

Spiritual Phenomena.

TESTING AND NON-TESTING MEDIUMS To the T interest it Beckerers & Line

Mr. Powell, the "finger's, deswriting" middle dium, having been subjected to many place tests, I determined to see him for myself, and trust as for years has been my practice enfirely to the spirit-control to give me a test. So I called on him some weeks since at a Davis street, B ston, and arranged for a sitting the, next morning. I may here say that I never saw Mr. Powell until then. Next merning I called and found Mr. Powell and Lis, wife sitting above in their parlot. After conversing with them a few minutes, and establishing, as I hoped, genial and kindly relations bethat I regulard. I teld him none whatever, and begged him typic cool at the e in any way his Sparities atrod might desire. Mr. P. new bared biswrist and asked me to examine the ball of his right foreinger. This I promptly declined deines Soon Mr. P. was thrown itd catrance; or semistrance, by what purported to be Tecumseh," the Indian chief, and we become or two lines with the ball of his right for tingen on ablean slate. This here peated several trib's I was satisfied the manifestat, mwas 2 maine, although; so far as the plays men a hadger cooledy t might disables sy have been profit edby a skillful preschilg tatemen of erexpertains Sheighteofel and swiften the assistance of spirits; one of the form S. A., attently waited to see

given the "the manden's" place, and most inch, my own the called in the noderal's unit hand, en h line topy deplicated by a case adding of hite walked out from within the exceedingly directly depeath it fetter for fetter executed mairow Built of the temperary curtain cabi-(as if housely the lat the same or grant the mer. Ishad a bad cold and see threat at the se and line distincts but includes characters time, which were much allowated by my spiritthan the first. Some three of noise name to the tage of the section of the school of current with the church the sensitive; and within the mediate orbeit it as dle druger materal, when, with out a up ment's hesitall in Mr. P. dropped my factinger, and taking The middle tinger, yo du 1/1 The like dogste, then mehen be trad prospens space that in several instances, New Month to reason are worth most inc. I know that no part of the medium's darid or dugles were to built thin or us. the f with the bearing as fell state, and that the writing was executed in the ryone, of the last instances with the ball of a finger of my own hand, which had never been manipulated or even the Ledder the medium's handler person. This satisfied me beyond a doubt, of the genusinerges of the median, there in I conceive how the argillection of any plays after whatever that can be devised by the ingenuity of mancould have made it more certain.

Again, last Wedny stay evening I was one of a private party of Seven, hi which two of our most experienced Spiritualists were present. tong of their Phineas El Coays the medium and her husband, together with our host and hostess, making up the full number, the object being to witness materializing phenomena in presence of Mrs. H., the medium. I will not insult the good sense of leaders by assuring them; that under the climan stances it was impossible. that tany thing of ou fraudulent nature could have been present. The etemperary caldnet was note by a chrain drawn a resy the wide-opened felding of sq between the two large par-Light. The light was sufficient to enable us to, see very distinctly the features of the manifesting spirits a Theje seemed in this be a ripple of inharmony present in other is defined not loss than twelve spirits, no stive females, matefeatures, in Indiagathe Ocnoves, of teniof the forms at least, were as distinct and life-like as any of the Luman beings in the room. They each can e in diverse fam, height, complexion, feature, zarrients, et a, which in a majority of instances we conside of the platest, finest, satinlike materia; is was proved both by the sense. of sight and bound, and ornamented with a profusion of the finest and richest la e, that in many instances flashed and sparkled with radiant, starlike light sons the beautiful angels moved to and from cipil and belind the circle. There was nothing of the shoddy by tinsel aspectin the dresses of the spiriteform som this organion, such as are sometimes, exhibited in theatres and at promiseinus someon, and I think every one present would agree in oginion that all the Lirewomen in Boston, though supplied with every material the fashionable shops of the city might furnish, and unlimited time, could not have so perfectly and tastefully arrayed the finest earthly female form, in the full light of day, as was here perfected dorm, face, dress, s and alls, in a pitch-dark cabinet by unseen hands, in a few-minutes.

From first to last every spirit that appeared persisted in making us observe the medium sitting in her chair, whilst they showed their own face and form as they held the curtain hwayand this, too, although we repeatedly begged the spirits not to give us the useless and unasked for test. At one time a spirit-son of our hostess materialized, dressed in a dark freek coat and dark gray pants. His features were as distinct as chiseled marble. His sack-coat take-my was outtoned close up to his neck, around which was a flowing white handkerchief. On my suggesting whether or not the spirit's undersolved in the hand a ring taken from the dersolved was materialized, he immediately closed the curtain for a few moments, and then present, and his hands holding mine on top of antegard outside with his agest and the table, the wareh hair crowdfull conformal. was buttoned close up to his neck, around appeared outside with his coat unbuttoned. showing a very white shirt-bosom. This spirit showing a very white shirt-bosom. This spirit and restored to his pocket; while the spirit-showed himself simultaneously with a female hand, passing under the table, put the ring upon spirit clothed in white, and put aside the cur- my finger, and afterwards caressed me with soft tain, so that both the spirits and medium were seen by us at the same moment.

My wife on this occasion walked out of the cabinet, clothed in Brilliant white, with every feature as fully materialized and life-like as they were in earth-life-her hair being of the natural dark color, and curled in ringlets down tunship. I think there would be found few, if the sides of the face, as was her wont to be indeed one to be lamented, since, while we wear it in her early wedded days. She walked pracefully out to the chandelier in the middle more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired in the middle more or less admired, it is so very rare to find a more or less admired, it is so very rare to find a more or less admired in the middle more or less admired gracefully out to the chandelier in the middle of the room, and turning her unveiled face of the room, and turning her unveiled face to the room of the room, and turning her unveiled face to the room of the room, and turning her unveiled face to the room of the room, and turning her unveiled face to the room of the room of the room, and turning her unveiled face to the room of the room o

favored evening. Before retiring, my wife, by my request, seated herself in my lap, whilst we mitually encircled each other in our arms. In every respect our embrace was as natural as it ever was when my wife who in earth-life—the texture of her neck, shoulders and waist heing the same, so far as I could judge, as it used to be, whilst her quicker breathing was distinct, and as emotional as it might be supposed a loving earth-wife's would be under similar circumstances. Sure I am that no amount of counter textimenty could ever cause me to doubt that the beautiful form I then held classed in my arms was the real materialized scirit who, when in was the real materialized spirit who, when in earth-life, gave birth to our children, most ofwhom are now with her in the beauteous home in spirit-life, the glories of which they so often strive in vain, to describe to n.e. assuring me at the same time that every good act of my life tween the three, Mr. P. asked the what condi- adds not-a fame if it, but a tangible embellishment therete.

In speciasion I may say that I think there were none present in the circle on this a casion whose exterior e will not warrunt them in saying that the tests them and there given of the reality of spirit-communion and materialization start assed in almost an infinite degree any ever estained to their knowledge through the intervehili nof man-made play deal test expedients. Thomas B. HAZALD.

 $\langle B_{ij}(s,s), B_{ij}(s,s) \rangle^{ij}$

No Pas Some the above was sent to the prints of life. er, I attended list evening at a private residence on Shawnait avenue, a so three for matemalligation. There were four persons present in a's, vir., the medium, Mr. H., and her busband, Souther the fill thank hardwhat pairs it an Edy transe modern, and no self on a same address in the reason than a saw whose take I had every been field in the regime before, and proved the regime before, and had ever been held in the room before, and there seemed little applicabilitys of anything swart we made examine. But centrary to onexpectations ton obtain splitting stuffy-devel ped wife's non-pulating my head; and, threat with Let Fands, whilst a bad beadaghe was almost instantly removed from the modium present in therein le by a similar eperation. The distin-Buishing features fithis can e was that no less than four of the spirit guardians (two of cach Sor of the lady nedium present came to her, fully and be out fully developed in personaface and expression. The first was a male spirit an an lient Bin an, as he infinited. The second a female spirit of great beauty, who identified Legself to the lady medium's full satisfaction. That I fight an Oriental spicing for a highly inteldectual countenance, and the fourth a female spirit, seemingly of the agreef seventeen, who in beauty and grave far exceeded any mortal I ever saw. In fact, Ido not think there is in all The galleries of Italy most of which I have vise i ited or elsewhere a single conception ideal or therwise of female beauty, whether meant to represent mortal or angel, that will at all comgare with the divine creation that was preended to us on that evening as distinctly and vividly, for all practical purposes, as it could have been in the sunlight of noonday. The lady present was one of the highest class of mediums both as regards refined culture and spiritual gifts, and I have no doubt that all her guardiand there presented were of the high order of." intelligence they intimated. When the last femále spirit presented herself to our admiring gare, all present were so struck, with her indecribable beauty and grace, that we could not forbear expressing our admiration in rapturous terms, which she responded to in pantomine, with her angelic chiseled features, wreathed in bewitching smiles. T. R. H.

MANIFESTATIONS I HAVE SEEN.

BY TOUTS ANDREWS.

MANIFESTATIONS I HAVE SEEN.

It is not to the Notice that what one of the seed of the seed

In trance speaking, during his scances, I have heard from Slade's lips words as good and true as from those of any other inspirational speaker; to whom I have had the pleasure of listening, either in America or in London. Were he to give himself up exclusively to this form of mediture him I think there would be found for it

Across the river deep and dark:

Where Charon plies his mystic bark, is built a strong and intality arch. In view of all in their homeward march Its basic stones are Truth and Love. But on the keystone rich, above,

Is grayen by the Heavenly King! The legend of the signet ring I And who would steal, where'er be be, Our hope of immortality,

Plees, as before his wond'ring eyes He sees these words, "THE DEAD SHALL RISE!"

Manner Correspondence.

Tennessee.

MUMPHIS, "Rev. Samuel Watson writes us from 225 MI, METICS—Rev. Samuel was on writes us from 22-Union street, that city, as follows, under date of Dec. 28th. "Theing desirous to accomplish all the good I can by spreading our glorious Harmonial Philosophy broad-cast over the carth. I have been impressed to make the following offer". To, all spiritual organizations, socie-ties or associations, who are forming or will establish a

LAKE VIEW POINT, SCHROON LAKE,—C. P. Taylor writes: "I hear that Mrs. A. E. Reed, of Hartford, thinks of going to Boston to live. She is not a public medium. I believe, but when she was at our Camp-Meeting in September, she gave some splendid tests of her power as a medium, in the presence of Dr. Joseph Beats, Dr. H. B. Storer, and others. I witnessed some of her tests, which were good."

large house in a fine location and furnished it elegantly as a residence and a 'home' for mediums. Mrs. Pet Anderson is here, and Is at present my guest, until she gets permanently located for the winter, when these two ladies propose to give weekly literary receptions to the public. I understand the Holmeses are here. Mrs. Nellie J. T. Brigham and Mrs. Wilson are expected, so I am informed. Mrs. R. Shepard is engaged to lecture here in February. All the workers coming here will, I doubt not, receive a kindiy welcome from the Spiritualists of Washington, after so long a dearth of anything of a spiritual nature. Very enjoyable literary receptions were tendered respectively to Mrs. Thayer and Mrs. Anderson at my home, in honor of the arrival of these two mediums, which were well attended by the Elite of Washington Spiritualists."

in the scale money of collect. Much as I have taked with him is the feedom of dally intercourse, I have never heard him speak a barsh or
impenents word of another medium, nor claim
for himself, even by inglication, undue preemimence.

It was not "Spiritualism" that was discraced
by an American medium in the thirty of the property of the propert

EAST CAMBRIDGE.—Emelia S. Scamans writes: "The splrit communication in the Homocr of Light for Dec. 20th, from OLIVE STERMINS, through the medianship of W. L. Jack, M. D., is very correct. I have been acquainted with her from her childhood. She was always quiet and gentle, and lived out her principles that she now holds forth. She lived and died in the 'Church Family' of Shakers, Enfield, Conn."

HAVERHILL:—A correspondent writes: "Since last November there has been an inbreathing of a lively and harmonious spirit among thinkers and inquirers. Meetings are now held on the first day of each week. Mrs. Abby N. Burnham spoke Sunday, Dec. 2-th, in Magnolia Hall, afternoon and evening, to crowded audiences. Mrs. Sherman spoke Sunday, Jan. th, and Mrs. Burnham will speak the following Sunday."

lowa.

FOSCEOLA.—L. Perkins writes: "Permitisme to report an increased interest in the cause of Spiritualism in our town. The prospective opportunity of being favored with a course of lectures by J. M. Poebles, the great apostle of our divine philosophy, is so fully appreciated, that a revival to our cause is realized even in advance of his coming. His recent remarks in a late number of the homor of Light defining the relation between Spiritualism and Materialism, will be encorsed by every true Spiritualist. Manifestly the one is the antipodes of the other. We can have no sympathy with any effort to harmonize with this cold philosophy. It is a sal commentary to be written up that many of our Spiritualists give most singular support to the literature emanating from the votaries of that belief at the expense of our own. Christianity and Spir-

CHESTER.—Joseph Bearce writes, renewing subscription, and saying: "If any good speaker or test medium should come this way I would like to have such call, as I have a public hall free to all liberal speakers and mediums. Mrs. Ophelia T. Samuel, of Chicago, Ill., has just closed a series of lectures here, which were well attended and highly appreciated by some of the most intelligent people of our city. Mrs. Samuel is a gifted trance speaker, and ranks high on the lecture platform."

religion,' but as soon as the excitement is over the most of them backside, and go one step further back than they were before converted."

WEST RANDOLPH .- Milo Spear renews his subwith the me. I do not feel as though I could get along without having it to read. It affords me a vast amount of confort. May the Europe ever wave until all mankind are convinced of the truthfulness of immortality."

Louisiana.

NEW ORLEANS.—A correspondent writes under a recent date, conveying the information that Dr. R. R. Roberts docated at 646 Magazine street,) is having excellent success as a healer by laying on of hands—his patients not being confined to the ranks of the Spiritualists alone, but embracing all orders of society, and representatives from the various schools of theologic belief. Dr.R.'s wife, we are further informed, has also been developed as a clairvoyant, and a rapping medium of remarkable power.

Ohio.

DAYTON.—A correspondent writes: "The propriot for of the Arlington Hotel at this place is a genuine Spiritualist, and Spiritualists and mediums coming here will be well taken care of. Frank T. Ripley is having good success in giving tests and in holding developing circles. Some six or eight mediums are developing here for various phases. Mr. Ripley goes to Sheboygan Falls, Wis., for February. All letters sent to that address will reach him."

Pennsylvania.

TYRONE.—Isaac P. Walton writes, Dec. 28th: "This town and vicinity have been astonished, and I am happy to say pleased, with the legture and entertainment of J. Frank Baxter. A fair audience greeted him the first night; at the second lecture our half was crowded with the best society in the place. Mr. Baxter will always be welcome in Tyrone."

Spiritualism in Saratoga.

To the Editor of the Banner of Light: It is proper that the Banner, of Light as an organ and exponent of Spirituatism, should be kept posted in relation to what is being done, and what success is attending the efforts of those working in the cause in all parts of the country. I have occasionally noticed, and you have been kind enough to publish, some of our doings in Saratoga, and lest we may be forgotten would like to speak again.

The quiet home-workers in the cause, as well as the more prominent in the public estimation, accomplish and hasten success, and long and patiently they work without thought of material reward. When individuals brave the scorn and reproach of all the popular organizations and the masses of their fellow-men, because their convictions of truth and righteousness demand it, and when, as in times past, they sacrifice personal comfort for the good of others, it is certain that a higher reward than material will await them. We have a silent, though earnest worker here, in the person of Mrs. Mary F. Lovering, who has spiritual gifts of most beautiful and exalted character. She is a member of the Congregational Church, but so pure in her spiritual outpourings, that like the incense of sweet flowers, she draws all nearer to her by the steady and faithful exercise of the gifts of the spirit. Though varied and diversified, they are balm to the sorrowing, healing to the suffering, and a song of rejolcing to those whose ears are attuned to the melody of sweet sounds. The words and music which are given her from the inner life vibrate upon the spirit senses of all who are near her." Her sphere of usefulness we feel should be enlarged in accord with her increasing and ever unfolding powers.

We have also had a flying visit and two lectures from Capt. H. H. Brown, whose powers and inspirations give us much courage. If he was upon a worldly, popular platform, his praises would be sung, his worldly needs abundantly supplied, and his ambition be minis-tered to in unbounded measure. He is eloquent and forcible, and in deduction and application decidedly a success. What a pity that he could not have free course, and be permitted to spread to the extent of his ability and desire the great and glorious truths of the religion he advocates. Like wells of water in a thirsty land, these co-workers with angel ministers are refreshing us, and like springs of water, seem quite unconscious of the good they do.

Mrs. Nellie J. T. Brigham continues her regular lectures here twice a month. Her usefulness will not be realized until she treads the golden streets in spiritlife, made more beautiful by the good deeds she is performing in this. She is strewing the flowers of hope and cheerfulness in the way of all who know her, and to those whose lives are weary and the burden is heavy, she is indeed a ministering angel.

It cannot be possible that the angel efforts will all be vain, and that honest and self-sacrificings men and women of our day are all deluded when they coperate with spirit messengers, bringing glad tidings of life eternal, and proving the truth of spirit-intercourse. As the evidence rolls up before them from day to day all true investigators are encouraged, for in th of things it must bring "peace on earth and good will to men. P. THOMPSON.

Saratoga Springs, Dec. 15th, 1879.

Gone Home.

On Tuesday, December 23d, funeral services celebrating the transit from earth of Mrs. Cunningham, a lady long and actively connected with the Boston Spiritual ist Ladies' Aid Society, were held in Parker Memorial Hall. The remains, placed on the left side of the platform, were beautifully surrounded with choice flowers. At 1 P. M. the exercises commenced with music, vocal, and instrumental, furnished by a quartette of ladies and gentlemen who very kindly volunteered their services. W. J. Colville occupied the platform, and after reading an appropriate selection and offering up an inspired invocation, proceeded to deliver a short discourse on the words, "A time to be born, a time to die." The spirit-intelligences inspiring the speaker alluded touchingly to the benevolence which characterized the life of the sister who had so recently joined them in spirit-life; they spoke of her death as being truly a birth, and while sympathizing with the natural sorrow of the bereaved husband and friends, urged them to seek to hold spiritual communion with the ascended spirit by following in her footsteps and leading an active and self-sacrificing life. An impromptu poem ended the lecturer's remarks, which were very closely followed by a highly appreciative audience, composed largely of members of the Society of which the departed lady was so useful a member. During the closing hymn the congregation improved the opportunity of bestowing a last look upon the material form, nity of bestowing a last look upon the material form-which though lifeless, wore an expression of calm repose. The services, which were throughout very impressive and consolatory to the feelings of the be-reaved, terminated soon after 2 o'clock, when the funeral procession proceeded to Mount Auburn Cen-etery, where the remains were interred.

Spiritual Convention in Western New York.

[Reported for the Banner of Light.]

The Quarterly Meeting of Western New York Spiritualists met at Lockport, Dec. 13th and 14th, Siturday and Sunday, The following officers were elected for the coming year; J. W. Seaver, of Byron, President; G. W. Taylor, of Collins, Vice President; Mrs. Truman P. Allen, of Gowanda, Secondary.

of Collins, Vice President; Mrs. 11 union 1. Arten, of wanda, Secretary.

A resolution was formed and an action taken by the Association that a vote of thanks was due to Mrs. Sarah A. Burstis, of Rochester, for her long continued and efficient aid as our Secretary, and that in voluntarily retiring from that position she carries with her our best wishes for her future

our Secretary, and that in voluntarily retiring from that position she carries with her our best wishes for her future position she carries with her our best wishes for her future position she carries with her our best wishes for her future position she can be added to the following the addence in rapt attention.

Mrs. Watson spoke Saturday and Sunday evenings. Her subjects were "Ange's and their Import" and "Sowing the Seed and Reaping the Harvest," her cloquent inspiration holding the audience in rapt attention.

Mrs. Colby, of St. Louis, spoke Sunday morning upon "Spiritualism and its investigations." This occasion was but another evidence of her remarkable power as a trance speaker, as the marked attention of the auditence verified.

Miss Slusser gave a short but able address on "Temperance" Saturday evening.

There were three sessions held each day, each being preceded by a general conference, Mr. G. W. Taylor, J. W. Scaver, Mrs. Emma Taylor, Mr, Isaac Allen, Mrs. Clark and many others participating therein.

Mrs. Twing, through her leadingship, gave many remarkable and interesting tests from the restrum. Dr. Van Namee improvised poems on subjects given by the audience, and read character psychometrically. The meeting was enriched and made harmonlous by music from the choir and singing by Mrs. Smith, accompanied by a guitar, spheres through the lips of Mrs. Watson.

Mrs. Treyman P. Allen, Sec'y.

Govanda, N. Y., Dec, 2th, 1579.

TEST MEDIUMS.—There seems to be a great TEST MEDIUMS.—There seems to be a great demand for test mediums. Experience has taught us that the best tests and most satisfying results are to be obtained in your own private circle, and among your friends in whom you have confidence. Form circles at home, then tests will come.—The Texas Spiritualist.

HAUNTED.

When candle-flames burn blue, etween the night and the morning, I know that it is you.

My love that was so true, And that I killed with scorning.

The watch-dogs howl and bay; I pale and leave on smiling. Only the other day I held your heart in play, Intent upon beguilling.

A little while ago I wrung your soul with sighing : Or brought a sudden glow Into your cheek, by low, Soft answers, in replying.

My life was all disguise, A mask of feints and fancles; A mask or remy and and all used to lift my eyes,
And take you by surprise
With smiles and upward glances.

And now where'er I go, Your sad ghost follows after; And blue the flame burns low, And doors creak to and fro, And silent grows the laughter. -The Argony.

Foreign Correspondence.

FROM SOUTH AUSTRALIA.

To the Editor of the Banner of Light: My friends in this part of the world seem quite unable to realize the fact that it is possible for me to have had experiences which have not up to the present time fall-en to their lot: hence they look askance upon my position as a Spiritualist. There is, however, one cheering sign, and that is, that many who a few months ago ridi-

culed the very idea of Spiritualism, are now fain to admil that "there may be something in it, but I have never had any experience of it." Unfortunately we have not the mediumistic power in the colony sufficient to give these friends the experience demanded, though I hope that this will come in time.

THE SOUTH AUSTRALIAN PRESS. The principal papers in the Colony of South Australia are the Register and Advertiser, published in Adelaide. They are, like the representatives of the press in other parts of the world, disposed to follow public opinion rather than lead it; and, as the said public opinion is decidedly opposed to a recognition of the communion between mankind in this and the next state of existence, Spiritualism is entirely disregarded by the Adelaide press. Some portions of the country press are, however, more liberal, and recently two of our country papers have contained articles upon the subject, written in a fair spirit. These papers are the Southern Argus and the South-Eastern Star, the former of which had an argumentative article in which the subject was discussed from the spiritualistic standpoint; while the article in the Star was descriptive of grand materialization séances at Newcastle, England, the medium being Miss Annie Fairlamb (now Mrs. Melion, a friend of my own. What success has been attained by the writers of these articles in arousing interest in the subject I do not know; but one thing is certain, that great credit is due to them for standing forward as they have done in defence of an unpopular subject. Though upon this earth they may be ridiculed and held up to scorn, and even deprived of the means of earning their daily bread on account of their belief in the close connection between this world and the next, is it not certain that they will reap their reward in the eternity to come? The life of a pioneer in an unpopular movement is truly a hard one, as I have painfully realized; family, friends, and society generally taying bitterly opposed me. But,

Though triends condemn, though foes prevail, ... Though censure blasts an howest name, ... 2Fore triends and foes I ne'er will qualt, ... The truth before the world "my aim.

You in Boston and throughout the United States generally cannot realize how I hunger and thirst after spiritual food. With your mediums on all hands ready and willing and anxious to lead you to your departed friends, you are indeed blessed. For two years past I have been obliged to content myself with what I could read, and I find this does not wholly satisfy. I have spoken on the subject and lectured, and I begin to feel that I must before long have something more than this. If the spirit-world permits, I hope to see some thing of American Spiritualism before many years are over, for hitherto my experience has been confined to England, where I have, I am happy to say, many friends actively engaged in the work. Amongst these I am pleased to number J. J. Morse, England's most eloquent tranco leclurer; James Burns-who does not know him?-Mrs. Mellon, John Mould, T. P. Barkas, and many others; while I flatter myself that W. J. Colville, who is, I see, doing so much in your part of the world, will not forget a long walk I took with him over the Newcastle Town Moor early in 1877, and the pleas-

JOHN TYERMAN.

Since I last wrote, Adelaide has been favored with a visit from John Tverman, who lately returned to Australia from his trip round the world. His lectures on Spiritualism and Free Thought have, I hope, aroused some interest. He was, for a wonder, fairly treated by the press, very good reports of his lectures being published; and on one occasion, when the Dean of Adelaide attended and endeavored to controvert some of his arguments, a full report appeared in the next day's papers. We have none of the spiritual celebrities in this southern land just now: but it is reported, however, that as W. Eglinton is about to visit India, an effort is to be made to get him to slightly extend his tour and make a flying trip to Australia. If he does come, it will be a glad day for some of us.

THOMAS PAINE.

I have been reading recently-not for the first or I hope the last time-that wonderfully powerful work of Edward Maitland's, "The Pilgrin and the Shrine," and have been more pleased with its general tendency than ever. There are few thinking men who have not experienced the same difficulties which fell to Herbert Ainslie's lot, and there are large numbers who have come to very much the same conclusions as he reached. I have been led to this reference by this morning coming across in its pages Thomas Paine's beautiful defintition of religion—"Man bringing to his Maker of the fruits of his heart;" and this has led me to once more read in the September number of the Harbinger of Light Thomas Walker's trance lecture on the celebrated author of the "Rights of Man" and "Age of Reason "-Thomas Paine, the terror of the priests, but the friend of the people. In this Mr. Walker's guides sald very truly, "He was an infidel to the blasphemies of Orthodoxy, and the Christian church standered him because she could not answer his arguments." The fact is that this great man, this terror of the priests, this friend to liberty and foe to oppression, is only now beginning to be appreciated, and I say with Maitland, to his dauntless courage and keen perceptions we owe the suggestion of every modern improvement in church and State."

THE FALLACY OF "TEST CONDITIONS." Test "conditions for physical phenomena are a great hobby of some persons, but I have usually found that the very persons who were to be converted by the sald 'test conditions" were the first to pooh-pooh them, even although they themselves originally suggested them, and I am personally very strongly opposed to them. I should never think of suggesting to any medium that he or she should sit under test conditions my experience being enough to show that they are quite inconclusive. Tests are of course necessary in order to prove that the phenomena are caused by our friends who have experienced the change called death but I have always found that these tests are more convincing when left to the spirits themselves. Tapes, seals, locks and eages are of but little service, and l would do away with them, leaving the spirits to give their own tests, believing that if this were done the results would be more satisfactory to the mediums, as well as to the investigators. The only thing wanting is patience on the part of these latter, and a feeling that they are content to accept whatever occurs for just what it is worth, and no more. By such a course of procedure on the part of sitters I believe we should find that our circles would be more harmonious, our results more astonishing, and our mediums would be more at ease, which fact alone would facilitate the oc-

currence of phenomena of the occult sort. Dr. Peebles's account of the Terre Haute marvels was read by me with much interest, and once more I

was seized with a strong desire to again witness some of these startling phenomena; and I was strongly impressed with the idea that I am again to visit your country in connection with Spiritualism. Time will tell if this impression is a correct one.

Reading over my remarks about tests brings to mind an example of what I mean by saying that the matter of testing should be left to the spirits, and as it may be interesting to some of your readers I will give it: On a certain Sunday evening in 1877 a few of us in Newcastle on-Tyne had arranged to hold a circle, the medium being a young lady, not at all a professional. The time came, and so did all the sitters excepting the medium. We waited for some time, but she did not enter an appearance. At last it was determined that we should endeavor to find out why she had not come, One of my spirit-guides is a celebrated character in English history, but known amongst us as "The Lady" -also controlling Miss ---. Another gentleman with myself placed his hands on the rim of an ordinary "stove-pipe" hat, and in a few seconds "The Lady" manifested by tilts. On inquiry we learned that Miss - was at the lecture being held at the rooms of the Society, and I asked "The Lady" to go and try to bring her. Accordingly the tiltings ceased for about ten minutes, when they recommenced. We then found that the spirit had visited Miss --- , but was not certain whether that young lady was coming. I suggested that there was an opportunity for a good test, and one of the gentlemen present volunteered to go with me and "see it out." We accordingly went to the hall in Web's Court, and found the audience were just being dismissed. When Miss — appeared she came straight up to me and said, "Mr. Harens, what on earth do you want?" I said, "What do you mean?" "Why, 'The Lady' has been here impressing me to come to you, and it was as much as I could do to keep my seat," was her reply. "Well," I said, "did you not arrange to attend our circle at Blackett street to-night?" She then recollected, and said she had forgotten all about the meeting. I considered this a grand test, and in this opinion I think you will coincide with me.

A few weeks ago I was in a bookseller's shop in Adelaide, when I came across a copy of Rev. Adia Ballon's "Spirit Manifestations," printed in Liverpool, England, in 1853. Naturally enough my hand found the way to my pocket, and the book was mine. I believe it to be the only copy of this interesting work in Australia, so I

picked up a prize. I see by the report of the Victorian Association of Spiritualists that it is likely Australia will shortly be favored with a visit from Prof. Wm. Denton, well known to all Spiritualists as the author of "The Soul of Things," a book which ought to find its place on every Spiritualist's bookshelf. The Harbinger of Light says of the Professor that he is "one of the ablest speakers on the American Spiritualistic and Free Thought platform, lectures from a scientific standpoint, and builds upon that basis the spiritual edifice." Mount Gambler, Oct. 12th, 1879, ' L. E. HARCUS.

Free Thought.

"IS ANYTHING SETTLED?"

A FEW THOUGHS THAT WOULD INDICATE THAT THERE IS A GOOD DEAL THAT IS "UNSETTLED"-"EVIL SPIRITS," AND "OB-SESSION."

BY FREDERICK F. COOK.

To the Editor of the Banner of Light': Beginning somewhat more than a year ago, I have endeavored-in a paper read before the Chicago Philosophical Society, and a series of contributions to the Banner of Light-to set forth from time to time, with out undue elaboration, a rationale of Modern Spiritualism. In some quarters the views advanced have met with encouraging acceptance; in others they have been more or less vigorously antagonized. Spiritualists in the bulk are at present opposed to a rational solution of the difficulties that beset their path; but unless I am very far astray in reading the signs of the times, the day is not very distant when what is now the interpretation of a few will be the accepted explana tion of the many.

Events are now happening that will soon make a reasonable explanation—and one that shall trace effects reasonable explanation—and one that shall trace effects seemingly cyll to a wise and beneficent cause—very acceptable. This is in truth a day of "trial" and of lessons. While the main body of the Spiritualist army is still disposed to suspend judgment, and move with deliberation and caution, its wings are in violent agitation, and desperately pulling in opposite directions. Now what is at the bottom of all this wrangling? Plainly but a single cause: "Evil spirits"—or, more correctly speaking, the belief in them.

I feedly admit that appearances were never more strongly against a rational interpretation of spiritual manifestations than at this particular juncture. If there is bitter war waging between extremists in the flesh, a flood of communications would seem to indicate a parallel struggle going forward among the invisibles. Upon all the avenues of communication with the other

fiesh, a flood of communications would seem to indicate a parallel struggle going forward among the invisibles. Upon all the avenues of communication with the other world "cvil ones" are lying in wait to "obsess" or deceive us. On the one hand there is a manifest disposition to frustrate the purpose of a noble and self-sacrificing brotherhood to make Spiritualism "sefentific," and on the other nothing can be plainer than that the scheming Jesuits are having things pretty much their own way over the border! In such dilemma, where is one to turn for a sober thought? Never was the movement half so muddled; never the true path so obscure. But the line of right, when it does appear, will be a line of light, in which the follies now perpetrating will exhibit themselves in their most repulsive aspects, to the eternal benefit of the cause.

In one of my earliest papers I drew attention to the fact that a favorite method of teaching in vogue with the spirit, world was to push the apposite to an extreme, and thus gain the desired end through refetchm. It is useless for spirits to Indicate the right. None of us will see it until we have tried the wrong. Now, since this is the law of progress, they are not slow to make use of it, and at the proper time, having led us in the wrong direction—but only because our natural disposition first prompted us to adopt that course—as far as is deemed advisable, they set the refetcion in operation, and thus institute a permanent reform.

WHAT NEEDS MENDING. Thus the spirit-world from the very beginning of this

Thus the spirit-world from the very beginning of this movement has dwelt upon the necessity for toleration and charity, but under one specious prefest or another—always in the name of right and truth, of course—there has been exhibited a spirit of intolerance fully befitting the days of the inquisition.

Again, while the movement daily justifies itself as most wisely ordered and managed by the invisibles, a determination is manifesting among a certain class of spiritualists to turn the phenomena into particular directions for particular ends, and in the last analysis, selfish ends. At the same time we hear from this quarter that nothing is more to be deprecated in this movement than an assumption of leadership.

While both extremes are "trying" the spirits, each against the other—and while the one shouts "frauds" and "illakkas," and the other returns the cry of "Jesuits"—it is only their bilindness which prevents them from seeing that it is themselves who are being "tried," and that each in good time will supply the reaction that shall turn the whole movement into a clear-flowing and orderly stream.

An effort is making to embroil the Banner of Light in this unseemly controversy. I have no fear that it will succeed. More and more are Spiritualists longing for the day when the perplexitles that beset their pathway shall be discussed only in a candid, besceming manner, and to deprive them of the tranquil influence of the Bannor of Light at this most critical juncture, would be like closing the sheltering haven in the face of a storm-tossed mariner.

When Chicago became the centre of a dictatorial

of the Bannor of Light at this most critical juncture, would be like closing the sheltering haven in the face of a storm-tossed mariner.

When Chicago became the centre of a dictatorial cabal—a combination which threatened "exposure" to everybody and everything that refused to comply with its "conditions"—it was wisely ordered that a power arise in peaceful Quakerdom that should rush to the other extreme. Personally, I have enjoyed the squable immensely. While the attack instituted from this latitude was ill-mannered and supercillously dictatorial, the defence has often reminded me of the indiscriminate onslaughts of the chivalric Don Quixote. The leader of the Chicago cabal, with a confidence that is ever the concomitant of ignorance, sowed the wind, and if he is not now reaping the whitwind I am no indige of hurricanes.

So clearly do I see the end that I find it difficult to refrain from indulging in prophecy. However, I will now content myself with adjuring Spiritualists to assume the position of interested spectators rather than partisans. Let the lessons that are coming to light be taken to heart seriously, so seriously that a repetition of the present conflict may in the future be avoided.

The questions that lie at the very foundation of the manifestations, and should, seek solution before all others, I find are seldom discussed in Spiritualist journals. The complacency with which the seeming is taken for the real—and by none more than professional "fraud-hunters"—Is positively phenomenal. The greatest dupes in Spiritualism are those who imagine they can do aught to regulate the manifestations, and talk with owilsh saplence about "trying the spirits."

The views I have advanced in the past toward a ra-

SOME PROPOSITIONS. The views I have advanced in the past toward a rational Spiritualism may be summed up in the following propositions:

That the so-called evil propensities in man are entirely due

shall quote from had for its subject

"EVIL SPIRITS."

and was delivered Oct. 4th, 1879. It began thus:

"Are they not all ministering spirits?"

The question, or theme, for this eyening subseourse, has been rendered necessary by two facts: The prevalent belief in Christendom that evil is an absolute, positive power in the universe, and the modified belief among Spiritualists and others that evil spirits may and doe yere be absolute and positive power over mortals. . . In spirit-life, what is the temptation to crime? Where the Incentive to evil-doing? Money there is none. Human life there is near estate, and no orbit to be gathed in taking it. . . If Satan as a person is perceptibly and visibly vanquished in the nine-teentheentury, let us not inited upanolher and perhaps a more formidable evil by a modificile of by ling spirits. Let us so solider that for all human purposes the falsehoods of daily life, the particular crimes of the criminal whom you most fear, are perpetuated for purposes of physical gain. Take away that incentive; consider the transparency of spiritual evisionery. Their consider the fundan form, not in the spiritual, Falsehood is dependent upon concealment for its successive. Their consider the human form, not in the spiritual, Falsehood is dependent upon concealment for its success. Concealment is sonly pose-moof part the not deceive he spirit.

Two phases of this subject have presented themselves to the Spiritualist. We beg leave to present them to-night. One is, that Spiritualism stan accidental discovery, by some mind or nimbs either on earth or in spirit-life, of a general law, and that communication between the two worlds is impluzated, or the result of that accidental discovery in spirituals and is a subject of the spiritual worlds.

The other proposition is that Spiritualism is a grand purpose, that it is a projection from the spiritual worlds.

The spiritual universe.

Science declares that dword devicand fall ungoverned by law, that none of these flowers have burst into bloom by acci

siro to meet thin you certainly would not full him, were you a spirit, for he would be face to face with you the next day. If spirits have wrongs to average they cannot do it in those ways, for the same reason that the same laws do not govern spirit-life that govern you. Peuth is not separation, but the relimbor. Death is nothing to fear in spirit-life, therefore why should they seek to slay their enemy? You night say, to pundshidm; but is it not a greater pundshment to themselves when the very object, or their enemy, will be nearer to them, and will be capable, perhaps, of employing spiritual powers that are limitless, at a greater advantage than yourself? hestless as I said at the commencement, evil is a negation.

SPHRIT M. POWER.

SPIRITUAL POWER.

SPIRITUM. POWER.

Here is a passage to which I specially desire to call the attention of Bro. Peebles. In a recent number of the Banner of Light he asks, if in contending that there are no evil spirits, I would be understood as assuming that the mere act of death worked regeneration—that it made a black-hearted murderer a saint? No; he is all that he was up to the time of his death, but no more. He has committed his last murder. He has had his last evil thought. But as the past crowds upon him he suffers the forments of hell, and the last thought in his mind would be to increase that forment. As soon would a man, having broken one leg, deliberately break the other. But I will now let the spirit-world talk:

soon would a man, having broken one leg, deliberately break the other. But I will now let the spirit-world talk:

A spirit that is evil in earthly life enters the spiritual life an inheelte, for the reason that there is no active stimulus or element upon which the evil can feed in the spirit alone. You must remember that the spirit of lised is not-evil, and that the evil that surrounds it is the result of the physical condition and temptation. Remove these and you do not make a saint of a spirit, but you make a spirit that is impotent, a buffed, disoppointed, desputring spirit; but not an anyry spirit; of all that throng the spirit-world there are no greater objects of commiscration, none more powerless, than those who shink away into the shadow of their own infirmities and evil deeds, surrounded, baffed, defeated on every hand, and having no spiritual weapons of warfare, for in all the realm of inind knowledge alone is powerful, goodness alone is great or alone can vanquish, and has supremacy over temptation, has great affection, is above crime, is become the temptation. There are conditions, states, individuals, he shift-life that are objects of the greatest sympathy and pily in the angelie state; there are hose to whom the angels turn with ever-recurrent sympathy, probing their darkness with the glance of the quivering eye of light, and striving to find a pathway to elevate that darkness; there are those to whom your friends, your ministering spirits and quardian angels, the companions of your fire-slote, turn in compassionate sympathy, and to whom they extend a loving band, to whom they extend to minister, as to those in prison, and if one of those is resurrected from prison they may permit them to come here as instruments in the forwarding of this work. But he assored they can neither come with fash of lighting nor with voice of thumber. Be assured it is not these, however much others may say so, who perform the work of manifestation levels, considering that these are visited power is a panifestation level

knowledge of a kind that can only belong to those who are familiar with spiritual torees, and have them all at their command.

Seek ye first the kingdom of heaven and its righteons—uses, and all things shall be added unto you. By this we mean, with the carriel point of truth in the spiritual universe, and everything else is made plain. Fear no conditions, consider no powers capable of interventing between you and that truth for we are persuaded that no darkness, no cyll, no power or intent todo you harm can come between you and the spirit of that truth when it once enters your infind, when it takes possession of your soul. If it has not entered, if it has not taken possession, then you are still the subject of your own interfor condition, you are still tempted, you are still surrounded, not by cell discumbatiod spirits, but by imperfed infinitualist in cubodied human minds; and bo assured also that the corresponding grades of spirit-life that are represented in the lower strata of carth-life, are not only less potent, less, powerful, but present rather a study of that slingular commiscration that aftended Christ when he went and yisled the spirits in prison, those who were disobedient in the days of Noah—how long in bondage, how deep the darkness, and yet the Christ could visit them. Girded round, encircled with the limited powers of observation in time and in the senses, let your inhuls rest on the ever-living and actual love of the Infinite, who has arranged all methods for human unfoldment, who intends that you shall etrangle with, vanquish, and conquer all eril, but who permits no preying powers of darkness to visit you stealthily, and to sthenty steal away your moral force, and energate four the test and dely evil spirits if they are not in your own for the test and dely evil spirits if they are not in your own names the dross. Stand well to the crucible; be prepared for the test and defy evil spirits if they are not in your own

NER OF LIGHT.

To physical cases, and, after the change could death, and the country of the coun

In a future number of the *Banner of Light*, with your permission, Mr. Editor, I shall quote somewhat about "Scientific Spiritualism."

431 Van Buren street, Chicago,

4+b THE OLD PROBLEM.

BY A. L. NEWTON.

To the Editor of the Banner of Light:

Vour correspondents still continue to discuss the doctrine of r Whatever is, is right," but seem little likely to come to any agreement. It involves the old problem of the origin and nature of evil, with late, necessity, predestination, free will, moral responsibility and the rest, about which men have differed ever since they began to think, and will doubtless continue to differe for some centuries to come. No toatter how clearly any great thinker may imagine he has "settled" this problem for himself and the rest of the world, everythinker who comes after him, great or small, must have a tug at it on his own account. This is "all right," and for the same reason that every school-hoy must master for himself the multiplication table, or it is of little value to him.

And different minds are prefity sure to arrive at different conclusions, as determined by capacity, grade of growth, or constitutional and educational bias. Even the common multiplication table is too much for the capacity of some minds. A distinguished philosopher and moralist of modern times (George Combe is said to have been utterly unable to compute the smass received for tlekets to his lectures when in this country, and is reported to have said on one occasion, "Small amounts Lean contleten when the time stated Pence's Hall and house. Involved to them, At the time stated Pence's Hall was a lively scene; that the other handing and hity children, trend five to build the time stated Pence's Hall was a lively scene; the other handing and hity children, trend five to build the time stated Pence's Hall was the loss with the time stated Pence's Hall was a lively scene; the hall and he has a tickes probably were placed in line, and those having the naticles probably were placed in line, and the served with gifts, and thus the alticles were placed in line, and the served with gifts and those having the naticles were placed in line and this were placed in line, and those between the hall and he has a tepast fitted for anybody were called to the second fl Your correspondents still continue to discuss the

try, and is reported to have said on one occasion "Small amounts I can easily reckon, but when it comes to nine times nine, how can a man understand it!" once knew a respectable elergyman who confessed that the sum of five times nine was onite beyond bls reach!

If this is the case with simple arithmetic, it is not a matter for wonder, much dess for censure or reproach, that all cannot see alike in regard to metaphysical questions like those mentioned above. When, however, views are adopted that are perifeious in tendency, leading to or justifying immoral acts, it seems almost self-cyldent -that such views are mistaken, and those who see this may well endeavor to point out the error and set forth the truth in its stead. This I have attempted to do in previous articles.

One of your correspondents (Mr. Stephen Young, in the Banner of Llaht of Nov. 29th thinks I am wrong in some views I have presented, and appears to me to refute, if I can, the position he assumes. As he claims that it is the truth he is after. I shall be happy to aid t him if in my power. He says that in order to refute him I will "have to show either that the eternal cause of all things is evil, or else that evil has smuggled itself into the universe without a preceding cause-by chance-and in opposition to the wishes of the Eter nal. That is, it appears so to" him.

It is a hard alternative which he puts before me, 1 must respectfully decline grappling with either horn of his dilemma. For it seems plain to me that my friend is laboring under an illusion in thinking that any such alternative exists.

This, I think, will be apparent when we carefully consider what evil really is, or rather what constitutes

real or positive evil.

And first, negatively, let me say that I do not regard as positive or intrinsic evils any of the causes of discomfort, the pains, sufferings, miseries, mistakes, ignorance or undevelopment which are necessary legitimate to the constitution of the universe. I fully agree with my optimistic friends that these are "right" in the sense that they are incidental to a system of evolution or progress from lower to higher conditions. such as appears to be the plan of this universe; and they may all be made to subserve, if they are not, in fact, necessary to, the "development of the intellectual and moral faculties of mankind." And, for aught I know, this system is the best that infinite wisdom and goodness, or "the eternal cause of all things," could " devise-perhaps it is the only one possible in the nature of things. (I say perhaps, for, never having had experience in the business of making universes. I donot feel warranted in speaking as confidently as some are wont to do on such matters. I can go further, and say that even the wrongs and injuries inflicted upon us by the wicked acts of other beings, however great, are not positive or mimitigated evils to us. For all such wrongs, under the divine law of compensa-1 tion, will doubtless be made to work for our good in deat the end. Hence all the above classes of so-eaffed evils may properly be qualified as merely apparent or temporary, not real or intrinsic.

Some appear to think there is no evil but what is inchided in the above classes; or, if there is, they conceive of it as some sort of substance or element that has either been originated by "the eternal cause of all things," or must have "smuggled itself into the universe without cause," as Mr. Young expresses it. And I am not a little surprised to find even Mr. Colville's spirit-guides, who have usually manifested remarkable perspicacity in treating such questions, reported as saying, "We regard evil simply as undeveloped good. We consider that everything in itself is not only useful but absolutely necessary. The evil which to-day exists is merely the result of human spirits with limited powers of their own making an ignorant use of them,"-(See Banner of Dec. 6th.)

To my apprehension there is evil which is not a "thing," which is not the result of ignorance, which is neither "useful" nor "necessary," and which in no sense can be called " undeveloped good."

What, then, is real or positive cvil? In my view it consists simply in the doing of that which we know to be wrong and have the power to avoid doing-the yielding to the love of selfish pleasure when contrary to the voice of right within. This, in my apprehen-

The Hearts of One Handred and Fait, Childre, Mada-Glad.

At Penec's Hall, on Chilstmas day, a scene was enacted that had to be witnessed to be fully appreciated. Mrs. Anna Stewart conceived the plea of giving a number of poor children something substantial for Christmas, and, with the assistance of some of her lady triends, went to work, procured the material, and made over an hundred pleces of clothing, suited to various sizes of children of each sex, and from among their friends and acquaintances had the means provided to give them also a dimer, and then to insome order, and proper disposition of the goods and dimer, issued the following printed eard, and putting the invitations in envelopes, placed them in the hands of discrete persons in different sections of the city to be given to the poor children of their neighborhood, to be presented at the time and place:

1884 STICTION: The benefit of this magazine will be in field to chain stewart, on treative the gitts prepared and offered by Anna Sewart, on presenting insecurity at Penec Hall, at 2 o close v. M., Dec. 2 St. 1879. Because of Committee.

At the time stated Penec's Hall was a lively scene.

SPIRITUALIST MEETINGS.

BROOKLYN, N. V. Society of Spiritualists meets at Liverell Hall, 38 Fullon street, Sundays, Lectures at 3 P. M., and 75 P. M. Mr., Charles R. Miller, President; Henjamin L., Friench, Vice Plesident; Fried Haskin, Secretary; Nasibaniol B, Beeves, Treasurer, Children's Progressive Liverent quests at 105 A. M., Jacob David, Conductory W. C., Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hatte Dickerson, Assistant Guardian; Mrs. Hatte Dickerson, Assistant Guardian; Mrs. Reib Boeces, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. Reves, Musica (1970), and Treasurer, meets at Everett, The Brooklyn Spiritual Conference meets at Everett, than one Potton street, Saturday evening, at 7 ph/elock, S.

D. Signols, Chairman.

REVERLY, MASS. The Sphilmalists hold meetings very Sunday at Bell's Hall, at 2 and 7 are. Constaving their President: Mrs. Ella W. staples, Secretary and Treasunet, Cheles every Westmann.

diam.

"HICAGO, ILL. The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Latturand Montoe streets, every Sinday at 10% A. M. and 7. p. M. D. Louis Bushnedt, President; A. B. Tuttle, Vice President; Miss. Nettie Bushnell, Treasurer; Colling

Eaton, Secretary.

CLEVERAND, OHIO, "Spiritualists" and Liberalists Smally School, "The Children's Progressive Lycoum meets regularly every Smally at 12, p. M. in Haile's Hall, aff Superbusitet, Charles Collet, Conductor Mrs. p. T. Rich, Guardian; Mr. George Benedict, Secretary. The published school of the Conductor of the published secretary. c are condibilly invited.

One could by the West Side Spirety every Sunday at the leds by the West Side Spirety every Sunday at the leds and the last spirety. West beginned, A. omilap, President; L. G. Thiner, Secretary; Smith, troubled.

Treasurer, Cr. RAPIDS, IOWA, Society of Spiritualists meets in Postcoffled Block every Sunday, at 7, r. M. Inspirational speaking. Dr. W. N. Hambeton, President, Mr. Naughey, Wirten, Vice-President, Goo, H. Beck, Treasurer, Dr. Hamilton Warren, Secretary, Allane cor-

diany marked.

INDIANAPOLIS, IND. The Unit Secrety of Truth-Seckets meets for religious service at section. This Market street, every Smelay at 255 and 755 r. M. J. R. Buch, President; s. D. Bach, Section y.

LYNN, MASS, Spiritual meetings are held every Sunday afternoonand evening at Templar (R.G. Market street, under the direction of Mrs. A. L. Cumingham, under the direction of Mrs. A. L. Cumula (Fam.)

**FW YORK CITY. The Society of Progressive Spiritualists holds meetings every Sunday in Thoma Hall, on Broadway, between 22d and 33d streets, at be 2 A. M. and 75 P. M. J. A. Codino, Secretary, 36 West 12th street. Children's Progressive Accum meets at 2 P. M. Charles Dawbarn. Conductor: William Hunt. Assistant Conductor; Miss. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. Kirby, Recording Secretary and Treasurer: C. E. Pertians, Corresponding Secretary.

The Second Society of Spiritualists holds meetings a Republican Hall, 57 West 33d street, every Sunday at 1037 A. M. and 7 P. M. D., Wim, White, President; Dr. D. J. Stansbury, Secretary, 56 West 20th street; G. F. Winch, Freesuner.

Standard, Sectional, no west our single of the Treasurer.

The Tirst Harmonial Association holds free public services every Smooty, at 11 y, Mr., in the Music Hall, No. 11.

East 10th ette 0, between Fifth Avenue and Union Square.

PORTLAND, ME. The Spillmat Fraienity meets every Smoday attention at 25 o'clock in Congress Hall, for lectures and conference. T. P. B. 35, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Scattere to all,

mer. Scals free to all,

PHILADELPHIA, PA. The Keystone Association
of Spiriti alasts needs every Sunday at 2½ P. M. at Lyric Hall,
2002. North Ninth street.

The Freet Association of Spiritualists of Philiphelphia
holds needings every Sunday at 10 . A. M. and 7½ P. M. at
Hall sto Spiring Gaiden street. H. B. Champlon, Presitent; Mrs. Dr. Samuel Maxwell, Vice President; J. H.
Jones, Treasurer; J. P. Lanning, Secretary.

some s. (1938) [17] J. A. Milling, Secretarly,

ROCHESTER, N. Y., Spiritual meetings are held in
the Academy of Music, No. 10 State street, every Sunday at
19] A. M. and 7] P. M. Mis, Nottle Pease Fox, permanent
speaker, Meetings free, Strangers visiting the city are
corollally invited to attend.

ordinary invited to attend.

**SUTTON, N. II. Society holds meetings once in two
weeks. Chas, A. Fowler, President; James Knowiton, Sec-

SPRINGFIELD, MASS. The Free Religious Society (Spirimalists and Liberalists) holds meetings every similarly at 2° and 7°; P. M. J. S. Hart, President; S. C. Chaplin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Chak, Prodential Committee; W. H. Jordan, Treasmer; F. C. Coburn, Collegior, SAN FRANCISCO, CAL. The First Spiritual Union Society holds a conference and scance every Sunday at 2°P. M., at Brust Brith Hall, on Fiely street, above Masson, Also meetings for leasures in the evening. The Unidirent's Progressive Lycoma meets in the same half at 10 A. M. SANTA BRARBARA, CAL. Shifting Meetings for

Progressive Lyceum meets in the same half at 10 A, M.

SANTA BARBARA, CAL, "Spiritual Meetings are held every Sanday at Crane's Hall, Childhen's Progressive Lyceum meets every Sunday at same half at 12 P, M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Hart, Secretary, Mr. Geo, Childs: Muskeal Director, Mrs. Emmas Seavens, SALEM, MASS. Conference of lectures every Sunday at Pratty-Hall, corner of Fessy and Liberty streets, at 3 and 7 P, M. S. G. Hooper, President, "VINELAND, N. J. "Meetings are held every Sunday morning and evening, John Gage, President; Mrs. Ellen Db khoon and Susan P, Fowler, Vice President; Dr. D. W. Allen, Conseived Lyceum meets at 125 P. M. Dr. D. W. Allen, Constitute.

WEITCESTER, MASS.—Meetings are held at St. George's Hall, 400 Main street, every Sunday at 2 and 7% P. M.

TO BOOK-PURCHANERS.

any A. Rien, Publishers and Bookeellers, No. 9 Montery Place, corner of Province street, Boston, Mass., for sale a complete assertment of Spiritual, Pro-alye, Beforematory and Miscellaneous Books.

SPECIAL SOTICES.

Library are should

Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1880.

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COLBY & RICH.

"The Spirit-World.

E Treshewith & of Dr. Parche Crowellift the Spirit World all Inthibitions, Natine and Phi oxighteeth sogistillengly original at Thans ments, and so, ar like not be belief, in many respecies with all intelligences plantuilists deveafter patient and they field fixed had beginning bed. (Prof.) to Albert while the mode of storing one of penders which will be only by a read, to a long one to the agent with a content of the Special While Special While Special While Special While Special While Special While Special aver hands som regiringer indefigle to Caba the 6 Rowling of A So The Source and Sout Goods epat Allewist, at a Heavens of Proc 1 of Heavens at Silveres v. The Higher Heavens, extending, through four successive allegers. The Moves ments of Spirits. The Return of Spirits to Earth. The Ancient Spirits and Spirits from Other Worlds Visits the Earth Country are Spirits. Spirits on Different Photos Comming ate. Difficalling Attendant on Spirit Intercourse? The Philosophy, of Spirit Intercourse. The Membery and Knowledge (Spirits, Visual Perception of Material Objects by Spirits, The Ability of Spirits to Hearland Understand our Conversation; Power of Spirits to Pass Through Solid Matter, Spirits in Relation to the Plements: tom Ships and Railway Trades & Rappings and Moving of Material Objects, Transe and Vis ions i Spirits in Relation to Atlimals Do Spirits Interest Themselves in our Business Affairs? There is Roomein God's Universe for All.

The problems of the ages have been, says the author in his Introduction - What are we! When be came me? and, Whither are we bound? Of these, he adds, the last is the most momentous, and it is the purpose of this book to aid in the solution of this problem, "so that other investigators may be assisted in advancing a stepfurther, and in their turn enlighten the paths for others who may succeed them, in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction into it." The contents of this volume were substantially received through the mediumship of Charles R. Kenney, of Brooklyn, N. Y., who was controlled successively by two Indian spirits, there being. three other spliits attending and assisting, namely, Dr. Crowell's father, Robert Dale Owen and George Henry Bernard. An eight years' experience of Dr. Crowell with the medium satished him of his honesty and sincerity, and of his entire trustworthiness. Of his identification of the controlling spirits he entertains no doubt. Mr. Owen also personally knew the me-

dium some two years before his dissolution. In his introduction to the reader Dr. Crowell frankly admits that some of the statements contained in the volume are of such a novel and incredible character that he is inclined to question whether Spiritualists will at first be... able to accept them; yet he asks them to remember that "the truth is not always probable," and for that reasons to consider and weigh before they reject, feeling assured for his own part that such a course will result in their acceptance of at least some of the statements' which at first they will deem "incredible," if not impossible. It would be far easier to give a clear idea of the book by offering extracts than in any other way; but even then it would be necessary to repeat much of the volume, so varied is it in its character. He remarks that in no respect are his spirit instructors more emphatic and positive than in their declarations of the actuality and substantiality of their world. It is a real world, they say, and its inhabitants are those who have gone from here with all their instincts, affections, inclinations, passions, virtues and vices; and there they congregate in cities, or dwell apart from them, as they did here; and while none are worse than many among us, the majority are better than we are, and, are constantly progressing in that

The spirit-world, they add, is not afrindefinite and undefinable region in space, but as fixed and determined as our own earth in the solar a time are unable to believe they have made the ' tions."

transition. The highest known heavens are pronounced as tangible to spiritual sense as the owest. Our world appears to the inhabitants of other worlds as phantasmal as theirs do to us. Spirits sustain relations to the spirit-world similar to those which mortals sustain to the material world. As the spirit-world literally envelores us, the surface of our earth is practically one of the spheres, and the lowest of them. It may be termed the earth-sphere, while the spiritual zone or sphere removed from and nearest to the earth is termed by spirits the First Sphere, or heaven. The first and second heavens are styled spheres in this book, and all above them as heavens. The tendencies that lead to sin and crime, say the spirit-instructors of The author, are but manifestations of minds diseased, and the latter are frequently associated with diseased bodies. As these suffer from functional derangement, so do the former from derangement of the moral and spiritual functions ; and the only remedy is appropriate moral. treatment under favorable conditions.

The law of compensation requires of every man in the life to come full atonen ent for unrejented wrongs, and none can progress nor find rest until the penalty has been taid. There is no arbitrary punishment, hereafter, only neessary discipline. Evil is in its nature but transitory; the good glone rendures forever, Larth-bound spirits infest our public conveyan est strambouts, etc., they frequent the lowest quarters of our cities, and low danceshouses, them a selection, brothels, rambling saloons, etc., three clowded with then . They subsist mostly on the emanations from earthly food. Restautants and litchens, especially which unclean, are crewated to by them when hangry. The sketch of the condition and influence of low and degraded spirits, as they linger on the earth-plane. is exceedingly gray his hand impressive, "Mortalk "-tyrquete from the book itself-"can frequently render important service to unhappy, izi, cant spirits. In their miserable state they was the more haverably influenced by mortals, constants higher than their own, than by higher spirits; and they frequently seek consolation and instruction through us. At many circles agree pages of the first that it for a first namifestation the principal object of mass of which the maker of the effort was but were the Property than Bornes to differ the director intelligence sists benefit poor, bethe directing intelligences is to be nefit poor, be- a unit.

People were not embarked in the spiritual nighted, unhappy spirits, the 2 od of mortals the aigh constantly lept in view being secondaiv. This thors at the Binner of Light Chiefes in Boston, and the members of other circles should her the protein form being compatible

> Programtly, continues the statement, some of the last finits which are gathered at hides are the Lines of the gained and the deep and aboling the world's history, and restricted the deep and a sum of the world's history.
>
> The world's history, the world's of the members of the world's history, the world's history, the world's history, the world's history, and the world's history, the world's history. the of the table are sained by in the part of, uniforminate and hadges was high, who, through zig his deed and together as they are viewed by: The extitle They per eller in a cleaner light, restantive the splitgal courses, but the more res to the glastic Zenditions and influences that Editally determined tour tendencies and indirections. They per give, the unfavorable chiorganistances and temptations that surround us, and the weakness of our natures, and in a pitying and compassionate spirit allow for our fellies, and to a certain extent even for our vives. Uporto this stage of the description, says the k, Spir chalists will find little to which they bannet Sield their assent; but in the descripat most the second sphere, and of the heavens above it, they are to have both their faith and patience severely taxed. Then follows a description of the second sphere, which all readers will peruse with deep interest.
>
> Dr. Cr. well's spirit instructors discovered six

Materialization Form Marifessations, Phane divisions of the second sphere; these collectively astitute the "hells" of Swedenborg. The Very full description of the Higher Heavens will attract all readers who are in any sense Spiritualists. It appeals to their wonder, to say no more. The description states that there are cities and towns in every heaven; at least up to the fortieth. These were planned by spirits, and built by the labor of their hands. The account of the growth, or rather the creation, of the surrounding vegetation is simply marvelous. The description of the mansions, garments, ornaments and employments is enchantingly bewildering. All spirits, excepting those who are earth-bound, derive their sustenance from fruit; but the latter are dependent upon the emanations of earthly food and animal substances. together with the sustaining elements which they absorb from certain mortals with whom they are able to come in remort. Sunday observances, titles and names, the personal appearance of spirits; language, prevision, the insane, the difference between spirits, marriage, are all described and narrated on the pages of this most fascinating book, and the perusal of them will leave an indelible impression. After this we have graphic accounts of the movements of spirits, and of their return to earth; and the question of actual return is freely discussed, ogether with the difficulties attendant on spirit-

intercourse. book; whatever may be said of the credibility but one opinion, and a favorable one. Progression is a topic to attract all minds; and so is guardianship, and so is discipline as administered from the heavens. The moral of the disciplinary portion of these revelations from the spirit-world is indeed most impressive, and must abide in the heart of every reader. We are all of us, to take revelations and records of this character as we take all other forms of evidence, weighing and testing all that is brought to us; and in this manner only can the soul be enriched. There is no necessity for any Spiritualist pessessing an ever-open and hospitable mind topause in his delighted perusal of a book of revelations like this to discuss or dispute anything that is advanced. He may at least feel satisfied that he is absorbing instruction from the heavens that will surely cultivate his naare more thoroughly and stimulate it powerfully to yield still more and better fruit.

RE L. E. Harcus, our South Australian corsystem. There we will live active and real lives, respondent, has an interesting letter on our and have natural and substantial homes to live third page. The reader's attention is specially in. In many respects that world so nearly re- directed to that portion where he gives his opinsembles our own that many who pass thence for ion touching what are known as "test condi- found in another column, is one of the oldest

Mrs. Corn L. V. Richmond in Boston.

On Sunday afternoon, Jan. 4th, this eloquent and distinguished trance speaker gave the first lecture of her present engagement with the Parker Memorial Society of Spiritualists in this city. The hall was filled to repletion, the interest of the people was undagging from first to last, and the music of the quartette (including the rendition of Robert Cooper's new music for the words "Nearer, my God, to Thee") was eminently appropriate. The Chairman, George A. adopted Bacon, introduced Mrs. Richmond to the audience in a brief but fells itous speech, stating, in conclusion, that the Committee had decided to leave to her guides the choosing of the theme for their discourse: Whereupon the speaker proceeded to deliver asthoughtful address, in which retrospection was mingled with prophecy, concerning "The Harvest of a Year; the Fruitage of Eternity."

commencing, the controlling intelligence said that twelve months ago the present instru-ment stood before a Boston audience in this hall and gave utterance to the views of visit-ants from the spirit-world, and next proceeded to ask as to the degree in which the prophecies of that time had been fulfilled in the year which had now closed. A hopeful view of matters in the spiritual field was taken, it being set forth that despite the disturbed conditions incident to the evolution and presentation of any new movement amon2 men, a steady advance in the spiritual cause and its influence over humanity as to be perceived by the thoughtful speciator. In the year just passed stones had been rolled

away from human sepulchres, setting free imprisoned souls; saviours, born of increased human knowledge, had been resurrected. The light of spiritual truth possessed by any soul was measured by the standard of its individuality; your measure and your meed, said the speaker, is in the proportion in which the truth has been on-bodied in your daily The fruitage of life was not thrown down broadcast upon the kighway, that each passer-by might partake of it at will, but efforts to obtain it were made the chief condition of its passession. The great law of the spiritual domain was, "Ask, and we shall receive; seek, and ye shall receive; seek, the more carnest must be the endeavor to at the more carnest must be the endeavor to at lye shall find;" and the higher the truth chore earnest must be the endeavor to attain it. But whatever efforts were put forth must no have their source in a selfish individualism seeking personal gain alone—they must have in view the good of all laumanity, in the

movement merely as assenting passengers or rassive freight, but as active entities, whose duty it was to be instinct with the spirit of selfas titles for the good of the cause, and humanity at large. What interested one humanissoil in-terested all; and it was a clearer conception of this fact, and its practical embodiment to a greater extent than every before, that made the present hour more fruitful, more suggestive, note demonstrative than any preceding it in

the old order of things in various parts of the world; and said that what was on the surface sprang from spiritual sturces, and portended steps in ladvance, governmentally as well as morally erather than retrogressive; the birth of new truths, new discoveries, the outbroaden-ing of human wisdom converning both the globe en which those in -mertal were new living, and

the Spirit world itself.

Spirit world itself, truth that had demonstrated the individual chement in humanity, and had shown human life to be a portion of an not had shown human fire to be a portion of an termal pilizimaze, was moving on to linal tripoph, If had even now a recognized message varied and attituded to the human thought there existing—in every nation on the planet; the wastle central point of the world's hope; very thought from the avorable not to bring atthesional fitting. The truth was above at the significant frontiane. The truth was above forth spiritual fruitage. The truth was above all humanity. A teacher, to be one in reality, must possess more of truth than the one sought informed; when the taught could rival he teacher, this relationship between these arries (cased, and indeed might be reversed. The people were gaining knowledge at the present time which was acting in this direction, and rapidly reversing the relationship heretofore existing between the blind guides of the theo-logical syder and their whilein reason-chained flocks - the knowledge of a truth which gave the greatest promise to the race of future unfold-ments and bettered conditions; the greatest freedom from the greatest terror, Death, which creeds had surrounded with the pall of sombre fear; the message of immortality to a waiting and longing world!

At the close of the lecture " was stated that William Ellery Channing was the spirit personality who had on the present occasion voiced. the views of her band through Mrs. Richmond's medial instrumentality. "Onina" also improvised a poem on subjects chosen by the audience, viz: "The Spiritual Harvest," and "The Lessons of Adversity." The services closed with a benediction.

"One Year's Experience in Spirit-Life,"

It is announced that on next Sunday afternoon, Jan. 11th, spirit George Thompson will deliver a lecture—through Mrs. Richmond's mediumship--on the above topic, in Parker Memorial Hall.

Berkeley Hall.

On Sunday morning, Jan. 4th, Mrs. Richmond lectured in this place, her subject being: "The Unity of the Spiritual Dispensation." Her refamily relations, children and animals; these, marks took the form of an elaboration of the thought that the spirit-world had definite plans and purposes in view in introducing the modern movement at the time in which they did, and in giving the different phases of mediumship and phenomena which they had thus far brought forward. Though apparently widely divergent in nature, the methods of the unseen workers were in reality harmonious and Taking all the chapters of this remarkable unitary. The spirit-intelligences situated in book, it is to be said of them that there is in 1 spheres directly above this world did not know tense Spiritualism throughout. But very many the precise plans of those who were in the of the reports from spirit-life here recorded spheres above them, but the exalted ones did will strike believing Spiritualists as new and know as to the influence to be produced and strange. Still, it may be said that they are by the means necessary to its production, being no means impossible. The truly realistic phase : able to see as far forward into futurity as they of the spiritual world is the strong point of the , were to look backward into the past; and they knew what the ultimate outcome would be, and of the details, of this central fact there can be how soon the victory for advanced and spiritualized thought among men would be attained. George A. Bacon presided, and Mr. Patterson officiated at the organ. Mrs. Richmond speaks in this hall again on Sunday morning next, at

On our second page Charles E. Brooks speaks of spiritual matters in Baltimore, and refers (among other things) to the work there of-C. Fannie Allyn. Mrs. E. H. Dean writes usunder date of Jan. 2d, in the same vein. She

says in the course of her letter: says in the course of her letter:

"During the past mouth the Spiritualists of Baltimore, and all those friendly to the movement, have been listening with great pleasure to lectures given by Mrs. C. Fanule Allyh, at Franklin Hall, and also at 92 Baltimore street, which discourse scalled together such large audiences that numbers were compelled to stand, and quite a number went away not being able to get seats. There seems to be a general awakening in this city, and thought is being agitated. We need more of these missionary spirits like Mrs. Allyn. Her lectures are answers to subjects given her by the audience, and are wholly impromptu; her poems are adapted to the themes given her; and the glove-reading has served as a test to many here, and has Indeed set them to thinking in earnest. To have Mrs. Allyn with us again, and for a longer time, is the desire of many in our midst."

Mrs. M. E. Cates, whose card may be mediums in Boston, and one of the best.

First Society of Spiritualists, Portsmouth, Ohio.

mouth, Ohio.

The annual meeting of Portsmouth Liberal League, for choice of officers and other business, was held Wednesday evening, December 3d, at their hall, corner of Ninth and Washington streets. Officers elected: President, C. W. Cotton; Vice President, F. G. Burke; Secretary, William Welch. Executive Committee, Stephen Gray, Frank White and H. A. Reaver.

This Society, though having for its name Liberal League, has had for its object the promulgation of the Spiritual Philosophy, and feeling that with those who are not acquainted with their object they were not understood, the following resolution was unanimously adopted:

adopted:
Whereas, This society has been organized one year under
the name of Portsmouth Liberal League, for the purpose of
informing ourselves and others in regard to the purpose of
informing ourselves and others in regard to the progressive
breasof the age, and being convinced that the Spiritual
Philosophy embraces and unfolds to us a broader and more
rational view of life, acknowledges the Fatherhood of tool
and the Brotherhood of Man, and reveals to us the fact that
law is universal in spirit as in matter, therefore, we desire
and it is hereby

and it is hereby
Risolved. That the name of this Society be changed to
Risolved. That the name of this Society be changed to
THE FIRST SOCIETY OF SPIRITIALISTS OF PORTS
MOUTH, "and from this date shall be known as such.

The report of the Executive Committee showed the society in good financial condition, and the interest manifested by the members promises much for the success of the organization. Meetings are held every Sunday morning at 11 o'clock, unless notice is given of a change of time. C. W. Cotton is the regular speaker.

By order of the Society.

We have received the above from an official source, and willingly comply with the request, which accompanied it, that we give it a place in our columns. Elsewhere will be found a paragraph headed "Stand by the Colors," a perusal of which we recommond to all our readers. It gives us pleasure to perceive that the friends of Portsmouth have taken action in this matter. Their movement is made in the right direction, and we hope other societies circum stanced as detailed in the account presented may follow the example so plainly and vigorously set them. We would not encourage aught that savors of bigotry on the part of Spiritualists, but we submit that there are too many societies already which are mainly supported by believers in this great truth wherein the so-called Liberal element feels only to tolerate the existence or casual mention of the convictions of the real majority. . As we truthfully remarked on a previous occasion, in referring to the earnest and highly commendable language in the same direction put forth by Samuel Bigelow, Esq., of Alliance. Ol. (editor of the Independent Age,) in the name of the Central Committee of the Spiritualist Association of that State: "Spiritualism is a generous hostess, but we fear sometimes that, as Bro. Bigelow hints, the guests she so kindly welcomes are too prone to claim precedence even over the legitimate ruler of the house herself." If there is to be any toleration let Spiritualists stand on their feet and exercise the right to do their part of it.

Mrs. Nettie Pease Fox's Work in Rochester.

This lady who is temporarily speaking for the present month in Philadelphia, Pa.,) was the recipient of a complimentary testimonial at the Academy of Music, Rochester, N. Y., on the evening of Dec. 20th—the ladies of her congregation being the prime movers and executors of the project. At the close of the entertainment -a most successful one, financially and socially -Mrs. Amy Post was requested to take the chair, and F. S. Webster to officiate as Secre-

Mrs. Post, on assuming the duties thus delegated to her, made a few remarks in approval of Mrs. Fox's labors in Rochester as a settled speaker for the past tifteen months; and spoke of the high estimate in which she was held by the publicaboth as an eloquent lecturer and noble woman. T. S. Webster then offered the following resolutions, which-together with an appropriate and appreciatively worded vote of thanks moved by Mrs. E. F. Paine-were adopted by a unanimous vote:

unanimous vote:

Who rats, Mis, Nettic Pease, Fox has been with us as an inspired, speaker for more than a year, and discoursed closured speaker for more than a year, and discoursed closured speaker with marked speeces and ability proving her powers as an archaelyon atom the spiritual Philosophy; thierefore, Res, Irad, That we take this occasion to extend to Mrs, Fox and her spirit guides our thankful appreciation of their combined efforts to sow the seeds of truth and fraternal love, defixed of in powerful and convincing language, often deeply took bing the hidden receases of our hearts.

Resolved, That we feel greatly indebted to the inspiration of the speaker for the good results following, her eachings.

or speaker for the good results following her teachings labor with us; for the pure and elevating influences a to our spiritual requirements, thus awakening within soul the germ of development that shall be eternal in moddment. sunfoldment.

Resolved. That we express our esteem and approval of

Mrs. Fox as a woman of genuine worth and purity of char-acter, passessing traits entinently fitting her for the noble and humanitatian work in which she is engaged; that we will carnestly endeavor to impart to her strength and encour-agement, and should time ever call her from us to larger fields of labor, may her spirit guides ever direct her upward and advant. and onward.

Resolved. That copies of these resolutions be transmitted to the editors of our spiritual papers for publication.

----The Indian Problem.

Which involves great questions of right and justice, is now agitating the public mind to its fullest extent. The Boston Daily Advertiser of a late date, in alluding to the present trouble with the Utes, refers to the "alarming despatches" sent East by the Denver Tribune, and says they should be received with due caution. Of course the Tribune will do its utmost to make it appear that the Indians are the aggressors; but what are the facts? Thus far Chief Ouray has not been a traitor, and if his Indians become restive, it is because they have been exasperated in more ways than one, by the squatters, by the miners, by the general outcry of the Colorado people, and by the military. The civilians tell these Indians, "You must go," and the military gentlemen second the motion with the cool statement that they favor war as soon as the state of the country permits campaigning in the open field. This is quite certain, and the only powers to prevent it are Congress and the President. The Indians may lose their faith altogether, and in that case nobody should blame them for selling their lives dearly. But it has not yet come to this, and it remains to be seen what Chief Ouray can accomplish. If he has the alternative of trying to become a Caucasian or perishing, he will prefer to perish, for no human being can change its own nature, whatever may be the inducements. The manner in which Ouray has been treated is certainly not inspiring general confidence, or reflecting much practical ability in dealing with the "wards of the government."

A Camping-Ground in Michigan.

By reference to our sixth page the reader will find a call issued by John M. Potter, Esq., agent for the Camp-Meeting Committee appointed by the Michigan Spiritualist Association, and directed to the attention of Spiritualists and Liberalists in that State and elsewhere. The object is a worthy one, and the project, if judged by what has been already accomplished in some of the Eastern States in the same direction, is feasible and practical in its nature. We trust the enterprise will meet with a warm pecuniary seconding, and may prove a pronounced success in coming time.

We shall print next week a trance lecture delivered in Steinway Hall, London, Eng., through the mediumistic instrumentality of J. William Fletcher, and bearing the title of "THE MESSAGE OF SPIRITUALISM.

A Practical and Standard Invention.

Any of our readers in Boston who may, in the course of their passage through the streets, have occasion to ride upon or to observe the cars of the Highland horse-railway, (Columbus Avenue line,) also the Lynn and Boston railway, will find attached to these useful vehicles an article which deserves special mention at this season of the year-which, however the present mildness of the weather may seem to disprove the assertion, has always been by almanac-makers catalogued as the time for ice and snow. The article to which we refer is known as Augustus Day's improved Street Railway Track-Cleaner, and is the invention of this gentleman, who is a prominent citizen of Detroit, Mich. The appliancewhich is easily affixed to or unshipped from the car, and is adaptable to all kinds of rails or styles of cars-has, since its first presentation to the public, some ten years ago, steadily gained in favor until it has supplanted most of the longest used devices for the purpose; sixteen railroad corporations in New England (and some sixty roads, in all parts of the country) have already adopted it: and wherever it has been put upon the cars, it has received unqualified endorsement from employés and corporate officers as well. As an instance that its popularity is really deserved. it is only necessary to state that in the city of-Detroit no other scraper is in use, which-when the apothegm "a prophet is not without honor save in his own country," is borne in mind-is a fact replete with strong backing for the claims of this meritorious appliance.

The principle upon which this cleaner is constructed is that the most efficient work can be done by having the scraper rest, with its own weight merely, upon its forward end, directly on the track, just in front of the wheel, and making the forward end sufficiently sharp to cut, rather than to press down the snow, mud or ice on the track. The scraper is shaped so that the rear part, just in front of the wheel, throws the snow and mud detached from the track by the forward end off the track. It is under the immediate control of the driver, and can be lowered for service, or raised from the track, at will, by the use of one hand. It will be evident from this description that the general application of such a scraper on all the street cars passing over any route will remove much of the necessity for street plows and other

means for clearing the tracks. Since the introduction of this scraper, and

notably within the past four years, Mr. Day has made important improvements in the device, and notwithstanding individuals, stimulated by his success, have endeavored to substi-

tute other contrivances in its place, yet they have signally failed, the verdict being (wherever his patent has been tried) universally in its Mr. Day has also originated and put in use a

snow-plow of more extended dimensions than the scraper, several of which are now in use in various parts of the country, and have never failed to give satisfaction wherever they have been sent. He is in possession of many testimonials as to the worth and utility both of the scraper and the plow. Those desiring to know more fully concerning these inventions can address him at Detroit, Mich.

The Editor-at-Large Fund.

In our last issue we printed the formal acceptance by Prof. S. B. Brittan, of New York City, of the position of Editor-at-Large, for which service he has been so frequently recommended in these columns, both through editorial utterances and the approving voices of our correspondents and contributors. In the course of that document Prof. Brittan succinctly embodied his own conception and that also of the friends of the movement concerning the duties to devolve upon him in his new position, when he proclaimed it to be his purpose, while so situated, "to vindicate the just claims of a Rational Spiritualism-and such general interests of the Liberal Religion and all Practical Reform as the terms may be understood to imply-in the scientific, religious and secular journals of the country."

We are glad to chronicle the success which has thus far attended the movement; glad to be able to register the various sums thus far received and pledged — for which we here take occasion to return our thanks personally, and those also (we feel sure) of the spirit in telligences who stand sponsors for the enterprise; we are glad to be able to announce that the chosen Editor-at-Large has put on the whole armor of his post, and proposes fearlessly and as far as possible to meet the enemies of Spiritualism on their own grounds. And we hope the results of coming time will show that the friends of Spiritualism everywhere will be found willing through the instrumentality of pecuniary offerings to continue the Professor in his position, and strengthen his hands in this struggle with popularly entrenched and embattled error.

We have stated, above, that spirit entities stand sponsors for the movement. This is the fact; the enterprise was the result of a direct impression from the spirit-world upon a mediumistic sensitive; and it is now under the charge of a committee of twelve spirit intelligences, presided over by Judge Edmonds; while a committee on the mortal side, embracing in its ranks many prominent Spiritualists in various parts of the United States, is about to issue an address to the public in the interests of the undertaking. Below is the pecuniary aid received and pledged to date. Keep the fund steadily on the advance, friends:

Amount Received.	*
Colby & Rich, Boston	\$ 50.00
Jerome Fassler, Sr., Springfield, Ohio	100.00
A Friend of the Banner of Light	500,00
L. DOWNING, Ar., Concord N. H	10,00
A Friend, Boston. Mrs. Flora B. Cabell, Washington, D. C.	50,00
Mrs. Flora B. Cabell, Washington, D. C.	10,00
C. POHOUK, VIRGINIA CHEV NAV	3,00
E. P. Upton, Derry, N. H	5,00
MIS. AHHIFA P. Thaver, Vernon, Vt.	2,00
P. S. Briggs, Charlestown, Mass	10,00
Mrs. E. W. Guilford, Cincinnati, O	5,00
Daniel Baldwin, Montpelier, Vt	1,00
D. T. Averell, Northfield, Vt	1,00
Almeida A. Fordtram, Industry, Texas	2,00
Friend, Islington, Mass	1,00
Gad Norton, Bristol, Ct	2,00
George A. Bacon, Boston	2,00
Augustus Day, Detroit, Mich	3,00
A. D. Wobber " "	1,00
	2,00
Amount Pledged.	
Mrs. E. Bruce	10.00
Wm. Luther	% ሰብ
H. Brady, Benson, Minn	2,00
Nelson Cross, New York City	10,00
E. Samson, Apsilanti, Mich.	10,00
E. C. Hart, Oberlin, O	5,00
Amos Kent, Rock Island Arsenal, Ill	2,00
W. H. Crocker, Port Allen, Iowa	2,00

Dr. G. L. Ditson writes from Albany: The lecture by Col. Hemstreet, printed in the Banner of Light for December 27th, is a grand production, evincing an amount of erudition altogether admirable."

Ex-Superintendent Kiddle in New York City.

By reference to our eighth page it will be seen that this gentleman, whose name is a synonym for fearlessness of action in the cause of truth, has recently addressed the Second Society of Spiritualists, of New York city, at Republican Hall. If one may judge by the lengthy reports of his two discourses which appeared in the columns of the Herald, the Tribune, the Times, and other papers in that city on the morning of Jan. 5th (copies of which reached this office too late for attention this week, but which we shall consider in a future number), his remarks on both occasions created a profound impression. As a specimen of the language held concerning his efforts on the 4th inst., we clip the following-which is the concluding paragraph of the Herald's report:

Herald's report:

"Mr. Kiddle lectured again in the evening before the Second Society of Spiritualists. He was listened to by as large an audience as had greeted him in the morning. The subject of the evening discourse was "The Progress of Spiritualism." It was an exhaustive and elaborate address, tracing the history of Spiritualism from the earliest times down to the present, and showing much research. Mr. Kiddle is very hopeful concerning the present and future condition of the Spiritualistic doctrines, which he thinks are gradually permeating the orthodox systems of theology."

To Honest Investigators of the Phenomena of Modern Spiritualism.

In mortal life thought precedes the act. The act passes away with the earthly body, it being of the "earth, earthy." Not so with thought, which is an element of the soul and passes with it to spirit-life, in which it is equivalent to the act it represented and gave force to in mortal | the means at their command; but money and clothing life. Suppose a learned man were to deliver a lecture on some subject requiring a chemical apparatus to illustrate it, what think you would be the effect should some ignorant individual in the seance, circle, or company present, just at the critical moment make a dash on the lecturer, and with his clenched fists knock both him and his glass retorts and delicate machinery into a heap? Would the result prove the abused man to be "a fraud," think you? Just as much, let us say, as a medium is proved to be "a fraud." through whose semi-spirit aura and delicate organization spirits materialize their forms, in a case wherein some coarsely organized person in a spirit-circle assails him (or her) with evil and malicious thoughts, every one of which is equivalent to a blow, whether expressed in words or

Bro. G. B. Stebbins, writing from Washington, D. C., under date of Dec. 31, 1879, says: "I hear that Mrs. Thayer, the flower-medium, has taken a commodious house here and is to open it soon after New Year's, renting rooms, and making it a headquarters and rendezvous for mediums. Mrs. Anderson, from California, is about opening rooms for scances. No public meetings are held, but the private and personal interest lives and gains. I was at the pleasant home of Mr. Cabell and wife, on Capitol Hill, last Sunday night, and met some forty persons in their parlors, and shall meet and speak to them again. I am housed, with my wife, in a comfortable room, and hardly expect to leave it, save for going about this city, until spring. Then, having avoided exposure to the wintry cold, I hope to come out refreshed by this hibernating process."

The Natick (Mass.) Citizen of Dec. 26th has an editorial concerning the presence in that place of a well-known Boston medium on a recent Sabbath; from this account we select the following passages:

following passages:

"Meetings were held by the Spiritualists of this town at Washington Hall, Sunday afternoon and evening, having with them a test medium, Mrs. Nelson, of Roston. The attendance was good, and the people seemed interested. The medium said she promised nothing, the power by which she gave tests being entirely outside of herself. To her, Spiritualism was knowledge. She accepted it because she could not help it. Others must accept or reject according to their experiences. All she asked was respectful attention, and honest investigation. She preferred to talk to an honest skeptic, rather than a firm believer. She was controlled by a spirit called Maggle, an Indian gtrl. Through her others gave their messages. Sometimes she simply heard a name, generally she saw the spirit and its surroundings. She gave some very good tests, told things. neard a name, generally she saw the spirit and its sur-roundings. She gave some very good tests, told things which it was known she could know nothing about, and made predictions for the near future, the truth of which of course remains to be proven."

I J. N. Tiedman Marthese, with whose name our readers are familiar through his fearless friendship for Spiritualism in Great Britain. has for some time past been seeking, in a succession of sea-voyages, a restoration of impaired health. We are informed that these journeyings, having for their object a trip around the globe, have brought the gentleman at last (on his homeward route) to New Orleans (via St. Louis). He purposes visiting various localities in the North before embarking for England. He writes, we are informed, to a friend in this city, that while in San Francisco he met with Henry Slade: and chronicles the fact that the remarkable cure effected in his (S.'s) case by Dr. McLennan, by "laying on of hands," has proved conclusive and continuous.

There was a large attendance at the Spiritual Convention at Waterbury, Vt., on Jan. 4th, although the weather was rainy and the ground was covered with ice. Speeches were made by Mrs. Fanny Davis Smith of Brandon, and Mrs. Wood of Burlington; an impromptu song sung by Mrs. Manchester of Randolph; impromptu poems were delivered by Miss Jennie Hagan of Royalton, and a séance was held by Mr. E. V. Wilson.

Read the offer of Dr. Watson, of Memphis, Tenn., on our second page. The magazine referred to contained some excellent matter, during the course of its appearance, and is eminently worthy to occupy, in the shape of bound volumes, a place in every spiritual library, public or private, in the country. The Doctor would be pleased if our brothers of the Spiritualist press would copy his announcement into their columns.

A correspondent writes: "The cause of Spiritualism is awakening in the staid old Blue Presbyterian town of Derry, N. H. Dr. W. L. Jack visited us last week and held parlor circles with favorable results. Those in attendance acceptably recognized every test that was given through him by his spirit-guides, as those can testify to whom they were presented."

We are in receipt of a printed funeral announcement, couched in the Spanish language, wherein it is set forth that on the 21st of November, 1879, Dr. Moises L. Knapp passed on to higher life from Neuva Leon, Mexico-that day and date marking also the completion of his eightieth year of earth-life.

ton. has our thanks for specimens of choice calendar work for 1880. He is one of the neatest iob printers in the city.

essay concerning the doctrine of "Whatever is, is Right," which is alike brief and to the point.

BRIEF PARAGRAPHS.

A London paper says that the planet Jupiter has for some time past been covered with a large vermilioncolored spot, and astronomers now state that the spot denotes some great disturbance of the planetary sub-

There is a good deal of gas about Edison's light. He is to get it by burning partisan political newspapers. Ashes to ashes!'

A clerk, in Chandler & Co.'s, lately stole \$2000 from

How often in thy starry, solemn nights,
Our better selves assert their strength and sway!
Our undimmed eyes see visions of fair heights
We had deemed inaccessible by day,
With paths defined in clear and rosy light,
From base to crown through all their winding way.
Life's lamp burns brighter—north winds have their
charms!

we feel the strength of warriors in our arms -{Clara B. Heath.

Messrs. Rand & Avery, the elegant and artistic printers, whose extensive establishment was somewhat damaged by the late fire, have again put their business in running order. The almost superhuman efforts of the city firemen, together with the efforts of the fire-brigade connected with this firm, saved the building, thus preventing a much more disastrous con-

It is said that at least fifteen thousand colored refugees from the Southern States are in Kansas, and that at least twenty-five to fifty are arriving there daily. There is no work for so many, and it is feared that, unless relief is rendered immediately by the charitably disposed, general destitution and great suffering among these pauper refugees will result. The relief committee is doing all that it is possible for these people with are urgently called for.

The young King of Spain has been shot at, but, luckily, the assassin failed to effect his purpose. He was secured.

"T is rather neat upon your feet A pair of skates to find; "T is rather drear upon your ear When skates slip up behind. —i Detroit Free Press.

It is estimated that the coal fields of the United States cover one hundred and ninety-six thousand square miles.

Russia has the scartet fever.

The Old South Church edifice is no nearer "redemption" now than it was several years ago.

Edison now has an electric carbon lamp, it is saidbut we don't believe a word of it-that has been burning steady night and day for about three weeks, with others like it that have been burning for a fortnight.

OLD-TIME "WEATHER TOKENS."

No. 3. If the mist comes o'er the open sea. Then fair weather, shipmate, it will be; But if the mist comes off the land, Then rain comes pouring o'er the strand: With the rain before the wind, Your top-sail sheets and halyards mind; But when the wind's before the rain, You may holst your top-sails up again.

There is much complaint about the Utes, who are so intolerably pig-headed that they will not come in, and be hanged peaceably, comfortably and edifyingly though they well know that they are guilty of owning what Christians crave.

According to Mr. Parnell the number of people in Ireland who will be utterly destitute by the beginning of February, 1880, is 250,000.

Bishop Gilbert Haven died Jan. 3d at his residence in Malden, Mass. - He was born in that town Sept. 19th

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by

Henry C. Lull, of Boston, spoke in Washington Hall, Natick, Mass., at 2 and 7 o'clock P. M., Sunday, Dec.

Capt. H. H. Brown finished his engagement at Troy, Sunday, Dec. 28th, having been warmly received by the friends and meeting with good success from the public. He spoke at Glen's Falls, N. Y., the 22d, 23d and 24th.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Jan. 4th. He speaks there again Jan. 11th and 25th, and in Washington Hall, Natick, Mass., Jan. 18th. He would like to make engagements for week-day evenings anywhere within the vicinity of Boston during the month of January.

Joseph D. Stiles spoke in Rockland, Mass., Sunday, Jan. 4th; he lectures in Quincy, Mass., Sunday, Jan.

J. Madison Alien is having good success in Michigan. During December he lectured in Battle Creek, and has been reinvited for February. He speaks during January in Sturgis. Will make a few more engagements. Address for January, Sturgis, Mich., care Hon. J. G. Walte.

C. B. Lynn's address during January will be 66 Aus tin street, Worcester, Mass. He can be engaged for February or March. Address, care this office.

Col. Robert G. Ingersoll is to lecture in Rochester. N. Y., Friday evening, 16th inst. Subject, "Human Rights." The Grand Opera House has been engaged for the lecture.

Mrs. Abby N. Burnham is having crowded houses in Haverhill. She spoke in Peabody Jan. 4th; will speak in Haverhill Jan. 10th and 11th. Address until further notice, 20 Porter street, Boston, Mass.

Gov. J. Scarbrough, proprietor, of the Arlington Hotel, Dayton, Ohlo, writes, Jan. 1st, that Frank T. Ripley has left that place for a brief professional tour, but returns there again on the first of February.

Ed. S. Wheeler, of Philadelphia, has given highly successful lectures for some weeks past in Vineland, N. J., and renewed interest in the welfare of the cause is consequently being manifested in that place.

Dr. J. M. Peebles speaks in Willoughby, Ohio, the

present month. Address him accordingly. J. Frank Baxter lectured to full audiences at Lynn, Mass., on Sunday, Jan. 4th; Tuesday evening, Jan. 6th, in Rockland; Wednesday evening, Jan. 7th, he lectured again in North Scituate; on Friday evening, Jan. 9th, he speaks in Needham; on Sunday, Jan. 11th, in Worcester; and on Monday evening, Jan. 12th (probably,) in Shrewsbury; Sunday, Jan. 18th, he lectures in Norwich, Conn,; Sunday, Jan. 25th, in Lynn, and the five Sundays of February in Bangor, Me. Par ties in the vicinity of these places can secure his services by writing as soon as possible to him at 13 Wal-

nut street, Chelsea, Mass. Mrs. A. E. Cunningham was in Peabody, Mass., Dec. 21st, and will be in Natick Jan. 4th. Would like to make other engagements as a platform test medium

Address her No. 6 Bond street, Lynn, Mass. Mrs. Addle E. Sanford, who with her husband, Dr C. P. Sanford, has been traveling through the West the past summer and fall, lecturing on the Spiritual Philosophy, and giving clairvoyant examinations, and treating the sick magnetically, has located for the winter at Fort Scott, Kansas, where similar work will be continued.

True Merit Always Wins.

True Merit Always Wins.

Thursday, from 10 A. M. this p. M., this increase and the notice.

J.3.

In these days of sham it is refreshing to become a cauamited with true merit. "For value received" could be appropriately printed on every subscription receipt given by Andrews Bazar. This marvelous paper and date marking also the completion of his eightleth year of earth-life.

C. C. Mead, 223 Washington street, Boston, has our thanks for specimens of choice calendar work for 1880. He is one of the neatest job printers in the city.

A. ... Newton has on our third page an essay concerning the doctrine of "Whatever is, is Right," which is alike brief and to the point.

True Merit Always Wins.

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J. V. Mansfield, Test Medium, and Thursday, from 10 A.M. this 19 P. M., till iter notice.

J. W. Mansfield, Test Medium, and all those who sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER and not all the paper grain and Thursday, from 10 A.M. this 19 P. M., till iter could receipt given by Andrews Bazar. All and the problems and all those who subscribe for 1880, beginning with the January number, will receive as a Present a Gigantic Supplement, 33x46.

S. B. Brittan, M. D., is permanently locative and other subscribes of the could be appropriated fift to mother, will an all those who subscri True Merit Always Wins.

First Society of Boston Spiritualists

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PARKER MEMORIAL HALL. The public respectfully invited.

Next Sunday the rostram will be occupied by the wellknown and popular lecturer,

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These meetings occur at 7½ P. M. of the dates

York First Society of Spiritualists—"Man's Natural 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. Covens,-"Brown's Bronchial Troches" are used with advantage to alleviate Corons, Some Throat, Hoanseness, and Brown man Affec-tions. For thirty years these Troches have been in use, with annually increasing favor. They are not new and untried, but, having been

No sense in having sickness in the family if you will use Hop Bitters in time. Ask those who know.

ited rank among the few staple remedies of the

Stand by the Colors!

At the Yearly Meeting of the Portage County Spiritualists held at Atwater's Grove, Mantia, Ox. Aug. 51, the following was presented in the course of a series of resolutions by S. Higelow, the chairman of the committee, and was adopted as the voice of that assemblage. It is worthy of universal attention. Society office must stand by their colors. their distinctive name, their prentiar phenomena, and their sensitive media, if they hope for either the ordinary "toleration"; of opponents, or the approving verdict of their own self-respect;

verdict of their own self-respect;

"We despise all hypocrisy and cant, and depresate bigotry and narrow sectarianism, and would do nothing to foster or encourage them; yet we do love the good old-terms of Spiritualism and Spiritualism, and iconomend our breth-ren and friends everywhere to cling to them in all their organizations and declarations of sentiments and principles, and not allow them to be diffuted and weakened and tobbed of their force by the addition of any qualifying adjectives, prefixes or suffixes."

The Northern Wiscousin Spiritual Conference Will hold a Three-Days' Meeting in Spiritual Conference, Jan. 23d, 24th and 25th, 1880. Speakers: W. F. Jamleson, Win, M. Lockwood, Mrs. S. E. Bishop, J. O. Barrett, and J. Raymond Tallmadge, of Fond of Law, already known to the Conference as the Insufrational singer, will also deliver bis becture, "Who has the Truth?" The meeting will be want to see all of the Liberalists of Wisconsin, on hand in sensor, and we want to see all of the Liberalists of Wisconsin, on hand in ason, and we want you to prepare yourselves for a good

season, and we want you to he proper you serves our a good time.

A Social Party Friday evention in the Northwestern at stand, Board will be furnished at the Northwestern at stands of th

A Spiritualist Convention

Will be held at East Wallingford, VI., the such a triand 11th of January. The services of two of the oldest veterans have been secured. E. V. Wilson will hold two public sources of one hours continuance Saturday and sunday, at 1 o'clock P. M. Dr. H. P. Fahrfield, with an array of home talent, will also address the people. The lown is a central focation, on the Rutland and Burlington Bailread. Good board at \$1,00 pcr day. Fare one way on the two roads. A good time is anticipated for the cause.

Married:

In Masonic Hall, Troy, N. Y., Sunday, Dec. 21st, 1879, by Capt. H. H. Brown, Mr. A. W. Mason and Mrs. Hattle C. Dyer, both of Troy,

The visitors at the Lake Pleasant Camp-Meetings and also at the Schroon Lake Meeting, will remember Mrs. Mason as one who added much to their pleasare by her sweet songs.

Passed to Spirit-Life:

From this city, Jan. 2d, of bronchitis, Cora Lillian, daughter of R. F. and Jennie Crosse, aged 2 months and 43 days.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published weekly in Chicago, Ili. Price 5 cents per copy. \$2,50 per year.
VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass, \$1,65 per annum. Single copies & cents.
MIND AND MATTER, Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.
THE SPIRITYAL RECOID. Published in Chicago, 10. \$2,00 per year; single copies, 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

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THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents,
ILMAN NATURE: A Monthly Journal of Zolatic Science and Intelligence. Published in London, Price \$3,00 per year, postage 25 cents.
SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies, Published in London, Eng. Per year, 75 cents.
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These meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

Jan. 10th, Henry J. Newton, President New York First Society of Spiritualists—"Man's Nata-at all times be found there.

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Sphere; Condition of Bigoted Sectarians.

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or Spirits; The Insane to Spirit-Life, coavens; Prevision CHAP, 7. The Higher Heavens (continued). Whereth sSpirits Differ; Marriag in the Heavens; Family Relations in the Heavens; Children in the Heavens; Animals in the Spirit-World.

in the Heavens; Children in the Heavens; Animals in the Spirit-World.
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The medium who has been the channel of communication with my spilit instructors is Charles B. Kenney, of Brooklyh, N.Y., who is controlled exclusively by two indian spirits; and there are "Guree other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spirit life half a century since, Itohert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago,"

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The Explosion of a Great Theological Gun. AN ANSWER TO JOHN T. PERRY'S "SIXTEEN SAVIORS OR ONE:"

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Saton."

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Mr. Perry, who is the literary editor of the Cincinnati Gazette, is one of the most learned and able crities, and one of the best historical scholars of the age in the Orthodox ranks. His work is a review of Kersey Graves's "Sixteen Crueffied Saylors." He chains not only to have refined that work, but to have answered and overthrown all the leading arguments of the infidel world against Christianity and the Bible. And Mr. Graves claims to have met and answered and thoroughly demolished all of Mr. Perry's arguments and positions against infidelity and in support of Orthodoxy. The most interesting and amusing feature of this work of Mr. Graves's is his "Ecclesistical Court," in which he examines all of Mr. Perry's witnesses and authorities, one by one, and arrays them against each other, and sometimes against Mr. Perry himself. The witnesses, in-their cross-examination, not only contradict each other and sometimes themselves, but condemn each other, showing some of them are not qualified to act as witnesses in the case. This feature of the work is really langhable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to turn "State's evidence" against him and testify for,Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world an amount of historical testimony against Mr. Perry that is absolutely overwheiming. The work is cultivened by numerous anecdotes illustrative of Mr. Perry's absurdities. One reader pronounces it "a thunderbast against Mr. Perry and a dead shot on Orthodoxy, which leaves not a grease spot of either." In the two works will be found the ablest arguments both for Orthodoxy and influenter.

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The Free Circle-Room.

REPLIES TO QUESTIONS. W. J. COLVESTABLE.

Invocation. Quathor Eternid Spirit of Poslit at 1 Truth we as

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Questions and Answers.

Covern a rayo. Springle We are now propored haven be your one stions, Mr. Chairman. Ques left G. V. Ruld. What is the course foundal blindness, and is there at temesty

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Q. By H. S. A. Is it wise for Spilitualists to form societies for the purpose of granting distance to the purpose of granting distance to the particle of the purpose of granting distance to the particle of the purpose of granting distance to the particle of the purpose of granting distance to the particle of the purpose of granting distance of the particle of the purpose of granting distance of the particle of the purpose of granting distance of the particle of

ised them, savors of priesteraft, which is now very happuly lesing its hold upon the minds of the enlightened in the community. The Roman Catholic Church accepts the phenomena of sphirmalism. Many Roman Catholic priests: Cathelic Church accepts the phenomena of spiritualism. Many Roman Cathelic priests are mediums, and multitudes of their numbers ceive communications from the spirit-world. Why, then, does not the theology of the Roman Cathelic Church become liberalized? Simply because the people are in fear of the priesthood, and under their control, and the priesthood allow ne notice to be taken of communications except when these are given through them, or when they accord exactly with their church's smalled of Orthodoxy. Thus singulation, instead of progress, is the result. Who is to decide what is truth for you? Who is to bind and fetser your mind, and to say, "Thus far shalt thou govand no farther"? Every person has a right to give his own opinion, to form his own conclusions, to fortify himself as much as he can against the attacks of whats ever be considers improper. You may exercise moral sursien, you improper. You may exercise moral suasion, you may endeavor to do all you can to induce another to follow a certain course of action, but when the course to legislation, to your competency to deside for everybody, we know of no person on the face of the earth who is competent to the tash, and provided any one was competent, by would be unwilling to exercise his competency as errively, because hun anity judividually must learn through their own mistakes, by their own fairities, dust as long asset the and regularities. Just as long asset hey are in a condition to receive truth in a somewhat diinted state; they must receive it in that form, until they are ready to receive them. it in its fuilness; then of course the diluted form will no forcer be presented to them or accepted by them.

Q. By J. C. Hunt. It has been represented that the will of man is almost components. Can

you give us any instructions for exercising it?

A. You can only exercise the will successful-Ass. The cause of no triplal blindnes is unstanced by a capture of plants of the capture of blindness is unstanced by a date the capture of blindness. The decade of blindness is that the decade persistent effort. We consider that the decade persistent effort, we consider that the decade persistent effort. We consider that the decade persistent effort, we consider that the decade persistent effort. We consider that the decade persistent effort, we consider that the decade persistent effort. We consider that the decade persistent effort, we consider that the decade persistent effort. We consider that the decade of the power of the will successful. Should be made as found that, by continuous and set power to decade of the power of the will successful. The properties the will successful. As you can extend to the continuous and persistent effort. We consider that the decade persistent effort that the decade persistent effort. We consider that the decade persist tull solar ray with air sufficiently stading the to be contributed and anneutral given close, when they have been prevented contributed your wealth ssess will never lead your onward; somewhat in darkness. There as a wise, property subsched deferred the things which are behind vision in nature made for a most the lower and subspecific toward the things which are before mads, that the light should be tempered to their. By we deing you will not only be strengthened every that they deadle or by perceive at when the determination not to yield to the spling.

is useful to a community in some transition state may no longer be required when the transiate may no longer be required when the trans-sition period has been passed through. All forms of thought, when they have been expressed to the world, have been useful; all aspects of truth have been true from certain relative stand-points. If humanity had not passed through a condition in which truth could only be viewed from all these different standpoints, bumanity never would have reached the plane where a

from all these different standpoints, bumanity in ever would have reached the plane where a more universal acceptance of truth could be a possibility.

Q.—Does the degree of the soul's advancement depend upon the amount of knowledge of truth that the soul has?

A.—It depends upon the number of opportunities which you have embraced for receiving truth, and the amount of effort you have made to possess knowledge. If you have an organism which very easily takes in ideas, you may take in a thousand ideas in a shorter period of time and with less effort than your neighbor requires to expend in order to take in fifty; but if your neighbor worked as long as you, and made a more determined effort, he is your superior in spiritual growth, though not necessarily in instellectual attainment. The felicity which may be enjoyed by the spirit in after life is the result of the soul's effort two acquire knowledge for beneficent purposes; whereas the ability to acquire it will never make an angel. Jesus illustrates this idea when he shows that the man who had ten falents and used them was only count satisficially to the man who had two meighbor worked as long as you, and made a more determined effort, he is your superior in spiritual growth, though not necessarily in institute. She has got shining hair. I love the tellectual attainment. The felicity which may howers, alluding to bouquets on the table. I want to thank the good people for bringing sult of the soul's effort to acquire knowledge for beneficent purposes; who cast the ability to acquire it will never make an angel. Jesus affastrates this idea when he shows that the man who had ten talents and used them was ago, and now I've come back because I want to conly equal spiritually to the man who had two send my love to mamma and mana. Mamma's

Public Free-Circle Meetings
Are bell at the BANNIK OF 1 [64] If OFFICE, corner of
Province street and Monthouse's Place, every TERSDAY
AFTERSOOS. The Hall will be opened 2 defect, and serV scenamence all abordeck breedsels, at which time the
decrease in the closed, neither a living entrance nor egress
and the condition of the scarce, event in case of absolute
heavests. The public are one little function.

The Messages published in the decrease leading indicate that spatific arrive with them the characteristics of their
cuttle life to that beyond, whether to goed opell-cousequently those who pass from the cart'by space than under
veloped state, eventually progress to a legher condition,
We ask the reader to receive to doctrine put forth by
certis in these columns that does not compet with firster
lef reason. Alterpress as much of truth as they perceive—

See a second of the second of

explanation, reason should give a decision, whereas with reference to the conduct of life, to morality, conscience is undoubtedly the voice which should be attended to. Reason and conscience do not condict, because reason deals with the outward, and conscience with the interest wind it reason deals with form, conscience with the soul that abides within the form; thus reason and conscience can never condict with each other at all.

the soul that abides within the form; thus reals of their at all.

Q.—Is it our shuty to do that which is an injury to health?

A.—It certainly cannot be. When you know it will injure you to do anything, it cannot be your duty to do it, unless your also know, at the same time, that by injuring yourself you can thereful thers; then hit is a pare act of philanthropy to endure suffering that others may reserve yor. The greatest good to the greatest number should always be the goal you seek to attain; thus if you must suffer in order that many may be made streng; if you are truly not injure yourself without the absolute knowledge that it will benefit others in a greater degree, will, of course, be an act of folly.

A.—No teachings have ever been so absolutely true that any spirit when called upon could indow they were given to the world. They were true that any spirit when called upon could independ the standpoint of the man through whom they were given to the full event. They were true that any spirit when called upon could independ the standpoint of the man through whom they were given to the world. This remark applies to almost all teachers who have excelsed influence upon society, whether by world on nouth or by example. No individual mind can only be authoritative so fat as it is able to expess ideas that are particularly useful to a community in some transition state have been enjoving the lux-uries almost more beautiful than I hoped for.

Annie Poole.

Annie Poole.

For three years I have been enjoving the lux-uries and delights of spirituality. The last three years have been full of joy and pleasure three, wears have been full of joy and pleasure three, wears have been full of joy and pleasure to me, because I can reach upward and draw down from the supernal world a blessing of peace to the supernal w and rise above earthly things; and so I go forward, each day and each hour grasping some new delight, some new pleasure, which gives new knowledge and new strength to my spirit, and unfolds before me the paths of a real spiritual life which is deprived of the selfishness of earth. I come here to-day to send my love and my eternal blessing to my dear husband and those who still linger on the earthly plane, who know that I sometimes come in spirit to them. I can't give what I would wish, and yet I feel it such a blessing to speak at all, that I cannot rejoice and praise our good Father enough for all his mercies. As swift as the lightnings speed, or swifter, as swift as thought, I bring my message from across the Atlantic, and waft it back again on angel pinions, feeling it will find a resage from across the Atlantic, and waft it back again on angel pinions, feeling it will find a response in their souls and linger there, feeling that it will awaken a throb of interest and pleasure in the hearts of those I love so dear, who still remain, who watch and wait for some tidings of me and mine from the higher life. I come as frequently as I can. I bring a power from higher worlds, that they may see and know and understand that spirit can control matter, that spirit has more power, more possibilities in the higher life than mortals ever yet dreamed; and by-and-by we shall do yet more; we shall make mortal life ring with the tidings of immortality, and those who so love to hear from spirits and from heaven shall feel what it is to be uplifted into an atmosphere of divine be uplifted into an atmosphere of divine

If to be apinted into an atmosphere of dayine life and power.

I would like my message to go to R. C. Poole.

My name is Annie Poole. I came from London,

Rosic P. Collings. man who had ten talents and used them was only equal spiritually to the man who had two and used them.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Arctellat the BANKLE OF FIGHT OFFICE cornered Province street and Monteoner's Piology every TERSDAY AFTERSOOS. The Hall will be opened for every TERSDAY at the BANKLE OF Fight See clock, and serve the BANKLE OF FIGHT SEE CONTROLLED TO SEE CLOCK SEE CLOCK

There is a strangeness pervades me and directs my thoughts toward earth and its inhabitants. I figured not conspicuously before men. I was rather modest and unassuming. I was a deep reader of human nature. I felt within my soul that there was a life of beauty beyond what men termed death, and I have realized all things that were pictured to my imagination. Without a doubt, without the creeping of a fear, I stand to-night in your midst, and give my name as William Carroll, of Brooklyn, N. Y. I was in my seventy-second year. A native of Massachusetts: and there it is I wish to be remembered to the many friends I have left behind.

I had no pleadings, and no askings for mercy, for all was given freely, and I was an acceptor, and drank of the crystal water, from which I have gained wisdom and light.

I will now withdraw, leaving opportunity for others, as I have filled the mission as far as I can at this time, and I thank you, sir, for being my amanuensis. I hope it will meet the eye of some of my friends in Massachusetts. They are believers in the Divine Philosophy that takes away the sting of death and terror of the grave. I pass on, leaving the door ajar for others.

pass on, leaving the door ajar for others.

Ellen Springer.

Ellen Springer.

Ellen Springer. I was fifteen years old. My father's name is John, my mother's name is Rebecca. I died and was buried; and then my dear mother, in the simplicity of her heart, thought there was no more of me; that I had gone hence, and my voice and my eyes were closed forever; and so thought I that that would be the case until one in the spirit-land taught me better, and on the wings of the morning she brought me hither to commune. I will say to kindred and friends that I live, and possess all my faculties, and have the power to ascend into the higher realms of thought.

my faculties, and have the power to ascend into the higher realms of thought.

There are no dead, dear, kind and tender mother; death is not known in the universe of God. Mortals fade for a season, like the flower, and then bloom again, and have eternal life. Dear mother, she whom you so devotedly loved is only divided physically from you, not spiritually. Open your eyes and you shall see me; open your arms and you shall embrace me, and again hear that familiar voice. Mother, believe me; I live only beyond the line that divides the two worlds. Baltimore was my home; residence, Fayette street. Fayette street.

MESSAGES TO BE PUBLISHED. . *

Edith Frewine; Catherine Balley; Mrs. Moses H. Baker.

THE MODERN BETHESDA; or, The Gift of Healing Restored. Being some Account of the Life and Labors of Dr. J. R. Newton, edited by A. E. Newton. Published by Newton Publishing Co., 291 Broadway, N. Y. Price \$2 00.

This work is a contribution to the literature of Spiritualism that has been much needed, and the cause is much indebted to the able compiler and the enterprising publishers for the faithful manner in which they have respectively performed their labor. As the title indicates, the work shows by incontrovertible testimony that healing the sick by the word or touch, as was done by Jesus and his apostles, has been restored to the world in all its ancient power; yea, in greater power, as was promised by Jesus himself. The book is the history of twenty years of Dr. Newton's life spent in traveling throughout the United States and Higgland; healing the sick and affilicted in lumdreds and thousands by spirit power, or by the "laying on of Fingland, healing the stek and afflicted in hundreds and thousands by spirit power, or by the "laying on of hands," as it was termed of old. Every Spiritualist in America ought to dwn the book, and after reading it, which he can do with great profit, use it as a missionary document in spreading the truths of Spiritualism. It has all the fascination of a novel, while carrying conviction of 'its truth to the mind of the unblased reader.—The Texas Spiritualist.

To the Spiritualists and Liberalists.

Philo Spragne, at a ripe old age.

In his earlier years he was a master build re—a hard working, energethe man—honest in all his dealings, having the confidence of all who knew him.

As a member of the Lebanon (N. II.) Masonife Lodge (having advanced as high as the Royal Arch Chapter), he commanded the highest tribute of respect.

For upwards of a quarter of a century he had been a firm, stanch Spirimalist, being feed from the fount of spirimal knowledge, which he felt to be inexhaustible. Since becoming unable to labor, from the effects of old age, and particularly during the last year of his earthly solom n, a great share of his time was occupied in jerusing the dear old Banner of Light, which afforded him much happiness—his chief delight and comfort being in receiving words of cheer from his beloved spiritewife and daughter, with the knowledge they were ever with him, to lighten his sorrows and smooth the rough and thorny path he was called to tread. Worn down with the trails of earth, his desire was that he might be released from this cold world of selfishness and be at peace with bordered, among strangers, his sun went down on carthly scenes to rise in spiculor in the land of immortal day.

Dr. CHARLES MAIN.

Passed to Spirit-Life:

From North Brookfield, Mass., Wednesday evening, Dec.

From North Brookfield, Mass., Wednesday evening, Dec. 17th. Mrs. Polly H. Burbank, aged 79 years.

Gifted with rare qualities of heart and mind, and the possessor of a genial, loving disposition, she endeared herself to all who knew her. Although she suffered much during the last years of her life, she retained a fively interest in her friends and the events of the day, and was an agreeable companion for young or old. It may truly be said that hers was a life fully rounded and complete. She was sustained through all the virels-similes of life by an unfaltering trust in a Gulding Hand, and cheered by the ministrations of angels. She conversed freely congerning the expected change, and was anxious to meet the loved ones gone before. Her last day was one of comparative case and confort, and at its close she passed suddenly and peacefully away. Her children and a large circle of relatives and friends are deeply saddened by her departure. The funeral service was held at her late residence, and Rev. G. H. Delbvolse gave a touching tribule to her memory. A quartette choir rendered in a beautiful manner "The Song of Hope," "Rest, Spirit, Rest," and "The Sweet By-and-By."

From Little Rock, Ark., Dec. 12th, 1879, Walter Corbett

aged 49 years.

He was a native of Wolverhampton, England, and emigrated to America, some twenty years ago. He was a devoted Spiritualist upwards of twenty years. His request was that no regularly ordained minister should preach at his funeral, but that a Spiritualist should hold service according to our bellef, which request was complied with, Mr. George W. Peck performing the service with great credit to our cause, himself, and complete satisfaction of the family and the small band of Spiritualists present (for we are but few, and have no organization).

(This was the first regular spiritual funeral service over held here, and has awakened a new interest and set some people to thinking.)

SIMON WORMSER. aged 49 years.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, troenty cents for each additional line is required, payable in advance. A line of agaletype averages ten words. Poetry inadmissible in this department.]

The walking mania has become slipshod,

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The MODERN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2,00.

Jan. 3.

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Jan. 3.

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MIND AND MATTER: A SPIRITUAL PAPER PUBLISHED WEEKLY IN PHILADELPHIA.

Publication Office, Second Story, 713 Sanson St. J. M. ROBERTS......PUBLISHER AND EDITOR.

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FERS For the first mouth, (15, including analysis and diagnosis; or \$5 for axonies of three mouths' treatment, securing inhaber, with whichever of the following inhabity apors, bond to be needed, viz., The Baim, The Tonic, The Expectorant, The Anti-Ashmatic, The Anti-Hemorrhagic, The Anti-Septic, The Magnetic Blood, The Anti-Hemorrhagic, Also, with effectual remedies for Cough, for Night Sweats; Vital Tonics, Magnetic Embracations and Plasters for relief of Pain and Soreness, and every medicament, magnetic or psychic, deemed necessary to each patient, Thousands of patients are thus annually successfully treated at their own homes that are not personally attended, because, under the wonderful development of the new dispensation, guides and healets frictible are constantly deputed in each case, bringing about wonderful visible effects.

Lessons of instruction and discipline in Urinology, in Vital and Authral Magnetism, given by correspondence to students, or to particular and Vitam Magnetism. Medicated Electicity, Equalizing and Adjusting the Positive

A WONDERFUL Diagnosis of Disease given at the wish of my Medical Band for 5° cents and stamp. Send fock of hair, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarrii Soufi (a spirit prescription), 5° cents and stamp. D. E. IRIADNEII, 60 West street, New Haven, Oswego Co., N. Y. 25w*-Oct. 4.

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SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

Jan. 3.

MAGIC WONDERS. 100 pages. 490 for 10 cents. CO., 203 Tremont Aug. 2.

Banner of Light.

BOSTON, SATURDAY, JANUARY 10, 1880.

Passing Events.

decoration and the second Notice a Association of Spirit, dists which was largely after field. He was introduced by Desnigott Edizonal L. Face will congratuated the meeting upon the large. there and also expressed great pleasure in introall wholkto within

for Trans the a began 1 is paper, which was entitled, a spirit, Astro Positivism 1. It would be very difficult to represent the substitutions. He stated his absolute best Bef to a not alism and the rect good to be derived from the low to be depregated that unineteenth century throughly which held nearly everything but the to relatings of Christ?" As a minister he believed it was his daty to inquire into Spiritualism and with inquiry came convertion.

After the paper there was a somewhat lengthy dis-1778-18 in, and family a vote of thanks was accorded to the st- over for his brilliant effort. What we need is to bring spiritualishi away from a more amotomenta, away from a mere study, and place it before the world as a religion, then it will receive a proper hearing, and this sich meneas Dr. Drivles and others are calculated to do. The paper will be printed in the Psychologica.

We find the Medical South Jote hard outswith a Christmas Number of and a very litteresting opening Out the tristipage is a plot most (SKL) a spirit mani-ble state to Tigge Mrs. Politics and a somewhat lengthy of alcohol to the madium of the while to most full to prove of granety. An arterly braided Madame Elavitsky, arrive regret for ederated which in the clouds."

Ey Messey, function of which is by far the best proless, the confidence of me airly Miss Corrects a Name of the worlds a very maneful period

A feet to a half is being naised for the Monetky the med the short combatth to shift to any propartious or adithor?" Also ally opinions sum has been subscribed and it see he porter in the with the able to remain to Linguish. The Selane, of course, various optidous about 1 is modiof the presented many worth friends in Eng-Turbing the confidenced by they. Thomas Colley, Dean of Nat the Box Stabilion Modes by both east. Dr. Mones, has been any how very he say trials and up a him, and with a period of the wall the mandaged by his Tuglish be . filter og

The West supposed a second-case in the option in exactly about

those I sq. is a commont splitte dist. ly to four this moss ment is a co-Many I to Mr. . Hill not Howest at Harrogate the rith . Hat west Boston Thistophe group of his first if a policial property and Moss.
"May be a feeling by his first property of the first interest in the fillers." that the following the state of the following that the following that the state of in Selects an eventhat never steep a manjer.

Signs on year of the recently after the divided on the substituted particles of "The United States Life the product of the transport of the substitute of th

A Ha Tro kinson, the American Stativoyane is of the body of the Layler final for some some the form ship consists for bondays. There is much good for a medical charty your level but she will don Bess, tocat with

the seating good brighter pith menths book to and will proportion that the main is so in will find other than the court of a and the state of the first state of the firstly way. The arrest flee or this one hippy and a street

> J. William In Tours ...

The Brooklyn Spiritual Society's Pirst Watton of the Seeplet Pincess For the Boy's Own

Sunday in Everett Hall. To vita e travello i estimite extraor

to the second second of the second transfer of the second the given a middle arst slightly of Mr. . In the exeming a full hous. greeted a strafficulty pecified, and the afternoon exert see who afterhood a sparantience armen huger than the partial got Presiding the afternoon to ture, there with that were sailed toms cration services. To ar chapithe that had been doing mated during Mrs. Hayer's interloop entagement with the Society, seven of the Lycennichl'dren were consecrated pulsars in the consecrated puls they're decised to have a obspringly to belon and shouth Namether do the platform, Mrs. Myzer being the centre. of the group, she gave as each one of the children was to to report out table sees of the most tree, preserve Import. Laking hold, in the order of their presentation of the right hand of each of the Execumchild ago, Mrs. Hyper Seach was the hopediction of hercounterance seemed to enfold those young manor tals," in the arms of her mother love, which found exprossler, in the speaker's mainter and attitude," even the paronsely other in her glowing eloquence of

The residence serve rat reasons there in the need the Societo deciding to return to Everett Hall, the two principulsibles were these. The large half of the Institute is deceptive in its acoustic properties, this serious defect has been partially but not wholly remedial. Next, our land and would not allow us such privilegely -rooms its manded, and to which we were justly entitled, of access and sessipancy of the high in the intervals of the sunday. services. In all of these particulars Everett Hall furnishes all that we desired the only single drawback is: that while for ordinary occasions it is large enough. ided ite the large audiences who assemble to listen totion distances of our inspired feachers,

It is the temark of all who attend Mrs. Hyzer's lees. tures; that there is a marked and important change in her spiriteentrel, giving to her discourses more variemore attractiveness. Remotion, N. Y., Jon Mr. 1880.

Cleveland O. Notes.

I the Edger of the Band of Clight: As an evidence that the services of Mr. Lywas C. How ware appreciated by the spiritualists of Cleveland. Thave only to state be has been reengaged by the First Society, and will speak here during the month of January. The special feature of Mr. Howe's mediumship is his impromptu poems on subjects taken from the congregation.

It is with pleasure I also record the fact of the Socie ty having secured the services of the distinguished trance-speaker, AV, J. Colvillar, for three lectures, while on his return from Chicago to Boston-the dates of which are February 1st. 2d. and 3d. As Mr. C. cannot possibly prolong his stay beyond that time, we

trust the friends will accord him a generous welcome. Christmas passed off very pleasantly with the Spiritmalists of this city who cared to participate in its festivities, and who could help it? The hall was beautifully decorated, thanks to Mr. Bela Archer, and the Decoration Committee. The programme led off with a few seasonable remarks from the Conductor, Mr. Chas. few seasonable remarks from the Conductor, Mr. Chas. Collier, followed by some of the Lyceum exercises, and then "Santa Claus," true to traditional characteristics, visited the scholars of the Children's Progressive Lyceum, positively making his entrance down the chimney, amid the Jingling of sleigh bells and a lively galop by Prof. Hatcher and family. The children, instead of being "tickled to death," were wild with delight, and manifested particularly lively approbation. Santa personally bestowed a present and bag of candy,

etc., to every scholar, and leader, after which, before one could say " Erek Robinson," he vanished up the climicy, much to the astonishment of everybody, pardealarly these id Fountain Group.

New Publications.

Tail This sornist, conducted by H. P. Blavatsky. Bordery, India. The November issue No 2 of this they Manrice Davies read a paper before, the syntholic monthly fourful sustains the reputation and meets the expectations created by its first number students of Oriental Interature and the religion of Buddles will find 'from time to time beach in its pages. that will satisfy their wants. In the present number, among other interesting matters is a sketch of an the life of Brahm (cl. a) Pawa, a Brahman. More than twefity years ano he pall hely discussed in Bond as with Christian missionaries what they presented as Christhanlty. That discussion tended to make them wiser and sadder men. The Brahman was more than a match for them. From that date all prospect of the converslot of any of the educated classes from Hinduism to Christianity practically came to an end in Bombay. Missionary enterprise has gathered some barvest here and there among the riff raif of the place, but has failed in making converts among the better educated natives. The sketch which the Brahman gives of his mental development through the practice of Yoga is very in steresting. Standing, he says, surrounded by thousands of questioners and frequirers, he could satisfactorily arrawer questions and problems of any nature upon the instant of their presentation to him. Subscriptions for The Three sighist may be made at the Berne evol Turist

> THE ATLANTIC MONTHLY for January Houghton Osgood & Co., publishers, 20 Devenshire street, Winthrop square. Boston, or at least that was their address till, the tongues of fire on the evening of Sunday. thee .- th swept away the building; comes to us in good-style of execution, and containing styleen additional pages above its ordinary number. Its table of contents is as follows of Tharty Seven Hundred and Tafty, Puglet, "Pair H., "Do You Remember?" W. W. (Story) "Tomatty "Thermorro," Harriet Piescott Spottered, to Die, Bonan, a Farms of the West 21 of Old Civole Days and other Novelsen Reminiscences of Wishington 27.2 The Undiscovered Country," L. 11-The Coming Lta. Collver Wendell Holmes : "Habits, of Fragish 146 " Richard Grant White at Webster's

> Specylos, 32 Pleetioacerin' on Eng. Inpag Mounting, 4 bayles Algebra Craditions of The New Postlon of Char-St Martin's Summer? Bohn Greenleaf What ther, "Two New Erench Novels," "The Hunt Memorial Exhibition ", "Holiday Books," "The Contrib-The Units over diametry has a senit To Mr. Howells, and is announced as to tun for six months or more. At opening testal ment, is based on Planets of the strategy profiting order of sounce for ma-Somethica hands ones given by the late Mrs. Mary M.

> A Within & S. Co. No. 10 Washington street cornered school street. Bester frames in available formal numbers of sommeries frames frames from Myes Dury and St. Niemerlys / which genthelations They have on Sides. The first named magazine treats.

St. No itea as for January has a singularly graphle. frontispiece cutified. The Beggars are Coming to Town.", "Bidding the Sun "Good night," in Lapland." safine poem with an undertone of sadness, thank At special most, god the Psychological society of and diff." by Louisa M. Alcutt, is interestingly confliction of model to Sargeant Cox, its late Presh, and "The Threep Copenies," by Paul H. Hayne, with

> is a practical sering if on charity which deserves perusal. on every band. It is employly illustrated by Ivan Pris-

systemick of The Catcher Canada " is an admirable places of retiff idive Justice absolute the ratioles of filed may be recritished "A Strange Music " "Anne g the Lakes "Compliment by W. O. Styddar + "Showbedl Physiograph," " The Children's Clam," etc., 'eredick in the quipt "Department has, also within its limits two points worths of special note, size." The and the Initale person, and "How to Cit an Apple?

. With Awakis for January D Tothrop & Co., puls stors wand of Franklin street, Boston has a charveteristic drive plande as the themetof its frontispince. which picture is titled," On Commonwealth Avenue," The number is cultured as to its pages; and is filled in the afternoon at the usual hour. The excresses with Christmas and other matter of a high order of attractiveliess. The names of Elizabeth Stuart Phelps, San E. Clester, Figuror Putnam, Louise Stocktor, Mrs. Cara Doty Bates, who contributes "The Goldsple not Was posent thustrated with six full page designs. by Misch, B. Humphrey, Margaret Sidney, Mrs. Theological Jenness, Mrs. S. M. B. Piatt, and others, appear in connection with excellent articles in prose and verse No. XIII of "On American Artists" series treats of J. S. Hartbey, sculptor, and the departments are alike To the Editor of the Banner of Light: commondable in method and contents. Louis C. Elson contributes the words and music of an original song to | for the first time upon the rostrum of the Cooperative this number, entitled "The Windmill."

Lang Trave Spinistry viter, published at Hempstead. Texas, by Charles W. Newnam, Is, as to-its; diences; every seat in our capacious hall was occupied, atest issue, upon our table, and is the vehicle of much matter, of an entertaining nature. Mrs. Sarah J. of the inspired atterances of this able exponent of Mod-Painter makes "An Appeal to the Wemen of Texas!"; Bellowd has an article on "Two Marks," which deserves to be circulated in tract form among thou-handled in a number that was very instructive, and alsands of readers; C. T. Booth contributes. No. 12 of , though the discourse was very radical, it was concled Bible bessons in Spiritualisin?, and editorials, Reins, in such language that none who were honestly seeking, concerning the recurrence of phonomena, etc., etc., complete the assue, which is No. 1, Vol' 2, of this worthyworker in the South.

THE HARVARD REGISTER- Moses King, Editor and Publisher, Combinize, Mass., forwards to our ad- the point in every first mee, and at the completion of there are times and infrequent, when the scating case diess a copy of the initial number of a new monthly part yof this beautiful half is not sufficient to accome titled as above, and devoted to toples relating to that celebrated institution of learning lits past history, its present usages, and its future alms. The sixteen; Mrs. Fes will everyour rostrum every sunday af-pages of the number are filled with good things (fluss) termoon and evening during the present month, and we trated and otherwise, from the pens of Rev. A. P. Peabody, Prof. C. C. Everett, Judge G. W. Warren, and largely on the therease, and we feel that we are now ty power and practical direction, and consequently others. The typographical execution of the magazine working in harmony with the Spiritualists of Philadel-Is fully up to the excellent standard of its literary mat- phia who are inembers of other societies to forward ter. We wish the new venture success.

MOTHER GOOSE MELODIES, with Magical Change George W. Carleton & Co., the well-known firm of book publishers, In New York City, have in the brochure bearing this name given to the little ones at this Hollday time a surprise of the most ludicrous and startling character. Its method of treating old-time subjects is of so novel a nature that description will do no justice to it. Buy the, book, parents, and feel repaid by the innocent mirth of the little ones--which will inevitably be called forth on its appearance. The book has already reached the wonderful extent as to sales of Lance copies.

LADY'S ALMANAC AND NOTE BOOKSFOR 1880.-We have received from the New Elighard News Company, have received from the Sew rangian sews company, and the received from the Sew rangian sews company is found on sale—a copy of an excellent publication whose aims and objects are clearly set forth by its title, and whose tasteful binding, appropriate engravings, and interesting letter-press, together with its department headings, etc., will render it a welcome guest into whatsoever household it may be introduced.

RECEIVED: VICK'S LLUSTRATED MONTHLY MAGAZINE for January, published at Rochester, N. Y., by James Vick, Seedsman and Florist.

PAINE MEMORIAL HALL, children's Progressive Lycomy No. 1 hours response every Smalay morning

Lycenin No. 1 hours the second previous and a morning this hall, Appetentially in the mineraging at the problem, e-public contraity invest, (D. N. Ford, Condustor, AMORY HALL, the organist Progressive Lycome No. 1 meets in this hall, corner West and Washington Streets, only Sunday at he cay, and it, B. Harch, Conductor, BEFREE FEET REALE. So, vo. o'very Sanday at 10 years. Somethis half, there is freed, corner of Trement

EAGLE HALL, sport A was togs for tests and speak-age of well-known speakers ger t mediums, are held, at this all do Washington street, correct Essex, every Sunday, t Prox. M. and 2 yard togp, M. Excellent quartette sing-nater wided.

ng payaren.

PYTHIAN HALL. The Posple's Spiritual Meeting
tother in hed at Engle Hall a removed to Pythian Hall.

5. Temont street, Service every Sanday morning and
dictional, Good mediums and speakers always present.

EVENING STAR HALL. Meetings are held in this all. No. 7 City Square, Cherlestown District, every Sun-NO. 157 TREIMONT STREET. The Spiritualist La-os, Ald Society meets every that slav afternoon and even Ald Society incers every Thursday aftermouthand events this place, up one fight, Business meeting at 4 k. Mrs. A. A. C. Perkins, President: Flora W. Barsser retary.

PAISE HALL-If happiness can be gauged by smil-

ing faces, numbers, and length of programme, we had our full measure to-day. Every available seat was occupied, extra seats brought in, and many were in the gallery and anterooms. One bundred and fifty in line in the Banner March, as we had to day, is something to be proved of. Not particularly that we had them, but that it shows the growing interest in the Lycenn'movement. All who have any degree of love in their bosoms love to see children happy; and children are always happy in the enjoyment of innocent pleasurest and recreation; this, added to mental and physical culture, is the end and aim of this system. The exercises to day were very fine. In the song of the months, they were represented by the children in the order in which their names appear. The exercises of the occasion consisted of an overture, and two selections by the orchestra; singing, responses, Banner March and calisthenies by the Lyceum; rectaintons by Esther Ottinger, Alberta Felton, Georgie Felton, Bessie Fratt, Alley Prescott, Mary Louise Merrill, Lena Weymouth, Gertle Stewart, May Waters, Ivan Meary, Gertle Murch; seases by Gertle, Hagtle L. Rice, Minule Ottomell concerned; duet, heautifully rendered by the sisters tectinde and Carrie Drew; plano solo by Miss Nelhe Thomas; song of the months by Allice Bond, May Waters, Jennie Smith, Nellie Thomas, Anny Peters, Jennie Smith, Nellie Thomas, Anny Peters, Jennie Smith, Nellie Thomas, Amy Peters, Jennie Smith, Nellie Thomas, Amy Peters, Jennie Smith, Sellie Thomas, Amy Peters, Jennie Smith, Nellie Thomas, Amy Peters, Jennie Smith, Nellie Thomas, Amy Peters, Jennie Smith, Sellie Thomas, Jun Meary, Jensie Myn J. Hockon, Jon W. P. Rockwood, Cor. Sec. Middren's Progressiv Lyceum No. 1, 1

Buston, Jon M. Smith 1880. our full measure to-day. Every available seat was

Galdren's Progressive Lycomin No. 1, 1 Boston, Jan. 4th 1880.

A MORY HALL ... On the morning of Jan. 4th our Ly count met at the usual hour. The groups were well ceum met at the usual hour. The groups were well talled, and everything looked prosperous for the first sabbath in the year. Our exercises varied from the usual method by the introduction of two new features, the first of which was the reading of a selection with vocal tesponses; the reading of a selection with vocal tesponses; the ready was similar, with the exception of the orchestral accompaniment; both were well exceived. Mrs. Mand L. Mitobell was present with us, and in addition to her words of cheer, gave her experience at a functal service, which was listened to attendively. At the conclusion of her remarks Miss Susie M. Adams sang with fine effect, "Oh Speak to Me Oace More." I wish to rectify a mistake made in writing out the report of last week. The Christmas Poin alluded to was written by Mrs. Lyon, of Randolph, Masse, an able weeker for the children. Many thanks to her for the same.

The following were the exercises for the day: Overture by the orchestra; vocal and instrumental music by the following were the exercises for the day: Overture by the orchestra; vocal and instrumental music by the following bupils: 144 Brown, Freddle Ames Grache Entreanchs, Kittle Max Bosquet, Hattle Daylson! Nettle Latz, Hattle Young Willie Nash, Albert Rand, assisted by Misses Messer and Lambert, Susie M. Adams, Lizzle Hunter, Neile Welch, Salle Bullford, Annie Fernald, Salle Gilpattick, Dannie Welch, Charlie Enthrop, cornet solo by Mr Boach; select teadings by Hattle E. Wilsen and Mrs. M. A. Carnes; remarks by Mrs. Mand L. Mitchell; closing with Target March.

J. B. Hattle, J., Reservary, Children's Progressive Lyceum No. 2.

P. S., At'a well attended and enthusiastic meeting of the Association of Lyceum No. 2, held Monday even. tilly deand everything looked prosperous for the first

P. S., Ata well attended and enthusiastic meeting of the Association of Lyceum No. 2, held Monday evening, Jan. 5th, a committee was appointed to visit New York and invite the Lyceums of that city and Brookiyn to pay a visit to the new school in Boston. J. B. H., JR.

PATHLAS HALL was crowded last Sunday morning. it being the occasion of our New Year's Relinion and Leyefeast. The exercises were of great interest, and highly enjoyed by all present. Dr. Court opened with an invocation, poems appropriate to the occasion were tead by the chairman; fruit was partaken of by the object grifo, remarks were made by Drs. Court. Who clock. Burnham Wardwell, George Phinimer and others. Muss hardwardwell, George Phinimer and others. Muss hardwardwell, George Phinimer and others, which was highly apprenated; she also gave a short instructive address, which was equally well received. Earthe most implessive exercise was the situation of the most implessive exercise was the situation of the most implessive exercise was the situation of the court derived from this custom.

The fluincen conference was opened with the reading of a point by Mis. M. A. Emerson, entitled "St. Augustlae," which was well chosen, and well executed, bir. Court, Mr. Plennner, Frank Brown, Dr. Wheelock and others added out the time to the evident satisfaction of all, by giving interesting items of experience.

F. W. JOSES. Loveteast. The exercises were of great interest, and

A VENING STAR HALL-CHARLESTOWN DISTRICT.-Similar, Jan. 40), a very interesting meeting was held in the afternoon at the usual nour. The exercises were commenced with a song by the choir, after which ten it's were node by Dr. A. H. Richardson, Mrs. E. M. Hickok, Mr. Eickford, and tests by Mrs. Stanwood. The people were also favored with several beautiful songs, rendered in a very superior manner, through the organism of a medium who was present. Next Sunday, Jan. 14th, Mrs. M. C. Bagley will speak and give tests in this ball at a p. M.

Lectures in Philadelphia.

Mrs. Nettle Pease Fox, of Rochester, N. Y., appeared Association of Spiritualists of this city this afternoon and evening. She was greeted with very large auand the frequent applause showed the high appreciation ern Spiritu dism. The subject of the afternoon discourse wass? The World without a Bible," and was after trith could find cause for complaint.

The evening was occupied by replies to questions written upon slips of paper and handed up to the desk from the wide nee, which were answered directly to each answer the audience showed their appreciation by bursts of appliance that it would have been useless to have attempted to restrain.

hope for a longer time. The interest in our efforts is the glorious cause in this vicinity.

JAMES A. BLISS, Cor. Sc Cooperation Association of Spiritualists of Philadelphla.

Lectures in New York.

To the Editor of the Banner of Light : Henry Kiddle, Esq., ex Superintendent of publicschools of this city, spoke to large audiences under the auspices of the second Society of Spiritualists at Republica: Hall yesterday morning and evening. The people many of whom stood through the whole service maintained an almost breathless silence during the hour and a quarter duration of the lectures, showing their intense interest in the subjects: "Why is Spiritualism Opposed 22 and "Spirit Progression," both of which were handled in a fearless and convincing and schol crly manner. I am glad to be able to announce through the Einner of Light to the friends in New York and vicinity that Prof. Kiddle has consented-to feeture for, our Society at the same place again next Sunday, Jan. 11th. The morning subject will be: Why I am a Spiritualist," and in the evening, "Bible Spiritualism and Modern Spiritualsm."

Yours for the truth. A. WELDON. New York City, Jan. 5th, 1880.

Fifty is the youth of old age; forty the old age of youth. So says Victor Hugo.

All your own fault if you remain sick when you can get Hop Bitters that never fail.]

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. The First Society of Spiritualists hold meetings of this part of Smaller and the part of Smalle

IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery, Place, Boston, Mass., \$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: for each additional engrav. ing 50 cents extra. The choice of the engravings must positively be mentioned in the letter containing the money for the payment of the subscription, or the engravings will not be sent.

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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 melody of music, have

placed it among the navet-dying songs.

Discription or the Protine. A woman holding inspired pages sits in a room around which Night has trailed Discharge the first of the firs and pale." shining through the ritted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which thows 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 gake in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming diagery, all of the accessories, the admirable distribution of light and shade-all these details, indispensable to the perfection of Arr, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect, the embedying of pars devoltonal sentiment. As we gaze upon it we insensibly Ambibe the split 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 river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn ark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity - remainding ''Life's Morning'' to live good and pure lives, so ''That when their backs shall float at eventide, ''they may be like ''Life's Evening.'' fitted for the ''crown of Immortal worth.'' A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a grown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shere. "He kind." Near the water's edge, mingling with the sunft 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 "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Mon." Further on to the left, "Softwe" admonsface us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has fallen upon the bow of the local, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the feaventy myssengers, "Gently we'll waft him o'er." The loy, playing with his toy boat, and his sister standing near, they with astonishment the passing scenes.

SIZE OF SHEET. 22 BY 28 INCHES: ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIN PRICE IS \$2.00.

"THE ORPHANS' RESCUE."

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

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a beat, as it lay in the swoden stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightered 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 doated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it heated 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 resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair felt toward his here lesister, 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 carfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The

lowing herd winds slowly o'er the leas' toward, the hamble corfage in the distance. "The plowman homeward plods his weary way." and the fired horses look orgerly toward their home and its rest. A boy and his dog are eagerly hunting his weary way." and the tirge norses isomorgerly toward their nome and its rest. A toy and its gog are eagerly mining in the mellow earth. The little girl imparts 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 pact 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 polished rhythm, have fascinaged the poetical heart of the world. This art enshrinement of its first lines is irrily a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soil of the verse finds cloquent expression. Here the "inspired 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 82.00.

"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, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! 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 draw-well, with its chain and oaken backet. 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 blizing forge, and the henest on of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hid, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard,

SIZE OF SHEET. 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00.

COLBY & RICH.

January 1st, 1880.